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THE BANTU WORLD

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Disturbing Feature Of The Civil War

Italy And Germany Accused Of Secretly Helping The Rebels

The rebels appear to be gaining ground in Spain. They ve captured the city of Irun which is described as "a azing heap of embers" and have surrounded San Sebas- n, the fall of which is expected at any time. The civilian opulation of the city, particularly women, has fled. Pathe- scenes were witnesssed the other day when thousands of omen with babies in their arms begged the authorities to render the city and thus save their lives and that of their nocent children.

The anarchists are threatening to destroy the city with dy- mite rather than surrender it to the Fascists.

Unparalelled Ruthlessness

The advance of the rebels on Madrid has led to the re- gnation of the Government and the assumption of power y the "Popular Front," with Senor Caballero who is de scribed as "Lenin of Spain" as Premier. It is the belief of those *n the know* that Caballero's accession to power means that *he war will* be fought with vigour and ruthlessness unpara lled *in* the history of warfare

Disturbing Feature

A disturbing feature of the Spanish civil war is that Italy d Germany are secretly helping the rebels with arms. s has created a crisis in France where the leaders of the ft Wing are threatening to call out a general strike unless e Government abandons the policy of non-intervention and ow arms to be sent to the "Legal Government of Spain." previously pointed out in "The Bantu World" the real fight Spain is between Facism and Communism—the two world ces that are fighting for supremacy.

rance Threatened With Strike

e civil war in Spain is ing difficulties for the n Government. The h Labour Party said to ed by Communists is gly opposed to the non- vention policy of the rnment.

llowing M. Blum's re- to change his non- vention policy in Spain he great symbolic one- strike on Monday the l Workers' Federation d upon the Confedera- to confirm definitely and its position regarding question of liberty of de- y of arms and ammuni- to "the legal Government pain."

he metal workers thus erly took up M. Blum's lenge and the Confedera- which is known to be gly in sympathy with Spanish Government. in its power the over- of the Blum Govern- t

The Confederation will probably avoid this responsibility, but its hand and that of the Government are being strongly forced by the wide spread agitation in France, principally at the instigation of the Communists.

Capture Of San Sebastian

The surrender of San Sebastian is now considered almost certain. Although some semblance of order has been restored after the the pillaging of the last few days, the city's plight grows more desperate hourly.

Street fighting between Basque Nationalists, supporters of the Madrid Government, who number about 600 in San Sebastian and Anarchists, who wish to fire the city rather than surrender, has temporarily ceased.

The utmost confusion however prevails, according to the "Daily Telegraph's" correspondent at St. Jean De Luz, on the sea front, along the famous Concha, and

(Continued at foot of column 3)

particularly on the quays of the small commercial harbour.

Thousands of terrified people who wish to flee to France, men as well as women and children, struggle to get aboard the few remaining fishing and rowing boats. There are not enough craft to take them all, the majority having long ago been seized by various Popular Front leaders who have led to Bayonne, St Jean De Luz and even Bordeaux on various pretexts.

France Decides To Increase Her Army

Counter Move Against Herr Hitler's Scheme

Europe is an armed camp and is drifting towards a tremendous upheaval which may destroy civilisation itself According to the Correspondent of "The Times" at Paris, the French Cabinet has approved the rearmament programme drawn by M. Daladier as a counter to the increased period of millitary service in Germany.

The total cost of the measures involved which will be carried out over a period of four years, is estimated at £186,000,000 for the Ministry of War alone and the credit for 1937 is set at £56,00,000.

France Signs Pact With Poland

AGREEMENT TO HELP IN TIME OF WAR.

France has entered into a pact with Poland and this is considered to be a serious blow to Germany diplomatically. The terms of the agreement are (1) France makes a long-term discount arrangement with the Bank of Poland.

(2) France guarantees payment for a huge munnitions order placed by Poland with French armament firms.

(3) France guarantees credits for the construction of a strategic railway serving the Polish port of Gydnia and running parallel with the main line to the port of Danzig, now ruled by the Nazis in close touch with Berlin

The military protocol arranged in Paris, it is reported, contains an implicit reaffairmation of the Franco-Polish military aliance of 1921, providing for the closest military and material aid between the nations should either be the victim of aggression.

Herr Hitlers' Four-Year Plan

DEMAND FOR RETURN OF COLONIES INSISTENT

A new four-year programme to make Germay entirely independent of other countries for all raw materials was announced by Herr Hitler to a wildly excited audience at the Nazi Party Congress held at Nuremberg

At the same time Herr Hitler emphasised, amid prolonged applause, that Germany could not ronounce her claim for the solution of her Colonial demands. Indeed, he attributed Germany's problems in regard to raw materials to the absence of colonies. "All this would be no trouble to us if Germany had not lost her Colonies. Some say that we do not need Colonies; nevertheless, we would know how to make them an economic success."

Herr Hitler admitted that there would always be a scarcity of agricultural products in Germany but their import was made difficult because Germany must also import other vital raw material. For this reason Germany must export.

He regretted that the world misunderstood this situation, and declared that is was unreasonable for the world to complain of Germany's cheap exports.

"If a British politican says that Germany does not need colonies and could buy raw materials abroad, it is just as intelligent as the remark of the Bourbon princess who told the people demanding bread, 'Why don't they eat cake?' This would not trouble us if Germany had not lost her colonies."

Security For World Peace

FRIENDSHIP BETWEEN BRITAIN AND JAPAN ESSENTIAL.

A message from Tokio states: "Anglo Japanese rapprochement is being discussed as seriously in England as in Japan", said Mr Keinosuke Fujii, Counsellor of the Japanese Embassy in London, who has just returned on leave.

"Japanese public opinion holds that it is up to Britain to readjust trade relations between Britain and Japan before taking up the China problem as the centre of Anglo-Japanese co-operation," he continued. In any case he was of the opinion that a rapprochement between the two island Empires was most desirable for peace in East Asia in particular and in the world in general.

Big Gathering Of African States In City

MR. OSWALD PIROW ON NEED FOR CO-OPERATION

The common interest of African territories south of the Sahara and the importance of co-operation were stressed in a speech, prepared by Mr Oswald Pirow, Minister of Defence, and delivered by Mr Patrick Duncan at the Southern African Transportation Conference held in the city during the week.

White Population

"I do want to draw your attention to one aspect of the conference which may have escaped your notice", declared by Mr Pirow "It is this; The territories represented here to day cover, very roughly it is true, that portion of Africa south of the Sahara where conditions obtain which are not unfavourable to the building up of a permanent white population.

"In Africa, whatever the position may be elsewhere, no white population can become permanent if it is to exist in isolation or semi-isolation. For many years to come communications, but more particularly transportion, is going to be the bais of the white man's civilisatin in Africa. And whatever our views on the Native question may be, the intention is to help the Native by means of the white man's civilisation."

Ras Hailu Helps Italy.

ABYSSINIAN ARMY RAISED TO COMPLETE CONQUEST OF ETHIOPIA.

What is actually taking place in Abyssinia it is difficult to say, but the meagre news that now and again appears in the press clearly shows that all is not well. Italy has not occupied the whole of Abyssinia and it seems that the Abyssinians in the unoccupied regions are organising for resistance.

A message from Rome States that after a long period of inactivity owing to the rainy season, it is announced in a semi official message from Addis Ababa that the first band of the Eritrean troops, and of Abyssinians led by Ras Hailu, has left the capital to resume "combing" operations over a wide area towards the interior.'

A column commanded by white officers is being transported in motor lorries, which are also carrying large supplies of petrol and arms, states the Rome correspondent of The Times. Each lorry is driven by an Italian civilian with whom are two white soldiers.

General Graziani watched the departure of the troops who filed past him singing war songs and brandishing their rifles. Many of the Abyssinians carried the traditional long curved sword.

XHOSA: Izibongo Ngu J. J. R. Jolobe B.A.

"Bantu World"

SATURDAY, SEPTEMBER 12, 1936

Umyezo

Kwincwadi yakhe ekuthiwa ngu "Myezo" u Rev. J.J. Jolobe, umbhali ka "Zagula," ulwimi lwesi Xhosa ulufake kwinyathelo elitsha. Njengoko thina besimi kwilizwe ebekufuneka indoda ikwazi ukulwa ukuze iphile, izibongo zethu bezikolise ngoku ba zizibongo zamakroti namagora. Bezikholise ngokuba bubalarha, zikhumbhuza ubukroti obabonakaliswa ngumfo kabani mhla kwakuthe kwathi.

Nakuba abantu abantsundu ibingabantu abayondelayo yonke into yendalo, njengoko kubonakala nakumaqhalo abo, anxelenye isekwe phezu kwezinto ezibonwa endalweni, azange bade benze zibongo ngezonto bazibonayo Enye into ebisondele ezntliziyweni zabo ibiyi mpahla—ethe yanezibongo ngako oko.

Kodwa u Mfu. Jolobe, njengoko esitsho u Mr. Bennie kwintshayelelo yale ncwadi, wenze umsebenzi owenziwa ngoo Wordsworth noo Shelly kwimbongi zasema Ngesini—umsebenzi wokutsalela inggondo zabantu kubuhle bezinto eztncinci, apho ababonisa khona ubuhle bendalo ka Thixo. Ubonga Intlakohlaza, abonge Ingomso abonge Umzalikazi njalo njalo.

Lencwadi itsho iwavule amehlo nokokuba uyahambha-hambha, uzame nawe ukubona obubuhle bubonwe ngoka Jolobe. Nene uqale uwubone umnwe ka Thixo kuyo yonke into. Uthi ukuba uhambha endhle phaya uqonde ukuba indyatyambho zinento eziyitheihayo intaka zinento eziyithethayo. Zonke zibong' u Thixo ozidalileyo. Uqale nawe uzithi xibilili inkathazo, usithi ga isifuba uve ungathi unamaphiko kuba ukunye ne Ndalo.

Lencwadana, lomyezo (ngumyezo wenene) ithengiswa yi Lovedale Press. C. P. ngexabiso elingephei—2s6d Thina asinakuyichaza injengoko. Umntu angasuke azifunele, azifundele.

Ixesha Hai Ixesha!

(Ngu C. N. Citashe)

Mongameli womhlaba namazulu,
Odliliza inqaba ezadela iimvula,
Ngangamsha ibalekwa z'izizukulwana ngezizukulwana—zisiya ekufeni.

Mabhovu nyathel' ixhalanga,
Mxima-ndolo wendode-ntamo
Zigalo zinisinga nenyama.
Ngxowa yomgu o ngumtamo
Suk'egadeui uzibone iingontsi zonke ze Afrika.
"Ndode' Mnyama umabala mangaphina?"
Oobawo bethu bemka bekuphendule,
Ngokupha'aza igazi labo
Balwa abantwana baka Phalo!
Bekhusela umhlaba wabo
Bemele ilizwi labo.

Ndod' emnyama rhoxa kwabase Rhashiya.
Lilumele iKxesha!
Rhoxa kwezinye izizwe)
Yiba likhoboka le Kxesha!
(Iphelela kumhlathi wesibini)

Uqulukubhede Weligade

Ezase Bhisiniya zisathe nqum Akukho sibuye saziva. Ngako oko izihlobo engaba ziyam "krikriizelela" uMhleli mazixole. Zakuvela, siya kuzivakalisa.

X X X

Esizivayo zezase Spain apho basa tyikityanayo kusanqandanwa zintlanga ukuba zingayingeni lonto. Asazi ke sisafane sajonga

X X X

Ama Bhulu uMnu J.H Hofmeyr amjonge ngezikhondo zamehlo ngokumana ethethelela abo basinezelwe ngodonga kodwa ke ngathi ilibathu elivisayo impi ebona naye, kuba ubulungisa bubulungisa nokokuba umntu uzama ukungaboni. Likroti lendodana kuba abantu abaninzi iya boyisa into yokuthetha inyaniso njengoko injalo, xa bebona ukuba ayisayi kuthandwa yinkoliso yabantu.

Amapasi Ezilokishini

Kutsha nje I Kansele yase Rhautini ivakalise indaba ezimnandi zokokuba ipasi liyakubizwa ngo 11 wasebusuku endaweni ka 10 wasebusuku e DOLOPHINI. Kuke kwakho umothuko emzini kuba abanye bathe lomthetho ungeniswa ezilokishini Ibuziwe i Kansele iphendule yacacisa okokuba akukho pasi (Curfew) ezi Lokishin, ipasi lise Dolophini kuphela.

Ezomhlaba ;

Amafama amblophe elase Griqualand East kuvakala okokuba afuna ukwala okokuba ifama zawo zinikelwe kwabantsundu njengomhlaba okhululelwe abantsundu ngokwe Trust and Land Act. Asazi ukuba kothi kuphina kube kuphina.

Ezase Diyala

("NGU ADA")

Kute ngenye imini kanye emalanga seva ngentsholo yamaxilongo negubu ndabona inyambhalala yabantwana isithi muku kwelinye icala kanti ngumfo ka Funani unyana ka Mfundisi uzakusipha ingoma. Kanye ngomhla wesine zange sibuthi nkwe ubuthongo. Lengoma yangeniselwa endlini enkulu yama Bhulu.

Bavuma abantwana bama Xhosa. akhamisa amaranuga kuba kweli abazi boniswa ezempucuko njengoko zinjalo Babhinyiliza kwada kwaphantsa kwasa abantwana base Hofmeyr. Kute kuveki elandelayo wayithabatha oka Mentjies intsapho yakhe waya nayo e Hanover. Wagqugqisa naye apho, ngengoma nangokubhinyiliza.

Zezanina ezileta uzibhalela e Melika?
Ubaxelele ntonina abase lwandl?
Unjena ukungavmi 'kuyaleka

Qamatha ka Yihlo umbekepina?
Modimo oa Ntate umtsenina?
Nkulunkulu ka Senzangakona akako yini?

Bambhelel' ebhatyini yomlungu
Nokubuti "Qingqa mntana"
Ukuze ulile kabuhlungu
Uzutsho kunene
Ukuz' abantwana bakho bangabi nandawo,
Nabantwana babo bangabina kamva.
Sidodo somntana siyandhlekisa
Khula lusana ubenendevu
Ukuze ube nguJ Snama Ndikunamathele,
Usana Iwe Kxesha lakudala'
Capetown

Incamisa Yengoma Ama Afrika Alilela Ivoti Yawo

Nkosi yam,

Kawundipe isituba kwelopepa lako lodumo ke ndenze imigcana embalwa ngento endisoloko ndiyilindele okokuba izakude ivele, kwelopepa lako, endibonayo okokuba njengoko ingade ivele, mandiyitete kuni nonke ma-Afrika, kuba ndibona okokuba umniniyo unibambezele Indawo yokuqala ndicela uxolo ngegama lalomntu ndizakuteta ngaye, ndingafumananga mvume ngegama lake. Siya vuya kakulu ukufumana amadodana alingayo ukuphakamisa uhlanga lwakowetu, ngezinto ezingati zidelekile kanti zibalulekile, xasekuko i Composers pakati kohlanga lwakowetu, tina bantu abam.yama.

Ndifumene ingoma yesixhosa a 5. part song headed.

"Ama Afrika Alilela Ivoti Yawo"

From Mr D.P. Mayeza

Ngokunga fumani ebe ndiyi odole, endite ndisakuyicula ndaziva ndinyanzelekile okokuba ndibhale le article ndisoloko ndilindile okokuba izaku puma emapepeni njenge siqelo. Andikangelanga kuncoma u Mr Mayeza, kuba umntu unconywa selefiie, ntonje lendodana ilite compose eliculo ngokwe he ading yalo, njengoko i harmony yalo yalata into yokokuba lomfo ngu yena ube pantsi kwe lifu lesililo sevoti yetu eya be lutwa nditeta kuba ingoma le ngenqu iyalila madoda.

Nawe ke mfoka Mayeza ndiya kucela okokuba lengoma yako ze uyipalaze kuzozono i provinces and outside the union. Kuba koti esisililo xa senziwa kwe zindawo ngendawo, ngaxalimbi ibe nento lonto okanye mfondini ze u ngazifaki indzipo, Konu kuze umnqweno wam kulendawo ufezeke. Ke zati ezinye ititshala kum siteta ngee ngoma, uske uti xa sowuli hlobisa ngamazwi ide ngati wafutwa.

Ndipendule kuzo ndati lindelani lonto nakweli nditeta ngalo. Enkosi Mhleli ngesituba ondipe sona

Ama-Afrika Alilela Ivoti Yawo.
Nam Ndiyalila,
Mam Ndiyalila.

S. S. MALGAS

Johannesburg.

Funda I
Bantu World
Kuqala

VUSA INYONGU ESESIBINDINI—
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Waye uyaku Phakama Elukhukweni Uzive u Namandla oku Qetula i Motokari

Isibindi sifanele okokuba sikhupele ematunjini ako ikomityi ezimbini ze nyongo ngayo yonke imihla. Okokuba le nyongo ayihambi ngenkululeko ukutya kwako akunaku hlambululeka. Kufane kubole nje ematunjini. Umoya udumbise isisu. Uqunjelwe. Umbilini wako wonke ungenwe yityefu uzive umuncu, utshonile umhlaba ukangeleke ngokungat i wonakele.

Amatyiwa, iziselo ezibilayo, amayeza amnandi nenchambhu ezihambisa kalukuni azichani. Ukukhulula amathumbhu akushenxisi imbangeli. Zi Carter's Little Liver Pills ezazekayo kakulu esi nokusebenza nge nyaniso ukuba inyongo ihambe kakuhle nomzimba uwuve "upakama nye upakama." Azinangozi, zi sebenza kakuhle, kodwa zi ngummangaliso ekwenzeni ukuba inyongo ihambe kakuhle. Biza I Carter's Little Liver Pills. Funa igama eliti Carter's kwi pakete ebomvu. Kuzo zonke ikemisi nge 1/3.

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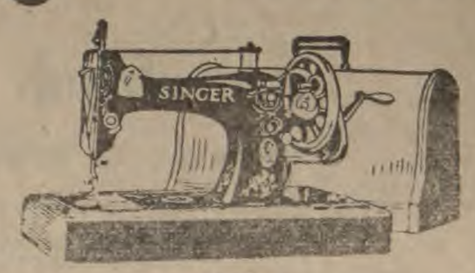

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costs 2/- per tin and
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"RELEASE"

Release from skin disease. Look for the escaping bird before buying.

XHOSA : Ngalomhlaba Neento zawo

Usana Olungakhaliyo Lufela Embhelekweni

Mhleli,

Soloko ndinalo itemba lokuba umntu o Ntsundu unako ukuzinceda. Siva njalo kumapapepa abelungu ukuti ukufa ezilokishini kukulu lonto ke kutiwa yenziwa kukungcola kwabantu nendlela abazipata ngayo izindlu zabo, lodwa balibala kakulu ukuti okufa kwenziwa kukuswela imali ekantwini, ekuti namagqira eko nje ahamba ngemoto ingabiko imali yokuwabiza.

Kute kuntsuku ezidlulileyo apa eTwatwa kwahlangana iqela la madodana laxoxa kakulu ngendlela yokusindisa abantu kobubu ndzima laka kwaoko umbuto ekutiwa yi Benefit Society, ekunga hlaulwa nto ngamalungu.

Injongo zalombuto kukufumana ukuxasana kwabantu bale lokishi ekufumaneni amayeza ngamanani atotyiweyo njenga bantu abangena mali.

Kwagqitywa ekutini kufunwe indawo yala mayeza nokuba akufunyanwa njanina sada saya kwenye yekemesi ezinkulu kweli lase Rautini saweneka lomcimbi basi mamela betu abo bakona.

Kutiwa ke ngabakudala imbumba ngamandla ngoko ke wonke ofuna ukuncedwa kulendawo maka bhalele kum endoti ndimazise kwelo kemesi azeanikelwe amayeza okanye izalatiso zamayeza lawo, kodwa umntu kuqala abelilungu

COUNSEL MACEBO KIVIET
21. 7Street, Location, Benoni.
Okanye
P. O. Box 33,
Benoni.

IBhunga Lama Ndlambe

(NGU ELIOVICS)

IBhunga lama Ndlambe elidibana ngolwezithathu kwinyanga yesibini, lidibene kwa Ndaba Zabantu ngomhla wesibini kuyo le Kwingongoma ezipambili, libeke umkcimbi wokuxinana kwelali laye limcela u Rulumente ngokuzithoba okokuba avule iimihlaba kuzokuncipa le ngxinano ikhoyo ezilalini, umcimbi olandelayo ube ngobiyo lwamasimi ezilalini.

Enye indawo elixoxe ngayo kakulu, ngumcimbi wee Nkosi zama Mfengu nangona linganganga nzulu kuwo ligqibe ekubeni alinakutabata nxaxeba kuba umcimbi lo unabantu bawo.

Umbandela wokugqibela ibe ngopatelele kumalungiselelo ekuyenti kwi Bhunga elikulu lomneno Nciba elidibana e Qonce ngomhla wama 21 Sept. Pakati kwama Ceba abeze kwi Bhunga lama Ndlambe ibe ngala :—Councillors J. Ngcenge, C. Mbovane, J. Mestile R. Time, C. Madosi no I. Msauli.

Umbulelo.

(NGU TI WHIT TI WHO)

U-Nkosk Kuze "Entlangwini" ucela uxolo ngokuhambisa kwake kade umbulelo wake kwizihlobo zake zonke ezike zamtwalisa umcimbhi omkulu womtshato abe nawo wentombi yake u Irene Nkati Kuze obetshatela ku Dr. R. Bokwe. Ukuti ewaka oku ubesaxakwe lelona angaqala ngalo kwa kuye nenteto angati awukupe ngayo lombulelo mkulu kangaka, njengoko lo msebenzi wati wasingatwa zizandla zabo bonke abantu abamnyama nabamhlope, abapantsi nabapezulu, elowo edlala indawo yake ngokomeleleyo.

Lontoke yatsho lomsebenzi wa pakama wakulamgangato ke wa ukuwo.

Bahlobo, bam amazwi awake aze awutyile ngokupeleleyo umxelo womntu, kodwa ke iqalo lakwa Ntu liti:—

"Nangomso umntu ngumntu ngomnye"

Ezase Rhini.

Mhleli,

Kusahleliwe kwesisi xheko singcwele nento zaso, asinanqubela ngento zomzi jikelele—zonke izinto ezidla umzi i Rhini lingundileli obentlombe, isizatu esona sikulu kuzo zonke ngamawonga omnye akuhlabela into omnye avicite kuba ingapumanga kuye. Usizi olo olusifake etyolweni loku lihala eze voti nengqungutela zazo e Bloemfontein yaba lolo daka kwagilwana kwanjalo safake sonke, nabade bawafumana nalomawonga umntu uvuyele lona lodwa nokuba akenzinto ngalo!

Yake yenziwa intlangano yokumisa umanyano lwabavoti kwanyulwa nekomiti nonobhala nosihlalo ukuze sizimanye nabanye abanentshukumo ngevoti. Kumhla yafa naleyo nenteto zonobhala banzi be All African Convention aziviwa ngabetu ono bhala. Iwotusile umzi we Tempile into yokungabonakali kwesenzo sawo kwindlwe 'nkulu e Monti. Isenzo se I.O.T.T. Eastern Grand Temple e Monti sesipo se £5. kwi All African Convention Booklet Report umbhali banzi wayo ngele yikangele londawo yozityatisa imbuto ezijonge ukuyi xhasa zibonakale indawo ezinje zezikutaze nabanye. Bekukuhle ama Tempile afunde ikwelo loku xhasa izinto zomzi jikelele.

Umzi wase Rhini uzama ukumisa i Secondary School, lixha petshu ukuhlanganisa imali yesakiwo, ngati usemnye kulomoya. I-Chairman ngu Mr A. Moyake, u Mbhali N.C. Cewu, ikomiti ngaba fundisi bonke base Rhini nama nene atile omzi lo! Ngamana-ke babe bamnye torwana.

Lomzi mkulu ngasemidlalweni yonke, uyaziwa kunjalo jikelele nge Ntenetya ne Bhola yonyawo iko apa mu! Gqwizi lulutsha lwalapa ngokungafuni bantu bakulu kwimidlalo yabo, kwangoku kusela amawonga etu! ngati ohlutwa zezimpemvu! Ekuti maxa wambi sigwazane ke!

UMfundisi wase Wesile uke wegxada e Kaladokwe namagosa ngentlangano yabafundisi. Mhle lomfo ka Tshume nange ntsini e mnandi. Unehlakani lentyewana epape kwayekwa uMfundisi uFunani e Qhora.

Ingqukuva ka Antoni isasingise umbombho komkulu pesheya kwe Nciba. Akwaba bendingako kwezo Hamile mfondini yeka!

UMfundisi Jorha uke wegxada eGolden Valley apo bebe tshatisa noMongameli wabo into kaMyangi umfo ozifihlileyo ebengaba luncedo emzini jikelele.

Ifundisa apo into ka Matshisi u E. M. Ch. Matshisi umDipende ngokuzalwa kwisikolo sase Tshetshi nentokazi ka Ntsotsobe uMfundisi. Lomfana ka Matshisi yi patron ye Teacher. Umsebenzi awenza kulomzana usisimanga (Iphelele Kumhlati wesithathu) kwezemfundo, kweze ntlalo ntle namalungiselelo ayo, ezokucoceka ezemidlalo kubantwana bake atsho imfundo yanonelelwa ngabantu abangazi nto ngayo ngenxa yemikwa nezenzo zake ngenene ngene. Ungu mfundisi ngegama kanye! Zingebi likulu i Teacher ezinje, singavuki ngezimini ngenene yi Teacher ezamela isizwe sayo. Mhleli andilanduli ezinye ndisateta ngale; akutshiwo umntu xa enze into entle ukuti baninzi abafana nawe, naxa enze embi iba nguye yedwa onje!

Kungosizi ukuvakalisa umxhasi welipepa u Rev J. J. Jorha obuye wayalelwa ngamagqira ukuba a buyele e Hospital ngengozi yake ngengozi yake engekapili. Sotemba uSomandla ukuba wobuye avuke kamsinya.

Ngamaxhishini ukulungiselela impilo ye Komityi zemidlalo ngamaledi ne prezidante yawo into ka Wakashe.

Ngababhaleli.

(NGU B. A. M.)

Kuko into emaba yiqonde abantu ba kowetu. Lento ilipepa limele umzi kwi zinto eziwudlayo. Ababhali bako ba bhlala imfeketo yokuxabisana kwabo becaza ukuba ubani ebelapa esempilweni —nalemidaniso Ungavuna ntoni Mhleli kwindaba ezinjalo? Yintoni onokuyifunda kuba ezona ndaba zibhetele zezolwimi lwasemzini? Kwaye eli pepa litengiswa kubantu abamnyama abangafundanga abanye. Lendawo Mhleli iqondwe ngumzi. Abantu abafundileyo mabatenge amapepa abelungu xabe ngayixabisanga inteto yabo. Abantu abaxase lamapepa ngaba bangafundanga. Ndiyacela ukuba ababhaleli bako basinike izinto ezidla umzi kwanengxoxo ezakayo.

[Kungamnandi ukuva izimvo zabalesi malunga nalombandela. Ezinye izinto asina kuzitsho singenakuziqqiba sedwa—Mhleli.]

ITYALA

LOKU BULALA.
UMVUZO: £100.

Kuyaziswa apha ukuba lo obhalwe ezantsi uph ugunyaziswe ngu Mbusu wo Manyano lom Zantsi Afrika ukuba a khuphe umvuzo obekwe ngasentla aphe oyaku phiwa nabanina (onge nguye umbulali okanye ababulali) onokunikela incazelo ku Mapolisa Omzantsi Afrika eyakuti idhale uku banjwa noku gwetywa komntu okanye abantu ababulele u

ERNEST HERMAN JOHANNES TESSENDORFF,

o sidumbu sake sifunyenwe endlwini yake e Kings Mine kwi Sitili sase Krugersdorp nge ntsasa yomhla wa mashumi amabini anesithandathu ku April kuwo lo nyaka (26 April, 1936).

Nayiphina incazelo ekhoyo inikelwe Amapolisa akufuphi.

I. P. DE VILLIERS,
U-Mphathi-Mkhulu wa Mapolisa.
19/8/36, Pretoria

ISIPHO SE SISA

ku Bafundi be "Bantu World."

Kubafundi abo abangeka zilingi i No. 1 Bladder and Kidney Pills zetu sibanunusa nge sampula yesisa. Eyonanto kufuneka uyenzile ku kuzalisa lendawo ingezantsi saye siya kutumela ngapandle kwe ntlaulo i sampula yezi pilisi zi dumileyo, xa site safumana incwadi yakho.

Ezi pilisi zilungele zonke ii nkathazo ze sinyi ne zintso, umqolo, i rhumathizimu, ukuchitha kabuhlungu, uhlalu noku nqumka ko mchito, no mchitho onukayo. Zigeqa zicokise i zintso ne sinyi zizinike impilo engenye. Kubalulekile okokuba umana usels amanzi xa uthabathe ezipilisi ukwenza okokuba zihlanzeke ezo ndawo zinokufa.

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Ndincedeni nindi tumele ndi nga bhatali isampula lenu le No. 1. Bladder and Kidney Pills.

Owenu ozithobileyo,

Igama . . . . . .

I-Adilesi . . . . . .

. . . . . .

. . . . . .

Nceda lunike indawo okuyo ezeleyo. Kukaninzi sifumana iii newandi ezingena magama ne adilesi ze ngoko si ngabi nako ukuphendula okanye ukuthumela impahla.

Amayeza e KOWIE anokuthengiswa kwezivenkile zilandelayo e Rhautini :

The West End Pharmacy, 36 Commissioner Street, Johannesburg.

N. Himmelhock, The Alexandra Chemist, P.O. Bergvlei, Johannesburg.

Walter & Co., 140 Prinsloo Street, Pretoria.

The Star Pharmacy, 196 Main St., Johannesburg.

National Toilet Bazaar, 104 Knox St., Germiston.

