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THE BANTU WORLD



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GIVE THE AFRICANS CHANCE TO DEVELOP

Dean Palmer Condemns The Native Bills As Fundamentally Unchristian

Strong opposition to the abolition of the Cape Native franchise and severe criticism of the Native Bills was expressed by the Synod of the Diocese of Johannesburg on Tuesday, when it was unanimously agreed that the experiment on the lines of the proposed Representation Bill be tried for a period of ten years before any consideration was given to the abolition of the Cape Native franchise.

FUNDAMENTALLY UNCHRISTIAN

The Dean of Johannesburg, the Very Rev. W. A. Palmer, who led the discussion, declared that the Representation of Natives Bill was "fundamentally unchristian" and unfair to the increasing number of educated Natives.

Dean Palmer moved that with regard to the Native Trust and Land Bill and the Representation of Natives Bill the Synod "expresses its conviction that the only true solution of the Native question is on the Christian basis of the ultimate right of individuals and nations to full citizenship."

THE RISING LEADERSHIP

In regard to both Bills he had watched with the greatest interest the records of Native conferences and meetings on the subject. The Natives appreciated the fact that they were being consulted "in these very great matters."

"I noticed, too, with great thankfulness, said the Dean, that their attitude has been admirable. There has been as far as we can see none of that inflammatory language which had made it very hard for those who were trying to help the Native people—about a quarter of a century ago.

Unanimous Indignation

"One thing is clear, the Native people are absolutely unanimous in their indignation against taking away their franchise, the franchise of the Natives of the Cape," emphasised the Dean.

There was no question of an overwhelming black vote being solved. General Smuts had pointed out that there were only 12,000 Natives on the register, as against 500,000 white voters.

"You can share with the rising leadership of the African people an adventure towards preserving the essential soul of their old life, help them to hold their own in the teeth of modern civilisation, and even to contribute to the world's life some gift from their own inheritance."

"Now here is where the Natives Representation Bill," went on Dean Palmer, "is fundamentally unchristian, because the heart of Christianity, and all that is best in Western civilisation, is built on this, that a man, a people, a nation, are never to be used as a means to an end. A man is an end in himself, a nation is an end in itself, and therefore a man or a people has the right to develop to the fullest capacity. That is

Christianity."

Challenge Accepted

The Rev. Victor Mayaba declared that the first white man in South Africa had come in on the basis of friendship, but since then the basis had changed, and on December 16 at Bloemfontein, the African people would make their voice heard. The white man was approaching all the Native problems with mistrust, and today the Native would take up that challenge and meet mistrust with mistrust.

Africans On The Voters' Roll

ATTEMPT TO REMOVE THEIR NAMES OPPOSED AT CAPE TOWN

At the meeting of the Revision Court for Parliamentary Voters' Rolls held at Cape Town, an application was made to the revising officer, Mr. T. M. Chisnall, to remove 37 Natives from the rolls on the ground that they were prohibited immigrants.

The application was made by Mr. H. Sloane, registering officer, and was resisted by Mr. Morris Alexander, K.C., and Mr. R. W. Bowen.

After argument Mr. Chisnall reserved his decision.

On Wednesday he held that the Natives were entitled to be on the rolls. Their names cannot be expunged for at least another two years.

"These men were born in Basutoland and other British territories, and I find they are British subjects," said Mr. Chisnall.



Abyssinian warriors pouring into Addis Ababa in response to the call to arms.

Abyssinians Preparing For Italian Advance In North And South

Dutch--South African's Help

The seeming inactivity on both the northern and southern sectors of the Italo-Abyssinian war seems to be only a lull before the storm.

Mass movements of troops from the interior of Ethiopia reported from various sources indicate the approaching end of the period of marking time. The congestion at Addis Ababa due to the influx of armed men under feudal chiefs has been relieved after a review of 50,000 troops by the Negus on Thursday when the troops left to join the armies in the north and south.

The Emperor's tactics are to allow the Italians to advance and lengthen their lines of communication, thus leaving them vulnerable to surprise attacks. Fever, which is rampant in Ogaden in November is regarded likely to prove a valuable ally to the Ethiopians, and this is regarded as the reason for the transference of 10,000 of Italy's white troops from Ogaden to Eritrea.

One of the principal military advisers in Abyssinia's southern campaign is a Dutch-Speaking South African, Colonel Serwank, who owns an estate near the frontier of Italian Somaliland. As he has had constant trouble with the Italians he has joined up with a force of 60,000 Abyssinians, which, in the vicinity of Gerlogubi, is attempting to turn the flanks of the Italians in the desert.

General Graziano's army, which is pushing on to the British Somaliland frontier towards Harar, is

threatened by Abyssinian forces estimated at 100,000, who are advancing from the south-west to attack the Italian left flank.

The army of Ras Desta, comprising 100,000 infantry and cavalry, has left the lowlands towards Webbe, where it has been concentrated since the middle of September, and will join with Colonel Serwank's army.

Africans In Urban Areas

NO MORE FAMILIES WANTED IN REEF AND PRETORIA

At a conference of Reef and Pretoria municipalities held at Pretoria on Tuesday to consider the evidence to be submitted to the Native Urban Areas Commission three resolutions were passed.

One was that "the existing system of Government control of labour requirements under local authorities is inadequate and ineffective and that legislation providing for municipal registration and control powers is the only solution."

The second was that "the number of Natives in the urban areas should be limited to the labour requirements of such urban areas."

(Continued at foot column 5.)

White Labour Policy Criticised

ARTIFICIAL PROTECTION OF EUROPEAN LEADS TO SELF-DESTRUCTION

"As long as you keep the Native down economically you are keeping the whole country down"—that is the broad general conclusion of the report of the Industrial Legislation which has just been published. "Equal pay for truly equal work", states the commission, "should be the fundamental wage policy—the European workers, in view of their higher standard of living, being assisted, but in other ways than by increasing their wages above a scale compatible with this fundamental policy."

The chairman of the commission was Mr. R. J. van Reenen, and the other members were: Mrs. Marie Visser, Professor E. H. D. Arndt, Mr. Hillary France Champion, Mr. D. M. Davidson, Mr. A. J. Downes and Mr. William Freestone. They took evidence from more than 600 organised bodies and private persons.

The Challenge

The commission is not in favour of a national minimum wage and does not agree with the Poor White Conference that the Wage Board should be empowered to fix ratios between civilised and uncivilised labourers.

The report challenges the assumption that the European has a right to a higher wage than the Native because he has a higher standard of living. The policy of subsidising the employment of European labour, even as a temporary measure, is regarded with disfavour.

Differentiation between European and non-European wages is treated as a separate problem. The commission is against such differentiation, provided unskilled Europeans are given a fair chance. "Social aspirations," they state, "and policies should be in harmony with economic realities and should not be in conflict with the economic policy of encouraging the expansion of industry and employment and thereby of the national income, the source of all wage payments. That policy requires that everybody be employed in that capacity in which he or she is as productive as possible."

Must Prove Superiority

"The full application of such a policy, therefore, runs counter to the idea of 'colour bars' and colour bar legislation' as well as uneconomic 'white labour policies.'"

The European in South Africa must prove his superiority. Competition with other races will be a stimulant, but artificial protection may ultimately lead to self-destruction.

The third resolution was that "we consider that sufficient provision has been made by the local authorities of the Reef and Pretoria for Natives living under conditions of married life, and therefore that further Native families should be prohibited from coming to the Reef and Pretoria."

Indlela Yokubhala Isi-Xhosa

The Bantu World

SATURDAY, OCTOBER 19, 1935.

U-Mandisa NesiXhosa Esisulungekileyo

(NGU ED. N. MSUTHWANA)

Asikuko nokuba liginyisa amathe inyathelo elithathwe leliphepha ngokukhuthaza nokuncedisa ababhali beencwadi ngokushumayela kwalo ngeencwadi ezo ezimana ukwela.

U Mandisa lo ke ligama lenewadana eseyaziswe ngokubanzi ngu Mhleli.

Ndisuswa yindawo ayihlabayo u Mhleli yokuthandisa kombhali walencwadi ukusebenzisa esona siXhosa sisulungekileyo ngango hlobo lokuba ude asuke umbhali angavakali ngokuthe ncam (nje ngoko esitsho u Mhleli).

Kokwam ukubona u Miss (hayi gxebe) u Nkosizana Swartbooi uthathe elona nyathelo lifuneka- yo ngokwahlukana nesiko lokuboleka amagama eentetho zabamhlophe.

Ukuhambha-hambha okumhlangani umntu eelwimi zabantsundu ezininzi kucacisa into yokuba aliqela amagama esingabolekisanayo ngawo thina sodwa. Ayenzeki ke lonto noxa ifuneka. Eyona iqhelekileyo yeyembholeko yethu egqithileyo kwiilwimi zabamhlophe. Ukuba ngaba inkabi yommelwane wako (oyena ukufuphi ngokwakhelana) lidlongodlongo elingaqeshekiyo ungasolela ukwela imilambhokazi na ufuna ithambha lenkabi eyakutsalana kakuhle neyakhona ndaweni yokuba uncedisane nalo ukufuphi nawe ngokuqesha elidlongodlongo lakhe?

Ukungavakali kwamagama angu "Nyangantathu" "Nkoxa yokukhangela ixesha" "Siziba sokuzisula," "Ndu yabagulayo" "Mfundisikazi" namanye kubangwa sisiqhelu esesondele kuthi ekungelela ke ngoko ukwahlukana naso. Lamagama ngawesi Xhosa. Umbhali uwasebenzisa ngenxa yokungakhohliswa kukuvanga intetho yakhe nesi Ngesi (isi Lungu) Ewe, kunokwenzeka ukuba athi kanti amanye kulamagama akade afike emxholweni. Leyo ke into yengafanela ukulungiswa zineentshe lide lisuke livele liqheleke elona gama elisenyongweni ngokwentetho. "Ivotshi," "no" "titshala" "kwata" njalo njalo, ngamagama ezinto zempuco yase Mlungwini zaye ezizinto sezine minyakanaka zikho phakathi kwethu eku-fanelekileyo ngoko ukuba sithi ngelishesha lenguqulo nempucuko sizithiye amagama angeelwimi zethu.

Imnandi kum intetho yesi Ntu ebhalwe ngendlela ecacisa ukuba umbhali uzamile ukwakha ulwimi lwakho ngokukhupha intetho esulungekileyo kuba into esulungekileyo injalo kanye ke ukuthandeka oku. Ndikulindele ngemigcobo ukufika kwale newadi kum kuba ndisithi ndofunda isi Xhosa esingena sikhohlela.

Isithuba asisandivumeli. Kodwa makhendithi, amagama angu "Ndu," "Nkomo," "Masi" "Kutya" namanye, asibonisa ukuba kukho apho yaqhanka khona lentambho yokubambhisana ngeentetho phakathi kuka Ntu. Umbuzo ke ngothi akukuhle na xa esi sizukulwana sisondezela ukuyiqhina apho yazathuka khona le ntambho? Nditsho kuba ukwakheka kwesi Xhosa kuya kudala ikuthalo nakwezinye iilwimi. Kanti ke lowo mlilo uyakunweniwa zide zisuke zibolekisanenagamama (amanye) iilwimi zika Ntu.

Abantu bakowethu siyabacebisa ukuba bayironelele lento, kuba ngelishesha baninzi abelungu abafuna ukubahlutha isonka sokukhutha ngelizwi elithi abantu abamnyama abanayo ingqondo yokukhutha.

Usizo ke lunye lelokuba ezo-nishaba zingabinakwalatha ziingozizi zininzi zenziwe ngabantu abamnyama ekuqhubeni kwabo.

Eziziyalo sakumana sizibeka ngesi Ngesi ukuze zibenokufundwa sesona sininzi sabantu. Sesiqalise kwakweli lanamhlanje.

Impendulo YoMhleli Ku Mr. Msutwana Ngencwadi U Mandisa

Lenewadi ka Mr. Msutwana siyibeke kwimihlathi yethu yobuhleli kuba ithetha ngendawo ebaluleke kunene, ekufuneka ke ngoko ukuba iqwalaselwe ngumzi; kwaye kwakhona sibonakalisa ukulixabisa kwethu inyathelo alezileyo lokuphendula xa anendawo angahambi nazo esizithethileyo. Kaloku kufundwa ngolohlobo.

Njengoko naye atshoyo injongo yethu xa besibhala ibiyeyokukhuthaza, sincoma. Nangoko iseyilonto nembhangelu yokuba siyivumele ihambhe intetho ngalencwadi kuba okukhona incwadi kuthethwa ngayo, —nokuba kakuhle, nokuba kakubi na, —kukhona abantu banxhamela ukuyibona ukuze ke ithengeke; kungesoosizathu kanye



Lo ungentla ngu Mnu. Ed. N. Msutwana, obhale intetho malunga nobhalo lwentetho yesiXhosa.

ke esizimisele ukumana sithetha ngeencwadi esithunyelwa zona. Ndawo inga ingakhanya asingebi sineda bantu kwanababhali ngokwabo ukuba asizalathi iziphoso.

Inye ke indawo asiphikisa kuyo u Mr. Msutwana yileyo yokuba sithetha ababhali bethu mababoleke kwezinye iintetho njengoko isizwe sekudala sona sayenzayo lonto. Uqonda kakuhle na kodwa u Mr. Msutwana ukuba isiqingatha sentetho yesiXhosa seyingamagama asemzini, athathwe kwezinye iintetho zesiNtu, nakuma Bhulu, nakuma Ngesi, nakwezinye? Khona ukuba ibiyinto ebifuneka ibingakho phina loontlanganisoyomntu wonke othetha isiXhosa ukuba kugqulwe amagama anjengo "Phepha, Ngesi, Bhulu,

Taliyane, asoyikayo yena namhlanje ukwabhalala, asabulaleka ngokwabhalala nge Inverted Commas. Akukho nasinye isizwe emhlabeni ooko ladlalwayo ihlabathi esakhe sayenza lonto; zonke iilwimi zikhule, zanda, zatyeba, ngalendlela nesiXhosa sikhule ngayo, ngokuboleka.

Malunga nombuzo wakhe wenkomo edlokovayo akukho mntu, ukhe wathi isiXhosa siyadlokova kwaye engekho umntu ongaphezulu ukuthanda isiXhosa kunathi; nto esiyithethayo thina kukuthi xa lenkabi yethu inqinileyo kuba bezingekho izincha zokuba itye kweli asingoyiki nakancinane ukuya emaNgilani siyekuyifunela ukutya kuloomazwe.

Lento umbhaleli wethu lo ukuze ayiqonde ukuba injalo uyakufumana kwiincentshe zethu zonke zokubhala kungekho namnye obhala ngoluhlobo lungabolekiyo, ooMqhayi, Ndawo, Solilo, Soga, Jolobe, Jabavu, —bonke balwenze incasa ulwimi lwabo ngokuboleka. Lonto ke ayinjalo kumaXhosa odwa. Ooko ladlalwayo iphakade eli akazange abekho umbhali owakha wabhala intetho engabolekiyo, ngako oko umbhaleli wethu lo makangambulali u Miss Swartbooi ngokuthi makalinge into engazange yenziwe mntu, kuba ngu no Miss Swartbooi lo sithetha ngaye akayenzanga lonto, —akwamaninzi naye amagama awabolekileyo, njengaye wonke umbhali onengqondo.

Sithethe kakhulu kangaka ngenxa yokuba asisenzeli kuphendula mhlobo wethu lo yedwa, sesisenzela ukucacisela bonke abacinga nje ngaye. Isiqendwana sokugqibela sentetho yakhe asisiphenduli sona kwanamhlanje, kuba singenisa indawo ebesingakhange sathetha ngayo, neyinto engomnye umngxilo obalulekileyo ofanele ukuxoxwa wodwa.

Abaghubi Base Rhautini

I Kansele yase Rhautini yenza imigudu enomeka kunene yokufundisa abantu ibakhumbhuza ngeendlela zokuqhuba ezakusindisa abantu ezingozini ezininzi.

Ngazo zonke iveki sakumana sikhupha emihlatini yesi Ngesi amacebo akhutshwa yi Kansele leyo ngendlela zokuqhuba.

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Xhosa: E Zemfazwe Nezco Thoba-Sikutyele

Ubom Bomfi Charles M. Sinxo

"Bawo, Bawo, Nqwelo yokulwa Yakwa Sirayeli Nabamahashe ayo!"

(NGU PETER NYATANA)

Umfi lo ugama lingentla ubhubele kwa Tini e Bhofolo ngomhla we 24th August 1935, ngo 3 p.m. malanga. Lomfo wazalelwa kwa Puti (Mount Top), kwisitili sase Bhofolo nge 15th May 1865. Umzalikazi, unina, wasuka eNjwaxa wayakubelekela kwa Puti esihlotyeni sake esasilapo.

UmGqunukwebe Wase Tala

Umfi lo wakulela eNjwaxa ema Gqunukwebeni engum Gqunukwebe nozwane, nakuwo owase Tala, abazali bake benzama Kristu, naye wondliwa ngobu Kristu. Wapehlelelwa e Xesi, Annshaw, ngumfundisi owaye pambi ko Rev. W. Clifford Holden, kodwa umfi lo akazange asifumane isiqiniseko (Baptism certificate) emakube kulomihla sasinkakatalwele kuba umninawa wakhe wasifumana yena. Kaloku no Filipu akazange amnike umTopiya isiqiniseko kuba wayengena xesha lokuya ekayeni lomvangeli lowo. Ipepa alinto lona ngokwalo eyona nto yintsikelelo. Kwaba njalo ke ku mfi lo.

Uyi Principal Yesinala

Kwathi akugqiba ukufunda kwisikolo semini sakwa Ngwenya e Xesi phantsi kwetitshala yakhe u Henry Xuku. Ngo 1881 wasiwa kwa Mhala e Rini. Wazigqiba izifundo zake ngo 1886, wayakuqala ubutitshala e Mtwaku (St. Matthews) ngo February 1887 phantsi ko mfundisi odume kunene u Teba, i Principal ingu Mr. Maggs owati ukumka kwake washiya umfi lo endaweni yake yobu principal. U Mr. Maggs wasinga e Bolotwa ku Tembu.

Ungenela Ubufundisi

Umfi lo wabuya walandela ukuya e Bolotwa, apo atshate selekona ngo 1889 inkosikazi yake le ayokulaliswa ecaleni layo e Njwaxa. Apo e Bolotwa utate umgca wokufundela ubufundisi, waqhuba ebufundela iminyaka emine.

Kuthe kulapho wabona incwadi ka Bishop ebuza kumfundisi wake lowo ukuba kutheni engamzisi nje u Charles ukuba abekwe ebu Pristen, incwadi ke ate akuba eyibonile waselezibuzela ngokwake kumfundisi lowo. Impendulo yomfundisi ite. "Mhlobo wam Charles, ndingatini ukwahlukana nawe uluncedo olungaka nje kum?" Lomazwi adala ingxabano enkulu pakati komfi lo nomfundisi lowo, baxabana bada baqaukana, wabulahlalomini umfi lowo ubufundisi. Kuba kaloku u Heli wake usuke ubizo luka Thixo walutabata kuye. Funda kuSamuel 3 ves 10. Kwahlukana ke. Abantu ababetandana, besitya ndaweni nye kuba kaloku babe ngamasoka bobabini, kwati ukuqala kokubako kwenkosikazi kwelo kaya kwatshata umfi lo nenkosikazi yake le ayokulaliswa ecaleni kwayo e Njwaxa.

Ufela Abantu eRhini

Wemka lomini e Bolotwa ngo January 1892 wasinga ngase Sundwana e Rini eputuma kwa ubutitshala bake. Apo ke isizatu sokumka kwake waye e namandla okucasa umteto wokugxotwa kwabantu ezifamini. Abafundisi bake bayakumtata nge Kari ebukuku, bemsindisa.

Ufundisa Kwa Nondyola

Ramtumela kwa Nondyola e Bhofolo etata indawo ka Mr. Momoti owayeyi tishala kwa Nondyola, waba ke usindile kwingozi eyayibonwangaubufundisi bake besiti zisindise ngenxa yobomi bako. (Genesis 19 chapter 17.) Ufundise kwa Nondyola apo waqalaukwazana umfi nombali lo ngo 1894 okanye ngo 1893 kuba umbali lo ebahlala kwa Qaka apo umfi ebemana ehambela kona, kwenye itishala egama lali ngu Elijah Mbele, owayeyitishala kwi private (Iphelela kumhlathi wesibini.)

Amabal'Engwe Ngezinto Zelizwe

Izicengo zama Tliyane

Ngoku kuvakala ukuba phambi kokuba ahlasele uMussolini eBisiniya ebekhe wacenga amaNgesi esithi ukuba ayamyekela enze ukuthanda e Bisiniya uyakuwapha umhlaba omkhulu khona kunye neehibi elibaluleke kunene idike lase Tsana. Akafunanga no kuyiva lonto ama Ngesi. Ngoku isikhulu sase Itali siye e Ngilani siyekwenza iintetho nezikhulu zeelo ukuba kuphindwe kublanganwe yi Itali ne Ngilani ne Fransi enzelwe indlela zokufumana umhlaba omninzi wase Bisiniya. Ama Ngesi wona akayingeni lonto kuba ayesekwalathile angakufumanayo e Bisiniya, ngoku amalathisa i League of Nations kuphela.

