

Koluo a tse Mpe.

Maane Qoqoa maoba ho hlalile koluo a mpe 'me e bohloko. Mohla nkanyana oa leqgesemane eo eneng ele mora feela kapa ale mong ho babo, eo eneng ele eena 'menetjere ea polasi' ea ntat'ae mathokong a doropo eo ea Qoqoa, o na a ile a chakela moo doropong ka tsatsi leo, ele letsatsi leo babo ba thehlang ka lona ho etela Mangaung ka 'motokara.

Ha a le ka bareng mantsiboea ho jeoa moqoqo le mathaka a mang a masehla, ha juale terebe e matha le mathapo eaba eena o qabana le lekosetabole la leburu leo a ileng a phetha qabang le lona ka ho le bitlela 'mopo ka roomane hona ka bareng kamoo kaha le ne le se mosebetsing le lona eka le ne le sallo ts'osa mali. Ao, a le upa tse khunoane tsa ipetsa ba tsoa ba se ba ents'e lekirikiri kahare, ho ea paseching moo eitseng ha ba fibla rankulika e lahla ka rabollero eaba hoo fela hona moo, ngaka ea fibla ese ele morao. Babo mofu ba thibiloa tseleng ka matha.

Juale maane Lejooleputs'ua phiraming ea la Bobeli, eleng la 2 Phupu ho etsabets'e koluo le teng. Balaoli ba babeli ba bashanyana ba makhooa ba ruteloang bosole, ba bitsoang likantu, ba ne ba khutla seteshengeng ho tsua felets'a ba eang ponts'ong mose, ha ba atamela myo ba lulang ba palame thuthuthu ke ha ba thulana le motokara thuthuthu eo e sokahana habohloko ke ho hatoa ke firibasa eo. Ba fiblile ba fela 'moho hoba' ba finyeletsue sepatala; che ba neng ba le 'motokareng ha ba tsua kotsi. He homme chaba se felile ruri ke lifiribasa tsena, ere ele hona Gaudeng re batla re sa hopole beke le enngue e felang ho sa patoe motbo kapa batho ba belailoeng ka tsona.

Phoofolo tse Hlaha.

Ho tsua h'aha kotsi e batlileng ho ba mpe kamona ka doropong enngue Terausefala ha 'noi emong a ne a tsamaea ka kariki ea hae eaba lipere lia

ts'oha li baleha ka eena le kariki. Hoitse ho le kae-kae kariki ea phe thoha ea lahla 'noi a ea shapana thoko a ba a pitika, eleng ntho ebileng le thuso ea hore e seke ea mo kubuta. Kantle ho ho phumoha le ho ts'oha ha hoaka ha e-ba le kotsi enngue e mpe ho feta moo. Ha re khloe hore mehlang eena ea lifiribasa le lithuthuthu ke bohale ho sebelisa lipere tse hlaha ho ea doropong ka kalamo kapa leha ele eona pano. Eona kotsi ea mofata ona ese e hlola e hlaha har'a Gaudeng, pere ere ho belets'e papa-ele ebe e eo itahlela ka har'a lebenkele ka festere ese e sa bone ere batho ba lebenkele ba tlote litonebanka hampe ba bang sikarete motho a be a e kuenye ents'e e e-cha ese ele katlas'a pere entseng e khochla eo a sa e bonaag leha e itelekela ka shophong.

Haufoyane tjena re satsua phetela babeli ka tsa khomo e ileng ea hlaha-fatsa kapa hlants'ua ke eona mofere-fere oa doropo eena ea phaphatheha ho ts'elahanya e leha Fosebeke e tsamaea e fosa batho le ba libesekele motho a be a theche ka tsohong lesele a sale a le letoape eona ese e liketse-kusua. Hoba khomo eo e fible Ferdsburg ese ents'e e telekon ke mapoless' ka lirabollero hore a tie ampe a e thonye moo batho ba sa tsetesang ke moo e kopaneng le mosali oa Moentia a itsamela a sa e bone, eabe ele ha e mo tseha e mo khobotla e fete, eile ea en thungoa eena mahababo ese a boka-hoka setopo moea o felile! Liphoc-folo tse hlaha hase bohale hoo hang hore li be har'a doropo mehlang eena, ha holo tsona tse tllileng selangeng tse nonneng.

Hoseng ha la Bohano maobane la 5 khueling eona eena moea e tsohile ele oo batang hampe hoo bongata ba batho bo nong bo sa rate hotsua tlas'a likobo, ba bang ba be ba ikulise ele hera ba seke ba ea mosebetsing; ere ele ba tsamaiseng lebebe le nama bona ha re sare letho ka bona.

Senotlolo sa Hlama



KUKISI ea hao kaofela e holima tomoso. Haeba e sa phethe mosebetsi oa eona kukisi ha e kokomebe, leha u ka ba ua zebelisa metsoako e lokileng.

Mafumahali a blooko le baphehi ba tsebang ba sebelisa k' mehla Royal. E neha litholana-tse kholisang.

