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and the
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Famous African Leader Honoured

University Of South Africa Honours The Rev. John L. Dube

There is always something new and surprising in Africa. The news that the University of South Africa has conferred an honorary degree of Doctor of Philosophy on the Rev. John Langalibalele Dube has undoubtedly caused a surprise to many people and has sent a thrill of hope throughout Bantudom. No one expected that after the enactment of the Native Bills and the subsequent celebrations in the Orange Free State, an African would be called out of his despised people to receive an honour from one of South Africa's national institutions.

Not Racial But National Achievement

But South Africa is no longer a jungle. In spite of the puny efforts of men who are endeavouring to perpetuate racial quarrels originated in jungle days, there is a growing number of liberal-minded men and women who have come to the realisation of the fact that this country is the common heritage of both black and white and that the political destiny of the two races is one. To them the achievement of the Rev. John L. Dube is not a racial one but a national affair of which the whole of South Africa should be proud.

The Dignity Of Civilisation

In honouring Mr. Dube, the University of South Africa has not lowered its prestige nor that of the white race, but has enhanced the dignity of civilisation in Africa, while giving hope to the African people that after all white South Africa is capable of rising above race and colour prejudice. The African people in congratulating Mr. Dube, will take off their hats for those men whose decision to confer this outstanding honour on a distinguished son of the Bantu race has made the University of South Africa a real national institution.

African Achievement Recognised

Mr. Dube was born at Inanda, Natal, in 1870, and studied at the Adam's College until he was 17 years of age, when he went to America. On his return to South Africa six years later he taught for a period and then became pastor of Inanda. Later he went back to America and studied theology for three years. He returned in 1901 and founded the Ohlange Institute, which is the first and only institute for higher education to be founded by a man of the Bantu race; and to-day it is recognised by the Natal Educational Department as a high school for boys.

In 1904 he founded the Ilanga Natal which is the only Zulu newspaper in Natal.

Mr. Dube has taken prominent part in political and social and economic activities. He was the first President of the African National Congress and in 1914 he headed its deputation to Great Britain in connection with the Natives Land Act of 1913. Since the passing of the Native Affairs

Act in 1920, he has been nominated by the Government as a member of the National Conferences called under that Act. He occupies an unique position in South Africa and is highly respected by both Europeans and Africans.

Various pamphlets have been published by him and two books in Zulu, which are used in the and also a volume of Zulu songs. It is said of him that he is a genuine South African patriot, a true servant of his country and pioneer under great difficulties in several important fields.

Last year Mr. Dube was asked by the Natal Mercury to write its Christmas number editorial, an honour which hitherto had been only extended to European citizens of Durban. This year he was appointed president of the Natal Missionary Conference.

He is the first of his race to have the honour of having an honorary degree of the University of South Africa conferred on him.

The League And Ethiopia

GRAVE SITUATION
CREATED AT
GENEVA

The League of Nations is now in session at Geneva, and it seems as if it is facing a critical hour. The decision of the Emperor of Abyssinia to send a delegation, headed by Dr. Martin, Abyssinian Minister in London, has created a problem which many have far-reaching effects on the already perplexing international situation.



Dr. Rev. John L. Dube

The admission of the Abyssinian delegation into the Assembly of the League will certainly antagonise Italy which may eventually decide to leave the League. Although France and Britain endeavoured to prevent Abyssinia from being represented in the League, the Credentials Committee recommended that Abyssinia should be represented and the assembly, by 36 votes to four, with six abstentions, has adopted the recommendation.

It is stated by those in the know that the plans which the big powers have been making in order to secure the peace of Europe will be upset by the presence of the Abyssinian delegation in the Assembly of the League. Since the collapse of Abyssinian resistance against Italy, the Statesmen of Europe, particularly those of Great Britain and France, have been endeavouring to pacify Europe in the formation of a security pact to be signed by Great Britain, France, Germany, Italy and Belgium.

Commission Of Enquiry

POLICE SYSTEM OF
ADMINISTRATION TO
BE INVESTIGATED

As a result of the attack in the Press against Police methods and of recent criminal prosecutions against members of the Police Force in Johannesburg, the Minister of Justice, General Struts, has appointed a Commission of Inquiry consisting of Mr. Justice C. W. H. Lansdown, chairman; Mr. E. W. Douglass, K.C., M.P. for Queenstown; Mr. C. W. de Villiers K.C. of Pretoria; Lieut.-Colonel Strickland will be secretary.

The commission will inquire and report on the following matters in regard to the police:

- (1) Rates of pay, the system of promotion, the selection of personnel for the detective branch and the training and control of such personnel, the method of recruitment and the training of recruits.
 - (2) The administration of the liquor, gold and diamond laws and more especially the trapping system and the prevention of corruption in relation to it.
 - (3) Allegations against the conduct of the police in the investigation of crimes and offences.
 - (4) Relations between the police and non-Europeans.
 - (5) Relations between the police and the public generally.
- If in regard to any of these matters, issues are raised which also affect the Railways and Harbours Police, the commission will inquire into such issues.

Persons or public bodies wishing to give evidence or make representation should communicate with the secretary, Police Inquiry Commission, whose address until the end of November will be c/o the Department of Justice, Pretoria. It is expected that the commission will start work towards the end of November or early in December. The places and dates of its session will be published.

All African Convention

An important conference under the auspices of the All African Convention will be held at the Bantu Men's Social Centre, Johannesburg, on October 4 and 5. Many delegates and chiefs from the various districts of the Transvaal, it is understood, will attend the conference which is expected to be opened by some prominent European and the Native Commissioner of the Witwatersrand.

The conference, which will be presided over by Mr. R. V. Selope Thema, will deal with important matters affecting the welfare of the African people. (Continued at foot of column 5)

Japanese Troops For China

MILITARY PREPARATION
FOR STRONG
DEMANDS

Anti-Japanese feeling has become rampant in China and as the result the Japanese Government has sent troops to China ostensibly to safeguard Japanese interests but according to the "Daily Telegraph's" Peking correspondent, Japan is rapidly making military preparation to enforce her demands to Nanking that the North China provinces be granted independence of the Central Government.

Although these provinces are already financially independent of Nanking, retaining for their own use the salt taxes, railway revenues and other public income, Japan intends to weld them politically and militarily into a puppet State.

The provinces affected, are Shantung, Hopei, Shansi, Chahar and Suiyuan.

Japanese military headquarters at Tientsin are holding important conferences, at which it is believed the necessary military operations are being planned.

Reinforcements at present stationed in Jehol, the province adjoining Manchukuo, are being prepared, it is believed, to make a rapid descent on Peking through the Kupeikuo Pass in the mountains north of the ancient capital of China.

Other Troops Ready

Other troops are being held in readiness at Dairen, the Manchukuo port, at which reinforcements from Japan would disembark for transport to Tientsin. The Japanese garrison which number 3,000 in the northern provinces, is now on the move although its activities are described as autumn manoeuvres.

The first step is expected to be a demand for the withdrawal from the north of the Chinese twenty-ninth army, which is more than 100,000 strong and is barring the way to a possible Japanese raid on Peking.

Its presence is a potential menace to the Japanese and also a serious drain on the resources of the district owing to the custom of Chinese armies of living on the country.

such as rights of citizenship, the Pass Laws, wages and working conditions, the conditions of farm labourers, land tenure and Police treatment of Africans. The Principal speakers will be Dr. A. B. Xuma (Vice President of the All African Convention), Mr. H. Selby Msimang (General Secretary), Mr. E. T. Mofutsanyane (Provincial Secretary), Messrs L. T. Mvabaza, P. A. Bell, T. D. Mveli Skoba and others.

Xhosa. Umlungu Akawazi Umbulelo

'Bantu World'

SATURDAY, SEPTEMBER 26, 1936

Umbulelo Awaziwa Emlungwini

Kudala amabali abantu abachola iimali ezinkulu evakala. Suke umntu ayithwale loomali, kuba esenzi ubulungisa, ayise kumniniyo. Omnye afumane u "Thank you Jim" ibeyinto ephelileyo leyo. One thamsanqa (?) athiwe "dimfi" ngesihlanu okanye ishelele! Izenzo ezilolohlobozenza umntu afuqe ukuthandabuza ukuba umlungu unayo lento kuthiwa ngumbulelo.

Kodwa isenzo sika Jonker owatyetyiswa yi dayimani eyayi cholwe ngum Afrika ekuthiwa ngu Johannes siyakhulala simi e Balini ukuze nabe gama lakhe bathi bakufunda ngaso bamqalekise.

Jonker lo ibiyinkathavu ye Bhulu elikumashumi asixenxe ubudala. Ube ngumpha ochutyiweyo ngokwezinto zalomhlaba. Isenz sakhe sibonisa okokuba "Nomnini wazo" ebengeko entliziyweni yakhe. Ngako oko u Jonker ube leli phindiweyo ihlwempu. Nakubeni ebengumlimi, ubesimbha nase Elandsfontein ngethemba lokokuba angade achole idayimani. Isicaka sakhe esithembhekileyo ibingu Johannes ahe wanthe mbhisa ukuba ukuba bathe bafumana idayimani uyakumthengela ifama nesipani nengwelo.

Ngamh'a uthile uthu u Jonker yena ngenqu egula, u Johannes waya emgadini apho ukuya kusebenza. Gqi into eakuluyey dayimani. Ng kuthembeka oku khulu, wayithaha loodayimani u Johannes wayinikela kwintwana ka Jonker eyayikufuphi apho yayithaha lentwana idayimani leyo yayisa kuyise owayelele phantsi ngumkhulane. Lo dayimani u Jonker wayihengisa ngamawaka angamashumi asixenxe £70,000. Waba ke u Jonker ubufumene ubutyebi.

Kodwa u Jonker usuke wazilabala izithembiso ewavezenze ku Johannes. Ukumbulelo umnike ishumi leeponti kuphela, yaba yinto ephelileyo leyo.

Ke namhlanje u Johannes lowo ukwi Exhibition apho eziswe ngu Mr. R. C. Naude. Uhi u Mr. Naude "U Johannes simfu mene esele elinikini kwilokishi yase Bijaaport. Simzise apha kwi Exhibition ukuze lonke ihlabathi liyibone indlela awa phathwa ngayo ngu Jonker kuba abantu abaninzi bacinga ukuba wanikwa umhlaba ngu Jonker emveni kokuba eyithengile idayimani evayicholwe nguye nge £70,000. Ayinjalo lonto; kuba u Johannes wanikwa ishumi leeponti kuphela. Simfumene thina engasebezi elambha e Bijaaport." Siyabuleleka esosenzo sika Mr. Naude. Mhlambhi siyakuvusela umoya omsha phakathi kwabelungu bathathe ukucinga okutsha ngezinto abahlale beenzelwa ngabantu.

Paofu wenze into eyaziwa ngumlungu wonke. Kuba umlungu i konzo yomntu omyama akakwazi ukuyivuzisa. Ak nambul'ogokunyaniseka komntu. Namhlanje obutyebi azingaba ngabemigodi izezona ntsika zento vonke, yembiwe ngizilaban waba be Afrika. Kuhi nokuba ujonge ezonqumbhakazi

zamatye avela phantsi komhlaba (iindunduma) ubone zingathi zibomvu ligazi. Kodwa amawaka-waka abafazi abazala abembhi balogolide, balala ngamanzi namhlanje. Oonyana babo banyanzelwa ngazo zonke iindlela ukuba bayakumba ubutyebi bokonwabisa umlungu. Ubomi babo banqunyulwa ebutsheni babo-baza abo babeba basebenzela bona abafumana nembhuyekiso.

Izolo eli buthe bakuxakeka ubu kumkani basema Ngesini babhanela kuthi. Singacelanga nto (kuba asibantu baka baqeshwa mhla inkosi ixakekileyo) sithenjiswa ngezinto esiya kuzenzelwa emva kwemfazwe leyo. Suke yakuphela imfazwe umlungu wathi ezonto siyakuzifumana ecaleni kwe'angal Zizonke ezonto asizili balang. Asimlibalanga u Johannes owaxokiswa ngu Jonker; asimlibalanga u "Mendi." asiwalibalanga amangcwa baba onyana be Afrika abafela umlungu kuba bezenza idini lethu; asililabala igazi loonyana be Afrika elizalise migodi. Zizonke ezinto asizilabali. Ngathi bazakutsho bonke ngenye imini bathi: "Akwaba," kuba, "yonk'inja inomhla wayo."

Umncwabo Osisimanga

(NGU R. SIDIMA KHAKA)

Ngoko ndandi sengumntwana ndandi suke ndifune ukuba kuba kuthetha ntonina akuthi: "Ukuhamba kukubona" Kodwa ke ngoku imihla ngemihla ndiya ndiyiqonda ngokuyiqonda into ethethwa sesi sacana.

Ngomhla ka 26, December 1934, kwathi kuba yayiyiholidi eyi ke ngoko ndinge nanto ndingayenzayo, ndathi make ndihamba hambe ndolule imilenze aciyee ezilalini zama Shona. Okunene ke ndenjenjalo ndaza ke ndonda ngesinye isixekwana. Ndathi xa ndikude kufutshane nomnye umzi ndothuswa sisikhalo esatsho kwabanda ezibilinini. Ndathi ndisathe nqa ukuba yintonina ndabona kusithi-phoko abantu kwenye indlu, baye bephele into endathi ndakuyijonga ndafumana ukuba yibhokisi yokuncwaba. Bahamba ke aba bantu basingisa emanowabeni; nam ke ndangana esiqhweni apho ndalandela.

Sathi sihamba njalo bayitsho ingoma eyangathi iculo lecawa; phofu ayide igqibe ukuba lilo, kuba yasuke yaba sisankxwe sento endingayaziyo. Kusanjwa nje abanye bayancokola bayahleka; kwakukho enye indodana eyayiphethe isabhokwana eyayimana isitshiwula ingathi iyavumisa.

Yonke lento yandimangalisa, kodwa into eyaphantsi ukundihlekisa ngomnye umfo owathi sisahamba njalo weza kuthi u le ndoda ndandihamba nayo wafika wathi, "Ndafara kwazo ndichikuwona pano, nokuti kumba kwangu kune tuhari tuwiri twe whawha utwo ndinoda kundomwa newe." Oko kukuthi ngengetho evakalayo: "Ndiya vuya kakhulu ukunibona apha kuba emzini wam ndine ngqayi ezimbini zotywala ebendinga thanda ukuzisela nani." Sahamba ke safaka emangowabeni. Into apho ezokundimangalisa ngokugqithileyo kukusuka ndifumana ukuba idlaka ngumselelana obunzulu bungaba ziyawo ezimbini. (2 ft deep.) Ngobungxamokazi obukhulu yafakwa ibhokisi, kwaza kwathi phambi kokuba kagqonyelelwe ngomhlaba weza omnye umfazi ephethe iselwana awathi kulo wakupha into emhlophe engathi ngumgubo waza wayigwayela apho edlakeni. Esenza lento nje uya ntyiloza uthetha into endinga-

(Iphelele kumhlali wesithathu)

Abameili Bama-Afrika Elu Laulweni

Mhleli, Njengokuba kucacile kuthi sonke okokuba akubonakali ndlela okwangoku yokuqetula imithetho esandulukugqitiswa e-Palamente ngolaulo lwetu ma-Afrika, kuyimfanelo okokuba siqale kwangoku ukwenza amavandlakanyo ngamadoda anokusimela kwi Provincial Council, kwi Assembly nakwi Senate. Ewe umcimbi lo ufanele okokuba ukangelwe ngaba Voti abantsundu ngendlela efanele nelungele imeko zanamhlanje.

Kuvakala okokuba unyulo pantsi kwe Native Representation Act ka 1936, luyakuquwa kunyaka ozayo ngokuginisekileyo, mayelana nenyanja ka April okanye May 1937.

Namhlanje ke ngathi kuyakufuneka sikhale sikhangele ekukhetheni amadoda ayakusimela kwezizindlu zontathu zamebusweni, ngokungakumbi kwi House of Assembly. Lomadoda mathathu ayakusimela kulo Ndlu, mayibengamadoda ayakuba neziziphiwo, pakati kwezininzi:

1 Impembelelo kuba Patiswa Mcimbi ngemcimbi (influence with the Cabinet Ministers).

2 Amava abanzi navutiweyo ngemeko yomzi ezinguwo, babekokuthetha ngapandle kovalo ngezinto ezipatelele kubantu esingabo.

3 Abenebali elingenacapaza nelihlulisayo ngemisebenzi emihle nokumela inyaniso nobulungisa kwa mandulo.

4 Babengamadoda ayakuti akupakama e Palamente, athethe ngokandilekileyo, amanyelwe yi Ndlu yonke, ahlonelwe kanjalo.

Kuko abanoluvo lokuba ukuze sikhethwe amadoda ayakuthetha kabukhali e-Palamente, angace nginto mntwini. Andiboni bulu mnko kololavo. Asinakuvumela imigagatyu yeziphekepheke ukuba zimele tina e-Mbusweni. Amalungu ethu e-Palamente kuyakufuneka okokuba azibeke kwi ndawo ye "Barrister" ithethela umntu pambi kwe "Judge" ene "Jury" ebona ngasonye, ukuze sibe nokufumana uluto kwi Palamente eseyikhohise ngokuba namadlagusha afuna ukusisikhela egoqweni. Sinamadoda asele se Palamente kwi Ndlu zontathu zombuso anjengo Coulter; Hofmeyr; Van Coler; Senator Malan; W.T. Welsh; A.B. Payne namanye amele wona ubulungisa kwindidi zize zabantu ngapandle kokuthetha ibala. Lomadoda masingakhe siwacukumise kwizitulo aselezibambile e-Mbusweni, amele tina kakade.

Amadoda ekungake, kolwam iluvo, kufundiswane ngawo pakati kwamaaye anokubekwa e Bar da ngala: Professor Brookes; Mnu. Rheinalt Jones; Mnu. M.G. Apthorpe, Mnu J.G. Carson.

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yaziyo Kwangalo eli xesha, u yise womntwana lo ubhubhileyo uyathuka, uyaqalekisa ubuza ukuba ngubani na eli gqwirha ligqiba bonke abantwana bakhe abangamakhwenkwe. Kuthe ku senjalo kweqhaphu isiqhvana sabafazi kwelinye icala. Bathi bakuvela kuthi basithi basitsho nabo esirara isikhalo esingathi ngumyeyezelo. Bathi bakufika bathi - ngunga kuyise womf. lowo, baye bengasiye kanga eso eso sikhalo sabo.

Mna ndasuka ndiyinkuku esi kwe umlomo kuba ndandiqala ukuze ndibone umngowabo onjalo Kuthe kwangoko basuke abantu bachithakale kamsinyane nge ndlele esisimanga, yangulwo nalowo wasinga kowakhe umzi; ndaza nam ndabheka kwezam indawo.

[Phauja; Eli bali libali elihlali elingene; kodwa ke abafundi baze banga cingi ukuba yonke imingowabo yelapha nje - Hayi emirye ayinjalo. R.S.K.]



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

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Needa unike indawo okuyo ezeleyo. Kukaninzi sifumana ii newandi ezingena magama ne adilesi ze ngoko si ngabi nako uku phendula okanye ukuthumela impahla.

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- National Toilet Bazaar, 104 Knox St., Germiston.
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- Kwezo ndawo abantu bazixhobise ngaw' onke, baye beyakukucebisa.
- Home Products (Pty) Ltd Rand Leases Mine, Bantjes, Florida.
- Khumbhul' ukuba amayeza e Kowie ngawona abhetele. Musa ukuthenga afanekiswe nawo anganeno kuwo ngokulunga.

Biza amanani azeleyo amayeza ethu.

Xosa: Ngalomhlaba Neento Zawo

Ezase Rhini

NGU "TI WHIT TO WHO"

Kwesixeko se Ngwele abantu bame ngekuma ukulungiselela imitshato emikulu ezakubako nge ten days holidays le siya kuyo U Mnu. J. K. Zondi ozakutshata no Nurse Tumela okaya lise Nxukwebe. Lomtshato uzakuba se Bhai apo abazali baka Dlamini lo bakona. Kwange holide le kobako omnye wenzwana Mnu. Russel Cetu ozakutshata no Nurse wodumo walapa e Rhini okaya lise Bhai Mabel Sidlai. Ndelela ntle bafana bama Africa. Umzi uti "ubom boxolo kude kuye ekufeni."

Intlanganiso yombuto wetitshala zase Rhini nezinye indawana ezakutshane (branch of the C.A. T.A.) ihlangane kwemiyo we 5, into embana kukungena kwe titshala ukuza kulombuto kona ungena kanye nje ngenyanga ezintatu (quarters) nokungaroli kwazo umrume wazo (1/4 a quarter). Lonto ke iyazihleba ititshala zalapa pakati komzi ekucaca ukuba kukungafundi kwazo amapepa zi one inqubela pambili ezaziwa zezintlanganiso kwezinye indawo. Manenekazi amanene masipakame. Ixesha litata lonto.

Ibe mnanzi kakulu lentlanganiso nangona inani lalikalazeleka nje. Wanika incazo (Report) entle u Mnu Motshabane ye Teachers' Conference eyayise Qonce ngo June owati waba ngumtunywa walapa kunye no Nkosz. Mlenzana onjoko iyepakame kakulu kumbuto wetitshala ekungapumelelini kwa Banumzana J. K. Zondi no H. G. Nduna ababenyulwe nje ngezintunywa (delegates).

Abenyulwa aatsha bokubamba intambo zalombuto kulonyaka ngaba: Banumzana W. Motshabane otitsha e Holoholo (Riebeck East) President; J. K. Zondi Vice; Nceme Recording secretary; Kwaza Auditor; Makoz. Mlenzana Recording Secretary; W. Malgas Treasurer. Inqubela pambili ingxamle abubonaka e Rhini. Enye ye band zetu yodumo (Midnight Rhythm Band) lwase Rhini iyakudlala e Somerset East ngomhla we 19 kwemiyo ize kwayona ibese Cradock ngomhla we 5 ku October.

U Mnu. Wakashe oyi President ye Rugby Football Club kwi Eastern Province jikelele, kwane President apa pakati komzi ulungiselela nigxikela ye health ibi kwi Municipal Location Hall ngomhla we 6 kwemiyo yazala iholo. Lemini ayikufane ipume engqondweni. Pakati kwezititi singabalula, Mnu. Wakashe President; Mnu. Cintso; Nkosz. Kalashe Nomngqokwana Nkosz. Cetu no Mnu. Sixaba.

Kungosizi esivakalisa ukusweleka ngesihawu kwama Kosazana asekwintanga ye 29 30 iminyaka Makos., Soya no September asiyo nto yemini enye ke noko le. Umzi uti talani ngenxeba bazali nani zihlobo zababantwana.

Ngecawa yomhla we 6 kwemiyo umtendeleko awubangako e Wisile ngokungabi nampilo ko Mnu. Tshumepfu noko ngoku sibhalayo ubonisa ubungecono.

U Mnu Isaac Siwisa uwaqube kakuhle kakulu lamaculo ngalecawa ekubeni u J. K. Zondi no B. N. Foley abahlabeleli bebengeko.

Kwimipokoko yeqwele zaba Numz. O. Jamelo no Sibodolo Ezitshalakezi ngala Makosaz: E. Dyazi, S.N. Simana, M. Qabaka P. Lukashe, E. Mashologu, A. Makuleni, B. Wotshela, N. Bamhani, E. N. Simana no Siwendu.

Ngoku sibalayo kuyapitizela pakati komzi ngebavangeli abaze e Nkomfeni yezibhalo.

Umhla weziphilo—Health—ku ba Tembu woba kwinyanga ezayo ngomhla we shumi.

Itembisela ebubeteleni impilo ka Nkosz Siwisa, eke yatambeka ngokuxalisayo.

Upivume apa epelileyo u Mnu. J. Jwayi wase Tongwana, ube lundwendwe lo Mnu no Nkosz. Mshakaca.

Ezase Monti.

(NGU ELEOVICS)

U Mnu. J.B. Stinga we Native Affairs, nokaya lise Tyinira kwisitili sase Gouwa, usele zibopelele no Ndo fanaye u Nkosz Nopondo okaya lilapa kwa Gompo, kuyo lenyanga. Ngalomhlaba kwaku yimigcobo yimilowo kwanomzi jikelele, esingenantoni ekayitenti yona inyaniso le yokokuba umtshato womfana wawungapaya. Intle ke lonto yokokuba xa abantwana betshata ibeyimvuyo ngalomlomi yomsito, kunokazaluncipe nolukipito ngakumbi ezidolopini.