Arthurs Patent Medicine Store. 3 de la Rey St., Vrededorp.

L. Boner, 332 Burger Street, Roodepoort.

Judes & Rabinowitz, Main Reef Road, Randfontein.

S. McLaren, 15 Wolhuter St Jeppe.

F. Preiss, 16 Princes Ave, Benoni.

A. P. Kempen's Stores Radium Blds. 24c Fourth Ave., Geduld.

Sophiatown Pharmacy, Sophiatown.

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A. Cartoon, Main Reef Road, Krugersdorp.

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Kwezo ndawo abantu bazixhobise ngaw' onke, baye beyakukucebisa.

Home Products (Pty) Ltd Rand Leases Mine, Bantjes, Florida.

Khumbhul' ukuba ama yeza e Kowie ngawona abhetele. Musa ukuthenga afanekiswe nawo anganeno kuwo ngokulunga.

Biza amanani azeleyo amayeza ethu.

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TEA and BAKING POWDER
FREE COMPETITION

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News From Different Centres

THE
Bantu World
Head Office:
No. 3 POLLY STREET,
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, Wanteds, 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.

UMPANGA

MBUYA---Ndiyazisa okokuba nge 22 July 1936 e Rautini (Nourse Mine) kusweleke umzukulwana otandekayo ongu Josephina Eunice Tenjiwe owazalelwa e Shiloh nge 23 April 1935, wangcwatywa nge 23 July ngu Rev. G. T. Matebese. Uyabulelwa kakulu Maneli ne Ramente yake yase Jeppe. Umtikazi yintombi ka Mr. and Mrs. W. B. Mbuya abamakaya ase Shiloh nase Peelton.
Zonke izihlobo mazaneliswe ngulombiko. Nakuba elila ama Qocwa nama Ngqila "Malibongwe igama le Nkosi ngesenzo sayo sotando."
A. E. MBUYA, Uyise Mkulu.

FOR SALE:

RIDE A DINGAAN CYCLE: 6 years guarantee, 12 months free service. Cash or terms arranged. We are the cheapest for all makes of British Cycles and accessories, Chester Cycle Works 130, Jeppe Street.

THEKISO:

Paesekela tse tala tse nang le thaere tse ncha, tse tiileng ke £2. 10s. Paesekela tse sa fetsoang ho rekoa, tseo esa leng tse ncha, tse neng di rekisitsoe £7. 10s., kajeno di rekisoa £2. 19s. 9d, eseng sekoloto. Di romeloa kapela. Ngolela: Don Cycle Works, 204a. Bree Street, (Ho lebana le Kazerne), Johannesburg.

WANTED KNOWN:

Mr. Ambrose Nxumalo wishes to inform his patrons that he has opened a Hairdressing Saloon and up-to-date LION HOTEL at No. 1, Smal Street, Johannesburg. Best meals supplied at all hours in the Hotel. The Hairdressing Saloon is one of the best in town.

SITUATIONS VACANT:

Native mechanic required immediately. Must have full knowledge of all types of gramophone repairs. Apply Advertiser, P.O. Box 160, Johannesburg.

Vacancies exist for Native Probationer Nurses—Full Medical Council Training—Must hold Junior Certificate. Able to speak Sesuto—Anglican preferred. Particulars from: Matron, Jane Furse Hospital, Private Bag, Middleburg, Transvaal.

Wanted: Native Assistant Teacher with P. T. L. III qualification for Molepolole Junior School. Salary £66 per annum. Commence duties at once. Apply with full particulars to Secretary, Bakwena School Committee, Molepolole, Bechuanaland Protectorate.

AFRICAN NATIONAL CLUB:

Where to go in Johannesburg City, come to 10 Marshall Street, Ferreira Town, Johannesburg. An important Big Strike is over. Notice is hereby given to all African Bantu people to visit the African National Club (the only Club which is entirely for and under the management of Bantu people) Light Refreshments and first Class Meals served at all hours to members and their friends and visitors only; for membership see or write Manager Bishop or Secretary Stevens Mamabolo.

NDIYAFUNA:

Ndifuna u Nozinga oyintombi ka Sixolo kwa Cube isiduko. Wemka nomfo wase Maqadini ndisengumntana mna e Rode (Tembuland West) uke wevakala ngase Beaufort West ngo 1930. Kute tuke ngoku Andiva mkondo. Olandisayo, makabhalele ku John Sixolo. I-Address John Sixholo, 88 Bryant, Cape Town.

Is there anything you want to buy? Is there anything you want to sell? Then use . . . "The Bantu World" Smalls Column.

Upington News

(By PETER B. MPHAHLAZA)

Mrs. Violet Mkhathin has left for Prieska where she is to take up teaching in the Wesleyan school. Sportsmen throughout town and district will be pleased with the news that Mr. Mike Gongo, the prominent Rangers footballer, has happily recovered, after a long illness in the local Hospital. Mr. Gongo left on Wednesday for Kenhardt where he will spend sick leave of two months. We wish him speedy recovery. Mike will stay with his mother.

Mr. Willem Gys Tities, ex-Kakamas Ringbells Footballer who is now a Commercial traveller arrived here during the week and is staying with his mother Mrs Martha Tities of the Municipal location. He will soon leave for Johannesburg. A Cricket Club has now been formed by the coloured people and practice matches will soon be in progress. Mr. Alfred Bukani, the dumb preacher gave a successful concert on Wednesday night in the Gabe Mission Church, also at the A.M.E. in the old schoolroom.

The Rev. Swanepoel, of the Lutheran Mission Church, will conduct the Holy Communion service on Sunday, September 6. Congratulations are due to employers of the South African Railways who have now joined the South African Railway Non-European Union. Mr. Stephen Lonake of the Railways Location is the proud secretary. I have learned that very soon Upington will figure on the map as a branch of the Railway Workers Union.

To Mr. and Mrs. Harry Smith, of the Railway location, we extend our congratulations on the arrival of bonny baby. Both mother and baby in excellent health. Young couples here are coming to the foreground, weddings after weddings are taking place weekly. Congratulations to Mr. and Mrs. Jan Brits, of the Municipal location on their recent marriage.

The circuit Minister of the Wesleyan Church, the Rev. C.B. Jno. Pieterse accompanied by Mrs Pieterse has left on an extensive Circuit itinerary, by car

The sad news from Thaba-Nchu that the Rev. C. B. Liphuku has passed away came as a shock to his many friends both Africans and Coloureds in Upington. The deceased was widely known here and in former years visited these parts regularly when Upington Circuit was still under his Supervision and belonged to the Kimberley Circuit. Members of the Wesleyan Church and his numerous friends wish to extend through the medium of this widely read paper their heartfelt sympathy to Mrs. Liphuku and her many children, relatives and friends in their irreparable loss.

Koffiefontein News

(By BEN-BEN)

A Pathfinder Committee Meeting was held to device means of a better control and supervision of the boys in school. It was adopted unanimously that all the location boys be made interested in the movement so as to safeguard the progress of the others.

Under the conductorship of Mr M. Phala a choir sang at a concert held in the Lutheran Church, to raise funds for church use.

Miss Ditira has commenced duties here as a teacher. She is an enthusiastic social worker. She has previously been teaching at Frankfort. She has high aims which are far above those of an average girl. At present she is studying for her N.P.L. III certificate.

The D.R.C. Mission have been remarkably surprised by an organ which has been given to them by some European friends for church use.

Rustenburg News

(By ABE MOSHOU)

At his residence in Kana district of Rustenburg there passed away peacefully on August 24 one of Kana's prominent leaders, Mr. Johannes Molisekeng at the age of 100 years and 3 months.

Mr Molisekeng was a keen supporter and member of the Lutheran Church for over 66 years; and Headman of the Bakgatla Tribe under the guidance of Chief August Mokgatle at Kana.

The funeral took place at 3 p.m. at the Kana Cemetery. The gathering consisted of over 600 people and mourners.

The late Mr. Molisekeng had seen his fourth generation. He was one of the first Africans in this district who had taken keen interest in educating his children and his first born son Levi was educated at Zonebloom, and was the first clerk of Rustenburg.

Owing to the absence of the Rev. Wendholt the service was conducted by the Evangelist Mr Isai Molefe.

Mr. Simon Ratsani of Kana on behalf of the Chief and the tribe gave an impressive address. Mr. William Moloto, representative of "The Bantu World" in Rustenburg had a busy day conveying relatives and friends to the scene with his lorry free of charge. The coffin had been brought from Johannesburg by his son and was valued at £36.0.0

Germiston News

(By PANSY)

The Choral and Dramatic Society, winners of the Polliack Trophy in the Transvaal African Eisteddfod staged a most unique and notable reception, in the Turton Hall recently.

The Dangerous Bing Ham Boys held a concert out at Standerton. The proceeds were very poor. This Company recorded uPick up Van and Izazi ZaseMpumalanga under the Brunswick Company.

The 1st Germiston Pathfinder Troop visited Benoni on the occation of a ceremony given to Miss Eva Kotz, who has shown wonderful bravery in rescuing a burning woman. She had shown a good example to all Wayfarers.

Miss Nazo, teacher at Pimville, has recovered from a severe illness and will resume duties immediately.

Nurse Martha Moulwane has been appointed as a fourth nurse here. She speaks highly of our locality.

Pathfinders are busy practising for the J. B. Young Competition, which will be held soon.

Election of Board members will take place on October 1.

Lepolesa, Nyokong and others from Thaba Nchu.

The show was attended by all the leading citizens of Bloemfontein. The following assisted Mr. Msikinya with arrangements: Mr J. Z Coangae, Capt Morris, Mr Tsintsing, Mr D. M. Tau, Mr Joev Kuluile, Miss J. G. Phahlane (Lady Porcupine) and Mr L. Molatedi. Mrs Msikinya catered refreshments in evening The artists were entertained by Mr and Mrs Monaisa, junior; Mr Msikinya, Miss J. G. Phahlane and Mr and Mrs Molatedi.

The Rev. and Mrs N. S. Motshumi who is an old friend of Mr Griffiths Motsieloa who taught his children in Kimberley entertained the artists to a sumptuous lunch. Mrs Motshumi whose rug will be seen at the Exhibition surprised the artists with her dainty dishes. The residents of Bloemfontein give the artists a wonderful time. The Lonisana Band in attendance.

In the Amusement Park at the Exhibition a variety theatre known as Morris Wax's Show Boat will have the following artists taking part for 17 weeks:— Mr G. Motsieloa (stage manager) Darktown Strutters, Merry Black Birds Orchestra and other artists.

The Old St. Matthewites' Transvaal Association

On Saturday afternoon August 15, the Executive Committee of the above mentioned association, held a meeting at the girls' Hostel, 14, Sherwell Street, Doornfontein. Miss A.C. Beale told the meeting that the wife of the late Canon Binyon, an ex-Warden of St. Matthews, is on board, sailing from England. She would soon be in Johannesburg and intends carrying on missionary work in Africa.

The Chairman, Mr. Maqubela commended the Rev. H. M. Maimane, the Editor of the afore said association, who travelled all the way from Pretoria to attend the Executive Meeting. The next re-Union will be held early in December, 1936. Watch the notices, membership is open to all ex-students of St. Matthews.

Among the members present were: the Revs. Mailane, Mayaba, Mrs Xala, Misses Mapipa and Manqunge, of Modder Bee, Messrs Maqubela and Matebula. Subscriptions, correspondence, particulars and suggestions should be addressed directly to the secretary.

S. J. MATEBULA
St. John's College,
Johannesburg.

Darktown Strutters

The Darktown Strutters have returned to the city from a successful tour. On September 1 they staged a very successful show at Vereeniging. Mr. and Mrs. H. B. Nyati had made all necessary arrangements for a successful children's matinee and an evening show. Mr. Davidson, Superintendent of the Location, honoured the gathering with his presence.

He made a speech of welcome to the artists and said he and the Europeans friends were amazed at the talent displayed by the artists. Nurse V. Mangena and other teachers showed hospitality to the artists.

Kroonstad: On September 3 the Strutters arrived at Kroonstad and found that Mr. R. A. Sello had made all arrangements for them Their show was a success. The Midnight Follies Band supplied music. Teachers also staged a successful matinee for the children. Mr. and Mrs. Z. Marabe entertained the artists to dinner and extended to them great hospitality.

Bloemfontein: The management of the show was in the able hands of Mr. D.T. Msikinya, who found that on the night of the show he had to turn away hundreds of people who could not be admitted owing to the packed hall. Among the distinguished visitors was Mrs. Moroka who came with Mesdames

(Continued column 3)

NANDU
WA KU DLAYA.
HAKELO: £100.
Hiku tivisa papila leri humaku a nthlengeletanwini yita kunika matimba aka Hulomente ya South Africa kutone yita humesa ndzana rati pondo yinyika munhu unwana ni unwani loyi anga vona munhu loyi anga ndlaya
ERNEST HERMAN JOHANNES TESSENDORFF
a ndlwini yakwe e Kings Mine a tikweni ya Krugersdorp hi wheti ya Apureli hi siku tinga 26 ku 1936 loko akuma munhu loyi anga yena anga ndlaya mulungu ufanele kuhatl sa aya byela maporisa a kwalaho South Africa kutani maporisa vata nwinyika mali yayena ya ndzana rati pondo kutani ati fambela ihakelo ya lesi angaya byela maporisa timhaka taku ndlawa kamulungu loyi lawa anga kusuhi na ndawu yakona.
I. P. DE VILLERS.
Ihosi Lekulu Ya Mapolisa
19-8-36, Pretoria.

Friends Marvel At Her Figute

Since She Lost 45 lbs. of Unwanted Fat

Feels Like a Girl Again

Less than a year ago this woman weighed 12 stone 10 lbs. But she found a way to get rid of her ugly fat, yes---45 lbs. of it---and get back her girlish vigour. Here is her letter:—

"After giving Kruschen Salts a very good trial, I take this oppotunity to tell you the way in which it has restored to me the good health I used to enjoy as a girl. For many years I was a victim of rheumatism, resulting in a lot of expense for various treatments. I also put on weight. Less than 12 months ago I was 12 stone 10 lbs. Now I am down to 9 stone 7 lbs., and all my friends marvel at my figure. They say, 'You must have that Kruschen feeling,' and I reply 'That is just what I have got, for I have taken Kruschen in real earnest and now I would not be without it.' I did not take any special diet, but I took half an egg-spoonful of Kruschen Salts every day until I got my weight down."---(Mrs.) E.M.G.

Kruschen is a saline---not a drug; it is an ideal blend of mineral salts found in the aperient waters of those European Spas which have been resorted to from time immemorial for the relief of various ailments, including obesity.

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

Obituary.

Many sections of the Far East were represented at the funeral of Charlotte Bowsy Juqu, daughter of Mr. and Mrs. J. Juqu of State Mines. The deceased had a strenuous attack in the form of chest troubleonly a fortnight ago. The service at St. Mary's Church, State Mines, was conducted by the Rev. Kumbane on August 30---who also officiated at the Brakpan Cemetry where deceased was buried. The chief mourners were Mr. and Mr. Juqu, (parents) Mr. and Mrs. S. Dzingwa, Mr. and Mrs. E. Ncakeni, Mesdames Ida Juqu, F. Nduna, and Mr. J. Mayekiso. Wreaths wes brought by Mrs. Tshongwe.
Among the many friends who attended the service may be mentioned Messrs. C. N. Pandliwe, I. Chaka, H. Mamanyane,, D. Moahlole, F. Ramathe and M. Magona over a hundred other sympathisers also being preseut.
The bereaved wish to extend their heart felt gratitude to the many friends who assisted in every way on occasion.

ALF. L. M. RAKANOANE.

Only 10/-
PER MONTH.
You can now obtain from us a reliable English made clock or a "Standard" Portable Gramophone on terms of 20s. doposit and 10/- per month.

Size 17in. long x 8in. high.
PRICE: £3. 17. 6.

PRICE: £9. 10. 0.
including 6 records and 2 tins of needles.
Highly Recommended.
SEND US YOUR ORDER NOW!
The terms are so easy.
DEACON & Co.
P.O. Box 2934, Cape Town.

More News From Different Centres

Mr. J. D. Makade, principal of St. James School, Germiston; with members of his staff his and Std. VI. who passed with high marks in the 1936 examinations. We regret the mistake we made last week in condection with this photograph.

Methodist News

The African section of the Kimberley and Bloemfontein Methodist Synod met in pastoral session at Kroonstad on Wednesday, August 5. The Rev. H. W. Goodwin, virtual president of the conference presided. Under the shadow of the loss sustained by the church in the passing on of the president. the Rev. Thomas Stanton the Synod rose in sympathy with the bereaved widow and children. Resolutions of sympathy were also adopted, with regard to the passing on during the Synod year of the Revs. Harold Wood and Charles Mbete. The Synod granted dispensations in favour of the Revs. C. B. Lipuko (since deceased), and J. Pieterse on the grounds of illness

Messrs S. C. Lubisi, A. J. Coangae, A. Mojaki, S. D. Malunga and S. Tlatsi were received as candidates for the ministry and the Revs. S. M. Mokitimi and Thomas Matebesi were recommended for ordination to the ensuing conference. On Thursday and Friday the Synod met in representative session. A substantial increase on last year's contributions to the sustentation and mission fund was reported. The schedules from the different circuits reflected an increase of 1447 full members. The district Men's Manyano Convention will be held during the year. The Rev. P. J. Rampou is the convenor. The Women's Manyano delegates visited the Synod and a report of their work was presented. Mrs. Pitso, the district president pointed out that although Christianity is seemingly a failure, it is essentially the most potent factor in the world and under its influence "The church is moving on". The work of a Bible-woman in the person of Mrs Mokitini, wife of the late Rev. J J. Mokitimi, is being financed by the Women's Manyano. Her sphere of labour is Mafeteng, Basutoland, with regard to the proposed union of Presbyterian, Congregational and Methodist Church the synod by resolution accepted the principle of Union; but felt that its ultimate consummation would be more affective if approached by a scheme of federation. By resolution it was agreed that the time was ripe for the bringing into being of an African periodical in the interests of the African members of the Methodist Church throughout the connexion. A grand reception was held in the Community Hall. Among those who delivered speeches were the Mayor of Kronstad, the location superintendent, Father Martin of the Anglican Church and the Rev. F. P. Roth, chairman of the district. The Rev. Z. R. Mahabane responded on behalf of the Synod.

Tributes to the memory of the late president and the other deceased brethren were paid at a joint session of European and African ministers on Saturday morning

The Ministerial and lay representatives to conference are respectively:—Revs. M. T. Seate

(Continued in column 5.)

State Mines News

(By TROPICAL)

The Stirtonville Sweet Melodians of Boksburg staged a very interesting concert here recently. Their dramatic plays proved thrilling and kept the audience standing and open-mouthed. Among those present were Messrs Daniel Lebelo (chairman) I. Majavu, J. Ndzimande, C. L. Pandliwe, G. B. Makalima, G. Langeni, L. S. Makalima, F. Keswa, M. Kambule, W. Barayi, F. Ngozi, E. Kota, P. W. Masibi, Sihlepula (Induna) Makhaula, John Allies from Sophiatown, I. Sekese, P. Semelane and H. M. Ncakeni—door-keeper and Misses H. B. C. Mkwananzi, V. Ncakeni, S. Salanyane, K. Maaga, A. Ncakeni, G. Baduza, S. Ngakane, J. J. Baduza and Mesdames Ncakeni and Mr. Dzingwa and many others.

Mr. Ben Hlatywayo head N.T. office paid a short visit to Pretoria.

Mr. C. L. Pandliwe, of the compound office, has been to Randfontein (Bongweni Location) to see his nephew Mr. Tantwa Ncapai who is sick in hospital.

Messrs. Frans and Nic Magomotsi and family together with Mr. Masibi of the N.T.O. paid a short visit by car to Johannesburg and passed Vrededorp to see relatives.

Miss Josephina Mpambane left recently for Mount Frere, East Griqualand, on a two month's visit to her brother.

Mr. Enock Hlope, of the N.T.O. visited his sister Miss Cons. Hlope who is a school teacher at Middlebelt.

Boetsop News

There passed away on August 22 after a short illness, one of its old and respected residents in the person of Mr. Klaas Seeco, aged 50 years. On hearing the sad news his sons Messrs M. Seeco, J Seeco, Miss M. Seeco, together with Mr. and Mrs. D. Seboko, left Kimberley in Mr. Mr. E. D. Tsenyego's car to attend the funeral service which took place the following day being conducted by the Rev. M. J. Itholeng, of the A.M.E. Church (Shaleng), assisted by the Rev. P. B. Boihang of the L.M.S. Church (Mamut'e). There were present at the funeral ceremony about 200 mourners. The Rev. P. B Boihang who was better acquainted with the deceased outlined his history and the many sacrifices he rendered to the local community.

The Rev. M. J. Itholeng rose to endorse the views of the previous speaker and explained how deceased was spiritually endowed and what irreparable loss his mission has sustained since deceased was not only a full preacher and Christian of outstanding merit but one who was always willing to offer his services free for the cause of humanity. He condoled and counselled the bereaved family and wife of deceased to try to follow the wise and noble example left by her father. Donations that came in for the day amounted to £5 15s. 5d.

St. Augustine School Penhalonga News

His Excellency the Governor of Southern Rhodesia, Sir. Herbert Stanley, G.C.M.G., visited the Mission on July 16 to open the six new class-rooms. He was accompanied by Lady Stanley. The day began with High Mass at 8.30 a.m. to which he came, despite the fact that it meant travelling from Umtali, 12 miles from the Mission and that the day began with rain, which cleared off soon after his arrival. The Pathfinders formed a Guard of Honour which, with the Wayfarers formed behind, he inspected after Mass.

The official ceremony was at 10.30. His Excellency gave us a most inspiring address, exhorting the best use of their splendid opportunities and reminding them of the very great advantage they have over their parents and grandparents. He also paid a generous tribute to the missionaries, and particularly to those who had built up the work at St. St. Augustine's. There followed an inspection of the six new classrooms, after which the boys gave a very good display of physical exercises, and this was concluded by a grand march past of the whole school, boys and girls, with flags flying trophies held aloft, whilst the Governor stood at the flagstaff, to receive the salute. He next very kindly received every member of the African staff and then went to inspect all the workshops. The morning finished with some singing and dancing from "Mikado."

The Rev Father Hewitt, C.R., with the help of Mr. Frederick Gxoyiya were responsible for producing some scenes from this. It was a new venture, which thoroughly justified itself by its great success. We are very fortunate in having so capable a person as Father Hewitt to train us, and Mr. F. Gxoyiya was a great help in the singing The stage had special scenery for its decoration and all the players wore most wonderful dresses. When all were on the stage it was like a scene from fairyland. The boys and girls on the first production were so astonished at what they saw and heard that they could say nothing but only gaze in wonder. The singing, as was to be expected, was a marked feature of the production Our European friends, very many of whom came to see it, were unstinted in their praises. Our three Native Chiefs Mutasa, Zimunya and Maranke were also present.

We are very much grateful to our new principal, Father Alban Winter, C.R., (formerly principal or St. Peter's School, Rosettenville) for what he is doing for us since he took charge of this school, the school work itself has already improved to a certain extent.

MURDER.
£100 Reward.

It is HEREBY NOTIFIED that the undersigned is authorised by the Government of the Union of South Africa to offer the above reward to any person/s (not being the principal or principals) giving information to the South African Police which will lead to the arrest and conviction of the person or persons who murdered—

ERNEST HERMAN
JOHANNES TESSENDORFF

whose dead body was found in his room at the Kings Mine, Krugersdorp District, on the morning of the 26th. April, 1936.

Any information to the nearest Police Station.

I. P. DE VILLIERS.
The Commissioner of the
South African Police,
19/8/36. Pretoria.

Schmidts Drift News

(By A. SWARTS.)

A large number of Africans gathered in front of the house of Headman Ikaneng, to bid farewell to Mr. A. W. Liefeldt, Magistrate of the Herbert District (Cape). In introducing his Worship to the gathering, Mr. Brent, Superintendent of locations, said:

"We have gathered here to say good-bye to the Magistrate, by whose departure we lose one who has rendered this district most valuable service. We shall remember him, and all he has done for us, for a long time, and we feel sure that those to whom Mr. Liefeldt is going will find in him a Chief who devotes his time to the interests of all. Our loss is surely their gain."

Mr. E. Madingoane then read an address which he drew up on behalf of the Africans. The address in which the Magistrate's service was also spoken of in terms of gratitude and appreciation was handed to his Worship after its reading. Mr. Madingoane, who read in a clear and forceful tone, mentioned, inter alia, the new Native Acts and the poll tax: "that Africans are much agrieved and disappointed at the deprivation of their rights and privileges, which had been bestowed upon them, many years ago, by Her Most Gracious Majesty Queen Victoria," said the reader. Further on a request was made that the poll tax should be decreased. The address perorated with wishing his Worship and Mrs. Liefeldt a happy time in their new sphere of duty, and assured them that their services would never be forgotten. Mr. A. Swarts then spoke, he was followed by Mr. R. F. Mohapanele, who stressed the point that Africans do appreciate justice when it is colour-blind, and meted out with equal fairness to all. Headmen Jackals, Cidraas and Sevonelos then spoke. The Magistrate then replied in suitable terms. He said that he appreciated the good conduct of the Schmidts Drift Africans and wished them a happy and prosperous future.

Messrs T. Tire and C. Masuabi, both principals of Schmidts Drift schools, did the gathering a service by their able interpretation. Mr. E. Madingoane then led in the African Anthem "Nkosi Sikelel' i-Afrika," after which cries of Pula were given.

and P. S. Mbete, Messrs. Jacob Nhlapo and Ben Lipuko.

Very few changes in stations are conetmplated.

Progressive Africans

Relieve Sick STOMACHS with

Beecham's PILLS

as white people do

When you feel very sick in your stomach and you know that it is full of food which must be cleared out, be careful!

Very big laxative pills are often dangerous because they are too strong. They strain your stomach. They certainly clear it out but they weaken it so much that you soon get sick again. Everybody is made differently. Not everybody needs a very strong laxative pill. The very big pills are dangerous to people who only need a gentle laxative, because you have to take the whole pill or nothing. When white people's stomachs are sick, they take small yellow pills called Beecham's Pills. If your stomach needs only a gentle laxative, you only take one or two pills. But if you are one of the people who need a strong laxative, you can safely take more. In any case, Beecham's Pills cost much less than the big coloured pills because you buy a whole box of them at once—enough to keep you well for a very long time.

Your stomach will soon get well if you take Beecham's Pills. Beecham's Pills do not strain or weaken your stomach. They clear the food out gently. You *keep* well.

IMPORTANT:

Take Beecham's Pills this way. Take three pills at night before you go to bed. If it does not clear your stomach, take 4 pills the second night. If four are not enough, take five the next night—and so on. A person needing a very strong laxative may require as many as eight pills for several nights in succession. But do not take more pills than you find necessary to open your bowels freely and clear out your stomach completely. When your child is sick, give only ONE pill the first night and increase the dose to TWO pills the second night if necessary. Do not give a child more than TWO pills at a time.

ACTUAL SIZE

Sold by All Chemists and Stores

Sample will be sent on receipt of three penny stamps. Address: FASSETT & JOHNSON, Ltd., P. O. Box 2006, Cape Town.

The World's Medicine

Zulu : Ukuma Kabi Komhlaba

The Bantu World

NGOMGQIBELO, SEP. 12, 1936

Ubukulu be Afrika

Kuvamile ukuba kuti lapo kukulunywa ngamabandhla bandhla azimeleyo elona bandhla liyisibonelo esihle, kuwo onke, futi elikanye namabandhla amadala opumo aseze azenzela nogazi kwa Hulumeni ngokuquba kwawo kahle, lingapatwa ibandhla elikulu elaqanjwa ngumufi u Mfundisi G. B. Mvuyana elitiwa African Congregational Church.

Leli bandhla lingelinye lamabai ndhla ambalwa azimeleyo elisempezu kwesiseko elakelwa pezi kwaso ngumqambi walo. Yebo nalo njengoba pela kweswelekile, like ladukuza ehlane lokuba kubekona pakati kwalo abatile abangabonanga ngamehlo afanayo nabalipeteyo namhlanje, kodwa ngenxa yaso isisindo salo nokusekeka kwa o edwaleni lazipepa lezozigigaba.

Lisamileke kuyo indawo yalo endala ku 24, Lower Ross Street, Doornfontein, lapo namhlanje u Mongameli walo u Mfundisi M S. Dube esalipete, elihola ngazo izifiso lezo zomqambi walo. Lawamazwi awokubuyekeza nje kwazise kasiqondile namhlanje ukuloba ngo Mongameli walo nangamadoda abambisene nawo lomsebenzi ongaka.

Iyeza leyonkati lapo setemba ukuti soba netuba lokwenekela abafundi ngokwenziwa yilelibandhla nangezilokoto elizilokotayo. Esitanda ukukuveza obala yikuti siyamangala lapo sibona amabandhla abantu bakiti esegcwele umhlaba iningi lawo lipuma kwa vabelungu liti licande ukuzimela ngoba isikati sokukasa sesidhlulile.

Lapo ekulumake lawamabandhla ati okuhle yikiba wonke omnyama atimele naye nasebubandhleni lobo. Sabe sitike tina labo abanalowomoya bayopuma bangene emabandhleni afana nalo leli le African Congregational Church, lona ebeselinebanga eliku u endhle'eni ykuzimela, futi eseliziveze obala ubudoda balo ehlane lase Azora.

Kwenqabanike ukuba labo abapuma e Gipita labelungu bangene emabandhleni lawo ayesekona amakulu, baqinise wona bas-benzelane nawo. esikundhleni sokuba yilelo nlelo lizenzela obwalo ubusonto obunye obungapele namkuba? Uma kubalekwa kwawabelungu kakungenwa ngani kwawabantu azimeleyo endaweni yokuqamba amabandhla bandhla asesontela nasezindhlini ?