U ka e reka ka peni feela kapa tse peli bakeng sa Royal Baking Powder eo u e batlang ho kokomosa kukisi hantle.

Ho ea thusa ho sebelisa Royal kamehla.

KA SEHLE—Buqa e tletseng ea mophehi—enang le 350 litaslo tsa mofuta ea ho pheha e pakoang.

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Phofo e tsepahalang ea ho baka. Ha e kebe e hlolehe.

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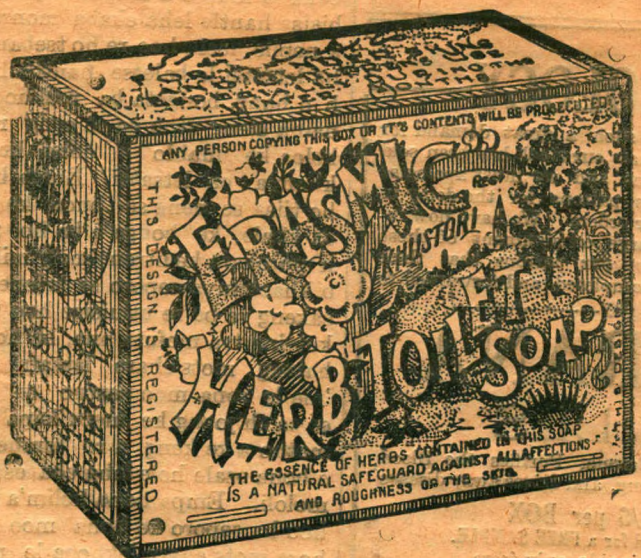
Le seke la lahlehisoa

Ikholiseng ka Sesepa se kentsueng

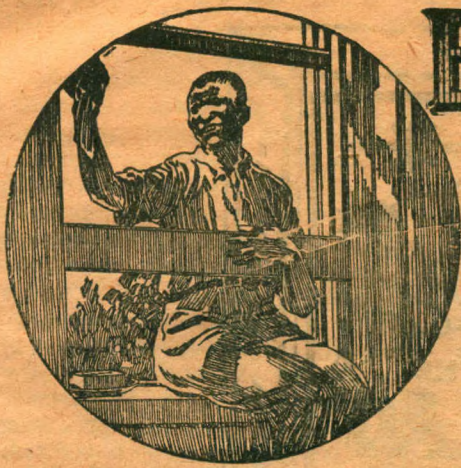
pampiring ena. Lea se tseba.

SE NKHA
REFEN-
TLELE

SE HLOE-
KILE



Se tsuakiloe ka mahlaku a phelisang



Bon Ami

E sebelise ho

Libate isa ho hlapela Likosene. Makese a ho hatsetsa. Lijana tse ntle tsa kiching. Lijana tsa lits'epe. Koporo, ts'epe e ts'ehla le ts'epeng tsohle tse ts'ueu. Lifestere le Lipone. Lichusi tse Ts'ueu. Matsoho le Linoliamo.

Bona ho phatsima ha eona---

Festere ha enke le motsotso—ha e hlatswoa ka Bon Ami Boe ea hao feela e re hoali ka lekueba la Bon Ami hanyenyane, e eme motsotsoana ho ome, ebe e hlakola ka le omileng. Hang hang! Festere eane ea hao e eneng e ena le lerole le maqaphaqapha e se e hloekile e phatsima!

Ha ho makatse ha a rata mosebetsi oa hae. Ha a esoka a hlatsua lifestere kapele le ha bonolo hakana kapele.

Leqhetso le Photo bongata ba basali ha li sebelisa ka bobeli

"Ha e kebe e nguape"

Le hona ha aeso li phatsimisi juelo. Ho jualo bohle katlung. Lilipone, koporo, lijana tsa kiching, libate, tsa ho hlapela le tsohle tse ling lika hloekisoa betere ka Bon Ami ho feta ho hong.



U BOE U UTLUE HANTLE.

BATHO ba bangata, haholo bo tsebetutu, le ba nang le mapokaetsi, kapa ba khathatsuang ke ho thibana linko, ba tla thabela ho tseba hore ts'ets'oana ea bohale e bitsoang "TINNITUS INHALER" e satsua etsua ho thusa hoo hang mahlokong ana a mabe, 'me e se e phekotse makhooa a likuli tseo ho nong ho sa tsejoe hore li ka phekoheha. E feletseng eja 12/-.

Hlaloso enngue e romela ka thabo mahala ho ea kutang ha a ngolla: 'L. ARMALENE' Co., DEAL, KENT-ENGLAND

Tlonoelo ea ho ipolaea esale kholo le juale ho ba basueu. Maane ho la Kolone taeleng e tlolang Itinege e leba H.r.fornete eitse ha terene e feta maoba, bekeng e fetileng, ele kaphirimanyane, bapalami ba terene ba bona kuste ea lekhoosa, kapa setopo sa lona, se ntse se leketla sefateng sa leoka, se leketla khuele ele molaleng, empa ele seithati sa motho ha ho uoa ka meaparo.