Ngalomini yayiyimikwelo yama hashe kubotshwe nenqwelo, ya ngu mtshato owatabata intuku ezine ngokwesiko kanye lesiXosa, kuba kwada kwak nentombi ze Kandlela (umholo). Ukupakama kwalomsito kuzenza siviloze, owayelapo unokunzina. Lomtshato wati ukuqwele ukuzimaseka, wapelekwa ngama 'kumsha' aba Numz:— E. Rottie Mktuka no Lennox Ntsikeni, nala Makosaz Hohana no Nopondo, imnakwabo womakoti. Kwabako namabhaso avela kuzo zonke indidi zabantu. Sibangwenela ubom obumnandi aba bazimanyileyo.

Lomtshato waqinwa ngu Mnu. Xatisa wama Lutheran Church; indlu yetyalike yayizele kungeko nendawo.

ABANTU NEZINTO ZABO.

U Mnu G.M. Lebura ojikeleza nenqwelo zamashishini e Kapa uke walapa kwepelileyo iveki elundwendwe lo Mnu Butler Lebura wakwa Mekani. Babe nentsuku kwane tuba elimnandi abalibite e Nxaruni kwa Sibonda Ntsokota. Uyibambe ishushu i pasinjala yase Goli u Mnu Dlokweni izolo ngomgqibelo esinga kwelipezulu ngeze Nzilo-Tywala.

U Mnu W.M. Rubusana nguye osalelelo ngulomkanyovu. Ngokunjalo u Mnu Dambuza oyingqonyela ye Titshala e Gouwa—nguye olele ngandletyana kwi Hospital ya apa.

Kwangalomgqibelo we 26th ititshalakezi zalapa ziyokukampisha kwindawo ekutiwa yi Stone kummandla wase Rhini; zikwele (Iphela kumhlali wokuqala)

Ezaku Komani.

(NGU "SA ISINA")

Kubotshwe ingeqina lomtshato u Mnu I.C.B. Mankazana no Nkosz Winifred Nkonzo ngomhla we 2 September 1936.

Ngokuhlwa ngomhla we 3 September u Gqira we Mental Hospital yalapa wenze inteto emnandi kubemi abantsundu balapa, Injongo yile: Uti masi nyule abantu abasixenze ukuba babe yi Probation Committee ezakumana idibana neyabamblope ngenjongo yokutetelela abantwana abangena ezitlongweni ngenxa yentlodi abapakati kwazo. Uti lomfo kufuneka sizake njenge sizwe senze uhlanga nanje ngokuba kakade sisi sizwe esinamasiko aso. Lomsimbi usaxonyiwe ngumzi.

Sibhala sinovuyo ukati u Makulu Nomayeza unobubhetele kugula abenako. Yinkonde yalapa kowetu leyo u Nkosz E. N. Lekalaka.

U Mnu Orfel walapa umkile waya e Bloemfontein ngentsebenzo.

U Nkosz. Bambani obeke sambika kwezidululeyo iveki upumele esibhedlela uyacaca ekayeni lake e Macibini.

U Mnu John Matshikwe okaya lise Kaps ulapa—ulundwendwe luka Mnu T. Ntumbuka umkwananya wake.

I Judge ihleli iveki yonke iqongqota indyika yamatyala. Pakati kwabebe pambi kwayo sipaula lamadoda matatu awaye bulele umlungu apa:— Jacob Mraxaba, Douglas Zonlani no Gilbert Alex; bonke bagwetyele ukuxonywa.

Umgewu omnye omdala obu banjwe ngobusela wona uti mafufunelwe igweta le Jaji naku unemali ayimbela elutangweni, kanti uteta amampunge. Olo tango lumbiwe lonke sitanganje; zizihlobo ezimcedisileyo ngemali!

Ayintle impilo ka Mnu E.B. Mahlutshana ongu Mfandisi ntsapo e Wesile apa. Siyamyaleza emitandazweni.

Zealomhlaba Ka Ngubencuka

(NGU ZOLILE)

Kulo eliphepha kumaxesha adlulileyo sike sachaphazela igama lo Mnu W. Ndzutha mayela nezenkqubela. Umhlekezi lo, kuyo lenyanga wenze intlabamkosi kuzo zonke indawana ezikufutshane, esenza isimemezo sokuvula loondlu yakhe sasithe ngayo. Asinako ukunaba kummalungiselelo awenziwayo seso sibuthali sowakwakhelise. Iziselo ezimiyoli zenziwa ngobuchule ngu Nkosz G. V. Mdlathu.

Njengoko iphepha lingelam ndodwa ndozama ukunqubela. Lomsebenzi uvulwe ngomthandazo omfutshane, waqutywa umsebenzi yaduma ipiyano icofwa yincutshe yayo apha u Mnu. Conywa encediswa ngu A Nyanda lamanene atsho ngengoma ezihlwabisayo.

Phakathi kwendwendwe ezixabisekileyo nezawuzimasayo lombutho sibalula u Mnu. D. Conywa (Herbalist) A. Conywa (Demonstrator) nebhule elo sesilibalile lentambhula B. Macingwane. Abefundisi base Mgwali (Clarkebury) babulelwa ngokukhulu ngemikhonto abayibinzileyo aba Mnu. J. H. Mdondele, J. J. Phuza, Mnu. Mathews no Mthembu (V. Khali).

Ukuphakama kwalombutho kwenziwa ngalamananene selelabwe. Kube yintsinini yodwa kulo mbutho sinlekiswa bubuciko obuphuma kuba Num. oo—Conywa nabefundisi base Mgwali. Mhleli mandinqumle ndithi u Mnu. Ndzutha watsho kwaywayo kweli khaya. Imali eyenziwayo ya amalunga ne Pont; ezine.

Kuhle ukuba uthembane noku-phetheyo enkosi ikhutshelwe i Posti ngu Gqira, Davidson lo imtolikelayo. Camagu mfo wase mzini! Owakwakhelise ngeziyofoyofyo ikeki Nangamso! Kuki o nabathe abaphumelela bebenqwena baza baphosa izinto ababenazo. Iphepha nexesha alivumi namhla nje ucuba sibadwelise kodwa bonke babulelwa ngendiziyo ezishushu. Ngentasa elandelayo yabazizidlo.

U Mnu. A. Jabezweni uphakathi kwabefundisi base Mgwali ngokungaphili kuka Nkosz. Ntlabati B.A. Inkosazana sinqwena iphile.

U Mnu. V. Khali usigcinelel moto yokusiaceda ngamaxesha athile xa unetiki. Mthembhul! Ivenkile yase Nkwenkwana itshiswe yinto engazi wayo. Kutsha nje ibe lulonyalo lwamalungu e Bhunga. Cha! siyoyiswa kutyula Enkosi Baba.

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News From Different Centres

THE Bantu World

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Telephone: 22-2430.
P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, 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.

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

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Paesekela tse tala tse nang le thare tse ncha, tse tilling ke £2.10s. Paesekela tse sa fetsoang ho rekoa, tseo esa leng tse ncha, tse neng di rekisitsoe £7.10s., kajeno di rekisoa £2-19-9, 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 Salon and up-to-date LION HOTEL at No. 1, Small Street, Johannesburg. Best meals supplied at all hours in the Hotel. The Hairdressing Salon is one of the best in town.

LEGAL:

WANTED Chief Native Clerk. Apply sending copies of testimonials to: GUY & OSBORNE, Vryheid.

SITUATIONS VACANT:

Young Zulu Picannin wanted immediately for little house-work and gardening. Apply: 26, Bradlow's Buildings (2nd Floor), Corner Market and Von Bradis Streets, Johannesburg.

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

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Smalls Column.

St. John Ambulance Brigade

(5th Division 1st Bantu)



Members of the Division who are giving their 2nd concert and dance at the Bantu Mens Social on Friday, October 2. A price will be given free.

KEEPING FIT AT SEVENTY

After Being Crippled by Rheumatism

Kruschen Salts Made a New Man of Him

This old man's life had been made miserable by rheumatism, but since he tried Kruschen Salts several years ago, he has been perfectly free, and is now more active than he was earlier in life. His daughter and her husband have profited by his experience. He has shown them what to do for rheumatic twinges. Read how the whole family keep themselves clear of rheumatism:—

"My husband and I have only taken Kruschen Salts for a few months, just for those nasty rheumatic twinges one gets out here, mostly I think on account of such a severe climate. But my father has taken them for quite a few years and would not be without them for the world. Before taking them he was absolutely crippled with rheumatism and, believe me, he tried everything he was told, without any benefit at all. I can safely say Kruschen Salts made a new man of him. He is nearly 70 years old, and is he spry—I'll say he is."—(Mrs.) F.G.

Kruschen Salts are a blend of six mineral salts, each of which has a direct or indirect action in the treatment of rheumatic complaints. A single bottle of Kruschen will convince you that rheumatism simply cannot exist in the system that gets its 'little daily dose.'

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

Mrs Johannes Nxaba Passes

(A TRIBUTE)

We regret to report the death after a long illness on Tuesday last of Mrs. Johannes Nxaba. The deceased was the wife of Mr Johannes Nxaba, of Grootville, whose serious illness was reported here a few weeks back. In many outstanding ways the late Mrs. Nxaba stood out as a Christian woman of strong moral character.

For, despite the fact that she was not blessed with sound health, so indomitable was her spirit in its desire to be of service to her people, that every Sunday morning, in the passed years, she went to a hill at the back of Grootville Station to conduct prayer meetings for the womenfolk of that locality.

She began this work alone and unaided but she persisted until to day that little hill is a place of worship for many and is known far and wide as "the Church in the bushes." Apart from this she was a self-sacrificing mother and a devoted wife. She carried her husband through many critical days in their long, happy married life, always with these undying words on her lips: "Our trust is in God. He will never fail us."

With this trust in God ever in her heart she battled bravely and uncompromisingly through life despite the fact that her poor health on several times caused her great pains. Her home was the refuge and haven of the needy. In her people of Grootville and of the surroundings found an ever willing helper and comforter.

Even in her last days when she became very weak her thoughts were always for others, for whom she never failed to have a comforting message. It was during the end of July this year and the early part of this month that she became gravely ill and caused great anxiety, but she carried on. What, evidently, brought about her death may have been the strain on her already exhausted frame of the past few weeks.

For early this month her husband became suddenly ill and had to be removed to hospital in Durban. On his illness becoming critical his young sister Miss Fisekile Nxaba removed him to his home so that whatever happened should happen amidst his family. At this time the deceased was also very ill. Through God's blessings Mr. Nxaba improved in health while his wife declined until she was called to Glory as I have already said early this week.

Not only Grootville but all those who love righteousness, are the poorer for her loss. God rest her ashes. She was a faithful and devoted soldier of Christ. She is survived by her husband and two daughters Mrs. B.W. Vilakazi and Mrs. R. R. R. Dhlomo upon whom may God's sympathetic hand rest.

R.R.R.D.

Pretoria News

"By PAT"

The location question seems to be a problem of endless debate. Recently the City Council met in committee to discuss the site for a Native location, a proposal that the location be established on the town lands in Pretoria was agreed upon by five votes to three. Though the Council has not arrived at a final decision there is a strong feeling that the location be established in the town lands.

It is with pleasure and gratitude to note the present educational activities in Lady Selborne in the formation of a debating society which was brought about by the untiring efforts of Mr. Kuzwayo (Principal, Methodist School, Lady Selborne). The first meeting was held last week on Thursday evening at the Dutch Reformed Church Hall. The meeting was well attended by well-known residents. In the cause of his address Mr. Kuzwayo said the Society's aim and object was to come together on friendly talk and occasionally with European friends debate on matters of importance affecting the future advancement of South Africa.

Official bearer for the ensuing year are: Mr. Kuzwayo (Chairman) J. Nkomo (Vice-Chairman) Mr. Bapela (Secretary), Mr. Malele (Asst. Secretary) After the election a heated debate took place on "Who does more for the people a doctor or minister?" Movers of the subject were: Mr. Ditsego (doctor) Maseanganye (minister). The arguments were welcomed in all languages and resulted in favour of the minister.

We understand that a great change is foot in Pretoria of removing the present Market place to the open space at the corner of Boom and Market Streets. As the recommendation is to be made by the Mayor in case of its being approved the site of the present market will be utilised for parking purposes. This it is thought, would considerably relieve the congestion which prevails at present in the main streets of Pretoria.

Pretoria is looking forward to the forthcoming Eistedfodd which will take place very soon. And we are grateful to see our local teachers taking great pains in preparation. Residents anxious to be of assistance or to complete may get in touch with our local Secretary for full particulars.

Eerste Rust News

(By P. P. NHLANZANA)

The Eerste Rust Berlin Mission church decided to build a school which will be in the zinc school yard. The school will consist of four school-rooms. The decision was carried through on August 16 and Mr. Oopa Paulous was advised to start making bricks the following day.

Mrs. Gracy Williams entertained recently Mr P.P. Nhlanzana and Mr L. Segale to a sumptuous dinner.

The marriage will take place at Riverside on September 29 of the Rev. Mafulela, of the Zionist church and Miss Radebe, of the Cape. We had an official visit from Mr T. P. Mathabathe, Supervisor of Schools last month. Sunday, September 13 was a red letter day at the residence of Mr Kambele, of Riverside. A dinner-party was staged and it raised the sum of £7:15:6. Among those present were Mr Swarts, Mrs Ramble, Mr P. P. Nhlanzana, Principal of the Eerste Ruste Amalgamated school, accompanied by Miss Gracy Williams and many others. The Rev. W. Lene is busy erecting a new school building for the Eerste Rust Amalgamated School so that I can have five class rooms to allow each teacher in a separate class-room.

Mr John Riba took a flying visit to the Rand.

Miss Mary Phala is not well and has left work to rest at home.

Mr Ph. Masola, teacher of the Eerste Rust School, has resigned his post.

Standerton News

(Continued from Page 17.)

Mr H. Liebenberg, M.A., Inspector of Native Schools, accompanied by Mr Theo Twala, Supervisor of Schools, paid a flying visit here recently.

On August 1 Rev. A. E. Bolani Mr A.G.X. Nomwa, Headmaster of the Anglican School, Mr C.B. Nginza, Headmaster of D. R. C. School, and Miss Sinah Maimane left by the former's car of Nigel accompanying Miss S. Maimane and returned the same evening.

Mr. Cheka, of Uitenhage, who for the last three months has been in town spending that period with his family there, will shortly return to Uitenhage. The Rev. Genu arrived last week from Johannesburg. The Rev. C. Nelani, of the A.M.E. Church, who spent a few days in Nigel has returned.

Mr. Jacob Baker, of Ross & Co., is steadily recovering from a severe illness

Driefontein News

(By SMALLSNAKE)

It is with deep regret that I report the death of Mr Harvey Vilakazi who had been sick for a long time. We wish and hope that God will comfort his widow

Mr E. D. Dlamini was in Maritzburg on September 12 to represent Ladysmith in the Ladysmith — Maritzburg final soccer match for the Governor's Shield. Maritzburg was victorious by 3—1 goals

Mr I. Maisela, of Driefontein, who had been teaching at Burford School has left for Johannesburg due to the doctor's orders; and will now take up clerical work. Mr Maisela is missed by the community and the Gay Players L.T.C. as he used to shine like a diamond in the tennis court

Latest arrivals were:— Mrs M. Mavimbela from Edendale who had visited her home, Mr O.S. Khumalo, the Malaria Assistant of Driefontein has been specially sent by the Government to this District in connection with malaria and other disease. Mr Vilakazi paid a visit to his mother who is ill. Mr Vilakazi is now employed as a clerk at the Native Village in Ladysmith. Mr B. Vilakazi who had come to the sickbed of his late father is still at home. Mrs G. W. Khumalo left on September 16 for Richmond to pay a visit to her relatives, after which she will go to Indwe for the Conference of the Menyano Women

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News Items From Centres Different

Makau School News

Professor Boxwell of the University of Pretoria and Mrs. Boxwell visited Makau School last month. Two choirs one conducted by Mr. Nkomo and the other by Mr. Khotle each sang two songs for the visitors. At the parade the visitors went from troop to troop of Pathfinders and Wayfarers inspecting their displays. More visitors are still expected.

A grand church concert was held at Makau in the African church under the auspices of Makau school teachers on Aug. 28. The money collected in the night amounted to £8 4s. 2 1/2d. Mr. D. B. M. Khotle, the teacher of Makau School and his wife visited Pretoria on Saturday morning September 5. They returned to Makau on the same evening.

Mr. M. P. Mphahlele, the principal of Makau School went to Pretoria on Friday 11, for the same T.A.T.A. meeting. He returned on Saturday morning.

Eastern Native Township News

(By W. M. B. NHLAPO)
Mrs. N. Nkosi and daughter, Michael have left for Butha Buthe, Basutoland.

Mr. E. N. D. Bottoman of Cape Town, who has been spending a few months holiday with Mr. and Mrs. B. S. Nhlapo has left for the Cape.

Mr. Jacob Rathebe of W.N.T. and two other friends paid Miss Ma Mazibuko a flying business.

Relatives and friends were very glad to see, after a long time, Mr. Mankhulu, clerk of Simmer and Makau daughter Miss Lillian W. Mankuli.

We regret to announce the death of Mrs. Sarah Dambuza, at the age of 84, at Benoni on Friday. Mrs. Dambuza was a very popular lady who lived for a long time in the Welhuter Municipality Women's Hostel.

Mr. and Mrs. Simon S. Nhlapo have a private family party at their residence on Sunday. Those present were N. D. Bottoman (a cousin) Miss Elder, Sarah, Martha, Tabita, Thelma Nhlapo, and Lillian, Jane, Margret, Maud Radebe (sisters-in-law), Messrs Solly, Seth, Waterstone, Boy, Solomon, Joseph, Murray, Walter Nhlapo and Albert, George, Marx, Colin Radebe (brothers-in-law).

Misses Kate Nsabelong, Arcas Rebo, Vesta September, and of Yeoville paid Miss T. Ntuli a visit.

As an M.C. After the ceremony the group went to town to have a photo taken. From there they returned home for the reception. After the customary congratulations and toasts, the wedded pair were the recipients of many presents from the R.C. Staff and from many other friends. Mr. Fobo, the bridegroom's father, came with many relatives from Maseru to attend the wedding. They returned home on the following day.

Later in the day another wedding of Mrs. Moerane, the widow of the late Mr. A. Moerane, and Mr. Moroe also of Kroonstad, took place in the Presbyterian Church. The Rev. Motlounz performed the ceremony.

It is with deep regret that we have to report the death of Mr. J. Borman of B. Location, which occurred at his residence on September 5. The funeral took place the following day. The Rev. Fr. Wm. Hoopstadt led the procession to the Catholic cemetery where the remains were laid to rest.

Kroonstad News

Jubilee: August 31 was a red-letter-day for the R.C. (Location) School, on this day the Rev. Sister Brendan S.N.D. (the acting Manager of the school), was 25 years a Nun. She was accordingly keeping her Silver Jubilee. The day started with High Mass sung by Rev. Fr. Reith—the Priest-in-Charge. Right through the service the Jubilee (Rev. Sister Brendan) knelt beside Sister Superior in the Sanctuary. The Church Choir, under Mr. Molefe, is to be highly congratulated on the excellent rendering of the Mass that morning. Later in the day the Jubilarian went from class to class distributing oranges among the school children. The staff were entertained to tea during the interval. Before the end of the day the school assembled in the yard to congratulate and sing a song for her.

Concert: The Darktown Strutters, accompanied by Mr. G. Motsetloa gave a successful concert followed by a dance in the Community Hall here on Thursday, September 3.

Our Chief-Inspector of Native Education, Mr. H. Kuschke and other members of his staff spent a few days in Kroonstad last week. During their short stay here Mr. Kuschke paid a visit to the United School, where he addressed the staff on a few of the points out of the report of the Native Commission. The other inspectors were busy visiting schools in the district.

Weddings: The wedding of Miss P. S. Mofokeng and Mr. R. B. Fobo both teachers in the R.C. School took place in the R.C. Church on September 5. Rev. Fr. Reith performed the ceremony. The Bridesmaids were Miss E. Mangena, Mofokeng and Solomon, while Mr. Mohasi performed the duties of best man. Mr. Sello acted as a groomsman and

(Continued in the previous d)

Philippolis News

(By J. M. S. MAKGOTHI.)

We regret to inform the public, that the Rev. D. J. Basson, of the D.R. Church (Native Section), has accepted an appointment at Colesberg to serve as Messenger of God amongst the Bantu people. The Rev. Basson has served as Missionary and Manager of Bantu School and the Bantu people for three and a half years. All those who know him will agree with me when I say we are going to lose an able and intelligent man in God's work. As a manager, he was a ready helper to teachers; as a missionary, he was spiritually gifted and his sermons were always striking. In all his work he was greatly assisted by his ready helper, Mrs. Basson. A long farewell programme was drawn in his honour. The Rev. Basson delivered his last revival sermons on Sunday, September 13. Through the medium of "The Bantu World" we wish the Rev. Basson and family a prosperous, God speed stay in their new sphere of life.

Orlando News

The marriage of Miss Paulina Stephinah, daughter of Mrs. Helenah and the late Joseph Molate, to Mr. Oliver P. M. Sesoko, will take place on Wednesday, 30th September, at the Lutheran Church, Kruiis Street, Johannesburg. Reception on 3rd and 4th October at Masemola's residence, Orlando.

Upington News

(By P. B. MPHAHLAZA)

Mrs. Blouw arrived here recently after spending a happy holiday with friends and relatives at Koegas.

The St. Matthews School held their usual concert for raising funds to buy books last Saturday but the attendance was a disappointing one as parents did not attend in numbers as usual. Anyhow, the principal and staff desire to thank those present as an amount of £4 10s. 6d. was raised.

Recent departures for Cape Town include Miss Ginyana, Mr. and Mrs. King Sifuba and Mrs. Nellie Molevy.

Mrs. G. Mralasi, wife of Evangelist G. Mralasi, of the Wesleyan Church, is making slight progress after being ill for a few months. Rev. J. Mogoti, of the A.M.E. Church, accompanied by his wife returned from his extensive tour through his circuit during the week.

Mrs. Lettie Makhathini of Putzonderwater, spent a week-end with her mother Mrs. M. Williams of the Municipal location and has since returned.

The Independent Mission Church, Upington, was the scene of a pretty wedding on Wednesday September 3, when Miss Aletta V. Cloete eldest daughter of Mr. and Mrs. Thys Cloete was married to Mr. Lewis Ross, eldest son of Mr. and Mrs. Pencil Ross both of Upington. The ceremony was performed by the Right Rev. S. Damon. Mr. Wm.

Mali was the best man, Miss T. Lubbe, the bridesmaid. Mr. Ross is the well-known Rangers Footballer. Sportsmen express their best wishes to him for a happy future and long life. The dance Hall was packed to its utmost capacity in the evening when dancing took place until the late hours.

Mr. and Mrs. Lewis Ross wish to thank all those who gave handsome presents on their recent marriage. Mrs. M. Present and children arrived here on Wednesday from Luderitz where she spent a month's holiday with her brother and relatives. Wedding bells are ringing almost every week in Upington. Recently the two Misses A. and M. May, of Straussburg, were married to the two brothers Roets, of Straussburg.

To Mr. and Mrs. Coetzee our laundryman we extend our very best wishes on the occasion of their recent marriage. Mr. J. Coetzee is a very charming friend of all and this was proved by the great number of people who attended his wedding. Friends gave handsome presents. Mr. J. Coetzee has married a Kakamas girl! Miss Pieters.

A rather disgraceful thing in our little town and location lately is the serious drinking of our womenfolk.

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FOXWELL.

TWO TERMINALS CONNECTED TO A NEON LAMP. WHEN THE SIX FOOT ELECTRIC EEL WAS DISTURBED, SUFFICIENT CURRENT WAS DISCHARGED FROM IT, TO LIGHT THE LAMP.

Zulu : "Ngobani Amakosi Na?"

The Bantu World

NGOMQIBELO, SEP 26, 1936

Ngobani Amakosi?

(LO NGUMBUZO WE "LANGA LA SE NATAL")

Emhlanganweni osanda kuba kona e Mgu'ndhlovu kubizwe amakosi ezigodi zezizwe zabantu nabamuzana nezinduna, sizwa ukuba omunye omkulu wakwa Ndaba Zabantu wahlokomisa izwi—kasiqondi nokuba yisinqumo yini—lokuti laba abantu abapete abantu ababizwa ngo Chief kaba sezukubizwa ngelokuti ba amakosi, elibafanele ngelokuti yizikulu. Kasizwangu ukuti yabakona yini impendo kua lowo mbuzo, kasizwa futi nokuba labo ababelapo baligwinya yini lelo nokuba kalehlanga empimbo.