Idolophu Ye Adowa

Ngephelileyo iveki bekuvakele ukuba ama Bisiniya aphinde ayithatha idolophu yawo ebithinjwe ngama Taliyane, i Adowa, athi kulonto abulala ama Taliyane angaphezulu kuma 2,500 athimbha nezixhobo zawo. Kodwa ezivela e Roma ziyayiphika lonto.

Ukunqaba Kokutya E Itali

Zivakala kakhulu ezokungaba kokutya e Itali. Apho kweelo ngoku iVenkile sezibathengisela ngamacuntsu abantu, nokuba umntu senemali engakananina.

Uboya Buphuma Elubisini?

Amachule ase Italy avakalisa ukuba ngoku anakho ukujika uboya ibelubisi, aye esithi lonto izakubanceda kakhulu ekubandzelweni kwawo zezinye izizwe nge Sanctions.

Izigqibo Zentlanganiso Yezizwe

Kaloku iNtlanganiso yezizwe ihambha ngamandla ukuwabandzela amaTaliyane. Ngoku ikomiti

school yase Tshetshi, kwazana oko kwada kwangoku.

Ungena Ebutolikini

Wemka kwa Nondyola ngo 1895 ngo October wayakutata ubutoliki e Bhofolo apo abucitele kona ubomi bake pantsi kwezi Mantyi: E. B. Chalmers, R. Tillard, R. J. Crozer, E. Syme, B. Gedye, Vanderpoel, Gilfillan, Bruce Brand we mfuduko yase Ngqushwa kunye no Mr. Miles.

Ufumana IPenshini

Wapenselwa umfi ngo 1925, wangena emagqweteni apo oyisakele kona sisifo samathambo (Rheumatism.) wabubha ngomhla osowuxeliwe. (Isaqhutya)

yayo seyenze izigqibo ukuba kungadlwanawo nawo ngemali, nangempu. Ngelixesha lokubha la kuthethwa into yokuba kunga thengwa nanye into ekhutshwa ngawo.

Impahla Zokulwa E Bisiniya

Ngelixesha kubandezelwa amaTaliyane i League of Nations izimisele ukuba wona ama Bisiniya anikwe yonke into. Ngoku yimikrozo inqanawa ezithwele izixhobo nezinye izinto zizisa kwelama Bisiniya ekubeni nama Japani ephambhi ukuyenza lonto.

AmaTopiya Aqukene E Ogadon

Imikhosi emininzi yama Topiya alinde kwicala langezantsi ukuba ahlalane nama Taliyane, aye exela ukuba izizwe ezingama Somali beziphantsi kwama Taliyane ngoku zithelela kuwo ma Bisiniya.

Umngcatshi WomTopiya

Kodwa ke nawo ama Topiya selekhe apoxwa yinkosana yawo ekungathi ngumkhwenyana ka Haile Sellasie othe wathelekauma Taliyane enomkhosi wakhe omninzi, into ke leyo eyakwangonisa lula ama Taliyane kweelocala lase Tigre. Phofu ke kuthiwa ebisoloko ebonwa yimpi yakawabo ukuba lunyawo lwemtene.

Ukubanjwa Kommeli Wama Taliyane

Ama Topiya ayibambile i Ambassador yama Taliyane u Count Vinci ayenza ibanjwa lemfazwe. Isiko ke ngexesha lemfazwe abameli bayakhatsiwa bagoduswe, kodwa ke nama Taliyane one ngokungaxeli xa azaku hlasele suke alilahla isiko lemfazwe, aqubula, waza naye ke lomeli akayeka ukumana ethetha ngocingo exela izinto ezenziwa ngama Bisiniya e Itali, into kelewo engelosiko.

U Bishop Wase Rhautini Nemfazwe

Ngomhla we 13, ekuvuleni kwakhe isinodi yedayosisi yakhe

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahla esifubeni.
Inani 9/6 ngeposi.
Olikipa nasematunjini yilezinhlamvu,
MAYEBABO PILLS
Inani 1/6 ngedosha.
Bhalela u:
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P.O. Box 88, Durban.

u Bishop Clayton uthethe amazwi amakhulu kunene, egxeka isenzo sama Taliyane ngovunukela ama Topiya, apho enze nentetho ebuhlungu kunene esalatha ububi balemithetho misha ka Tsalitiro.

Ityala Lama Tshetshi

Kuvakala ngathi oo Archbishop, owase Canterbury nowase York bayakunika ubungqina kuzwathi lwetyala lama Tshetshi, kusiliwa yi Tyalike ye Province of South Africa ephethwe ngubawo uArchbishop wase Kapa ne Church of England ese South Africa.

Ama Grike Ayiphuthumije Inkosi Yawo

Iqela ebelizama ukubuyisela ukumkani wama Grike endaweni yakhe limnyanzele u Rhlumentweelo ukuba ambize ukumkani

lowo abuye. Ukuqalwa kokubuyiswa kwakhe kuyakuvotwa luntu lonke (Plebiscite) ngo November ngomhla wesi 3.

U Lord Baden Powell

Lenjinga iyakunduluka e Ngilani ngomhla wesi 9 ku Disembha isiza e Monti apho iyakongamela umnyadala we Boy Scouts ekuthiwa yi Jamboree. Kaloku yiyo lenjengele eyaqala loontshukumo, kunamhlanje ke nguye inkosi yazo zonke.

Iselakazi Lomlungukazi

Ngephelileyo iveki bekunganzingwa ityala lomfazi womlungu u Mrs Keyser omangalelwa yena nabantu abamnyama abathathu ngokuba inkomo bazithengise izihlandlo ezithandathu. Bekuqotywa ngobusuku inguye ophambili ukututa ezifama.

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OVALTINE

Ha ho chesa kapa ho bata u tla fumana 'Ovaltine' ele monate 'me molemo le ho oena . . . E bonolo ho etsoa hape e theko e tiase.

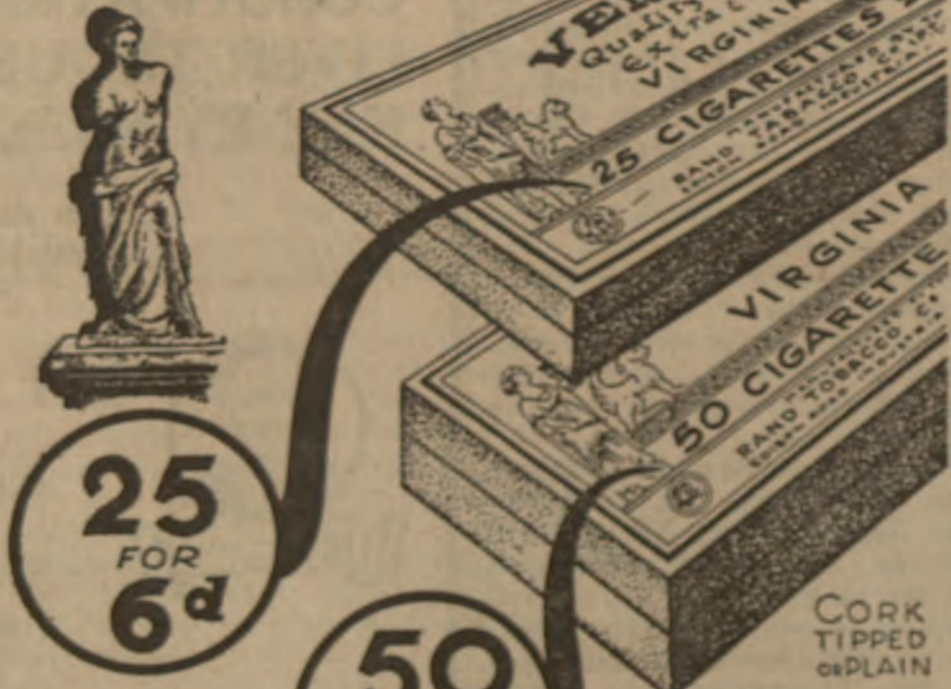
I 'Ovaltine' iya omeleza amadoda, ibatyebise abafazi, ibenze bonwabe baphile abantwana. Inencasa emnandi ye chocolate, iyawakha umzimba, nemit-hambho nobuchopho.

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Social And Personal News

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P.O. Box 6563 JOHANNESBURG.

Domestic Announcements.
Small advertisements will be accepted from our readers for publication in the classified column, of "The Bantu World" Births, Engagements, Marriages, Deaths, In Memoriams, Warnings, For Sales, etc. are charged at following rates:-
12 words for 9d., with a minimum cost of 2/6 per insertion.

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 3 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.

OBITUARY:

There passed away on September 28 at an early age of twenty Mr. Philip G. Baloyi... (swanky) eldest son of Mr. & Mrs. Baloyi of Pretoria, and an ex-student of Tigerkloof Institute. Deceased had a carpentry shop in Mbele Street, and on the death of the late T.P. Thompson, he ably managed the Economic Store. The chief mourners were Mr. & Mrs. Baloyi, Mrs. J. Thompson, Mr. Buskes, Mr. & Mrs. Ludge and other relatives. The Rev. Motau, of the Berlin Mission, officiated. Mr. & Mrs. Maloyi wish to thank all friends for letters and wreaths during their sad bereavement.

SITUATION WANTED:

By a fully qualified teacher Transvaal T.P.3. Wrote examinations through both English and Afrikaans mediums. Twenty years experience. Married. Neither drinks nor smokes. Takes much interest in church work. Free from January 1936. Write to: "The Old Teacher," care of Box 6663, Johannesburg.

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Apply Manager:
A. INGLESTONE.

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

Who's Who In The News This Week

Mr. S. P. Matseke, President of the Transvaal African Congress, has been holding a series of Congress meetings on the Rand recently to keep the people in touch with current political affairs. He is a tireless worker and organiser and so far has done a great deal towards cementing co-operative efforts among leaders of the Bantu race.

Mr. A. Ngolase, principal teacher of the High Primary school, Heidelberg, and President of the N.C.T.U. Transvaal, spent two nights with the Rev. and Mrs. V. Mayaba.

On November 3, at Mrs. Melville's house, 63, Bertha Street, Sophia Town there will be a tea party for the cutting of the wedding cake after the marriage on September 28 of Catherine Stevens to Mr. John Williams.

Mr. Andrew Stevens and Mrs. A. Melville (brother and sister of the bride) request the pleasure of all their friends.

The Jazz Maniacs will play at a "Social Night" at the Communal Hall, Eastern Native Township, on Thursday, October 24. All are invited.

Miss Alice Mafunda, of Port Elizabeth, visited "The Bantu World" offices last Tuesday afternoon.

The Merry Black Birds at a European wedding.

It was a kind thought that prompted Mr. J. B. Gedye, (Chamber of Mines) to invite the Merry Black Birds Jazz Band to play at the wedding reception of his eldest daughter last Saturday afternoon, October 12, at Melrose. The Black Birds were a glad surprise to the guests who applauded them for the numbers they played. When the bride and bridegroom arrived the band struck up the Wedding March by Mendelsohn much to the delight of the guests. The band acquitted itself creditably, so much so, that the guests on their own donated a handsome sum of money to the band to buy more music for further development. All the guests expressed their thanks for the delightful music rendered. Acts such as these go a long way towards cementing the relations among the races Hearty congratulations to Mr. Peter Rezant (Manager) and his compatriots for forging ahead.

The Rhythm Kings had a flying visit to Kroonstad last week where they played for a packed house in the Communal Hall and had to rush back to town where they played at the Bantu Sports Club on Thursday and Communal Hall, Eastern Native Township on Friday. Yesterday, October 18 they played for Mrs. L. Gule, and Nurse C. Zondie at Pimville.

Mrs. J. P. Thomson, and her sister Mrs. Baloyi, are leaving for a short vacation to O.F.S. and will be the guests of Mr. and Mrs. F. Mareka

The Rev. and Mrs. K. E. M. Spooner were visited by Nurses G. Makula and E. Martins, at Phokeng last week and had a lovely time.

Miss Rose Matshaba was Nurse J. Lebele's guest at the Paul Kruger M. Hospital, Rustenburg.

Miss Martha Mofupi and Emma Mdhuli, paid Mr. E. Mayekisa a visit last Sunday and were served with tea by Miss Getrude Mayekisa. Mr. E. A. Mahomet, chairman of Ilinge Labantsundu Society, was also present.

The Rev. A. K. Maaga, is attending the Methodist Conference of S. Africa which will be held at East London.

Nurse Linda Maud Legodi, left last week on Friday for Pietersburg after completing her Nursing



course at the Modder B. Hospital.

Miss R. B. Mabena, of Springs, was seen in the city last Sunday.

Mrs. I. S. P. Tshephe, of Dikalonge, entrained on Friday on her return home after spending a week in the city with her husband.

Mr. G. N. Hardy Tlabakoe, a clerk at Robinson Deep Mines, visited Krugersdorp last weekend.

Miss Martha Mphafudi, of Pretoria, is among the recent arrivals in the city.

Mr. Ludwig Mabitsela, of Khaiso Training Institute, Pietersburg, has resumed duties after spending a few days with friends at Orlando.

Among those who were seen at Orlando over the week-end were Nurse Adelaide Masoabi and Miss Ntsepe, both of Germiston.

Miss Molly Tau, a school teacher at Orlando, has returned after spending holiday visit with her people in Pretoria.

Miss L. Matunywa, of Tweefontein, paid a short visit to Orlando last week and was the guest of Mr. and Mrs. M. Molahloe.

Miss Bella Mabaso, of Koster, has returned to the city from her home.

While Miss W. D. Kgoadigoadi, of Phokeng school, Rustenburg, was spending her ten days holiday with the Rev. and Mrs. Mashile's at Sophiatown, she had the pleasure of spending a pleasant afternoon with Nurse O. P. Mokgatle of the Non-European Hospital, Johannesburg.

Ladysmith News

(By IDLER)

Among those seen in town during the week were Chief W. S. Kumalo, Rev. N. Pamla, Mr. B. Nyokana, Miss Zondi, (Driefontein) Miss E. Kumalo, (St. Hildas) Mr. T. Tshabalala, (Johannesburg); Mr. Charleton, (P.M.burg); and Mr. Selby Ngcobo, B.A., (Adams).

The undermentioned players represented the "Tigers" Lawn Tennis Club at the location tennis court in a friendly match against the "Stars" also a local team last Monday.

Miss T. Sibeko, Miss Tshezi, Mr. J. Kambule, Mr. C. Medwa, Mr. Fraser, Mr. M. Nkosi, Mr. E. Myeza, and Mr. M. Mndaweni. After very keenly and closely contested sets, the match resulted in a sensational victory for Tigers.

The "Daughters of Africa" club which was closed during the cold months, has re-opened, and the women show great interest in it. Last week the organiser Miss C.L. Tshabalala, was with the club. This year the yearly conference will be held in Durban early in December.

Miss G. Gwala wishes to thank all relatives and friends who wrote her letters of condolence.

(Continued at foot of column 4)

B.M.S.C.

The Health Week committee will give a grand concert on October 25, at the B.M.S.C. It is interesting to learn that all the African Schools in Johannesburg will take part in this concert. Admission is 1s. All round.

On Friday November 1, at 8.15 p.m. the Stone Breakers Cricket Club will hold their "Opening of Season Ball" at the Centre Tickets are obtainable at the Centre. Book your seats, please! St. Cyprian's School, on Friday, November 8, at 8.15 p.m. will hold their Annual School Closing Concert at the Centre.

and those who paid her a visit and made prayers in her sad bereavement.

The Star Lawn Tennis Club is organised a concert and dance held last Friday at St Johns Hall.

Mrs. E. S. Mokuena, of Cape Location, Pretoria, accompanied by her two children Maureen and Master Ivan spent the ten-day's holiday at Sophiatown.

INDIGESTION

Sehla re sena se etsa hore u rate dijo, 'me se thusa hore mala a hao a sebetse hantle.

Se entsoe ka dikhla re lokileng me se sebedi, soa ke Makhooa ka dilemo tse ngata lefatsheng lohle. Se rekisoa venkeleng e le efe. Etsa u batla

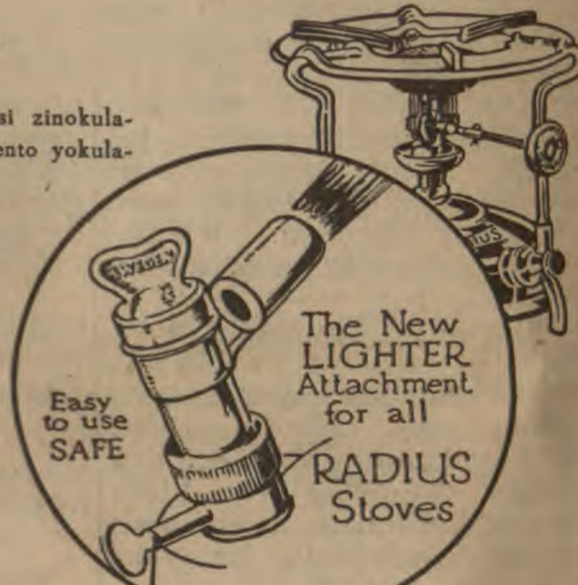


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Zithengiswa zizo zonke izitolo ezibhetele. Ukuba akuzifumani bhala ufumane idilesi yesona sikufupi isitolo esinazo, ... bhalela koo:-

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Please send me trial samples of Dr. Chase's Kidney-Liver Pills and Ointment. I enclose 3d. in stamps to cover postage and packing.

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News Items From Different Centres

Ermelo Jottings

Messrs. Wm. Masuku and E. Ray Mkwana, Pathfinder Masters of the 1st and 2nd Ermelo Troops respectively attended the Pathfinder Training Course arranged by the Transvaal Pathfinder Council held at the Bantu Men's Social Centre, Johannesburg from October 7 to October 12.

The Rev. T. Mbatha of the Bantu Methodist Church, has left with a few members of his Church to attend the Women's Manyano Convention at Pimville.

The Rev. Ramushu, Superintendent of another section of the Bantu Methodist Church (as we have got two sections here) was here a fortnight ago to receive the Rev. I. Mbalo and his followers who left the Bantu Methodist Church under the superintendency of the Rev. J. Hlongwane.

The Ermelo Shamrock Tennis Club is becoming active. The Office Bearers are: Captain Wm. Masuku; Vice-Captain: D. Ngqiniso; Secretary: M. Mokone; Vice-Secretary: J. Mogotlane; Chairman: E. Ray Mkwana; Treasurer: M. Khumalo.

The Darktown Stutters under the management of Mr. Griffiths Motsieloa performed wonderfully here recently. The displays were super-human. We are thankful to Mr. J. Mogotlane (Principal, Methodist School) and other teachers and ministers who assisted towards the success of the concert.

Mr. A. Nkosi, of Bethal, has joined the New Ermelo, Berlin School Staff.

E. RAY MKWANAZI.

Heilbron News

(THABO)

A special meeting of the parents was held in the Presbyterian Church last month. The discussion based on Native education gave rise to question of representation. It was discovered that public opinion had not been consulted regarding the Commission of the Enquiry; this implies that any evidence that has been forwarded from this centre is not representative of the parents.

In this matter, just as in the Native Bills, our nation's posterity will be greatly affected and unless correct information and views be elicited from the African's themselves and not from individuals, the nation's destiny is at stake.

Several meetings have been convened in the district under the auspices of the I.C.U. Mr. Moroe and Mr. Chaane are leaving no stone unturned concerning the Native Bills.

On Saturday, September 28, Mr. Bhika, the crippled actor, staged a successful show in the A.M.E. Church. Despite his condition Mr. Bhika gave a highly satisfactory performance which delighted a large and appreciative audience.

Among those present: Messrs. M'Gwabeni, Seele, Dikoele and Mbewu. Mrs. Modikoe, Poho, Misses Martins, Modikoe, Lekoane Mrs. Selepe, Mr. Nyakale and Miss Nyakale.

turned from her six week's holiday spent in Lady Selborne, Pretoria.

The Rev. Modiba, of the Presbyterian Church, Pretoria, visited the Platinum Mines during the week. He was accompanied by Mr. S. Mamabolo, from Brits.

x x x

Mrs. F. R. Khonou, gave a birthday party at her residence last Sunday. Present were Messdames, E. C. Khonou, E. Petlele, M. Masongoe J. S. Khonou, C. F. Rangaka and Miss F. Khonou, Messrs. F. Khonou, Cornie Khonou, S. More, Sub-Chief P. Khonou Dr. Jackson and Mrs. C. Moletsane.

Bulwer News

The Polela Bantu Teachers' Conference

The above Conference was held at the Polela Institute on September 20 and 21. The conference on the whole was of paramount interest. Among the prominent speakers were: The Principal of the Institute, who spoke on Western Civilisation, Mr. Phipson who represented the Magistrate of Bulwer who was unable to attend the conference owing to some official duties at Maritzburg, Mr. Dent the Inspector of Native Education and Induna Maqeleni Dhlamini, of the Dhlamini tribe in the district.

Induna Dhlamini who spoke briefly and to the point about Native treatment by Europeans said:—"There is one good law that has been passed by the Europeans in this country, and that is, the we should not kill one another." All the others are to the detriment of the Native people. Whereas the Missionaries on the one hand advocate Native Education on the same principles as European education, there is another section of the Europeans who on the other hand are discouraging Native education.