Nanto ibandhla lama Afrika umqambi walo umfundisi Mvuyana aliseka ngobudoda nangokucopelela okungandile enzela ukuba lime ingunapakade liyibandhla lama Afrika onke, hayi lika Mvuyana. Kwalana ukuba labo abapuma kamuva kubelungu bangangeni kulo likule libe ibandhla elesabekayo lama Afrika elinamagatsha kulo lonke leli ?

Kulapoke lapo kugxile kona ububanzi bemiqondo yabantu abaqonde ukwaka into enesitunzienhlanganweni. Uma umlungu efuna ukwaka ibhizinisi ulinga ukuzihlanganisa asebenzelane nabamanye amabhizinisi afana nelake ukuze aqine ngawo futi atole ihawu enhlanganweni leyo. Kwalani amabandhla akiti ukuba nawo enze sona leso endaweni yenhlakanhlaka lena aviyona namhlanje?

Ngabe kasisoli kangaka uma onke amabandhla ezmeleyo anesitunzi: kodwa okufike kusite'e ngezinhloni yilapo sibona kwanda amabandhla asesontela nasezindhlini okuhlalwa kuzo. futi abafundisi bawo ongababona bevate izingubo ezitunazayo. Konke kungaswelekile uma kuyiqiniso ukuti kusetshenzelwa u Nkulunkulu. Makubuyelwe kwawonye bakiti.

Ezemibuso.

SPAIN: Amambuka asewutatile umuzi wase Irun akade ayewulwela. Kepa kuse umuzi yini sekuyicibi-nje lo mlilo! Kuzwakala ukuti abafica pakati abadubula bonke asetela upetilolo ezindhlini ezinkulu ezokela. Manje aseqonde kuwo uqobo umuzi omkulu wase Spain i Madrid.

PALESTINE: Ama Ngisi kawazimisele ukuba avumelane nama Arab ngezihloko lezo esazibala ngelidhlule, esikundhleni saloko azimisele ukuba aluqede ngempi ututuva. Asetumele amabuto ayi 10,000 kona. Amabuto esewonke ama Ngisi ase Palestine angama 17,000 asebheke ukuba aluqede ututuva lolo nangayipi indhlela.

GERMANY: Kubikwa ukuti i Jalimani kayikadeli isawafuna ngamehl' abomvu amazwe ayo ase Afrika. Kutiwa emhlanganweni omkulu obuse Nuremberg u Herr Hitler ugibe izwi ekade labe libhekwe izwe lonke mayela na nalol' udaba. I Jalimani nayo ifuna umhlaba ezokwenabela kuwo njenge Italy. Kayihlehli lapo, okungaziwake ukuti lopetwa kanjani.

CHINA: Kubikwa uzamcolo kuleli okutiwa wenze inhlekelele yengozi. Abantu abayizi 720,000 bantula amakaya namhlanje izindhlu zabo zemuke namanzi. Kwesinye isigodi kutiwa izindhlu eziyi 4,7000 zadilika. Imifula igcwele izindwane.

INDIA: U Gandhi, umholi kubaholi, ubikwa ukungapili, upetwe uquqo. E Ndiya kubikwa embi indhlala esibulele amakulukulu abantu. Kutiwa kwezinye izigodi ama Ndiya asetengisa inkomo ngoshelelni iyinye.

Isikumbuzo Somufi U Mnu. C. S. Mabaso

Kwabe kwenziwe inkonzo yesikumbuzo somufi u Mnu. Cleopas S. Mabaso owabe engomunye wamadoda aqala u Congress futi engomunye wamadoda ayesebenzel'isizwe angena ezinhlupekweni nasemishonweni ngenxa yesizwe.

Isikumbuzo sabe senzelwe emzini wake e Pimville ngesonto mhla zingama 30 ku August. Kwabutana abanumzane namakosikazi aziwayo ezokumbula indoda ababesebenza nayo. Into eyabanhle ukuzota kwesikumbuzo nokupateka kahle kwabantu, loku kwakuhlatshwe izimvu ezintatu abantu badhla badela. Okunye okwatokozisa ubudoda bamadodana omufi u Mnu. Percy no Leonard Mabaso ababongamele umsebenzi ongako.

Kwati nalapo bengabantu abasha noko umsebenzi omkulu kangako bawetwala ngobudoda wapumelela kahle kungekopu'a elabonwayo. Kwatokozisa ukubona ududewabo kamufi u Nkosk. L Kumalo ekona naye naba Numzane Ngcobo, Msimang no Mvabaza nabanye.

Abangaboniyo

Kulo leli siveza isicelo sabapete isikole sezimpumpute zakiti esitiwa Athlone School for the Blind. Bacelela izingane zakiti ezingaboni abazifundisa ukubona ngezandhla usizo kini bafundi bepepa letu. Bacela noma yini ongabasiza ngayo ukuba b'andise umsebenzi wabo omkulu, bake izindhlu ezinsha ngoba lezi abanazo sezigcwele zibe ziseziningi izingane zakiti ezingaboni ezifuna ukuya kulesosikole.

Nakoke, bakiti. Nopeni wokwa mukelwa ngentokozo. Zivezeni nani ma Afrika ningabantu abazimisele ukusekela nokusiza imisebenzi eqondene nani. Namhlanje lezingane ziyaloba, zifunde, zibaze, z'aluke izimbenge ngokufunciswa ngezandhla zingaboni ngamehlo okuyozenza zikule zingesiyo imitwalo, kodwa ziwusizo kubazali nakuzo.

Izindatshana,

Sihalalisela umlisa wakiti uMnu Jameson Gilbert Coka, omunye wamadoda ayishumi ase Afrika amnyama okulotshwe ngempilo yawo ibhuku lesi Ngisi elitiwa "Ten Africans." Namhlanje lo mlisa ungumlobeli wamapepandaba amakulu ase Melika, ama Negro ngenxa yogazi azenzela lona ngokuloba.

x x x

Sitokozile ukuzwa ngomshado kamfoka Mtiyane u Henry nentombi yakwa Sitole e Blaauwbosh ngase Newcastle. Lomfana uzalwa indoda ezitandayo izinto zentutuko, okwati noma izikati zilukuni, yabafundisa abantwana bayo. Unina yintombi yesibili ka Mnu Harry ("Kwahla Matendeni") Mazibuko no Nkosk. Mazibuko u ma-Caluza.

x x x

Sike sati shazi u Mnu. M. K. Nkabinde e Eastern Township ngelidhlule esazohlab' ikefu loku uquba imoto yama Sampula ecanda izwe lonke leli. Pela yidhlandaba leli; ubuya epete izindaba ezihlekisayo, nezi hlasimulisayo azibonayo endhleleni.

x x x

Bayaziswa abase Yideni nakwa Macibise nase Siyamu ukuti ipepa le Bantu World bangalitola kwa Nkosazana L. N. Msimang eduze nebhuloro lesitimela, endhlini yokuqala emgwaqweni omkulu wezinqola.

x x x

Kubikwa imvula enesipepo ngase Mnambiti ngelidhlule, nase Mtshezi nakwa Nobamba; nase Matiwane iyabikwa nakona.

x x x

Banqunyelwe ukufa bobatatu eNkantolo yase Komani e Koloni ababulala kabi umlungu ngase Fairford.

Banqunyelwe ukufa ababili okutiwa abenhlangano yezinswelaboya lap' e Goli, ezizibiza ngokuti "Izitshozi," okutiwa seziqede abantu lapa ezinkomponi ziba bulala, zibapanga, zibagcweleza. Badedelwa abayishumi nanye—loku ababekwe icala babeyi 13.

x x x

Lisahlolwa icala lompolofiti u Ximba okutiwa uhlabis' abantu izimbuzi eti igazi lazo lifunwa ngu Nkulunkulu ukuba liqede izifo lezo abasuke beze ngazo kuye. Kutiwa uti lelogazi lizotokozisa abapansi okuyibona befuna bahlatshiswe. Kalikabonakali isipeto salo nobuqiniso balo icala ngoba lisesenkantolo.

x x x

Kutetwa icala elibi e Upington lowesifazane omhlope okutiwa wadinda intombazane ye Kaladi isikati esingangehora lonke, emva kwaloko kuiwa isidumbu sayo satolwa emfuleni. Ubekwe icala lokuti nguye owayibulala.

Sitokozile lapo sibona u Mnu. James Gumede was' e Ekutandeni Mission, ngakwa Dukuza, ezokuzwa ngempilo ka Mnu. Johs Nxaba nowakwake. U Mnu. Gumede utokozile kakulu lapo ezwa ukuti sengati sekobangcono.

x x x

Kaseko u Sir John Wessels owabe eyinhloko yamajaji onke e Union, okwabe kunguye umbambeli ka Lusibalukulu nxashana ewelile eya kopumla pesheya. Utatwe isifo sake senhliziyo nge Sonto kusihlwa emzini wake e Pitoli. Ufe eseneminyaka engama 74 ubudala.

x x x

Ngenxa yovalo olungapeliyo lokuti idolopha lase Mnambiti lisengozini yokusibekelwa amanzi uma umfula ugcwele abapete idolopha sebekipe imali eyi £10,000 yokuvikela idolopha kuleyongozi. Kuzogudhlulwa nolayini wesitimela kwenziwe izintunja ezitile okuyogeleza kuzo amanzi lapo umfula usugcwele, angabuyeli edolobheni.

Izindaba ezilandelayo zibika ukuti owesifazane omhlope obebekwe icala lokubulala intombazana ye Kaladi ngokuyibhaxabula limtetile kwatiwa ubufakazi kabuko. wasehlawuliswa ama £50 ompondo noma izinyanga ezintatu ejele.

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Imiti enamandla yesifuba somoya
Inani: Opuzwayo 6/6, Oshiswayo 3/6 ngeposi.

UMUTI WEDHLISO.
Lomuti ukipa Idhliso esekade lahlala esifubeni.
Inani 9/6 ngeposi.
Olikipa nase matunjini yilezinhlamvu,
MAYEBABO PILLS
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IMBIZA
YAMA KOSIKAZI
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Robinson's 'Patent' Groats are splendid for making you strong after your baby is born—and if you keep on taking it regularly through the breast-feeding time you will find that both you and the child will be very healthy. The food you eat yourself must be good so that the breast milk can be good for your baby. That is why thousands of women all over the world take Robinson's 'Patent' Groats. It makes breast milk better for the child.

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If you write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, a FREE copy of "My Book" will be sent to you. This book will tell you all about the right feeding of mothers and young babies and it will help you look after and keep your own baby healthy, fat and strong.

1275-1

Gwinya I Partons Kusihlwa Nje—Kusasa Uyokwazi!

Abantu abasongelekileyo abanako ukusebenza. Kungoba igazi labo linetshefu. Loku kubenza bakhathale bezwe besindwa. Bazizwa begcwele esiswini, okakhulu emuva kokudhla. Amakanda abuhlungu abenza babesosizini.

Kodwa gwinya i Partons Purifying Pills kusihlwa nje! Negesikati seblakafesi kusasa uyakuqonda ukuti ukuhlanzeka sekuqalile. Isisu sosebenza ngokwenelisileyo. Uyoziva upilile ungcono kakhulu.

Uyozizwa unesifiso sokusebenza. Ubucopo bako buhlakanipe. Ikanda elibuhlungu lipele. Ukuqaqamba nezinhlungu ezitweni nase malungwini zogudhluzwa kunye nokudhla okubolileyo okwakwenza impilo yako ibesosizini.

Kodwa i Partons Purifying Pills zisebenza ngapezu koko. NJENGOKUBA ZIKLINA FUTI ZINIKA AMANDHLA. Zitakwe ngezinhlanganisela ezinika amandhla ezitweni, ezinyakazisa umbilini nenyongo ukuba ipompoze njengoko kufuneka ukuze kubekhona impilo enhle.

Siyakholwa ukuthi i Partons zitengwa kakhulu ngapezu kwezinye ipilisi lapa e South Africa. Kungoba zenza izinto ezimbili ezinkulu, UKUKLINA NOKUNIKA AMANDHLA. Zitengiswa yonke indawo nge 1/- (30 pills) ne 1/6 (50 pills). Noma utumele ku P.O. Box 1032, CAPE TOWN. Zilinge namuhla. UYOKWAZI KUSASA UKUTHI ZILUNGE KANJANI NA.

PARTONS PURIFYING PILLS

Z.P.P. 4

Zulu: Ezabalobeli Bendawo Ngendawo

Umsebenzi Wenkosi Uyaqubeka Lapa

Ezase Green Point School (Bergville)

Ku Mhleli

Mngane,

Ngicela isikala kwelako elidumileyo, ke ngincomele izwe lonke engikubonile nengikuzwile. Bekubutene inhlangoti zone; kwati lapa kuyakufika abase O. F. S. i Reitz ne Harrismith, wati wena sebepelele. kanti nansi i Transvaal, Johannesbug kwaqala kwagijima amanzi esiswini kowase Green Point ukuti lababantu bazokudhlani. Wati ubona ngesikati sika 4 ntambama kwakuqamuka ulunge lwezinqola zezinkabi ezipuma Emangweni eMangwaneni, Bethany.

Siloku sibuka lezo, nazi ezezimbongolo ezipuma eLadysmith nase Rosboom, lati uma lizilahla afika amaTiwane nge motor pela ilayishe ama Mistress, o Tisha, angikulumi ngomgundatshani, izi xuku zama pillow slips namapotmende sekute nikilili ziza lapa enkundhleni lapo kuyepezela iduku elimhlope kona. Beza kuye umfo ka Labase iqawe emsebenzini weNkosi. Abagibele base Driefontein, Bufford, Toleni ne Newcastle. Bonke bangena ngamahubo, baka unoqimu wo mkumbi ngomkuleko, babiwa.

Inkonzo yokubingelela yavulwa ngu Mr. Ndaba wasiza inhlangano, abafundisi abasihambele. Umfundisi E. J. Nhlapo (Reitz) wasipa amazwi amnandi kakulu. mayelana nalezikati esipila kuzo, nokuqinisela njengabanye abaqinisela noma abazali babo, neZwe selibanxusa ukuti mabayeke ukukolwa. Nom Vangeli uMlangeni wenanela kanjalo. Kwanikwaituba lokupumula. Kusasa eyangemiso yavulwa uye uMlangeni sikalela ongeko. Eyasemini yavulwa u Mfu. Nhlapo wenaelwa u Mfu. wase Johannesburg u Rev. W. M. Ndebele ngenkulu inkutalo. Kwayiwa emfuleni eNgcongcosi lapo kwabaptizwa abantu abangu 9 kwabusiswa abantwana abahlanu bomakoti kweyakusihlwa ngesonto yabe ipetwe o Revs. E. J. Nhlapo no Rev. Ndebele amaciko abafo. Ngomsombuluko ekuseni kwaba isidhlo se Nkosi. Abazinikele ishumi nambili kunye nemizi eyisihlanu. Umnikelo kwaba £16:7:7. Kuhlatywe izinkomo eziyisi 7. Amakwaya engu 9 ahlabelela kamnandi.

Umfundisi Ndebele usehlele ngase Durban ngazo eze Vangeli, uyoze abuye ngo October, Singa kohlwa awo Teacher bakiti o Miss Mbuli, Miss Simelane no Miss Mvelase abakade besigqigqizelela etafuleni. Siyabonga, mhleli, zinjalo ezeChristian Catholic Church in Zion. Abantu babengapezu kwama 400 ubuni ngi. Yimi obekona

R. G. DHLADHLA

Ezebhola E Tekwini

(NGU NYONIYAMANZI)

Ngomgqibelo odhlule August 29, labe libalele li cocoza mhla kuzo dhlala Inyanga enkulu u Mangotobana nezimambana zama Home Stars ase Taylor Street School:- Lomdhlalo kwabe kungowe second round umkumlisa jersey (knock-out system.) Wo, wase ziqatile unompempe, umuntu waze wakohlwa nokuti uxume usikiliti emlonyeni waze wezwa ngoba usumshisa umlomo Balipete ibhola nampa abafana bencwadi! Bampata u Mangotobana waze wakatala. Umhdlalo wabo wawumuhle kakulu kwaze kwapela. Isigcino sawo sema kanje:- Home Stars 3 goals, Olympics 1.

Ngiya bona ukuti uMngoma lo (Mangotobana,) wakoliswa ngu "Pick up" kwati lapo ebaxoshayo esigcawini sezinyanga kwasala ishoba lake lokubhula, manje ingqomondo yali tata yayo tintita ngalo utuli endhlini yayo. Kuhle abulale inkomo

(Ipelela ohleni lwesibili)

Umfundisi A. P. Maila E Mgu'ndhlovu

Ngaso sonke isikati eMgungundhlovu isikolo sesonto besiyinto enkulu e Weseli kwabamnyama. Abamhlophe bebesikutalele kakulu kuyibona abasongamele. Ngo 1915 ukufika kogama lingenhla wasipata yena uqobo kunye nenkosikazi yakwake benza izinto ezinye ezintsha ezinjengepikiniki (picnic) neduku leskolo sesonto (Sunday School flag) kunye ne anniversary.

Konke loku kwaqalwa uye lomfundisi kwati ngenxa yokuba abetundisi bengahlali emakaya umsebenzi wonke wawela pezu kwenkosikazi yona yazinikela kuwo ngenhliziyo epeleleyo isizwa nga otisha beskolo sasemini. Nanamhla loku iduku lisekona engosini yendhlu yesonto eMgungundhlovu, i annivesary isa qutshwa noma inani labafundi selehla kakulu.

U Std V no VI wayengaseko e Mgungundhlovu ngo 1915 pezu kokuba wabekona kwa Bruce (Loop Street School) ngapambili. Kuwo lonyaka u Mnu.Jno. Koffie wayaluza ngoba waye nentombazanyana yake eyayipumelele ku Std. 4. inêminyaka engu 10 ingenako ukuya ekolishi ngenxa yo buncane. Emhlanganweni wesikolo sase Weseli wacela ukuba kuvulwe u Std. 5 Kwenqatshwa. Kaningi elufaka loludaba engasizwa muntu kwaze kwati ngenye inkati wasesekelwa amakosikazi amatatu nawo ayesehlupeka ngabantwana.

Pezu koba beyingcosana wabasekela wasamukela isicelo sabo wazama ngako konke ukubasiza. Unkosikazi waculisa amakwaya ake eskolo sesonto wenza imiculo emininganga ukuze kutolakale imali yokuqala u Std. V Kwapumelela konke wavulwa u Std. V. ngo 1915 efundiswa uye unkosikazi kwake endhlini.

Sinikezwe u Hulumeni ngo 1916 kwatolwa utisha u Mnu. I. M. Shupinyaneng ongasekho ngalo nyaka ke kwasekukona no Std. VI .Ngo 1919 sipumile kubefundisi saba esika Hulumeni yedwa —isona skolo sokuqala eNatal esaba esika Hulumeni yedwa ngaleso sikati utisha kwakungu Mnu. T S. Mntyali—uyena tisha wokuqala ke ezikolweni zakwa Hulumeni.

Yaguga ke indhlu yeskolo sase Weseli kwase kututelwa e Buchanan Street lapo sikona nanamhla loku Kwaqalwa ngezingane ezingapansi kweshumi namhlanje u 5 no 6 usefundiswa otisha abatatu. Imisebenzi iyohlala ikuluma

OWOKUZALWA

eMgungundhlovu.

emhlope uMngoma kona eyoku tola ishoba lokushaya umhlahlo we nkomishi yesitatu (third round.)

Futi enkundhleni yas' Ohlange kwabe kubambene ama Wild Zebras nama Cannons ase Nanda. Wati efika nje uNompempe abe eseveva njengemnyovu ama Dube amtende. Kwati dukuduku ateleka ama Natal Cannons engadhle nkobe zamuntu. Wazi memeza unompempe zamokome lana. lapo umuntu kaqonda mbhantshi kujiya, kwaze kwashintshwa kuyisintswi ndawo zombili. Emva kokuba sekushintshiwe alivalela pakati ama Zebras elokuqala. Kwabuye kwati patapata alisho pakati futi elesibili; manje ukuko lwemuka nomoya kuma Cannons. Bayi ngozi abafana bencwadi laba, kuba sengati kabananyongo uma sebedhlala, Umdhlalo omuhle wapeta ngokuba ehlulwe ama Natal Cannons ngo 2—0. Ngiya bona ukuti abafana laba balula nje bapuza umtanya kuyi lapo tina sipuza amahewu nezinyembezi zenkosazana.

Okala Ngezizwe Ezipata Ngonya Abantu Bakubo

Mhleli we Lodumo:-

Angisiyena umuntu oyisikulumi kodwa ngingumfundi, ake ungipe baba isikalana. Kukaningi lapa epepeni kubonakala izikalo, nezinsolo, ngempato eyenziwa ngama Afrika kwamanye. Kepa mina angizukukuluma ngama Afrika ngizokuluma ngezinzule kakulu kuyavama ukuba uzwe umuntu eti awu lesisiqaza senduna sizenza inkosi, siziqenya ngabantu; Hayi nokoke mina ngiyangixole ngoba basuke bete, "isiqaza."

Kepa nitini bakwetu ngezifundiswa, omabhalane, noma eseyinduna. Laba bafowetu kulihlazo ukubona bepata abantu ngalendhlela. Ngake ngati ngifika kwenye i Location ngiyogxoba i permit, ngingena e office sinamantombazane amabili, sema 20 minutes unobhala uzimele lapaya everandah, ute enge na lapo, uti yini ningishiye emnyango nizongena lapa? anazi ukuti ngigani bopela ukufohla kona manje? Lapo langiya madoda ngabonanje ukuti ngizoqala ijele ukulibona namhlanje. Lento ungezwa nabezinye izizwe ezimnyama sebe silimaza ngokuti, "awu izinzule" besho beqinisile, induna, noma unobhala wenzula upata umuntu sengati kuse jele. Hayi bakwetu, anoke nibone umlungu akwenza kwowakubo. Lihlazo leli tina maqabanje sesizokwesaba nokufundisa izingane zetu.

ISAAC MANG. MSHIBE

Johannesburg

ICALA

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Kuyaziswa nga lencwadi ukuba lona olotywe nga phansi la unikwe amandla u Hulumeni wo Mdibaniso wase South Africa ukuba akhiphe umvuzo obhalwe ngenhla la oyoku phiwa nabanina (ongasi uyena mubulali mhlaumbe ababulali) ozothi anike a Maphoyisa a la e South Africa ubufakazi obuya kwenza ukuba ku botshwe kujeziswe umuntu nomo nga bantu ababulele u

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IUMATUKULULAI

Uyidhlula yonke Imiti!! 1/6

Inkosi Yemiti Amayeza!' 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 emininga. Labo bantu abahlakanipileyo bayazi ukuti lomuti **Otukululayo** iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti **Otukululayo** ungama pills, usimze 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 ugcwele ububi nobuti, **Otukululayo** uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti **Otukululayo** iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude!

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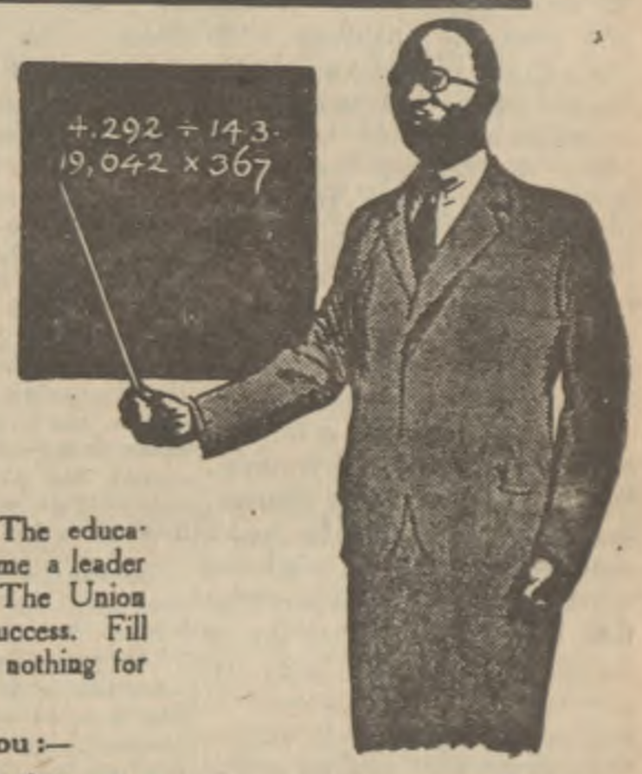

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What We Think And Say

The Bantu World

SATURDAY, SEPTEMBER 12, 1936

The Land Problem

The farmers of Griqualand East are organising for the purpose of opposing the inclusion of released areas in Griqualand East in Native areas. Their territory, they say, is a a white man's land and, should not, therefore have Native areas around it. The Native Affairs Commission, which is to visit that territory shortly, will be asked to exempt Griqualand East from the operation of the Land and Trust Act. Mr L.D. Gilson, M.P. for Griqualand East is apparently the leader of this movement.

While the farmers of Griqualand East are protesting against farms in the territory being released for Native occupation, the Free State farmers, particularly those of Thaba Nchu, are said to be boiling, with indignation because few farms in Thaba Nchu district have been released under the Land and Trust Act. According to those in the know the farmers in Thaba Nchu are "talking about taking arms in defence of the white man's land." We are not surprised at this for we know that while white South Africa has adopted the policy of segregation as the solution of the socalled Native problem there is hardly a white man who is prepared to part with his farm in order to facilitate the carrying out this policy. The truth is, the avowed aim of the white man is to make South Africa "a white man's land" and to keep the black man in a position of servitude for all time. He agrees with the policy of segregation if it does not mean giving the Africans large tracts of land and does not interfere with his supply of Native labour. Indeed his idea of segregation is nothing but the old traditional policy of "keeping the Native in his proper place." He knows that by depriving the Africans of the right to purchase and own land he would ensure his own security while retarding the progress of the Africans towards economic independence.

The land question is the root cause of our inter-racial troubles. In the congested Native reserves, the African is unable to make ends meet, and as the result he migrates to the towns in the hope that he might find something to do and be able to keep body and soul together. But, instead of improving matters, his coming to town creates new problems and he becomes a competitor not only with European workers but with urbanised Africans in the labour market with the result that the standard of living is lowered. Then a hue and cry is raised that he should be chased out of the towns because he is a menace to white civilisation. He should be sent back to the reserves and be encouraged to develop in his own enviroment. But just where these reserves are nobody seems to know and apparently no one is concerned with whether there are any reserves or not. What they want is to prevent Africans from becoming economically independent, from acheving a position of importance in the affairs of progressive mankind.

There are people who think that the Land and Trust Act will solve our land problem and, no doubt, they will be surprised to hear that this act provides no solution. Under the act seven and quarter million morgen have been released for Native occupation but it is doubtful whether the Government, in view of the strong opposition from farmers and land owners, will be in a position to acquire all the released areas. Besides we understand that under the act no African will own land. The Trust will acquire land and then let it to Africans in the same manner as in the Transkeian territories. Thus there will be no security of land tunure but a perpetual payment of rent which must inevitably constitute a source of irritation and disatisfaction.

Nuus Van George

"Deur Kanidod"

Ons dorp gelee in die reen gordel is nat. Die boere is weer besig met die ploe om die winter produkte in die aarde te sit. Ook die alfabet van ons motors blei uit die klimaats toestand van ons omgewing C. A. W. Wat bedoel " Cold and Wet."

Drukkunstenaar; Verleem my a.u.b. 'n spasil in u nuusblad om my innerlike dank uit te voer omtrent my gevolens van verlede Sondag. 'N Hartstoggende begrafenis het plaas gevind op Sondag 22ste Maart 1936 in Urbanville Lokasie van oorlede Jan Laas die seun van Hendrick Laas. Daar was baie toeskouers teenhoordig. Die laaste dankbewys was gehou in die huis van de vader waar Mnre Jan Mc Kenzie en Skapie Kenerie die beide van die N. G. Kerk die diens waar geneem het, ook het Mnr Daniel Skefile " Evangelist " van die Order of Ethiopian Kerk 'n toesprak gegee. Kranse was gebring van alle kante van berouhebbers by die laaste rus plaas het Mnre Johannes Aubrey Wesse, Jan Mckanzie, Hans Arendse, en Skapie Keneree die laaste toesprake gegee. 300 mense was teenwordig daar was ook nog ander broers van verskillende genootskape teenwoordig saamlik Felix Madonci, Steven Kula, Evangelist John Mlenzana, John Cangci John Eddie, Hans Briesies, Fred Lee, Daniel Lee, David Lewin, Petros J. Mqikela, Robert Lee, Voositter Tom-Bos-KopVereeniging en baie vername dames was teenhoordig, en daarmont ek my innerlike dank uit spreek aan alldie mee gevolers van George wat die begrafenis by gewoon het.

Eerwaarde Mpumlwana na 'n paar dae hard werk op Oudtshoorn is verreis na Kaapstad "Evangelist Daniel Skefile"is ook weer tuis hy was some met Eerw. Mpumlwana op Oudtshoorn. 'n Verjaarsdag-viering was gehou in die huis van Mnr. en Mev. John Dickie Rosemore op die 29 ote Maart 1936 van hulle dogtertgie Debora Ouma Dick. Ouderdom 5 jaar. Ons had 'n aangename tyd deur gemaak. Geskenke van volwasses was 6s. aan geld kindgeskenke was glasse, suikerpotjie en dergelike dinge. Die vernaamste feesvierders was. Eerw Oliver A M.E. Kerk Philemon Kumalo, P J. Mqikela, G. Runeli, J Mbatsha, Mev Kula, Mev.Jantjies, Mev.Cillia Mpembu, Mej Winnie Skweyiya, Mej Maggie Sweyiya, Mev Ngenu nie wergetende die kleinspan te veel om op te noem. Dankie vir so 'n dag.