Kuhle silucinge kahle loluhlalavu lokuti 'Nkosi.' Kuyaziwa ukuti ngapambi kwezimpi zika Tshaka ezayaluzisa wonke lo mhlaba wase Natal nakwa Zulu kwaze umota wazo waye wafika e Transvaal nasema Mpondweni, nase Rhodesia—zonke izizwe zabe zinamakosi azo okuvela—kuyileso sizwe (tribe) sine Nkosi yaso nje ngaso sakwa Zulu esabe sine Nkosi yaso u Senzangakona. Wakugeda konke loku u Tshaka efuna ukuba abantu bonke laba abakuluma lulimi lunye babe ne Nkosi inye enguye. Wafa lomsebenzi lapa epakati nawo, kwabe seku kahlamenze abelungu bevela pesheya behoxsha ipango kwelakubo befuna ukudhla izwe sha nokulitola.

Kwenzekake ukuba lapa kwa Zulu ibenye iNkosinkulu, noko abe emi amakosi ezizwe ngezizwe. Wabe eyiNkosi u Zihlandlo, noMatiwane noMacingwane noPakatiwayo noDube noMagaye namanye amaningi esingawaqele ukuwabala—kepa seku amakosi ezizwe zawo ekonze kwenkulu yakwa Zulu.

Ukufika kwabamhlope ke betabata umbuso kuma Zulu kwaba yibona abasesikundhleni sika Tshaka ngako amakosi la ezizwe zawo abayiNkosi yas'Embo, yakwa Qwabe, yakwa Ngcobo, yakwa Ngcolosi, yase Mabomvini & c. Sitike lababantu kupolile ukuba banga sale sebabuyiselwa ektini uzalo lwabo yizikulu 'Isikulu' ngumuntu onge Nkosi kodwa ngobandoda bwake nokuhlalaba empini nenhlanipho, isizwe sakubo ne Nkosi simazise bamnike ukuba a vele abepuzulu kweningi labantu pansi kwa leyo Nkosi. Kuvela ke umbuzo wokuti njengoba wonke lawa makosi asaba ngapansi kwezi mantshi zezinkantolo kaku didi yini ukuti eyomuntu kube yi Nkosi kufane neyasenkantolo na? Kakuko ukudida uma kwahlukaniswa ukuti iNkosi yase Nkantolo enempela iyiloko ngoba yengamele iNkosi yesizwe sabantu.

Olunye udaba okusweleke indhl' emnyama ibe nomoya munye kulo yilolu nalo lokuba amakosi lana amnyama kawalingani noma ibizo kuwo orke liti "ama Chiefs." Abekona twezizwe ezinkulu, abe semganganeni wawo wodwa noma kusabusa abantu, lawo abe ebanesigodhlo eba nomkosi, ebakona namancane njengezizwe zawo. Muvanje lapa sekwande imishungu yamakolwa kwavela izigodi zawo okwafanela ukuba abanabo kuwabheka, nawo uHulumeni wati kuhle abizwe ngalelo gama ngoba a epete abantu abika eNkantolo. Kepa kwa Zulu akuke jwayeleki loko ukuti wonke umuntu opete abantu uyi Nkosi, noma abelungu bebabiza kanjalo, benzela ukugeda ubunqongoshe beNdlunkulu yakwa Zulu. Kuse lukuni ukuba u Chief Mshiyeni umganganeni munye nabapete abantu izigodi ngezigodi, ngakoke kwa Zulu izwi elipatwayo ngelokuti abanumzane. Libheke lelo

Kum incuka kiti bendhl' emnyama ukuba kuti w amakosi a bantu kas siwo sekuyizikulu u ngoba ba hlulwa zezizwe. Tina sisho lelo ukuti indhl' emnyama kuhle Natal ikuvume ukuze kuhambe kahle izindaba, ukuba pansi kwe Nkosi yase Nkantolo ngu Chief Mshiyeni, bese kuba amakosi oselwa nezipakanayiswake zika Hulumeni.

Ezase Mgu'ndhlovu Ondonga Zibomvu

(NGU W. A. E. MANYONI)

Umbukiso wabantu obus' Emtshezi uyancomeka kakulu ubuhle bawo nezimpahla zombukiso. Lombukiso wawongamelewe izikulu zas' Emtshezi wavulwa i Chief Native Commissioner eyapos'amazwi incoma ubuhle bombukiso ikutaza futi abantu ezintweni zenqubala pambili. Inani labantu lali i 1,000 nabelungu bebaningi.

Kuzwakala samoyana songati u Mnu D.J. Sioka obekade e ngu chief wamakolwa ase New Scotland abakona bemi ngezinyawo bazama ukuba abuyele esikundhleni njengoba ubese yekisiwe. Uda-ba sebalufaka ku Mantshi eyalwemukela ngomoya omuhle yetembi-sa ukuti izobona.

Kusanda kutetwa icala lapa le Ndiya elalubala umuntu ngenoto endhleleni yase Edendale. Kwati lapa i Jaji selinikeza i Jury ukuba likipe isinqumo kwa ukonakala kwalo icala. Kwapela amahora amabili kodwa lamadoda e Jury a hluleka ukuvumelana ngesinqumo sibe sinye. Kwati lapa beku bika loko e Jajini lahluleka nalo ngako i Ndiya lelo ladedelwa.

Into eyenziwe amalisho ase Mgu'ndhlovu iyabangeka—futi i kombise umqondo omuhle nenqubela pambili, abate ngenxa yokungezwani nesenzo sabanini zitali zamalisho ngokukupula imali oku telwa ngayo ibe o 5s. Od. esikundhleni sika 4s. Od.—baqoma ukulahlala amalisho bangadonsi—baze bezwane nabelungu bezitali. Na labo olisho abati bayapikelela beti bayodonsa bapose balimala. Nako pelal Amalisho enza lento tina zifundiswa esehlulayo—ukuzwana nje.

Sergati izinkumbi zitshelwe ukuti ihlobo letwese, sekayalinywa. Ziteleke esimobeni ngase Pekwini zashiya kubonakala, kanti futi zibonakale kweziningi izindawo e Natal.

Izulu lize lati fahla-fahla amaconsana naba ibingeningi ngoku mangalisayo kodwa ibongekile—ikakulu emapandhleni lapa kulinywa kona.

Sekukona umkuba o wandayo emasontweni. Tina pela sazi ukuti umsebenzi wabefundisi naba shumayeli ukuba bapendule abantu bakolwe. Umkuba engiwu shoyo ilo: Ut' esukadje umfundisi naba umshumayeli ningakayi.

zwa nentshumayelo senizwa esesonga u-esho nokuti niyozisola, ayilahle yonke intshumayelo, bese sikohlwa-nje ukuti siqanda kanjani.

Bagunyile abaseshi botshwala lapa. Icebo elisha abalenzayo manje elokuba kutatve ugologo kpyekwe uminibo. ikakulu uma utate amabhodhla angapezu kwelilodwa. Abasasuki ema bhukwini asezi tolo zamabhodhla—ngoba pela uma iKaladi litata ugologo kubhalwa igama lalo ne keli ne nani logologo.

Into esivamisile emadolobheni ukubona iningi labantu—besilisa oesifazane—benziwa izigqil ama Ndiya aqash'abantu ukuba bawasebenzele, kepa lababantu banga



U Mnu H. Selby Msimangu u Nobhala wa All African Convention

holi luto, kupela isityana sika 'kari' nelayisi nefukwana lapa belala kona, kanti nomsebenzi uya babulala. Lento ibangwa ukwesweleka komsebenzi nangenxa yokuhlupeka. Ama Ndiya asizakale ke atole izisebenzi apencuke o Baas no Mesi si no Nko-ana. Ibangwa usizi lento ma uyibona, kanti futi ifudumeza igazi. Hayibhekwe isu lento ngoba iya pambili.

Ngesonto lesibili ku Septembar la, setuka sekukanya izintamo okumhlope—ngase ngikumfubala ukuti konje umhlangano wabfundisi base Sheshi yonk' i Natal—abamhlope nabamnyama. Kwati ngesonto inkonzo yabandawonye

Izindatshana.

Njengoba asho u Mahlal'ebopile kwelesonto elidhlule exoxa ngase zase Mtshezi, u Ndimane Sundwane kalipiki icala lokubulala. Into-nje uti labo ayebabulala wayefuna imali kubo yokuyokokela u dokotela wase Bergville. Selilindele amaTaji manje.

Umuntu obongwayo kakulu ngo sizo lwake olukulu ngu Nkosaz. Fisekile Nxaba okunguye owaputuma umfowabo u Johannes Nxaba esepola esibhedhlela wa myisa ekaya; nanamuhla usekona ekaya uyasiza, kwazise inkosikazi ka Nxaba isabangwa nezibi—ukufa kumuka nayo.

esontweni labelungu e St. Saviour's Cathedral lapa kwashumayela umBhishopi; kanti kuzoti ngolwesibili kusihlwa kabekona umbutano omkulu (Soiree) e Town Hall kugcwele abelungu nedhlanzana labantu. Kwaba kona itizi namakeke nokuhlabelela kwabakuhle kakulu. Umhlangano wawat'isonto lonke wapela.

Isipeto sesiteleka (strike) sama lisho lapa bamise ngokuti amalisho mawakate noma imali le eyi 5s Od yokutela ngesonto bayayemukela yini; uma bengayemukeli bawo tshela ngokusobala ukuti bazo vesula apelelwe umsebenzi. Lelo laba ngumanqoba, iningi lama lisho lasale liba ufelapakali lavuma sona isihlanu u 5s.

Kuzwakala ukungapili kahle ku ka Mnu D.J. Sioka obe u Chief e New Scotland, osongati umambo wekanda owalimala ewa esi ququqini usubuye watunakala, wate da ukupazamisa umqondo wake. Songati angangcono owa ka Sioka.

Inkosikazi yomuntu ngase Mnambiti bati betuta yafikelwa isikati sokubelela isenkangala kungeko msizi ngisho namtanzi—yabelela amawele emane isizwa ngumyeni wayo. Ngenxa yamakaza akwaziwa noma ayopila yini

U Congress Uzoquba Lap' e Mgungundhlovu

(NGU J. N. NGCOBO)

Mngane, Ngojabula uma nami ungahle uvume ukungipa isikala epepeni lako. Lap'e Mgu'ndhlovu umhlangano ka Congress uzama uma u hlanganise amalungu awo ngezimali ukuba uqale imisebenzi ya bantu. Ihlazo elikulu futi amahloni isizwe esikulu kangaka asi namisebenzi yaso. Kanti ukuti isizwe siyakanyiswa yini? Ukwazi ukuloba nokufunda nokukuluma isi Ngisi? Hai, ca, imisebenzi nokuzaka. Abezihlalo yilaba: W.M. Msimang, u Sihlalo; Jas. Nyembezi, u Nobhala; J. N. Ngcobo, Usikwama; Thomas Bhengu, Umsizi Sihlalo. Uyaqu beka umsebenzi walomhlangano, nemali e Bhangwe igcineke kahle

Simema abanumzane base Mgu'ndhlovu namakosikazi nezizwa zemfundo nezintombi uma zingene kulo mhlangozi zivuse sizwe sakiti ngemisebenzi. Ozayo wongena ngo 8 October nango 22, e Hovisi lekusebenza kona uSihlalo ngo 7 p.m. Abafuna ukuzobuza imibuzo ngalomhlangano bangeza, bavunyelwe babuze abatanda ukukwazi.

Sekuzokwaziwa ibala letenisi lap'e Matsheni nesiziba sokubhukuda nendawo yazonke izinhlobo zokujabulisa abantu. U-Kopeletsheni lendawo uqonde uma ayi lungise impela.

Siyabonga wena ka Stevens, wena opete abantu—setembe wena ngalo nkosi yetu.

Olayita pake bagadhlal' endhlini yokudhla pakati batola 14 days ejele emunye.

Funda i The Bantu World Kuqala

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(NGU VUS'UMUZI)

Indhlu yesonto lase Church ya vulwa ngu Bishopu C. Clayton mhla ziyi 5th ku September. U Mfu D. Trussell onguMongameli e Wakkers'room waleli bandhla wayekona. Sabona noMnu W.W. Cook igosa lebandhla labamhlope e Langwane.

Siyawabonga amazwi akulu nywa u Bishop Clayton okukutaza abantu ukuba bahambe ezinkonzweni ngaso sonke isikati soku nika kwabo.

Ikwaya ka "Oom Johannes" yahlabelela emnandi eti "Ibahlala linasinye isiseko."

UMr Absolom Ngubeni u tisha walapa useyahamba u shintshe lwe e Jouberts Kop lapo ayoba yi Principal kona. Tina base Langwate siyakala ngalo mfana.

U Miss C. Ngxola yena uya e Plat Rand.

U Rev Makapela nabantwana bate baya e Goli lapo kushonekona umkwenyane wake u Mr Isaac Lubelo—sizwelana nabo bonke.

Ufikile u Mr James Sisilana ukupuma e Goli. Pela lomfana ka Sisilana ukamba elu ngisa yonke indawo eno gesi.

Kufike u Miss Jane Radebe e puma e Goli zobona unina. Aul abantu base Goli bahle bonke.

Likitikile e Langwane, siyafa smakaza—pela lendawo yakiti ina makaza ngoba iseduze no 'Ndi.

U Mr no Mrs Mapalala bake ba hambela e Charlestown u tiva ku bona unina u Mrs Gumede.

US'nod Makapela, Clive Mqwa, Mtilda Zinda, Prudence Mqwa, yimpi esoloko ise Town. Kutsho ukuti bapilile impela.

Siyajabula ma sibona abefundi abetu o Rev. Philip Nkosi we bandhla lase Zion befunda i Bantu World.

Sike sabona amatishela ase Charlestown u Mr James Zulu no Mr Af. Kubheka bebukeka be kwenhle impilo.

UMiss Jane Dube usibambile isitimela uya kusebenza e Goli.

Ke sabona lapa o Messrs Enoch Nyembe no Matebula base Daggakraal beze kwi Quarterly Meeting ye Methodist Church.

Siya jabula ma sibona u Chief Daniel Kubheka elitokozela lelipapa. Siya bona i Langwane iya vuka.

U Mr Enoch Nkosi womz omhlope uke wahlushwa ngumkuhlane noko siya temba uzoba ngoono. Pila mfana wakiti noko kukona izindhla nezifo.

Ukuvulwa Kwendhlu Yesonto E Nkaba kwelase Swazini

(NGU OLD SPORT)

Indhlu yesonto lapa kiti ivulwe ngu Mbhishopi no Archdeacon kukona nabakatekiste abaningi ngomhla ka 13. September Abantu abebekona babengapezu lu kuka 300 bevela e Mbabane nase Zulwini; e Mpolonyeni, Esigangeni nase Makwane, kwaqalwa ngo 9.30. a. m. ngodwendwe kwangena nesidhlo kanye nomqiniso. Tina balapa e Nkaba sibonga kakulu ku Chief Mnisi wakiti lendhlu yaqalwa ngumfu u Rev O Nxumalo ngo 1930 waze wafa engakapeli kodwa ngenxa yemizamo ka Chief Mnisi nansi isepelile. Uyena owenza abantu bonke batute ama'she okuba yakawe ipela kute lapa isivulwa vakipa inkomo yake wapekela bonke abantu.

Lo Chief uyatanda kakulu ukuba kube kona izinto zenkanyiso endaweni yake futi naye ufundiswe utanda nabantu bawonde kakulu (Inelela ohleni lwesibili)

Usuku olukulu eNigel

UMNGCWABO OMANGALISAYO

Ulele umfi John Ebenezer Sidzumo imisebenzi yake imula dele umngcwabo wonganyelwe yi Archdeacon Rev. Hill opete i College yase Rosettenville Johannesburg, esizwa u Mpristi D. S Gxoyiya Heidelberg Abakapi bengapezu kwe 700. U Father Hill ukulome amazwi amakulu ebonakalisa utando lomfi ekase benzenikwake naye kusukela ekutisheni kwake kona lapa kumzana omncane e Nigel. Esuguyise walomzi engowobuqala kulomzi kusekona i Nkomponi yamalale. Ngumaki walomzi olweqiniso kupume endhlini esipete udondolo ukuze sikolwa ukuti nguye uqobo. Isihlo sinye lapa kulo muzi namhlanjona solahlwa ngubani ngoba umngcwabi wabantu uhambele engaketi balamuntu. Wenza into engumangaliso uma esekuleka endhlini abize bonke abantwana bake.

Ituba nesiku nbuselo esingasayi kulibaleka ukuhamba komKrestu wenyano. Ngelinye ilanga wahlanganisa abantwana bake walungisa yonke into yendhlu impahla yaziswa pambi kwake wayaba njengobungako babantwana bake + ti angifuni ukuba nipambane omnye komnye nihlale ngoxolo omnye komnye wayaba impahla kable okute esagula wenza isicelo kubantwana bake ukuba makufika umuntu angata ndazeli ukuba avuke esenyamini kodwa iNkosi imvuse esemoyeni. Izikulumi ngu Archdeacon Rev. Hill, Mr. Mahlangu, ngamazwi aqoto egameni lomzi oMngomunye kumalungu e Board yomzi Mr. Nathaniel, umbali omkulu nomcala e Deep noyi Katekisi, kwakuluma uMkatekisi wase Springs owati ehlanganisweni yama Katekisi simbiza ngokuti ngu Nigel. Kwafika nompoti womzi i Location Superintendent Mnu Johnson ngoba bekungu melu leki wento zonke ukuba kuxabene abantu kugaye umiamli noma kupambene indoda nomfazi kunguye umlamuli noma kurgaze kubesebusuku agoduke ukuya ngoba sekungene uxolo pakati kwendhlu. Nilale ngenxeba noma maJwaha kufe wonke umuntu gaye, tetelela mhleli ngokwelula kwami.

J.D.C.

Into inye ebulala imfundo kintina bantu sitanda ubukulu ofice ubone izokolwana eziningi adawonye endaweni yokuba kwenzive isikolo sib-sinye esihle e-liku u amalgamated schools Sibonga kakulu kubonke abasiza ngomkelo. Izikolo ezadhlalayo Druif and Singu ilizi Enkaba School ne Esigangeni-cwavalwa wo ke umsebenzi ngokutula.

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

UMUTI WEDHLISO.

Lomuti ukupa Idhliso eskade lahla esifubeni. Inani 9/6 ngeposi. Olikipi nase matunjini ilizinhlamvu.

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IMBIZA YAMA KOSIKAZI

ahlushwa yizalo. Inani 10/ nge pos. Bhalela u: SEABANKS PHARMACY, P.O. Box 88, Durban.

Ezase Grootvlei

(Ngu PHIL. A. MASEKO)

Umtundisi Gxoyiya, wase Tshetshi aka pumelelanga ukufika njengokubhala kwetu kulelipapa lodumo; ngokutshona kuka Joaga, imkatekisi wase Tshetshi eNigel Kodwa uketho lwahamba lona, kwaketwa uMnu Robert Nthi, umshumayeli omdala walapa, esontweni lase Tshetshi ukuba abeyihloko yesonto lalapa.

Umfundisi Lutsaba uke wabonwa lapa ezobona ibandhla lake lase Wesile. Nguyena olate izindaba zokungapumeleli koMfundisi Gxoyiya, Inkosikazi Aletha Mfene usebuyile e Vereening; ukuluma kahle ngomngcwabo ka mfowabo.

Umanu Tembe utishela wase Balfour, uke wabalapa ezobona yena umbhali walelipapa.

Abantwana besikole bajabule kabi ngokuzwa bevuvelwa uku ya embonisweni omkulu e Goli, amatishela abonge kakulu ngomsa wabahloli ngokubanika lelituba pakati kwesikole senyanga ntathu.

Kuke kwabakona konsati enkulu lapa, esikoleni sase Tshetshi, amatishela akona abanga bonke abate banika isandhla kulomsebenzi woku-iza isicelo. Intombazana ka Mayisa sibuyile e Nigel, lapo ike yatata umoya omtshazanyanga ezintatu.

Abahlobo bano Mnu Jervis Maqwarane bayakujabula ukuzwaku usete intombazane ka Mzima wase Reitfontein, ubongobonke abate benza umusa babonisa ubuhlobo benyaniso. Umuntu ulahlwa esapila ngoba esefile a kwazi.

Mnu Mabuza nenkosikazi bayilandile, intombazane yabo abesayishiyi ngasekaya. Babadala, "Intandane enhle ngumakotwa nginika."

Indatshana Ngo J. L. Dube

Site sesicindezela ngesi Zulu se, zwa udaba olufana nezinyosi lusibikela ukuti u Mfundisi J. L. Dube (uMafukazela) ugidhlabazwe rgeziqu ngabelungu be University of South Africa ze Ph. D. Myqala ngqa ku'eliyokuba umuntu omnyama apha iziqu ezinjalo. Sesoyilanda kahle ngelizayo.

Mf. J.R.A. Ankhoma

E Dryden Ngomsebezi we Nkosi

Mhla ngivakashile e Delmas nase Dryden ngafika ekuseni ngamukelwa kahle ngu Adreas Maserula uMpati wakona kanye nenkosikazi yake. Kwati kusihlwa sabona ilori namadodaza ayi 13 eholwa uMvangeli oyi chairman yamadodana bepete ipulangwe ilotshwe United Apostolic Faith Church, Springs, kukona futi nomvangelikazi Mrs. Mhlongo wase Boksburg. Yasho pambili into ka Mdanda icula. Umfundisi J. R. Albert wavula i Peter 2. I. washo kwakubi. Babazingi abafakaza. Kwasa sababatiza abadala 6 abantwana 2. samukela 2. Umsebenzi waba


omuhle kakulu ku Dist-Quarter meeting ilaba ababekona Pastor J. R. A. Ankhoma, Deacon A. H. Masemula, Evag. Enoch Johannes Ntuli no Mrs. J. Mhlongo Mrs. Maserula no Mrs. Ntuli. Argent J. Masombuka, Delmas no Sibanyoni Davel namadodaza au 13 abantu babe 66.

Ekubnyeni kwami e Dryden, Delmas ngadhlu ngabizwa ngase Grootvlei ku Pastor J. B. Tshabalala, kwaba omkulu umsebenzi kwazinikela abantu abangu 8 ngabona lapa amadoda nabafazi izinkope zehlisa izinyembezi ngabona ukuti abantu balalitanda iVangeli.

OTUKULULAYO

IUMATUKULULAYO

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 eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelelewe amandhla nesibindi, bengase njengoyise mkulu ababawo izimpi ezinkulu bazinqobe izita zabo.

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


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

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What We Think And Say

"Bantu World"

SATURDAY, SEPTEMBER 26, 1936

We Must Organise

The Transvaal Provincial Executive of the All African Convention has summoned a conference to be held at the Bantu Men's Social Centre on October 4 and 5. The primary object of the Conference is to start the ball rolling in the organisation of the African people in this province by getting the various organisations, whether political, industrial, social, cultural, to affiliate to the All African Convention. For it is only when this has been done that a forward move can be expected. The task is certainly not an easy one since the existing organisations are not so strong as to enable the leaders of the All African Convention in co-operation with their leaders to launch a vigorous campaign of organisation. But if men who are at the head of the organisations are prepared and willing to co-operate with members of the Executive Committee of the All African Convention, if politics could be forgotten for the time being and men would think of nothing but the fact that what the African people want is a strong national organisation which will enable them to fight for their rights and develop their life to the full, the task of organisation would not be difficult.

But the curse of our race is that its leaders are all politicians, men who can talk and criticise but not work and create. What they know is to destroy and not to build. Selfishness plays an important part in their lives and their actions are often actuated by the desire to serve self instead of the race. So long as we are unable to subordinate our personal ambitions to the greater ambitions of our race, we cannot hope to achieve any position of importance in the affairs of progressive mankind. There is no hope for a race of men and women who cannot act collectively and who think that the achievement of personal fame is the great thing in the world. It is a good thing to be ambitious and to assert oneself but greater than oneself is the race to which one belongs. Where, therefore, one's interests clash with those of the race those of the latter must be paramount. At the forthcoming Conference, therefore, we hope men will forget themselves and think only of the question of building up a national organisation that will enhance our prestige in this country.

It must be clearly understood that our salvation as a people depends upon the establishment of a powerful national organisation, upon collective thinking and collective acting. One thing which must be born in mind is that we belong to a great race, a race that has produced great nation-builders

such as Shaka, Moshoeshe, Mzilikazi, Khama and Sibitwane. We belong to a race that has a past, however dim that past may be. In spite of the angry protest of white men who think that our race is incapable of progress, the fact remains that we belong to a race that has created one of the seven wonders of Africa. Zimbabwe is not the work of some degenerate offshoot of a Western or an Oriental civilisation but the creation of a vigorous Bantu civilisation showing national organisation, originally and astonishing industry.