It surprises us to see a number of our educated and better qualified young Africans going up and down the streets looking for work because all posts suitable for these young Africans have been filled by less qualified Europeans. In Magistrate's Offices, issuing of passes to Natives, interpreting and all work that could be done by our young educated Africans.

Mr Phipson supported Mr. Dhlamini.

Orlando News

Last Monday's thunderstorm nearly wrought an unparalleled tragedy at Orlando when, a sudden flash of lightning, knocked down a group of young people who had congregated at "The Bantu Store." Fortunately after treatment by a Bantu, they all recovered. These are the victims: Elsie Mazibuko, Agnes Sibanyoni Martha Sibanyoni, Patrick Bele, Saul Mbelle, Simon Dube, Mr. Nzama, Robert Mabaso, Mr. Kanyile, Mr. Tshabalala, Dinah Sibanyoni, Louis Nobanda. Kanyile's trousers was torn to shreds. We congratulate them on their lucky escape.

Bleskop News

(By PAFELWA)

Old Bleskop Village is situated nine miles East of the town of Rustenburg. The old village lies under a small rocky kopje, which is on the south side of it. The big long stretches of meale lands that surround the old village, are one of the finest sights to view from the top of this kopje.

Half a mile south west of the village lies the Rustenburg Platinum Mines. The Bleskop Village Kopje, will again provide you with another clear view from its top of this rapid growing mine property.

North of the village, about two miles, beyond railway line, that runs between Rustenburg and Pretoria, lies "Jeppie Stad" known as Thekwane Village. And still to get a clearer view of this village, you have to stand on top of the old Bleskop Village Kopje.

The old village derived its name from its late Headman Ramotseng F. Khonou, who was nicknamed by the old Boers, "Bleskop" because he was bald-headed.

x x x

Mrs. A. Mashigoane has re-

(Continued at foot of column 1)

Hands Puffed Up With Rheumatism

COULD NOT GET UPSTAIRS Wishes She Had Taken Kruschen Earlier

If only she had taken Kruschen Salts at first, this woman could have saved pounds, and avoided weeks of suffering. That is what she is telling all her friends. So that we may pass her experiences on to a wider circle, she sends us the following letter:—

"I had rheumatism all over me for nearly 12 months. In fact, I could hardly move. My hands were puffed up, and I could not do my own work or get up the stairs. I tried almost everything I was told. At last I decided to try Kruschen. I have had two bottles, and I am pleased to tell you I am now better, thanks to Kruschen Salts. I shall never be without it, now I know its value. If I had taken it before, I should have saved pounds. I tell all I know who suffer from rheumatism how Kruschen has cured me."—(Mrs.) E.B.

Most rheumatic pain and swelling is caused by too much uric acid in the body. Uric acid is composed of sharp, needle-like crystals which settle in muscles, joints, and tendons, pierce the nerves, and inflame the tissues. Two of the ingredients of Kruschen Salts dull the sharp edges of these uric acid crystals, then dissolve them away altogether. Other ingredients of these salts assist Nature to wash out these dissolved crystals through the natural channels.

Kruschen Salts is obtainable of all Chemists and Stores at 2/6 per bottle.

Thaba 'Nchu News

This year seems to be prospective the farmers are anticipating a fine wheat crop harvest though potato plants are affected by frost and peach trees infested with aphids (plant lice).

The Thaba 'Nchu teachers have bought a Music Shield to be competed for annually by the local schools. We congratulate them for this great service which will assist to improve the musical talents of the children.

The first competition was held on the September 20, the following schools competed:—Moroka High School, St. Paul's and the St. Augustine's Schools.

An elaborate programme was arranged. The Rev. C. Paulsen presided, and Miss Webber and Mrs. Klopper adjudicated.

St. Augustine's won the competition. We congratulate this school for being the first to win "The Thaba 'Nchu Music Shield." This school is fortunate in having for its new principal a man with musical talents, Mr. A. Molo.

Mrs. C. Paulsen in presenting the shield to the winning choir spoke a few words of encouragement to the teachers and the children.

Mr. Sol. Matchani, in extending a vote of thanks to the adjudicators on behalf of the teachers and children, said, among other things: That the service which the adjudicators rendered was highly appreciated and would go a long way towards intensifying the friendly spirit existing between the European and the Bantu public of Thaba 'Nchu. As European friends present had come to know us (Bantu) not only as good and loyal servants but also as a people endowed with musical talents.

The other speakers were the Revs. C. Liphuko and I. Tau. There were many Europeans and Bantu friends too many to be mentioned here. We hope this spirit of friendliness among the local schools, will bear fine and wholesome fruits of sportsmanship and that the competition will be extended to the rural schools.

On September 22, the Lord Bishop of Bloemfontein held a service in St. Augustine's Church. There were 230 Christian communicants, and well over fifty or sixty others. The text of his sermon: "Where are the nine?"

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

INTSHUMAYELO ZIKA RULUMENTE

No. 191, 1935.

IINKUNDLA ZEE MANTYI: KWIMIMANDLA YA PHESHEYA KWENCIBA

(Seyiqalwe)

- (9) Ngokubhangiswa kwesiqendwana (2) sesiqendu samashumi asibhozo anesibhozo kufakelwe apho esisiqendwana sitha silandelayo:
 - (2) Ukuba kungwebi ekubeni ethe wazivavanya ezindawo sezixelwe kuyakuthi kungwebi apho kubonakale okokuba azihlangani nobulungisa okanye kusekho amathandabuzo okokuba azivani nobulungisa okanye ziyavana, uyakuthi ke yena lowo mgwebi azibhekise kwinkundla yokubhena ukuba iziphononge, yaye ke loonkundla ixeliweyo yakuba ihleli ingathi iphula-iphule ubungqina, ingathi ke loonkundla ekwenzeni lonto ibize nawuphina umntu ukuba aze kunika ubungqina okanye avelise nayiphina incwadi okanye enye into, kuthi nokuba seyibuvile okanye ayikabuvava nabuphina ubungqina obunjalo, ingathi iqinisele, iguqule okanye ichithe nasiphina isigwebo, okanye iqinisele, okanye ihlise, okanye iguqule, okanye ibeke bucala nasiphina isigwebo, esikhutshwe yinkundla yemantyi (athi ukuba ummangalelwa ebegwetywe ngento enye okanye okanye ezimbini okanye ezingaphezulu izinto ekuthi xa kuthathwe enye kuyekwe enye, kungathiwa xa kuchithwa cesosigwebo, agwetwe ummangalelwa lowo egwetyelwa elo ityalo liseleyo okanye neliphina kuloomatyalala anjalo.) okanye ingabeka bucala okanye ilungise inqubo yenkundla yemantyi, okanye ngokubanzi inike isigwebo okanye umyalelo engabe zikhutshwe yinkundla leyo yemantyi ngelooxsha ityala laliphambhi kwayo, okanye ingalibuyisela ityala celo kwakwinkundla yemantyi kunye nemiyalelo ebonwa yinkundla yezibheno ukuba makuqutywe ngayo, engathi ke yenze lomiyalelo uchukumise ukuqutywa kwe sigwebo salowo ummangalelweyo, okanye imnike ilungelo lokubheyyilwa, okanye ngokubanzi ichukumise nawuphina umcimbi nento enxulumene naye nenqubo leyo njengoko loonkundla ixeliweyo ingathi ibone ukuba kuyakuba kubanjwa ngokomthetho. Kube ke kodwa ekuchithweni nakwakwesiphina isigwebo okanye inqubo enje yabekwa bucala okanye nangawuphina umgaqo okhankanywe kwesiqendwana (7) sesiqendu samashumi asithoba anantathu imigaqo yesosiqendwana ngokumalunga nokuqhuba okutha iyakuthi into zonke zithe zaguqulwa ngokufanelelo ime ngolohlobo.
- (10) Ngokususwa kwisiqendwana (1) sesiqendu samashumi asithoba anamabhini amazwi athi: "umntwana ongaphantsi kweminyaka elishumi elinesibhozo kufakwe amazwi athi "umntu ominyaka ingedlulanga ku mashumi amabhini ananye."
- (11) Ngokufaka kwisiqendwana (4) sesiqendu samashumi asithoba anantathu emva kwamazwi athi "amashumi asibhozo anesibhozo" amazwi "ngaphandle kokuba isibheno siphezu kuphela komcimbi womthetho, inkundla yokubhena iyakuthi, kusongezelelwa kulamagunya, iphinde ibenamandla okusongezelela nasiphina isigwebo salowo ubheno okanye iwise naluphina olunye uhlobo lesigwebo endaweni yesosigwebo okanye kusongezelelwa kuso" nangokuphindwe kucinywe kwakwesosiqendwana amagama athi "okanye kuthi kanti ummangalelwa ubekwe kakubi ngalonto."
- (12) Ngokufakwa emva kwesiqendu samashumi asithoba anantathu esisiqendwana silandelayo sitha:—"93 bis. (1) X: th: inkundla yemantyi pakweliphina ityala elibanjelwa ngam polisa th yalw-bela ummangalelwa n kwesiphina indawo yomthetho u Mhuzi ma ya a (Attorney Gen ral) kanye ukuba umntu nokuba iqe a zizenguye u Mhuzi matya a okanye umntu wakhe uye ngumntu sitha kweloo ya a nathi ke lowo umntu ushi i ayifane umantyi uka a yenz: in xelo yokuphononga yinkundla ezei bhe o eb-ka indawo yomthetho esiqigibo sitha ngi oordwo. kuzi kuthi ukuba ubuzaqna babe bunikiwe, abeke i nysino az-fumeneyo, ngokuphatelele kwazo emthethweni.
- (2) Xs ingxelo esjalo ithe yeeziwa, u Mhuzi matya la, okanye omnye umntshuthsi, njenzoko kuzathi kwenzeke, angathi asibhenele esosiqigibo akundleni yokubhena xelwa kwisiqendwana (1) sesiqendu samashumi asithoba anantathu
- (3) Isiqendwana (3) sesiqendu samashumi asithoba anantathu ziyakusebe esibhenele i esiphantsi kwisiqendwana (2) sesiqendwana
- (4) Ukuba isibheno esiphantsi kwisiqendwana (2) siyavuyelwa, loonkundla ye nantyi eyanika eso sigqibo kubhenwe osaso, kubanjwa nemigaqo vesiqendwana (5), emveni kokwazisa omabhini amaqela, iyakuthi iphinde elootyala elalenzelwe esosiqigibo ilihambhe kwenzelwa efanayo na'eyo beiyakubanjwa ngayo ukuba ibinike isiqigibo esihambhe naloomthetho obekwe yinkundla yomthetho.
- (5) Ekuvumeleni isibheno esinja o, kuvuyelwa indawo ethile okanye sivuyelwa sonke, inkundla yokubhena ingathi ngokwinyo iwise isigwebo kulowo ummangalelweyo okanye yenze umyalelo ebe ufanele ukuba wenziwe yinkundla yemantyi, okanye ingalibuyise a ityala celo kwinkundla yemantyi iyalele loonkundla ukuba ihabathe smanya-bhele eciaga ukuba inkundla yezibheno kufuneka ethiwe. 93 ter (1) X: nakwesiphina i isibheno sity la lokubanjwa ngam polisa, nokuba senzwe ngummangalelwa, okanye ngu Mhuzi ma ya a okanye nangawuphina omnye umntshuthsi akudla yoku-bhena ihe yanika isiqigibo esi ungelwa ummangal wa ngendawo esemthethweni, u Mhuzi ma tyala okanye nawuzi a omnye umntu sitha sitha vesiqigibo sentziwa kuphiviswa vena anantathu kwisibhe lokubhena le ntand a epak m'eyo (Su r-n e C urt) ey-kuthi ukuba isi-qibo sityo sitha sswwebela umbhoni, ib-ke bucala okanye i ungine e osiqigibo be-tubb-nelwe sons ukuze:
- (a) kuthi ukuba umcimbi wawubekwe kwinkundla yomthetho eseso ye- nkuonda ph k-m'eyo ng-kw mvaq o ye iqendwana (1) sesiqendu samashumi asithoba anantathu isiqigibo isigwebo okanye imyalelo wen usd a vomasayileyo beibhnen-wa kuziwa k-ayo i i-ye-lye-hob kug la okanye iluhlobo omlungisiwo njenzoko inkundla ley-yokubhena the-yabona kuyimf-ko: okanye (b) utu a umcimbi lw w wibhisiswe kwisibhe le-sitha k-ave le-sithi rekowenzi-siq endwana (2) sesiqendu samashumi asithoba esisitha le be-tubb-nelwelelele okanye the-bhe n-ayibhelo eb-trakt i-irele le-sithi okanye le-sitha, ekubeni kwinkundla yokubhena i-be belu-ethile (kudi yariswa n siphina ngulo ethert i lw iqendwana n-5) —iqendwana samashumi asithoba anantathu (1) kuzi k-ave ye-iqendwana a (4) yesosiqendwana ithi xa isiqigibo ezi unek yoneni-wo iseb-nze:

(Isiqhutywa)

Zulu: Ezabalobeli Bezigodi--Godi

Imiteto ka Gen. Hertzog

Amaqiniso Abonakalayo

Mhleli "Bantu World,"
Ngo 1913, kusuka umteto wamazwe (Land Act), abaholi balazisa izwe, baze oDube, Msane no Plaatje bahamba pakati kwalo, (Uma ngiti pakati kwalo angisho emadolobheni), baqoqa nezimalike zokuwela.

Ngo 1918 uma ngisakumbhula kahle, unyaka, iChamber of Mines yabiza umhlangano eJohannesburg wama chiefs e Province zozine kwaze kwakona nabapuma kwi Protectorates, kuqondwe ukuba bazopikisa incwadi eyayibhalwe ngamadoda eKongolosi ngesicelo sika sheleni. Ngaleso senzo sasifanele sifundise abaholi bakaKongolosi ukuba bahlale bayiqapele ingozi enje ngale yanambula, kuti ezindabeni ezipete ngenhlalo yabantu bahlale ngokuwazisa amaChiefs. Nango-ke no Pro. Jabavu watukele-mva, wakipa izwi leseluleko iningi lama Chiefs selisendheleni, ukuya emhlanganweni obizwe nguHulumeni.

Epepeni lako Mhleli lika 20, April 1935, wacebisa izwe ukuba kubekona umhlangano obizwayo ngalemiteto ka Gen. Hertzog. Abaholi abazange benze izimfanekelo zabo, zokuba bahambe benza imihlangano bafundise abantu ngengozi eza pezu kwabo. Kuphela balibele ukubhala emapepeninje kulapo bazi ukuti iningi labantu bakiti abakafundi, ikakulu amaChiefs iningi nelifundile alizikatazi ngamapepa.

Ngomhla ka 25 March, 1932, eNtonjeni u Dr. Seme wenza waze wasayina isicelo (Petition) samaSwazi ase Transvaal becela izwe kuHulumeni endaweni yase Barberton, Carolina etc., lesisicelo wasisayina-nje ngo M'meli wabacelayo ne President ye African National Congress, 221 Joubert Street, Volksrust. Kukona ke nabanye engibaziyo abenza isicelo zamazwe kuHulumeni. Nxashana ke ufunda lem toto ka Njenene uHulumeni ukuti lezo zicelo uHulumeni nyalinga ukuba azihlangabeze.

U Hulumeni ke sebize ama Chiefs nabanye abaHoli ukuba azobatshele ngamazwe abazowanikwa, okubonakalayo ke ukuti iningi lamaChiefs liyofika libonge. (Ngibhala nje angikezwa ukuti afike atini.) Okuyiqiniso ukuti abantu basemakaya basabisa ngokuti abasemadolobheni ngamahu-zu namabhunguka, isisindo sezwi lamaChiefs sikulu kuHulumeni kunabaholi, izifundiswa. Iningi labantu bakiti ngabangakapucuki abangakatalele nganqubekela pambhili. Uti ke uma ekuluma uNjenene uHulumeni uqonde ukuba izifundiswa ziyopucuzabantu bakubo ziyeke ukubanga umsindo pakati kwabo (abamhlope) kuti imisebenzi engabe yenziwa yizo ziyeyekelele kubaFundisi.

Sengiyangabaza ukuti kuleyo Convention eqondwe ukwenziwa amaChiefs ayoba kona yini? Ikakulu ase Natal neZululand, lapo ngazi ukuti kufuneka ahambe ngemvume ka Ndaba za Bantu, Kuqelekile lapo ukuba nxashana kuzobakona umhlangano wabantu izinkantolo zibize imihlangano okutiwa yi Quarterly meetings, kuti uNxa iChief icela ngokuti iya emhlanganweni, besekutiwa loko efuna ukuyokukuluma, ingakukuluma lapo kwi Quarterly meeting okukanye ingakuluma nje kwi Native Commissioner yeNkantolo yayo, bese ibhala incwadi iyisa kwaHulumeni.

Esinye isizatu sekuyotiwa loko akala ngako wakuyekelani ukukuluma njengoba kade bezizwa koMkulu nje? Ngomteto kaHulumeni wabantu ka 1927, uHulumeni nguye ingqwele ongenako ke ukuvumela amaChiefs abe nabantu ababalandelayo ngapandhle kwake oChiefs yibo abaholi kupela abaziwa nguHulumeni.

Ha! Mamol! Mhleli ngacishe ngakohlwa, upi lowa mhlango noDr. Abdulmani no Pro. Jabavu owawuse Bloemfontein owakipa isinqumo ngamapasi utini

manje? Ngokubona kwami beku tanelwe kuyekwe konke, kulilwe naloludaba luze lupumelele. Kufuneka kuvukwe kushunyayelwe yonke indawo ukuba kuhlukwane namapasi. Kupela kwento engasihlanganisa ngoba amapasi akuyo yonke indawo nakwi Protectorates kuyakalwa ngawo Iqiniso ngelokuti i Voti ngeyase Koloni, ngako iningi labantu bakiti abazi luto ngayo.

Mhleli, ngiyadabuka ngoba ngibhala-nje ngiyazi ukuti iningi labafundi bako bazongizwa kabi bazoti ngiqonde ukucita, kanti akusisona isifiso sami lesa kupela ngiti ngizama ukweluleka, noku-khombha ingozi engiyibonayo ukuti ayinakusipumelelisa. Lomfela ndawonye ocelwa nguProf. ngibona kungaba ngowesifundiswa-nje kupela, nazo zibemalwa ngevoti, kanti ukuba abantu bangakiwa (organised), kungaba ngowabantu bonke ngoba akako otanda i pass nongafundile.

E. MALINGA

Hlatikulu Swaziland
[Lendaba yadhluhlwe isikati ilapa kiti Mhleli.—]

Umgungundhlovu Onduku Zibomvu

(By W. A. E. G. MANYONI)

Icala lotshwala lapo kwabanjwa uChief nenduna yake kanye nomunye umuntu kona la kiti, libalahlile iNkosi nenduna bahlalulisa o £5 emunye noba amasonto amatatu ejele; indoda leyo kwa o £3 noba amasonto amabili ejele. Imantshi yasho ukuba kuhle umuntu o uChief azipate ngemfanelo abe imbali kubantu hayi ukula.

Kusobala ukuti izinkumbi ziqonde ukubuya futi. Zike zabonakala zidlula eduze nomuzi, kodwa akukezwakali ukuti zilapi.

Indaba yokweba idipu lei yanda kubantu bakiti. Kusand'ukwebiwa idipu lezinkomo ngala eNhlazuka (Mid-Illovo); akaziwa ukuti latatwa ubani kusafunwa.

Ngalelisono elipilele kwati amapolis'amabili eyoshayipayindi ngo 2 ekuseni, abona intokazi ipuma esangweni la isebenza ifake ipitikoti zwi; yatukuhamba-hamba ite uma ifike esipolini setilamu yafak'isandhl'empinjeni ipalaza; nempela amapolisa ayiyeka yaze-yaqeda aze ayimisa isiyongenesangweni ukuti ntombazane ngalesikati esitaladini yini wenzani? Yashona ngapa nangapa. Ayitata njalo amapolisa. Ecaleni kwavazwa-nje ukuti yabanjelwa unayini. Nempela yahlala isihlanu (5/-). Nayopela yayiti iyazisiza ngoba itiyatshelwa inyanga ukuti ayibokwenza njalo. Akusizwa zodwa ezaliwayo ezishimile.

EMmgu'ndhlovana (Dalton) kusand'ukufa ikehla lomuntu u Ngobo Zondi obudala baka buminyaka e i 104. Wat'uDingane ebambana namaBhunu eNcome wase umfana oqinile. Ubekahlale pans' akumbule ezempi. Waze wafa ekala ngentsha ukuti akuseko luto futi ayisembeki ukuti ingahle iyivimbe impi uma iziqelelana. Umlungu otila wakona lakiti ubemangalele umfana womuntu osebenza kuye efuna izindhleko ezingango £3 zenkabi yake ati yabhajwa obushini yazeyafela kona ngenxa yokunganaki komfana lo owayalusile. Yati ma'ibuze imantshi iminyaka yomfana kwatiwa i 12 urhola osheleni aba i 7 ngenyanga. Yakuza yababaza umlungu yamhlala ngecala wasinda njalo umfana.

Indaba yobusoka le inhle imbi. Usokela otila wati eyobona umas' gonane wake osebenzayo kusihlwa, wafika nebala esangweni lentombi yake, kwati ngoba azi ukuti umlungu akayumi ukuba angene uzwani akumule izicatulo wati-nje lapo eti uyangena, hau, kanti polisa kade limtay'mile. Wahlauliswa i 10/- enkantolo. Wo bhasobha sokela!