A Peep Into History

III

(BY SCRUTATOR)

The misunderstanding between Xhosas and Fingoes made unity of action between the two peoples impossible. So that in the war of 1834 the Fingoes sided with the colonists and as a reward for their loyalty and assistance they were declared independent of the Xhosa nation and settled in the districts of Peddie and Fort Beaufort under treaties which are to-day causing a great deal of misunderstanding between Europeans and Fingoes. Commenting on the faslure of the white man to observe these treaties, the "Imvo" of May 21, 1935, inter alia says: "The land granted to the Fingoes between the Fish and Keiskama Rivers and certain portions lying east of the Keiskama had been alienated to European farmers and other tribes. Of recent years the tribal chiefs of Peddie had been forced into ruinous litigations in the law courts in contesting their claims to the land granted them in the early treaties. All this had been of no avail, for the courts do not represent the Government in their dealings: on the contrary they decide land disputes by titles held by those in possession. European farmers appear to have been granted titles in Fingo territory by the same Government which pledged itself solemnly in 1835 to protect Fingoes and their land. The Bantu races had originally learned to attach credence to a promise, let alone a pledge, given by the white man's government, but the example of the Government's failure to protect Fingo claims in and outside the courts of law is a said commentary on the integrity of the European race."

Chain Of Forts

The defeat of the Xhosas resulted in the annexation of their country by Sir Benjamin D'Urban, the then Governor of the Cape Colony. The Xhosas. were removed "from the natural fastness of the Amatole mountains and placed under the authority of magistrates appointed by the Colonial Government." and a chain of forts was established at Fort Beaufort, Fort Peddie, Fort Hare, Fort Cox and Fort White in order to prevent another Xhosa attack upon the Colonists.

But this was not the end of the struggle. The Xhosas, although vanquishbd and conquered, were not crushed. Still there was going to be another attempt to drive the white man into the sea. And there arose another "prophet" among the Xhosa nation, for this struggle had its prophet and martrys. His name was Umlanjeni. Like Makanna he 'prophesied" the ultimate overthrow of the white man's power. The Xhosas, he declared, would, with the help of the gods of their nation, drive the white man back into the sea. Only what they needed was courage and faith in the charms which the magicians of the nation would give them. They would be doctered and rendered invulnerable to the white man's rifles and canons. Indeed the white man's bullets would, instead of killing them, kill the white man himself.

Umlangeni's Prophecy

Sandile, who was the Chief of the Xhosas of what is known as the Ciskei listened to the"prophecies" of Mlanjeni and ordered his people to obey the call to arms. He sent word to Sarili, the Paramount Chief of the nation, and told him his section was getting ready for the final overthrow of the white man's power. Would he help? Sarili replied in the affirmative. The Gcalekas, he said, were ever ready to come to the assistance of their brothers —the Gaikrs. From the Bashee river to the Keiskama river men talked of the coming day when the Xhosa nation would drive the white man into the sea and regain its independence. Once more the Xhosa nation would continue to develop along its own lines. Men would tend their herds of cattle and flocks of sheep in any part of the land without fear of being persecuted by the aggressive white man. And the women would gather wood from the fastness of the Amatole mountains and draw water from the rivers of Xhosaland without being molested by this creature whose home is in the deep blue sea.

Zemka Inkomo

Mlanjeni's appeal stirred the whole of the Xhosa nation, and in 1850 the war cry—Zemka inkomo Magwalandini—was raised on all the hills of Xhosaland. Warriors poured down from the hills ahd attacked European farmers and burned mission stations. With the Africans there is no ultimatum and no declaration of war. Once the chief with the advice of the magicians, gives the order the warriors go forth and attack whoever is to be attacked. With them war is barbarous and is waged in a barbarous fashion. Homes of the enemy are destroyed; his women and, children share his fate. But does history record a civilised war that was fought with kid-gloues? No! War is war and is barbarous whether the belligenents are the "civilised"races of Europe or the "savages" of Africa. The last war is the most barbarous of all wars recorded in history. And this was the civilised man's war!

All fairminded men will, no doubt condemn the burning of the farmers homes and mission stations as an act of vandalism. But when one remembers that the Xhosas were "developing along their own lines"—the lines to which by the way we are told to day to revert.—one cannot but feel that they did not know what they were doing and, therefore, they deserve our pity rather than our condemnation. Were they not just human savages who like the Huns of ancient Europe respected no moral code in their dealings with other people? Was it not their ignorance and their superstitious beliefs which prompted the commission of this vandalism?

Sir George Grey

Be that as it may, the war, which is recorded in history as "the bloodiest and costliest ever fought between the Colonists and the Kaffirs," lasted three years. And it revealed the fact that what started as cattle-raid had now become a life and death struggle for independence. It had dawned on the Xhosas that the white man was determined to impose his will upon them and that there was no way of escape except to drive him back into the sea. But the odds were against them. Mlanjeni's "prophecies" failed to materialise. The bullets of the white man's rifles and canons did not turn into water; nor did they kill the white man himself instead of the Xhosas; they killed the Xhosas by the hunderds and thousands and finally forced them into submission. But this did not altogether break their spirit; there were still men who believed that the day would come when the white man would be driven back into the sea.

In the meantime there arrived at Coretown a new governor whose name was Sir George Grey. He came from New Zealand where he had put an end to a Moari movement for independence and solved once and for all the problem of the relations between Moaris and Euroyeans.

R. Roamer Talks About . . . .

LOBOLO CUSTOM

We are now an institution. Whenever our readers meet difficulties or problems they write to yours truly, care of "The Bantu World" requesting us to help them. That proves we have come to stay in this column through the tolerance and kindness of our Big Bug, the Editor, before whom let all the bed bugs now bow! that's right. Now you go and bite people, you bugs!

We have been asked to say our say on the question of Lobolo. Before we do so let us tell you what Lobolo is. It is what a man gives the parents of his wife - to - be for having given birth to his wife-to be The parents simply open their hands and the man puts money in them. But before he can marry the minister also opens his hands for more money so as to tie the knot which he cannot untie again. Funny, isn't it?

Some clever people call lobolo buying a wife, as if you can buy a person with all the gold in the world! Ag, sis! We gave the parents of our Rib something for her, not in return for her or as a gift. but just because we felt that people who brought into the world such a divine creature as our Rib deserved something. There are times, of course, when we see nothing divine in our Rib, but that is by the way. Ahem! we hope she doesn't read this

Our only quarrel with lobolo custom is that women do not pay lobolo for men. We do not see the reason why they do not thank men's parents for bringing into the world men who can be turned into husbands. Just think, gentlemen. Where would women be if we had no ribs from which they were made?

And yet they do not lobola us We remember the pain we always get just where our fifth rib used to be. There is a space there which always causes us pain when we see a woman. When we asked our doctor about it he said whenever we meet a woman this space cries out for the rib that made that woman causing us great pains. Surely women should lobola us because of this.

Just look at our Rib. No, you wont see her in this column; we are just speaking metaphorically. Well, just look at her. If we had not married her who would have done so? Another man, of course. This proves that women alone can do nothing. They even powder their faces, wear expensive dresses and talk cheaply just to catch some unfortunate man and marry him.

We must think of our parents also, gentlemen, musn't we? If women want us to lobola them let them also send to our parents and lobola us. Our parents deserve some thanks for bringing us into the women's world for marriage purposes. We remember a case in Timbuctoo where a father claimed damages from a girl because she had broken his son's heart.

This case created great interest for no man had brought such a case before, it being understood that women only have hearts that can be broken or mended with money. But the judge and jury returned a verdict in favour of the man. Men, they said, have hearts that can be broken just like women. So a woman also should pay damages when she breaks a man's heart. She must also lobola him.

THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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OUR CHILDREN

[I invite mothers to read these notes carefully for they are the first of a series of talks on babies who have reached the crawling and toddling age. As space only limits these articles to a few brief statements each week, it is important that each article should be read and then cut and filed until the whole series is completed. If you need help on any problem connected with your children write to me and I shall do my best to help.]

To look after a baby before he can crawl is a simple matter—at least, so a mother realises once her baby has found his feet. She looks back with wistfulness to the days when she could put him on a bed and he did not know how to roll off; when he lay in his cot or pram blissfully unmoving all day, except to kick his legs and try to bite his toes; even when he was fretful, at least she always knew his whereabouts, and could go about her work in the knowledge that he was safe where she had left him.

And then he began to roll over instead of lying on his back all day; she could no longer safely leave him on a bed while she went to fetch his bath water; then he could sit up, and before she knew it—or so it seems in retrospect—he was crawling, and her days of peace were gone.

JUST A SMILE, PLEASE!

Constable: What are you doing there?"

Suspicious Character: "A fortnight ago I picked up a front-door key and now I'm trying to find out which house it fits so that I can give it back to the owner.

x x x

Teacher: "Now, I've been giving you examples of words in sentences, will anyone give a sentence with the word "Diadem.',

Pupil: 'All hail the power of Jesus' name, let angels prostrate fall, bring forth the royal diadem, and crown Him Lord of all."

Teacher enraged: "I don't want Scripture, give me something better."

Pupil: People who step carelessly into the road diadem sight *quicker than those who stop, look and listen."*

x x x

"Nature", said the philosopher, "always makes compensations. If one eye loses sight the other becomes stronger. If one loses the hearing of one ear the other becomes more acute."

"I believe you're right", said an Irishman "I've always noticed that when a man has one short leg the other is longer."

x x x

"Elmer—Elmer, do you love me?"

"I'll say."

"Do you think I'm beautiful?"

"You bet."

"Are my eyes the loveliest you're ever seen?"

"Yes."

"—my mouth like a rosebud?"

"You know it."

"—and my figure divine?"

"Uh huh."

"Oh, Elmer, you say the nicest things. Tell me some more."

COUNT YOUR BLESSINGS

By THE EDITRESS

If you could only sit down quietly after your day's work and count your blessings you would be surprised to see how many gifts God has given you for which you ought to kneel down and thank Him. Let me tell you what you ought to be thankful for.

Health. If you have ever got ill and tossed up and down in bed, while sympathetic friends watched over you with their eyes filled with tears, you will know what a blessing sound health is even if you have nothing else besides. Health is the greatest blessing God has given you and it is your duty to nurse your health with all care by living wisely and avoiding those practises that undermine health.

Limbs: Have you ever thought how more blessed you are than the other woman who has lost an eye, a limb or who was disfigured by an accident or some serious illness? Seeing you have all your limbs sound and you have good undisfigured features, do you ever pause to give thanks to God for His sparing you these distressing visitations? Perhaps you don't, for you have come to take your limbs as just a matter of course! I pity you!

Friends: Have you ever thought what it means to have true friends who love you and really wish you well? How many of us are blessed with true friends who are a source of strengh and comfort in our times of troubles? What do you do to keep these friends near you? Do you also contribute your little bit towards making them feel that in you they also have one who will never fail them?

Work: Let us say you are employed by kind employers. Isn't that a blessing? Never mind if you get little wages, although good wages mean a lot in life, but if your employer is good, kind and helpful what do you do to show her you appreciate her kindness? Do you go out of your way one day to try to please her with a little extra help? Do you try to learn all you can from her and show her that you are different from other domestic servants who only think of "lay-offs" and getting their "husbands" secretly into their rooms?

Love: Have you ever paused to think just what it means to be loved by one who really respects you and wishes his love to end in a happy home? What do you give in the partnership of love to ensure that it ends up in glory? These are blessings; but because they occur in our daily lives some of us hardly ever give them a thought as such. Please correct that attitude and look at these gifts and opportunities as blessings for which you should kneel down, and thank God.

DO YOU KNOW--

About Your Nails?

By R. R. R. D

Sometime back I wrote here and said many of us never trouble to find out the whys and wherefores of little things such as why our nails keep on growing, when our teeth do not.

Now just read this interesting note about our nails. It is a cutting from a newspaper which I read sometime last week. It would be interesting if women readers would write for this column about something out of the usual they have seen or heard in their own sphere of life:

This Week's Thought

There's no failure in life except to give up trying.

There are all sorts of stories told about the little white marks which sometimes come on our nails and there are quite a number of interesting superstitions concerning them. The real reason for them, however, is simply explained. Our nails are made of a hard substance which is very like horn. It is something like the tough outer skin on our bodies and something like hair but it differs slightly from both of these.

This horny substance requires special cells to produce it and these cells are placed deep down at the base of the nail. Sometimes when we are in bad health these cells cannot do their work properly and so there are flaws in our nails which take the form of little white spots. The same white spots are often made if we have a hard knock at the base of the nail. Then the cells are damaged for a time and the part of the nail that grows up from the bruise is marked.

Will my women readers please forgive me for giving away two of their valuable pages to the Athlone School for the Blind? I am sure that every sensible woman—and all my readers are sensible women—will realise that we could not have spared these two pages for a worthier cause. The Athlone School for the Blind needs all the prayers we can send to God in order to successfully push forward in its great work for humanity.

Your pages will be returned to you next week, full of interesting matter and letters from women readers, and also, may it please God, full of blessings for having contained messages on behalf of our stricken fellowmen and women.—The Editress

x x x

The marriage of Miss Lizzie Langa, of Amersfort, to Mr. Johnson Amwali, of Johannesburg, takes place at Orlando on September 29.

x x x

In the house situated at the corner of 2nd Street and 6th Avenue, Marabastad, a grand birthday party in honour of Baby Abel, was celebrated by Miss Theresa Malatji, of the General Hospital, Pretoria, on August 30. Miss Malatji wishes to thank those who attended especially a detachment from the hospital, which included: Mrs. G. Kale, Misses E. Kgabo, R. Tlale, D. Selepe; Messrs A. Masemola, J. Mamahlodi and A. Motjebekoa.

WOMEN'S HOME PAGE

Helpful In Every HOME

The Bantu World,

WOMAN'S SUPLEMENT

Neea nguana oa hao lebese la Nestle Lebese la Nestle le loketse nguana. Le etsa nguana hore a hole, a matlafala a ntlefale.

NESTLÉ'S MILK

LE LOKETSE NGUANA.

Lebese la Nestle le rekisoa ka bole kana. Le tsoake ka metsi a bedisitsoeng me o le noese nguana ha le fodile.

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The Summer Wardrobe

Summer rummaging through drawers, in search of an old woolly or a spare blouse, often brings to light crumbled and tired-looking left overs from last year, and generally a first impulse is to "throw that old thing away." Yet all that is required to make the garment serviceable again may be a thorough cleaning.

Blazers and flannel coats or skirts should go to the laundry or the cleaner. Sports blouses, light pullovers, frocks and undies can be made to look like new by washing carefully in washing carefully in two lots of warm soapy water; afterwards rinse in clear warm water. The pullovers and silk-wear should be squeezed between the hands and wrapped in a towel to dry. Before washing, however, examine the articles carefully, and mend where necessary.

Old Gloves AndShoes

Washable skin gloves will look like new if washed in warm soapy water. The simplest method is to put the gloves on the hands and rub them gently in the water. But different skins require differt ent treatment, and the wisesplan is to find out from the saleswoman when you buy gloves which is the best way to wash the particular type you have chosen.

Linen shoes can also be made fresh and wearable by brushing with warm soapy water and rinsing with clear warm water, and then leaving to dry with shoetrees in them. The linen or panama hat can be freshened up by being brushed by warm soapy water and rinsed in warm water.

Cookery Recipes For Housewives

TOMATO AND CHEESE RAREBIT

Cut bread into rounds the size of the tomato to be used. Place a round slice of cheese on each round of bread, cover with a thick slice of tomato seasoned with salt and pepper. Place in a hot oven and cook until the cheese starts to melt. Sprinkle with a little grated cheese or paprika and serve at once.

This dish is delicious, and may be varied by placing a piece of bacon over each tomato. When the bacon crisps it is ready to serve.

CHEESE FRITTERS.

1 cup grated cheese. Salt and pepper to taste. 1 egg. Half-tablespoon melted butter. Quarter cup milk. 1 cup flour. Quarter teaspoon baking powder.

Beat the egg and mix with the rest of the ingredients. Heat deep fat or oil and drop spoonfuls into it when smoking hot. Fry to a golden brown drain and roll in grated cheese and serve.

CHEESE BISCUITS.

Beat the white of one egg until light and frothy, stir it into half a cup mayonnaise, add salt and pepper, grated cheese and paprika to taste. Pile on plain oatmeal biscuits. Place under the grill for the mayonnaise to becomme puffy and golden brown. Serve at once on a lettuce leaf or paper doyley.

CHEESE SALAD

Have crisp lettuce leaves arranged in a bowl. Mix one cup finely chopped or grated cheese with one tablespoon mayonnaise, 1 grated apple, and a little finely chopped ar grated capsicum; to this may be added half cup diced cooked potato; haricot beans of green peas.

Place in heaps in the lettuce leaves, pour a little mayonnaise over each and sprinkle with pap rika. This will make an excellent course for a light meal.

Hints For You

Marks on fireproof oven dishes can be removed by rubbing with common salt while the dish is still hot.

When brown shoes are badly stained, sponge them with a little warm milk in which a small piece of washing soda has been dissolved. A second application may be necessary.

Maxims For Mothers-In-Waiting

Your baby's health depends upon your health, especially before it is born. That is why you should wish to keep yourself perfectly well.

Good teeth are of prime importance. Decayed teeth or inflamed gums lead to many diseases and are dangerous to the health of the unborn child. Therefore consult a dentist before baby arrives. If there is a Dental Clinic attached to the local Infant Welfare Centre, advice can be obtained there and arrangements made for your treatment.

Take plenty of fresh air and exercise. Go for a sharp walk twice a day. Avoid lifting heavy weights, fetching coals and hanging pictures.

Good food is necessary to keep you healthy. Here is what you should include in your diet, when this is possible. One quart of milk a day. A liberal serving of fresh vegetables and salad each day. Fresh fruit each day. Sea-fish—Not freshwater fish—because fish taken from the sea contain iodine, which is so good for the blood. And liver once or twice a week: it is so easy to digest. During the last few months of waiting, two or hree teaspoonfuls of cod-livert oil should be taken.

Wear loose clothes. Have no tight waist-bands or blouses. If possible, wear clothes that hang from the shoulders. Choose low-heeled shoes as these will make you less tired when walking.

Keep early hours and avoid getting over-tired.

Hot Buttered Tea

The world's biggest tea party probably takes place at the annual Tibetan prayer festival. In Lhasa, the capital of Tibet, is a hill overlooking the town proper, and on this hill stands the palace of the Dalai Lama or chief priest. Convents and hostels for pilgrims and lamas cluster round the foot of the hill, and fill up rapidly as the festival time approaches. Meanwhile a huge bronze cauldron is rigged up in Lhasa's biggest square to boil buttered tea for the lamas during the whole of the festival.

(Continued in the next column.)

Irregularity Of Meals

By "THE NEGRO LASS"

The bulk of our people never regulate their meals. Most of them have two meals a day, namely, a mid-day meal and supper.

During ploughing, reaping and weeding seasons, they usually rise with the lack and disperse to the fields. At mid-day, they return home to take their first meal of the day. Some families serve their meals in the fields. This has become part of their life. Even during idling seasons they bask in the sun until breakfast is served at the usual hour regulated by the sun. Even those who have assimilated western civilisation have not yet emancipated themselves from this bondage.

Many of our so-called decent and modern homes have no regular hours for meals. It is very essential that such homes should estimate their hours for meals, which they must adher to. The usual hours are eight, one and six.

I would suggest that breakfast be taken at half past eight, lunch not later than half-past one and supper not later than seven.

There is nothing so annoying as to visit a family, and find them at meals or when the table is just set. One person might have his supper, say at half past six and visit some friends at eight.

It would not be unusual to find them just ready for supper. Some people (of whom I am one) are very shy to apologise in excusing themselves from partaking in meals fearing to disappoint the hostess; so they just eat to please.

On the other end the family might have just enough for themselves. In this case, she becomes an undesirable guest. It must be admitted, however, that there are people who intentionally visit homes at wrong hours; but in most cases this is due to irregularity in serving meals.

Among the few homes which at one time or other I have visited, at the moment I recall only two which adher to a definite programme. In the other cases they were quite regular. If all homes could follow a definate plan such undesirable and unexpected guests at tables would be eliminated.

This, of course, directly concerns our womenfolk. Will they please adopt some system and enable their families to have meals at regular hours so that they can always be free to visit friends without intruding in their meals.

Will the public too, note that there is ample time in-between meals when they may visit friends and not to convenience families at meal hours.

Will, therefore, our womenfolk see to this?

Pietermaritzburg.

Buttered tea is as much food as drink, for it is made by churning up an infusion of brick tea, soda and salt with plenty of butter or old mutton fat until a dark brown oily liquid is formed. It is quite the favourite drink of Lamas, and indeed of all Tibetans. The drink anything up to 80 cups of tea a day, and it seems to do them good, for they possess incredible muscular strength and endurance. A tourist once rubbed his eyes to see a Tibetan woman walking placidly uphill with a piano and her back—but he learned that Tibetan women carry such weights as easily as a rather full shopping basket.

Lomame unamawele atokozayo anomhlandhla

Ukolelwa ukuti bonke omame basebenzise i

ASHTON & PARSONS' INFANTS' POWDERS

"Nginezingane eziyisikombisa," kuloba u Nkosk. M. Rosie Nffikoe. "Abahlanu bagula kakulu ngesikati sabatakati. Bekala njalo ebusuku, sepinda futi. Manje sengi nama wele engide ngiwapa umqoto ka Ashton and Parson. Amawele sebe nezinyanga eziyisi 8 ubudala. Omunye unabatakati abatatu omunye unababili. Balala kahle bonke ubusuku. bazimukile. Ngiyadabuka ngoba abanye kangibanikanga lowomqoto."

P.O. Helbron, District Pretoria.

Lenkosikazi eseyafunda ukuti ukukulisa ngendlela eyona yona yabelungu kwenza abantwana bakule kahle benomhlandhla. Nxa ingane yako ide ikala qapa mhlaumbe kayimnandi kahle esiswini. Umqoto ka Ashton and Parsons uyayi duduza ingane, uqede lobubuhlungu ipile kahle yename ikule.

INOMHLANDHLA ITOKOZA

Ungawutenga umqoto nakusipi isitolo kawubizi futi kakulu. Wubeke nje umqoto olimini lwengane. Nxa inezinyanga eziyisitupa yinike inxenye, nxa ingapezu kwaloko yinike wonke. Umqoto Ashton and Parsons wezingane kawunayo Ingozi neze.

Abaniniwo

Phosferine (Ashton and Parsons) Ltd., London, England.

NI 36/1

This is Why Some Baby Foods are Better Than Others!

You may seem to be satisfying your baby's hunger yet still he may not be growing as sturdy as you would like to see him. Perhaps the reason is that there is not sufficient nourishment in his food therefore you should at once change to a Good food that DOES contain the goodness to give him perfect health.

Give Incumbe now and you will be surprised how quickly and steadily he will progress.

Incumbe is the best food to give when you cannot feed him yourself or when other foods do not seem satisfactory.

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INCUMBE

Prices: 1/- & 2/- at the Natal Coast

Wanted £25,000 For Blind Children

Professor Jabavu Supports Mr. Bowen's Spirited Appeal

Africans Asked To Give Blind Children Chance

I have genuine pleasure in supporting the appeal made to the public by Mr R. W. Bowen on behalf of the Athone School for the Blind. This effort has been carried on for some years under severe handicaps. When a report was made in our recent All African Convention at Bloemfontein, a blind delegate from this school(see the published Minutes) made a pathetic appeal and an explanation that touched the hearts of all listeners and drew sympathy and promises of help by many speakers including one who was personally familiar with its work.

Now that the school has been given a promise of a grant on condition that it raises half of the necessary funds from the general public, I wish to assure all sympathetic friends that their gifts could not be invested in a better cause. I therefore join in urging all friends to assist in contributing handsome donations to this institution that does an inestimable service to stricken humanity.

D. D. T. JABAVU

Professor D. D. Tengo Jabavu of Fort Hare who appeals to the African people to respond to the appeal of the authorities of the Athlone School for the blind.

THE

ATHLONE SCHOOL for the BLIND

is calling

THE HAND IS THE EYE OF THE BLIND

"The Earl of Athlone and Princess Alice, who opened the first school for non-European blind children in South Africa, near Cape Town, May 1927.

The Bantu World Appeal

In supporting the appeal of the authorities of the Athlone School for the Blind for financial assistance, "The Bantu World" would like at the outset to congratulate the founders of this school through which the blind children of the non-European peoples of this great country are enabled to enjoy life, praise and love their God. The founders and those who are running the school need the moral and financial assistance of all Africans who have the interest of their race at heart for they are doing a great work not only for the blind children but for the African people as a whole. Who knows that from the blind children of our race who have been enabled to "see with their hands" there may arise a genius who will enrich our national life in music, literature, art or science?

The Athlone school for the Blind is the only institution that will enable us to secure the talent that is in every blind child of our race a talent which otherwise would never be revealed to us It is therefore our boundden duty to support this institution. The Government, we understand, is prepared to give one pound for each pound raised by the authorities of the school. Here is a golden opportunity for us to show the white world that we are capable of supporting institutions that have been established to promote the welfare of our race. It has been said that Africans, like children, are incapable of doing things for themselves, that they want to be spoonfed. Is this true? If it is not, let us prove by giving freely to the institution out of the meagre wages we earn.

The blind children of the African race must be given a chance so that they will not be a burden to their relatives, friends and the general public. That they are as clever as the the bliud children of other races goes without saying. According to the authorities of the Athlone School one of the children is working for his Junior certificate examination.That is marvellous, s it not so?

By giving the blind children a chance to get useful education we shall be rendering yeomanary service to our own race. As a people we are noted for our generosity and liberality. It is essential that we should maintain this outstanding quality of our race. Our kinsmen in the United States have made wonderful progress by exploiting this very quality They learnt early to support their own institutions and by giving freely they compelled white Americans to come to their assistance. One rich white American, named Julius Rosewald once promised to give one dollar for every dollar contributed by Negroes for the establishment of rural schools. The Negroes clubbed together and raised thousands of dollars, and Julius Rosewald gave them his thousands As the results there are hundreds of Rosenwald schools in the United States where the children of Negro peasants are being educated.

There is a saying that "God helps those who help themselves" This is true even of human beings. Very often we complain that Europeans in this country are not as philanthropic as the Americans. This may be true to a certain extent. But we must remember that it is our own endeavours that will rouse enthusiasm among Europeans. If we give what we can, they will certainly give more because they have more. But we must give the lead, and show that we are

(Continued next column)

deeply interested in the welfare of our race.

The money, we understand, is required for putting up more buildings as the present ones are unable to accommodate the scholars. There are blind children who cannot be taken because there is no accommodetion for them. These children must be given a chance; they must be educated and they will be if we give the Athlone school for the Blind the necessary funds.

Mr. Bowen's Spirited Appeal For Assistance

Blind Man Speaks On Behalf Of African Blind Children

Friends,

Although I have not the pleasure of knowing many of you who will read these words, I wish to appeal to you as I am the only blind man in public affairs. I know from my own experience the difficulties of blindness and I know also that they can be overcome.

It has been my privilege to be chairman of the above school since it was opened. I rejoice to say that the 40 African blind children now in that school have an opportunity for education and trade training equal to the best provided in any blind school in the world.

As you will understand if you read the articles in this supplement our school is now full, and there are many African blind children waiting to be admitted. There is no other place in South Africa which can help.

I want you, please, to send whatever gift you can afford to help us put up more buildings.

It is my belief that the readers of this paper will send enough money to have one building erected entirely by their gifts. If this is the case a plate will be put on the building "Erected by the gifts of Africans who value their eyesight."

Any gifts sent to me at P.O. Box 1144, Cape Town, will be acknowledged in these columns.

In the name of your own blind children I thank you.

R.W. BOWEN,
Chairman
Athlone School for the Blind

The blind can see; the blind can play at the Athlone School or the Blind.

A class of blind children learning to see with their hands at Athlone School for the Blind.

The Non-European Blind Children

Interesting History Of School For The Blind

Amazing Growth From Small Beginnings To Its Present Position

Some fifty years ago, the Dutch Reformed Church in the Cape Province undertook the first step in the care of the blind of the Union, by a Synodical resolution. A school was opened at Worcester in the Cape, and ever since then, the European blind children of the Union have had facilities provided for education and vocational training. Some four or five hundred blind European children have passed through this Institution, and there are today more than 150 blind children in this school.

During the whole of this period nothing was done for the non-European blind of the Union. The scope of the problem can best be gauged by the following figures. The only census taken of the non European blind in the Union was that of 1911, but the per centage of blind persons to the tetal population as it was then, applied to the latest figures, would give the following figures which can be accepted as a rough estimate of the total non-European blind of the Union as it was in 1933: Under 15 years of age: Males 197; Females 162, Total 359. 15 to 19 years...Males 105,. Females 86, Total 191. 20 years and over..... Males 3,773, Females 3,364, Total 7,137. This makes a total non-European population of 7,687 blind persons. These figures bring our problem to workable proportions, for it will be seen that not more than 550 of them are below the age of 20 years. To the 7,137 blind persons over the age of 20 years, very little can be offered by the Athlone Blind School, but if the usual age percentages apply to the non-European population, then quite 70 per cent, of this number will be above the age of 60 years

In 1927, however, a start was made by opening a school at Athlone in the Cape Peninsula, which was intended to provide for Coloured, Native, Indian and other non-European children, the education and vocational training which is the fundamental essential to their becoming self-respecting and self-supporting citizens. A property was purchased at a cost of some £2,000 and the money was raised by private subscription in the Cape Peninsula. The school was opened with 6 blind children from the Peninsula. The Earl of Athlone, then Governor General of the Union, performed the opening ceremony, and with Princess Alice became the Life Patron of the Institution.

Within a few months, the demands from the other centres of the Union showed that the available accommodation was totally inadequate. Within 6 months of the opening of the Institution, some 13 children had been admitted, and applications were made by some 20 children for whom there was no possible accommodation.

An appeal was instituted within the Cape Province, in the centres of Cape Town, Port Elizabeth and East London for an additional £2,000 to provide additional accommodation for these 20 applicants. The money was raised within a fortnight by the chairman of the School, who conducted a personal appeal in each of these centres.