Surely what our forefathers did in the darkest days of this "dark continent" we who have been enlightened, can do and do it better than they. But what we need are leaders of breadth of vision, men who are enthused with the spirit of nationalism and imbued with the lofty ideals of true leadership. With such men at the head of our organisations, we can organise our downtrodden people and make them a power which will compel the powers that be to recognise our race as an integral part of the South African nation.

Wisdom Of Tonga People

BOOK WRITTEN BY
H. P. JUNOD AND
A.A. JACQUES

A people is to be judged by how it thinks and what it thinks. Among the Bantu this is best discovered by the proverbs and sayings which the tribe has thought fit to preserve. Judged in this way the Shangaans are indeed a worthy people. Mr. Junod and Mr. Jacques are to be thanked and congratulated for this fine collection of proverbs. It is very well arranged and well indexed. Divided into three sections, the first is Proverbs connected with animal folklore such as "Unga hleki nyoka loko ifamba ikhuri" Don't laugh at a snake because it walks on its stomach i.e. don't laugh at people's infirmities and "Ndlophu a yi tanding a hi timhondo ta yona" an elephant is not born down by his trunk i.e. a man is not born down by the troubles of his own family or affairs. The second section consists of proverbs concerning the ways and habits of people, such as "Khwiri ra unwana ri tiriri unwana" one man's stomach does not work for another man's stomach i.e. a man must work for his own living.

There is sparkling wit and rich humour coming from the early corporate experiences of the race in these proverbs combined with a profound knowledge of human nature gained by reflection upon the ordinary doings of ordinary people.

Colour discrimination of human species into superior and inferior types breaks down completely when books like this prove the basic similarity of all human types.

Printed at the Central Mission Press, Cleveland, and obtainable at 5s from there or any big bookshop in town.

A Peep Into History

(BY SCRUTATOR)

Senzangakona, chief of an important tribe known as Zulus, listened attentively to the complaints of his wives who were jealous of his attention to a young woman of the Umtetwa tribe who had won his heart and had born to him a baby boy that was destined to create a powerful Zulu nation and cause confusion throughout the length and breadth of South Africa. Senzangakona's wives were not only jealous of Umnandi (this was the woman who brought Shaka into this world) but also of her baby boy. Somehow she felt that the boy was destined to play an important role in the life of the Zulu tribe. These complaints reached Umnandi who became apprehensive, and fearing that her child might be murdered by means of charms she planned to escape from the machinations of Zulu wizards and witches into the country of her own people—the Umtetwa tribe. Did not Mary escape to Africa with her baby destined to revolutionise the world from Roman tyrants who sought to destroy it? So Umnandi was not going to stay among people who, forced by jealousy, might destroy her child. She escaped into the tribe that was ruled by Dingiswayo, the man who had grown and lived in exile. He was a powerful ruler who had gathered a knowledge of European military organisation while in exile somewhere in the Cape. He applied this knowledge to the organisation of his Impis, which he divided into regimental units. Young Shaka, for this was the name of the child, grew and waxed strong under the pomp and splendour of Dingiswayo's army. He watched its maneuvers and exercises and was greatly impressed. So that when he reached manhood he joined the army.

Zulus Smashed.

With the death of Dingiswayo, Shaka saw his chance, not only of avenging his mother's flight from Zululand but also of asserting his claim to the Zulu throne. With the Umtetwa's trained army he smashed his father's tribe and amalgamated it with the Umtetwa tribe, but like a true Zulu he made the Umtetwa lose their identity in his own tribe. The two tribes formed the nucleus of what is known today as the Zulu nation.

Shaka's ambition was, no doubt, to build a strong nation, and establish an empire under his sway and under the aegis of the Zulu throne. From a lowly captain of an Impi he rose to the supreme dictatorship of the land, conquering tribe after tribe until the whole of Natal and Zululand was brought under his supreme control. He reigned at the point of the assegai; many women and children he put to the spear; men who refused him allegiance were put out of the way. His cruelty and ruthlessness has no parallel in Bantu history. A million souls, it is said, perished during his reign. It was the price of nationhood for the scattered tribes which Shaka welded. He trained the Zulu nation into the ferocious warlike machine which succeeded in destroying not only those tribes which refused to come under his sway but also the Zulu nation itself. He started by stamping out all relics of former life from all the tribes of Zululand and Natal. Chiefs, old people and children, it is said, were ruthlessly put to death, while young men were received into the Zulu army as "the Janissaries of old had been adopted by the Turks." The Training of the individual warrior depended on the short, stabbing assegai, which like the short sword of the Romans, proved irresistible at close

quarters, while a merciless discipline convinced each individual that no danger in battle could be so terrible as the certainty of death which waited any sign of cowardice.

Fighting The Sea

There is a hill near Durban called Congella by Europeans and Kangel by Zulus. From this hill Shaka used to watch the sea, and wondered what the sea had conceived in its bowels. He had heard, no doubt, of the white skinned people whose home was in the sea, and who had come out of it and took away the country of the Xhosas. He watched it day by day and saw the waves as they advance one after another towards the seashore; and they taught him a lesson which he applied with advantage to his military organisation. But his motive in watching the sea seems to have been actuated by fear of the white skinned people who were believed by Africans in those days as the inhabitants of the oceans. As he sat on one of the rocks of Congella, viewing the vast, limitless ocean before him he must have thought of the wars which the Xhosas were waging against the mysterious sea people with long hair, and a feeling of insecurity must have run through his veins. Will this ocean, one day, disgorge these terrible people? That was the question that disturbed his mind and made him spend sleepless nights and restless days. One day, we are told, he ordered his army to charge the sea, and the men he had taught not to reason why plunged into the Indian ocean and stabbed its blue waters with their assegais. There were casualties, no doubt, on the side of the Zulu army. It was a mad act, the work of a tyrant, some one will say. But what was in Shaka's mind? Did he conceive this idea merely to satisfy his whims and impose his will upon his people? Or was it because he honestly believed that by fighting the sea the Zulu army might prevent the white men from coming out of it? Who knows? Shaka was a man of mystery.

Mzilikazi's Flight

From time to time in human history there has arisen a tide of warfare and migration which has driven nations from their homes and compelled them in turn to be invaders and even conquerors. The Huns from Asia drove the Goths to attack and overran the Roman Empire and the conquering Tartars drove the Turks against Constantinople. Shaka's wars of conquest resulted in a movement that created confusion, and eventually fighting and killing among the tribes. Flying with his followers from his wrath, Mzilikazi, one of his great generals drove all tribes before him and in their flight they also drove others before them. Matiwane, one of the chiefs whose tribe was attacked by Mzilikazi's warriors, attacked the Abambo tribe who fled into the country of the Xhosas to become homeless wanderers, the Fingoes of to-day. Manthatisa, a chieftainess of the Batlokoa tribe also in her flight from Mzilikazi became a terror to the tribes of the Eastern Orange Free State and Western Transvaal. Thus we find tribe attacking tribe, till wide territories were depopulated by this ruthless slaughter and hunger.

R. Roamer Talks About . . .

"BLOOMING"—"BLAZES."

There was a time when we thought the word "blooming" meant "flowering" or "thriving in health." That was the time when we were still pupils at the Timbuctoo Primary School. When we got to the Timbuctoo University the same word assumed a different meaning. For instance, we remember how our Professor of Languages nearly murdered us one morning when we used this word.

He came into the lecture hall brimful of spirits, not the intoxicating kind of spirits, mind you—oh dear no!—the inner spirits. He called us to him as we were the bright boy of the class. "Fine morning, Roamer," he said. We replied "a blooming morning, Sir." Just that sentence, readers; but it sent our Professor hot and cold and cold and hot all over. For a minute he could not speak.

Then he burst out. "How dare you swear in my presence? Now how—dare—you—?" We were nonplussed. We mean we were simply flabbergasted. Absolutely winded. Fancy, that simple word "blooming" rousing our Professor's anger to such depths or heights! and we had learnt that word early in life in sentences like this: "The flowers are blooming." Where did the swear part of it come in?

Unfortunately we were never fated to learn for the Professor died next day of a broken heart. The doctor who attended him distinctly heard the heart go "bang!" "crack!" as it broke to pieces with sorrow. How does it come that this word has now come to mean what it means today? If you doubt it, go to your employer and, taking off your hat, ask him: "How's your blooming health, Sir?" and see what he'll do to you.

Just look at that other innocent word "blazes." The dictionary says it means "a glow from a burning body" or "a glow of zeal." Quite innocent it is! yet we were nearly assaulted by a police man, after he had jumped from a car and demanded our special we complimented him by saying, "You are blooming blazes!" we thought he would take this compliment in the spirit in which it was spoken meaning: "flowering" with "a glow of zeal" for duty.

Like our late Professor he took it the other way. He said we had cursed him with two swear words, "blooming" and "blazes." Now, readers, where are we? If people will take simple, everyday words and make them swear words how shall we speak in the future? We remember saying to friend who had visited us "Voetsak now; hope to see you some more." He got so wild!

He said we swore at him when we said "Voetsak." Doesn't "voetsak" mean "go away"? Have we to go back to school in order to learn at least the exact meanings of these blooming words? Now, now, now, don't say that that "blooming" is a swear word; it is a qualifying adjective meaning "flowering" words. "Evil to him who evil thinks." Words are what we make them.

To prove this let us tell you that the other day we were nearly murdered by a friend just because we had said to him, "You cabbage!" Now, what was there in a cabbage, an every-day eatable to cause that man's anger? It was the way we used the word "cabbage"—see! So beware how you use words in future, my brothers and sisters.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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WHAT OF GOD?

By THE EDITRESS

In our "page of interest to women of the race" this week Miss Minnie G. Meyiwa, who is teaching at the Matimatolo Government School, asks my women readers a very deep and heart searching question: "What are your wages?"

From this disturbing question she goes on to tell us that the "wages of sin is death."

At the very same time she tells us that despite the fact that the wages of sin are death, there is hope for those who will accept the gift, not the wages, from God of eternal life. This article makes very moving reading, written, as it was, by a young woman who is battling against life; who is at the same time, doing the responsible work, of being a teacher.

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OUR CHILDREN

Nevertheless crawling has to be encouraged as it is splendid exercise. When baby is at the stage when he tries to get hold of things out of his reach don't 'help' him by putting the object whatever it is, into his hands. Leave it just out of his reach and let him find out for himself how to get it. It is better not only for his physique, but for his mental outlook not to have things made too easy for him.

By the time he is actually crawling, you should have made a careful survey of your entire house and garden in order to make sure it is quite safe for baby. Floors must be given particular care from this time on. All sorts of things fall on to floors—pine, nails, oddments of all kinds, and it will follow as the night the day that they find their way into baby's mouth. One of my babies once swallowed a nail two inches long. He was teething at the time, and I thought his upset stomach was due to this. I knew nothing of the nail until it was discovered in one of his motions. Such an extraordinarily lucky escape does not always come about, and you may be sure that I was extra careful after that.

If you do suspect your baby of swallowing a foreign article, give him an aperient immediately. Pure olive oil is good, or one of the aperients specifically made for young children.

Swallowing foreign articles is not the only danger, however. Scratched knees are inevitable, unless you put baby into long trousers. This is a very good idea with children both at crawling and toddling stages. It saves numberless grazes, and also keeps them reasonably clean.

JUST A SMILE, PLEASE!

"I was sorry for your wife during the sermon," said one parishioner to another "She had a terrible fit of coughing and everybody looked at her."

"You needn't feel sorry," said the other, dryly. "She was wearing her new hat for the first time."

x x x

Although they had known each other only for three days they had to part "Come along" shouted the guard, but the youngman still held her hand "It'll be terrible without you," he sighed.

"And I'll miss you, too", she said. "I was never so happy before, and all because we met three days ago."

"Stand away there!" shouted the guard.

"You'll write" she shouted from the window.

"Everyday." Then suddenly he tore after the train, and as he almost overbalanced on the extreme edge of the platform he made a trumpet of his hands and cried: "Darling what on earth did you say your name was?"

x x x

A beautiful young woman entered the outer office and asked if the manager was disengaged.

"Well, he's rather busy," said the secretary, trying to be complimentary "but he's always pleased to see pretty girls like you."

"Is that so?" replied the visitor, in a frozen voice. "Will you please tell him his wife wants to see him?"

x x x

"The thing that's worrying me," said the sarcastic man to an evangelistic orator in the park, "is how am I going to get a shirt on over my wings when I die."

"Don't you worry, my friend," replied the orator. "Your trouble will be getting your trousers on over your tail."

x x x

Johnny had to be coaxed to take his twice-daily dose of cod liver oil, and a penny was put in a small bank each time he took it.

When the bottle was finished his father solemnly opened the saving bank and counted the contents.

"Two and tenpence" he said. "Just the price of another bottle and cod-liver oil."

This Week's Thought

O come, let us worship and bow down: let us kneel before the Lord our Maker—

PSALMS

If her article serves the purpose of rousing within us a desire to know more of God and to get yet closer to Him it will have done what its writer prayed for. We know that nothing can take the place of God in our hearts. At times when we are in the height of our pleasures or enjoying what we love to call "splendid health" with its attendant blessings we are inclined to take God for granted.

We even feel irritated when a friend talks to us of prayer! of going to church or of mending our ways. We deceive ourselves that our present happiness and peacefulness will last for ever. Yet it is only when our skies are threatened with clouds of sorrows, pains, disappointments, ill-health that we think of God. Then we try to bring ourselves to think of praying to Him for help and hope.

That, to my mind, is not fair. We should put God first in all we do. We should begin and end our day with God uppermost in our hearts. A fortnight ago I spoke to you about our blessings and said if we could only find time to think over them we would realise what God means to us, as women upon whom much rests, to put God as our living Ever-present Guide and Help. Let us never give Him a back seat in our thoughts. Should we realise this we would be healing unknowingly, Christ's wounds of the Cross.

I know people hate sermons; but this is a not sermon. And even if it were I am sure most of my readers would welcome it, for their letters to these pages have proved that they are thinking women. Women who realise their responsibilities. So now, once more. What of God? I do hope you will answer in the words of "This week's thought".

Do You Know--

About the sting of the bee?

By R. R. R. D

Not long ago I told you something about the interesting habits of bees in their hives. To-day, I wish to let you read something more about the bees—this time about its sting. Brrr...no one likes to think about the sting of a bee, is there?

But it pays us to learn all we can about things around us even when their recollection gives us pain in the neck:

Bees very rarely sting unless they are forced to and as a rule they only use their sting as a weapon of defence. If a bee flies round you it is much wiser to leave it alone, even if it worries you, for if you wave it away or try to hit it it will think you are attacking it and will do the best to hurt you in turn.

The saying that a bee will die after it has stung someone is not strictly true. A bee will always die if it loses its sting, but it does not always lose the sting every time it bites. What usually happens is that when you are stung you are so surprised and hurt that you knock the bee away roughly. The sting is still in your skin for the bee has not had time to withdraw it, and when you knock the bee off you break off his sting and he dies from the injury. If you gave him time to withdraw his sting before knocking him off he would probably not die.

Level Water In A Basin

When you pour flour into a basin it will stand up in a heap in the middle, but when you pour water into a basin the surface of the water is always level, and there are some interesting facts which explain this. Everything in the world has to obey the laws of gravity, but in the case of a solid thing, such as a mountain or a house, there are other forces holding the particles together and partly opposing the force of gravity.



By WALTER M. B. NHLAPO

EASTERN NATIVE TOWNSHIP SECTION:

Kongozela Thrift Society

Mrs Hettie Radebe requests the pleasure of all Africans at her tea party in her residence on Sunday, September 27, from 5 p.m. to 9 p.m. Members free; Strangers 6d; Refreshments Free.

Ikwezi Lokuqala Benefit Society.

A grand tea-party will be given by Mrs H. Mcagana in her residence on Sunday, September 27, from 5 p.m. to 9 p.m. All friends are invited. Admission: Members free; Visitors 6d; Refreshments also free.

Bapedi United National Society.

A dinner-party will be given by the above society for Mrs. Bettie Matlale. Follow the music on Sunday, September 27, from 2 p.m. to 6:30 p.m.

Rustenburg Society

What songs! What edibles! What enjoyment!!! A dinner party will be given by Misses J. Kalane, V. Rebo, D. Direko, C.K.S. Ntuping at Mr and Mrs Molete's residence on September 28 from 2 p.m. to 7 p.m. All are invited. Follow the famous Rustenburg Brass Band—and the crowds.

AFRICAN NATIONAL PARTY CLUB:

Prospect Township Section

Three Brass Bands will be in attendance at the grand dinner party to be given by Mesdames Molopo and Makhupane at Oxley St., tomorrow, Sunday at 1:30 p.m. to 9 p.m.

WOMEN'S HOME PAGE

NEW IDEAS IN DRESS ACCESSORIES

Hats are the most frivolous part of a woman's attire to-day. But it is a frivolity that does not cause her any discomfort, as some frivolities of fashion have done, and she never forgets the character of the occasion. So that delightful little hats covered in flowers have become popular for cocktail time. Similar flowers at the neck of a frock in a darker shade set off the hat in the best way. The gloves in the shade of the flowers, and you have an ensemble that is light-hearted without abandoning modern simplicity.

Gloves can be bought in any colour. Suede is the most popular material for afternoon and evening wear; pigskin and washable leather for the morning. In suede one can match almost every pastel colour—dirty pink or lilac, as well as powder blue. These gloves are very new, and quite charming with a frock in dark blue or grey. They can even be worn with a tailored costume a blouse or scarf to match the gloves for they are very plain, and their charm lies in their delightful colouring. Pigskin gloves, better for heavier wear, can also be bought in reds, greens, pleasant contrasts to dark clothes.

Shoes are most popular in suede, and are made in new shades of green and maroon. It is not difficult to match shoes and gloves perfectly, and the result is worth some search and trouble. American shoes, with their square heels and toes, with are much in vogue, for they are extremely comfortable and flattering to feet. Heels for daytime remain practical and low. In shop windows shoes are set off by matching bags. An attractive combination in blue is a pair of court shoes with stitched bows, and a bag of the same suede with a similar bow. Shoes and bags in brown suede are also seen, for this is an ideal combination that can be worn with anything from morning to evening.

Summer Teas

A new and popular feature of the summer tea party in England is the pint teacup. The kind of visitor who, on hot summer afternoons, gulps down his first cup and promptly comes back for more can now slake his thirst with about half of the cup and settle down to enjoy the rest; while hostesses, once they have filled up the pint cups, will get a longer interval for their well-earned refreshment.

The pint teacup has not as yet made its appearance in South Africa, but it should be popular in this tea-loving country.

For Invalids Or Children

Steamed fish or chops.—Wash the fish in salted water, removing all traces of blood. Chops should be wiped with a damp cloth. Butter a plate or saucer and stand the fish or chop on this. Put over a saucepan of boiling water cover with greased paper and with another plate or saucer and steam for 15 minutes. Turn and steam for another 15 minutes seasoning both sides. Fish will require only 20 minutes steaming. Turn on to a hot plate, pour any gravy that it may have made over it. Garnish with parsley and serve at once.

Strawberry Ice Cream.—Rub half lb. strawberries through a sieve, sprinkle with two table-spoons castor sugar. Add a squeeze of lemon juice, stir in cup lightly whipped cream or thick custard. Freeze until stiff, stirring every 10 minutes the first half-hour. Serve in glasses with a water.

Other fruit may be used in the same way.

Boiling An Egg.—Put the egg into cold water and gently bring to the boil. When it commences to boil the egg is done. This is an excellent way of cooking eggs as the white and yolk will set to a jelly and it saves timing.

Household Hints

(By M.D.K.)

For Knitters

Useful tip for knitters: Set in the sleeves of your jumpers before sewing up the side seams. This ensures a better fit.

Large Corks

Corks which are too large can be made to fit by soaking for a short time in boiling water.

Hat Brims

Hat brims may be stiffened if ironed with a cloth dipped in water in which a little sugar has been dissolved.

Scorch Marks

Scorch marks can be removed from linen by boiling together the juice of an onion, 1 oz. of fuller's earth, half-oz. shredded soap and a teacupful of vinegar. Allow the paste to dry on, then brush off and wash in the usual way.

Old Sheets

Renew the life of your old sheets by cutting out the worn middle part and seaming the sides together.

Dusters should be washed out every day, particularly if there is much china or light paintwork to be dusted.

Mildew can be removed from leather with vaseline. Polish with a soft rag.

To Preserve Eggs

Now is the time to preserve eggs. Many housewives have a prejudice against preserved eggs, but if they are obtained absolutely fresh and preserved at once, they will be found invaluable during the "lean" period, for cakes, egg dishes and puddings.

Test the eggs before preserving by holding against a lighted candle. If the yolk is near the shell and not in the centre, the eggs are not new-laid. Should there be a black spot in the egg it is definitely stale. Select the really new-laid eggs, rub a thin layer of good dripping over each egg and pack in layers in coarse salt. The eggs must not touch one another and a good layer of salt must be placed between each layer, the eggs standing upright.

A housewife who lives on a farm tells us that she decided to use the above method of preserving eggs; every day she gathered the eggs from the nests, and packed them in layers. In her zeal she hated leaving a layer unfinished and very often packed quite warm eggs. Months later when she came to use the eggs she found that all the ones that had been packed warm, had shrivelled yolks and were almost hard boiled. A story that points its own moral.

When the eggs are required, wash them in warm water to remove the grease.

Another and more generally used method for preserving eggs is the use of waterglass. It is

sold in tins, and a lb tin would be sufficient to preserve 100 eggs.

Dissolve 1lb waterglass in 1 gallon of water which has been boiled and allowed to cool. Put the solution into an earthenware crock or an enamel pail. Pack in the eggs with a ladle; there should be at least two inches of the solution over the last layer of the eggs. Cover with a lid of some kind and use as required. When the eggs are to be used, wash them well, dry them and if required for boiling prick the broad end with a needle to allow the air and water to expand, otherwise the eggs will crack.

When boiling eggs the water should be boiled and the eggs put in with a spoon. Then draw the saucepan to the side of the stove and leave six to eight minutes for soft-boiled eggs; for hard-boiled eggs leave 45 minutes. Hard-boiled eggs should be plunged into cold-water as soon as they are removed from the hot water, to avoid a dark ring round the yolk.

CODDLED EGGS (good for children).—Butter cups or dariole moulds break an egg into each mould or cup, stand in boiling water in a saucepan until the egg is set. Serve at once.

Shirred eggs are prepared in the same way: but the moulds are placed in a baking dish of water and cooked in a moderate oven. (Continued in column 5.)

Ginger Beer

Ginger beer is usually made with yeast but this particular kind is made without and will keep for a much longer time. It is a wholesome and refreshing fruit drink with a "kick" in it.

Cut up two lemons and a pineapple, skin and all, add a gallon of water and 2 lb. of sugar, and about 1 oz. of crushed green ginger. (Dried root ginger may be used, but more is required). Bring to the boil and simmer for an hour; remove from the fire, cool, add a handful of raisins, and allow to stand for several days until it begins to "work." This is, in effect, the formation of natural yeast, and at this point the liquid is strained and bottled. Do not fill the bottles completely, and tie the corks down.

The ginger beer may be used at any time from now, but will improve with keeping, in a cool place.

The moulds may be lined with breadcrumbs, grated cheese; breadcrumbs and chopped bacon; or the centre may be removed from a tomato and the egg carefully dropped in. Shirred eggs usually have a sprinkling of breadcrumbs over the top before being cooked. Just before serving they may have a grating of cheese and a sprinkle of paprika to garnish

Etsa hore kamora ea hao ebe ntle

Digaretene tse
Khabisitsong

Lesela la Chestroo
le Khabisitsong

Lesela la Tafola
le Khabisitsong

U ka khabisa
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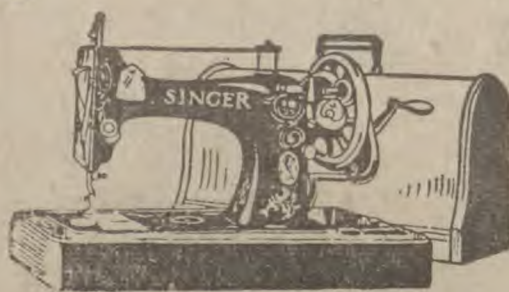
U tla thabela ho khabisa ntho tsena tse etsang hore kamora ea hao ebe ntle. Ha ekaba u sebetsa mosadi oa Lekhooa o tla ho rata ha u etsa hore kamora ea hao ebe ntle. Ho bonolo ebile ho ea khabisa ho iketsetsa khabiso tsa hao "me u di roke ka Clark's Anchor Filosheen, harane e etseditsoeng ho khabisa. U ka reka Clark's Anchor Filosheen, venkeleng lefe le fe ka mebala oehle, ka dikhokoe tse sa turing.