Babats'o Maheising ho la ha Motselekatse.

Matsatsing ana ho kene sinodo e khole ea mafumabali a makhooa a naha ea Rhodesia maane motseng oa Gatooma ho buisana ka litaba tsa mefuta e mengata le ts'ireletso le litokelo tsa bona ho 'noi naheng eo. Juale bar'a matabataba a tla buoa moo ho teng le ea bahiruo ba batona ba bats'o maheising a makhooa kamoo ba bangata ho babali ba tsebang hore mahaeso a mangata a sebetsang makiobing ho pheha eona, le liteineng ho lema le ho lokisa masingoana ao a lijaredeng a meroho le lipalesa. Ke bao he bahiruo bao ho buoang ka bona 'moho le ba kang oaterabili ba lifiribaea, ke hore boble ba hireloang ho atamelana le ho 'noi mahaeng a bona.

Taba ea ho hiroa ha babats'o ba batona maheising ha e qale moo ha Motselekatse ho nyatseha ha eona: esita le hona Gaudeng ese e kile eanna ea soboh oa ho bonts'oa hose utluhale ha hore hanka ea monna ebe e shilikile litlabafu entsa e potoloha likamore bakeng sa hore ebe e otlala leje e laesha likolofane merafong kuana. Kajeno he moo ho la ha Motselekatse mafumabali a buisana ka eona taba eo a totobatsa kotsi ea khiri ea batho ba batona matlung ao ka nako tse ngata bo baa'e ba ebeng ba le sio 'me mohlomong le bahiruo bao ele batho bao ho sa tsejoeng lethe hakaalo ka mekhooa ea bona ea pele ba tla hiroa moo. Ka mabaka ana, le amang, bo noi ba eletsa hore motho e mots'o ea kil ng a ahtoleloa molato o mobe pasa ea hae e ngoloe ho supa hoo, ho etsesa hore bahiri ba seke ba ts'oha ba ipheha ka morora oo jualo. Le hona ho etsa ho phema mafu a mabe, bo 'noi ba eletsa hore haese babats'o bohle ba hiroang maheising ba hlahlouboe ke lingaka ho bona esebe ba na le mafu a ka nkuoang a mabe. Hantle ntle bo 'noi ba hlile ba toboketsa tabeng ea hore maheising ho hang ho seke ha hiroa babats'o ba batona, ba eletsa hore haese ho ahuoe likulo tsa ho ruta basesana ba ba bats'o le ba maseteli mesebetsi eohle ea ntlo ele hore ho tle ho hiroe bona ba batona ba bats'o babe sio hoo hang.

Ha re tsebe haeba moo ha Motselekatse tihah so ena ea bo 'noi e ka loka, ompa lefontyana le neng le e sitise mona Gaudeng ke la hore babats'o baile ba loants'a taba ea honna basesana ba ea phenyekoloha ke lingaka pele ba ka kena mesebetsing, ka ho e loants'a taba eo le ho e supa nore ke nyeliso, haeba ponts'eng hore ba tla itulula mahae ba seke ba kena kh rong. Ea farela ka lebaka leo. Taba ea ho ngoloe ha lipasa ka mokha oo supang hore motho ke tiralibe le eona ese ene e farele kuano Teransefala; ea loants'oa ke mekhatlo ea babats'o ka hore esitisa mots'uari oa pasa e jualo ho fumana mosebetsi ka hore bahiri bohle eba ba tla mo sesefaabe a tene a boele a robe molao a boele toronkong ebe ha hole jualo ese e eba motho ea tla phela ka ho tlola molao

hoba hose kamoo a ka hiroang kateng solanka p-sa ea hae e ts'uailoe jualo. Tjatje enngue e satsua rabasolla ketso eno ea ho thibelela ha motho ho fumana mosebetsi. Ele 'nete mohlomphehi eno o na a tiisitse hobane batho ba bang ba kena toronko ka ho ts'uarelola bosoaana, elo hore he ha pasa tsa bona li ts'uauoa ke ho ba thibela mosebetsi ka lefeela. Hona makhuhla a a hlolang a kena toronkong a atle a ts'uauoe kae eona le baroa.

HOO LOKELANG HO HOPOLOA.

Ha u reka sehlare sa ho hohlola ha bana u no hopola hore Chamberlain's Cough Remedy ke eona e lokileng haholo bakeng sa mokhohlano, mokukufoana le serame etsue e sena metsuako e kotsi. E rekisoa hohle.

Tsa Matsieng.

(KE MONGOLLI OA RONA.)