The publicity given to this appeal by the Press throughout the Cape induced the late Mr J.W.Jagger to suggest that the St. Raphael's Institution for discharged lepers should transfer its interests in certain property situated at Faure in he Cape Province, to the Athlone Blind School. The St. Raphael's Institution for discharged lepers had, with the assistance of the Government, erected hostels to accommodate about 150 of these lepers, but after a short trial, it was found that the social need was actually non-existent. The buil lings were empty, and when these were offered to the Athlone Blind School for immediate occupation, the amount of £2,000 which had been raised by public appeal was handed over to the Government for its interest in the St. Raphael's Institution.

The Athlone Blind School now had buil lings, though of a temporary character, capable of accommodating what was then thougt to be all non-European blind likely to come forward within the next 25 years or so. Applications, however began to pour in from every Province of the Union, and today there are some 95 blind children in the Institution. Some 20 of these come from the Transvaal Province. All the accommodation available has been husbanded and despite the fact that some of the smaller chidren share a sing-e bed by sleeping one at either end, there is no possibility of bringing even the smallest additional child of either sex into the Institution.

Experience has shown that the venture of going out to Faure—some twenty miles from Cape Town—has many disadvantages which would be avoided if the Institution were established nearer to the City. The builings at Faure, which are of wood and iron, were originally structures which bad been erected by the Government at Robben Island, and owing possibly to the late Mr. Jagger's personal interest in the experiment of St. Raphael's, were pulled down, transported to the mainland, and erected at Faure by the Public Works Department. The continued alteration and adaptation to an entirely different purpose from that for which they were first intended, coupled with the fact that they are in urgent need of repair, and particulary in view of the fact that we have already outgrown the capacity of these buildings, forced the Executive Committee of the Athlone Blind School to look for a permanet Institution for their present needs and possible future development.

To this end, representations were made to the Municipalities of Kimberley and Cape Town, for a site on which the Athlone Blind School might be erected. The site generously offered by the Cape Town Municipalty of some 20 acres on the outskirts of Wynberg, Cape Peninsula, has been accepted, and an appeal is now being made for the sum of £25,000 (Twenty-five thound pounds). This will ensure the erection of permanent buildings specifically designed for the purpose in view.

It is estimated that school and workshop accommodation for a possible 250 children of both sexes with necessary accommodation for the teaching and hostel staff, would cost approximately this amount.

Since April, 1935, the Union Government has provided the whole cost of teachers' salaries, and half the cost of all approved expenditure, e.g., equipment for the school and vocational departments, as well as the necessary raw materials for the training of children in their selected handicratts. In addition, the Government makes a contribution of £15 per child per annum to the cost of its maintenance.

The care of blind children admitted to our Institution, and the surgical and medical treatment given to them by honorary Ophthalmologists, has improved the sight of eight of these children to a degree which made it possible for them to be removed from the category of blind children. Their sight, however, was not sufficiently strengthened to permit their being educated by normal methods in ordinary schools, and this fortuitous circumstance was responsible for the first, and as yet the only "Sight Saving" class in the Union to be brought into existence The scientific methods of sight saving and strengthening applied in their tuition have been more successful than the most optimistic could have anticipated. It is with pride that one records the fact that four of these children who were admitted as blind, have now recovered a sufficient degree of sight to allow of their being discharged from our Institution as sighted children, capable of following their further instruction and training as normal sighted pupil.

No attempt has been made in this recital of our needs to justify the provision of social service such as this school provides. It is felt that this has already been definitely proved. The blind can be made self-supporting only by increasing their intelligence, by arousing their self-respect, and by creating in their minds a belief in in their possibility of future self-maintenance. The failure to gtve the blind a practical education often means dependence through life. It is the lack of energy and determination, not the want of sight, that causes so many failures among the blind. It it were possible to make provision for the sound education and vocational training of our blind children, and to inculate in them the stimulus of initiative and action, there woulu be every hope of reclaiming this whole of our community to the ranks of of responsible, self-respecting citizens, imbued with with the idea of independence, and proving themselves useful members of the community.

There is a wide range of handicrafts which can provide lucrative and useful occupation for the blind. Even under the most favourable circumstances, however, some are not able to earn enough for their whole support. Despite this, employment improves their condition, and occupation is the essential foundation of contenment. There is no greater calamity than to live a life of compulsory idleness in total darkness. The great cry of the blind to-day "Not Alms! But Work."

Where Money Should Be Sent

TO MR. P. A. B. FAURE, M.P.
HONORARY TREASURER
BOX 1144, CAPE TOWN

The enclosed Memorandum explains fully the needs of the Athlone Blind School, and the difficulties alreasy overcome in our efforts to train and equip blind children to achieve self-support—and self-respect. The buildings now in use were transported from Robben Island. They have been adapted, as far as possible, to present needs; but, being of temporary construction, they have become so dilapidated that suitable and adequate buildings are ndw indispensable.

A maintenance grant and a site for a traioing School and Hostel, at Plumstead, Cape, have been offered by the Cape Town Municipality. In taking advantage of this offer, a sufficient Capital Sum for the erection of suitable buildings is essentials. No other Institution exists in South Africa for the vocational training of non-European blind, who come to us from all oarts of the Union.

Cheques, which should be made payable to the ATHLONE BLIND SCHOOL may be sent to me as Chairman; or to Mr. P. A. B. Faure, M.P., wno is our honorary Treasurer, P.O. Box 1144, Cape Town.

(Continued in the next column.)

MR. R. W. BOWEN M.P
Chairman, Athlone School for the Blind

Aloeke Humileng's Home On The Edge Of Kalahari Desert

(Continued from page 14)

We start off so, in order that you may see the birth place and home of little Aloeke. Had it not been for an accident he might never come into the lime-light and remained all his life in that same district.

March this year whilist playing outside on the veld, and lying face downwards not bothering about all around him, a horse grazing came close, and we know not how, but he kicked Aloeke on the bridge of the nose and a hole there. The teacher was consulted as to what to do and, sent him to the Mission Centre where we have a clinic and hospital and the Euroupean sister and Native Priest reside.

This is a distance of 20 miles over rough veld, and took 2 day to accomplish. We dealt with the wound which by now was not too clean, and a day or so after he was shown to the doctor on his weekly visit. The child is a happy little soul, and no one at first expected the seriousness of the injury in that Aloeke had lost his sight. He was as one who could see, and never complained, but when we found that he was quite blind, we sent him to Kimberley hospital, to see what the big doctors and the X Ray could do to restore his sight. He remained there a month or more, and very little hope that his sight would be restored. So he came back to the mission hospital to await further orders, and from there he went to the Athlone Blind School.

In this story is a peep into the missionary work of the church and also the big work that medical missions play; then again the 2nd volume which is yet to be will continue from the Blind School.

Aloeke was baptised in the hospital ward of the mission hospital, before he left for Kimberley, he had not had the opportunity before from his own home. The accident and its far reaching results, have brought the parents, and others in the village to a deeper knowledge of christianity for faith and works go together. They have put their whole trust in the European nursing sister to do as she thinks best for their child. The Natives cling very tightly to their children, and this confidence in their little known church, is nothing less than the work of God the Holy Spirit in their hearts.

I shudder to think of what might have been, had this child not gone to the Blind School. I rejoice beyond measure to think and believe what chances there are for this sweet, intelligent happy child of God.

I. CORDON.

REMEMBER
To
Send Money
THROUGH
P.O. Box 1144
Capetown

Appeal To The Bantu World Readers

Reason For Giving Blind Children Suitable Education

We all know that among the Bantu old people, the blind and all in need are looked after by their friends and relatives. White people who have lived amongst Africans often remark that however poor the family may be there is always food and shelter for those in any way afflicted. But in this and in many other respects, life is changing, especially in large urban areas where tribal conditions are not possible.

Still, the need of special schools for the blind is hard to understand. Parents of a blind child say "But I can look after my blind child." This is quite true whilst the child is small and only needs a little food and clothing. But what about when the child grows up into a man or a woman? Then difficulties arise, for they require much food, clothing and room to live. Also the best of parents do not live forever; parents generally die before their children. Who will look after a dependent blind person whose parents are dead?

We know what often happens. The blind child is well looked after whilst small, but when older is frequently taken out to beg. At many railway sidings we see a blind man led up and down outside the trains, begging for a little food from the passengers. But this is not nice. It is not good for the blind man who really hates to depend upon others whilst his friends all go to work. It is also bad for our people, as we do not want them to grow up begging from white people.

In the past this could not be helped because there was nowhere for African Blind children to go to be trained as useful men and women. Since 1927, this has all been changed, for in that year a school was opened near Cape Town for Coloured and African blind children. The first Xhosa boy was admitted from the district of Alice, and since then others have been sent from Sibasa Kuruman, the Transkei, Basutoland, Zululand and many other parts of the country. At present there are 40 Africans in the school, which has 87 blind children altogether, They learn to read, write, and do arithmetic, history and geography, all in special ways made for the blind. As they cannot use ordinary books and pictures. a method has been invented by which they can feel with their fingers different things, so that they learn everything that other children learn in ordinary scheols.

As they grow older they are also taught trades shch as chair-caning, knitting, weaving and so on. Already the African blind children in this schaol are proving that they are as clever as any other children, indeed one is now working for his J.C.

When we so often hear how inadequate is the assistance given to the education of Africans by the South African Government, it is good to know that the Union Education Department, at any rate, show complete fairness to blind cnildren. They pay in full the salaries of the teachers and trade instructors (3 Europeans, 4 Coloured and 1 African), give £1 for £1 grant towards equiament and also a maintenance grant to enable the school authorities to run hostels. It is true that the balance has to be collected, and it amounts to a large sum every year, but poor parents have nothing to pay

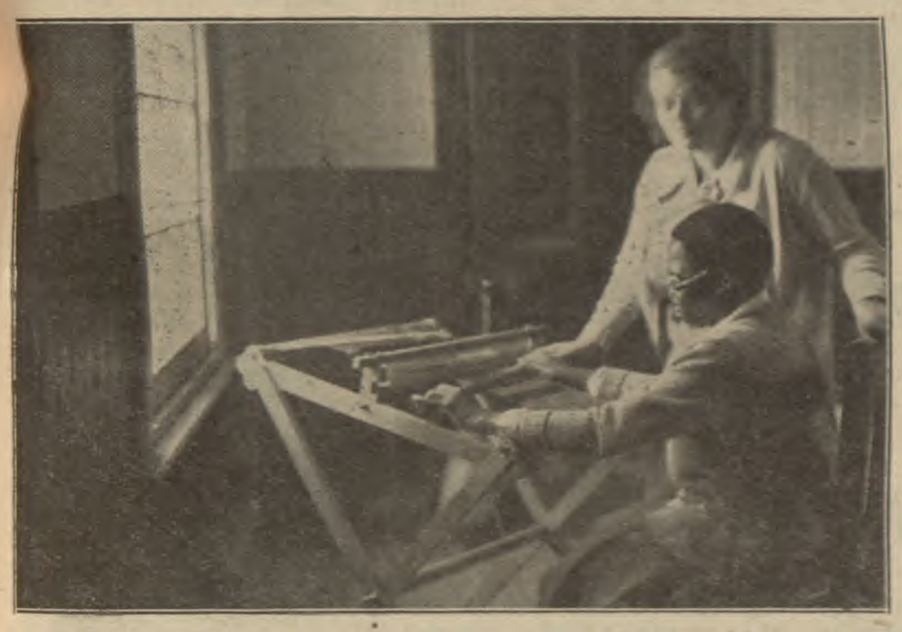
In the past, the Government has given no money towards the cost of the buildings, but even here a change has come.

The institution is now quite full and cannot admit anyone until new buildings are put up. When the School authorities told the Union Education Department this they replied that they are so anxious for all African blind children to be educated that they are willing to pay half the cost of new buildings.

This is a fine offer but it means that people who can see, and value their sight, must give freely. Surely it can be done if all the people in the Union, African, Indian, Coloured and European unite together.

It is a great opportunity to forget all our differences and unite together to do as much as we can. Churches, schools, clubs, and private people are urged to make a special effort during this month of September so that the money may be raised and the new school for the blind opened early next year.

If this is done it will mean that one section of the community will have an equal opportunity for all, whatever their race or colour. Please help to make this possible by sending any gift you can afford to the Rev. A. W. Blaxall, P.O. Box 1144. Cape Town No gift is too small, no gift can be too large.



This blind African girl is learning to weave at the Athlone School of the Blind.

Can The Blind People Work?

Have you ever watched a blind man in his home? How his hands go out feeling here and there. If he is in a strange place, on a strange chair, his fingers will go all round trying to get an idea of where he is.

If those hands mean so much to a blind man surely they can work for him. Yes, but they must be trained.

In older countries they have known how to train the hands of blind men and women for a long time, for 100 years or more. In those countries to-day you will find the blind people in all sorts of useful occupations. They do cane-work chairs. make baskets, fill mattresses. make things of string, put the bristles into brushes, weave carpets and blankets, knit socks and other things with machines, and so on. Many of them earn very good money.

It may be thought — a, that is all very well in Europe but we are in South Africa where there are no such channels, especially for Africans.

Thank God this is not the case —any blind child in South Africa can be trained to earn a living Here is a picture of a blind girl learning to weave, and it is only one of the many things they learn at the Athlone School for the blind, Faure, C.P.

Surely people who can see will make sure that this chance is open to all the blind. At present there are many waiting to get into this school, but more buildings are needed.

Give them their chance, and blind folk will no longer be a burden to their sighted friends.

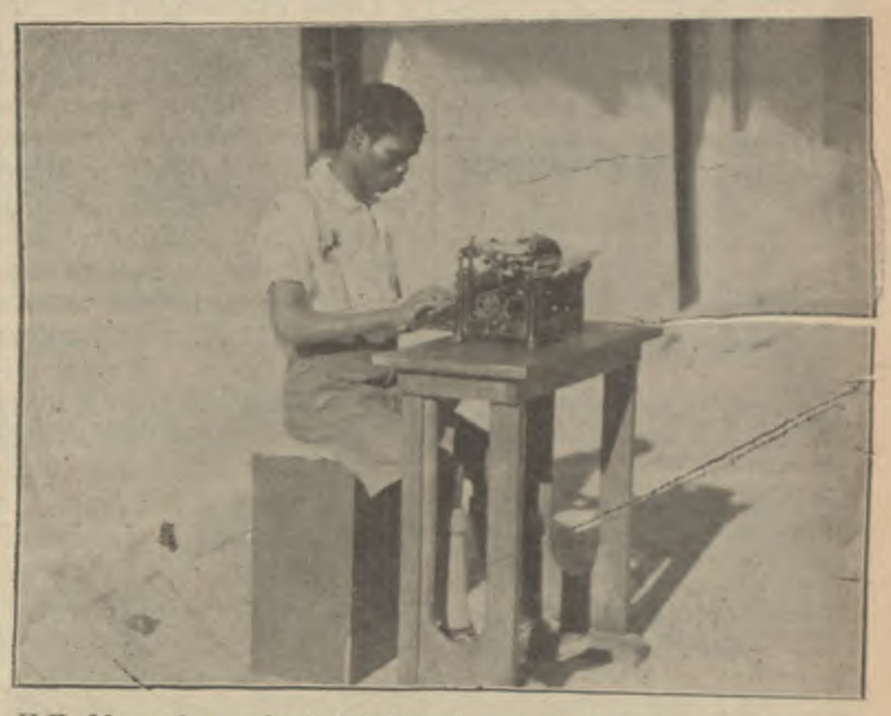
Story Of The African Boy Who Lived In Double Darkness

Joseph crouched back to the wall of the hut, slipped on to the ground on the sunny side and sat — just sat! But there were thoughts in his mind as he heard the merry shouts from the boys playing on the bit of rough ground in the middle of the town location. The thud of the football infuriated him.

A year ago he would have been amongst them kicking, shouting, laughing with the rest. But since those two louts fought near where he was sitting one Saturday afternoon, a year ago, and one of them heaved a bottle, missed his companion only to catch the face of Joe, blotting out the light for ever—since that day what boys were willing to play with a blind kid? So he sat warming himself in the sun, trying to get used to darkness.

Joseph knew little of the world being barely 13 years old. Had he known more he would have realized that the physical darkness of blindness was only one part of the burden that bottle brought to him when it smashed into his eyes. For Joe was a little blackskinned African boy, living in the darkness of social isolation a darkness which penetrates the soul in a way known only to those who have suffered.

So life stretched before Joseph — life in the double darkness of blindness and social isolation. Whilst he was sittin there, a wo-



V.F. Mguqulwa, who is blind, typing at the Athlone School for the Blind.

as a present to Joseph's grandmother, with the assurance that he too would one day be able to do such work. Result — all the necessary papers were completed and in due time Joseph arrived at Faure.

Three years have since passed. Joseph has grasped a little of the intricacies of Braille although he is not the same type as H... who has passed Standard 7. But a few years in the school have awakened his whole personality, and now that he is learning to make baskets, he works with a cheerful energy which suprises visitors who have never seen a blind man other than inert.

When he went home for his holiday this June, Joseph took a small stool, the cane mat of which was his own handiwosk, as a present to granny, who is now completely satisfied that her daughter in heaven has given her approval.

Two more years and Joseph will be earning enough money to keep himself, and so through life. The outward darkness may remain but within a new-lit hope shines on.

There are many 'Josephs' in South Africa waiting for such a chance. The Athlone School for the blind is the only place where they can get it; and the school is full to overflowing.

If ever you want to see Joseph in the flesh turn aside in the Klipfontein Road, enter the school, and ask for the vocational workshop. But do not ask for Joseph because, of course, that is not his real name, which you probably could not pronouce even if he wrote it down for you.

Fortunately for Joseph and many others, there are clever people known as bank tellers whose eyesight is keen enough to decipher the most illegible signature that was ever scrawled on a cheque, which is one of the few jobs that can never be undertaken by a blind boy.

sitting on the ground. All this Joe heard as he stsood by the open door. Then he felt a hand on his arm, he was drawn forward words passed that he could not understand, he felt his hand shaken by a soft hand that he knew must belong to a white man.

At last some word were spoken in his own language. "Joe this gentleman comes all the way from Cape Town He has told us about a school for children who cannot see, an he wants you to go there." Joe shrunk back a step, he had heard stories of strange people who come and take children away—goodness knows what they did with them, they certainly ate some, for one of his pal had had a pal whose sister's husband's little brother had been taken to Johannesburg an all they had ever seen of him attewards was the bones of his legs.

"Come, Joe," the school master-interpretor spoke kindly, "you won't refuse a chance like this But the only reply was "What does granny say?" Granny was sitting on the cow-dung floor, her ample skirt spread all round. For over an hour she had been listening to tales of blind children being taught to read, of blind boys and girls learning to work and earn their own living, but she only shook her head. How could she allow Joe to go out of reach of her eyes — his father was dead these many years, his mother died a few months ago and the last words she had said were that she left her blind son in charge of the old lady. Now she in heaven was listening to all this talk of sending her boy to Cape Town, and doubtless she would arrange some punishment if the old lady faile in her trust

So Joseph was left in his double darkness. A few months later some samples of work actually done by blind children was sent

Continued in column 3.)

A blind child, writing an article at the Athlone School for the Blind.

man came out and called 'Joe come here.' He took no notice, for the lethargy of blindness was beginning to creep upon him.

'Joe, there is white man in the hut wants to see you.' He pricked up his ears and shuffled to the door. There were several voices inside, one talking the speech of white people, which Joe could not understand. There was also the voice of the local school master, and the voice of his grandmother sounding low down as if she were

The Blind Can See With Their Hands

Nati Esingaboniyo Ngamehlo Lawa

SESIBONA NGEZANDHLA SIDUMISA NGAZO FUTI

Mina ngi umfana oyinZule, igama lami ngingu Silence Maswabi. Ikhaya lami lali seTekwini kodwa seloku umame ebhubhile, ngamaholide ngihlale nomamekazi eXopo. Uma ngangi mncane ngangingadhlali nabanye aba ntwana ngokuba ngangingaboni, ngake ke angikulumanga nabo kakulu. Ngangidabukile impela ngokuba ngangicamanga ukuti ngingi umfana yedwa emhlabeni owayengaboni. Ngemuva ubaba wangiyisa ngokuhamba okukulu esitimeleni endaweni engafumana kuyo abantwana abanye abaningi aba izimpumpute futi njengami. Masinyane ngangijabula ngoba ngamukela ukudhla okuningi.

Abantu abakulu babengifundisa ukuti ngipate izinto ngeminwe kuze kuti manje ngingafunda izincwadi futi nginga kuluma isi Ngisi nesi Afrikaans manje.

Ngise umfana, ngineminyaka eyishumi nane, ngiku Standard III. Uma sengipase uStandard VI, ngiyofunda ukwenza izimbenge nezinto ezinye kuze kuti ngingazisebenzela uma sengiyigoda.

Esikoleni setu sinabantwana aba izinzulu abane, nama Xosa amaningi, nabanye. Kodwa ngiyazi ukuti kukona abantwana abanye abaningi abangakwazi izimpumpute abahialayo ezweni lakwa Zulu. Ngiyetemba ukuti bayakufika kulesisikolo, bafunde ukujabula bamtande uNkulunkulu.

Imfama Zifunda Imisebenzi Noku Bhala Nokufunda

Ngezantsi apa sipapasha incwadi yo Mnu. V. Mguqulwa ose Sinala yase Rosettenville. Lencwadi yakhe ibitayitshiwe-itayishwa nguye ngokwakhe. Njengoko niya kuzibonela, yonke into ime ngohlobo lwayo,— ukupela iikoma njalo-njalo. Ndithe ndakuyfunda lencwadi yalo-Mnumzana, ndeva ndichukumisekile, kuba isuke yangath yintsomi nakuba ndizibonela ngokwam. Suke nam ndathi kunye nombhali, "Makabongwe u Mdali wento zonke u Thixo ekungekho nto imxakayo."

Akukho mfuneko yakuyicinezela indawo yokokuba abantu bafanele ukuthi basixase esosikolo, ukuze imfama zezwe lethu zifumane imfundo. Nakumtu obonayo imfundo iyafuneka ekuthi ukuba ngelishwa umntu akayifumananga atsale nzima kubeke phike kongaboniyo nokubona? Egameni lobulungisa, wonke umntu ufanele ukusixasa esisikolo. Ngaphandle kwentandabuzo, uYehova akasayi kusili bala esosenzo. Kodwa masiyeke athethe ngokwakhe umfoka Mguqulwa:—

Aloeke Humuleng O Thusegile

TSHIAMO EA SEKOLO SA DIHOHU SA ATHOLONE

Aloeke Humuleng: Ke ngoana eo monyenyane eo li ngoaga le borataro. Ke moroa oa Segolo sengoe sa Bechuana se nang ha thoko ha naga ea Kalahari. Erile mokgoeding ea March mo ngoageng eno a e thshamekela kontle a e apametse a sa ela tlhoko lilo tse molikologileng a bona ke pitse, mme gare itse yang, e be e moraga ea mokgabola nko.

Da budioa tichere gore goli soeng. Erile ba mo ise kitlelecong ea Makgooa a Mission (Moruti le Sister).

Sose se ba tseile malatsi amabeli kantlha ea kgakala yo bo leng mashome ale mabeli a li meile go kgabaganyetsa naga. Re mo okile malatsinyana Ngaka (Doctor) e ne e tla go mmona. Ngoana eo ke eo loboleli thatha. Le gone re ne re sa gopola gore oka hohuhala.

Erile ha re mmona a hohuhetse ra mo romela ko Hospitili ea Kimberley, gobona lingaka le li X ray li ka molirelang. A nna gone sebakanyana kontle ga chologelo ea go thusega.

'Me a boela koa Mission a tloga koo go ea skolo sa li Hohu (Athlone School for the Blind.)

Ke ea akanya gore ngoana eo o na a ea skolong go no go tla lihaang. Boitumelo yaka gobona tekanyeco ha ke gopola lilo tsa tshiamo tse li emetseng ngoana eo loboleli eo rategang ea Molimo.

I. CORDON

and reeds is provided for her and is looked up to by all in the village, for she can read and write, and has means of communicatin with the outside world, which to her will be European sisters and the Native priest who live at the Head Mission Station some 20 miles away.

(Continued on page 12)

Thusang Sekolo Sa Lifofu

Monghali;

Ntumele hore ke bee mantsoe a se makae, kaha sekolo sa rona. Ke e mong oa basebetsi mona Athone School for the blind.

Ke motho e mot'so ke tsoa mane Free State ke rutiloe Modderpoort. Re na le palo e kholo ea bana ba lifofu hara bona ho leng teng Basotho. Joale e mong le e mong o fumana tokelo ea ho ithutha mesebetsi eohle ea khoebo.

Joale re hara mosebetsi o moholo oa ho leka ho bokaletsa chelete ele hore re e ketse mohao o a rona; ka ha ho teng bana ba bangata ha ntseng ba emetse ho tla mona Sekolong. Ka ele sona, sena, Sekolo feela South Africa moo bana ha rona ha ka ithutang ba lifofu; ke na le tsepo ea hore impo tsohle li tla romeloa mona:-

P. O. Box 1144
Cape Town

Aloeke Humileleng's Home On The Edge Of Kalahari Desert

Aloeke Humelen—just starting life age about six years, is the son of a Headman of the Bechuana Tribe, and residing on the edge of the Kalahari Desert. His parents are Christians, and members of the Church of the Province. All they have kuown is the rare visit of the Native priest and the services from time to time held in the one mud and reed building that serves as Church and school, and holds about 30 adults. The school has has one woman teacher a girl who has passed standard V in a school in the district, and is paid 10s. a week out of the Church funds and that has to supply her bread—a little house also of mud

(Continued column 3.)

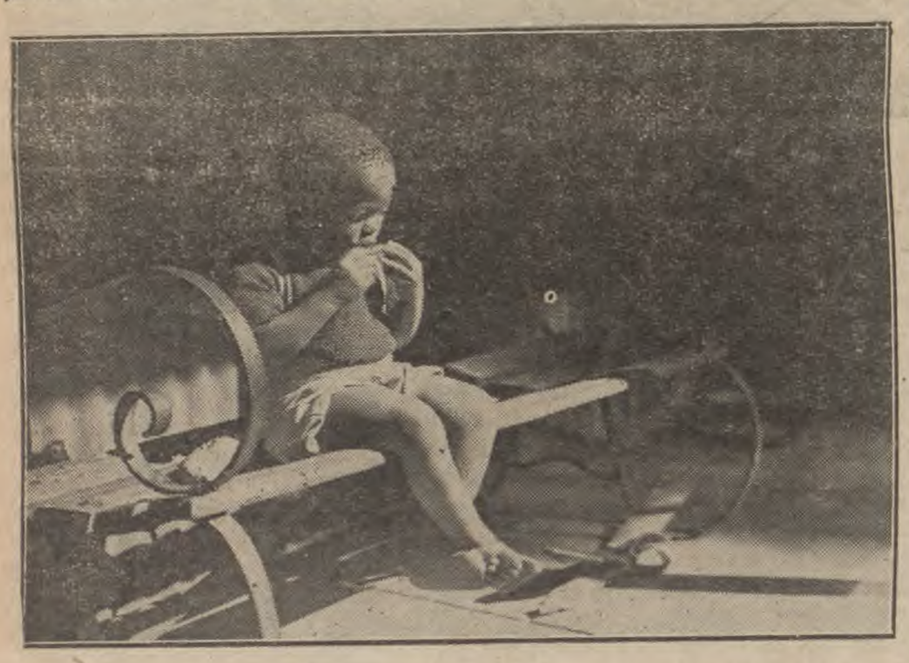
Come And Learn To See

YOU WILL BE HAPPY AND LOVE GOD

I am a Zulu boy, and my name is Silence Maswabi. My home was in Durban but since my Mother died I went in the holidays to stay with my Auntie in Ixopo. When I was small I could not play with the other children because I could not see, and so I did not talk to them very much. I was very sad because I thought I was the only boy in the World who could not see. Then my Father took me for a long journey in a train to a place where I found many other children also blind like me. I was soon happy for I had plenty to eat. Some big people taught me to feel things and do things with my fingers so that now I can read books, I can also talk English and Afrikaans now.

I am still a boy 14 years old and in Std. IV When I have finished Std VI. I will learn how to make baskets and other things so that I can work for myself when a man.

We have 4 Zulu children in our school, and many Xhosas and others -- but I know there are many other blind children in Zulu land -- I hope they will come to this school and learn to be happy, and love God.



Aloeke Humuleng, the blind child from Bechuanaland who is being trained at the Athlone School for the Blind.

Yimfanelo Yomntu Wonke Ukunceda

Mhleli,

Make ndenze amabala engwe ngesikolo semfama saba-Ntsundu, nabe-Bala. Esi sikolo sise-Kapa kwipondo lase Koloni (Athlone school for the Blind, Faure, C.P.) Isikolo esi saqala ngo-1927, Ngomhla wesi-Xenxe ku-Meyi, nga bantwana abasi-Xenxe ndaza mna ndafika ngo Novemba walonyaka ndangowesi Bozo were ni labantwana abakoyo kuso.

Ngo 1928 kwafika aba tathu beze kwasesi Kolweni apa kwangawo lonyaka, kongezwa enye I Tishala ngo 1927 ndafika inye kupela, Ukususela ngoko ke inani labantwana ne-Tishala lenyuka, namhlanje I Tishala zisi (7) Xenxe ngapandle komongameli nabaqeshwa no-Matron,

Ngoncedo lwesi Sikolo namhlanje ndilapa e St. Peter's College, Rosettenville, Johannesburg. Ndatata umsebenzi wobu Shumayeli Ngokwe cala le nxaso Aba-Ntsundu, naba-Mhlope bayancedisana ngemfundo yam.

Umzi lo uyakula nga nandla kuba namhlanje sekuko abantwana abakufupi-nekulu. Kwaye ke ngoko soumncinci kakulu lonizi Indawo zokulala nezoku fundela sezixinene kakubi akuko ndawo Umzi mncinci kakulu.