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Bantu Trained Nurses' Association

Bantu Trained Nurses Association

(In an interview with the President, Mrs. C.A. Zondi)

In September, 1932 after several rather uncertain attempts at organization, a small group of Bantu trained Nurses took a very determined step towards this end. On November 5 of the same year the infant Bantu Trained Nurses' Association was born and christened. Officers and Honorary members were elected, and Miss Ruth Cowles, representative of the South African Trained Nurses' Association, was made an advisory member of the Executive Committee.

The chief aims of the B.T.N.A. are as follows:— First, to provide opportunities for spiritual, social and professional growth and co-operation amongst Bantu Nurses. Second, to raise and maintain professional and moral standards. Third, to elevate the standards of nursing education for Bantu girls. And, fourth, to co-operate for mutual protection professionally.

From the very first great interest has been manifested in the B.T.N.A. by nurses all over the Union, and even in South West Africa, and the growth has been steady. Membership in the Association is based upon the possession of either a hospital or Medical Council Certificate, this including many members who did not have the opportunity to sit for the South African Medical Council examinations. In the year 1934 two important steps were taken in the development of the Association.

One of these was the formation of the Durban Branch of the B.T.N.A. The second was the re-issue of the Badge. This Badge was on it the camp of Florence Nightingale, the founder of the modern nursing, and below the camp the one word "Loyalty" is inscribed. With a brief, impressive ceremony, Miss E. Winter, Charter member of the South African Trained Nurses' Association and deeply interested in Bantu Nurses, presented the first Badge of the B.T.N.A., to its first President.

The Durban Branch of the B.T.N.A. has proved most wide-awake and efficient, and has recently published the first issue of the "The Bantu Nursing Journal." This Journal is issued quarterly, and to it contributions are sent from members of both branches. It is available to members only and has been published to fill the need of reaching many members who live so far from each other that they can never attend meetings of Association.

It is interesting to note the relationship between the South African Trained Nurses' Association and the Bantu Trained Nurses' Association. The latter is entirely independent, but has the whole-hearted and sympathetic support of the former. Two years ago, the European organisation invited the B.T.N.A. to send to its Biennial Conference any resolutions which would help to better conditions for Bantu Nurses. All the resolutions sent in by the B.T.N.A. were passed by the Conference and sent by it to proper authorities to put them into effect.

The chief emphasis in these resolutions was placed upon the necessity for increasing facilities for the full training of Bantu girls who wish to enter into the nursing profession. (At present there are exceedingly few training schools which prepare their Bantu probationers to sit for the examinations of the South African Medical Council).

At the last Conference of the S.A. T.N.A. which was held in the University buildings in Pretoria, in July the President of the local Branch of the B.T.N.A. was invited by the Executive Commit-

tee, to attend the sessions. She was given a most cordial welcome at the one meeting which she was able to attend. Through this affiliation with the European Association the B.T.N.A. becomes a part of the great world sisterhood of Nurses without in the least losing its own identity or freedom.

As the standards of Bantu Nurses and nursing are raised, there should be a steady increase in the confidence of Bantu people in the nurses of their own race. It is towards this end that the Bantu Trained Nurses' Association is working. It hopes not only to strengthen the position of its own members, but to be of greater value to Bantu people as a whole.



Miss HENRITT MAXENGANA (Mamvemve)

Who is a well-known proprietress of the East London Bantu Hotel, Buffalo Street. Miss Maxengana is a valuable member of the Methodist Church. She takes great interest in social and sports affairs and is also a keen supporter of "The Bantu World."

World, Mr. W. B. Nhlapo judicially argues, "The enforcement of true religion into ourselves will do more for us... than all our political and cultural activities combined." Here perhaps "One Of You" would want to give his rash verdict: that these leaders were inspired by vile emotions which, as he opines, aim at making a toy of the Gospel.

Nay, Mr "One Of You," if you had the power to stop every newspaper from publishing the Christian revelation, the trees would bloom, the stones would sparkle, the brooks would murmur; yea, the deep waters of the world echo in mournful vibrations, all in their mission of unfolding the Divinity of The Creator. It all does happen even now, but that is too much for you probably.

"One Of You" is advised to keep a cutting of his item and refer to it in another year or so. It is a matter of ten to one if he will not be ashamed of his present views then.

Once more, there is neither the space in these precious pages; nor have I the time to waste in arguing any serious point with a man who is so despondent about his own views that he will conceal his real self under the tremour of an assumed name. Until he comes to light I close this subject here and now, at any rate with him.

Finally "One Of You" would do well to remember that all the followers of Christian religion advocate for the worship of The Living God, Whose only begotten Son is known among all peoples as The Saviour.

Thanks, Editress.

ED. N. N. MSUTHWANA

Middelburg, Tvl.

Repair The Spiritual Side Of Mankind

Madame,

The contention alone which is held by "One Of You" that to preach the Gospel through the Press is to make a toy of the Word of God, is sufficient proof that his general information on modern spiritual topics is in its elementary stages as yet.

Furthermore, your correspondent does not seem to understand the conditions which induced Our Redeemer to say, "It is written My house shall be called the house of prayer." He has got himself fearfully confused about the design of this famous reproof, which was directed to the merchants of old—Matth. 21 v. 12-13, and not to any one who taught Salvation outside the church as my friend seems to imagine.

In a recent number of the Outspan Rev. L. Goldman wisely states, "The Church of Christ is slowly but surely being fettered... behind the confines of her own ecclesiastical walls." Queer enough "One Of You" wants to be an accomplice in this retardatory state of affairs.

Editors and Editress of newspapers together with the many writers, on both sides of the colour line, whose articles often touch on Christian religion, do not impress "One Of You." He does not see that the love letters which have been the means of his conversion are sermons, which, however, are based confessedly on a lower level than the good tidings on The Son of Man.

Sir Harold Mackintosh writes, "The world is sick spiritually, economically, politically; but most of all spiritually....but quickest way to ease all these ills is to repair the spiritual side of mankind" In last week's Bantu. (Continued in column 4)

Mofumahadi onaoa Mo-Afrika o na le bana ba nonneng, ba thabileng ba mafahla.



U dumela hore batsoadi bohle ba tshuanetse ho ho sebedisa

ASHTON & PARSONS' INFANTS' POWDERS

"Ke na le bana ba supileng," ho rialo Mrs. M. Rosie Nffikoe. "Ba pela ba bahlano bane ba kula ha ba etsoa meno. Ba lla bosho bo bong le bo bong me ba otile. Kajeno ke na le mafahla me ke sebedisa Ashton & Parsons' Infants' Powders. Mafahla a na a khuedi tse robileng meno e medi; o mong nguana o na le meno a mararo; o mong a mabedi. Ba robala bantle me ba nonne. Ke suaba ha ke ile ka se sebedise di Powders tsa lona ho bana ba ka ba bang."

P.O. Helbron, District Pretoria.

"Ha a ntse a holisa bana Mrs. Nffikoe, o fumane hlalobanyo eo basadi ba Makhooa ba hlakomelang bophelo ba bana ka eona. Ha utlwa nguana a lla tseba hore ho teng se mojang ka maleng kapa o tsoa meno. Di Infants' Powders tsa Ashton le Parsons di fodise bohloko kantle le ho ntsha nguana kotsi me di etsa hore a khotsofale ha ntse a hola.

A NONNE, A PHETSE A THABILE

U ka reka di powders tse na venkeleng lefe le lefe; hape ha di turi. Ha u di noesa nguana di bee lelemeng la hae. Ha nguana a le ka tase ho khuedi tse tharo, mo nec halofo, ha a feta khuedi tse na monoe ele ngue. Di Infants' Powders tsa Ashton le Parsons ha di na kotsi.

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Page Of Interest To Women Of The Race

Mrs. Katsha's Fine Character

Dear Editress,
 May I say a few words about Mrs. A. Katsha (nee Dause) who left for Uitenhage on Sept. 9. A crowd of friends saw her off at the station. Perhaps a short review of her life may inspire to a desire "to do likewise."



Mrs. Katsha is gifted with an upright character, marked with kindness and gentleness. She was a member of the W. C. A. (Methodist section) the members of which miss her greatly.

Everyone who knew her is agreed that she was as perfect a lady as one could desire to meet anywhere.

Before she was married, she was a prominent tennis player and was an able and popular actress.

Mrs. T. M. Dingiswayo, a great friend of hers, misses her terribly.

We wish Mrs. A. Katsha a long and happy married life.
 Theo M. DINGISWAYO
 Simonstown

What Are Your Wages?

Dear Editress,
 In reading Mr W.A. Manyoni's article in Zulu about the comet my heart was moved and I remembered a sermon by Canon Warner, M.A., who visited Durban in 1934 His text was on "What are your wages?"

After all there are two classes of people in the world. There are only two classes in the text, wage earners, and gift-owners. "For the wages of sin is death but the gift of God is eternal life in Jesus Christ our Lord" If you are a wage earner in the sense of my text, you have a hard master.

Sin is the largest employer of labour in the world and Satan is always anxious to raise your wages. Yes, that is what the devil does. At first he says to a person sin is a pleasant thing. Try it, then he says try more and the wage earner goes further until the sin has entwined itself around him and the devil pays him his wages in full—death. Sisters, are you in the class of wage earners? "The wages of sin is Death" But there is another class—the Gift Owners. These have the best Master in the world; for you should read the text like this. "But the free gift of God is eternal life;" for the Greek word translated gift means the free gift of God is eternal life in that it is the acceptance of Jesus Christ our Lord.

Let me tell you of one in the Bible who missed this wonderful gift. Read in the 4th chapter of St John. We read how the Lord Jesus Christ was sitting near the well at Sychar and there came a woman to draw water a woman with a very shady past She found this Jew entering into conversation with her, a remarkable thing since she was a Samaritan. But soon He was speaking about the gift of living water that He could give her if she only asked Him at once. She began to argue. "Her How is that thou being a Jew asketh drink of me, a woman of Samaria" was followed by "from whence hast thou this living water. Art thou greater than our father Jacob which gave us the well" The woman nearly lost the gift through argument, but the Lord
 (Continued at foot of column 3)

"All That Glitters Is Not Gold"

Madam,
 Permit me some space in your journal to endorse Mr. Thabede's opinions with regard to Miss Sikiti's reply to Mr. Nhlapo's letter, "All that glitters is not gold."

There is no doubt but that all who read intelligently Miss Sikiti's letter which appeared in your columns a week or so ago, were not only shocked at the misapplication of Dr. Johnson's words to Mr. Nhlapo, but were equally disappointed at the spirit obtaining in the argument advanced in her letter to say nothing of the uncalled for hot words levelled against Mr. Nhlapo for telling the truth. That Mr. Nhlapo was quite right in what he said no one can deny but Miss Sikiti, who irrespective of the truth and contrary to her own words—"Our outlook plays the most important part in life" etc.—chooses to view things from an optimistic point of view.

Like Mr. Thabede I am fully convinced that we must look at things from all angles and that it is not so much the good we must and should speak about as the bad; for it would not be worthwhile to speak of the good while saying nothing of the bad we see around us.

Why? We should speak of the bad or else how are we going to improve from the bad to the good?

As a nation we are advancing in all spheres of human activity, and therefore it is not without

Jesus was bent upon winning that woman. Well sisters how many have you won? Went you try this gift! It is yours for the asking. I was pleased to have Mr W. A. Manyoni reminding his people about these two things a star and perils in the world. If we were wise we would take the gift instead of arguing. I have such a lot to say for the word of Gift is sweet but there is no spade.
 (MISS) MINNIE G. MEYIWA
 Matimatojo.

appreciation that we have amongst us people like Mr. Nhlapo and others trying to point out constructively our little mistakes as we advance. For Miss Sikiti to say she was not in the least affected by Mr. Nhlapo's words, and then direct hot words against him is perfectly stupid.

Why and wherefore she has assumed that Mr. Nhlapo "dominates his mind with the impression that he is the eighth wonder of the world or perhaps the most adorable young gent," is more than I can imagine. She admits that "our outlook in life plays the most important part and that if we go about with eyes open to see good we are sure to see it. If we go about digging evil, we shall see evil." But unfortunately, she fails to see the truth of her own words as applied to Mr. Nhlapo who has not only dug evil to see it, but to bring to public attention for rectification.

In fact, Mr. Nhlapo has done more to society than Miss Sikiti under the same circumstances. For she maintains that only the good should be brought to the public and not the bad.

May I in conclusion, advise your correspondent, Miss Sikiti, to think more seriously in future and remember that facts are facts and as such to be stated in the face.

Abs. MSIMANG

Johannesburg

followed might save a great deal of annoyance and vexation Study your child. There are dispositions and dispositions, characters and characters Humanity is a variable machine affected by climate, by circumstances by surroundings. Next, let the deep love you bear your offspring be your guide Live your youth over again in the pleasures and amusements of the little ones.
 Ladysmith

The First Training Begins At Home

By (MISS) D.B. MNGUNI

Most of our people and parents blame the teachers for the bad conduct of their children. They have absolutely a wrong idea and it is a pity because most of the people do not read papers and are ignorant of things.

School begins at birth and ends if ever, neither in this world nor—that which is to come—not the school of books and benches that begins its session later and sets out earlier but the higher school of the atmosphere and surroundings of personal influence and the give and take of common life. The parents train the heart, the teacher his mental power, God the spirit.

The first training begins at home, it is greatest because the stuff is so open to impression, whatever is put in sticks. The impression made then stays and stays to the end. The work goes in deepest and lasts longest. Training of a child is the highest and most fascinating of all occupations and it takes the most heart—power and brain power combined to do it justice.

Let me advise you then to be careful how you converse, what language you use while in the company of your child. Bear in mind a child is more observant and thinks much, weighs well and seldom forgets all you say; all you do. Let no hasty word then more especially no oath, or impious language ever pass your lips if your child be within hearing. It is, of course, at all times wicked to swear in the presence of your child.

Childhood is like a mirror catching the reflecting images. One impious or profane thought uttered by a parent's lips may operate upon the young heart like a careless spray of water thrown upon polished still staining it with rust which no after-scouring can effect. Never talk secrets before a child. "Little pitchers have long ears," if you do and he will disclose your secrets as most likely he will.

If he imitates you it would be cruel to scold him for your imprudence; you will have yourself only to blame. This advise if
 (Continued at foot of column 4)

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Madireng A Ditulo Ka Ditulo

Dikolobe Di Fedile Polaseng Tse Tikologong ea Belabela

(Ke MOFETA-KA-TSELA.) WARMBATHS Madireng A Waterberg

"Yo Yo—mma, go tjididi, go eantonya kapoko—kapoko dikgong mashala di kae? Re huile ka tsatsi le na." Shiyana o tlishe dikgong tseo kapele ngoana gore mmago a botse mollo, phakisha bana ba soeroe ke phefo. "Jim, maak die vuur gou, vir die nooi endie kinders, dit is vriesliki koud vandag, maak gou, maak gou, vir die kinders sal dood gaan."

Mantsu ana a ka godimo a ne a boleloa motseng oa Belabela le tukologo mo vekeng tse fetileng tsatsing la phefo e matla e tonyang gomme e kopane le pula e tsididi e foka ka sebopego se chabegang. Tsatsing leo ba Afrika le Matopane ba ne ba itantsa mero, gomme e ntse e le "shishishishi" e le gore bohle ba soeroe ke phefo. Mello e gotsoa ka potlakogo se na sebaka. Koa Settlers e bolelaile Mo-Afrika.

"Guie—gui—e—e—e soare—e soare, Makgooa a re disoanetse go bolaoa." Mokgoshi ona oa ka godimo o ne o diroa ke dikolobe ge di soaroa polaseng ea Driefontein (Modubong) gomme e le gore dia bolaoa. Ge ke fihla gona ke botsa gore nna dikolobe tse na di bolaloang, phetolo ea re bare Goromente o re a di bolaoe di na le bolotse. Ka boleleloa gore tikologo ea dipolasa tshole tsa Belabela dikolobe di bolaoa ka bophara gomme go djeoa nama ea kolobe feela.

Keile ga ke ekoa taba eoe ka butshisa ba Mmusho gore 'na e kaba taba e byale ba etseba ea gore dikolobe di bolaoe. Ba Mmusho ba re taba eoe ga ba etseba. Dikolobe difedile dipolaseng tsa tikologo ea Belabela byale ge ga re tsebe gore na ekaba ke mang aleatseng Ba Afrika gore balae dirua tsa bona. Hleng bo rra-kutsakadikae bona ga ba bolae dikolobe tsa bona ge eka ba molaoa meng o reng bolaeang dikolobe?

Rooiberg

"Re ea tsena rona Ma Belabela, re ea tsena, Warmbaths shall never be beaten, "Belabela ekase hloloe." Pina ea ka godimo ene e binoa ka Sondaga mo beke e fetileng ke bahlankana ba bolo ba Belabela ge ba tsena motseng oa Ba-Afrika oa Rooiberg gomme e le gore ba tlile go bapala le limi Rooiberg. Mo Loring e neng e roele bahlankana ba Bolo go be go le Bahlomphegi Piet Moloto Joel B. M. Thema le ba bang, Bahumagadi Mrs. Mary Mokoena, Mrs. Ramushu Mrs. Selau Miss Christina Laaka le ba bang. Re ile ra amogela ka lethabo le chabegang motseng oa Rooiberg. Re humane ditichere bo Messrs. Mashaba Nkumisho le Mushi oa Welgedacht ba le gona motseng gomme ba le bopeleng byo monate le constable John Leshaba.

Dipapadi

Eitse ka nako ea 3 ntlapama phala ea lla eaba ditimi di a peakanya go phalalela tulong ea papadi. Baagi ba motse le baeti ba rotogela go bona papadi. Ea na ntho e botse go lebelela go bona dikgalabyos le dikgekolo le tsona di re mahlo ke diala ga a dje sa motho, gomme di ntse di re "go—boleleloa ke go tingoa."

Papadi e thomile ka 3.30. thapama ka mofolofolo. Rebero e ne e Mr. Mushi. Ba neng ba emetse Rooiberg ke bana:— Khotle, A. Motsie, D. Mokejane, H. Marulane, M. Mositini, N. Bokanyo, Ben Pooe, B. Lelaka, S. Moleki, S. More Wamogale le A. Mabolaoa. Warmbaths—Kangaroo, Sh. Malebyoe (Pajane) J. Mangena, B. Mooka, J. Khabo, K. Khabo Rabolae, L. Fernander, Levi Nyalala, Mabhahlane, Mokoela le ba bang. Gohlaga mathomong go fihla mafellong papadi e bile monate e le gore ditimi tshole di raloka ga botse. Moshimane Fermandey le J. Kgabo ba ralokile ka tsela e kgahlisang. Bashimane ba na le dilemo tse kabang 16 le 17. Belabela e hlotsa Rooi-

berg ka dikoulu tse pedi Rooiberg Nil (timi ea pele) timi ea bobedi Belabela 2. Rooiberg Nil. Feela Rooiberg e tsoela pele papading ea bolo matsatsi ona.

"Mina kwaza wena, mina kwaza." Ini wena enza pezulu ka lo mfazi ka mina. Mina tolile wena nam'la." Mantsu a na a ka godimo a boleloa ke Lepolantane Sine koa mokoteng oa Blauwbank kgauzwi le Rooiberg ge a ne a hlaba Samu! Mokoena ea berekang Rooiberg ka thipa gomme e le gore o mo hoeditse le mosadi oa gag e ka tsela e seng ea tshoanelo. Ke kopane le Sine a soeroe ke Const. John Leshaba motseng oa Rooiberg gomme a mpotsa ditaba kamoka. Ditaba di sa tla rekang "Bantu World." Dikgang di tsogile Waterberg.

Kapeso Ea Bafumahali

Tsa Ver-eniging (Ke MOSS)

Ke ka thabo ho tsebisa bang ka rona thabo eo re bileng le eona ka veke e fetileng ho bona le ho tseba baeti ba neng ba tsoa Pretoria e leng mokhatlo oa bo'm'e ba "The Bantu Catholic Church" Mafumahali ana a mokhatlo a na tlilo apesa bo 'm'e mona Vereeniging seaparo se setala. Ereka hoba ba ile ba fihla e le Saterdag mosebetsi o ile oa tsoela pele.

Moruti Matela o ile a bala palo, ka morao ho palo khotatso ea khamnoa ke moruti e moholo e leng Rev. B. Pitso a re hlaba ka mantsoe a bohale a Kreteka ba ka utloa hantle hore kajano ke kajano. Jefrou Pitso e leng eena 'm'a rona le eena a ema a re khotatso a ntoo apesa bo 'm'e seaparo joalo-joalo.

Bo'm'e ba ne ba tlile ka bongata bona bo makatsang mokoloko (procession) li terateng e le o makatsang. Bongata ba batho bo no bo sa tsebe ba 'na bo botsa hore na e kaba batho bana ke bafe. Re leboha phutheho ea bo 'm'e ea Pretoria ha ile ea tla re chakela le ho tla re apesa, e ka Molimo a khonolofatsa phutheho ea Bantu Catholic Church hamoho le Rev. B. Pitso mosebetsing oa bona o moholo oa Molimo. Tsel ea Molimo ke mehla ha e bonolo e thata empa ka motho o moholo e leng Kreteka lelohonolo le be le bona.

Re utloa hore ka veke ena tlang litichere tse ling tsa mona li itokisetse ho ea Thaba-Nchu kopanong ea litichere tsa O.F.S. teng. Pula ha e-eo, maoba re kile ra bona lehloa le tlisiteng, ho bata feela. Re ts'epa Ea Matla 'Ohle le ha hole joalo.

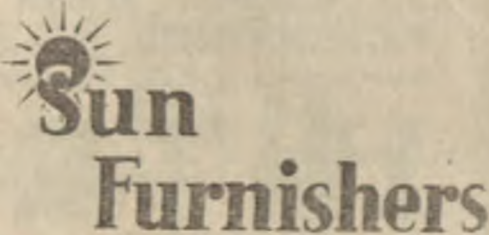
Re bona Mr Edwin Mopalami hae mona, o tsoa Bethlehem moo a sebang teng. Eka o sa phela hantle tmeleng.

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Morena Charles Mopeli O Batlile A Hlaheloa Ke Kotsi

Tsa Witzieshoek (Ka "SPECTATOR")

Morena E. Moholo oa Witzieshoek. Morena Charles Mopeli o tsoa batla a etsoa kotsi e mpe maoba mona. O na palame koloi (car) ea hae le banna ba bang ba ha hae ba e-ea nokeng ho ea hlatsoa koloi eo. Ha koloi e qala ho theoha motheaneng o theohelang ka tlase pel'a kereke ea Church, ea hlola moqhobi, me ea leba matlapeng a theohelang ka leralleng. Ha e le pela leralla moqhobi oa eona a e khutlisa phekho! Ea ba ea phethoha ka bona ea ba ea lebisala mala holimo eaba bona ba se bae etsoa feela le mahlakoreng. Ka mohau oa Molimo ba tsoa ba sa tsoa kotsi haese moshanyana a le mong le eena e ne se kotsi e mpehali. Re ngola tjena koloi eona o robehile.

Ka Sondaga e ne e le liteboho likerekeng tshole ho lebohela Morena ho Molimo O ileng oa boloka bophelo ba hae, e le ka kopo ea Morena hore a lebohelo ho Molimo. Bohle ba tla thaba le rona.

Ka Moqebelo oa la 12 Loetse e ne e le lipina mane Bolata oa motonana o memiloeng ke Morena Lepanya Mopeli Ao la fihla letsatsi leo la fihla le lebele-tsoe hle—Pina ea ho qala e le "Emang Methaka." ea binoa ke choir ea sekolo sa Bolata e bitsoang "Bolata Lillies" (Mehalalotse), ao ka Mamokhachane ea ts'oaroa ke baroetsana ka ha thlankana e batla e ile Gaudeng kaofela. Ba e ts'oarella fats'e bana ba Qoaqoa ka mantsoe a monate a sa tleroleng a butsoiteng. Morali oa Motleleng ka sekeneng ka mane a tsetsela ruri, soprano ea morali oa Mopeli e le e monate ka ntsoe le phefo. Kamorao ha ema ba 'Makong. He, bahoso menate ha e nkelanoe; a e tsoka mor'a Nts'asa thupa, 'me bana ba mo utloa ba kena moeeng oa hae.