Ka khoeli e tsoa feta hoile ha ahloa Mahlomola, oa Matsieng, ka ho rera ho ea loana koana Thabanali'mele, a mma Tjamela oa lekoloane; ha ba fihla a bita Mochesi, ele ka shoatane re a tlo nka lengolo, ha a fihla a 'mate. Ntoa ea loana ha bolaoa Tjamela ke Mochesi. Kahlolo eare Mahlomola a k'na teronkong likhoeli tse 15 a sebetsa k' thata hoba motho eo o shoela leba ka la hae ka ho mo memela ntoeng ara o ilo iphetetsa o kile a batoa eaba morana o li-ha ho mo shlofela. Le Mochesi o tla ahlooa.

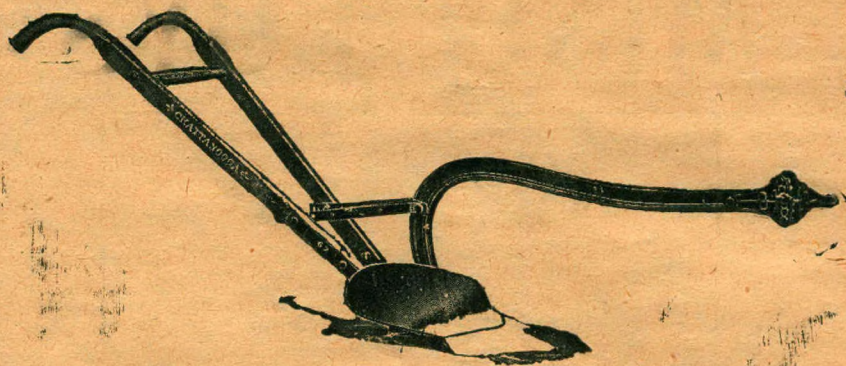
Ka la 28 June ho tle ha ahlooa babank'na ba ba babeli haq' so ka ho e' lisa mtekoane ho ea a rekisa k' Kopanong, ba lumela molato oa bona. K hl' lo ea re ba l' fe £25 emong le emong ha ba h'ok' tefo ba kene teronkong likhoeli tse tharo ba sebetsa ka thata. Falsphe eka o lefile.

Ka la 29 ho ile ha ahlooa Qhulasi a q'osa ka q' betsa ka sethunya sa linonyana a h'aba Tsipo k' sona. K'hlolo eare a l' fe £10 ha a h'oka tefo a kene teronkong khoeli tse tseletseng a sebetsa k' thata. A l' fe hang. Litabeng hae hae o boletse hore Morana Tjaba Lerocholi ha a ne a romiloe ho ea mo bita oile a laela batho ho kana ka matlung a hae ho secha lithunya ka m'keseng, ba nka tse tharo le marumo le khohlopo; ara o lahlehetsoe k' £12 a fumana £3 feela; litaba tseo o tla ea li tse. Ka matsieng le lithunya tsa hae tseo a ea li sebelisang, seo a betsitseng ka sona sa jeoa ke 'Masu.

Ka la 22 June, Matsieng, Lekhotla la B'fo le ile le hl'hisa litaba tse khohlo haholo ka pele ho Basotho, le maq'osa a 'Masu a le teng a ileng a nka litaba k'ofela tsa hl'hileng ka letseti 'eo; ene ele toloko le lepolesa, le Mr. Pauluse Mohai o na a le teng. Ha fihla Morana C. L. Moshoeshoe bao ke ba Lekhotla la Kopano ea Tsoelopele ea Lesotho; bahlomphehi bao ba ile ba lumela boholo ba litaba tse hl'hileng. Mr. P. Mohai a hana taba ea hore juale bo rekisoe Lesotho le hore melao ea 'Musisi ha e mebe kaofela, a re ho na le e metle haholo ea ho kh'atha mongoli oa Lekhotla le leqosa la Lekhotla le oa hore tipitso tsa Basotho li lumelletsoe hoba teng Lesotho.

Mora Mokuoane.

Babali bao ekabang ba ipalla likoranta tsa Sekhooa ba bone rea ts'epa, pali ea Morana Moorosi eo re rutoang hore o na a hlahl-le setrekeng sa Mohaleshoek ka selemo sa 1795. Tabanyana eo re ts'epang hore hara bara kapa litloholo ts' hae, re tla ke ra utluq tse hlalobosang ka eona, ke ka lebaka la hore ho bolelisoa hore ene ele lesholu le makatsang leo lenyora la qhoqha le neng le be le monke ho ea bo Grahamstown ho ea hahara tsona tsa qhoqha. Taba ea bobeli e re makatsang keha ho hlalosa hore Moorosi ene ese motho e mots'o fene, ona aena le mali a Baroa me le mekhooana ea hae e hlile e lebile hona ho bo rammelikane. Le reng he bara ba Mokuoane? Arabang makuoana oo.



Mehoma ea Chattanooga ka halefo ea poreisi!

Seke ua tlhella ea hao kant'se—reka omong oa mehoma ena pele e rekisoa e feela. U ke ke ua fumana kant'se enngue e jualoka eua ha u so u tatile.