Esi Sikolo semfama simi kumlaba omhle saye sikwisitubu se-22 miles ukuba kude em thonjeni wesi-Tishi sase-Kapa Ngoke ke kunzima kumongameli nabantwana ukuba beze e Dolopini yase Kapa ngenxa ye-Mali ka-Lolowe Esi kupela kwesikolo semfama saba Ntsundu, nabe Bala bomzantsi we Afrika. Sicela izandla mawetu Zamani ukuba nati sifumane imfundo, kuba ngalamaxesha kunzima kwimfama ezingafundanga, kuba nati sitanda ukusebenza. Into yoku ngqiba ilihlazo kumzi ontsundu,

Ncedani mawetu. Sikanzele kuni. U—Tixo uyakunihlamba izandla ngalom-seberzi "Camagu!" namhlanje ndiyakwazi ukufunda naxa ndingaboniyo, namhlanje ndiyakwazi ukuculakwiculo endilishicileleyo ngokwam.

Neemfama ezingaboniyo mazizuze imfundiso Ma Afrika, kuba imini nobusuku yinto enye kubo Nditi makabongwe Umdali onike imfama amehlo ompefumlo. Quba mfo wase manzini ungadinwa kukunceda isiswe sam sa kwa-Ntu. Siyacela sibongoza bantu bakowetu nisipe izipo zokuzipandela.

"Kusile papamani nixase neenkedama zenu."

Owenu e Nkosini.

MR V.F. MGUQULWA

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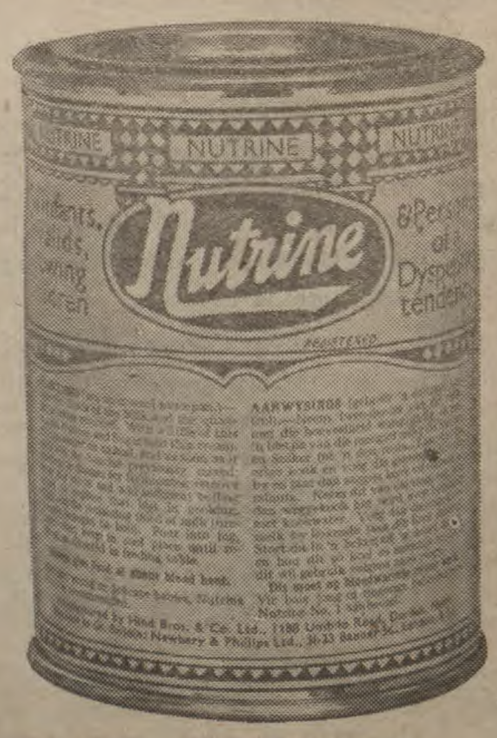

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Papadi Ea Thenese Mokoallo

BA GAUDENG BA TLA KOPANA LE BA VREDEFORT

Tsa Vredefort

(T. G.)

Stephen Tati Masike oa Magaliesberg le Mof. Dinah S. Ralehlokoa John Molife oa Gaudeng ba chaketse hae Mokoallo.

Re thabela ha re bona Monghali L. Hlalele a tsohile mokhohlaneng o neng o mo ts'oare, o na bile a ts'oere thero e monate kerekeng ea A. M. E. ka beke e fetileng.

Mora oa Monghali M. Z. Sello, Malachia, oa sekolo sa Kopano o chele hampe, o ile a oela mollong —le ha hole ioalo o ntse a ts'episa Rea mo hloka sekolong.

Tenese

Mathaka a Non-Dispair Lawn Tennis Club, a ntse a itukisetsa papali e kholo e tla ba ka la 5 October mona. Ho tla be ho kopane thaka ea heso le ea Gaudeng (City Deep Lawn Tennis Club) konokono ea Gaudeng e nkileng kopi (Cup) ka selemo se fetileng. Benghali H. S. Pule le A. A. Sehume bona ba ts'oere mosebetsi o moholo oa ho lokisa lebala (court) le leng. Tenese ea rona e hloka haholo Benghali L.D G. Mokoena, prinsipala ea sekolo sa Kopano, H. S. Pule le A. Sehume bao re ne re ke ke ra ts'oha letho.

Sekolo

Re ts'oere morero o moholo oa ho lokisetsa leeto la ho chakela Parys Irrigation Works mohlomong ka khoeli e tlang. Hlahlobong ea karolo ea selemo bana ba ile ba qhoba hantle. Ba bileng teng re ka bolela Rev. le Jefrou D.T. Matsepe (Methodist Church), Rev. le Jefrou L. N. Lethoba (A. M. E. Church), Sub: Deacon J K. Mokhahle (Anglican Church)

Sunday School

Le rona re bile le letsatsi le leholo Mokoallo e le tsatsi la thero e monate — ho rera Moruti De Vos, B.A. oa kereke ea Fora. A tsitsinya bana le batho ba baholo. A bala bukeng ea Filimone khaolo ea 8, a re: "Ho ne ho le teng mo-shanyana mose ho leoatle ea neng a kula haholo — 'me a lakatsa ho tumana literebe tseo a neng a hopola 'hore ha a ka li ja o tla phela — Joale se bohloko ke hore e ne e se nako ea tsona. Literebe tsena li ne li le ka tlung ea galase 'me ho eme monna monyako 'Maea moshemane ea kulang eaba o nka likobo tsa hae tse peli tsa bohlokoa a li rekisa ka 2/6. Monna ea sehloho eaba oa mo leleka a khutla ka pelo e bohloko, a rekisa hape likobo 'me a etsa 5/-, a hopola hore chelete ho batleha e ngatanyana— a lelekoa hape. Haufi le ntlo eo a bona ngoanana ea ileng a mo bulela a mo nea literebe, mosali a re "nka chelete ena." Ngoanana a re "kea leboha, ha ke batle chelete ke ts'imo ea Morena ena." Literebe tsena li ile tsa phelisa ngoana enoa." Moshemane a re: "Ke tla sebeletsa Morena ha ke se ke holile."

A eletsa bana ho leka ho holela ts'ebeletsong ea Morena. Esau More le Bertha Mathamelo ba ile ba bala litemana ka Sekhooa, Monghali L. D. G. Mokoena (Sunday School Superintendent) a toloka ka Sesotho.

Commissioner

Ka la 3 September re bile le phutheho ea baholo Wesley Hall mabapi le likahlolo tsa Sesotho — e le hore motho a ahloleloe ka se hahabo, eka batho ba bang ha ba kholisehe ka kahlolo ea Sesotho. Banna ba ile ba amohela hore Commissioner a be teng Mokoallo — ba re oa hlokeha. Palo ea banna e ne e ka fihla ho 60.

re fela re gopola lentjoe la mogologolo e a ileng a bolela a re "o seke oa re, o rema mokabi o re kea lomeletja. Matlhogedi a bo mokabi a tla shala a tlhaga."

J. B. MAREMA

Ntlu Ea Mofumagali Au Lesele Ntlailane E Fisitsoe Ke Mollo

Tsa Marapyane

Mongoadi nkenyetse mantsue a se makae kuranteng ea Sechaba.

Maloba ka di 19 tsa August re ile ra ts'uara thlampha e kgolo ea mollo. Mofumahadi au Lesele Ntlailane, ka moga Kau o ile a fesloa ke ntlu ho se motho ka hae go iloe phihlong ea monnamoholo Molefe Ntlailane, Roberts Heights. Bana ba thsuma matlakala a chaakel mathuding a ntlu bana ba lilemo tse 6 le 9, bobedi ba bona ke bana ba ngoana oa Au Lesele.

Ke moo re ileng ra bona mosebetsi o moholo le thuto ea ma-"Wayfarer." Eitse ha phala e lla ra fumana ma-Wayfarer a Moepi School a setse a rutla ntlu moo mollo o neng o so fihle, ba thusa kannete. Ka ntlung ba ile ba nts'a mabokoso a mabedi le setulo le mantarase feela. Re leboha Mrs Modikoane haholo hammoho le bana ba hae ba Wayforers joaloka ha a ne a ba etile pele mosebetsing ona o moholo.

Ereka hore ho ne ho le mekotla e 17 ea chaake e ts'etsoeng fats'e, ha tla mokgatlo oa leshome la Pathfinders ka tlase ga Rev. Modikoane ka metsi ka mobu, ka selepe, ka garafu ba halanselaba hlakodisa mekotla e 15 hare ha 'mollo oo o kaalo. Rea bona seo bana ba se rutiloeng mosebetsi oa bona ba se etsang mahlong a rona. Ba bang ba ileng ba phallela ho thusa moruti ke bana:— Mr Joseph Ntsoeng, Misses Hermina Sehoole, Stephena Lesela, Tryphena Lesola, Sephora Lesola, Grace Ntlailane, Caroline Ntlailane, Kerina Makgabodi, Monicca Maditle, Salome Lesola, Jubelet Moema le Pauline Sebolai.

Masters Elkin Sebolai, Sol. Makgoke, Eliot Thabe, Nthope Mokoape, Samuel Sekuru le George Makgoke. Morulaganyi kea ho leboha ka sebaka seo o mphileng sona.

JOSEPH NTSOENG

Mokgalabye Le Motlogoloana

Tja Vlakfontein

Koano ga rena go utloala ditaba tja mokgalabye ea katileng ngoana oa ngoana gage, empa re utloa goba maphodisa a ile a tla a mo tjea. Go ea pele nna ka noshi ke be ke le gona ntlong ea mokgalabye eo. Taba ea gona ga ena ntlha, kabaka la goba mokgalabye gase a sheka, a sebe a ea pele ga Magastarata.

Ea bobedi ke be ke le ga Mr le Mrs. O. Mabena ka Laboraro mme ruri ra thaba bohle go fihlela lata ka nako ea 9 p.m.

Se re se lebeletjeng ke pulo ea kereke ea African Church, empa tshoanelo ea eona e tla buloa ka di 20-9-36, ka gorialo ke gona re tla itumelela metsoalle ea rena e tlang goba gona mo mosebetsing o mogolo oo.

Re utloa goba bana ba sekolo seo ba ntje ba ata ba ea pele, lega gole joalo, go ena le nyefolo e kgolo godimo ga sona

(Di fella serapeng sa pele)

POLAO.

Moputso: £100.

Ho tsebisoa ka lengolo lena hore ea bitso le ngotsoeng ka tlase mona o filoe matla ke 'Muso oa Kopano ea South Africa hore ants'e moputso o kahodimo mona o tla neoa motho kapa batho (e seng 'molai kapa babolai) ba ka fang South African Police, mohlala o ka thusang ho ts'oara le ho ahlola motho kapa batho ba bolaileng.

ERNEST HERMAN JOHANNES TESSENDORFF

eo setopo sa hae seneng se fumanoe kamoreng ea hae morafong o bitsoang Kings Mine, Seterekeng sa Krügersdorp, hosasa ka tsatsi la 26 April ('Mesa), 1936.

Mohlala o ka bang teng o tsebisoe ho Mapolesa a haufi.

I. P. DE VILLIERS,
Molaodi-Moholo oa Mapolesa.
19-8-36, Pretoria.

Lepolantane Le Bolaile Mosadi Ka Sethunya Polaseng Ea Klipdrift

Tsa Hammanskraal

(Ka J. N. K.)

Maloba ka Moshupuloho, Aug. 31 ho ile ha utluahala mokhosi mona motseng o a Leeuwkraal East ka mapolesa a Makhooa hore monna oa Mo Afrika o bolaile mosali polaseng e bitsoan Klipdrift No 123. Basadi ba hlabeloa mokhosi o reng ba hlokomele monna o thuntsitse mosadi ka nako ea 1.0 p.m. ka lona tsatsi la 31-8-36. Monna eo o ile a batloa 'me le eena o fumanoe a ithuntsitse ka sethunya. Ha re eso utlue moo a fumaneng sethunya seo eka o ile a utsoa sa monga polasa. Klipdrift e bapile le Leeuwkraal East, ai khaohane ka terata mahareng a tsona. Monna enoa ke Lepolantane ha re utloa.

Sekolo sa Methodist se leng Leeuwkraal East ho tsoa romeloa tichere e 'ngue hore e be tse tharo. Lebitso la mohlankana eo ke Mr Molea oa mona Leeuwkraal. O tsoa thoma mosebetsi ka Labobedi Sept. 1, 1936, ke ngoana oa sekolo sena. o fetile Standard IV ho sona a ea Belabela ho ea kenela Standard V le VI teng sekolong sa D.R.C., ha a se a fetile buka tseo a ea sebetsa Central News Agency Pretoria. Mohlomong a ka fetela pele joaloka ha e ne e le takatso ea batsoadi ba hae. Remo lakaletsa katleho le bophelo bo botle.

Maloba ka Mokibelo, Aug. 29, re bone Mr Parkies a bala dikhomo mona ha Ramotse-o-tseleng. Ha re tsebe se hopotsoeng ke ba 'Muso, ho baloa tse ts'ehadi feela.

Sehlophana sa Tenese sa mona ha Ramotse eka bahale ba hopotse bo ea bapala le ba Masobye (Pan kop). Ka 'nete sehlophana sena se iphile matla, 'me re leboha Mr Mukhari le Mr Kunene, bahlomi ba papadi ena. Kajeno re bona mapolesa ana a ikopantse le bona: Messrs R. Makahla. S. Mohapi le M. Tshoahleng.

Re mpa re sitoa ke ho fokola papadi eo e monate. Mafumahadi a iphile matla, kajeno bashanyana le baroetsana ba sekolo ba itabletse ba ea ithuta, e tla ba babapadi ba ka moso. Re tla utloa tsa leeto la bona la Pankop. Eka ba ka atleha ba tsoella pele ho ruta bana dipapadi tse kang ena mohlomong ha ba fihla metseng ea Makhooa ba tla be ba se ba latsuitse monate oa papadi tsena 'me ha fumanoa ba kopane le dibapadi tse ding ho ena le hore e be malaita e be batho ba ratang ba bang.

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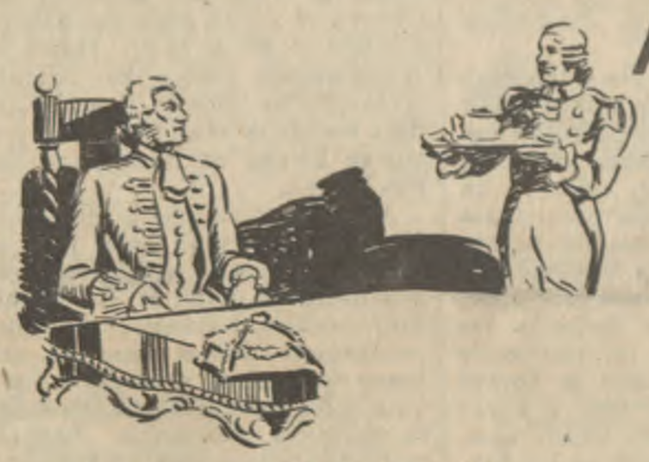

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Tlang Pitsong ka Moea oa Senna

The Bantu World
SATEREDAGA, LOETSE 12, 1936

Sechaba Se Batlaga Pitsong

Vekeng tse fetileng re ile ra hlaba mokgosi o reng go tla ba le pitso e kgolo mona Gaudeng eleng pitso ea makgotla ohle a Ba-Afrika. Pitso ena e bitsoa katlase ga lekgotla la All African Convention leo boikemisetso ba lona eleng go kopanya makgotla ohle a sechaba. Se batlegang ke kopano gomme re tshepa gore batseta ba tla tlang pitsong ena ba tla tla ka moea oa kutluano le kopano, eseng moea oa go thuba le go agolla se agiloeng. Re tshepa gore thaka e ncha e tla ka moea oa go aga eseng moea oa bomponeng 'Ke rutegile go feta bo mang—mang."

Thaka e ncha e ka thusa gagolo pitsong ena ga e ka tlogela go ikgantsha le go batla phagamo le tumo. Seema sa Ba-Afrika ba kgale sere "Lahlogotshueu le rutoa ke Lahlogo-ntsho maano." Ke nnete se buang ke seema sena empa go teng e ngue nnete eo thaka e ncha e tshuanetseng go e tseba. Bagolo ba re "Lefate le lecha le ema ka le letala." Go rialo ke gore ba bacha le ba batala ba tshuanetse go thusana. Ga go thaka e ncha e ka agang sechaba ele nosi le gona ga go banna-bagolo ba ka agang sechaba e nosi. Se batlegang ke gore banna ba sechaba, ba bacha le ba batala, ba tshuaragane jualeka letsopa la samente.

Ntho e re tshuanetseng go e gopola ke gore re aga gomme re ke ke ra aga ka marata; re tla aga ka hlogo tse bulegileng. Ntoa ea Abyssinia e fetotse bophelo bohle ba fatshe la Afrika. Kagohle Ba Afrika ba duma-duma, ba tshositsoe ke leru le letsho le okametseng bophelo ba bona.

Ga re ngola juale go tshueroe pitso e kgolo ke Makgooa a tsuang mafatsheng a Afrika a busoang ke Makgooa kantle go a West Africa le North Africa. Pitso ena e ne e rerisana ka gore a go be teng setsualle magareng a a mebuso. Ga go belaetse gore Afrika e fetogile. Le rona re tsauanetse go fetoga le eona. Johannesburg ke moshate oa tsuelopele ea Makgooa mona Afrika le rona a re etseng motse ona gore ebe sediba sa lesedi le tla bonesetsa Afrika ka botlalo. Ga re ka tla pitsong ena ka bongata le ka moea oa kagiso le kutluano re tla etsa tse kgolo.

Phutheho Ea Kereke Ea Ethiopia Schoemansville

Ke kopa monghali ho nkenyetsa Mantsoenyana ana pampiring ea sechaba. Re ne re tsoere District Conference mane Schoemanville Circuit e disongea moruti S. N. Mahlasi.

Phutheho ea buloa ke mookameli Rev. S. M. Hlubi ka August 13, 1936 ka nako ea 11.10 a.m. ka mokhoa oa tsamaiso ea kereke eo. Annual sermon ha ruta Rev. J. M. Mokone I. John 3. temana 13. 'Mane oa ema hona temaneng eo a tetebela ka eona kamorao a moo mokameli a bua ka mantsoe a bokheleke a ananela taba tseo a bile a hlalosa mokhoa le tsamaiso ea kereke ho baruti ba neng ba le teng.

Le mafumahali a merapelo hammoho le ho eena molula setulo sa merapelo a bua ka bokheleke bo boholo mookameli a natefisa district conference ea kena 13—14—15 le 16 August 1936 matsatsing ao ha ba monate a tsoere, marapo ka makhethe a makatsang baruti ba ikutloa hore ba ookametsoe ke monna oa Molimo. Ka Sondah ka 8.30 a.m. ha kena merapelo ea mafumahali mookameli oa mafumahali Mrs Hlubi a kheleketsa ka hara bona a ba

(Li fella serapeng sa boraro.)

Kantle Le Lerato Ha Ho Letho Le Ka Lokang

(Ke F. X. D. MATOBO.)

Taba ena eo ke tla bua ka eona mona kea kholoa hore mohlomong ba bang ba se ba kile ba 'na ba bua ka eona mehleng e fetileng likoranteng tsa Afereka; joale ka baka la ho tsoela pele ha mabaka ana ke lekile ho ts'oants'a seo mohlomong e ka bang molumo oa 'nete litsebeng tsa babali le bamameli.

Morena Molimo ke 'Mopi ebile ke Morena oa lintho tsohle, hape Molimo O na le phetheho eohle. Lentsoe lena "Phetheho" ke rata hore babali ba le utluisise. Seo Molimo a se entseng ts'imolohong, le kajeno O santse a eme holim'a sona. Ke qalile ka lebitso la Molimo hloohong ea litaba tsa ka, eaba ho latela Lerato, ea e-ba Motho. Ke hore pele Molimo a bopa motho Lerato le bile teng ho Eena, Lerato la motho hore a be teng; a ntano bopa Motho 'me le hona Sets'oants'ong sa Hae. Ha re tsoela pele re fumana hore har'a lintho tsohle Taelo e kholo ea Molimo ke Lerato; ha ba tla phethisa Jesu Morena, le Eena a bolelisa haholo ka lerato, a laela haholo ka Lerato: "Ha le sa ratane Batho ba ke ke ba tseba hore le fela le le B'aka." Baapostola le bona ba santse ba pheta polelo eo. Leha u k'aba le hona ho etsa mehlolo ea mefuta, empa ha u sena Lerato ha u letho. Babali ba utluisise hore ha ke latelle lentsoe ka lentsoe, ke itse ke tla bua molumo oa 'nete.

Lerato: Kaofela rea tseba hore Lerato ke ntho ea bohlokoa har'a batho, Lefats'eng le Leholimong, ka matlung, naheng, metseng, likolong, likerekeng, esita le ha re sebetsa, ha ho tla phethahala ntho e ntle ekakhona ebe Lerato pele le sebetsang ka lipelong tsa batho. Empa Lerato leo eleng lona ha le rate ho iketsetsa tsa lona, le ts'oanetse ho etsetsa le ba bang. Ke ka baka la Lerato ha ho ile ha hlaha ntoa e kholo Leholimong, eaba ka lerato khotso eba teng; matlung ha ho hlokahala Larato ho seng joalo ntlo e tla qhalana; naheng ho hlokahala Lerato ho seng joalo ho tla hlaha lintoa tsa mefuta-futa; metseng ekakhona Lerato le be teng ho seng joalo ho tla hlaha lihloeano, mashano, liketseletso, lonya, lits'ebo, ho qptelle ka lipolaeano. Ka baka la tsena tse kaholimo Morena Molimo O bile a emela hole le rona. Likolong, ekakhona tichere le bana ba bonts'e Lerato, Ee, Lerato la sebele, ho seng joalo sekolo se tla qhalana. le thuto e ke ke ea e-ba teng. Tichere e ts'oanetse ho ratana le bana ba Sekolo sa hae le bana ba ratane joalo le bona. Likerekeng, ke moo h'abo Molao oa Lerato, empa ke hona moo Molao oo o fokolang le ho feta litulong tsena tseo ke seng ke tsoa bua ka tsona; ke hona moo Raleshano a hahileng teng, ke hona moo Raliketseletso a hahileng teng, ke hona moo Raliphapang a hahileng teng, ke hona moo Ralits'ebo a hahileng teng ke hona moo Ramasoabi a hahileng teng hammoho le Ramoferefere. Banna bana ba ts'eletseng ba lubile morero oa Molimo ba qhalantse bana ba hae ba nkile maruo a hae, ba ikhapetse tsohle 'me ba santse ba tsoela pele ho etsa tseo. Ka leleme le amohelang Mali le 'Mele oa Jesu ho phethoa hape bobe boo ka lona leleme leo.

Motho: Ke sona sebopuoa sa Molimo se inots'i seo ho sona Morena Molimo a ileng a bululela Moea Oa Hae ka linkong tsa sona, ka ho mo ts'oants'a le Eena. Motho o laola liphoofolo ka mefuta ea tsona, tse har'a meru, tse ka metsing ka tlase ho Lefats'e. Motho o fuoe Boithatelo bo tletseng ke Molimo, a ikhethele. Empa mabapi le seo re tsoa se bua kaholimo mona re bona motho a rera emong sehloho. Motho h'a sa na Lerato, ha ho le joalo ha a hloile motho emong o se a hloile le Molimo. Ha ho sa rapellanoa, ho se ho tsoeloa pele litlontlollong feela. Hangata ho ntse ho phethahala taba ea Mofarasi le Molekhetho. Oho, Morena 'na ha ke joaleka Moetsa-libe eo, ke amohela kamehla.

(Li tloha serapeng sa pele.)

apesa ba bang le ona ea ba mosebetsi o makhethe o monate.

Ka 11.30 p m. ha kena kereke a ebula ka tsamaise ea Ethopian Church of Africa eena mookameli Hlubi P.M. a re ho baruti le Hlokomeleng kamoo ke bulang tsebeletso ka teng le lona ha le fihla mahae le etse joalo hobane ena ke kereke ea fatse lena ke lefa la lona.

A nka thuto ea hae ho Baahloli 11 temane 36 a ema hona moo a hlalosa temana eo ra ikutloa hore o re atametsa haufi le le holimo ho re tsabisa bo kaenehi a bua mookameli Hlubi a e natifisa temane eo kamorao a thuto e monate. Ha kena selallo sa Morena sa amohelwa ke bongata. Ba tulo tsohle tsa Schoemanville Circuit, re bile le district conference e monate mona Schoemanville a o hole mosebetsi o tsoele pele kereke ea Ethiopia e ate mona South Africa rona baruti ba neng ba le teng, re thabile hoba le kheleke ea mookameli ea tsebang ho tsoara marapo a district conference. Ke bile ke kopa hore Lengolo le le kene le lona khatisong ka puo eo le ngotsoeng ka eona.

S. N. MAHLUSI.

Mosadi e mongoe sho oa ratang thu o feela o tsoenya ke maoto ge basadi ba beneka o bolaoa ke pelo ka go hloka maoto go sepela. Leina ba gagoe ke Elizabeth Namane mosadi oa kgoshi ea ga moime Pretoria Distri: basadi ba bangoe ke ba E. Mokoena L. Ramonts. R. Raseroka M. Mashilane Mrs. J. Namane M. Mayala.

Leeto La Moruti C. Hofman

BANNA BA BARARO BA AGA SEKOLO SE SEGOLO

Tsa Dikgoroaneng
PRETORIA.

Ka la di 31 August, mono ga gesho re be re etetsoe ke moruti o mogolo, C. Hofman oa Bothsabelo, Middelburg, go bona phuthego tsa Berlin Lutheran. Pele ga tirelo go boletse A. Makhafola (teacher), go leboga leeto la moruti e mogolo. Kamorago ea ba kopelo 165. Badumedi kamoka ba gooba mogobo ka melomo. Moruti oa moeti a thoma modiro wa thero. A bula puku ea Markus 7 v. 31—37, a re enegela tsa Modimo. A fetsa ka gore metse a bophelo a noeoa mo kerekeng.

Kamorago ga fao goa ema Mr. J Tsoai, mogolo oa phuthego, a leboga mantsu a magolo a boletsego ke moruti e mogolo.

Kamnrago goa ema dibini choir ea batho ba bagolo. Mokgoshi oa lla, choir ea re: "A re bokeng Jehofa, re tumisheng Eena." Motse o oa gesho ke o makatsang: modiro eleng moago oa dikolo tse pedi mo motsehg o aga ke bana banna, ba bararo feela: ke J. Tsoai, E. Raseroka, le J. Lesinga, Ba agile sekolo se segolo bare bana ba rena a ba rutoe. Basadi ke ba: Asanath Tavkobong, A. Tsoai, A. Masango, J. W. Mabena, M. Matjini, E. Mokoena, E. Matjini, P. Matjini. Dikgosana E. J. Matjini, D. Matjini, M. J. Matjini, M. Mashego, J. Mokoena, S. Mozitsa, M. Napo, T. Zobane, M. Bogoshi, F. Mokori, A. Kekana, J. A. Mabena, R. Ramasodi, O. Matjini, S. Matjini, O. Molefsane, O. Mafihudu, le Alfanios Makhudu. A. Mabena, R. Mokori, L. Matjini, le ba metse e mengoe ke ba ba tsents'itseng dikoleke, Esrom Koshane, le Joel Namane (Chief), le Mr. Mashibane, le Moruti J. Baumbach, mongoe oa kereke a tsoalela modiro; a fetsa ka gore: Ke thaba kudu ge batho mono Dikgoroaneng ba kwana ba kgobokana ka ngoakong o tee oa thapele enpva ele mentsi ea dikereke.

Batho ba gesho a nke re tiishaneng ka thapelo, re rapelo gore Modimo byale ka ge a bopile monna pele, banna ebe bona dihlogo eseng basadi Mono gagesho re bona basadi ba dira modiro oa banna, le mo modirong oa di schoolfees mosadi o epa chelete monneng.

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Tsa Pretoria

(Ke PAT)

Babadi, ereka hoba e se e le lits'iu ke se ke sa ngole, ha nke ke re fahla a se makaenyana. Vekeng e fetileng ke ne ke ile koena Eerste Rust lenyalong le banna ba bang ba heso, ho no ho nyala mor'a Tau e leng ralebitso oa motse (Foromane). Che ra di fumana limonamonane tsa sekhooa. Monyaluoa e ne e le emong oa lits'ehlana tsa motse. Che benghali re ile ra amoheloa hantle haholo hle, ra ba ra nama maoto ha re re rea ts'eetsa mamao a Sekhooa. Monyaluoa e ne e le ee mong oa li ts'ehlana tsa motse. Che benghali re ile ra amoheloa hantle hle, ra ba ra nama maoto ha re re rea 'ts'eetsa mamao a Sekhooa— eleng thipa le foroko. Feela ha e liahanong tse ling o no ka sesa oa ba oa re "pasop lijo" Eitse ha ke tla re re futse ka fumana re se re bua seqaqa (Seburu) se chesang, re re "eks kus Mevrou." A ntho tse rona ee Hee! Re porata hona ho porata ka sebele.

Re ile ra mpa ra iqhalloa ke eona khora le hoja re ile ra tsamaea re ntse re oela mangopeng, ha ho molato. Bapedi ba re "ho ea ka magoro ga se go tsoana." Hlokomelang khora babali ke ntho e tahang.

Ha e le taba ea Marabastad e sa eme ka lekeke; empa ka hoba ke le tsebanyane lehlokoa le kile la fefohela ka ho 'na. Mamelang he, Tsielala: Ke utloa hore ho teng Makhooa a Council a ts'oanetseng ho ea kopana le Minister of Native Affairs ho buisana ka eona taba ea Marabastad, taba ena e boima. Joale he bo ramapolasi ba ka nqa bochabela le bophirimela e hlile ha ba utluisisi ho bapa le Mo-Afrika. Feela babadi re le tsebisa li sa tla, empa ke re itukiseng.