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Monont's a le eona ea ema ka pina e bitsoang "Mtsakazi." Re ka mpa ra re litichere li ne li ikithaelitse tsatsing leo. Ha ho bina sekolo sa Boiketlo, bang ba bile ba khotsa ba re na athe le ka Schlabeng sekolo se teng, ba be ba bina ka mantsoe ao e kang a hlatsitsoe. Pina ea bona e bitsoang "Qeu, Qeu, Majoana" e suile pale Bolata. Pina e ngoe e ileng ea binoa ke Bolata Lillies, e bitsoang "Phalana tsa bo 'mutla" ke e ngoe ea lipina tse tla lebaloa khale mona Hukung. Ntho e re thabisang ke ho bona 'mino o motle o sa tleroleng, le "U" e mona ea fela kajeno. Bana ba neng ba se bakae ba Bochabela ba binne ntho ena e bitsoang "music."

Kamora lipina morena oa Bolata a hlalisa mantsoe a monate ho sechaba sa hae a se khotlaetsa ho thusa litichere mosebetsing oa ho ruta bana. Kamora hae ha em' Mr Thejane, principal ea Bolata e leng eena ea neng a bints'a, a bua hakhuts'oanyane hore molemo o mong oa li concert ke ho kopanya batsoali le litichere ba tsebane ba tle ba tsebe ho jarelana mefokolo le ho utloela na bohloko.

Re thaba ho bolela hore le hoja batho ba bang ba le teng ba ikemiselitseng ho bua litichere hampe ka liketselletso le litlhoee feela, mosebetsi oa bona ona o tsoela pele o bona ke mang le mang.

Levenkele la ha Mr. George Grey le se le hantle ho le fela. Ke le letle haholo.

(La fella serapeng sa 2)

Banna Ba Advisory Board ba Sebetsa Bethlehem Ea Juda

Tsa Bethlehem

(Ke SAMANE)

Ba sa bahile batho ba motseng ona oa Judea le hoja ba bolaoa ke tala le meputso e sa anelang.

Methaka ea bolo (Football) e eme ka matla ho lokisetse tsatsi la 5 Octobere Khelet! Ha re tsebe tsatsing leo ba re motinyane o tla khangoa ke lerole Ba le ho tla methaka ea Durban (Natal)ena Johannesburg le litulo tse ngata ho mpe la lifarelane (Free State). Taba eipapal mona ba rona ke hore mabala a'meli, ho a mekhatlo (Associations) u iation, teng eo ho thoeng ke Bant Association e ngoe ke African Association Ao Ma-Afrika le ona a ts'oessoya ka likarohanotse na — Re tla latelan efe? Ba bang ba re tsatsing leo re tla e mo ho sa fetueng chelete re eo bona ba Durban a ba raha khoele.

Oel pele ke lebal, le banna ba lekhoti a la Keletso (Advisory Board) ba hlile ba sebetsa. Re utloa ka ntantsi hore Masepala o nts'itse kete tle peli tsa lipondo (£2000) hore ho bahuoe sekolo sa Kopano, hape ho teng kete tse tharo (£3000) tseo batho ba tla alima ho tsona hore ba ahe matlo a reng pee! Sebetsang banna le tla lebohloa le shoole. Balang koranta ena le tle le utloa tsa Bethlehem ka veke le veke.

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Europe E Tsamaea Tsela Ea Kokobelo

The Bantu World

SATURDAY, SEPTEMBER 26, 1936

Madiba A Tlala A E Psha

Seema sa Ba-Afrika se re "a tlala a e psha madiba." Go rialo ke gore eo kajeno, re gopolang gore ke ntho e kgolo ka moso e ka tsoga e fetoa ke e nngue. Go jualo bophelong ba batho, gagolo ba dichaba. Nonna e mogolo kajeno ka moso o fetoa ke e mong.

Dichaba le tsona di tsamaea jualo. Ga re bala pale ea dichaba re fihlela gore go teng dichaba tse ileng tsa phagama gomme ka morago tsa kokobela. Pele re fumana sechaba sa Ba-Egepete e le sona se ileng sa phagama pele ga dichaba. Tsoelopele ea sona le kajeno e sa tsieditšê dihlahlefi tsa lefatše, empa sechaba sa Egepete kajeno se kokobe. Ka morago re fihlela sechaba sa Asiria, seo Mosbate oa sona e neng e le motse oa Babylona, le sona sa phagama gomme sa boela sa kokobela.

Go kokobela ga Asiria go hlalositse phagamo ea Ba Roma. Bao ba ileng ba hlola lefatše lohle se neng le tsejoa mehlang eo. Ba Roma ba ile ba kokobela, gomme ba naga sechaba sa Mangesemane. Phagamo le kokobelo ea dichaba ke ntho e loelegileng paleng ea lefatše.

Kamoo re bonang dichaba tsa Europe kajeno di tsamaea tseleng ea kokobelo. Ntoa ea Spain e bonatšha gintlê gore letsatsi la tsoelopele le ea phirima Europe. Ntoa ana e ka etsa gore dichaba tsohle di tsoelane matla. Ga re ngola tjena mebuso ea Europe e loutsa marumo, e "froma" dibetsa. Go setse feela ga monna ea seganka a ka gotetsa mo lo gomme hiaga ea sha.

Ba-Abyssinia ba Eme Ka Maoto

Motato o tsoang Geneva o bolela gore Lekgotla la Dichaba (The League of Nations) le kopane gomme taba e le tsieditšing ke batseta ba Abyssinia, ba etele-tsoeng pele ke Dr. Martin, eo eleng moemedi oa Abyssinia motseng oa London.

Kgosi ea Abyssinia o tlogile London ka sefofa go ea Geneva. Go utluagala gore Komiti ea Lekgotla la Dichaba e laetse gore taba ea go amogeloa ga batseta ba Abyssinia e isoe Lekgotleng la Toka la Dichaba koa The Hague, Holland.

Italy go utluagala gore e ke ke ea romela batseta gaekaba Lekgotla le amogela ba Abyssinia. Taba di bipetse banna.

Spain Metse E Tuka Mollo

Ntoa ea Spain e sa ntse e loana ka sehlogo. Marabele go bonagala gore a gatella madira a Mmuso. Kamorago ga go gaoa motse oa San-Sabas i n, go utluagala gore a thopile motse oa Maqueda, o kgausui le Madrid.

Motseng oa Alcazar go loane ntoa e kgolo gomme motse o ke kgabo feela ea mollo gobane banna ba ne ba loana ka ditalemeite le dipetrolo. Ga go belatse Ma sepanish a tla fetsana gomme e tla re ga ntoa e fela eaba gose motse o phelang.

Ho khutsu-fatsa litaba tsa ka baka la ho ja sebaka. Hlahlobi-sang maikutlo a ka pele le mbona motha e mobe, le tla fumana hore ke rata ho thusana le lona tabeng ana. Hape Board e hlokomele hore hlalobo eo e joalo e tsamaisoe ke ba khethiloeng e seng tichere e hlalobe bana ba eona.

De tla thabela ba ka karabang ka maikutlo a matle. Ke lebisitse baholo ho lona bo-Ntate ba Johannesburg le hohle mesebetsing.

LE BONA'NG KE BONA'NG?

Tse Sitisang Tsoelopele Le Thuto Naheng Ea Mokhachane

(Ka L. E. ANDREW THEJANE)

Mohlomphehi, mona ke ratile ho bua le babali ba koranta e ntle ea hao ka tsa thuto naheng ana ea Mor'a Mokhachane. Ke rata ho qoqa haholo-holo le bara ba Witzieshock ba ahileng hohle-hohle le bona ba mesebetsing.

Ke re ho lona:—Baholo ba bana bao re ba rutang,—baholo ba rona ka 'nete, le hoja ke 'nile ke khutsa ka nako e telele ho buisana le lona ka taba ana e ka holimo ke ne ke ntse ke tseba hore ha le khotso ke thuto e fuoang bana ba lona mona Qoaqoa. Hona ho supjoa ke mangolo a mangata a seng a kile a hlaha mona koranteng; nka qella le leng la Mr. A. N. Mopeli. Khopolo ea ka ha se ho phehisana khang le lona ka tsa thuto kapa leha e le hore na litichere tse tsoang ho ruta ke life ha e le tsa khale le tsa kajeno, kapa tse se nang mangolo le tse a hlohang kapa tseo e leng bana ba Qoaqoa le "Matsoahohle." Khopolo ea ka ke hore re hlahlolisane tse hanelang thuto ho tsoela pele re be re fumantsaneng sehla re se ka etsoang ho ntsetsa thuto pele. Ke tseba hantle ke tla fetoha 'mutla-lintjeng ka ho ngola mona, empa ke mahaneitse ho bua nete leha e ka baba joang kapa joang.

Tse Sitisang Tsoela-pele

Sechaba se rata ho tsoela pele thutong, empa hase tsebe hore na ho tsoeloa joang. Kena ka Sekolong no tse ling tsa Qoaqoa. Kamor'a selemo u tla bu se u ithutile hore bochelo ba sechaba ha boa sekamela baholo thutong. Thuto ke ntho eo ba e beang morao ha tsohle tse teng lefatšeng, esita le ho ea hela lehlaka ke ntho e khohlo ho feta thuto hote. U tla bona hore ha re bua hantle ka ho nepa, li khoeli tseo bana ba kenang sekolo hantle li ka ba 3 kapa 4, ke hore ka khoeli ea Phato, Loetse, Mphalane ha ho qetoa ho kotuloa ho se mosebetsi masimong kapa kae; joale ka hona bana ba tla tla sekolong hantle. Kamor'a moo ba tsoa koafela ha ho lengoa. Bashanyana ba lema banana ba isa lijo masimong. Ka mor'a temo ho kena ho hlaola. Ka khoeli tsa bo-Phe-rekhong ho sa hlaola. Hang ho ba ho fele ho hlaola hoa tsoosa, 'me likolo li omme tuu nako ana koafela! Ka mora ho hlaola, hoa kotuloa; 'mali a uluisise hore bana ba sa ile nako ana koafela. Kamora kotulo ba bang ba hela joang. Joale re fihlile khoeling tsa bo Phupjane, li kolo lia phomola; ba tla boela ba qalella ka khoeli tseo tsa bona tse 3 tsa ho se sebetsoang. Utloa he 'mali: ba kena sekolo ha ho se mosebe-

tse oo ba ka'lo etsang. Ke hantle ha bana ba sebetsa. empa ha ho kamoo u lelekisang lintho tse peli ka nako e le 'ngoe 'me na litsoara bobeli ba tsona. U tsoanetse ho tsoara e 'ngoe e 'ngoe eu phonyo-he zapa u fumane hanyenyane feela ho eona.

Hape ke nako ea bo-Phato bana ba ba bangata baholo likololong hoo hoja ba ne ba ka 'na ba tsoela pele joalo 'Muso o nong o ka eketsa palo ea litichere li kolong empa he ha ho joalo, litichere li peli hobane bana ba teng ba lokeloa ke tse kalo empa Sekolo sea se fella ka sehlopha sa 6 (6 standard VI) se entsoe joalo joalo hore bana ba Qoaqoa ba mpe ba fumane thutonyana e phabameug; 'me likolo tse ling li lokela ho romela bana ba tsona moo ha ba fetile (Standard 5), empa bana bao ba ikela Gaudeng, ba bang ba tsoa ba sa le ho bo-Sub Standard B. Litichere tseo tsa Molimo he li tsoere boima moo li lekang ho thabisa lona batsoali ba bana. Hape, bona baruti ba entse sekolo sa mosebetsi oa matsoho bakeng sa basetsana empa ha ho motho ea se kenang.

Hoa utlualaha he hore ha Sekolo e le nthonyana e sa tsebisahaleng ha kana Qoaqoa, le ho reka libuka tsa Sekolo ke bo-thata.

Joale he bana ba joalo ba ka bapisoang joang le bana ba likolo tsa bo-Johannesburg le tse ling tse joalo? Haeba bana ba Qoaqoa ba e ba busetsoe morao ha ba fihla likolong tsa Johannesburg ke ka nepo, etsoe hopolang hore bana ba ithuta ka lintho tse ngata ka "environment" le "influence." Qoaqoa ke "Reserve" hase doropo, Doropong ba ka se setle sa ho ithuta, ho feta mapolasing haholo puoang ea Se-English e leng eona eo ke kholoang hangata bana ba lona ba busetsoe morao ka eona. Hase bana ba mona Qoaqoa feela ba etsoang joalo le linaheng tse ngata. Esita likololong tsa napolosi le tsa doropong.

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Sehla re se ka Fumanoang

Sehla re se ka hore batsoali ba ithute ho "Sokola" ho etsa ka matla hore bana ba bona ba fumana thuto. Ba se ke ba lelekisa 'mutla e 'meli ka nako e le 'ngoe. Ba etsa se etsoang ke chaba tse ling tse kang tsa Lesotho le Thaba-Nchu ha Moroke le Herschel. Teng ha ngoana e le oa Sekolo e ba ke oa Sekolo o a betsoe sona. A ke ke a ea kae kapa ka haese ka lebaka le utloanhalang, le teng tichere a tseba, Libakeng tseo batsoali ba bang ba bile ba ithutile ho ea lema e sale hoseang le kamor'a Sekolo hore bana ba bona ba mpe ba fumane thuto.

Taba e ngoe e ka e tsoang ho khotaletsa thuto bathong ba baholo le baneng ke hore "School Board" e qape hlalobo e ngo-long e be hlalobo e "internal" eo tsamaiso ea eona e leng matsohong a Board, 'me bana ba fetang lihlahlobo tsa bona ba fume mangolonyana a pakang taba eo. Hona mohlomong ho ka khotatsa bana.

Hape Witzieshoek e be le "bursary" bakeng sa bana ba likhutsana, le lihlotse le bana bohle ba lokelang. Nka re ha u ta'ima ka Sekolong u fumana bana ba bang bao Molimo o ba fileng kelello ruri, empa e le kelello e sa thuse letho hobane ba ke ke ba isoa likolong ba bang hobane batsoali ba hlile ba hloka, ba bang feela tjee. Board ha e ke e hlalobe taba ana etsoe chelete e le teng eo hothoeng e ntsetsoa thuto mona ha e tsoe he chelete eo. Nka 'na ka hahisa mokhoa oo taba ana e ka sebetsehlang za oona ha ho hlokeha.

Hape ntho e bolaeang thuto ke moea oa bo-Ker-ke (denominational spirit). Ho loantsa taba ana e ka ba hantle ho aha Sekolo sa Sechaba se kang Moroka High School. Sonu se ne se tla thabeloa ke Sechaba etsoe e tla be e se sa kereke efe kapa efe, 'me batsoali ba ka tseba ho se rata le ho se thanasella. Moea oona oa bo-kereke ha o ntse o le teng ha ho se ka etsoang sa loka. (Lifella tla se ha serapa sa pele)

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- FOR MEN** Use Intestone for all diseases of the Stomach and Impure Blood.
- FOR WOMEN** Intestone is splendid for women who are pregnant and those who are constipated.
- FOR CHILDREN** If your child complains of headache, give a small dose of Intestone.
- FOR BABIES** If a baby does not have a daily motion of the Bowels give it a little Intestone—the result is wonderful.

INTESTONE

is just like jam being taken out of a spoon. The price is 1/9 per pot from all chemists in the Union.

Use INTESTONE for Constipation and all the symptoms mentioned above

Monna O Setse Ka Tsebe Ele Ngue

Balumeli Itekoleng Ele Lona Pele Le Atamela Molimo

Taa Fouriesburg

Ka Sondaga 13 September, re ne rapella pula. Joale re bile le thuto le lithapelo tse monate ka ho fapana ha batho le likereke. Ke rata ho bua ka thuto ea moeti ena neng a le har'a rona, Mr. I. Mahonko, oa Bethlehem. Ea neng a chaketse mona ka sona Sondaga seo—ha motholoane oa hae, Mr. Alfred Mahonko, sebetli se sehoho sa majoe le sehahi se tsejoang haholo mona. Moeti enoa (Isaaka), a kopjoa ho hlahisa mantsoe a thuto. Ha a qala are: "Pele ke hlahisa mantsoe a kopo ho Molimo bakeng sa pula eo re phuthehileng moona ka eona. Na ke re hare ke re italimeng pele, re itekole, rona bao mehlang ea kajeno ho ke keng ha fumanoa mohedene har'a rona, re mpang re le ba tsebang Jesu Kreste kaofela, re bileng re leng lipaki tsa lefu le tsoalo ea hae.

Bakreste, ke bolela balumeli le baruti. Mo-Profeta Elia ho Marana a pele, khaolong ea 18, temaneng ea 40, o re: "Ts'oarang bapofeta ba Baale, ho seke ha tloia le a mong." Jesu Kreste ha a lempelenz a tebela barekisi. O re: "Tlosang lintho tsena mona 'me ntle ea Ntatele seke la e etsa ntle ea ho rekela." Ho rialo ke hore le e hloekise pele le ikopanya le Molimo oa lona." Mr. Mahonko a tsoela pele hape ka puo e matla e sisinyang lipelo, a re: "Ba Kreste le baruti ba mehlang ena ba tsoelaua lipelo, ba honobellana, ba thabela timelo ea meea ea ba-Kreste ba bang, ba tima lebone la kutloelano-bohlolo." A tsoela pele ho bua moeti ena ka lentsoe le phahameng la motho oa hlomohileng, are: "Ba-Kreste ba bang ba ike-tsa bahlanka ba Satane. Ba thabela tahleho ea meea joaleka mangeloi a Satane." A re: "Kea ha, 'me kea bolela ha ke re e-ka thona re itekole 'me re batle meea e lahlehileng. Mo-Kreste o ts'oanetse ho lokolla le ho pholosa meea e litlamong tsa lefu la libe; mo-Kreste o ts'oanetse ho hulela ka mosa ba ts'ibang le-saka la Jesu. Molimo O ntse O ts'oere limpho tsa Ona tseo a lokelang eo re nea. Eona pula le lije. Feela ha re "Ts'oareng bapofeta ba Baale ho seke ha tloia le a mong."

Ha re "Tlosang lintho tsena mona" Makhopa ohle, bana ba Molimo ha bana lona." 'Me a qetella ka hore: "Na ha se hore Molimo O bona boits'oato ba rona ho bana babo rona le bona bang ka rona? Na Bakreste le baruti ba kajeno ha se bao Jesu Kreste a neng a ka ba lohela sephali sa maratoana 'me a ba shapa hore ba tsoe, tempeleng hoba ntle ea Ntate 'ae e se lehaha la mangeloi a Satane na?" Ke ile ka huloa maikutlo 'ke thuto ena, 'me ke ngola ke lumellana le puo ena hore re ke re kopaneng eseng thapelong ea pula fee'a, empa ho tsohle hobane lillo li ka hohle ho rona batho ba bats'o, mekhatlong le mesebetsing re lakaletsa bobo kamehla. Likerekeng ke linyelisano le lits'obo tse ts'abehang tse etsoang le ke ba-ali ba merapelo menyakong ea litempele. Ntho e mpe. Balumeli ba bang ba tepellisoa ke lipuo tsa ba bang tsa lits'obo. Ba-Kreste ba ts'eha le ho tlakela haholo ka thabo ea oetseng se beng kapa a hloloa ke kabelo. E-be moo Satane a betisang motho enoa oa batho pelo e reng (eisa haholo kapa hape, u ko bone hore ba tla u etsang). Re ntse re thabela ba bacha ba rona ba ntseng ba iteta lifuba ho bua 'nete e batsoang. Kea u roka, 'me kea u pota uena mor'a Mahonko. Le keke ho loants's sera bocheng ba lona. Tsela ts'oeu. Motho a-oe a ntsa a tsoha. Re u lakaletsa katleho moo Kestel. U 'ne u re etele. Pula! Pula e ke e fele e re tlele ha re ts'oarelana, 'me re ntloelana bohloko.

B. BUTLE.

Banna Ba Nyala Mabitla

MONNA OA MO-AFRIKA O SEHILOE TSEBE KA HOSE UTLUE

Tsa Pretoria (Ke PAT.)

Re sa tsoa bona kharuru mona motseng oa Lady Selborne ha re botsa hore na k'eng, oa horeng are: U sa botsa ha kere ho teng lekhotla la bacha le bitsoang the Lady Selborne Debating Society. Re utloa hore lekhotla lena le kena la-Bone le leng le leng. Che, leha ho le joalo, re ile ra theoha le mots'oalla 'ka re hlile re hopotse hore ao! re tla thibana litsebe ke Sekhooa ra mpa ra utloa monate ha ho sebelisoa puo e ngoe le e ngoe. Puo ele ea bohali (Lobola). Ao! ra e kharuma taba kea u bolella! Banna baholo ba heso ba hanana le taba ea hore bana ba bona ba inkeloe nta'a-selala ke bo-ralikoloro 'me a sa tsebe le kholiso ea "Darling." Ka fumana banna baholo ba fu'uletsoe, hoo ba bileng ba hlola. Molula-setulo ke Monghali Kuzwayo, Bapela (Mongoli), Melato (Mots'oari oa matlotlo), Tsoeleng pele ma-Lady Selborne. Hamba lona.

Re soaba bahelo haele mona re lahlehetsoe ke Mr. John Molefe, ea kileng a pheha lijo tsa Makhooa haholo mona Tshoane; moo a ileng a qetella ho ph'aba teng ke "Casamia" Church Street. Joale he mehlankana enoa ea khabane, o na a bolokoa ka Sontsha motseng oa promelo. Re lla le ba ntle ea hae Molimo a ke a ts'e-lise bang ka eena le ntle ea hae, haholo-holo mehlolohali. Boroko phomolong.

Babali le seke la re kea loana, che, ha ho joalo, ke mpake khalame la basali feela. Ke boetse ke maketse hoba ke hlola ke ntse ke makala kannete! Ke bone se-boka sa batho he, motho a bolaea motho! Ha kere kea filha ke fumane mosali oa Mo-Afrika a ts'oere selepe ka letsoho, a remile mona a mo tlositse tsebe. Khele! ho nyala mosali nako e 'ngoe ke ho nyala lebitla!

Joale hare botsa hore na monna enoa oa Molimo o tsekisoang, mosali o re: Jaa, ke mang a itseng ha u' tsoa mosebetsing u 'no fapohela ho bo-'ma-'Nyeo. Ke tla u bolae 'na! A re sono babali. Joale hare re tsebe hore na mola'o o tla tsamaea joang. Basali sekeang la busa banna ba lona. Lona banna mesebetsing le seke la fapohela metseng; e-eang hae pele, basali ba haketse le tla lahlehela ke litsebe,—le salloe ke tsebe ele 'ngoe. Ke tseo he tsa; monna ea sa utloeng mosali o seha tsebe a tle a tsamae a ntsa' bolella bahabo.

Phuthehong ea Welfare vekeng e fetileng re bile le Monghali Professor Brookes ea seng a le koana Amanzimtoti, Natal. A bua lipsha-mathe motho e mesehla, kea u bolella. Khele! feela ke tla le qoqela tsatsi le leng babali kajeno ha kena sebaka, ke makhabe 'a liphara, ke sailo faola katse—ha u bone he!

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Mesuo E Itokisetsa Ho Bona Empire Exhibition

Tsa Magalisberg

Ho ntse go itikosa ke mesuo ea koano, hammoho le Ea motse moholo, Tsoane ha mamelodi. Benghadi bana ba itukesetsa ho ea bona Empire Exhibition ka la 19 le 20 Mphalane.

Re thaba ho utloa hore Mohlahlobi oa Dikolo Mr. G. H. Franz o hlephohetsoe, ka mora ho robala veke ke ho kula. Re thabela pholo ea hao Tan-Ea-Tsoane.

Ho bile le mokete oa Teboho, Hebron ka la Loetse ho ne ho phuthehile diphuthego le Dikolo tsena Hebron, Kgabalatsane Rabokala, Poloni le Rama. Hara baruti ba basoeu ho ne go le Revs. Behrens, Dehukele Meyer. Ba-Evangeli, D. Musi le Moutsho. Mesuo e ne e le mengata hammoho le bana ba dikolo.

Re thaba ho boela re bona tichere A. Masike eo mongoe oa ditichere tsa kgale tsa Kgabalatsane, Monghali enoa o kutse di-veke tse kabang tharo a bolaea ke maoto.

Dipapali li iphile matla hara dikolo, re leboha Mr. Albert Motsepe Mmampodi, Kaalplaas School ka ho ba Mohotetsi oa serumula.

Mafumagadi A. A. C. Church, De Wildt, ha Makau hammoho le Moruti oa bona a kile a chakela Wohlouterskop ka tsamaiso ea Lentse. Ba tla ba babatsa kamohelo e ntle ea Bapo le mosebetsi oa molimo. Hara tseling ha ba koale Melomo haba bua ka botle ba sekolo sa Bapo Tribal School. Re leboha mehlala oo le o entseng "Litlou" Iponeleng lona Likgabo le D. Litau. Tlou gae bapale.