E etsua ke ba I. H. Coy. ba Amerika 'me mefuta e mengata eo u ka khethang ho eona, ke ea ho lema le ea ho lema methating ea maralla.

Bolela oo u o batlang, u romele chelete le otoro—ke rona ha lefelling ho palamisoa ha mohoma ho ea seteshaneng sa hono.

No. 62 plow oo bontsoang kaholimo mona oa ho lema hohle, hape o jualoka sets' uants' ong moonoo, kapa o rekoa o le moko-kotlo oa sefate eseng ts'epa. Bophara ba foro 9 inches. Mohoma o feletse ka sefate le matsoho kapa ele ts'epa le matsoho a lifate.

30/-

ele mong ha u otoro.

Batlang kataloko e nang le lit'usant'so tse bont'sang mehoma ena le Liporeisi tse halefo.

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UYAKOHELELA NA?

IKATAZO

(lika Hartley)



ISIPUNGO SOSI Esinamandhla

U PUZWA KAN JE.

Omdala Itisipuni linye Oneminyaka engu—

kaye ka 18	Inxenyane	Yeliso un
" " 12	Amatonsi	Angu 20
" " 5	" "	" 10
" " 3	" "	" 5

Upuzwa kane noma kasihlani ngelanga u pi ndwe ebusuku kanye noma kabili uma ukuko hlela kuvuke ngamandhla.

SHUKUZA IGABHA.

Wenziwa—Umkamsi Wabantu Oyena-Yena. Ongumenzi ka Matukulula.

A. N. TODD, LTD., Red Hill Natal.

IKATAZO.

Lizokwelapa ngempela, futi ku nqamuka ngesikati esincane.

1/9

uyolitola e Stolo Sakuni

1/9

uze uqapele uqiniseke ukuba utola lona ngoqobo,

Ungayumi ukub'a base Stolo ba kupate emehlweni bakunike omu nye umhlola bati ilona.

Tata IKATAZO (lika HARTLEY) lona lisongwe ngepepa elimpofu, lino mfanekiso we kanda le Nkosi, futi kulotshwe igama lika menzi ka Matukulula.

Umalitunyelwa nge posi 1/9 noma 3/9. Libe likona elikulu lokulinda umuzi ukuze kuputunye ngale Inani 7/6 sokuhlangene neye Posi litlakala

ENDHLOVINI, RED HILL, NATAL

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Ha ho batlehe CASTOR OIL kapa moriana ofe o tsollisang hore o sebelisoa le

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Ona oa liboko tsa mala o loketse batho ba banchlo ha 'moho le bana me nasea a o rata.

Haeba moriana ona oa HARTLEY o le sioo leventkang la heno o nang le setasoa so sa tloa botlofong, u seke ua nka mofuta o mong u romele chelete 1/6 kaposo ho

A. H. TODD, LTD. Mokemise—"Endhlovini," RED HILL, NATAL.

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Hentsuana tsa kahare, tsa boima tse mofuthu li qala 1/3 'ngue hoisa 3/9 'ngue Marikhue a kahare a qala 2/- hoisa 3/6 bo le bong. Kausi tse mofuthu 1/-, 1/6, 1/9, 2/-, 2/6 le 3/3 para. Lijesi tsa bana li qala 3/ lia 5/- 'ngue. Lijesi tsa banna 1/6, 3/-, 3/6, 5/6 le 6/6 'ngue. Likobo, mefutafuta ho qala 3/9 ho ea 25/- 'ngue. Litjale, li qala 10/- ho ea 30/- 'ngue. Lireke, mefuta e mengata, li qala 9/6 ho ea 25/- 'ngue. Likausi tse mofuthu tsa basetsana 1/- para. Liele tsa mese ea mariha 1/6, 2/- le 4/6 jarets. Likharebe le Basali mese e tlaha 6/6 o le mong. Ha u so u rekile ka £1. re u fa phabho ea 1/- mpho.

RELIGION-AND-SOCIAL-SERVICE

CONDUCTED BY REV. RAY E. PHILLIPS

WISE SAYINGS.

From the Jerusalem Conference of the International Missionary Council, 1928.

By Dr. Kenyon L. Butterfield.

There is one consideration not sufficiently stressed or even duly recognized in our conventional religious thinking. A deed done, a word said that conforms to the spirit of Christ is Christian. Medical missions, educational missions, agricultural missions are in themselves Christian—Christ-like—quite apart from any advantage they may bring to the missionary enterprise or to the Church as a whole with respect to personal allegiance or institutional prestige. Furthermore, they are in themselves Christian if they are really helpful, even if we are not certain that they spring from religious impulses. We must root out the fatal "heresy of labels," the all-too-prevalent insistence that only those things are Christian that are done under the auspices of a Christian institution, that only those people can do Christ-like things who carry Christ's banner, that only those deeds are Christian which are so advertised.