Ke utloa hore ho ntho e ngoe ea sejoale-joale eo ho thoeng ke "The Empire Exhibition" eo e tlang ho buloa ka Gaudeng ka khoeli e tlang. Ha nke ke re he ho lona batho ba Tshoane, ha eba le itukisetsa ho ea teng kopanang hore le tle le tsamae kaofela. Makhotla a teng a lona a ka ngolla baokameli, e le hore batho ba eang ba tle ba lokisetsoe sebaka le letsatsi le ts'oanetseng. Ereka hoba re ba moreneng, ao! Ke utloa hantle hore ke tla theoha le motsoalle oa ka "Marata Helele oa Tsoakotsi" le rona re ke re eo khotle o mone limona-monani tsa ka Lejoeleputsoa.

Ke maketse e le ruri babali, mosali e mong o tsoa e nella monna s'terateng a sa hlapaole monna lekhale; Ha ke botsa hore molato ke'ng, ao! Ke utloa hore molato-lato ho tsekoa phuthi, ho bonahala hore phuthi ha ea ka ea hlola e hlompha 'malikhomo. Lona banna hlokomelang liphuthi, phuthi ke ntho e phaphathoang e se re mohlomong oa tsuoa ke liahanong. Lona basali hlokomelang banna ba lona, monna ke daemane ea bohlokoa hobane ha u sa mo hlokomele u tla sala u ts'oere jase phuthi e ile ka eena Che ha ke loane ke mpa ke re le hlalefe bo, bo rakhali. Keofela ke qetile.

Re utloa hore mathaka a Lady Selborne a haketse a rata hoba le lekhotla leo ho thoeng ke "Debating Society" kopano e tla ba ka Labone la veke e 'ngoe le e 'ngoe. Oho! Re sa tla se ts'oh'a Sekhooa, a ntho tse rona ee.

Mpatliseng

Basetsana ba ba raro ba tlohile Rietspruit ka di 15 tsa khuedi ea March, ba tsamaea le mosadi ea ipitsang moporofeta. Lebitso la hae ke Maria Ha a tloha le bona o ile o ea Grootvlei, haufi le Balfour. Ha esale ho tloha moo ha re eso ho utlue moo basetsana bana ba leng teng. Le mohlala oa bona ha re o utlui, Le Maria ha re utlui moo a leng teng.

Mabitso a basetsana ke ana: Anna Molakeng. Anna Matsaneng. le Elizabeth Tshoari. Ea tsebang moo ba leng teng a tsebisa.

DANIEL MOLAKENG.
Rietspruit
P.O. Vo enteni

Moferefere Oa Bakoena

PELO TSA BATHO DI FEREKANTSOE KE CHELETE

Tsa Bakuena

Mr Sol. W. Mahuma ke nnete ga go molemo ga go a siama gore ke timetse Bakoena ke gona, go a batlega e bile go a tshoanela gore puo eame e baane le mosola le diketso tsame e be tse di ka thusang morafe, mme go mabaka a mantsi puo eame mo dipitsong tsa Bakoena ga e ke e thabisa Bakoena morula le Tsielala Muso.

Ka 1929 ba Morula ba sale ba romela kopo go Governor General ba kopa go tsoa kafa tlase ga puso ea Kgosi Mamogale ge baetapele ba Morula ba tlhalosa lekoalo la kopo e o bare lekoalo le ka lona re dule ka mo tlase go puso ea Kgosi Mamogale, ke arabile mo pitsong e o kare lekoalo le ga le re re dule lare re kopa go tsoa dinaga le makgala re tla di kgaogana semeno semenoge la Bakoena.

Karabo ea kopo ea ba Morula e tlisicoe ke Komisinara le Mokoaledi oa taba tsa ba Batsho mono Hebron ka June 6, 1930, Kgosi e ne ele teng mme kgosi e boletse fapele ga Secretary for Native Affairs le Komisinara, a re Mr Ntsie o ntlhoile ke gobane Komisinare o boditse a re keng ge le rata go tsoa ka fa tlase ga Kgosi Mamogale mme ke supile seo se dirileng gore re batle go tsoa ka mo tlase go puso ea Mamogale.

Mr Sol. W. Mahuma ke nnete Kgosi Mmanetshe o sale a opela Bakoena mokgosi, bao ba seng mo go ba ba 27 ba, mme Bakoena ba ntsha chelete e setseng £50 naga ea tela, Mr Mahuma o itse byalo ka ge ke itse gore dipolasa tsa Bakoena tse tsotlhe tse di botlhabatsatsi go noka ea Odi le ea Olivenpoort No. 1323 District Waterberg di bofiloe mo go Native Affairs Department mme Bakoena ba tshoanetse go di lopolla ka chelete e setseng e lekangoa £17 000 mme ge megopolo ea Bakoena e ferekane ka ga chelete e.

M. MOTHAPO

Lephodisa Le Ropile Mo-Afrika

Lephodisa le Letopane le bitsoang A. M. Faurie, le lefisitsoe £10 kapa go ea kguedi chankaneng ka molato oa go utsoa £1 ea Mo Afrika ea bitsoang Radebe. Go utluagala gore Faurie o ile a tshuara Radebe gomme a mo isa Marshall Square, moo a mo secha gomme a tsie £1 ea gagoe. Radebe ga a bona gore o hlakotsoe £1 a begoela satjene. Ke ga Faurie a tla tshuaroa.

Go Kgaoloa Mafatshe Ke Ba Mmuso Lichtenburg

Tsa Gelukspan

Morulaganyi oa kuranta ea Sechaba, a ko o ntsenyenyetse mafoko a mo kuranteng ea sechaba.

Re fumane tsebiso e tsoang ho ba 'Muso gore komisi e e kgaoling mafatshe e tla ba Lichtenburg ka la di 21 September. Ba 'Muso ba gakolla ka gore, legare la Lichtenburg district ke Bodibe, mo ga kgosi P. Matlaba. Ra bana le pitso mono Gelukspan ka la di 29 August, go kgetha batsamaisi ba puo ena ea ba 'Muso. Modulasetulo ka letsatsi leo e ne ele E. T. Kgomongoe, Mongoli S. Mafata. Pitso ea kgetha 1. Motsuenyane le H. Phatedi go tsamaea le tikologo ea Lichtenburg, barumioa pele ba ea Kgosi P. Matlaba.

Pitso ena ea bona gore kopano e nne ka di 12 September, baromioa ba fihlile ga Kgosi Matlaba 'me a ba amogeloa sentle, a dumellana le bona gore pitso e tlo kopana ka la di 12 Sept.

Tulo tse tshoanetseng gore kitsiso e fihle go tsona ke Leeus pruit le Jachtkraal Sept. 1, Manamolela Sept. 2, Kunana ga Morena oa rona e mogolo (Paramount Chief) Moshoete 3rd., Reitfontein 4th, Folstruisknop 9 a.m.. Putfontein 3 p.m,, Roojankiesfontein ga Morena Molete Sept. 6. Ke moo mokgosi o santseng o tshoanetse go lla gore batho ba tlo kopana Bodibe. Re leboga tsebiso ea ba 'Muso ge e fihlile go rona pele go nako. Ba 'Muso ba itsisitse gore ditaba tsa pitso ea la di 12 di fihle ka la di 17 pela Komisnare Re mema bohle marena le bafo go ba teng Bodibe ka letsatsi leo la di 12 September.

I. MOTSUENYANE

Ba-Abyssinia Ba Hlasetse Motse Oa Addis Ababa

Maloba Ba Abyssihia ba ne ba hlasetse motse oa Addis Ababa. Go utluagala gore go loannoe e kgolo ntoa, banna ba fetsana gampe. Motato o bolelang tsena o tsoa Rome. Go bonagala gantle gore Mantariana a sa n'se a eja disatheogeleng. Ba-Abyssinia ba sa ntse ba ikemiseditse go loanela tokologo ea lefatshe la bona.

1.500 ea madira a Mmuso.

Motse oa Madrid o hlasetsoe ke Marabele ka difofa; gape go utluagala gore tlala e iphile matla gobane dijo di fedile.

Tsa Ntoa ea Spain

Ntoa ea Spain e sa ntse e loana ka sehlogo, banna ba sa remana ka dilepe le go thunyana ka diravoloro ditarateng tsa metse ea Spain. Marabele go utluagala gore a leka ka matla go thopa Madrid, San Sebastian le Irun, empa madira a Mmuso ga ba nee sebaka.

Masole a Ba Afrika a thusang Marabele go utluagala gore a dimaele dile 75 kgausui le motse oa Madrid Ntho e tsentse baagi ba Madrid letsatsi.

Mebuse e meng e ntse e leka go etsa kgotso, feela kgaruru ea ntoa eona e iphile matla.

Motato o tsuang Loudon o bolela gore motse oa Irun o gapiloe ke Marabele, Gothoe Marabele a se ale kgorong tsa motse oa San Sabastian ebile go utluagala sello sa basadi ba sekete ba tshuereng masea ao go bonagalang gore a tla bolaoa ka sehlogo. Basadi bana ba kopa gore motse o ineele go Marabele go ena le gore go bolaoe bana ba bona. Ntoeng ea beke e fetileng Marabele a bolaile

(Di fella serapeng sa 3)

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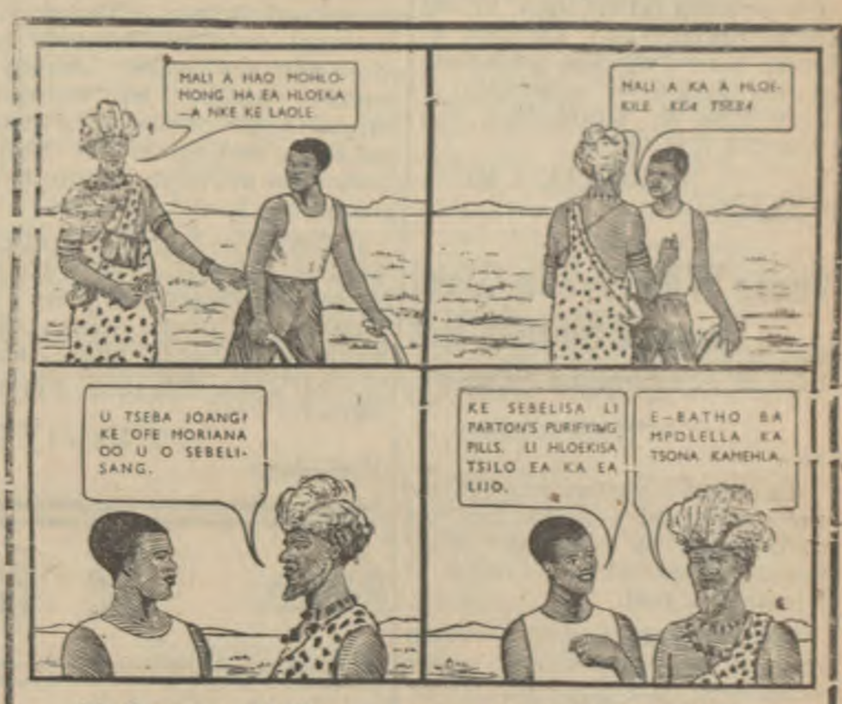

Li Partons Li Etsa Lintho Tse Peli Tse Kholo.

Ntho ea pele eo li e etsang li hloekisa mala. U li koenye ha ea robala, hosasa mala a tla sebetsa. Hose mahlaba a sehang. Empa u tla fumana hore u TSUANETSE hore u ee ntle. Bao ba ne se ba na le matsatsi ba sokile, 'me ba tseba hore mali a bona ha a hloeka, ba tsuanetse ho li sebelisa nako ea veke kapa tse peli ba koenya li Partons joalo ha ba ea robala. Hoo ho tla etsa hore mala a sebetse hang kapa habeli ka letsatsi 'me ho hloekise hape ho ntse tsila eohle e 'meleng.

Ha hona ho ntse ho tsoela pele metsoako e matlafatsang eo ho entsoeng li Partons ka eona e etsa mosebetsi oa eona, E MATLAFATSA sebete le mala, e sisinya likhutloana tsohle le nyooko le litho tse laolang ho sebetsa ha mala ha a sila kapa a ntsetsa lijo kantle. Ke ntho ea bobeli e kholo e etsoang ke li Partons.

Li Partons Purifying Pills li tumile hohle mona South Africa ka baka la hobane li bontsitse HO MATLAFATSA LE HO TSOLLISA ha tsona. Mosebetsi oa tsona hase ho tsollisa feela. LI BILE LI MATLAFATSA TSILO EOHLE EA LIJO.

Lipontso tsa mala a thibaneng ke Ho Sokela, Lihloba, Ho Tepella, Moea o ukhang, Mokokotlo, Litho tse opang, Lihlabi tse thunyang hlebong, Ho ikutlua u tlallane kamorao ho lijo, Hose sebetse hantle ha mala, Mali a mabe, Ho bona linaleli, Botsoa joalo-joalo. Ka ho hloekisa le ho matlafatsa bokahare ba hao lipontso tsena lia fela 'me mokuli a phele hantle a thabe.

Reka botlolo kajeno u pake seo re se bolelang. Li Partons Purifying Pills li rekisoa hohle ka 1/- (30 pills) le 1/6 (50 pills). Kapa u hle u romelle ho P.O. Box 1032, CAPE TOWN.

PARTON'S PURIFYING PILLS.

REG. P.P.1.

"Ho opa ha letheka le noka."

HO OPA HA LETHEKA (Lumbago)

ho ka thoe ke lihlabi tsa Mochecha tse Letheka le Seholoholo.

HO OPA HA NOKA (Sciatica)

Hona ke ho opa ha Mothapo oa Noka ho hlahisang lihlabi tse theohang ka lirope le tse Nokeng.

Phekolo kapele-pele ea batleha. Seka tlohella bohloko ba Letheka le Noka. Fumana botlolo ea Jones' Rheumaticuro u qale ho leleka mahloko ana a holofatsang lea khathatsang 'meleng oa hao. Jones' Rheumaticuro e rekoa ka 3/6 feela ka botlolo. Haeba u tsoenyeha joaleka ha ho hlalositsoe mona kaholimo, u itlohellelang hore u etse setsualle le liphate ka bophelo bohle ba hao?—Fumana Jones' Rheumaticuro kajeno.

JONES' RHEUMATICURO

"E sebetsa joaleka 'mane."

Efumanoa likemising le mavenkeleng ohle. Kapa ho ba The Rheumaticuro Co., P.O. Box 938, Cape Town.

Talima litsebiso tse ling tsa Jones' Rheumaticuro tse tla hlaha haufinyane pampiring eena li hlalosa ka Mochecha le Thuruho ea Maoto.

S.1.

People's Points Of View

The Old And The New In Christ

Sir,

Some years back a great number of our educated young people were not interested in any of the church services. Their greatest reasons for that were two, viz:—

(a) That the church leaders at that time were so ignorant, that their teachings were aimed indirectly at educated folks who were said to have a larger size on their feet than they ought to.

(b) That their teaching was totally against entertaining themselves in any game. No matter how harmless the games were; they were said to be sins.

I am quite convinced that those hindrances mentioned above are only minor things to the clergy of our day. Why? On Sunday night July 26th, we made up our minds to go and listen to a sermon delivered that evening. Fortunately the preacher that evening was the priest himself, Rev. P. Makgalemele. His text was from St. Matt 7 21 —"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven."

His object and aim in this sermon was to show us that God was never and is never pleased by prayers that are said with lips only. God is not pleased with a prayer said with pride. He went on to say, men can do all they want to, if only they will not do anything that will harm God and the community. In all their doings they must consult God first, then their business. God is pleased by prayers offered to Him from sincere hearts and prayers that are even said in private.

From these points one can see that the church has advanced and has opened a door to those who used to criticize her standing aloof. May the world know this, and may all our ministers preach such sermons rather than to set people against one another as though hatred was the fundamental foundation or principle of God's idea in establishing His church in this world.

DOROTHY J. MPEI.

Bloemhof.

Those Who Live In Glass Houses Should Not Throw Stones.

Sir,

In recent issues of your journal there appeared a letter by one J. L. Mofokeng who has since found a supporter in the name of Edmund Legodi.

Both these gentlemen condemn those of our people who speak Afrikaans. Had these gentlemen written in the vernacular—that is any of the African languages—I would have forgiven them and said nothing. Unfortunately they have written in English which to me is just as bad as Afrikaans. I therefore think that their complaint is merely the product of deep rooted prejudice and hatred against Afrikaans language—is it not merely a question of a kettle blaming the pot for its black colour to despise those Africans who find pleasure in carrying on their conversation in Afrikaans while such a critic himself or herself resort to English which is equally a foreign language to Africans as Afrikaans?

Afrikaans is an official language in this country and whether we like it or not, is to be spoken. My friends will only find out late that they are doing themselves harm by trying to discourage it by their destructive criticism. The best they can do is to learn Afrikaans, hard too, in order not to see the mole in the eyes of their better friends in Afrikaans while a beam blinds theirs.

P. D. SEGALE,

Johannesburg.

African Police Constables

Sir,

May I say a few words in connection with "The Native Constable and His fellow man" in your valuable paper "The Bantu World!"

As far as we know the good work done by the Native constable can not be understimated. Their valuable service to us all is as clear as day light. If these constables were not there to stop fights and dangerous quarrels among our Bantu people there would be continous strife which would result in the destruction of the Bantu race brought about by its own members.

Neverthless we must appeal to our Bantu constables for a sympathetic treatment of persons of their own race. As it is their treatment of the Bantu is not that of a brother to a brother. A Bantu man before dreaming of ever becoming a policeman views a Bantu as a brother. Let him be a policeman the reverse is the case. Those who have been to the Pass office will bear me out Visit this important place you will not fail to see them maltreating these dear brothers of ours from the farms. They speak to them harshly. push them about, kick them, when they have to put these poor Africans to a queue for their passes.

Another thing is the use of handcuffs. One man is arrested for having not stamped the travelling pass and the other for murder all the same he has to handcuff them all. Surely it is unfair to the man who has not stamped his travelling pass because his case is really no offence. One can fill pages and pages if one were to give several instances of this kind.

It is true that some of our Africans are very wild and rough but not all of them. Those who are rough may be ill treated, but those who are polite should be treated justly. Our European officials will continue to maltreat the Bantu as long as the Native Constables act in an un-brotherly manner.

It is time we should feel pity for one another. We can not expect good treatment from the Europeans. They treat their brethren allright. How about you Africans, can't you do the same?

C. H. MANGWEDI

Vrededorp

The Only Bantu Methodist Church.

Sir,

I am writing to confirm Rev. J. B. Mvambo's statement in your paper of the 22nd August 1936, in connection with the appointment of Secretary and Provincial Superintendent of the Cape. I need not repeat Mr Mvambo's words but I wish strongly to confirm word for word as a correct statement. I was personally member of both ministerial and lay-sessions, therefore I can speak with authority.

The Superintendency of the Cape Province were first directed to a minister belonging to the Cape, but owing to the fact that he was a probationer in the Ministry, the "Iqashiso" got to the reverend gentleman's shoulders.

JAMES M. MALEBALOA,

Asst., Secy., of Conference of The Bantu Methodist Church of South Africa, 523 Langa, Cape Town.

Golden Silence

Sir,

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in this world by the slanderer. Characters are blackened, friendships are broken and destroyed, jealousies are aroused, homes are turned up, hearts are broken.

Let us not take up an evil report and give it wing, or a breath of ours. Let us never whisper an evil thing of another We know not where it may end, to what it may grow, what ruin it may bring, Words spoken once, can never be gotten back again. We had better learn to keep the door of our lips locked and say no evil whatever of any one. This a silence we never regret.

MPINI J. MASHIANE

Pretoria

Education And The Native Chiefs.

Sir,

May I claim the courtesy of a little space in your valuable paper to reply to a letter which appeared in your issue of July 11, by "Spider."

When I view the opinion of Mr Spider I seem to note that he has a very brief survey of most of the African chiefs and their cultural stage. When introducing such a momentous query I had no personal object beyond the pleasure of rousing public opinion on the matter.

I have a somewhat wide experience of the chiefs surrounding me and if I were to give a detailed analysis of their attitude in this paper, it would be beyond sheer degradation.

Their popular beliefs comprise the following:—Polygamy, Witchcraft, Circumcision and the worship of their fore-fathers at certain mountains. If you crititize such doings and endeavour to make suggestions, you are asked to see the door. Such people should be induced in some way or other to attend meetings organised by prominent Africans.

At certain places they don't want to smell something like a school or church building.

A fortnight ago, the Native Affairs Commission sat at certain centres in order to survey the released areas and discuss such with chiefs. Another meeting was

(Continued at foot of column 3)

held in Pietersburg on August 4, 5 and 6, and I may assure you that a certain chief did not attend because there was a wedding feast organised near by and he had no time to lose intoxication! In this case Mr Spider may be blamed in accordance with his opinion.

N. D. MOLOISI,

Great North.

Madeley Makes Himself News

Sir,

It is reported that Mr Madeley, leader of the Labour Party, has said that the Africans "are a stumbling block" to the rise of labour. Apparently Mr Madeley has the same affliction as Senator Visser. He must say something to call attention to MADELEY—even if the world should call him an inverted Socrates.

Mr Madeley forgets that the Labour Party has been the greatest agitator for discrimination against the African—"in the interests of white labour." The Labour Party forced the legislation which strafes Africans by underpaying them. If employers now prefer cheap labour, that the Labour Party created, who is to blame? Mr Madeley should remember this. Or is afflicted with a poor memory as well?

If Mr Madeley wants to do away with the "Native menace" which is sometimes used to defeat white strikers (the Natives can't help that for they must live) he should do away with The Colour Bar Act and all other devil-inspired Acts which the Black Man's Problem use to keep the Black Man down. Let the Black Man be paid fairly —a man's pay for a man's job— then there'll be no need for White Labour to rave about the "black menace."

"A. AND O."

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THIS WOMAN'S LIFE WAS NOTHING BUT A BURDEN

Until Dr. Williams' Pink Pills Came to Her Rescue

The strain of keeping a home going and providing for a family in the difficult times of the last few years, with the added hardship of the home being threatened by the spectre of unemployment caused a complete breakdown in the health of a woman who lives at Birmingham, England and for weeks she was forced to her bed, seriously ill.

Actually this was the culmination of five years' suffering, during which time she had been getting gradually weaker and more depressed, and medical opinion became not at all reassuring.

Six months ago she was at her lowest ebb, and now she told a newspaper reporter a very human story of her remarkable cure:—

"The sufferings I endured are almost beyond description," she related. "I was continually troubled by head swimmings and noises in the head. I had no appetite, my breath was short and suffered severely from palpitation. My case was diagonised as anaemia and blood pressure.

"As I lay in bed one day, about my worst period and when life seemed too much of a burden for anything, I remembered Dr. Williams' Pink Pills and sent for a box.

I had taken only 20 of the Pills when my daughter noticed a change in me. I had already felt better but had said nothing until my daughter commented on the fact that, I was at last looking better.

"Dr. Williams' Pink Pills definitely put me on my feet again after five years of misery and I felt better and brighter right from that first box.

"I continued taking the pills for a month and I have since I felt like a new woman."

"Dr. Williams' Pink Pink Pills have proved a priceless boon to thousands of nervous rundown women. If you suffer like this woman did, let nothing prevent you from giving the pills a trial.

You will soon notice an enormous improvement in your health. It is often said, in fact that the benefit following the use of Dr. Williams Pink Pills is almost uncanny. Actually it is quite natural, for the new blood created by these pills gives new life and energy to the whole body.

Free yourself now from ill-health by taking Dr. Williams' Pink Pills. Obtainable of all dealers or direct from the Dr. Williams' Medicine Co., P. O. Box 504 Cape Town 3s. 3d. for one bottle or six for 18s. 0d. post free.

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People In The News This Week

Who's Who In The News This Week

Chief Mavela Nkosi, of Mankaiana, Swaziland, is on a three months' visit to the city and the Reef. During this period he hopes to meet as many of his people as possible.

x x x

Mrs. G. Malunga who paid a visit to her home in Kimberley has returned to the Western N. Township.

x x x

We congratulate the following students who have just completed their domestic training at the Helping Hand Club School: First Class: Eliza Malotana, Norah Lubobo, Enika Modibe. Second Class: Kettie Manyaapelo, Pauline Mohathlane. Third Class: Fela Mushi, Ketura Rabodieco, Sheila Mokou.

x x x

Miss Regina Malotana left for her home, Queenstown, by the East London train on Monday afternoon; she was seen off at Park by her sister Miss E. J. Malotana and M. D. Koffie.

x x x

Miss Christina Nhlapo visited the offices of "The Bantu World" last Wednesday.

x x x

The Rev. James Gorota, a well-known Methodist Evangelist and now a prospective candidate for ordination in the Bantu Methodist Church after four years' probation, since December 1932 when he was sent out to Ermelo as a supply, who is now stationed in the Witwatersrand Bantu Methodist Church Mission, has received sad news of the death of his beloved mother at Middledrift, C.P., at the age of 69. The Rev. Gorota will leave the Rand for the Cape at the end of September on a month's leave.

x x x

The quarterly-meetiug of the W.N. Sunday School Council was held on Sept. 4, 1936, at 6 p.m. Professor T. Williams addressed the audience on the psychology of a child. All were much interested.

x x x

Mr. and Mrs. Enock David, of Monamodi St., Western Native Township, held a successful birthday party last Sunday afternoon on behalf of their child. Many friends were present at this function.

x x x

Catechist Isaac Mothupi, of Cornelia Mine, Viljoensdrift, is on a visit to his son, Mr. J. Mothupi, of the Western Township. He hopes to return home next week.

x x x

Mrs. S. D. Radebe, Conductor of the Philadelphians Choir has left for Bechuanaland. Her choir will be in the hands of Mr. S. Moeketsi of Swan St., Eastern Native Township.

x x x

Mr. A. G. Corner and Mr. Patrick Kamanga, of Eastern Native Township, paid a visit to Springs Location on Sunday.

x x x

Miss L. Dhlomo and Miss Dhlamini, accompanied by Evg. Enock J. Mdanda of Springs Location, visited Eastern N. Township and were the guests of Pastor and Mrs. J. R. A. Ankhoma.

x x x

Mr. J. K. Mooki, of the W.N.T., has left for Mafeking on account of his father's illness. Mr. Mooki is expected to return soon.

o o o

Mr. William Mtetwa, of the Standard Bank Chambers, was a guest of Mr. and Mrs. Mooki, and spent an enjoyable afternoon with them.

o o o

The Revs. S. Nkopane and G. Motlapeng, both of the Anglican Church, were the guests of Nurses Edith Martins and Johanna Mokuoa, at Paul Kruger Memorial Hospital, Rustenburg.

Mr. Joseph Makula, an ex-clerk of North Rand, Germiston, paid a flying visit to Nurse Makula at Rustenburg Hospital.

o o o

Nurse T. Lebele, who has been a staff nurse at the Kruger Memorial Hospital has resigned nursing owing to the poor health of her dearest father.

o o o

Mr. P. T. T. Kraai, a well-known demonstrator of Pilansberg rural areas, nas passed through Rustenburg to Pretoria on business.

Mr. and Mrs. J. J. Mzimande, of State Mines, are being congratulated on the birth of baby boy on August 13.

v v v

His friends will be pleased to see Mr. E. Ncakeni, who is a clerk at the State Mines compound office (South) back on duty after his long sick leave.

v v v

Miss Grace Linah Njombolwane, a teacher at the Bantu Refuge School, Germiston, was seen in the city last week. She also visited the offices of "The Bantu World."

v v v

Mr. Oscar Gumede, of Alexandra Township spent a few days last week at Schildpadfontein as a guest of the Rev. and Mrs. Modikoane.

v v v

Mr. J. Rammusi has taken an appointment as teacher at the newly opened School at Geeldbeksvlei.

v v v

Miss S. N. O. Motshumi, of the Vredefort staff, went to Kroonstad on September 4 to attend Miss Priscilla Mofokeng's marriage which took place on the 5th.

v v v

Mr. J. E. Oliphant, a famous comedian of Bloemfontein has arranged a grand entertainment at the Community Hall on Thursday, September 17 where the Embassy Mystierous Clowns with the "Rubber an wire walking cowboy" and Miss Ray Abrams, of Johannesburg, will perform. A show of this nature should not be missed.

x x x

The Rev. Charlie Sixabayi accompanied by the Rev. Henry Selana of the Church of Christ is on the Rand from the Cape. He was seen at Modder Bee last week. The Rev. Sixabayi is staying with Brother Makalima of 283 Eastern Native Township.

x x x

Miss Violet Mazibuko, formerly of Stirtonville, Boksburg, now of Benoni paid a flying visit to Eastern Native Township last week-end.

x x x

Mr. Bates, the grantee of the American Board Mission School accompanied by Mrs. Bates visited Matimatolo School recently. The children were delighted to see him and his wife.

o o o

Miss Dorah Zondi, of Hermmansburg, teaching at her home Sch., was the guest of Mr. Vincent Madlalaand others at Matimatolo:

o o o

The Rev. B. Nomvethe of Maphumulo, celebrated Holy Communion at Matimatolo.

x x x

Mr. Blind Mngadi, of Matimatolo has left for the Rand.

x z x

Mr. Herbert Langenie of Imfume was seen at Matimatolo recently as the guest of Miss Alice Mngadi.

x x x

Misses R. Mfeka, B. B. Ngubeni and G. Africa of Newcastle, who were reported in "Newcastle News" published on August 29 to have sent no letters of apologies for being unable to attend the meeting convened for the purpose of forming a musical society say they had nothing to with the meeting and that they gave no authority for their names to be published. We offer our sincere regrets.

o o o

Miss Mary Boikanyo and Miss Emma Monaise, of Bethanie, visited the offices of "The Bantu World" last Thursday afternoon.

x x x

Mr. J. K. Mahemane leaves Johannesburg for East London to attend the General Assembly of Presbyterian Churh of S.A. on Monday, September 15 by the 2.15 p.m. train.

o o o

His friends will be pleased to hear that Mr. Saul Mhlauli who has been ill has now recovered and resumed duties.

x x x

We congratulate Mr. P. M. Selokane of the Eastern Native Township, on his appointment as a clerk in the Superintendent's office in the location. Mr. Selokane was a teacher at Pimville and also the secretary for the local Advisory Board.

o o o

Mr. E. P. Mart Zulu (Chairman), Mr. Samuel B. Radebe (Treasurer), and Mr. Joseph J. Msomi (Secretary), presented a farewell address to Mr. G. B. Cunningham, assistant Native Commissioner who is being transferred. The address was presented on behalf of the Native Clerks employed by the attorneys practising in Mr. Cunningham's court.

o o o

Amongst the Inanda Day teachers who had accompanied their scholars to Durban last Saturday were: Messrs P. Makanya, Ngidi, N. Mngoma, and Misses G. N. Mfeka, Dlamini and E. Nxumalo

o o o

The Inanda Day Scholars were playing against the Taylor Street scholars last Saturday. The games were Basketball and Tenni-koit. Taylor Street scholars were the winners.

o o o

Mr. Jacob Dabi, of Hutchinson, is doing fiine work as an Evangelist of the Ethiopian Church in the district.

x x x

Mr. Mc. Mkize, a clerk at Messrs A. H. Todd, Ltd., Redhill visited Durban with his son Greenacre last week.

v v v

Mr. S. D. B. Ngcobo, B.A., acting head-master of the High School, Adams, paid a week-end visit to Durban.

z x x

Miss Ebbie M. Cele, of the Mission Nursing Home, Durban, visited Groutville last week-end.

v v v

Mrs. E. T. M. Mzoneli, of Groutville, was seen in Durban last week-end on a health visit to her daughter.