Hee! ha ho bate matsatsing ana ho poma ntja mogatla. Maburu a jalang likoro ka mona ka Magalisberg a ntsa a qoeloa ke mathe ba bona likoro tsa bona. Che e re ka ha li se li le tsehla moea ha oa ka oa hlahisa kotsi. Re a le lebohela bana ba Ramoso oa Leoatle. Re ne re tla fumana diqapi (diara) kae.

Ho sa khutsitse tuu ka mona ka Mokoena matsatsing ana. Ho ke ho fele ho khutsitse ruri hle bana ba Mogopa. Mr. Lawrence Mamorare oa mane Oskraal o ts'oere ka thata le lithaka tsa hae. Ka mora ho phomola ho hloletsanana ba boetse ba lokisa mohabo o moholo oa sekolo se secha sa bona. E re ka ha rona Manong re bona le go utloa ntho tse khoho, ka utloa banna bana ba rera ho bula sekolo sa bona ka October, mme ba hopola go bitsa Tona-kgolo oa Thuto le mahlhana a hae. Ke eona tsela ea 'nete e tla le fa tihompho mahlong a dichaba le Bakoena.

Batlang Thuto, mme le ikage. Rona bo-L en o n g le ntstemgolo Mosupatsela re ts'aba tsa Spain thata.

Japan Le China

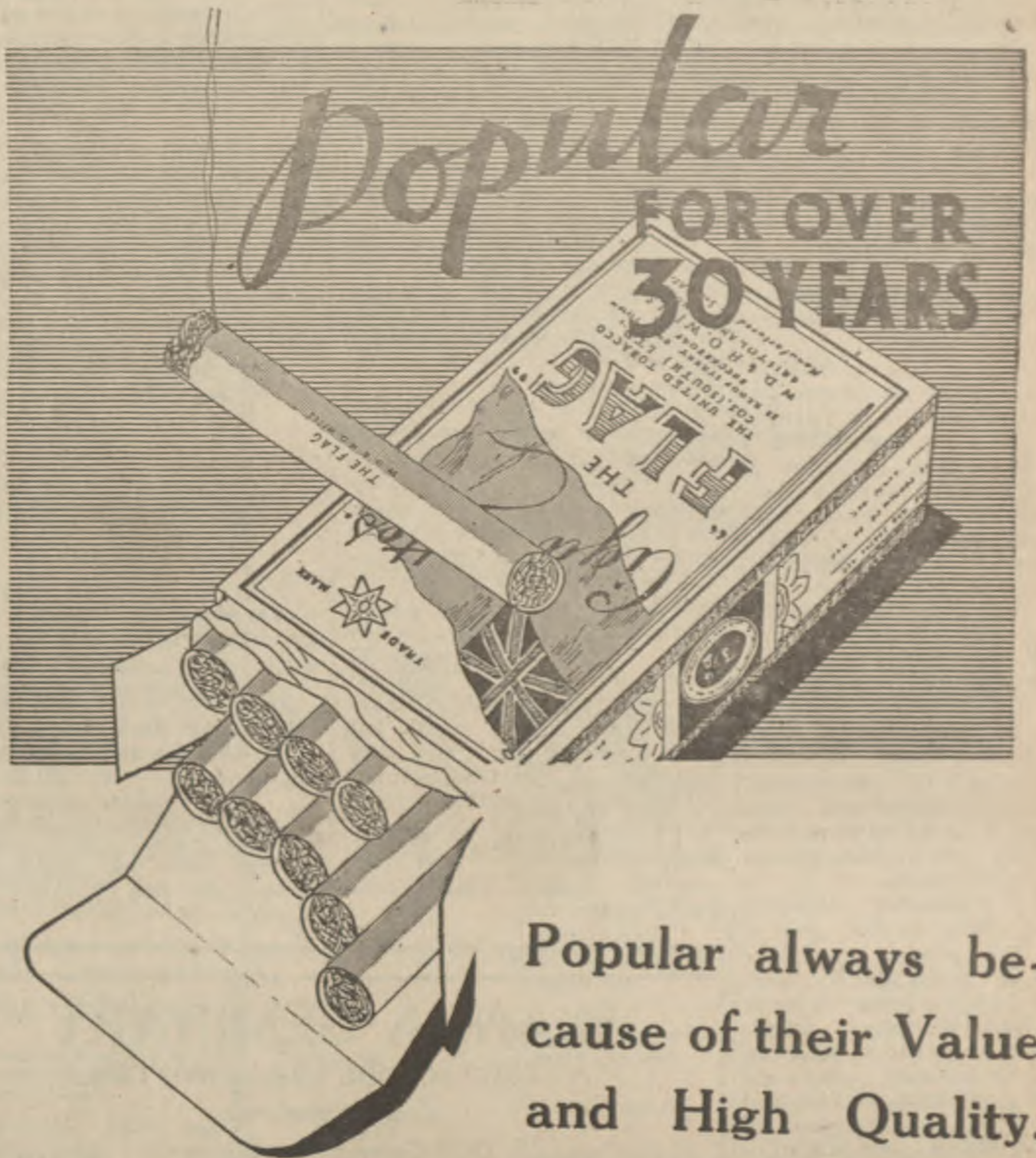
Motato o tsuang Tokio o bolela gore Majapane a rometse masela China, gobane Makhona ga batle Majapane gomme a juala moea oa hloeano. Ga re tsebe empa tsa di eme mosenekeng. Ga China e ka tsuela pele le mes oa hloeano go tla bolela dikanono.

Matsoalo A Johannesburg

Ka Labobedi ene ele mokete o mogolo mona gare ga motse, mokete oa matsalo a Johannesburg. Kajeno motse ona o mashome a mahlano a dilemo. O agiloe ka 1886. Tseo di bonoeng ke tse makatsang. Re bone go filha ga Maburu le ntho tseo re neng res di lebella. Re bone Ba-Afrika ba kgale le bakajeno ba phelang ka dintlong tse ntle, ba balang dikuranta.

Tau Dibopelane Meeding Ea Russia

Go utluagala gore Majeremane a itukisetsa go hlasela Russia. Ntho ena emisitse lefatsho la Europe ka dinanahlane. Ga go kaba ntoa magareng a Geremany le Russia, Europe e tla tuka mollo.



FLAG CIGARETTES

PLAIN AND CORK TIPPED

The People's Point of View

The Horror Of War

Sir,
When mention is made of the war debts, we must also take into account the tremendous destruction of property which the war is entailing—the destruction of cities, and villages in large numbers, the well-nigh hopeless ruining of great areas of farm lands, and farm homes; with their other buildings and equipment a destruction which, when taken in the aggregate, must represent a value approaching, if indeed it does not exceed, the prodigious sum of the war debts themselves. Oh! Wretched humanity. And through this destruction of property, and loss of home hundreds of thousands of men, women, and little children have been thrown upon society in an utterly hopeless, and helpless condition.

The charities of the world will be strained to the limit in the effort to provide for this destitution, and in devising ways and means for these heartbroken victims of barbarism to be placed again on a footing where they may be able to care for themselves. Then besides all this, there are the multiple thousands of maimed and mutilated men that will return from the battle fields with but small hope of being able to care for themselves.

J. B. LIKOME

Adelaide C. P.

Africans, Strive

Sir,
Africans! beware of modern civilization and Christianity because all other nations prefer Savagery to civilization and Science to Christianity. Behold! the fittest shall survive and the weak shall be trodden on. Help yourself, African, struggle for a christianized civilization, your brother shall follow you and God will help you.

JAMES PEMBER

Port Elizabeth.

Overcrowding In City-Martindale Omnibuses

Sir,
I am a regular passenger of these buses. They are licenced to convey or accommodate a prescribed limited number of passengers. Ever since I have boarded these to and from town, there is not one which abides by its licenced prescription limit at conveying passengers. On occasions, this contravention by the bus-drivers of the Conveyancing Regulations of the Licensing Laws, has been perpetrated with astute audacity or courage in front of the—police i.e. conductors beckon at and along the streets or roads for passengers, not-with-standing loud and prolonged complaints by the passengers already inconveniently and fish-packedly seated.

What contumacious audacity and brazen ramp on the part of these Bus owners and their drivers! A Bus licenced to carry 39 passengers in excess! One is not against these people collaring or hoarding money, but such should not be at the expense and contemptuous inconvenience of the public who pay. No one is a slave with his money.

Where are the police in all this? Indeed, where are our leaders to draw the attention of the authorities to this scandal and chicanery? It is repulsive to see our fair and delicate sex fish packed—some reluctantly compelled to stand the whole way along—in these buses. I have no fear or hesitation to sign my name—

ESAU MAZIBUKO

Johannesburg

What Is A Christian?

Sir,
Allow me a space in your weekly wide read Bantu journal to express my views on the above question, as to what a christian means.

It is well for us to understand this word so that we may understand how far short it comes to the real meaning.

Primarily, some people apply the name "christian" to all who attend a place of worship regularly—there is no discrimination in their thought about them; they see no difference in any of them, they are all religious so they are christians to their way of thinking and so in this very loose, popular way; they imagine that they know exactly what is meant by the word.

I might remind you in passing that the most regular church attendant is the devil, but he would surely not be called a christian by anyone. There's a saying that if you parked a man in a garage every day in the week, it would not make him into a motor car; neither can a man be christian even if you take him to church every Sunday in the year. If all church-goers are christians, then no wonder the world is confused as to what the word christian means.

It will greatly help us to understand what a christian is if we ask the simply question: Under what circumstances were people called christians? Now, on this point, Acts of the Apostles, chapter 1 verse 26, tells us that, the disciples were called christians first in Antioch. Then we see a striking fact that the name christian was given to a set of people, living in a very wicked city—as we are in this country—whose lives stood out in striking contrast to the lives of others in that city.

In reality church attendance does not ensure that the church goers are christians—neither does good character warrant anyone saying that because he lives a good life, therefore he is a christian. Thousands of people who go to church—and even some church members—are not christians. Thousands of people who live excellent lives are not christians either.

There is one way and only one way of becoming a christian, and there is one book and only one book which tells us what a christian is, and this is our one and final authority in this matter no matter what any man, or set of men may think, or say or teach. You may be weak, wicked and erring and yet you may become a christian now. You may not have attended church for years; you may even have gone into the depths of disgraceful evil, but as that wonderful word of Jesus in John 3:16 shows, you may have salvation and eternal life; for he said: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," and then He added: "For God sent not His Son into the world to condemn the world; but that the world through him Him might be saved."

METHUEN QOBO, East London.

Can't Get Into Heaven On An Empty Belly

Sir,
One worthy gentleman writing in your paper some time back, gave the only sane reasons I have heard (and many have been advanced) for the high rate of drunkenness among our people.

In the light of those reasons, one cannot help thinking that the energy expended by the Church on temperance work, is sadly misdirected and wasted. With the low wages they get, our people cannot help but brew beer and sell it, to supplement the nominal wages they get. I should like some of the people who are ever telling us how filthy beer is, to tell me how on earth they expect a man in a place like Johannesburg and other towns, to support a family on £1 a week.

For the advantage of those who think that that is most plentiful for a nigger let me draw up a table of the absolute necessities. For train fare (thanks to segregation) 2s and 6d or 3s; for food (you can't have your breakfast and dinner at the location 15 or more miles away) 10s or more. Food and clothes for the family come from the remaining seven shillings. Rent takes £1 or more—there goes the seven shillings—es for food and clothes! To make ends meet, the wife has to brew. Of course I grant that some do without the brewing—God bless them!

From the table given it is clear that few Africans can live on what they earn. So they brew beer and Africans who have no money to buy decent and nourishing food buy the beer and forget for some time that they are what they are—Ishmael's.

If people and temperance organisations sincerely want to fight drunkenness they should fight the cause not the result.

The cause is the low wages. Instead of that, most of these sneer at political bodies and all who fight for higher wages for the Africans as "disturbers of God's peace." They forget that no man could ever get into heaven on an empty stomach, for an empty belly leads to sin.

That is a regrettable fact but none the less a truth. "A AND O."

To Correspondents

We do not hold ourselves responsible for the return of unpublished articles.

We would rather have articles intended for the "People's Point of View" not longer than two pad pages.

ALL articles must bear the writers' name and full address even if they are published under a pen name.

The Ghost And Its Money

Sir,
Recently an African minister of religion on the reef heard of money belonging to a ghost. He resolved to get it, and, acting on his resolution got a witch doctor and they both went in search of the treasure.

At about mid-night, they were by the hole which was supposed to be the ghost's, and this is what they heard; "Vyf pond van jou af en dan die geld." The ghost was speaking; and no sooner had they heard this, than the minister put £5 (five pounds) in its hands. It then told them to come the following night. When they came; it was not there.

This is what happened: When the minister heard of the money he asked a friend to get a witch-doctor. The friend met some one else and these both had a conspiracy. It was thereupon resolved that one feigns to be a witch-doctor, while the other one would, on the night of the search, cover himself with a sheet and take a flash-light in his hand and pretend to be a ghost. This was done and as already told, the ghost received the £5. What do you think he did? He shared it with the witch-doctor.

Again a party of three men went in search of the ghost's money. When they came back, one of them had lost a leg; but they had no money.

Why should our people continually meet such accidents and yet continue in the belief of the Spook and his money?

OBED MOOKI.

Orlando.

UMUTI WEDHLISO.

Lomuti ukipa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu.

MAYEBABO PILLS

Inana 1/6 ngedosha.

Shalela u:

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WANTED: FOR THE GIRLS' SCHOOL

Tiger Kloof Native Institution,
Near Vryburg, C.P.

a well qualified assistant Native Industrial teacher, with experience in cookery, needlework, laundry, handwork etc. Salary according to qualifications and experience. To begin February, 1937.

Apply: THE PRINCIPAL,
GIRLS' SCHOOL,
Tiger Kloof.

Weak Nervous and Depressed

COULD NOT EAT OR SLEEP
NOW SPLENDIDLY FIT AND WELL.

Thanks to Dr. Williams' Pink Pills

Experience is a great teacher, and it was what her own personal experience had taught her that a woman of Aston, Birmingham, England, described when interviewed recently by a newspaper reporter.

"Eight years ago," she stated, "I became run down and developed nervous debility."

"Every little thing upset me; I was terribly weak, nervous and depressed and could not sleep. I had no appetite and my energy and strength deserted me."

"The doctor's medicine seemed of no avail and I began to wonder whether I should ever get back my health."

"Then fortunately I happened to read about Dr. Williams' Pink Pills, and decided to try them. By the time I had taken two boxes of the pills, there was a wonderful improvement. My appetite increased and I was able to enjoy restful nights. The feelings of depression vanished and I was soon quite fit and well."

"On a later occasion I again proved the value of Dr. Williams' Pink Pills. I had been nursing my mother through a

trying illness and the strain told severely upon me.

I took a short course of the pills and they soon built up my health.

"Then a few months ago I had an attack of influenza which left me with catarrh and nervous depression. My nights were sleepless and I suffered terribly from palpitation of the heart. I was so nervous that I was afraid to go out alone."

"I turned once again to William's Pink Pills, and before long all signs of nervousness left me. I could eat and sleep and was quite like my old self again."

"After my experience of Dr. Williams' Pink Pills you may be sure that I shall always keep a box by me in case of need, and I shall never tire of praising them."

The results obtained from Dr. Williams' Pink Pills may seem wonderful, as in the case described above, but there is a scientific reason behind it. In simple language it is this: Dr. Williams' Pink Pills actually create new rich blood, and this new blood coursing through the veins revitalised all tissues of the body.

If you suffer from indigestion, rheumatism, neurasthenia, or any ailment caused by poor blood, start taking Dr. Williams' Pink Pills now, and see what a wonderful difference they will soon make.

Of all dealers or direct from Dr. Williams' Medicine Co., P.O. Box 604, Capetown. 3s. 3d. for one bottle, or six for 18s. post free.

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Social And Personal News

Who's Who In The News This Week

A great welcome to the Chief Secretary, Lt.-Colonel J. B. Smith and Mrs. Lt.-Colonel Smith, of the Salvation Army takes place in the B.M.S.C. to-morrow afternoon at 3. The Chief Secretary will be introduced by Commissioner J. Cunningham and the speakers will be Mrs. Captain Butelezi, Sergt-Major Ndelane and Captain Zulu representing African officers. All are invited.

Mrs. H. R. Godlo, of East London, who is spending a health visit in the city as the guest of her cousin Mrs. C. D. L. Slinger at Pimville, is reported to be seriously ill. This is very unfortunate as Mrs. Godlo had made arrangements to leave on her return to the Cape last Thursday.

Miss Annah Sebogoe, of Doornkop, will leave for Durban at the end of this month. Miss Sebogoe hopes to spend a month there as the guest of her sister.

Miss Dinah Khampe, a student at the Phokeng Primary School, celebrated her 13th birthday last week on September 17. She is the youngest daughter of Mrs. St. Kgamphe and the late Mr. Stephen Kgamphe. Her elder sisters the Misses E. M. S. and R. N. S. Kgamphe, are keen readers of "The Bantu World."

Messrs John Langa and J. Jonker wish to express their sincere thanks for the kind help and service rendered by their friends during their sad loss. Especially to Messrs A. W. Frayne's and staff.

Mrs. Mina Hartman was seen in Pretoria over the week-end. She was accompanied by her brother Mr. J. B. Langa. They returned to Lydenburg on Sunday night by train.

Miss Grace Williams, the secretary of the A.M.E. Church, Riverside and leader of the Women's Prayer Union and great supporter of "The Bantu World" left here on September 21 to see her granny at Kroonstad. We wish her pleasant journey and safe return.

Mr. L. Segale is preparing for a competition concert which will be staged by the T.A.T.A. (Pretoria Branch) at the Dougall Hall on October 3.

Mr. B. S. Angomar who has been lying ill at the non-European Hospital, Pretoria, returned to his home last Saturday and is expected to take a flying visit to Bloemfontein to see his parents.

Mr. H. H. Mgolombane, of City Deep, desires to place on record his hearty thanks to friends and neighbours who showed their sympathy with him during Mrs. Mgolombane's recent illness.

City Deep cricketers are busy making preparations for cricket this year. They are determined to win one of the cups played for.

The wedding of R. Samson Rasimate to Aletta Nhlapo, both of Sophiatown took place at 108, Gerty Street, last Saturday. The Revs. J. J. Mahlangu, J. R. A. Ankhoma and N. C. Aaron Banda officiated.

Mr. W. W. Johnson P. Chirwa, of Cape Location, Springs, was seen in the city last week-end. Mrs. John Mulewa has returned from the Cape.

Mrs. S. D. Radebe has postponed her tour to Bechuanaland and is still at the Eastern Township with her choir.

Mrs. Isabella A. J. Sililo, of Durban, arrived in the city on Thursday morning and was met by Miss M. D. Koffie, of the Helping Hand Girls' Club, Fairview. Mrs. Sililo, who will stay at the Club during her visit here, is attending the National Conference on Social Work to be held in the city from September 30 to October 3 under the auspices of the Institute of Race Relations.

Mr. B. Podile, of Bethanie, a prominent member of Mamogali's Royal Brass Band is dead.

Mr. A. T. Mogasha reports the regretted death of Daniel Phoshoko the only son of Mr. and Mrs. Phoshoko, of Bethesda. The deceased was held in high esteem by everybody who knew him.

The Misses Grace Kate and E. Magabo, attended a party at Lady Selborne on September 13 accompanied by Mr. P. M. Motaung.

Mr. Tau, of the Bapedi Lutheran Church, Ferse Rust, will begin a course for the ministry on October 1.

Mr. M. G. Mangope, Agricultural Demonstrator of Phokeng and Rustenburg Districts, has been the guest of the Rev. and Mrs. J. G. Lebele, of Klerksdorp, over the week end. He was entertained by Messrs Motjale and Mgomutsi.

Nurse J. E. Lebele, late of the Paul Kruger Memorial Hospital, Rustenburg, is doing well at home.

Miss D. Ngqobongwana, of the firm of Messrs Herbert Evans, Port Elizabeth, has been transferred to the Rand, where she will be residing for sometime. She and Mr. Isaac Mabisa, traveller to the same firm, visited "The Bantu World" offices during the week and pronounced themselves favourably impressed by the great venture. Mr. Mabisa returns to P.E. next Monday.

The recent arrivals in Eastern Native Township include the Rev. and Mrs. J. M. Mokone, of the A.M.E. Church, who arrived on Friday morning September 18 from Cape Town. Mrs. Mokone stayed with her parents in Cape Town while her husband the Rev. J. M. Mokone was in America, attending the General Conference of the A.M.E. Church as a delegate, representing South Africa. We welcome them home again, and wish their stay here a most pleasant one.

Messrs Daniel and Andrew Kumalo, of Springs, visited Eastern Township last Sunday.

Mr. Timothy Caluza has returned from his short visit to Natal.

Mr. E. R. M. Kgoroba, general dealer at Palmfontein No. 567, (District Rustenburg) is in the city, and paid Mr. H. Nkadimeng a short visit. Mr. Kgoroba spent most of his time at the Empire Exhibition.

Mr. and Mrs. Nxumalo of the "Lion Hotel" have taken a flying visit to Natal in their car and will be back next Friday morning.

The Thaba'Nohu branch of the O.F.S.A.T.A., is preparing for the Conference of the O.F.S.A.T.A. The branch requests all the teachers who will attend the conference to arrive at Thaba'Nohu station on September 28, that is to say teachers coming through Bloemfontein should be at Thaba'Nohu station at 10 a.m. on September 28, and those from Ficksburg at 6 p.m. on the same day.

Mrs. Malope wishes to thank friends and sympathisers who assisted and comforted her when she lost her son the late Johannes Malope, Messrs. Gilroy Motsepe and Jackson Skota, of Beani, conducted the burial service.

Standerton News

(By J. L. G. M. NKOSI)
In the meeting of the Bantu Lawn Tennis Club held in the residence of Miss A. Ngubeni, the following were elected as office-bearers for the ensuing year. Messrs A. W. P. Madi, (Captain) A. D. Ngwenya vice-captain) C. J. Tshabalala (Sec.), J. D. Makapela (chairman) Miss A. Ngubeni (treasurer) Nurse Sinah Maimane who was engaged here as local staff nurse has resigned and has commenced duties at the beginning of this month at Nigel. At present no nurse has succeeded her.

Chief Maetse Moloi, of Daggakraal, accompanied by his two Headmen and two European gentlemen held a meeting here on August 16 on his way from Pretoria.

Mrs. Edith Jones, Superintendent of the Wayfarers and Sunbeam Movement, paid Standerton a visit on September 9. She was entertained by the following leaders: Messdames A. E. Bolani, Fanny Baker, L. Koza, Winifred Nginza, C. Manyisa, Masondo, and Miss Agnes Ngubeni.

Mr. A. W. P. Madi, Headmaster of the Methodist School, has been elected as a member of the Advisory Board to fill the vacancy caused by the sudden death early this year of Mr. Eesu Twala. The Native residents had to vote this year in a different way altogether from customary procedure owing to a strong protest lodged in with the Location Superintendent by the local non-European teachers.

Mr. William Mbhelle, Headmaster of the Paardekop D.R.C. School, paid a visit here to his people-in-law on Saturday, September 5.

Mr. R. Nkabinde, Headmaster of the Methodist Mission School, Platrand, spent Saturday, September 5 in town with friends.

Mr. John G. L. M. Nkosi, is the local Agent of "The Bantu World" and all who wish or have news or advertisements for "The Bantu World" should consult him in his Boot and Shoe Makers's Shop, Market Street.

(Continued in Page 4.)

Taba tse Melemo

ho mang le mang ea nang le diso, ea ruruhileng, ea nang le maqeba le madi a sa hloekang, jualo-jualo.

Reka RAYBENS SKIN and BLOOD MIXTURE. Ke eona pheko ea nnete, e pakoang ke dingaka hore ke eona ka ho nchafatsang le ho matlafatsa. Theko ke 3s. 6d. bottolo ele ngue, 4s. ka poso.

U seke os reka ntho esele. Ha u loma ke mala u khathatsoa ke sebete sebedisa Raybens Tablets, di rekoa ka 1s. 6d. bottolo ele ngue 1s. 9d. ka poso. Philisi ele ngue ha u robaia e tla ho fodisa.

Di fumanoa ho: **KESSEL'S PHARMACY,** c/o Commissioner and Troye Street, Johannesburg.



IZAZISO ZIKA RULUMENTE.

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

No. 1034
IBHODI 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 bazisilel-utywalo besi Xhosa.