(Ipelela ohleni lwesitatu.)

Umshado Omuhle Lapa eRandfontein uMafanya---noMkize

"NGOWAKONA"

Mhleli,—Ngcicela ukungifakele leli peshana lami kwelako lodumo. Lapa eRandfontein besinomtshado omkulu, kutshada intombi kaMafanya nomfo kaMkize. Kwamandi kwadela, bakiti kwakuhle kupuma umntwana womnumzane, epuma ngesihle nangembeko ezolileyo kwabo.

Loku pela, umfowabo usebenza eJozibele wafika ngolweSihlanu ntambama, kwasa, okungaliyo, ngomqibelo kute ngeziki to 10 sabona ziteleka ingane zihamba nenkosikazi nomfana omude oemncane-nje namantombazana amatatu. Kanti ichoir.

Sayake eSontweni, kwagewala swi. Yaqutswake inkonzo Umfundisi. Sipate hawu sizokuzwake sibone umfowabo ntombazana epakati kwalabantwana. Basukuma mam Kanti ichoir le. Zatsho mfowetu, kwasuka inwele kimina. Kanti asikezwa luto kwapela ke eSontweni.

Kumnandi impela ukuzwa ngomfo kaCaluza uR. T. oseMeleka nangempumelelo yake ikakulu kitina la eMgu'ndhlovu ngoba pela uMnu. Caluza lo siyazigabisa ngaye ngoba u inzalo yala. Simfela inhlahlah enkulu.

Kwenzeke ingozi embi eGreytown ngelidhlule lapo izulu lahlo-ma songati lizona labuye laleta umoya. Inkos'ikazi yomuntu esebenza ehotela yapuma iti ingenisa izingubo ezazenekiwe kwawa umuti inxa yomoya wawela pezu kwayo yapela njalo.

Abantu bangaseMgu'ndhlovu eMshwati babika izinkumbi ezibonakale ngakona zi inqumbi elikulu. Loku kubetuse kabi abalimi ikakulu ngoba sekusondele is'kati sok'lima songati nazo izinkumbi zizwe loko.

Umuntu otila owabanjwa ebe inkuku wanqunyelwa ukuboshwa iminyaka emibili. Into eyambulala ingoba ukweba loku kwase kumngen'egazini. Ngiyabona-nje ukuti naye lomfo wa enziwa indaba zokweswela ku ila futi enge siyena umuntu o umkwenyane.

Ukuma Nokhamba Kwempi E-Abyssinia

Kutiwa induna ehola amaAbyssinia ehlasela kwelama Ntaliyane iti emva kokulwa okwesabekayo amaAbyssinia ayitumbi futi i Adowo kwafa amaNtaliyana angama 2,500, atumba izibhamu nezinhlamvu namahashi. Kutiwa ibambene kabi emapetelweni ase Adowa kwazisukuti amaNtaliyane asehlose ukuqubekela pambili naseOgaden kutiwa eyamaNtaliyane ihlasela iholwa amaEropleni kepa kubikwa imikosi emikulu yaseAbyssinia ndawo zonke ebhekene namaNtaliyane.

Kuyapikwa loko eRome ukuti ama Abyssinia alitatile futi lelizwe. Sesipumile isinqumo seLeague of Nations sati ama Abyssinia azovulelwa nezikali ezintsha, kuvinjewe amaNtaliyane angazitoli. Ze

vumelene izizwe ukuba iNtaliyani lingasizwa nangemali.

Noma kubikwa lezizimpana kusobala ukuti izimpi ezinkulu yikhathi zizayo ikakulu eduze nomuzi wase Hamar ngoba ute qekelele egqumeni. Eduze kwase Deidorra amabuto amaAbyssinia adilizele pans' ngezinhlamvu umshini ondzayo wamaNtaliyane, adubula abaqubi bawo.

Okutokozisa amaNtaliyane ukuhlubuka kweNkosana yaseAbyssinia nabalandeli bayo abanngi yawelala emaNtaliyaneni Lese-sizowaqinisa amaNtaliyane ngoba kuwanikeze izwe elikulu eliyitafa elinamanzi amahle, eliseduze nomuzi wase Makale, azosuka aqonde kuwo amaNtaliyane.



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ZULU: Ezempi Nezika Hulumeni

Amazwi Ka Mnu. D. L. Smit U Ndaba Za Bantu We Union

ESilungwini nakwa Zulu linye kupela i Local Council, yileli lase Msinga. Ngapandle kwalapo-ke kungavot'a izikulu zezifunda, kuti-ke emadolob'eni kuvot'e amalunga ama Advisory Board.

S. 12. Abavot'ayo-ke bangavot'a pambi kwe Nkosi yase Nkantolo, ngelanga elisuke limiswe ngu Hulumeni.

Kufaniswa-ke ngokuti yilena indlela engag'winya eyamanje yase K'ip'i ngoba kuc'atyangwa ukuti kanjalo aBantu beUnion bangazuzwa indlela engcono kunaleyo yokumelwa e Palamende.

Kabazange babenalo ivot'i a Bantu baseSilungwini nakwa Zulu ngama Provincial Council. Ngempela-ke kakunitintu loku; kepa e K'ip'i a Bantu bebenalo ivot'i, kungaloko-ke ukuba kufaniswa ukuti bona banganikwa izwi e Cape Provincial Council, banikwe ama Provincial Councillor amabili, omunye amele i Transkei Territories, omunye amele i K'ip'i elingapandle kwalapo; ukuketwa kwe Councillor kuhajiswe njengokuketwa kwe Senator. Izwi elinjalo eCape Provincial Council kung'ondwe ukuba kuhambe lize lic'ime, uma umsebenzi wokufundiswa kwa Bantu nokwenziwa kwezibhedlela lapo kwelashwa kona aBantu, kanye nokumb'wa kwemig'waq'o etile, uma konke loko kuzo kube yizindaba ama Provincial Council angasazenzeli ama Ordinance.

Manje sengifika ohlamvini oluq'ata kuloko okufaniswayo, ngisho pela iBanda la Bantu le Union.

Nonke pela niyazi ukuti ama Banda a Bantu akona ezindaweni ezitile ze Union. Elikulu pakati kwawo yi Bunga lama Xosa nama Mpondo (United Transkei Territories General Council), leloke okuyi Banda elisiza kakulu ku Bantu base Transkei, lisiza futi e Mbusweni. Likona futi ibandhla elinjalo eseliq'anjwe e Ciskei; bese kuba kona-ke amanye ama Banda anjalo kwezinye izindawo, njengaleli lase Msinga, aquba umsebenzi omuhle wokub'ekela aBantu.

Kufaniswa-ke manje ukuti loku sekungasiwa pambili, kudalwe iBanda laBantu le Union, lokub'eka izindaba zaBantu, futi liyeze izeluleko ngemiteto efanisela aBantu. Kungaba yiBanda lamadoda angamashumi amabili namb'ili, uMpati walo kube ngu Ndabazabantu wase P'it'oli (Secretary for Native Affairs). ONdabazabantu abalekelelayena base Union, abayisihlanu, pakati kwabo kukona owenu, uG'wazakupule (Mr. H. C. Lugg), babe ngamalunga; bese kusalela-ke amalunga abayishumi nesitupa a Bantu. Kulabo Bantu-ke kube kona abane abaketwa ngu Hulumeni; kuti-ke abayishumi namb'ili baketwe yinina ngendlela enje ngefana nalena yama Senator. Kuleli iBanda laBantu kuyavot'a aBantu kupela; futi nxasha na belingene njengezitupa bese kuvot'a uMpati, esenquma indaba.

(Iqutshwa Kwelidhule)

Ukuma Nokuhamba Kwempi E Abyssinia

Izingqapeli ziti imikosi yama Ntaliyane ezobhekana namaTiyo-piya ingama 200,000 amabuto, izisebenzi ezaka imigwaqo 30,000 iningi lazo, imishini endizayo 350, amasongololo 250. Kulindlelwe ukuba uti upela unyaka imishini endizayo ibe isingama 800.

Ukunqotshwa kwe Adowa kwenzelwe i Italy ituba elihle lokuwelela ezweni lase Abyssinia. Ama Ntaliyane ate ukuba awunqobe lomuzi ahlab'ikefu alungiselela ukuqubekela pambili. Kwati zonke lezizindawo asedhlule kuzo azinqoba azibiyela ngotango olukulu, kwati pakati kwalo amisa izindhlu zezibhedhlehle nezokudhla nezezikali.

Impi Enkulu

Imizi emikulu okubhekwe ukuba kulwe impi enkulu kuyona owase Makale nowase Dessie. Lo wase Makale useduze ngomise Adowa kodwa ngase Ngingizimu yawo. Owase Dessie usenzansi impela eNgingizimu nowase Makale. Kutiwaka ama Ntaliyane aselungiselela ukuyihlasela nge-mpu enkulu kakulu.

Lipume elidhlule ipepa sezifika izindaba zokuhlasela okusha kwamaNtaliyane emva kokuhlaba ikhefu e Adowa. Imizi yama Abyssinia ayiwahlozele ngama bhombo iWebbe, Shibeli, Tafara, Katanga nowase Jilano, ebheke emzini omkulu wase Ogadeni. Kona lapo futi kubikwa impi enkulu yase Abyssinia oholwa ngu Ras Seyyum okutiwa isingene ezweni lama Ntaliyane isilind'izwi le nkosi yase Abyssinia ukuba ihlasela.

Baqapele abafundi ukuti njenge pepa elipuma kanye ngesonto izindaba zempi zizosishiya masonto onke, zize zilandwe ngokupelelelyo ngelilandelayo, ngoba impi yona ilwa nsuku zonke, ngezikat zonke. Bayoti b.funda nangako loku okulandwe lapa bese kwenzeke okuningi esesiyokulanda ngelizayo.

Isenzo Sama Ntaliyane

Kuzwakala izwi elihlasimulisa-

yo lipuma enduneni u Nasibu, ehola imikosi yase Abyssinia ngase Ogadeni, iti imishini endizayo yama Ntaliyane igila imikuba emibi yokwehlisa amabhombo anemiti ebabayo, okuti angaquma asakazeke amabuto ase Abyssinia atelwe emzimbeni yilowogesi obuhlungu ngendhlela emangalisayo.

Lesisenzo esibi sama Ntaliyane uma siyiqiniso siwatukutalise kakulu ama Abyssinia asibona siwukulwa impi ngezindhlela zobumnyama. Logesi ushisa inyama uyale amehlo ucinanise amapapu. Uma kuliqiniso loko kuveza obala ubumnyama bezenzo zama Ntaliyane empini pezu kobumhlope bawo nokuzisho kwawo ukuti apucuzekile.

Isizwe Esihlangene

Okuhle kakulu yikuti ama Abyssinia ahlangele, futi izwi le Nkosi alihlonipa onke. Loko uma kuqubekela pambili kuzokwenza impi ibelukuni kakulu kuma Ntaliyane. Uma ehlanguana engetuki, futi afune izindhlela zokubhacela ama Eropleni, kusobala ukuti ikude ukupela impi. Izizwe eziningi ezimhlope pesheya sezenza iminikelo yokusiza ama Abyssinia ngezibhedhlehle nange-miti nangawodotela.

Imali esinikelwe ingama £35,000 Nenkosikazi yase Holland ne Nkosazana yakona nayo iyabazisa abase Abyssinia nabase America benza imizamo emikulu kulol'uhlangoti. Kuzwakala ukuti i Nkosikazi yenduna enkulu yase Abyssinia nayo ezalwa isikulu sakona, kwale umyeni wayo ne Nkosi yase Abyssinia beyinqabela ukuba iye empini yaqonda kona namabuto ayo ayizi 15,000 aholwa iyona uqobo.

Ingenwa Isifazane

Iti yona kabawesabi ama Ntaliyane afana nabafazi-nje. Futi iti izimpi zase Abyssinia kade zaziliwa abesifazane ngisho endulo, iti ikubona kuyimfanelo yake wonke wesifazane wase Abyssinia

nia yokuba ahlome aqond'empini abeseduze nendoda yake. Mhlambe niyoti nilifunda leli ib'isihlabene inkosikazi eyiqawe.

Imibuso kayitule belu, iyaluhlafuna lol'udaba. Ivumelene yonke ngapandhle kwe Austria ne Hungary ukuti i Italy yonile ngesenzo sayo sempu. Manje kubonakala sengati imibuso izocindezela ukuba neItaly ikutshazwe ngokuba ingatunyelwa izimpahla ezitile ezidingayo empini ukuze isheshe ipel'amandhla.

Okungenziw'ama Ngisi

Okunye okungenziwa lapo sekukubi impela yikuba amaNgisi avale ulwandhle ngase Suez Canal. Loko sekungaba ukubizelela i Ngilandi i Italy impi, kwazisukuti ngisho namhlanje e Italy kutiwa umoya wokuzonda ama Ngisi uyavuta uti bhe. Pela wona njengesizwe esikulu esinamandhla kutiwa avuna ama Abyssinia.

Inhloso ye Nkosi yase Abyssinia yikuba ama Ntaliyane angene apelele pakati nezwe lase Abyssinia abekude nolwandhle nezindhlela ukuze acindezeleke kabana lapo esepakati nezwe. Ama Ntaliyane ati kusukela ekuqaleni kwempi ama Abyssinia asefile ayizi 2,500 aboshiwe 600, abe wona ama Ntaliyane afileyo izinduna ezimbili nabantu abayikulu. Kasazike.

Setemba ukuti ngelizayo sesonilandisa ngokuqubeka kwempi e Ogadeni njengoba siloba-nje ipatene kona. Ngingezwa amahemuhemu abantu abazi izindaba ezingeko emapepeni. Fundani amapepa nizizwele iqiniso.

Izitende Zokwaka

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Okunye ungakuzwa ku:

THE SECRETARY (u-NOBHALA),

Clermont Township (Pty.) Ltd.,

P.O. Box 1855,

Durban.



Amadoda Ayakangwa Sisakiwo Nobuhle.

Lezi zinto zombili zitembele empilweni enhle. Ubuso bunokoniwa sisikumba esinezinduna, namchlo ahufi. Cwesifazane angeke zbenokutandeka xa edangele, enobuso obunyakubele, engezazi elibutataka nombilini ongasebenzi ngenfanelo. Intombi yimelwe kukuba negazi elipeleleyo, nempilo enhle ukuze ibenako ukuzuzela lezompau ekuzona zixanga izinsizwa ukuba zitande njalo ukuba seduze nayo. Ngoba insizwa, xa itshela intombi, isuke inomqondo wokuti ngolunye usuku koba umkake, nonina wezizane zake. Ibheka esikatini esizako ngetemba lokuti intombi ayikhetileyo iyakuba ngumngane wake wokuyitokozisa ekayeni layo.

Isakiwo nokudalwa kowesifazane kwehlukile kakulu endodeni. Ukuba akulungile ngapakati kwake ubasekuhlupeni okukulu. Igazi lake liba butataka. Kanti limelwe kukuhlala linonile linamandhla. Impilo enhle noma embi eziganeni ayokuzizala yolulwa kakulu kukusobenza kihle kombilini wake.

Feluna Pills Abesifazane Kupela amiselwe ukukhona, atengisa nokunika amandhla kulezo zindawo impilo yowesifazane itembele kuzo. Atakwe ngenzimbi elungiswe ngendhlela yokuba ikwazi ukungena kalula emfuceni wegazi. Lomtako wensimbi ungumondhli omkulu wegazi wenza abesifazane be Feluna babenamandhla bakhutale.

Ama Feluna futi alungisa isisu ukuba sisebenze kahle. Akuko kudhla okobolileyo ematunjini okungenisa ishefu emzimbeni kumfazi webenzisa ama Feluna. Ukuqongeka, Ukungahlali kabile kokudhla esiswini, umoya onukayo, isikumba esinezinduna, amchlo ahufi, ukudangala, konke kuya klinwa yimitako ye Feluna yokurudisa. Noma owesifazane engemuhle, kodwa zanganabo ubuso obukanya utolo nenjabulo uma umbilini wake ushona kahle nangemantlo. Uyozizwa emantlo. Siyazi sonke ukuti ebantu abenamileyo ngabo abatandekayo kakulu.

Ake ulinge ama Feluna. Nika lemfuceni omkulu kuba lokubona kalisa amandhla zawo. Amaningqi kodwa unozizo ezintombini, kuba bezizane naku bafazi ase bakhuleni.



Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/-. Mhlambe ngqo kwi P.O. Box 731, Cape Town utumele imali yawo. Ipaketi libomvu. Qapela imifaniso etengiswa zizitolo eziganeni iqiniso. Tola awona ngqobho afana namomf'nekiso.

Our Opinion And Readers' Views

THE
"Bantu World"

3, POLLY STREET
(North of Bantu Sports Ground.)
P.O. Box 6663, JOHANNESBURG

SATURDAY, OCTOBER 19, 1935.

War Must Be Outlawed

The League of Nations indictment of Italy as well as the decision to enforce sanctions against her as the aggressor in the war which she is now waging against Ethiopia have relieved this bewildered world of the nightmare of war. The last Great War, we were told, was fought to bring war to an end, to save civilisation from destruction, to make the world a safe place to live in, and to ensure the freedom of every people, great or small, and the right of every race to determine its destiny without let or hindrance. The millions of men who made the supreme sacrifice during that Armageddon must have believed that they were fighting for these great principles; otherwise they would have revolted against the continuation of that merciless, barbarous war.

It was to prevent war and all its atrocities and cruelties that the League of Nations was established as an instrument for the settlement of international disputes.

And this instrument has the power—if the nations that comprise it are of a common and rational mind—to coerce into reasonableness any single nation that threatens to destroy humanity by precipitating war. It is to be hoped, therefore, that the nations which have decided to coerce Italy into reasonableness will not shirk their duty but see that effective action is taken. The failure to bring Italy to her senses will not only be disastrous to the belligerent nations but also to humanity at large. In the economic life of to-day war can never be localised; nor can its effects only be felt by those nations who are engaged in it. The League's action in this war, therefore, must be supported by all those who would like to see the world made safe for human life, and civilisation freed from the thralldom of materialism. The League, in our opinion, is not merely fighting for the independence of Ethiopia and her right to determine her destiny but for the freedom of the nations' soul from the tyranny of Mammon.

Since the Great War there has sprang up in Europe forces, such as Communism, Facism and Nazism, which are threatening to disturb the peace of the world. Their clash with those of capitalism, democracy and justice cannot but bring about a world-wide catastrophe into which all the races of mankind will be swept. The strengthening of the League's hands at this hour of crisis will, undoubtedly, help to avert this impending disaster; otherwise there is no hope for humanity. The world can never be a safe place to live in, nor safe for democracy so long as nations and races regard each other as enemies whose only duty is to fight to the finish; so long as there are forces that are opposed to one another and are ready for a clash. The League of Nations is the only instrument at present which, properly and effectively used, can rid the world of all that makes strife and war possible. And the stand which it has made in this crisis has naturally sent a thrill of hope throughout the civilised world. For the success of its action will mean the triumph of the forces of reason and righteousness over those of greed and selfishness. It will ensure peace and happiness for the human race.

The world to-day faces an historic hour—the clash of the titanic forces of Facism, Nazism, Communism and Democracy. This clash is creating a crisis of tremendous magnitude. Into this crisis all of us—no matter what

race or nation or class we belong, or in what continent or island we live—are irresistibly drawn. From the consequences of this clash; whether disastrous or glorious, none of our children will escape. For we have reached a stage in human development when the sufferings of one part of the world affect the other, when the strong and the weak, the rich and the poor, the Greek and the Barbarian, cannot escape the Nemesis of retribution which must inevitably follow the disturbance of the world's peace. Already, as the result of the Italo-Abyssinian war there are children in this country who cannot obtain their daily meat, because the price of meat, owing to our supply of meat to Italy, has gone high. It is an undeniable fact that although we are thousands of miles from the scene of this cruel war, we are bound in the end to feel its effects. The ruination of both Abyssinia and Italy economically will have far-reaching effects upon the trade of the world. Consequently by supporting the League in this hour of crisis, the nations are helping the belligerent nations against plunging their countries into ruin and thus cause untold suffering in other countries.

War, it does not matter against whom it is waged, should never be justified by civilised nations. It should be outlawed, and whoever promote it should be stigmatised as enemy no one of the human race. The step taken by the League in this crisis should have the support of all those interested in the welfare of humanity. If we are to create a world-order based on justice and love, we must fight against all that makes war possible. Our own selfishness, pride and greed must be conquered. For the clash of national or racial antagonisms can only be suppressed by the conquest of these evils.

Africans Lack Patriotism

Sir.—As I was walking up Church Street one day I was brought to a stand-still by a great noise made by a huge crowd a few yards away from me. On looking I perceived a Native gentleman (a gentleman in the proper sense of the word) coming in my direction at top-speed. Following was a large crowd of shouting, laughing Africans and a white policeman. The Africans made after the man, and caught him, being very pleased at his arrest. The victim afterwards was sent to prison.

Some weeks after I saw an African and a white man fighting. Europeans helped their man who was at that time having the worst of it. As usual the Africans stood on the side-walk in crowds laughing and enjoying the disadvantage of their fellow-man. Some of them made silly remarks such as, "What was he trying to do?" "Yes! they are serving him right! He is going to learn manners!"