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IZAZISO ZIKA RULUMENTE.

EZIZAZISO ZILANDELAYO ZIKA RULUMENTE ZIPAPASHE LWA UKUBA ABANTU NGOKUBANZI BAZI:—

No. 1034

I BHODI YESI XEKO SASE MOUNT FLETCHER E KOLONI —UKUSILWA KOTYWALA BESI XOSA

Kuyabhengezwa apha, ukuze bonke bazi, ukuba u Ndaba-Zabantu ubone kuyimfanelo, phantsi kwemigaqo yesi qendu sama shumi amabini (3) se Mthetho wa Bantu Bedolopu, 1923 (Nani 21 ka 1923), ukuba umhla wokuqala ku September, 1936, ube ngumhla ekwakuthi kuqaliswe ngawo uku nika imvume kubemi belokishi yase Mount Frefre, ekoloni, ukuba bazisilelutywalo besi Xhosa,

No. 173, 1936

UMMANDLA WE DOLOPHU YASE WINDSORTON. E KOLONI: IXESHA LE PASI

Phantsi nangamandla amagunya endembheswe ngawo sisi kqendwana (1) sesikqendu seshumi elinethoba Somthetho wa Bantu (Bedolophu) 1923, ne Sigukqulo, 1930, ndiyabhengeza, ndiyasasaza, ndiyazisa khona apha ukuba ukususela kumhla wokukqala ku August, 1936, akukho Mntu, ongakhululwanga sisahlukwana (b) sesikqendwana (4) sesikqendu esele sikxeliwe, uyaku hamba hambha phakathi kwemida ephantsi kwe Kansele yase Windsorton e Koloni, ngaphandle kokuba uphethe i pasi elibhalwe ngulowo asebanza kuye, okanye ngogunyaziswe ngumkqeshi lowo ukuba abhalele u Mntu ololo hlobo ipasi elilolohlobo, okanye ngumntu ogunyaziswe yi Kansele yase Windsorton, e Koloni, ukuba abhale amapasi alolohlobo okanye ngumpathi we kampi yamapolisa ekwesosithili.

NKOSI SINDISA U-KUMKANI.

Inikelwe phantsi kwesandla sam ne Sishicilelo Esikhulu Somdibaniso Womzantsi Afrika e Thekwini ngalomhla wesithathu ku July kumnyaka we Waka limakhulu asithoba amashumi mathathu anantadathu.

CLARENDON

Ngomyalelo Womhlekazi Rhuluneli-Jikelele Rhuluneli-Jikelele-Equmrhwini

P. GROBLER

No. 175, 1936.

UKUTSHITSHISWA KWE TAYITILE ZEZI TANDI EZITHILE NOKUNIKELWA KWEZINTSHA

ISITHILI SASE DUTYWA

Nangokuba iitaytile zezitandi ezazibalwe eluhlwini lokukqala lwesisi Bhengezo, ngalomihla yayibaliwe, zazikhutshwe phantsi kwemigaqo yesi Bhengezo No. 227 somhla we 9th August, 1898 (Koloni), ngokuguqulwe sisi Bhengezo No. 196 somhla we 13 ku November, 1920, ngesiphoso samagama ama lungu nezitandi ezo eluhlwini, abantu abangebo bemmi kwezo zitandi; nanje ngokuba kuyimfuneko ukurhoxisa nokutshitshisa iitaytile ezikoyo ngoku nako konke okuhambha nazo ezikhutshwe malunga nezo zirandi nokukhupha endaweni yazo, ngapandle kwendleko nayaluphina uhlobo, iitaytile ezintsha nokuhamba nazo, eziyakunikelwa kwabobantu baseluhlwini lwesibini lwesisi Bhengezo abana malungelo ezozitandi babhalelwe kuzo

Ngoku, ngako oko, phantsi nangamandla endembeswe wona ngumthetho, ndi yazisa khona apha ndiya papasha, ndi yazisa, ukususela kumhla wesisaziso:— iitaytile zezitandi ezise Luhlwini loku kqala lwesisi Bhengezo ziya tshitshiswa kwaye kuya kukutshwa ngapandle kwendleko nazaluphina uhlobo iitaytile ezintsha pantsi kwemigqaliselo yesi Bhengezo No. 227 sika 1898 (Koloni) ngoku gukqulwe sisi Bhengezo No. 196 sika 1920, kunikelwe kubantu aba seluhlwini lwesibini lwesisi Bhengezo iitaytile ezibanika amagunya namalungelo ngezo zitandi zingqalene namagama abo

NKOSI SINDISA U KUMKANI.

Inikelwe pantsi kwe Sandla sam ne Sishicilelo Somdibaniso wom Zantsi Afrika e Tekwini ngalomhla wesibini ku July kumnyaka we Waka linama khulu asithoba anamashumi mathathu anantandathu.

CLARENDON.

Ruluneli-Jikelele.

Ngomyalelo wom Hlekazi, I-Ruluneli-Jikelele-Equmrwini.

P. GROBLER.

ULUHLU LOKUKQALA

IZITANDI ZOKWAKA — E-DUTYWA

IITAYTILE ZONIKEZELO ZIYATSHITSHISWA

Ilali	Inani le Sitandi	Umnikwa	UMhlaba wonikezelo	Ububanzi Bomhlaba
Ngabara (No. 9)	22	Mziweni Mayoba	10-12-31	300 sq. rds
	23	Fanana Dlova	15- 9-32	" " "
	24	Tandapi Sokoyi	"	" " "
	25	Noweyibili Somancu	"	" " "
	26	Kedamile Mlahlwa	"	" " "
	27	Nolem Haltile	"	" " "
	28	Nkanunu Klas Jubisa	"	" " "
	29	Ndabambi Yoywana	"	" " "
	30	Nodayimane Mhlontlo	"	" " "
	31	Tsatsisa Mbalo	"	" " "
	32	Maramncwa Ndamase	"	" " "
	33	Mzini Tyalisi	"	Mokolo 2 ne 9 square roods
	34	Tongiwe Xayimpi	"	300 sq. roods
Ngcingwana (No. 10)	40	Luzishe Ngcasane	"	" " "
Gwadana (No. 11)	27	Nokapa Buqwana	28-7-32	1 mor. 9 sq. rds.
	28	Shortman Yamba	10-12-31	2 mor. 91 sq. "
	29	Arthur Magenuka	"	300 sq. rds.
	30	Titus Magenuka	"	" " "
	31	Bevu Bambela	15-9-32	" " "
	32	Sigolo Mewana	"	" " "
	33	Sikabalaka Njana Dokoda	"	" " "
	34	Bangani Dokoda	"	1 morgen
	35	Makeleni Magade	"	300 sq. rds.
	36	Mbange Stuma	"	500 sq. rds.
	37	Ngqebe Kotane	"	300 sq. rds.
	38	Mantshiyeni Pempeni	"	" " "
	39	Sanxu Ntshinga	"	" " "
	40	Bekezantsi Situma	"	" " "

(Isaqhutywa)

Week-end Sport At The B.S.C.

To-day at the Bantu Sports Club there will be real soccer riot. The teams responsible for the debacle will be no other than the Old Natalians of Simmer and Jack and the All Blacks of Wit Deep. The W.D.A.F.A. and the J.A.F.A. soccer fans alike will turn out in their large numbers to witness the contest—a contest which is fraught with many thrills and especially because it is a final. This match will be preceded by a curtain-raiser from the W D. Second Division teams. The admission to the grounds will be 6d.

v v v

Next week the Transvaal A.F. Assn. will stage the competitions for the Henochsberg Cup. The East Rand, West Rand, Johannesburg, Witwatersrand and Alexandra Associations will be continuing the second fixtures for the Inter-District Cup. The W.D. are the present holders of the Trophy and from the readings in the table, there is every likelihood of the W.D. taking the Trophy again this season.

v v v

Mr. R. G. Baloyi who has presented a very handsome Cup to the Transvaal body, which is to be competed for by the 4 best teams in each of the five Inter-District Associations, is to be congratulated on his fine work for African Sportsmanship. The Competitions for this Trophy will be played in the Knock-out system this year as time is far spent, and the first games will start on Jubilee Holiday, Tuesday, 22nd. September.

v v v

Tennis enthusiasts along the Reef will learn with great pleasure of the intended visit of a Durban Association team to Johannesburg. The Tennis Section of the Bantu Sports Club is training hard to be equal to the task as many have not yet forgotten the big opposition put by the Association's side in 1934 The Holiday Monday should see a large crowd of tennis fans at the Club Courts.

x x x

Last week the Springboks Tennis players under J.C. Mathibe were sorely tested by the Cape Shooters of Nourse Mines, who lost to them by a small margin of 2 games. To-morrow the Springboks visit Modder Bee to play another thrilling game of tennis.

x x x

The Royal Entertainers of Amanzimtoti are the craze out here since their arrival from Durban. They were given a warm reception by the Johannesburg African Musical Association—a body of choirs promoting an interest in African music. The Sweet Melodians Choir of Stirtonville were repeatedly asked to sing the negro spiritual "Give me your Hand," which was rendered very excellently by the Boksburg Choir, under the baton of Nelson Ngubeni. The Sweet Melodians are famous for their fine records in the Singer Gramaphone Co., The Amanzimtoti Choir under Wm. Mseleku—recording artistes in His Master's Voice—are in Johannesburg for the Empire Exhibition. Their rendering of Zulu Primitive Music was the thrill of the Wednesday Evening show.

To-night the Amanzimtoti group will present a performance for Europeans at the Bantu Sports Club, under the direction of Captain Reed of Pinetown, Natal.

Dordrecht Tennis

By "LATSIBA."

Lie down camel of the Bantu that I may ride too. August 3, was a splendid day out here although the wind did all it could to spoil it.

The tournament for the Primrose Cup was held on this day. After that a match between Indwe L.T.C. and Woodehouse L. T.C. The match started at 10 a.m. and continued to 5.15 p.m. The visiting team consisted of:— J Mabina, Sambu, Mncedisi and Mosani. The local team was composed of:— H. Mgxobo, T. Masiu, F. Matlopora, P. Moletsane, A. Ndwendwe and S. Soul

It was a pleasure to watch Mabini and Mncedisi. Mosani and Sambu reminded the writer of hey-days at Blikana. H. Mgobo and Moletsane (local) were letting off sparks, while E. Kayi, a bald-head blessed with lungs, was prominent in fore-arm drives. When I mention A. Ndwendwe and S. Soul, I become inarticulate. Mr. Editor. They are polished "professionals" Final score: Indwe—86, Dordrecht—102. H. Mgobo delivered a fine speech after the match.

SOCCER.

In the soccer tournament, the local team, Primrose F.C. beat Indwe 5—0. Referee Mr. S. Soul. Mr. A. M. Tloti, principal teacher delivered a fine address after this.

For Sports News
Read
'The Bantu Word'
First

Umbhoxo Usele Usongiwe E-Monti

IMPI KA NGUBENGCUKA PHANTSI KO MNGQIKANA IZENAYO INDEBE.

Ng 1 "ELEOVICS."

Imidlalo yomboxo igqitywe ngomhla wama 2 ku August. Ngalowomgqibelo, i Spring Rose besidlala ne Morning Stars sabetwa 11 points nil; i-Oriental ibiqubisene ne Winter Rose, wapela umdlalo kungeko yoyisiweyo. I-Thembu yona ibetwe 3 points yi Swallows. Yakuba igqityiwe lo midlalo, kunikezelwe iindebe kwi teams ezoyisileyo kulongcakaza. U-President u-Mnu. Gay. Jamela epahlwe ngamasekela ake, wenze kuqala umtyabulo wenteto ek'utaza bonke abadlali jikelele, kwinyambalala yabantu ebilapo e kuma 17,000 kubonakele okokuba makakwele kwi Grand Stand ukuze abonwe, iviwe nenteto yake.

Kute emveni kokuba enze lomtyabulo wenteto, wacela u-Nobala wale Union yase Monti, u-Mnu. A. F. Dakada, othe yena wafunda i-"Log" ye First Division ebidlalela i-Cockburns Cup yapuma ne Captain ye Thembu u-Mn. J. Skipper Mngqikana ate wacelwa yi President ukuba enze inteto emfutshane. I-President icele u-Nkosk. Miya ukuba adlulise iindebe ezo, enkulu ne tole koka Mngqikana. Kwi Second Division ipume nento ka Madonci ye-Black Lion "Amagqunukwe abuhlungu ke lawo." I-3rd Division yona iwinwe yi Morning Stars ekokelwa yinto ka Noto. Siyavuyisana nalomfana ne team yake kuba usandulukuvula. Akwaba ebengasayi kususwa kweliwonga lobu Captain. Eyake inteto uyenzelwe ugu Mn. Xabanisa.

Ngokuhlwa kwalowomhla, i Union yalapa, yenze isihikahika sombuliso ku Mn. Pitwell Soloni tsi obedlalela i Swallows iminyaka emininzi, nobekwan gumdlal opambili nakwi Border yalapa. Ekuyilahleko enkulu ukutshintshelwa kwake yi Post Office e-Bhayi; kubadlali balapa. Iinteto eziwe apo ngobobusuku zibonise itamsanqa, "Hamba kahle nto ka Solontsi.

Ngecawa ye 30 August, umzi ka Ngubengcuka ukokelwe yinto ka Mbambe neka Ntobe, bawubizele kwi Holo entsha umzi, ukuzakutoba nge tea ne keki ezingayiwayo, nokokuba kuvuyiswane ne Captain nabadlali bayo iinto zo Zozi, Mafilika, Malamba, Yonana, Sifusa, nabanye, abebezibalula kwi Dept. zomdlalo ebaleni. I-Holo yayiziziyunguma, kuququzela lamanenekazi, Makosk M Mgobo, Abrahams, nama-Kosaz, Nogqwazi, W. Kwatsha, Faba. Kwavunywa ne solos, yi Company yo M. Lusiti, aba Numz. Sitemela, Mquqo, no Mnyanda; epiyaneni kucofa u-Mn. P. Mango.

Ababeko kulombuto kwinyambalala Makosk, Makumbi, Toise, Machobana, Bekwa, Maxakato, Makosz. Mbana, Lepuka, Mayapi, Jamela, Vuso, Kondile, Bottoman, Naki, Qinga, Malamba, Yibe, Vutula, Jongilanga, Mngxale, Ntonkota, Banumz. Mbolekwa, Kotobe, Nomngqokwana, Mnwana, Mkutuka, Gumede, Mazwi, Mandleni nabanye. Lembuto icitakele ngexesha lokungena kwe nkonzo zangokuhlwa. Umhla we Health yaba Thembu wobe waziswe.

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Izinsingo ze Koodoo zenziwe ngensimbi eqinileyo yama Ngisi. Zitenge esitolo noma ekemisi lakini. Nxashana ungazitoli kahle loba igama nekeli lako kulelipeshana ufake encwadini yako enalelipepa usheleni oyizitembu sokutumela amapakete amabili anezinsingo eziyi 20 pakati.

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Mong oa Hotela ea Ba-Afrika ea tumileng.

"Ke Tletse Matla Le Thabo"
KE LEBOHA PHOSFERINE.

Metsualle ea ka e re ke monna ea lehlohonolo, ha ke le mong oa hotela ea Ba-Afrika e fumileng. Leha ke sa ba bolella, ke bona hore ha ekabe ba tseba boima bo ke bo jereng ka motsebetsi ona oa ka ekabe ba sa hopole hore ke lehlohonolo. Ka nako tse ding ke ne ke hopola hore ke tla kula kabaka la boima ba mosebetsi. Ka nako tse ding ke hopole hore ho molemo ke ho o tlohela. Erile ha ke setse ke feletsoe ke tshepo, ke bala ka ha moriana o bitsoang Phosferine me ka u reka. Kamoo o sebetsang, lekajano ha ke tsebe hore nkareng. Ke ne ke sa tsebe hore sehlare seka sebetsa ka mokhoa ona. Kajeno ke ikutlua ke le monna e mocha, ke tletse matla le thabo. Ke khona ho etsa mosebetsi oa ka ka nyakallo eseng ka pelo efokotseng. Molemo oa sehlare sena sa Phosferine o entse hore leha ke fodile, ke tsuelepele ho se sebedisa.

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E Rekisoa Ke Dikhemise Tsohle le Mavenkele.

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Border Eisteddfod Committee:— Left to Right (Standin):— Mr. M. R. Masabalala, Miss Soga and Mr. M. Samson. Sitting:— Mr. J. Dalamba, Mrs. A. Lekalakala, Mr. Lloyd S. Marwanga (Hon. Organising Secretary) and Miss R. Mona.

Border Bantu Eiesteddfod

The first festival of the Border Bantu Eisteddford will be held at Queenstown on October 16 and 17 1936.

The Border Bantu Eisteddford aims at preserving and developing the individuality of African Native Music, and concurrently encourag ng the finer refinements of European music. It wishes to foster the diligent study and practice of music — African and European and kindred subjects, to bring to the public notice promising musicians, to interest the African Race in good music and local talent and to bind together those who love music nnd kindred arts.

The competition is open to all provinces of the Union. Competitors must make their entiies on the prescribed form which together with the stipulated fees must reach the Hon. Organising Secretary on or before 3rd October. **No late entries will be considered**. A ticket will be furnished to each competitor which will also serve the purpose of a receipt for fees paid. An official accompanist will be provided, but competitors are at liberty to bring their own accompanists.

For the information of those wishing to attend the following remarks should be noted:—

a. Accommodation will be provided gratis to school choirs only. All groups of competitors other than school choirs must arrange themselves for their accommodation. Those who do not know with whom to arrange about boarding and lodgi g should notify the Hon. Organising Secretary early, so that he may advise them to whom to write in this connection Incidentally there is Pelem's Boarding House, 46 Owen Street, Queenstown.

b. All competitors must provide themselves with food. Boarding may however be arranged for school choirs at a charge of 45 shillings for meals from Thursday evening October 15 to Sunday morning Oetober 18. These choirs may however bring their own foodstuffs and they will be helped with the cooking for which service there will be no charge.

c. The Railway Administration has been asked to grant concessions to competitors travelling by train to the Eisteddfod festival. When the required information is obtained this will duly be published through the medium of this paper.

d. Copies of the syllabus are obtainable from the Hon. Organising Secretary, Mr Lloyd S. Marwanqa, Scanlen Street. Queenstown, C.P.

(continued foot of next colum)

e. The official music agents are Messrs Evins & Co., Cathcart Road, Queenstown, and The Lovedale Bookstore, Lovedale. C.P.

Queen's Park RFC Secure Yet Another 'Scalp' by 6-3

(By SPECTATOR)

In ideal Rugby weather. Queens Park Rugby Football Club of Crown Mines, added yet another scalp to their waists (to use a bloody figure) by beheading (figure becoming bloodier!) Crusaders at Brakpan. This 6 — 3 victory seems to seal the fate of the N.R.C. Cup for Q. P. are now leaders by a comfortable margin.

This was a fine match with none of those incidents which mar Rugby. For Some teams seem to have as motto "win or Play Rough, Swear and do not-what, if you lose." Crusaders put up a fine show although they were kept in their own "25" most of the second half. But the great thing (I hold) is the spirit with which a good game is played-with every determination to win but with none of that murderous grimness which is anything but Rugby.

Olympics were fixtured to play Universals. But only eight players turned up. Apparently the fact that their trusted leader, Bob Sondlo, has not been able to play since the tournament, has weakned the Olympics physically and in morale. Or is it the we-have-lost-the-cup-and-will-not-play-again spirit? God forbid.

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Eastern Rising Star C. C. East Geduld.

Whereas The Transvaal Bantu Cricket Union has opened her gates wide, for the season 1936-37, the E.R.S.C.C. has also declared her season opened

It is pleasing to note that the players this season are of the best standard. The following will represent the first team:— M. Tshuka, T. Sobuswa, G. Simandla, Ngwana, C.J.Msengane, S. Maziko, A. Ngxumza, J. Bangani; Kewana, B. Mmpondo, M. Mjadu, B.H Tsoko, the tricky bowler and F. Nena.

If we fail to bring home the trophy, we will take the defeat as we would take the victory.

And the following were selected as officials:—Mr Judd, Compd. Manager; Life Pres. Mr Pretorius, Asst, Manager; Messrs Tete and Mene, Presidents respectively; Mr Tshuka, Capt; F. Sobuwa, Vice Capt. P. Mbalu. Capt. for the 2nd team and also Asst. Secy. F. Mnwana, Vice Capt second team; C. Dhlungwana, Gen. Secy; Delegates, M. Tshuka and I. Bangani.

For Sports News

READ

The Bantu Word

First

Border Loses Great Sportsman

BORDER LOSES PROMINENT SPORTSMAN, CHARMING PERSONALITY

The death of Mr Elton Tshefu, of Buffalo Ford, King Williamstown, has rendered the Border the poorer by a great sportsman, a charming personality and a gentleman.

There were years when cricket in King had very little support from the general public and from the players. But Mr Tshefu with commendable patience succeeded in reviving interest in it. When the Africans had no field (the council having taken the one now used by "Industrial," and the field near Tsolo being inconviniently far from town) Mr. Tshefu persuaded the Council to give the Africans part of the park opposite the Botanical Gardens-across the river.

When they got that ground, Mickey Mouse could not have played cricket on it. But Mr Tshefu with practically no assistance from the other players and at great personal sacrifice, cleared the patch out with his own hands Only a MAN would do that, and Tshefu was a MAN.

"Qudeni" as he was affectionately called was a great leader. His solid batting always inspired his men to greater efforts. Many is the time I have seen him breaking the hearts of the bowlers—looking as if nothing could get round his bat—While his supporters shouted themselves hoarse. Tshefu was made of great stuff. He was the kind of man one could never hate even if one tried all ones life.

Attention! A great sportsman is passing.

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FLAG

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All-African Convention Rally.

Africans Holds Important Conference In City

Provincial Meeting Of All African Convention Summoned

A circular signed by Dr. A. B. Xuma, Messrs H. Selby Msimang, R. V. Selope Thema, L. T. Mvabaza, E. T. Mofutsanyane, P. A. M. Bell and T. D. Mweli Skota calls upon all African organisations and other societies in the Transvaal to affiliate to the All African Convention before the Provincial Conference which will be held at the Bantu Men's Social Centre Johannesburg on October 4 and 5., so as to facilitate the establishment of a general committee to carry on the work of the All African Convention in this Province.

Organisations which fail to affiliate, says the circular, "may forfeit the right of representation in the General Committee." The affiliation fee of 10/6 should be sent to the General Secretary or be given to delegates attending the conference. Copies of the agenda, it is understood, will be sent to any registered organisation. Unregistered groups will have to buy the agenda at 1/- per copy so as to enable the conveners to defray the cost of printing and circulation. Individual members of the African race are also invited to attend this Conference.

African Driver Sent To Gaol

HIS LICENCE SUSPENDED PERMANENTLY

"It was only when my attention was drawn to it that I found my left arm was missing," said a 12-year-old schoolboy, W. Wagenaar, before Mr. H. W. Whitehorn, at East London, when giving evidence against an African taxi driver, John Moketsi, who was charged with injuring by negligence.

The case was the sequel to an accident which happened on a bridge eight miles from East London on August 15, when a Native taxi came into collision with the side of a lorry with a party of schoolboys returning from a football match. Wagenaar had his left arm torn off at the shoulder.

Moketsi was sentenced to six months' hard labour and had his licence suspended permanently. He admitted three previous convictions and admitted that his licence had twice previously been suspended.

Development In Basutoland

£160,233 TO BE USED AGAINST SOIL EROSION

On the recommendation of the Colonial Development Advisory Committee and with the sanction of the Lords, the Commissioners of His Majesty's Treasury, the Secretary of State has approved of a loan from the Colonial Development Fund not exceeding £160,233. spread over 10 years, to meet the cost of a scheme for combating soil erosion in Basutoland, the loan to be free of interest and the terms of repayment to be left open for subsequet determination.

The Colonial Development Fund was created by the British Parliament in 1928 with the object of issuing grants or loans in furtherance of long range development schemes in colonies, protectorates and mandated territories.

Simon Radebe Becomes Rich

WHITEMAN GIVES HIM ESTATE WORTH £12,772

By his will, filed in Maritzburg on Tuesday William Anthony de Bathe, of the farm "Quantock," Mkondeni district, Maritzburg, left the whole of his landed property and buildings in the Weenen County to a Native, Simon Radebe, son of Cetekile Radede, of Tabamhlope, during his life time with rents and profits from it as his absolute property.

The will also sets up a trust of £2,000 in Durban Corporation 4 per cent stock, the income from which is to be paid to Simon Radebe.

On Radebe's death the landed property is to be sold and £500 is to be divided between the children of Radebe and the remainder between Violet Amy Ellis, born De Bathe, and Ivy Estelle Roberts born De Bathe, while the income from the £2,000 trust is then to be divided between their children.

The estate is valued at £12,772, and consists of £1,992 immovable property. £3,579 movable property, £1,099 cash and £6,000 in shares.

Workers' Union's Sympathy

MESSRS SLAMBERT'S AND MAKABENI'S MESSAGE TO MAKUE FAMILY

Messrs A. Slambert and G. Makabeni, respectively vice-Chairman and Secretary of the South African Clothing Workers' Union, through the medium of The Bantu World send the following message of condolence to Mr. and Mrs. Makue:

"On behalf of the Executive Committee and the general membership of the S.A. Clothing Workers' Union, we, the undersigned, wish to extend our deepest smpathy with comrade Isaac Makue, Chairman of the above Union, in his great loss of his son, Juta Makue, who passed away peacefully on Wednesday night, August 26 at Alexandra Township

Friends and relatives may well remember that we human beings, like all living animals, are born to die To each of us it comes in turn, and it is only that turn which puzzles human beings, because it is never directed by human power.

We grieve deeply with Mr. and Mrs. Makue and family in this, the greatest loss, which they have ever sustained. We mourn for our young brother Juta Makue, who showed great promise of a splendid future and we wish our friends, the Makues, to be consoled, and to forget all that has passed, and think of the future. After all the suffering that our brother Juta has undergone, we should be grateful that he is now at eternal rest. Our friends must also be consoled with the thought that he will never suffer again."

Conference On Social Work To Be Held In City

Over five hundred persons have been registered as members of the National Conference on Social Work, to be held in Johannesburg from September 30th to October 3rd under the auspices of the Institute of Race Relations, but not a single African is included in this number, although membership is open to all Non-Europeans.

The Conference fee is 10/-, and this includes free admission to the British Empire Exhibition grounds during the whole time of the Conference, and also a printed copy of the report of the Conference. The special railway fares to the Exhibition also apply.

A large number of subjects will be dealt with at the Conference, in which Africans should be interested, and one session has also been set aside for discussion of the social and economic problems specially affecting Non-Europeans and of the possibilities of social training for Non-Europeans. Members will be enrolled up to the opening date, and information may be obtained either from the National Bureau of Educational and Social Research, Union Buildings, Pretoria, or the S. A. Intitute of Race Relations, P.O. Box 1176, Johannesburg.

Bantu Social Club And Library Opened At Newcastle

A development in the social life of the Bantu in Northern Natal was marked by the formal openning at Newcastle on Wednesday by the Mayor, W. B. Scott, of a Bantu Social Club and Libray. This Club is to be under the personal supervision of the Rev. Father Ochs O.M.I., and it is housed in a building formerly used as a Native school and situate in the grounds of the Presbytery at Newcastle.

It will be properly controlled and under the auspices of the Catholic Mission at Newcastle.

The clubroom is large and comfortably furnished, tables being provided for games and reading. Three pianos, a gramophone and records, Ping-pong, Draughts and table games form part of the attractions, while magazines and current literature will be provided for the tables.

Membership of the Club is free to all Natives and it is quite undenominational. A small fee will have to be charged for the use of the lending libray attached to the Club: there are already a number of books on the shelves ready for issue.

Britain Takes Strong Action

The Jewish-Arab trouble is not settled. The Arabs have resumed their activities against the Jews and the situation has become so serious that the British Government have dispatched 10,000 soldierr and have decided to proclaim martial law.

This decision naturally has caused a great deal of anxiety among Arabs and the Arab Higher Committee is said to be considering the posion. As the deliberations are being conducted in the utmost secrecy, it is not yet know what the outcome will be. While hopes are entertained that the Committee might decide to call of the strike it is nevertheless feared that the die-hard element will press for strong resistance.

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