No. 173, 1936
UMMANDLA WE DOLOPHU YASE WINDSORTON,
E KOLONI: IXESHA LE PASI

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

INKOSI 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 Womhlekezi Rhuluneli-Jikelele Rhuluneli-Jikelele-Equmrhwini
P. GROBLER

No. 175, 1936.
UKUTSHITSHISWA KWE TAYITILE ZEZI TANDI EZIPHILE
NOKUNIKELWA KWEZINTSHA

ISITHILI SASE DUTYWA

Nangokuba itayitile zezitandi ezazibalwe eluhlwini lokukqala lwesi Bhengezo, ngalomhla yayibaliwe, zazikhutshwe phantsi kwemigaqo yesi Bhengezo No. 227 somhla we 9th August, 1898 (Koloni), ngokugququlwe 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 itayitile ezikoyo ngoku nako konke okuhambha nazo ezikhutshwe malunga nezo zirandi nokukhupha endaweni vazo, ngaphandle kwendleko nayaluphina uhlobo, itayitile ezintsha nokuhamba nazo, eziyakunikelwa kwababantu baseluhlwini lwesibini lwesi Bhengezo abana malungelo ezozitandi babhalelele kuzo
Ngoku, ngako oko, phantsi nangamandla endembeswe wona ngumthetho, ndi yazisa khona apha ndiya papasha, ndi yazisa, ukusela kumhla wesizaziso:— itayitile zezitandi ezise Luhlwin' loku kqala lwesi Bhengezo ziya tshitshiswa kwaye kuyakunikelwa ngaphandle kwendleko nazaluphina uhlobo itayitile ezintsha phantsi kwemigqaliselo yesi Bhengezo No. 227 sika 1898 (Koloni), ngoku gukqulwe sisi Bhengezo No. 196 sika 1920, kunikelwe kubantu abas eluhlwini lwesibini lwesi Bhengezo itayitile ezibanika amagunya namalungelo ngazo zitandi zingqalene namagama abo

INKOSI SINDISA U KUMKANI,
Inikelwe phantsi kwe Sandla sam ne Sishicilelo Somdibaniso wom Zantsi Afrika e Tekwini ngalomhla wesibini ku July kumnyaka we Waka linama khulu asithoba amashumi mathathu anantadathu.
CLARENDON,
Ruluneli-Jikelele.
Ngomyalelo wom Hlekazi, I-Ruluneli-Jikelele-Equmrhwini,
P. GROBLER.

ULUHLU LOKUKQALA

IZITANDI ZOKWAKA — E-DUTYWA

ITAYITILE ZONIKEZELO ZIYATSHITSHISWA

Ilah	Inani le Sitandi	Umnikwa	UMhlabo wonikezelelo	Ububanzi Bomhlaba
Nqabara (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 Hlati	" " "	" " "
	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	Tongwe Xayimpi	" " "	300 sq. roods
Ncingwani (No. 10)	40	Luzishe Ngassane	" " "	" " "
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	Sikebalaka Njana Dokoda	" " "	" " "
	34	Bangani Dokoda	" " "	1 morgen
	35	Mskeleni Magade	" " "	300 sq. rds.
	36	Mbange Stuma	" " "	500 sq. rds.
	37	Nqgebe Kotane	" " "	300 sq. rds.
	38	Mantshiyeni Pempeni	" " "	" " "
	39	Sanxu Ntshinga	" " "	" " "
	40	Bekezantsi Situma	" " "	" " "

(Isaqhutywa)



This is Transvaal Team who beat the Transvaal Coloured Team on September 5.



Standing: K. Naransamy (Referee), S. Kisa, M. Mafole, S. Mathlatsi, W. Somtunru, E. Muthiba, W. Lefale, I. Moutloatsi. Sitting: D. Rathebe, J. Mkize, A. Muthupi and J. Telakung.

Witwatersrand District African L.T. Association

NOTICE

The Annual General Meeting of the above Association will be held at Rose Deep on Saturday, September 26, 1936, at 3.45 p.m. Clubs must please send in their representatives.

Agenda:

1. Presidential address
2. Minutes
3. Financial statement
4. Election of office bearers for the ensuing year.
5. General Business.

Please note: All correspondence must be addressed to the Secretary, P.O. Box 25, Knights, Wit Deep.

R. D. MOLEFE,
Assist. Secretary.

Transvaal Bantu Team Beats The Coloured Team

During the first five minutes, this match seemed to have been fairly even, it was not until the game had been minutes in progress that the Bantu failed narrowly in scoring. At this stage the coloured defence seemed to have been conquered. On the tenth minute, the centre forward of the Transvaal Bantu dribbled smartly and scored the first goal for his side.

This goal proved to have been the beginning of a chaos, in that the goals came at very short intervals, fifteen minutes before half time the Transvaal Coloureds scored a beautiful ball that beat teba-Moteba the Bantu van Vuuren. At half time the scores were Transvaal Bantu 5 Transvaal Coloured 1.

Shortly after the resumption the Coloureds scored their second goal. The Transvaal Bantu at very short intervals retaliated by scoring a goal after the other. The Coloured defence at this stage was completely subdued, though they managed to score their third goal, it was negligence on the part of the Transvaal (Continued in the second column.)

Brilliant Soccer At Port Elizabeth

UNION JACK LUCKY TO DRAW WITH ROYAL BLUES

Owing to bad weather a small crowd cheered Union Jack and Royal Blues as they entered the field, when they met for the final. They played for the Mariners' Cup. The Royal Blues won the toss and decided to play with the wind in their favour.

Blues started with a flourish and pressed Jack's goalie time and again. Blues were playing a brilliant and polished football, but luck was against them, and had it not been for the excellent goal-keeping of the Jack's goalie (G. Math Matyalana, Ex-Rumberite), Blues should have won the day.

Blues showed superior tactics than their opponents though time and again they were frustrated by Jack's great goalie. The second half showed Blues attacking strongly but could not just make it. Thanks to Gohath (Jack's goalie), for his excellent play, he saved the day for Jacks and the match ended in a pointless draw. As the Jacks were leading in the Log they took the Mariners Cup.

The second match was played again by the same teams for the Knock Out Trophy. Again Blues showed that they were superior in football tactics. But as it was their unfortunate day, and Mr. Matyalana (Jack's goalie), in brilliant form, they could just manage to score one goal, after which Jacks scored the easiest goal of the day. So the match ended in a draw.

Thanks to the refereeing of Mr. Coppin J. Adams (the ex-Griqual, who controlled the game so well that it was good to see the brotherly spirit shown by the players. May all our referees learn from Mr. J. C. Adams to give honest decisions to both sides. We congratulate Union Jacks for winning the Mariners' Cup. Hard Luck Blues!

Bantu. The final whistle thus ended the game with the scores Transvaal Bantu 9 Transvaal Coloured 3. This margin could have been greater if the forwards of the Transvaal Bantu did use dribble beyond the mark. In other words they were inclined to be selfish.

A. K. NOBANDA.

Gompo Cricket Union Opens Season

I Rugby ipelle, sibuyele kwi-gakamba, ngokuhlwa kolwesitatu September 9 1936 intlanganiso ye Gompo Cricket Union yokuvulwa kwe season ka 1936-37, ibihlangene e school-room sase "Rabe." Usihlalo ingu President Mr. Jno. N. Meki, epahlwe ngamasekela ake Messrs:—M. J. Pitoyi, G. W. Jamela, A. S. Magalela, nomtunywa u Mr. A. D. Gitywa, kwano nobhala bobabini u Mr. G. R. Mtati no M. Kotobe. Ngelishwa u Mr. J. S. Mandleni elinye isekela alibangako ngenxa yempilo yake emkatzayo.

Usihlalo wenza amazwana okwamkela abameli, ngeliti uvuyisana nabo nxa singena kwi season entsha ka 1936-37, abameli ab beko ngaba:—Gwijana, Mango, Ekutuka, (Willows C. C.) Mbol-kwa, Gqangeni, Mpoftu, (Brotherly C.C.) Dibela, Nodasa, Ntsundutshe, (Black-Buffoloes C. C.) Kampi, Tshaba, (Swallows C.C.) Dakada, Bukashe, (Peelton C.C.) Ndayi, Bhom, (Victoria East C.C.) Mazwi, Jiya, Nyusela, (Transkei C.C.) Pholo, Makula, (Wide-Awake C.C.) i Gaika C.C.) ayibanga nammeli.

Pambi kokuba singene kwimicimbi yetu, usihlalo uvakalise ngamalungu ale Union angasekoyo angala: Dr. W. B. Rubusana, Mr. E. Malotana, P. Sono, W. T. Philip, no Mr. Elton. Tshetu, wase Kingwilliamstown, owaye ngu nobhala we Border Bantu Cricket Union, ngokwesiko lwayo lentlanganiso ime ngenyawo okwemizuzwana, ukubonisa uvelwano lwayo nabangaseyo. Kwagqitywa ekubeni kugunyaziswa u nobhala abhala inowadi zovelwano, neya kwi Border Bantu Cricket Union, evelana nayo.

Unobhala u Mr. Mtati wenze ingxelo yinqubo yanyak-enye ka 1935-36, ete yaba yentle kunene ebonise inqubela pambili kwale Union, nakwicala lemali ibonise umncoco obukekayo kwiminyaka eduleyo, usihlalo wenze amazwana okumbulela u Mr. Mtati ngomsebenzi wake omhle, noncomekayo, watsho esiti intlanganiso iyamkela ngomoya opolileyo lengxelo, yamkelwa, yaduliswa.

Indebe zale Union zine (4) zitatwe zezi clubs:—Stewart Grand Challenge Cup, ne Norton's Town Cup, zitatwe yi Gaika C.C. enye le litole elihamba no Nina, njengoko nibona kuluhlungu ngantla. Flemmer's Cup, itatwe yi Willows C.C. (Runner-Up). Bryant Charity Cup, itatwe kwa Gaika C.C. ibeyivo enesikera esingapezulu kwazo zonke, kwimidlalo esibozo (8) yabiwa nge Runs ngoko. Usihlalo wenze amazwana okuvuyisana nezozizite i Cups, kwanzozingazuzanga nto wenze awokuzikutaza.

GILBERT R. MTATI,
(Secretary)
Isaqutywa.

[In future sports news must be written out in English.—Sports Editor.]

Louis. All who saw the murderous gleam in Joe's eyes in the snaps taken after his fight with Schmeling do not envy the men who have to fight him while the memory of that fight is fresh in his mind.

Joe Louis is a poor beauty specialist and is worse than a million germs to the health of those who face him.

For Sports News
READ
The Bantu World
First

The Brown Bomber Again

Since his defeat at the hands of Max Schmeling, Joe Louis has accounted for two boxers via the K.O. route. His latest victim was El Ettore, whom he knocked kicking cold in the fifth round—when that round was one minute old to be correct. Dempsey and Braddock attended this fight.

Since his defeat at the hands of Max Schmeling, Joe Louis may be crossing the Atlantic soon to meet Ben Foord, the Empire Heavyweight champion. Foord is said to have improved considerably but even the most optimistic do not think that he will last against the "murderous"

(Continued in the third column.)

It is understood that for the



"Who's the girl, Johnnie?"

"What do you mean, you old detective?"

"Why man, you're looking so smart these days, I guessed..."

"Oh, you mean my shirts? Not so bad, are they?"

"What's the stuff?"

"A Lustre Poplin made by Tootals of Manchester. And ready shrunk, what is more."

"Sounds expensive..."

"No, cheaper really. They do cost a fraction more to buy but they last much longer."

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TOOTAL
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EVERY GARMENT BEARS A GUARANTEE OF REPLACEMENT FAILING COMPLETE SATISFACTION



The Transvaal Coloured Team:



STANDING LEFT TO RIGHT: J. Beyers, W. Jonshy, J. Joseph, Lan Grange, K. Adams, G. Carr, J. Cornelius. SITTING: D. Taylor, C. Jonshy, E. Clarkson, D. Peterson.

Soccer At The Willowmoor Park Benoni

ON MONDAY, OCT. 5, 1936

The Benoni Combine F.C. consisting of 22 clubs stages the following Programme:

9 a.m. St. Albans vs Wesleyans Juveniles, 10 a.m. Brakpan Combined vs. No 1 Benoni Combined 11.15 a.m. Bushbucks (Jo'burg) vs. No 2 Benoni Combined, 12.30 p.m. Benoni Coloureds Combined vs. No 3 Benoni Combined, 1.45 p.m. Canvas Comee Agains (Jo'burg) vs. No 4 Benoni Combined, 3 p.m. Nigel Combined vs. No 5 Benoni Combined Now the big match of the day will be at 4 p.m. BANTU vs. INDIANS

Admission:— Adults 1/-, Children 6d. All are kindly invited.

Dangerous Points Sweep East Rand Like Cyclone

(By CURIOSUS)

The Dangerous Points of Springs Mines (B. Division) played their first match at Brakpan mines and beat the home team by 2 games. Next they played Brakpan Location whom they routed to the extent of 18 games. The Impucuko B. Division did their best but still were unfortunate. Their third match was played at Van Ryn Estates whom the D.P. beat by 29 games.

Then they met the Hurricane of Springs Location who were outplayed in almost every department of the game

The match that was played at West Springs was their last and complete with a smashing victory of 55 games. No set for West Springs, Hard lines West Springs.

The Dangerous Point B. Division is

composed of the following players:— George Nkosi (captain), Miss M. Mbalo (lady captain), Mrs Sarah Nkwala, Miss M. Ellis, Mr J. Liphoto and Mr. R. Mkwaxi.

For SPORT NEWS Read "The Bantu World" FIRST

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USE Blue Gillette ELECTRICALLY TEMPERED BLADES

3/- 1/6 FOR TEN FOR FIVE

GET ALL GILLETTE RAZORS

Driefontein Sports

(By THE SMALLSNAKE)

On September 12, the Gay Players L. T. C. made their appearance at the Harrismith Location early in the morning, for the sake of facing the famous Morning Stars L.T.C. The following members represented the Gay Players: Misses C. Dlamini and E. Ngwenya among the ladies and Mr S. Khumalo (captain & trainer), Mr D Sithole (secretary) and Mr B. Nyokana (chairman).

Mr Kokozela, captain of the Morning Stars did his level best to keep The Gay Players feel at home and jolly. The match was a hot one and there were many spectators. The Gay Players lost many points because Mr B. Nyokana was quite out of form for the whole day the person they had trusted. Mr D. Sithole was in form soon and displayed as far as tennis is concerned. Mr S. Khumalo played well for his part although more was expected from him. The two ladies, Miss Ngwenya and Miss Dlamini worked hard to give little chance for the opponents, they both left their names at Harrismith. Harrismith was good right round, as for placing when returning balls they need must be given honour. At the end of the day it was learnt that The Gay Players suffered defeat, but all the same they were gay.

Gambling In J.B.F. Association

Sir, Will you be so kind as to allow me a space in your valuable and widely read paper, to put this question to some of my members who perhaps understand this better than I do. Since when is gambling allowed in Johannesburg Bantu Football Association? The reason for putting this question is that I witnessed a gambling match played by one of the J.B.F.A. teams on the J.B.F.A. ground September 20 1936, was the day and date I actually saw what happened. I interviewed several players of both sides and I was told first hand information that it was gambling. To my mind gambling was long abolish, if it is resuscitated why don't we know it. If at all what I said can be proved and found correct, that gambling is going on, then have we built our principles on solid bases or not? I am waiting on those in authority to put me clear.

DAN BLOOM.

Ex. member of J.B.F.A. Referees Union, 5, Toly St. Sophiatown.

Cricket And The Apointment Of Umpires

(By TROPICAL)

Cricket as a game is an art which should be exhibited in its entirety. Batting, bowling, fielding, score-keeping and umpiring are its components and the importance of each can never supersede the other. Yet some indifference is exercised in the apointment of Umpires.

The customary procedure is that of apointing them from the players of the batting side resulting in unfair judgements always at the expense of the side fielding. When the other side pays them back with their own coin with more malice, there is, in that match, unmerited hitting of high scores or leaving the wickets with ducks against the names of some players. This state of affairs does not give the public the true and moral result of the match nor are members batting given the chance of playing the game and making their names in the cricket world.

Clubs have won or lost cups through the unfairness and unsportsmanship of the Umpires. The spectators nowadays hardly enjoy the cricket game in its entirety. It would be better if the Unions and Boards now took the matter with a serious concern. That each club should register an umpire at least for each registered team would not be out of place. These umpires would be appointed by the Board to officiate at fixtured matches and they would do their duty most zealously with an aim to merit the confidence and recognition of all parties in the same manner as does the bowler, batsman, fielder, and wick-keeper who all endeavour to show that cricket is a noble game, the injustice of unfair play of which always remains questionable and resentful.

Delegation

The District Conference the Ethiopian Church of South Africa held Schoemanville appointed the following deputation to meet the Chief Inspector of Native Education, Dr. Eselene, Pretoria: The Revs. Saul M. Hlubi (Presiding Minister), Simon N. Mahlasi, Johannes M. Moko'e, Jonas M. Taunyane, Bro J.D. Makwelo.

They met him on September 10, at his office and he welcomed them heartily. Rev. Jno. M. Mokone was appointed the chief speaker and was assisted by the Rev. S. N. Mahlasi. The main subject was to ask for registration of the Ethiopian schools in the Transvaal and a grant in aid of teachers of same. After a frank discussion on this matter he promised the Deputation that he would meet the Inspector of Schools then and would inform the Deputation on the matter.



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Buy your tea in 1 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

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The City Celebrates Its Birthday

Join Folk Lore Competition And Win Two Guineas

**An Opportunity To Preserve
African Stories For
Coming Generations**

For hundreds of years from father to son, from mother to daughter, our people have been story tellers. Around the fire at night, folk lore stories of the Zulu, Sesuto and Xosa people have been passed on by the old people to their young listeners.

These African stories took the place of the books and newspapers which we have with us to-day. The stories belong to the African people, a part of the old Africa which is passing, and they should be preserved for those who come after us. Yet they are rapidly disappearing, because with few exceptions they are not recorded in books, and the old story telling round the fire at night is a habit which is fast disappearing. Unless something is done, many of our folk lore stories will have been forgotten beyond recall.

Now, through the kind offer of Mr. Leo Hodson, the South African Representative of the British firm, Messrs. A. Wander Ltd., makers of the famous "OVALTINE" HEALTH DRINK, we offer to our readers a Competition which will help us to preserve many of these folk lore stories.

**Three prizes are being given.
Each Prize is Two Guineas**

and they are to be divided as follows:—
One prize for the best Xosa folk lore story;
One prize for the best Zulu folk lore story;
and

One prize for the best Sesuto folk lore story.

These stories may be written in English or in the vernacular. The competition is open to all our readers, and the rules governing this Competition are simple and straightforward.

COMPETITION RULES:

1. Stories to be not more than 1,200 words in length;
2. Stories to be written on one side of the paper only;
3. The decision of the judges is final;
4. All stories submitted are sent in on the understanding that whether they are prize winners or not, the stories may be published by the Organisers of the Competition in any form which the Organisers may choose.
5. Print your name and address clearly when submitting your folk lore story.

CLOSING DATE. All entries to be in by November 30th, 1936. Address your story to:— **FOLK LORE COMPETITION**
P.O. Box 6663, Johannesburg

Zulu Regent And Education

**SCHOOL ESTABLISHED
FOR TRAINING OF
ZULU CHILDREN**

Mshiyeni, the present Regent of Zululand, is taking a lively interest in the education of the rising generation, writes The Star's correspondent at Vryheid. Some time ago he approached the provincial authorities, who agreed to establish a primary school at Mshiyeni's kraal. This has now been running for a year with satisfactory results. It appears that Solomon's heir is among those receiving tuition. The heir who is known on to the chief and Government, is a boy, it is believed, of from 10 to 12 years old. The name of the heir is kept a close secret.

Mshiyeni is sympathetic to wards the progress of the African people. He gives every encouragement to education and agriculture on up-to-date lines. It is quite a common thing when he is at home to see him follow the plough. His object is to give practical demonstration to show what can be performed by the Natives themselves. From his contact with Europeans, Mshiyeni has realised that the interests of his country can best be served by having educated indunas to discuss matters with the authorities, hence his desire to see that the children up to 16 receive a liberal education.

Indian States And The League

**FINANCIAL
SUPPORT
REDUCED**

The Council of Indian State by 35 votes to six carried a motion recommending the reduction of India's contribution to the League of Nations. The Government approved this motion, but opposed a motion in favour of India's leaving the League, on which no vote was taken.

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Italy And The League

**NO DELEGATES UNTIL
ABYSSINIA IS
EXCLUDED**

Italy will not send delegates to the League until Abyssinia is finally excluded, according to authoritative quarters. The decision to refer the matter to The Hague Court has caused surprise, and it is believed that Italy will decline to attend the forthcoming Locarno Conference until the decision of The Hague Court is known.

If the decision is against Italy she is unlikely to associate herself with the new Western Security Pact.

Trading In Native Areas

**AUTHORITY
OF MINISTER
CHALLENGED**

Mr. F. H. Bull, chartered accountant, of Empangeni, is arbitrator in a dispute that will have far-reaching effects, between Mr. F. E. C. Mitchell, a trader of Mangeni, and the Minister of Native Affairs, at Nqutu.

It is a test case, in which the point at issue is whether the Minister in his capacity as Officer Administering the Natal Native Trust, has the right to increase the rent for trading sites in Native reserves, and, if so, whether he should base such increase on the annual gross takings of the trader.

Mr. C. J. Uys, of Maritzburg, is appearing for the Department of Native Affairs, and Mr. S. H. Hofmeyr, of Dundee, for Mr. Mitchell.

Unrest Among African Farm Workers In Natal

Reports from reliable sources show that discontent among the Natives in the northern districts of Natal is fairly widespread, writes The Star's correspondent at Vryheid.

Insecurity of tenure is a knotty problem, and the methods employed by a certain class of farmer or stock raiser are regarded with suspicion. It is not an uncommon occurrence for a farmer to give a Native three months' notice to quit, and for the Native to roam dozens of miles in search of a fresh stand. Unable to find one, he returns to the farmer, who agrees to allow him to stay on payment of two head of cattle.

People interested in the Native question are of opinion that in large farming areas a joint advisory board on which the Native should have representation would be welcomed.

Africans Participate In Jubilee Pageant

**Brilliant Scenes
Witnessed During
Three-Mile Procession**

Johannesburg celebrated its fiftieth birthday on Tuesday and more than 100,000 people of all races and colours packed the city's central streets to see the brilliant three-mile Jubilee procession.

It was a day of excitement and gala, excitement over the size of the crowd, as much as over the pageant.

The procession poured along under the blazing sun like an enormous river of colour—gold, green, blue, silver, scarlet and white.

A pageant is supposed to be national or civic emotion dramatised. The crowd, keyed up to the right pitch of emotion, certainly missed nothing of the drama on Tuesday.

Every vista that met the eye was spectacular. The curvetting horses of the leading police squadron made a brave sight as they trotted in open order between the skyscrapers. They were cheered by people who had sifted in knots into every inch of standing room on the cornices and window ledges.

Then came a span of twelve huge brown oxen, drawing a fine buck-wagon with a oom and a tante sitting under the hood and led by an African who wore a leopard skin and danced like a Dervish to the tunes of the Police band.

The Old Coach

Six spanking bay horses drew the Bulawayo coach which boasted a shirt-sleeved worthy with a coaching-trumpet, and some weighty charmers in scarlet rocks of the gay nineties—presumably to illustrate one of the hardships of the pioneers.

A slouch-hatted commando on shaggy ponies and an old fossicker sitting before his grass hut came next.

What followed excited a buzz of admiration. Several groups of mine Africans came into view. The first dragged a gold bar three feet long, two feet wide, showing the Rand's 1887 production. Then came another gold bar, the size of a tramcar cut in half, showing the 1935 output. It was dragged by fifty chanting Shangaans, naked except for their moochas.

Fifty M'Chopi dancers headed by three men playing Native pianos, followed. Then came a band of stamping Xosas in red-

clayed blankets, some Basutos, and a string of mine Africans in shining safety helmets, with their trousers tied up at the knee and carrying miners' lamps in their hands.

The helmeted Africans trudging stolidly along, looked extraordinarily effective. Why the Native's part in the pageant stirred the crowd so, it is hard to say. Their presence and bearing seemed to say something which pleased every spectator enormously. Behind the crowds against the rope barriers, men began hoisting their womenfolk on their shoulders, to get a better view.

Though Europeans and Africans were jammed together in the crowd, there was a remarkable good understanding and no unpleasant incident.

**NO AFRICAN HOME
Is Complete
WITHOUT
The Bantu World.**

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ha u etsa ka tsela ena

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hantle. Ha u batla hore ebe monate, tshela suikiri. Ho bonolo ho e etsa?

'Ovaltine' e loketse banna, basadi le bana me ha u e noa kamehla e tla ho phedisa hantle, e ho matlafatse.

Ha ho ntho e molemo ho feta

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