Why do such things happen among Africans? They happen because uneducated Africans hate one who shows signs of civilisation and one who tries to be progressive. They always wish for such people bad luck and misfortune.

Many Africans are satisfied to work for 1/- per day under a European than to work for 2/- per day under another African. That is because they despise their own race and they are not willing to serve each other. But Europeans serve each other and honour their betters. Young folks! What lines of progress and civilisation are you following? "Love your race as you love yourself."

R. R. NGCOBO

Maritzburg.

[It is the duty of every one to assist the police to effect the arrest of a wrong-doer be he black or white. As for the hatred between the uneducated and educated Africans, it is our belief that it is due to ignorance on the one hand and arrogance on the other.—Ed.]

THE PEOPLE'S FORUM

To Correspondents

[Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less) as through lack of space and accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor]

Fund For Ethiopian Red Cross

Sir.—Please allow me to suggest that Abyssinia must be helped. It is for every African to think seriously and deeply about this matter, and to decide as to what steps he or she can take to minimise the hardships our fellow-Africans, the Abyssinians, are facing.

Shall we stand and watch the proceedings of the situation? Are we not really the descendants of the Abyssinians? I do personally think that it would be folly to remain totally unconcerned in this Italo-Abyssinian dispute.

Abyssinia is calling for help from every African, and I suggest that we should make a contribution all over South Africa for the wounded soldiers of the Abyssinians. I for one do not suggest that we should enlist for the front, but there is something we can all do, and that is to help them financially. If this suggestion would be appreciated I would lead by contributing a pound.

A. M. M. PHASHE

East Rand.

[We entirely agree with the suggestion made by our correspondent, and "The Bantu World" starts the fund by contributing £1.

We will also be glad to receive the contribution our correspondent has promised. All donations will be acknowledged in these columns.

Ed.]

True Courage Wins

Sir.—In all spheres of human activities there is a ruling instinct that the man who attains the highest place or repute, riches or victory is one who has been privileged or has gained these elements through inheritance.

It is now high time that this prevailing falacy should be blotted out of every high thinking man's mind. Courage and endurance are the main points to lead to fame or victory. The Emperor of Abyssinia is to-day facing a well-balanced array of the Italians, not because he also possesses the same fighting materials or army, but through courage.

Courage is the power which enables any man to command or control his abilities in the presence of the evil, real or imaginary, which threatens or seems to threaten him. It is one of the tests—severest tests of character and it is a test which touches each and all sides of the mind, and which ultimately classifies one as great or small, good or bad, capable or incapable.

Let the courage and the power of holding on of the Abyssinians play an important part to us, not only in the hostile part but in all our endurance. There is the courage to look to hard work as the way to success and not to the jade of speculation or chance; the courage to see our own limitations, as well as the courage to see and own the cowardice in our hearts. Finally courage is necessary in the small relations of life as in the large, and to fail in small things is to fail in great ones.

SAMUEL J. MALUMBET
Zoutpansberg

that was uttered by a merciful Christ who might after all like in most of his sayings not have meant that He should be taken so literally?

SPECTATOR

Johannesburg

Barbarism In Our Midst

Sir.—People sometimes describe barbarism as a clearly definable factor that may threaten world peace in some unknown future, without realizing that barbarism is ubiquitous; without thinking that it is a menace to civilisation to day, to-morrow and the moments yet to be. The days when Barbarism was associated with savage bloodshed and a callous display of brutality have passed for ever. Nay, this primitive instinct of the human animal has vested its hideous form with the garments of learning, of worldly affluence—of political oratory.

When a nation coolly and deliberately defies all moral precepts and embarks on a cruise of wholesale murder as Italy is doing—when, under the name of justice, a powerful nation sets at naught the higher principles of fair dealing and justice by the imposition of harsh legislation over a weak defenceless conquered tribe, can we doubt that barbarism is in our midst? Can we hesitate to believe that it is as active now as it was in primal days?

Mere learning of abstruse and abstract thinking, mere accumulation of facts and logic, cold, bloodless reasoning is not education let the present generation of Africa understand this intelligently. It is clever and intriguing, but it is not education. Unless such a condition of mind is modified by a transcendently moral and godly sense it can be the very gateway of barbarism. There are individuals and communities so blind to justice, so heedless of anything that is beautiful and honourable that compared with them—the average savage of a thousand years ago is a perfect gentleman. Modern barbarism is the most ferocious enemy of education. It is predominant and triumphant everywhere.

It has fought religion with a bitterness and hatred that cannot be translated into mere words, because the latter is its direct antithesis. Why? Simply because: There can be no education without religion, because religion, is the embodiment of all life; it is the highest point, the consummation and nucleus of education, it is the mainstay of that truth and freedom for which mankind has yearned right down the ages. Let the present generation think on this.

The educated person knows something of the power of Religion through his own personal experience—it is this indefinable and yet tremendous knowledge that will save him from the errors and misunderstandings so often discerned in the merely learned. In that knowledge lies his strength and because of it he is worth more than a million barbarians. He has learned

"To know the Truth;
And the Truth shall make him free"

A STUDENT

Johannesburg.

The Church Of England And Divorce

Sir.—The Bishop of Pretoria's charge to his Diocesan Synod has again made people think about one of the most sacred institutions of the world—marriage.

His address stressed the indissolubility of Marriage, though he voiced a leniency that is quite new in this church when he said in some cases divorcees who married whilst their original spouses still lived could be received into holy communion. Does not this concession acknowledge the hardships effected by the rigorous way maintained by the church of England in an injunction

(Continued at foot of column 3)

R. Roamer Talks About . . .

PIMVILLE EXPRESS ENGINE

Last week we were sitting in our office thinking about ourselves when we heard a knock at the door. "Come in," we called out loudly, but in our hearts we said, "Get away!" The door opened suddenly and in came the Pimville Express Engine with its brass bangles. It came in with dirty smoke and filled our office with its huge untidy body. For a moment we did not know whether we were dreaming or not.

But when it started to speak in a loud, squeaky voice, we knew we were not dreaming.

"Yes, I am here now," it said, pushing itself closer to us like this Puff! Puff! Puff!

"Yes, madame, we see you are here," we said, wiping our eyes with our handkerchiefs. "But why are you here?"

The Pimville Express Engine laughed loudly like some residents when they are "happy."

"You say you do not know why I am here?"

"Yes, madame. You know we are married, and—"

"Get you gone to Hongkong, you clever male," shouted the Engine, belching out smoke and hot water from its pipes. "You talk to me like that? You think I came here to marry you, you a black-faced-two-footed-god-for-nothing-piece-of-clay? You think I have no lover there by the big male engines at Braamfontein?"

What for you think I go backwards for when I go to Pimville?"

"Ah, madame," we said, pleased, "now you are talking. Why do you travel backwards when you go to Pimville?" We asked, for we thought she travelled backwards because of the smell at Pimville.

"Didn't you write in your rubbish Roamer paper that I go backwards because I smell things?"

"Yes, dear, we—"

"Who is your dear?" screamed the Engine. "Who is your dear? You write lies about me, a little good girl and now you call me 'dear'?"

Pheelp! Pheelp! Pheelp!

"Oh, madame, don't cry like that," we said, rising, for all the people were looking at us and laughing. "We are sorry to hurt you. But tell us why you travel backwards then if it is not through fear of that Pimville smell?"

The big Engine wiped her chimney with her steam and then said,

"I travel backwards because of love—burning, driving love."

"Do engines in love travel backwards?"

"No, you blazes! Listen to me. I travel backwards because of my lover—the big Engine that pulls the train to Capetown. When I go to that stabbing, smelling Township he is still in the shed in Braamfontein. My love pulls me to him so strongly that I cannot look where he is not.

"Now we see. That is great love and faithfulness."

"But you disgrace me in your rubbish column and say I travel backwards because it smells where I go."

"But does it not smell, madame? Do not people there cough out caterpillars? Do not people there stab too much?"

"They do; but I don't care for the barbarous behaviour of those who live like animals. My heart is full of love and I travel facing where my love is."

"Oh, madame, if our Bantu womenfolk were like you this world would be heaven on earth. You have real hot-stuff love, madame. What can we do to make amends for our article on your travelling backwards?"

"Tell my Pimville and Orlando people that I travel backwards because my heart is at Braamfontein where my big baby boy Engine waits for the Cape Town train. Tell the Editress that my message to Bantu women of the Race is this: Sisters, love is a mystery."

Abyssinia Claims Recapture Of Adowa

The War Day By Day

Friday October 11

A message from Addis Ababa reported that the Abyssinians, under Ras Seyoum, recaptured Adowa, killing 2,500 Italians, and capturing large quantities of war materials and 100 machine guns. It was stated that the Abyssinians completely surprised the Italians and attacked them in the night.

The recapture of Adowa was, however, denied by Italians who claimed to have advanced in the Ogaden sector round Gorahai, led by 16 bombing aeroplanes. Abyssinian trenches were said to be cleared by bayonet charge. The Abyssinians were reported to have suffered heavy losses.

A report from Asmara stated that Ethiopian bands attacked Assab, the coastal town in Eritrea, near French Somaliland.

Saturday October 12.

The Italians announced that a son-in-law of the Emperor of Abyssinia surrendered with 12,000 men, 12,000 rifles and 100 machine guns. This report is not confirmed by Addis Ababa.

In the south, the Abyssinians claimed to have captured Walaal and Wardair. An Italian aeroplane was brought down near Deidorra: the crew were shot.

Fifty nations, with the exception of Austria and Hungary, have approved of the decision of the League Council to apply sanctions against Italy. The arms embargo against Ethiopia has been raised and a number of ships carrying 3,000 tons of war material, mostly ammunition, machine-guns and rifles, have left French ports within the last fortnight, and are expected to arrive at Djibouti shortly to unload their cargoes for transport to Addis Ababa.

Financial Sanctions

This is how the nations will apply financial sanctions against Italy.

(1) All direct or indirect loans to the Italian Government or all subscriptions to loans issued in Italy or elsewhere directly or indirectly by the Italian Government.

(2) All banking credits or others destined directly or indirectly for the Italian Government, as well as future execution through advances, overdrafts or by any other means, of all loan contracts granted directly or indirectly to the Italian Government.

(3) All loans intended directly or indirectly for public bodies, individuals, actual or hypothetical, established on Italian territory, as well as all subscriptions to any such loan issued in Italy or elsewhere.

(4) All banking credits intended directly or indirectly for public bodies or individuals, actual or hypothetical, established on Italian territory, as well as subsequent execution through advances overdrafts or any other means, of all contracts entered into intended directly or indirectly to their advantage.

(5) All issues of shares or the calling up of capital to the benefit of public bodies or individual, actual or hypothetical, established on Italian territory, as well as subscriptions to such shares or the calling up of capital effected in Italy or elsewhere.

Message To Advisory Boards

Mr. S. P. Mqubuli, General Secretary of the Advisory Boards Congress wishes through the medium of "The Bantu World," to remind the secretaries of the Advisory Boards that the Eighth Annual Session of the Location Advisory Boards' Congress of South Africa will be held in the Community Hall, Kroonstad, O.F.S., on Thursday, December 19, 1935, at 10 a.m. and two following days.

The Secretary of each Advisory Board is requested to prepare and forward all notices of motions intended for the Annual Session of the Congress, and the names of two delegates of each Advisory Board, to the General Secretary, Pimville, P.O. Nancefield, not later than November 15, 1935.



Mr. S. P. Mqubuli General Secretary of the Advisory Boards Congress.

Accommodation will be provided by the Kroonstad Native Advisory at a charge of 3s. 6d. per delegate, per diem. Secretaries and Boards will kindly note that the charge has been reduced from 4s. 6d. to 3s. 6d. This amends my circular to Boards dated August 31, 1935.

Advisory Boards which do not send in the names of their delegates in time must note that the "Arrangements Committee" at Kroonstad will not be held responsible for finding lodging places for them after arrival. Advisory Boards which are not yet affiliated to the Congress are advised to communicate with the General Secretary at once for further information.

Compensation

(By S. M. STANLEY SILWANE)

Because I had been a wandering sheep
Because I would not be controlled
God in His anger, holy and deep,
Gave me pain and hunger and cold.
Because I had been a gentle sheep
Because I loved the sacred fold
God in His love, tender and deep,
Made me strong and wise and bold.

Die Volkstem On Native Bills

Commenting on the recent Pretoria Conference Die "Volkstem" inter alia says: "The resolution which was eventually adopted by the congress, asks the Government respectfully to wait a year with the Bills in order to enable the delegates to explain their provisions to the Native population and to have the Bills translated into the Native languages in order that everyone might be able to read and to understand them well. Thereafter a conference of Natives must be called in all four Provinces."

"When once the principle of consultation with the Natives is recognised—as has already happened in a practical manner—it is difficult to deny a request such as has emanated from the congress, especially if it has been made in all earnestness and is not merely an attempt to stem the natural course of events. The Transvaal Natives in any case have nothing to fear from the bills. On the contrary to them something is held out which they have not enjoyed in the past. True, they do not get the vote; but, if their leaders after all the indication of the past quarter of a century, still entertained the hope that the franchise would be extended in this direction, then it is no fault of the Government if the bills are to them something in the nature of disillusion. If they ask for a postponement only for the sake of their compatriots in the south, who see their existing rights threatened, that it should be to some purpose to call to mind that delay of the bills is not the best service they can render the Cape Natives. Indeed, the bills, as they are framed today, go so far in the direction of compensation for the Native after his political rights in the Cape have been decreased—as any Government would ever go. It is only a coalition Government which could so amend the franchise in the south; but it is also only a liberal Government which would go so far to ease the loss which the Native would eventually sustain as is done in the bills under discussion. Now that the problem has reached the stage in which it finds itself, it would be impossible for any imaginable Government in the near future to leave it hanging in the air. If the matter is not settled now the next election is sure to centre mainly around the Native question.

And if the issue is dragged anew into party politics and the more extreme elements should get into power, then the Natives can depend on all the disadvantages of the present bills' and be just as sure that all the advantages contained therein would be denied them. This is a side of the question which the Natives in the Transvaal as well as elsewhere—and also the Europeans who advise them, could very well keep in view".

Read

"The Bantu World"

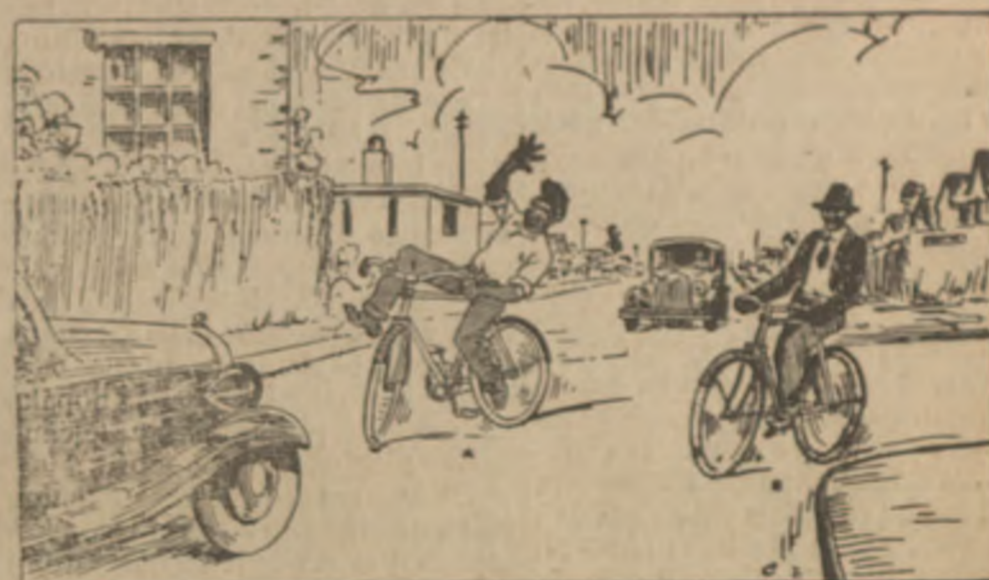
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MANTARIANA A BOLAILOE KE BATHO

Ba Gopotje Morago Egepeta

GA MARISHANE GO
TSENE BOFOKODI
GO BAKERESTE

(Ke MO-AFRIKA)

Morena Morulaganyi oa "Bantu World" ke re o ke o mphe sebakanyana pampiring ea gago ea beke le beke, nke ke shupe phosho she, e re direle go ke bakreste ba ba fokolago, dileteng tse re sa ntshitsitso go matla, go loa ntoa ea go sokollela Ba-Afrika tseleng ea bokreste le thlabologong. Ka di 5 October 1935, go be gona le monyanya o mongolo oa koma ea basadi, o ba rego ke Mamo-ore, go go fetolea ke gore monyanya oa Mashuppane, ga Marishana Mooifontein Location.

Baheiden ba basadi, ge ba bolotsa ba re Mashuppane ke tau e tona-tona, ea hlogo tse lesome goba go feta e kgona go metsa bate (babolodi) go tloga go 1 go feta 1,000. Ba dira ka mokgao o. Babolodi ba kgobokana, ka lefisoana basadi ka kosa ea modumo o mogolo, ba e kgoka e tle e metse babolodi ba kamoka, gomme e tsoe gae ka modumo oa eona, le oa basadi ba lale ka maleng a eona boshego kamoka, gore ba butsoe batsoe sebopegong sa bothumasha e be dikgarebe.

Ka masa e ba hlatsa kua nageng kgole le gae, ka di hlopha-hlopha, byalo ka ga e na le melome e mentji, ba boele gae mosegare, ba sepela ba butshiana gore lena le phafogile le le kae? le tsoa kae? Ka lona letsatsi le, gona ba tla huetsa go binoa monyanya o mogolo o bitsoago Mamo-ore. Moludi e mongoe le e mongoe, mmagoe o apeile byala, o isha moeta moshate, kgoshi e hlaba dikgomo, gomme e ba monyanya oa didyo tse safelego. Ba-Kreste ba bantsi ba ba fokodi ba bonoe ba bina, bathabela monyanya o boshego kamoka monono ga Marishana, ba binela modimo ea a bushetsago ba Afrika Egypte. Bala Matheus 11:20-24: ge o badile, gomme o kuele tsa thsola ea metse e mengoe, o tsebe gore ka go binela modimo eo o molato tsego eo oa Mashuppane, o direla motse oa geno bomadi mebe e lego o, le go o na go diriloego ditiro tse dimatla, go aga dikereke, sekolo sa sechaba, go phedisha baruti le barutishi le tse dingoe; o thsilafatse kereke le lentsu la eona. Baruti le barutishi, thushang ka mo le kgonago go eletsa le go thibela bofokodi bya motuta o dichabeng tse sa dumelago modimo Mashuppane.

Ba-Abyssinia ba re Ba bolaile Mantariana A 2,500 koa Adowa

Ntoa ea Mantariana le Ba-Abyssinia e sa ntse e loana. Bofelong ba veke e fetileng metato e tsuang Addis Ababa e re boleletse gore Ba-Abyssinia ba ile ba hlasela Mantariana bosigo, gomme ba bolaea ale 2,500, ba gapa motse oa Adowa, ba thopa le dibetsa tse ngata.

Gothoe mosadi oa Mo-Abyssinia o tlogile moshate, Addis Ababa, le madira a 15,000 a banna go ea thusa Ras Seyoum, molaodi-golo oa makgotla a Ba-Abyssinia, meeding ea Adowa. E mong mosadi o ile Boroa go ea thusa Ba-Abyssinia bao go utluagalang gore ba hlasetsoe ke Mantariana ka difota le chefi.

Motato o tsuang Rome moshate oa Mantariana, o re Ba-Abyssini ba 12,000 ba katlase ga Mokgonyana oa Kgosi ea Abyssinia, ba ineetse go Mantariana ka ditlhunya tse 12,000 le dikanono tse 100. Empa taba ena ga e tsebe ke motho koa Addis Ababa.

Lekgotla la Dichaba le fumane Mantariana ale molato, gomme le etsa ka matla gore Mantariana a seke a fumana dibetsa. Go utluagala gore England, France le Japan, di rometse dibetsa go Abyssinia.

Mokete oa Matshediso A Mofu Moruti J. L. Mahoshi oa A.M.E.

Tsa Pietersburg

Maloba kgoedi ea October ele 6 di Phuthego di ne di kopane Kerekeng ea A. M. E. koa Pietersburg ele matshediso a Mofu Rev. Jan. Lekgoa. Mahoshi eo eneng ele eena Mookamedi Pietersburg.

Ene ese batho ele tlang lebone ene eka ba 150 Kerekeng ea hosane, ea meriti (afternoon) 263. Baruti bao baneng ba leteng ke bana: Rev. T. L. Mokau, P.E. D. Raphepe, W. B. Modikoane M. T. Maletle (Apostolic) Diphule, S. K. Letseku Baevangedi, D. Mathabathe, J. Monama, Selemela Matshipa, Mamashela, Mononyane. Mosebetsi oa buloa ke Moruti D. Raphepe ka thaphelo le sefela 272 Rev. Modikoane antsa sefeela sa 60. Thero ea nkioa ke Mookamedi T. Mokau ea eba thero eboima haholo moo gobileng ga tsoana le ge eka ke letsatsi leo gopatoang mofu.