We come, then, to the need of specifying a programme in accord with Jesus' teachings. It may be stated somewhat as follows:

1. Recognition of the intrinsic worth of the individual as such.
2. The largest possible opportunity for each individual to develop his full intellectual and moral capacity.
3. The co-operation of individuals, particularly in the local group, for the common welfare of the group and the benefit of society.
4. The creation of a unity of personal and social life; of the idea that moral and spiritual and even mental growth and development are gained only in part through meditation and reflection, and must also be developed through the activities of the daily work and life. The secular must be spiritualized. Spiritual energies must have channels through which they can operate, and these channels are found both in occupation and in the social contacts of family and community.
5. Emphasis upon the vital need of eliminating prejudices arising out of differences of race, class, human capacity and exaggerated nationalism.

These ideals have been put with considerable force in a statement by one of our great denominations as follows:—

"We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: 'Love thy God' and 'Love thy neighbour.' We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings and with God, in the everyday life of society and in the development of a new and better world social order."

Rural Ireland has had its prophets. More than forty years ago, Sir Horace Plunkett coined this slogan for a better rural Ireland, "Better farming, better business and better living."

By William J. McKee, M.A.

Many thinkers and social analysts have endeavoured to state the essential elements of the good and abundant life, and although the terms used are somewhat different, there is essential agreement upon the phases of activity which need most emphasis. These are: (1) the development of the spiritual life and of its resultant fruit—Christian

character, fellowship and service; (2) healthful living in a healthy environment; (3) a worthy home and helpful home membership; (4) an understanding of and participation in community life and progress (embracing vocational, social, civic and educational phases); (5) a growing, expanding, social outlook, with social contacts and purposes and larger and more unselfish social co-operation; (6) recreation which both furnishes a valuable use of leisure time and results in the enlarging, strengthening and rounding out of the personality.

These various phases of life are not separate and distinct; rather they interact with and supplement one another; each being needed to bring about complete living and all being integrated and harmonized by a large, comprehensive ideal like "the Kingdom of God on Earth."

In Africa a great experiment in mass education is the Kavirondo Native Welfare Association, Kenya, started by a missionary, but furnishing a significant illustration of co-operation between Government, Missions and Natives. The following summary of the Director of Education indicates the general character of the organization:

"With branches in every location, the Association is stimulating the people. They are beginning to think, and better still, they are beginning to work . . .

"There are at present seventy locations of the Association in Kavirondo and about 5000 persons in touch with it. Its objects are to encourage the Natives to provide better food, better clothing, better housing, better education and better hygiene. All improvements are to be effected by the work of the members' own hands. . . .

"A serious effort is made to avoid cleavage between the growing Christian community and the tribal chiefs. Every chief is by virtue of his office a vice-president of the Association; Government officials also hold honorary office. The Association is run on a constitutional basis and aims at the closest co-operation between Government officers, the chief and headmen and the growing Christian community. The Association has important plans to raise the economic level of the people. Our latest move is to appoint an African as a development officer who will be an itinerating official to see that the members keep the vows of the Association in regard to tree planting and other wel-

fare activities."

Mr. Sam Higginbottom (the famous agricultural expert of India) says: "Any one familiar with rural India knows that Christianity has no greater handmaid than the co-operative society. There is not one teaching in these societies that does not come from the teaching of Jesus: mutual help, goodwill, trust, absence of suspicion."

Dr. Wilkie Brown's effective and persistent work at Jalna merits special mention here. Dr. Brown has had notable success in the training of village leaders for co-operative banks and other co-operative societies. In describing the effect produced by co-operative effort Mrs. Brown says:

"..... Where the banks are working, changes are coming over Indian village life, slowly, as it seems to us, but actually quickly, when we remember how very slow the evolution of such life has been. The congregation looks a trifle cleaner and more self-respecting, the women are tidier, church contributions are increasing, and there is an inclination to admit that a degree of education is of value, even if it does not immediately justify itself by bringing in a salary; and all these advances, we find, centre around the members of the bank, who are invariably also leaders in the church. We have, therefore, good reason to look to the banks for leaders, who will take the other problems of village life."

It is significant also that in these co-operative groups Mohammedans, Hindus and Christians meet together and assume responsibility for one another's debts.

In China, the International Relief Commission has formulated a three-year programme for the promotion of co-operative credit. During the first year eight societies were started and results and problems carefully studied. Additional societies were added in the second year and the savings feature added. It is proposed for the third year to expand and systematize the co-operative credit work and to add features of co-operative marketing. This work is part of the commission's larger programme for the prevention of famines. This includes afforestation, control of rivers and reclaiming of inundated lands; improved methods of agriculture and of marketing; better communication and distribution of population; education and village home industries. A co-

operator's training course is conducted for a week in each of two centres, with a total attendance of 323 delegates.

An extended study of rural conditions in China ends with this paragraph:

"The introduction of improved methods of agriculture demands two things on the part of the peasant farmers who now form the real basis of village life. In the first place, comes education. If the farmers are to adopt such methods, they must be trained to adapt themselves to changes and taught to value the improvements. In the second place, they must be taught to co-operate..... in credit, marketing, and other co-operative societies. This method of organization, which, as the expression of the Christian principle of brotherhood, is a prime concern of the Church in its effort to build up a better rural society, is also, as we see, the hope of economic salvation for the toiling millions of China's peasants."

By Mr. K. T. Paul.

If rural dwellers form two-thirds of the world's population, rural civilization should be rendered in every point worthy of man's high destiny, and the country dweller should be made capable of bringing his point of view to bear on the greatest issues which come before his nation's attention. How fundamental is the necessity to make rural civilization in every country absolutely Christian in every particular. As Mr. H. H. Cynn of Korea said: "Missionary thinking during the past decades has largely been urban-centred. Education in the main has meant the preparation of young men and women for city life. Medical service has been designed, perhaps unintentionally, to suit city life and conditions. Even evangelistic work in its organization and method has been patterned after those of the cities of the West."

The Y. M. C. A. in Korea has recently realized the need for a new orientation of its activities. The Secretary of the Association there said that "Social clubs and literary societies must give way to agricultural co-operative societies and credit unions. Football and tennis must yield their places to the simpler and less expensive village games. Even the organization and method of the Church must be made so simple and inexpensive as to place them within the means of villagers." Dr. Axling finally said in terms of earnest appeal: "Christian strategy demands that we dig in, take

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long look, and lay siege to the whole life of the whole community. Only as we take into our hearts and our programme the whole life of the whole community will we be able to reach our goal, and this should be our policy whether it takes fifteen or twenty or thirty years to carry it out."

To this whole diagnosis Dr. Diefendorfer bore testimony from the angle of the home boards. His recent tour in detail over many mission fields in both hemispheres enabled him to speak with first-hand authority. "The rural field," he said, "absorbed a major part of the missionary forces, time and money," but it had been sharply borne in upon him that the results were not comparable with the investment. "Regular ecclesiastical meetings were being held that had no effect upon the community and in the social life of the people," and he went on to say, "But the missionaries in the field are not to blame. What are the churches at home expecting from them? There is no place in the columns of statistics for an enumeration of transformed social forces and influences. The home base has been demanding from the missionaries merely a report of so many baptisms each year. The home committees must let it be known that they are in sympathy with any steps that the missionaries may take towards a new and more vital approach to rural life."

Dr. Lo, of China, voiced the thoughts of many when he said: "The Church can do a whole lot to witness for Christ in social redemption... If the Church should fail to do this at this critical time, when men are drawn away from Christ by theories which promise social and national salvation, the Church is certainly to be held responsible. For, after all, are we not our brother's keeper?"

THE REALM OF THE MIND.

By Henry Howard.

In the mental world there is no limit to a man's possible possessions. His means may be slender and his surroundings full even to dreariness. It matters not. The mind may become a kingdom, rich beyond the dreams of avarice. The walls of the imagination may be hung round with pictures surpassing any painter's fancy or poet's dream. The chamber of the brain may be peopled by the pure and lofty of every country and of every age. By a mere act of will at any moment of the night or day a man may surround himself with the holy forces of the unseen. The ministering spirits sent forth to minister for them who shall be heirs of salvation ever hover round the threshold of the mind, and only wait a word of welcome to enter in and flood the inner chambers of life with a pure, unearthly joy. Give hospitality to these heavenly visitants, who bring with them their own atmosphere of life and love. Whatsoever things, then, are true and honest and pure, keep thinking on these."

GEMS OF THOUGHT.

The end we aim at must be known before the way.—Jean Paul.

Patience cannot remove, but it can always dignify and alleviate misfortune.—Sterne.

Your crosses do but convey you to Heaven's gate; they cannot go in thereat.—Rutherford.

You look at the things that are—and say, Why? I look at the things that never were—and say, Why not?—Bernard Shaw.

It is sound policy to magnify points of agreement, rather than those of difference.—Anon.

Progress may not be a law of life, but it is the task of humanity.—Bishop of Manchester.

We take God's gifts most completely when we realise that He sends them to us for the benefit of other men who

stand beyond us, needing them. Phillips Brooks.

There's nothing in the world, I know, That can escape from love, For every depth it goes below.

And every height above.—Thoreau.

Some men there be whose charitable deeds are as rare as an eclipse, or a blazing star. These men deserve to be pardoned for their pious deeds—they are so seldom guilty of them.—Thomas Fuller.

In most big undertakings one or two men do the work, while the rest sit near and talk till the ripe decorations begin to fall.—Rudyard Kipling.

We must love our work, and not always be looking over the edge of it, wanting our play to begin.—George Eliot.

The year's at the spring,

And day's at the morn;

Mornings at seven,

The hill-sides dew-pearled;

The lark's on the wing,

The snail's on the thorn;

God's in His Heaven;

All's right with the world.—Browning.