E ile ea eba mosebetsi omotle haholo. Ha mosebetsi oa matsediso ofedile ka kereke ea mantsiboea ha kolobetsoa bana bale 6. Messrs. Revds. Lefifi le Modikoane ba apesa

Mofumahadi ale 1 babna mantsoe a matle a dikgotatso ho moapesioa ona. Mafumahadi athapelo ene ele 32 le ba Roetsana bale 48, by Juvenile Society bao baleng katlase ga Sister R. Golding eleng ena President ea Juvenile.

Mosebetsi ona one ole motle haholo, chelete e fumanehileng kaleo letsatsi e'bile £7.5.0. Kaleo letsatsi la di 5 Modimo a eketsa matsediso ka ho hlaha ha ngoana eomocha oa mosetsana oa Rev. le Mrs Letuku o. Mosebetsi oile oa koaloe ke Mookamedi Baruti le ba Evangedi ba bangata ba ne base baile bafioa Sabaka sa hopaka kamoo ba neng basebetsa le eena ka teng lehotsebana le mofu.

Pele phuthego ena ekoaloe Mookamedi akopa phuthego kamoka go rapella. Ntoa emagareng ga Ethiopia le Mantariana eba Thapelo ea tidimalo metsotso e'medi.

motumagadi oa Mofu J. Mareme Modiselle mona Gauteng. O ne a tlele ka tsa mofu, gomme o bile a tla go bona moago oa Kuranta ea sechaba.

Mr. S. P. Matseke, Mookamedi oa Congress, o kile a bonala mona Gauteng ka tsa Congress.

Lefang Rente Tsa Lona Bageso

(Ke JOEL B. M. THEMA).

"Desia, Masenya, Mokoka, le e pona molato (1) ka gossepatetelele disetene tsa lona Lekeisheneng la Belabela (2) ka go gana go tloga Lekeisheneng, Masepala a le neile tsebisho (notice) ea gore le soanetse gore le tloge teng?" "Re e pona molato Morena feela ke gore re dikile re hloka mosebetsi le tla le eona e re tsenetse motseng." Mantsu ana aka godimo a ne a boleloa Lekgotleng la Magastrata oa Belabela mohlang go sekishoa baagi bana ba ka godimo pele ga Morena B. I. Goldsmidt Magastrata e mogolo oa Waterberg, ka melato e ka godimo. Magastrata o humane baagi bana ba e na le molato ka go se patalele disetene tsa bona gomme a ba ahloa, gore emong le emong a lefe ponde goba go ea tronkong matsatsi a lesome (10 days) feela a ba ahlolela kante (suspended sentence) a ba laea gore emong le emong oa bona a lefe 15-kgoedi e ngoe le engoe goseng byalo ba soanetse go ea toronkong gomme ge ba e tsoa teng ba ko-byoe ba rakoe lekeisheneng. Ditaba dieme mosenekeng baagi le soanetse go patelela distene tsa lona ka tsoanelo gore le se ke la ishoa kgolegong.

Joylous Matlou o ishitsoe kgolegong kgoedi gomme a bereke boima ka molato oa go utsoetsa Samuel Matalane chelete e ka ka pondo le lesome ka go mo secha ge eena Samuel a ne a robetse ntlong ea gagoe.

Re soaba go tsebisha babadi le metsoalle gore Mohumagadi oa Johannes Mogano oa Belabela ga a sa phela. O tlogile ka di 9 tsa kgoedi ena sebakeng se ba ne ba le leetong le monna koa Polokoane. Re koela Mr. Mogano le lapa la gagoe bohloko.

Mangaung Ke "Kanye-kanye"

Rev. S. L. S. Motsepe, Morapedi oa Transvaal African Congress, o fetile mona Gauteng a etsua Mangaung ka tsa mosebetsi oa lentsu la Modimo. O bolela gore Mangaung ke, "Kanye-kanye madoda," banna le basadi ba eme ka maoto go lokisetsoa pitso e kgolo ea sechaba.

Re kile ra bona Mrs. Modiselle,

(Di fella tlase ga serapa sa 2)

OTUKULULAYO

[MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG—SEHLAPOLLANG. Mahloko ohle a meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitsoeng ka lilemo tse ngata.

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetse ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona.

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko.

U ke ke oa sebetsoa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla. u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebelisa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa hahole ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso. Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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Bala

"The Bantu World"

Pele

DIPOLASANA tsa WALLMANSTHAL TSA BA-AFRIKA

Berliner Missionsgesellschaft e tlamile gore polasa ea misiona e segoe dipolasana tsa di morogo tse tharo, gomme rekisetsoe batho ba batsho feela.

Ke nako juale gore batho ba batsho ba reke mafetshe a bona ao ba tla fumanang mangolo a oona. Ga go Lekgoa kapa Lekulu le ka dumelloang go reka setsha.

Theko ea ditsha tsa seripa sa pele ke £30, ga e kopane le ditshenyegelo tsohle tsa theko. Motho o beeletsa ka £6, me a lefe £1 ka kguedi le kguedi.

Polasa ena e tulong e nang le bophelo, gape e di maele dile tharo go tloga setisheng sa Pyramid, moo motho a ka fumanang setimela se eang Tshuane ka dinoka tse tshuanetseng. Ka Lebooa go polasa ena go noka ea Moretele, 'me metsi ke ea mangata, a batho le diphoofolo.

Gape motho ga a reka setsha polaseng ena o reka le dikateng Go teng ditsha tse khethetsoeng dikolo le mabala a dipapadi. Motse oa Tshuane o ea gola, gomme palo ea baagi ba oona Ba Makgoa le eona e ea gola. Ke moo baagi ba Wallmans-thal ba tla fumanang mosebetsi.

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MORIANA O MOGOLO GO MERIANA EOTLHE

Monna ea tumileng oa Mo-Afrika o bonye molemo oa Phosferine. Mr. Segale oa Johannesburg o re o nkile moriana ona a thusoga bophelong. O santsane a o sebedisa le ha ibileafodile. Seo Phosferine e se dirileng go ene e tla se etsa le go oena. Mosebetsi o boima o go fetsa maatla ka tsatsi le leng le leng. Phosferine o busa maatla ana. O entoe gore o lapolose 'mele o kgathetseng. O sebedise ha meno a opa kapa ditlhabi tse ding tse sa lokang. Ke moriana o makatsang o go thusang go itumelela bophelo.

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pa dikgolokoane (mefuta e mebedi ena e theko e tshoanang.)

HA ELE O METSI, tshela marothodi a matlhano go fitlha a lesome metsing khabeng e kgolo. U nke joalo gararo kapa gane ka letsatsi go fitlha u le kaone. Ha meno a opa, tlhogo kapa methapo u ka nka marothodi a lesome metsing a halofo mo kopeng ka morago go ura tse tharo go fitlha u le betere.

HA ELE DIKGOLOKOANE. Nka elengoe kapa tse pedi gararo kapa gane letsatsing. Di bee lelemeng 'me u di mone kapa o di metse ka metsinyana.

BANA ba ka tlase go dilemo tse 14. ba neeloe halofo ea ditaelo, ba ka tlase go dilemo tse 7 karolo ea bone ea ditaelo.

Mokgosi ore Thusang Ba-Abyssinia

The Bantu World
SATURDAY, OCTOBER, 19, 1935.

Thogako Ea Afrika

TABA tse tlang ka metato di bolela gore, ga Morena oa Abyssinia a eme ka maoto go loanela tokologo ea lefatshe le sechaba sa Itopia, go teng dirukhuhli tse rerang bolotsana ba go rekisa sechaba sa Itopia go Mantariana. Re utlua gobane e mong oa Balaodi ba madira a Abyssinia o ineetse go Mantariana gamogo le bana ba 12,000, le dithunya tse 12,000, le dikanono tse 100 le dikolo tse ngata. Monna enoa gotho e mokgonyana oa Kgosi.

Go go motha ea ka phegang gore ketso ena gaekaba ke nnete, ke lerumo le hlabileng Itopia ka mokokotlong. Thogako ea Afrika ke go se utluane ga bana ba eona abaka la mona le go loanela goetapele.

Karolong e ngue ea kuranta ena re gatisa ka Sekgoba lengolo la Mr. A. M. M. Phashe, leo ka lona a kopang Ba-Afrika bohle go thusa Abyssinia ka chelete e ka etsang gore dikgobadi di hlokomeloe. Mr. Phashe o setse a ntshitse £1. Le rona ba Kuranta ena, re ntsha ponto gomme re tla thaba go amogela chelete go bao ba utluisang merero ona. Mabitso a bohle ba ntshang chelete a tla hlaga kuranteng. Ga re belaele gore Ba-Afrika ba nnete ba tla arabela mokgosi ona. Rona ba mona South Africa re ka thusa ka chelete ea rona ele gore Ba-Abyssinia ba tle ba kgone go loanela tokologo eseng ea Itopia feela empa ea Afrika kaofela.

Go teng Ba-Afrika ba bolelang ka molomo gore ba batla go thusa Abyssinia. Re tla thaba go bona diketso tsa bona. Ena gase nako ea dipuo ke ea diketso. Ga ele molomo ona re tseba ga o tshela noka e tletse.

Tsamaea u re Hlomele Motse

MORALI OA MOTSUENYANE
HABO MONTSANA
GELUKSPAN

TSA LICHTENBURG

Molamu—Motsuenyane
(Ke MOJA—MORAO)

Khoeling tsena re bona mayalonyalo a sa phetseng. Ka la 8 October (Mphalane) ka nako ea 3.30 p.m. Kerekeng ea A.M.E. ho ne ho chata Seth Molamu oa Jachtkraal, morutoana oa Kilnerton, le Mabel Motsuenyane oa Gelukspan, morutoana oa Kilnerton, Rev. H. D. Sello, hoba a qete ho hlohonofatsa lenyalo, a buoa ka Pesaleme ea 128:3, sefela 212 ho tsa Sione. A bontsa se batlehang hore bobeli bo tle bo tsebe ho phelisana ka mokhoa oa bo'ngoe. Jefrou E.H. Sello a memela banyali lijong tsa ka phirimana. Mabel Motsuenyane ebile motlatsi sekolong sa 'Musu sa A.M.E. Church se Gelukspan polasing ea nta'ae. Oho! ke ngoan'ae-tsoha-le-pelo'a-maobane. Bantlo ea Motsuenyane le bana ba sekolo le baeti ba Motsuenyane re lahletsoe ruri. Hoseng ka le hlahlamang, motor car oa ba nka ka potlako ho ea ketekela habo mohlankana. A tsamaea a ntse a ikhasa ka likhapha esale le la maobane. Ra hopotsa bana ba mehleng ea khale. Tsamaea e re hlomele motse oa khotso Mistress. Mane Gelukspan habo montsana, khel! mokete oa tsamaea hanlehal. Kekekeng ha rapela Mr. J. Dikobe, sefela sa 212 ka Mr. I. Lesabe le khotatso e monate. Nta'a rona S. Tsatsi a buoa ka Tsenolo 3 a tebisitse mehopolo.

Limpho e bile: chelete £4. 6. 3. Lijana le li ntho tse ding £2. kapa ho feta. Ke bao he bohle ba manyalo a kenang ka monyako e seng ka lifenstere (a bo checha.)

(Di fella serapeng ea 2)

Dirukhuhli di Tsuile Mekoting

GOMME BATHO BA
TSIETSENG E
TSHABEHANG

Gauteng ka 'nete ke Motse o mogolo o roeleng metholo le meka eo motha a ka sekeng a kgona go e koponya. Matsatsing ana go tihagile taba e kgolo e tshositseng bontsi. Re utloa go teng lekgotla mona Gauteng le ditikologong, gagolo mo dimaeneng kapa dikomponeng leo mosebetsi o motle oa lona eleng go tsamaea go bolaea batho kantie le lebaka.

Re utloa gore maloko a "lekgotla" lena la dikebeka ke palo e fitlang go 250, 'me joaleka ha ke setse ke boletse fa godimo thaka ena ke gore ka nako tse itseng ba phatlalle le ditsela tsotlhe tse tsoang le tse kenang mo di komponeng tsa di maene. Ha ba kopana le motha a tsoa kgotsa a tsena dimaeneng oa tshoaroa 'me a koboteloa moo kantie ga lobaka!

Ditaba tsa "lekgotla" lena la dikebeka di botlhoko 'me di re tsentse letsatsi gore na Ba-Afrika re lebile kae. Re utloa gore mo kgoeding tse 9 go bolailoe batho ba mashome a matlhano (50). Tikologong tsa bo Prospect Township moo re utloang gore dirukhuhli tsena dine di gaketse teng, gothoe ka beke ele ngoe go bolailoe batho ba supang! Che go bonala gore teng Prospect Township baagi ba simolotse go robala tlhenkge kaha re utloa gore maphodisa a lethubile lekgotla lena la batho makanyane; 'me bontsi ba dibolai tseo di teronkong. Ga reitse gore bokebeka le meferefere ea mofuta-ona e tla fela kae gare go Ba-Afrika. Sechaba sea fela ke polaano tsa mofuta. Metse ea rona malokeisheneng e fetogile dikgoa le mengobo ea dinokoane 'me baagi bao re santsaneng re na le moea oa botho le go ithonepha re phela ka matsoalo a go balaoa kantie ga lebaka.

Majoe (matlapa) a setse a re kenela ka difenstere le mejako ea matlu a rona. Setimeleng ka phirimane re setse re tsaba go dula gaufe le difenstere, ka eare setimela sentse se mathile majoe a bo a tsena ka di fenstere. Go nyelegile 'me ga go motha eo a itseng moo sechaba sa rona se tlang go feletsa teng le meferefere ena matsatsi otlhe. Joaleka ha mari ga ele mona a fetile dirukhuhli tsotlhe di tsuile mekoting eo dineng di tshabetsa serame teng 'me batho ba tsietsing e tshabegang; 'me u ka utloa batho bantse ba bokolla ka gore "Makgoba a re tshoenya." Motseng o joaleka Pimville ra tla opela Halleluja ha "Pick-Up" e ka tla go thusa. Motse o setse o tshabega go tsamaea ka phirimane!

Ke "ITLHO-LA-MOTSE"
Pimville.

Mokete Oa Dipina

Ka la 5 October (Mphalane) motse o ne o luma, e le melilimala ho ea lipineng (concert) kerekeng ea A.M.E. Khele! Batho ba subuhlellana moketeng oo oa Semetletsahali. (a) Ba o tea (otla) moropa bana ba sekolo sa Depaarl ka tichere Mosiakoko, (b) ba tsetsela ba A.M.E. Morning Star, (c) Joale ha ema The A.M. E. Sweet Melodians e bintsoang ke Rev. H. D. Sello, ea hlomola batho lipelo ka lipina tsa Sesotho. Ha qala ho utloahala tsene: "Ke ikela kerekeng ea A.M.E. 'na." A! E ka be ele Moruti oa kereke ea heso. "Hela bo! Hojane ke tichere oa bana ba rona." Ruri ke sebeletsa ho romela ngoan'aka sekolong sa Stofberg. Moruti Sello o tsoa Stofberg Gedenkskool, moo ebileng morutoana le tichere lilemong tse tseletseng tse fetileng. Bontsa litholoana tsa hao tse monate Stofberg. Eitse hoba lipina li qhalane, Moruti Sello a ea Matikiring (Motati) ka mosebetsi oa selallo. Teng a fumana motsoalle oa hae Evangelist Nketsi oa D.R. Church a falletse Ottoshoop.

Tumedisho Go Moruti J. W. Daniel Wa Kereke ea D.R.C.

Ke J. T. Matoane

Kabaka leo re leboga kudu-kudu ga u dirili byalo Tatago rena wa Kereke. Pene le inki dishitwa go ngoala lethabo la rena. Efela ga ese menageno.

Ga re gopola mediro ea gago e u e dirilego Kerekeng ekhui le mo seleteng sekhui, re bona gore re lahlegetjoe esego rena feela, cupya gotee le ba selete. Chupetjo she: Mengoageng e ka fetang 38, u ile wa thusa bodumeding le dikolong tja selete sekhui.

U tla eleloa go mehleng ea Mohlomphegi President Kruger gothoe molao o be o re, le seke la ruta Sengesemane. Wena ka sebele sa gago wa re ba ruteng ditaba di tla loka.

U sa botje ba gago feela, u botjale ba dikereke tje ding.

U e mong wa ba ileng ba dumela go fepa diputhego tje ding ka khotso le lerato.

E ka ba tsoanelo ge u ka bitjwa go ba e mong oa bo kgomo-ekgoana: Ge nka be motha a bushe-tjwa bosoganeng nka be re re u bushetjoe!

Gape, re re rena ba banyane ba nke go ga ba sa gopoloa. Re go kgopela ka boikokobetjo gore u ke u re bege go Ba-Etapele ka ga thuso gore re kgone go nchafatja kereke ekhui ea rena e agiloego ka boima ke hao bonchi bya bona e shetjego ele bogolo-golo. Na re bona tatago rena re shetjere le ba sa lekanego le menoana ea seatla. Mogolo-golo o re ngoana a sa lleng o 'huela tharing.

Tatago rena re fetja ka temana she: Psl. 121:5. le pina ea sefela sa Sione 142.

Ho rorisoe rato leo
Le re kopantseng hammoho,
Le ha re ka arohana
Pelo tsona di-teane.
Mefago e nehitjego ke Makgoba a kgausui le rena, Kgoshi Mphahlele, teachers, phuthego tje ding le phuthego ona ea D.R.C. Ebile £2. 1. 3. le mae.
Bangoadi ba lengoalo lekhui ke ba: I. Kkhophochane (Mogolo) I. Mathabatha (Mogolo) Mrs. E. I. Khophochane, Mr. F. W. Sefara, J. T. Matoane (Mogodi oa Komiti).

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says **Mr. TEA-DRINKER**

because it makes you feel energetic

HOW TO MAKE GOOD TEA. Buy your tea in ½ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea 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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Madireng A Diulo Ka Ditulo

Mo-Afrika O Bolailoe ke Juala

KOA DURBAN MONNA A FUMANOE A SHTELE SEKGOENG

(Ke P. D. SEGALÉ)

Bojaloa bo qetile thaka ea etsho ea ga Zulu. Maloba ka veke ena e fetileng gone go tlhola taba ea banna ba ba bedi bao go boleloang gore ba bolailoe ke "mothamagana." Emong oa banna bana leina la gagoe ke Bogela Tshinga 'me ene re utloa gore o bolailoe ke go "kgakgatha" seporiti (Methylated Spirits). Emong ke Fort Mkwenyana, enoa taba ea gagoe ke e botlhoko go fetisa. Tsa Morena Mkwenyana ditaba gathoe o ile a tsena ntlung e eitseng mo South Ridge Road koana Durban; 'me a fitlhela dikase tsa maloa tse ngata; gole teng di Wisiki, boranti le ka bo Wine. Moeka a tsaea botlolo ea Wisiki a latlhela mo ganong! A fumana ele gore che ke gona a batlang "mothamagana" ka thata, a tsea botlolo ea Boranti a latlhela mo ganong, a fumana di sa moetsa letho; a tsaea botlolo ea Wine ea feta le mo metso jaka monna a noa metsi a monate a morokoa! A boela a roala a mangoe mabotlolo ao go fitlhetseng le ona a setse a feditse ka nako eo a bonoeng. Go fitlhetsoe ale mo sekgoeng a sule, mabotlolo ao aneng a roele le ene a fedile! Taba ena ke kgolaa gore e tla fitlha ditsebeng tsa ba golledi ba diporiti 'me ba lemogele kotsi eo e ba okameng.

Teng kgotleng ea Magastrata oa Durban go athotsoe matlhagerima ao gothoeng ba ikemeseditse go phela ka go rekisetsa batho bantsho bojaloa. Gathoe ka letsatsi leo ba ba tshoereng bane ba rekisetsa Mokula bojaloa koa Bellair. Matlhagerima ana ke Lekgooa le Mo-Afrika. Wiliam Vonberg Lekgooa oa dilemo tse 63 oile a atholaa £50 kapa kgoedi tse thataro (6); Benjamin Nyusa, Mo-Afrika, £12 kapa kgoedi elengoe teronkong. Se makatsang ke go se tshoane ga katlhola ena. Monna oa Lekgooa eo eleng ena a a roalang majalaa botlolo storong o atholaa £50 kgoedi tse 6. Ke gore ea Mo-Afrika katlhola ha ene ele kgoedi tse 6 ene e tlabaa £72. Ke eo ge toka ea South Afrika! Eka Moruti A. A. Kidwell oa Germiston a ka e bona taba ena 'me a tle a re boelle gore a ke eona tshiamo ena!

Botlhanya bo Makatsang

Monna emong oa Mo-Afrika ea bitsoang Solomon Johnson o sa tsoa ntlho e makatsang koana Wellington. Monna enoa go boleloa gore eile eare ka tsatsi lengoe ene le "mosadi oa gagoe" eleng Emily Seguma ba etele metsoalle eitseng. Eitse ka nako ea dijo beng ba motse 'mogo le baeti (Johnson le mosadi) ba dula tafoleng eo eneng e lokisitsoe hantle ka mokgooa oa Sekgooa. Ha go sena go jeoa gothoe Johnson oile a nanoga tafoleng a tshotse thipa ele ea tafole aneng a ja ka eona—koantle le go bolela a ea go "mosadi oa gagoe" a motlhaba mo magetleng, a boela a tlhaba mokoatla (mokokotlo); mosadi a oela fatshe, morago a isoa ga sepetlele moo dingaka di bolelang gore mosadi oa belatse a o tla phela. A phelang ke gore e tiana segole goea lesong la gagoe. Ke tseo tsa matlhagerima ao a tsamaeang a itulela le bana ba basadi ba bang 'me ba sa ba nyala. Ke botlhanya bo tseletseng ntho ena ea gore ere motho a sa bolele sepe a ba a tlhagetsoa mosoe ka tsela ea mofuta ona koantle le lebaka. O emetse dijaje taunyana ena e tlhabang basadi ka dithipa.