It is an old saying that charity begins at home; but this is no reason that it should not go abroad. A man should live with the world as a citizen of the world. He may have a preference for the particular quarter or square, or even alley, in which he lives; but he should have a generous feeling for the welfare of the whole.—Cumberland.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals. No one, who holds the power of granting it, can refuse it without guilt.—Sir Walter Scott.

I will have you know that my intention and firm will is to maintain religious liberty. The empire of the law ends where the unbounded empire of conscience begins. The law can do nothing against that liberty. Such are my principles and those of the nation; and if any one of my family, succeeding to me, were to forget the oath I take, and, misled by a false conscience, were to violate it, I allow you to give him the name of a Nero.

—Napoleon Buonaparte.

A little way, more soft and sweet Than fields aflower with May. A babe's feet venturing, scarce complete

A little way.

Eyes full o' dawning day

Look up for mother's eyes to meet, Too blithe for song to say.

Glad as the golden spring to greet

Its first live leaflet's play

Love, laughing leads the little feet

A little way.—Swinburne.

Likitikile Ikepu

Ubusika banonyaka kucaea into yokokuba buyakuke kubaliswe ngabo kwe lase Koloni ye Kapa. Ikepu liqale kona ukuwa kwaye kubonakala okokuba pambi kokuba bupele ubusika lisazakuwa kwakona. Ngolwe Sine, ngomhla 4 kwepezulu, intaba zase Victoria West e Koloni bezimhlope likepu elipantse ukuwa imini yonke laye belite lahamba ngemvulana kuqala. Elingako ikepu kuvakala sekulixesha leminyaka lingasa ziwa kweso sithili. Imvula iyabikwa kwizipalukana ezikobo butuba.

Kwelase Transyaal nakona liwile ikepu ngomhla 4 njalo ku Julayi, baye abemi bakona abadala besiti kwisituba seminyaka ekumashumi matatu anesi hlanu belapo kwesase Christiana abakumbuli ukuba lalike lakitika ikepu kona, liwile ke ngale nyanga kwaye ku twa kwakubanda isitukutezi ngalomini yokukitika kwalo. Koma Vustile na koma Ceres kude kuye e Tsolweni kunonywa imvula enileyo eyakuba luncedo kakulu kuba pela lele ngqolowa elo. Amafama abese'eyi hlwayele atsho apu lula intshebe yakwenjenjalo. Ngamana.

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2 Irekodi Ezintsha zesi Zulu ngu Mr. James Stuart

4168.	{Ukozi ne zinkuku	Talking (Fable)
Zulu.	{Inkosi ye zinyoni	" "
4199.	{Amagundane, e hlez' ebandla lawo	Talking (Aesop's
Zulu.	{Ihashi ne mbongol' eqingqiwe	Fable)

Zonke ezi zitandwa kakulu ngabantu.

4050.	{Ukungefulwa kwama Swazi	Talking by H. Selby-
Swazi.	{Iswaizi ne Bhula	Msimang.
4137.	{Dubula-M'fondini	Chorus.
M'Xosa.	{Igwiji	Talking & Chorus.
4141.	{Bawo! ndingumtwana Wako.	Solo & Chorus
M'Xosa.	{Komondila (George Goch Mine Natives)	Solo & Chorus.
4063.	{Lahkeka I Qeksi.	Loughing Song &
M'Xosa.	{Bayeza (Solo by Edward Maemela)	Chorus Solo and
		Chorus.
4132.	{Morena rekolobetse	Chorus, by St. Cyp-
Sechoana	{O, ha Kene Kena te liphuka	rian's Choir, Jo'burg.
4133.	{Bakalng Morena	Chorus by St. Syp-
Sechoana.	{Binang Lotlho	rian's Choir Jo'burg.
4047.	{Intshumayelo	Talking.
M'Xosa.	{Yiza masikangele.	Talking and Hymn.
4052.	{Isiggoko	Choruses by George
Shangaan.	{Famba Kotana.	Goch Mine Natives.
4053.	{Skenek so	Choruses by George
Shangaan.	{Kwa Gaza iz Muambi	Goch Mine Natives.
4055.	{Isibalo	Choruses with Na-
M'Chopi.	{Izimbila	tive Piano Accom-
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Waka wati omnye umfo wakwa Zulu eteta epekuza ababembhela ngengxakana eyayim rulubisa ngesisu emeveni wati: Inxeba leny' indoda alihlekwa! Lonto to yake yanyaniseka nenyanga ingekapeli malunga nomnye wabo bantu. Iko lonto, kunjalo nje imxamale ukuqubeka pakati kwabantsundu, into yokufika ingwevu zamadoda zisineka akuba omnye umntu evellewe yingozi pakati kwabo bahleka into engahlekisiyo. Kwawona lonto yodwa, yiyo ebangela ukungevisisani nokungavelani pakati kwamawetu: lontsini yempoxo yecita uvelwano-buzwe. Masike sizame ukuba badala mawetu, masikule siyeke izinto zempoxo nezingasingeniselinto emizameni yetu njengesizwe.

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