Ba-Afrika Rutang Bana Ba Lona

GASE KATIKISIMA FEELA E KA PHOLOSANG SECHABA

TSA NGOBI

(Ke J. L. MAKHENE)

VOGELSTRUISPAN.

Ka mohla li 28 September 1935: litichere tsa mono Ngobi li ne li ntse mokete oa bana ba sekolo. Ha neela ba pasitseng Std. 6 mangolo a bona. (Issuing Certificates to those who passed Std. VI.) E ne ele mosebetsi o motle ka 'nete, ho ba ratang thuto—ho bona bana ba amohela mangolo ana a bona. Litichere ke: Mr. Maepa (Principal) le Mr. G. Setsedi le Mr. Lefaoane le Mrs. Maepa. ba etsang mosebetsi o motle thutong ea bana. Mohlang oo ho nabe ho leteng Mr. Daniel (European friend) ea ileng a nea puo e ntle haholo ho lemosa batsoali le bana molemo oa thuto. Moo rona ba bang re sa ntsaneng re re moneri ntsa thuto mo har'a sechaba sa rona se se setso re khutlele lefifing.

Bana ba pasitseng Std. 6 mono mongoaheeng ona ba 5 ha oa ba 3 (They were 8 in no); ngoaheng o fetileng bane ba le 6 ha feta ba 4 ha oa ba 2. Ba bang ba ile likole cheng. 'Me ke hona batho ba rona ba bangata mono ba tsoereng bana ka mahae bare litichere ha li tsebe ho rutisa. Ke khohloa hore batho ba bangata ba tla lumellana le 'na hore litichere tse rutisang ka mo ntle ba tsoe re boima bo fetang ba ba rutisang ko literopong. Ka hobane moea ea teropo (environment) o ntse o tletse thuto feela. Feela oho a baeta pele ba likereke ba fohole ho hulela batho lefifing ka hore bona ba otisoa ke Sengese-mane. Ke hore barata ha bana ba Afrika ba ruta katikisima feela sekolong sa koforomosi 'me ho thoe ba felitse li thuto tsa bona. Joale ke banna le basali ba ka tsoela lefatseng. (Face the world) Hakere bana ba seke ba ruta Katikisima ke tsoanelo ea bana ba bakreste ho ruta katikisima, empa a e seke ea eba eona thuto ea bona ea ho iphelisa le ho phelisa sechaba ka eona.

"A e boee Afrika" na e ka busoa ke thuto tsa lefifi, kapa tsa leseli?—"Tsa leseli." A re ruteng bana he, Ma-Afrika. Re khanneng bana ho ea sekolong. 'Me re rateng litichere tsa rona le tsona li rate bana ba bona. 'Me ba sebetse ba lokolohile moeng. 'Me re re e moneri re re a khotatse sechaba ho romela bana thutong eseng re eketse bo good boy ka ho rekisa bana ba rona ho bo monerie. Mr. Mahuma litabeng tsa hae tsa pampiri ea 21-9-35 "motho ea rutegileng o khona ho thusa le ho thusa sechaba o nepile litaba." E ka Marena a ka etsa molao mono hore ho se hlole ho eba ngoana ea tla bonoa a ntse a salla le motse ka ntle ho lebaka. Ba be sekolong kaofela. Lefatshe le hloka (needs) baetapele ba nang le mahlo: Likereke, litabeng, tsa lefats'e, le bophelong bohle kapa mererong eohle ea bophelo. (A blind leader is a stumbling block to the people). Ke lona lebaka le re otisoang ke Sengese-mane.

Che Ma-Afrika a re se otisoang ke thuto ea bana ba rona, are nonts'oeng ke eona. Mohlomong Morulaganyi le ba bali ba tla makatsoa ke lentsoe lena la "ho otisoa ke Sengese-mane." Ke le fumane pampiring ea mohla 21-9-35 moo ngoana e mong oa borona a neng are ha Moneri a ka nts'a se English mo likolong eena a ka akola. Ke hona he ke leng a Ma-Afrika a rute bana a fohole lipuo tseo tsa bo "good boy."

[U seke oa tsuaka Sesotho ka Sekgooa.]

Lephodisa Le Utsuitse Cheke

Bogodu ha bele mading a motho ke ntho e botlhoko ruri gobane le bona batho bao gothoeng ke bo rra-molao ba tsamaea ba utsoa ba etsa ntho tse tshabangang matlhong a molao. Ma o ba mo kgotleng ea Magastrata oa Kimberley pela Mr. F. W. Pope, go athotsoe molato oa monna oa letopana (leburu) eq bidioang Ockert Petrus Fourie ka molato oa goutsoa £45 ea ga Rra-goe Fourie ke lephodisa 'me go bile go boleloa gore one ana le pego e ntle maphodiseng. Le ha gontse jalo Satane one a setse ale mading a gagoe 'me a utsoa cheke ea ga rragoe (£45). O athotsoe £20 kapa kgoedi teronkong, 'mo a atholeloa ngoaga ale kantle! Bogodu ke ntho e botlhoko ruri haele mona go utsoa le maphodisa. Empa Magastrata o tshamekile ka ene. A kabo aile a motlathela kgoedi tse 9 teronkong le gore a latsoe ka moretloa (thupa!)

Tumedisho Go Moruti J. W. Daniel Wa Kereke ea D.R.C.

Ke J. T. Matoane

Diphuthogo tja ga Mphahlele Kamoka di be di le Kerekeng ea D. R. C. ka di 29th Sept. 1935. Kamorago ga taelo ea moruti J. W. Daniel le thero, goa baloa lengolo lena la tumedisho ke J. T. Matoane.

Go-Tatago Kereke

Tatago rena Moreneng Moruti J. W. Daniel ka lengolo lekhuu rena ba maina a ngoadiloeng ka tlase re ngoadile polelo le ditumedisho tja phuthogo ekhuu elego ea bana bagago ba setebe sekhui sa Kgoshi Phatudi III.

Re bona ele hlompho ekgolo go rena ba be go re sa gopole gore uena ea mokalo u ka dira gore, le go rena u fete u re shalang.

(Di fella karolong ea 11)



You can SAVE about 1/8 on this quality of tea

1 lb of "Five Roses" Tea costs a little over 2/-

The same quantity in sixteen 3d. packets of any other tea costs 4/-

THE SAVING IS ABOUT

1/8

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If you have difficulty in securing "Five Roses" Tea write to:—

"FIVE ROSES" TEA & COFFEE WORKS (PTY) LTD. P.O. Box 2225, Durban.



Molato Ene Ele Eng Ho Mrs. Dhlamini ?

Mrs. Dhlamini ene ele mosali ea matla. O ne ale molelele ale moholo. Ehliile ele mosali eo u ka lebellang hore ebe motsuali oa bana ba batle ba mada. Empa o ne a sena bana.

Hoo ha etsa hore eena le monna oa hae ba be masuabing. Mot-sualle oa hae a 'molella ka li Feluna Pills. Eaba ho hlalhang? Bala seo monna oa hae ea tletseng teboho are ngollang sona:—

Liketeketse tsa basali ba bile bo-mma-bana kamorao ho ho fumantsoa Bophelo le Matla ke li Feluna Pills. Hobane Feluna e hlile e etselitsoe ho hloeka sa, ho lokisa le ho matlafatsa metheo eohle ea-bosali. Lipilisi tsena li sebetsa ho ea botebong ba popo ea mosali, li lokisa 'me li matlafatsa litho tsehle se seletseng ka tsuanelo ea Hlaho. 'Me ha tokiso eo ese e phethehile ho tle ho fumane hore mosebetsi oa Hlaho o tsamaea ka tsuanelo ea oona. Mosali akaba le hona hore ebe motsuali ea matla ea mafolofolo.

'Me basali ba fumana hore ka bophelo bona bo botle ba Feluna ba fumantsoa thabo e kholo e tsoang tsebetsong e phethehileng kahare ho bona. Ba tletse thabo hobane mabaka a tepello a felile, a leleketsoe kantle ke li Feluna Pills. Lifahleho tsa bona tse hloekileng le mahlo a khanyang li bontsa bophelo bo phethehileng ba Feluna bo kahare.

Ka January 1933, Mr. Luka Dhlamini oa Mutual Cash Store, P.O. Willow Grange, Natal, ore ngoletse are: "Ka 1926 ke ne ke hopola hore mosali oa ka ke nyopa. Lingaka tsa makhoaa le tsa ba batso li ne li re o khathatsoa ke popelo le lehatelo. Tsa mo phekela empa hase ke ha thusa letho. Motsualle are re leke li Feluna Pills. Eaba o sebelsa li Feluna 'me ka 1927 a fumana nguana oa moshemane, e mong hape ka 1929. Haesale mosali oa ka a qala ho sebelsa li Feluna Pills ikhathatsoe thohle tsa hae li felile 'me o phetse hantle o matla. Feluna ke moriana oa 'nete oa basali. Mosali oa ka hammoho le 'na re leholia baholo ka moriana oona."

(Sgd.) LUKA DHLAMINI.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 ka botlolo kapa tse 6 ka 18/-. Kapa u romele ho P.O. Box 731, CAPE TOWN, u romele chelete. Sephuthelo se sefubelu. Hlokomela liketsiso tse rekisoang ke bo ramavenkele ba sa tsephaleng. Fumana tsona tsa 'nete tse tsoantsitsoeng mona.



BANTU WOMEN IN THE HOME

"How To Wash And Iron Silk"

(By THE EDITRESS)

I am much indebted to "The Star" for the following helpful article. I am sure it will help many of my woman readers who have had some trouble with their silk on washing and ironing days.

Before washing silk, shake well, then wash in warm water using enough dissolved soap to form a lather. Knead and squeeze, rubbing only the very soiled parts; when the silk is clean wash it in warm water to remove soap; then in cold water.

If the silk is very thin, dip in gum water, adding a little methylated spirit to give it a gloss.

Recipe for gum water: 2 table-spoons gum water, half a pint cold water, 1 dessertspoon of methylated spirit.

After putting in the gum water or methylated as is required, put through a wringer, or roll tightly in a towel or cloth, iron while still wet. Never allow a silk to

dry and then damp it down. If the silk is dry, wet it and then iron it.

Tussore silk may be ironed on the right side or wrong as desired. Satin is better ironed on the wrong side, especially if it has a silk back or a raised pattern. It is important to pull the material cross-wise now and again, and repress it with the iron, so as to keep it soft and new looking. A silk petersham is better unironed. Stretch it well and pin it stretched, on the ironing board until dry.

After washing the white silks, wash the coloured, placing salt and vinegar, 1 tablespoon of each to a gallon of water, into the main rinsing water. After stiffening, lay the silk into the cloth, putting a fold of the cloth between each layer to prevent colours

(Continued at foot of column 3)

Stale Bread

Stale breadcrumbs, when dried in the oven and sieved finely, make a good dressing for fish etc. The coarser one can be used for steamed puddings instead of too fresh ones.

running. After wringing, iron at once.

Put a little ammonia into the washing and last rinsing water, as it prevents it becoming greenish or brownish in colour. Then wash and rinse in the ordinary way dip in deep coloured blue water. Iron with a piece of muslin over the ironing sheet.

Dip discoloured black silk in very dark blue water, or in some tea stain adding gum water if necessary. Then wring and finish in the ordinary way. Recipe for tea stain: 2 ozs. black tea. Half a pint boiling water. The tea in muslin, leaving room for it to swell. Place in a saucepan with the water, simmer for 10 minutes not longer.

Interesting Items With Citrus Fruits

A good drink when a cold is coming on is to take 1 grapefruit, cut into small pieces, skin and all and place in a saucepan with 2 cups of water, boil under, strain and drink as hot as possible. This will cause excessive perspiration so it is advisable to drink it in bed, and remain well covered.

In cases of bronchial trouble large quantities of grapefruit juice, orange and lemon juice may be taken with perfect safety. Either heated with boiling water and sweetened with honey instead of sugar or without water. An excellent aid when an irritating cough is troublesome is to take the juice of a lemon and mix with honey, place in a covered jug and take a spoonful at a

(Continued at foot of column 5)

Paint Stains On A Mackintosh

Paint and tar stains on rubber are a great problem, as rubber is often ruined if touched with any acid, grease, oil, or petrol. I should try scraping off as much of the paint as possible, and then use some good scouring soap. Turpentine is the accepted remedy for removing paint stains, but if you use this, you must be careful not to touch the rubber with it. Carbon tetrachloride would also be good thing to try. Your chemist will supply you with a small quantity. It is non-inflammable, but take care not to inhale it when using.

time for relief. Another excellent remedy for an impending cold is to take 1 cupful of boiling water, the juice of a lemon, sweeten with honey and drink as hot as possible on retiring.

To
DRAPERS
and other
RETAILERS

in
SOUTH
AFRICA

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and
Warning**

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To
the women of
South Africa

TOBRALCO
warning

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The reason for this notice is that we are told our registered trade mark TOBRALCO is being used to describe fabrics not of our production.

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Page Of Interest To Women Of The Race

Choosing A Wife

"Enough of beauty to secure affection;
 Enough of sprightliness to cure dejection.
 Of modest diffidence to claim protection;
 A docile mind, subservient to correction,
 Yet stored with sense, with reason and reflection,
 And every passion held in due subjection.
 Just faults enough to keep her from perfection;
 When such you find, make her your election."
 JAMES J. PEMBER,
 New Brighton.

Vredefort Wedding

KHAILE—MOSHUGI
 The wedding of the Rev. Eddie J. Khaile, Pastor of the A.M.E. Church for Brick and Tile and Evaton Circuits to Miss Bethsheba Moshugi, a member of the teaching staff at Vredefort O.F.S. took place on Wednesday, October 2.
 Cars drove from Brick and Tile Location to the Methodist Church, Viljoens drift, O.F.S., where the Rev. J. Mohau, Pastor in charge, solemnised the marriage assisted by the Revs. Tlaletsi and Ntuo of the Methodist and A.M.E. Churches respectively. Mr. P. J. Mayekiso was bestman while Miss Sehume was the Lady of Honour. Mr. Rabarife presented the bridegroom.
 No sooner was the ceremony over than the drive proceeded to the Brick and Tile A.M.E. Church where children stood on both sides of the streets leading into the church-house, serving thereby, apart from paying homage, as a barrier to prevent the crowds from effecting a too near approach. Some fifty Pathfinders and Wayfarers and Sunbeams formed a Guard of Honour.
 The procession now made for Wilberforce Institution through Jackson's Drift and was just in time to find the students out of their routine work to entertain the party musically and otherwise. Mr. D. A. Opperman, Principal of the Wilberforce Institute, spoke words of congratulation on behalf of the Evaton community and Institution. Mr. Mayekiso responded.
 The reception of the newly wedded couple takes place at Brick and Tile to-day and at Wilberforce on October 19. We look forward to these two events with high hope. At present, they are honey-mooning at Kroonstad
 P. J. M.
 Vereeniging.

Carrot Calories

Few people realise what a valuable tonic the carrot is. Carrots have long been known by scientists to contain a rare and worthy substance known as carotene, and they have now found a way of isolating this. And it is very rare, for carotene exists in such small quantities that a cartload of carrots will furnish only a pound of carotene. The value lies in the fact that this is rich in Vitamin A. It is hoped that in the near future carotene will be placed on the market. Of course, it will necessarily be somewhat expensive at first. It will be most beneficial as a tonic. A few drops of carotene dissolved in a little cottonseed oil will give enough Vitamin A to last for weeks. We now look upon the carrot with much respect, for evidently it holds one of Nature's great benefits to humanity.

The Secret Of A Well-Dressed Woman

By (Mrs) P. MELATO

It isn't a woman's clothes so much as their upkeep that determines whether or not she is well-dressed. No woman should permit herself to look untidy under any circumstances. Wrinkled soiled, or sported garments make any girl look shabby.

After one has spent time and money in selecting a frock, one ought to be willing to give it the little attention needed to keep it fresh and dainty. Put it on a hanger directly it is taken off, press it as often as necessary wash and ream it the instant it is soiled.

Fine Fabrics

Washing the fine fabrics need a bit of knowledge. Whether the material is silk, wool or artificial silk, the first thing is to use a pure neutral soap. Strong or harsh soap will eventually injure delicate fabric and fade colours. The second point is to make sure that enough soap is used the quantity initially dissolved in the water should be generous, so as to maintain lasting suds during the whole of the washing operation. If enough soap is used, the garment will almost emerge with a faintly dingy appearance

Lukewarm Water

Whenever you are washing any type of fabric make sure that the water is lukewarm or even cool. Hot water is likely to injure the material, and to fade or streak the colours. Test the washing and rinsing water with the back of your hand. Lukewarm water is barely warm to the hand. In case the dye is even slightly unfast, it is well to have the water on the cooler side of lukewarm. Always remember that the warmer the water, the more likely the colour is to run. Rinsing is very important, for it is the rinsing that the soap and loosened dirt can be removed.

Drying Stage

Squeeze out as much water from the garments as possible and hang them to dry in a good current of air. It is well to roll garments in a dry, clean towel to remove the excess moisture. Fine fabric should be dried in—

Whose Fault Is It?

(By BEATRICE NUTS)

I think parents are to blame in several cases where children do wrong. Can they look at themselves in the face and say they have been a good example to their children? I accuse all parents who are a bad example to their children. They are to blame. Their misbehaviour and ill-words in the presence of children create a very bad impression in the innocent hearts of the little ones. This goes on and on until the child becomes wicked and evil-minded. He thus poisons the other children's minds.

Really most of our grown ups are not as yet cultured enough to realise that youngsters should be kept away from sordid things and guided along with a firm hand and not given too much freedom which will ultimately ruin their lives.

Eastern Native Township

doors on in the shade-never in the sun. Different types of material require different treatments in the drying stage. Silks should not be allowed to become thoroughly dry (except shantu) as a later damping tends to cause water-spotting. They should be pressed on the wrong side with a warm iron while slightly damp, shantug and similar rough silks are inclined to shrink or may become stiff and papery. This may be overcome by stretching the material while it is drying and also when ironing.

Woolen Material

Woolen materials are sensitive to temperature and should not be dried either in very cold or very hot places. Knitted garments should be measured before wetting, so that they may be restored to proper size while drying. Allow them to become thoroughly dry, and press through a damp cloth, or press on the wrong side while slightly damp.

Art Silk

Art Silk should be carefully handled when wet. They should not be allowed to stretch during drying as they have less elasticity than silk and wool, and therefore do not tend to regain their original dimensions. Art silk crepes and similar weaves may be dried and ironed while damp, in much the same way as silk Pretoria.

Helpful Points From Impolweni

Dear Editress, - Round churches, homes, meeting places, anywhere one is apt to be convinced that people are acutely conscious of the dreadful confusion in our time. We are in the midst of intellectual bewilderment, spiritual paralysis and stupendous revolution, but confusion is one of the dominant characteristics of our age. Confusion has many temples of which one is the home.

Confusion between a man and a wife in the home is very prevalent in our age.

What may be the cause of this misunderstanding?

Pennies make a pound. Ignorant as I am on the matter, I shall contribute a few points on the solution of the problem:

1. Have a warm place in your heart for man-winning.
2. Bridle the tongue.
3. Cultivate a growing love.
4. Grow in grace.
5. Never dog your man's steps.
6. Be hopeful and cheerful.
7. Do not neglect health.
8. Have regular habits and a well rounded programme of your home life.
9. Respect the views and opinions of your man.
10. Learn the fine art of co-operation.
11. Do not be too much of a burden.
12. Live in the atmosphere of prayer.

D. D. GOBA.

Impolweni.

This Week's Thought

The hands that help are better far than lips that pray—Hubbard


"Sweet Pea"

[Will "Sweet Pea" please give me her name and address not for publication, but as a mark of good faith, before I can publish her very interesting article? Thanks—Editress]

Does Your baby weigh enough?

Weigh your baby to-day. If he is not as heavy as he should be, or if he is fat but not strong, you... should start feeding him on Nutrine at once. Nutrine is made for babies of all ages.

NUTRINE



If you would like further particulars write to:-

HIND BROS. & Co Ltd.
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says this African Mother

"I just want to thank the Bantu papers for letting me know about the great medicine, Ashton & Parsons' Infants' Powders," writes Mrs. Victoria Dinwa. "Ever since I used it for my boy, he has greatly improved in health, he sleeps well and is no longer feverish. Your powders are marvellous. I recommend them to all mothers with teething babies."

—P.O. Box 2528, Johannesburg.

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MRS. DINWA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT AND STRONG

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

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

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What LOVELY Colours FAIRY DYES DID THIS!

Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish.

Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR WITH BOILING WATER.

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.

Women's Special Feature Page

You Can Now Make Your Own Pillow Sham



Materials Required: 4 Skeins "Anchor" Stranded Cotton F. 459 (Sky Blue).
2 Skeins "Anchor" Stranded Cotton F. 621 (Glacier Blue).
3/8 yard white union cloth or cotton.
3 1/2 yards lace edging 4" wide.
Milward's "Gold Seal" Crewel Needle No. 6. Transfer P703-D130.

Materials Required in Clark's Anchor Filosheen.
2 Balls (28 yds) F. 459 (Sky Blue)
1 Ball (28 yds) F. 621 (Glacier Blue).
This pillow sham looks much

more elaborate than it really is, as the stitches are all simple—stem stitch, daisy stitch, satin stitch and the Holbein stitch.
Stamp the transfer in the middle of the material. Any initials can be used. Just write them on thin paper making them 2" high. Outline the initials on the wrong side of the paper with a soft pencil, place them in position in the middle of the centre border, right side up, and rub firmly with the blunt side of a knife. The initials should then be clearly seen on the sham.
Use 4 strands of threads throughout.
Flowers: The same shade is

used for the complete flower and those marked with a cross at the centre are worked in the darker shade.
Centre: Satin stitch circle and work single stitches round it.
Petals: Stem stitch the outline
Stems: (Darker shade): Ste. stitch.
Leaves: (Darker Shade): The double lines are daisy stitches and the single lines are 2 back stitches worked one on top of each other.
Border: Holbein stitch—worked in two journeys, first darn every 2nd stitch one way and on the return fill the alternate space—see diagram.
Work the outside border with darker shade and the centre one with the paler.
Initials: Stem stitch in the paler shade.
Lace: Allow 2 1/4" space all round and machine on the lace mitring the corners.

Household Hints

(By BEATRICE NUTS)

UMBRELLA. You can easily mend a rent in your umbrella, if you use court plaster and painting it over the colour required.

BURNT MILK: In your milk is burnt stand it in a bowl of cold water adding a pinch of salt.

NEW BROOM: Soak it in warm water before use and then allow to dry before using.

FLOWERS with short stems will stand erect and last much longer if arranged in a bowl filled with moistened sand or sifted earth.

GLASS AND CHINA should be washed in cold or almost cold water to which a few drops of turpentine have been added.

ONION SMELL: Rub mustard on hands after peelings onions so as to take the smell from the hands.

SILK OR WOOL: If your silk and wool has been lightly scorched clean with a treatment of permanganate solution.

tender, then pour over the papaw. Add 1/4 lb bruised whole ginger and boil until the papaw is tender, weigh and add 3/4 lb sugar to every pound of jam. Boil until it jellies when tried on a saucer. Bottle when nearly cold.

TO OUR WOMEN READERS

Read "The Bantu World" the first newspaper to recognise the importance of African women.

PIPHELO E HIAHA KA TSELAENA.

Kotlo ea mala a fokolang

Bophelo ba rona bohle bo seame hodimo ha tshebetso e lokileng ea mala, ka tsatsi le leng le leng kapa selemo se seng le se seng. Ha mala a sa sebetse hantle, dijo tseo re dijang di bolela kateng me di fetohle chefi ka mpeng. Di etsa hore re seke ra rata dijo, me tshebetso ea mmele oa rona ohle e eme hampe.

Tsela eo u ka phekolang bohloko bona ka eona, ke ho etsa hore mala a hao a sile dijo hantle. Ha ho pheko e fetang di Pink Pills tsa Dr. Williams, ke tsona tse tsebang ho lokisa mala le ho phekola maloetsi ohle a pipelo.

Di Pink Pills tsa Dr. Williams di feta meriana kaofela kamatla hobane di sebetse 'mele oa motho. Di etsa hore motho a be le matla. Dihlare tse ding ha di jualo.

Ha mala a hao a sa sile hantle, u seke oa dieha nka Di Pink Pills tsa Dr. Williams. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tsheletseng ka 18/- kantle le ho lefa poso.

Keep Ammonia

A few drops of ammonia added to the water when washing glassware will give the glass an excellent polish.

Add a few drops of ammonia to the water when washing delicate lingerie.

Fruit stains can be removed from all kinds of materials by rubbing them with a cloth wrung out in tepid water, to which a little ammonia has been added. Afterwards press the affected part with a hot iron over a damp cloth.

If silk stockings are too large, soak them in water to which a little ammonia has been added. This will cause the stockings to shrink.

Paint may be removed from clothing, even after it has become hard and dry, by the use of equal parts of ammonia and turpentine. Saturate the spots to be cleaned as often as necessary, and wash in soap-suds.

A teaspoonful of ammonia to a teacupful of water will clean gold and silver jewellery. A few drops of aqua ammonia rubbed on the underside of diamonds will clean them immediately, and make them very sparkling.

To clean old brass, pour ammonia on it, and scrub with a brush; then rinse with clear water.

A little ammonia in the water in which one bathes removes any odour that may otherwise remain if one perspires freely. It also softens and cleanses the skin, and is very refreshing.

Important Words

[We begin this week a fortnightly series of very useful and interesting patterns for Housewives. We hope these educative articles will help many of you. Interested readers can see some of the finished materials in our offices at No. 3, Polly Street. Another great feature on Bantu Women and their work will begin soon—Editress].

Tomato Marmalade

Take 2lbs tomatoes and skin in boiling water, cut in half and remove the pips, then drain on a sieve, weigh and to every pound of tomatoes add 3 lemons. Cut the lemons into shreds, removing the pips. Stew with the tomato until tender. Add 1 lb sugar to every lb of tomato and lemon; boil about 40 minutes when it will jell. It should be well skimmed during the boiling.

Lemon and Papaw Jam

Take two half ripe papaws, cut into pieces after peeling and allow to stand overnight with half a pound sugar sprinkled over. Cut 2 large lemons into shreds and soak all night in one pint water. Next day boil the lemons until

(Continued at foot of column 4)

Tunga Amasokisi Ngale Ntambo

Ungayitenga ngombala lowo oyoqondana na-
..... masokisi ako!

Njengoba abesifazana babantu sebewajwayele amasokisi, kusobala ukuti bayazi ukuti afuna uku-de etungwa ngoba ayaguga. Kubi kakulu ukutunga amasokisi nge ntambo engafani nowo.

U Clark's owenza ezona-zona ntambo ezinqinile zikahala zokutunga wenza eze Clark's Filosheen okuyizona zitunga amasokisi. Ungazitenga nakusipi isitolo, ngemibala eyovumelana namasokisi ako.

Indhlela engecono yokutunga owe Clark's Filosheen yikuba utenge imibala emining kanye—kanye ngoba mhlaumbe amasokisi ako kawefani onke. Abakwa Clark's benze indhlela elula ngokuba babaqoqele ndawonye labo hala emabhokisini apete imibala-bala eqondene namasokisi ako atungwayo.



Nanka emakedi ayisi 9 e Clark's Filosheen ahlanguziwe. Lilinye licemicu kahala enama yadi ayi 10 emibalabala-Uma utenga ngaleliso owe Clark's wolonda i-mali, utenge kalula.



Owe Clark's Filosheen utungwa ngekadi linye njengeli lilinye libe mbela owahlulileyo wamasokisi.

Lelthbokisi lipete amasongo ayi 12 ezintambo ze Clark's Filosheen ezimibala-bala. Lilinye isongo linzintambo ezingamayadi ayi shumi. Zitengeka kalula lezintambo zibe imibala eyofanela onke amasokisi ako.



CLARK'S FILOSHEEN

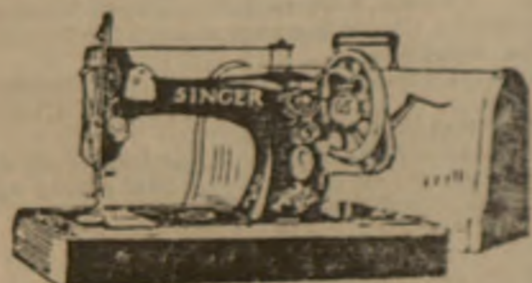
ONE OF CLARK'S ANCHOR COTTONS

COATS COTTONS for hand and machine sewing are equally famous and good.



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The Zebras A. F. C. Langa, Capetown.



The team which was defeated by the Pirates shown on the opposite page. From left to right, back row: S. Mbali (Secy.) G. Ndhwana, A. Sitsila, W. Mngomeni, W. Ndunyana (Manager) Middle row: A. Nkongona, B. Mlonyeni, S. Ngolo, S. Sitsila (Capt.) J. Siyaya. Front row: J. Fasi, N. Ntoni, J. de Bruyn.

Sky Birds Lose To Ocean Swallows By Nineteen Games

BREYTEN NOTES
(By J.D.N.)

The Ocean Swallows Lawn Tennis Club of Waterval Boven reigns supreme in the Eastern Transvaal. On Saturday October 5 the formidable tennis team of Boven represented by Messrs Meshack Simelane, (Capt.), Eric Rampa, Samuel Gumede and Joe Nkosi, (Secretary and Manager) visited Union Collieries, Breyten, where a thrilling match against the Sky Birds L.T.C. (Union) was staged.

The game started at 11.30 a.m. in a dull slow fashion; the visitors being badly handicapped by the poor pap-soft balls in use. The Swallows soon gathered form and mercilessly bombarded the Sky Birds' area with crushing drives and stinging swings. Mr. Skundla (Union) fought bravely, but Mr. "Billy" offered a weak link.

The Sky Birds were defeated by a lead of 19 games. Out of 14 sets which were played the Sky Birds only won 4. The total results were W.T. Boven 82 games, Union Collieries 62 games.

General's Shield over to the Durban Bantu Association. In that case the latter will meet the Ladysmithians for the semi-final proper probably at Maritzburg sometime in October.

A Suggestion

Now that we have two South African Associations, — the Bantu and Africans, how about arranging an annual International contest between the two unions? Apart from the interest that can be derived from a match of this kind there is also the financial side of it. How about it, S.A. Bantu and Africans??

Natal Beaten On All Sides

SUGGESTION OF ANNUAL CONTESTS BETWEEN THE TWO UNIONS

(By W. A. E. MANYONI)

Both the S.A. Bantu and African inter-provincial tournament finals have come and gone leaving Natal who were finalists in both tournaments nursing the unavoidable sore of defeat.

As reported already in last week's issue of the "Bantu World" the Natal Bantu had to bow the knee to the Free Staters with the score 5-4 in the latter's favour. On the other hand the Natal Africans were beaten hollow by the Transvaal replying only thrice to the formers' seven,—the final score standing Transvaal 7; Natal 3.

Lesson to Natal

Without wishing, to go into the how's and whereof's of Natal's disappointing display let me just say that this is going to serve as a lesson to Natal, and will go far to show just how much over-hauling our football needs in Natal, in order to equal or even surpass that of other provinces i.e. Transvaal and Free State. The Natal selectors will therefore be having a problem to solve in the coming season.

Close of Soccer Season

The soccer football season in Maritzburg constitutionally closes on October 12, but the fixtures so far over-balance to the 19th. When the knock-out cup final will be played between the Come-Agains and the Swallows — Highlanders winners who are semi-finaling on the 12th.

Owing to the congestion of fixture (?) the Durban and District African Association might finally give the match for Governor-

(Continued at foot of column 1)

Christiana Notes

(By M. M. KGOALANG)

The Hoopstad African Tennis Club visited The Christiana African Tennis Club on October 7. During the same day, a friendly match was played, after which Christiana took the lead by 35 games.

The Christiana players thank the Hoopstad players for their honesty in keeping the scores in both games and points. The Christiana players again thank the Principal teacher, and the assistant teachers, Mr. Morake and Miss Mohomane, all of Hoopstad, who made it their duty to see that justice was executed on both sides.

We unanimously say, "Hoopstad players. keep that spirit of sportsmanship!" This match was quiet the whole day, and ended harmoniously. Captains: Hoopstad: Mr. Rapulana, and Christiana: Mr. P. Kgechane. All other visitors who accompanied the Hoopstad players are thanked.

The Wanderers replied by a thrust which resulted in their centre scoring a fine goal. Zikalala was very prominent in the inside right position and saved his side by taking left half, where he had to watch Ngubani, of the Rangers, who was in deadly form.

Mr. E. Tutu, of Johannesburg, handled the game excellently and received cheers at the close of play.

Volkruist Rangers And Wanderers Played one of the finest games at Newcastle

(BY ABSIE)

Before a large crowd, which assembled round the Indian Sports Ground.—Newcastle, on October 15, the Volkruist Rangers F.C. eleven met the Newcastle Wanderers 1st team in one of the best club matches ever played at Newcastle. The Rangers, captained by S. Nkabinde, gave a most thrilling display, and beat the Wanderers by 2 goals 1.

Neither side scored before the interval, but a few minutes after the resumption the Rangers, in one of the best movements of the afternoon, outmanouevred the Wanderers' defence for Isaac Ngobese, a promising scholar, to open the score. Esau Mtyali, the centre-forward, added another goal for the Rangers.

(Continued at foot of column 3)

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Ke phofo e jehang ha monate e nang motho matla meleng ho leta phofo tseling kaofela tseo o ka li rekang.

E fumaneha likhethaneng tse boima bo 180 lbs., 100 lbs., 50 lb., 25 lb., 10 lbs., le 5 lbs.

Ha ra-levenkele oa heno a sena le eona phofo ena, mokoepa a ngolie ha

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P. O. Box 393, JOHANNESBURG.

UNION RUGBY FOOTBALL CLUB.

Port Elizabeth

1934 Season.



FUNDA OKUTETWA YI MANAGER NE CAPTAIN YALOMBUTO ONGENTIA NGE VIRATA:—

Manene,

Njengo Mongameli (Manager) Nompoti (Captain) we Port Elizabeth Union Rugby Football Club sitanda ukuvakalisa impakamo yokuxabisa kwetu i Virata nje ngomnikimandla nomcedi ekugcineni umbuto wetu ubesotoko ufanelekile nokuba ube kwisimo sokuba nokoyisa kwimidlalo yawo.

Siyazi ukuti kuko into efuneka ngapezu kwizihlunu nobunzima bomzimba ukuze ube nokudlala i Rugby kakuhle. Ubucopo Nemitambo ezindawo zombini kufuneka zomelele ziphle kakuhle ukuze umntu abenako ukwenza izimbo zake masinya nje ngoko umdlalo uye utudumala.

Siwayalele amadoda etu ukuba asebenzise i Virata kuba sisazi ukuti kokona kudla kupambili neyena maki-mandla kuyo yonke imitambo yomzimba. Amadoda etu kufuneka ekweyona mpilo intle ukuze abe nokwenza eyona nto inenekayo xa aya ebaleni lomdlalo saye ukuqinisekisa oku sitembela kumnikimandla wenu ongumangaliso i Virata.

(Ibhafwe ngo)

Wilson Nangu, Manager.
A. E. Magaba, Captain.

Ukuba imitambo yendoda ibutataka yaye ingenampilo ayiwufanele umsebenzi mhlambi ukudlala. Intsebenzo eyomeleleyo ekaulezayo inokubako kupela xa ukutikiza kwempilo kuncenza kuyo yonke imitambo. Kufuneka itute imiyalezo ngokombane epuma kubucopo obubukali iyisa emzimbeni nase malungwini. Imitambo evinjwa isondlo esaneleyo ayinako ukuyenza lento. Kodwa ukuba yondliwe ngokudla okuyi Virata ibuyisela amandla ezihlunu zomzimba empilweni, uyilungele intsebenzo, ukulungele ukwenza izinto. Ukudla Kwemitambo okuyi Virata kuya Egazini liyitute nje ngokudla likusa kumawakawaka ezipaluka zemitambo ezikuzo wonke umzimba. Ukondleka kwe Mitambo yinxalenye yemfuneko yempilo-ntle yomzimba. Yilonto i Union Rugby Football Club iyilungiselela imidlalo ngokusebenzisa i Virata. Itengiswa kuzo zonke indawo ngepaketi ezimtubi nge 3/3 ibhotile inye mhlambi ezi 6 nge 18/- . Mhlambi ngqo kwi Virata Co., P.O. Box 742, Cape Town.

DITOFO tsa PRIMUS

di simolohile ho etsoa ho feta dilemo tse mashome a mame a metso e melano tse fetileng. Kajeno ho teng ditkete-kete tsa tsona tse sebedisoang ke batho. Empa, ka hore ho teng tsa maitirelo, u tshuanetse ho hlokomela letshuao lena la khoebo.



le ngotsoeng hodima setofo. Ke thebe ea hao.



S. A. Bantu Inter-Provincial Tournament

Great Game In Suzman Cup Final Played At Pietermaritzburg

NATAL BANTU VS. O.F.S. BANTU

Both the Orange Free State and Natal teams received a great ovation as they entered the field at 3.30 p.m. on October 7. Mr. Mpfu called the teams into action. The opening exchanges were fast and pretty, neither side gaining any material advantage. Then from about fifty yards out David Morgan with a powerful high drive just managed to beat the Natal custodian who misjudged the flight and drop of the ball—giving Free State the lead 1-0.

Wilson Gets Hurt

At this stage Wilson Tshaba (Natal) retired hurt but resumed after five minutes. Natal countered with a pretty attack, the Free State custodian effecting a splendid save. A sparkling movement by the Free State enabled Mohapi to net 2-0. Natal burst through in a fine movement and missed narrowly. Then the Free State right flank carved out a glorious break, Marais netting to give the O.F.S. a 3-0 lead. Two successive raids by Natal saw the Free State custodian bring off some brilliant saves of the rapierlike shots of "K.M.J." the Natal centre. Once more the Free State brought the crowd to feverish excitement—the entire front line participating in a hurricane movement, Marais finishing off the pass with a beauty, increasing the lead to 4-0. Natal rallied in a determined attack and Ram Matuntu slipped through, beat the opposing backs and slammed the ball into the net reducing the lead to 4-1, just on half time.

The Second Half

On the resumption, both sides were seen in brilliant movements and narrow missing at goals. Then Free State swept down field in a spectacular movement only to miss a perfect sitter. By now Natal was developing threatening

movements and from one of these "K.M.T." netted 4-2. Manyoni the Natal Skipper was playing an inspiring game—his fine example gingered up his men who combined cleverly enabling Gwegwe to net in his stride 4-3, amidst great excitement.

Natal's Equaliser

Another sparkling attack by Natal caused one of the Free State backs to handle in the fatal area. "K.M.T." was entrusted with the kick—a first timer which left the goalie helpless 4-4. This equaliser was acclaimed amidst the wildest scenes of excitement. Three minutes before the close, the Free State engineered a brilliant movement and forced a corner. From the kick, a low swerving shot, Mtshali, the skipper, deflected the ball into the net giving his side the lead and victory 5-4. From the shouting and cheering that hailed the victors, one would have thought the home side had won so sporting was the Natal football loving public.

High Standard of Play

Mr. Sax Young who was requested to present the trophy congratulated both teams on the excellent displays they exhibited in a clean and open game. In congratulating the winners—the Orange Free State, he paid special praise to the high standard of their play.

The following executive members—Messrs. I. H. Rathebe, E. E. Tshabalala, and Joe Kokozela, (Johannesburg), paid tributes to the players, the public, and to local officials who contributed so well to the success of another "red-letter-day" in the history of the South African Bantu Football Association.

An Appreciation

Appreciation and thanks are



THE PIRATES A.F.C., LANGA, CAPE TOWN

Back row: From left to right, S. Matsiqi (Captain), P. Qwabe, A. Pindela, S. Dyira, E. Mfobo. Middle row: Itige, J. Kuse, S. Tshanyela. Front row: J. Siyaya, T. Hoka (Vice-Captain).

The Pirates in their final match against the Zebras on September 28, beat their opponents by 7 goals to 2 in spite of being one man short. They now become holders of both the League and Knock-Out Trophies.

due to Mr. A. S. Nkomo, (President) S. A. B. F. A., and his energetic helpers—Mrs. A. Manyoni (Cook), Misses H. R. Tshizi, M. Mapumulo, B. Kuzwayo, K. Mzimela, J. S. Koffie, M. D. Koffie, V. Dhlamini, D. T. Jaca, J. T. Vilakazi, G. H. Ntuli, M. Mabaso, E. Manyoni, Mesdames: H. B. Msimang and Wm. H. E. Manyoni and Nurse V. Ncanini (Waitresses); Mr. Mapumulo (Bus Owner) who conveyed the teams and officials to Durban for sight-seeing, Mr. H. Ngwenya (Proprietor Native Cafe) who served Luncheon to the teams in Durban, Mr. Shepstone (Superintendent

B.M.S.C. Durban) who also entertained the teams, Mr. George Magwaza (Owner-Driver-International Cab) whose taxi was at the disposal of the officials and teams, Mr. R. E. Stevenson (Manager Municipal Native Affairs Department) who welcomed the O.F.S. team and officials, Messrs. H. L. Msimang, J. R. Ngobese (Conductors) whose choirs provided music at the Reception and Farewell, Messrs. D. Ndwalane, G. Dhlamini and J. R. Ngobese (Headmasters) whose school teams played curtain raisers, and to the Indian community whose co-operation also added to the

success of the tourney. Special thanks and appreciation are also due to the District Superintendent (Native Recruiting Corporation) who granted permission for the teams and visitors to be accommodated on the N.R.C. premises and to carry on their tournament business generally.

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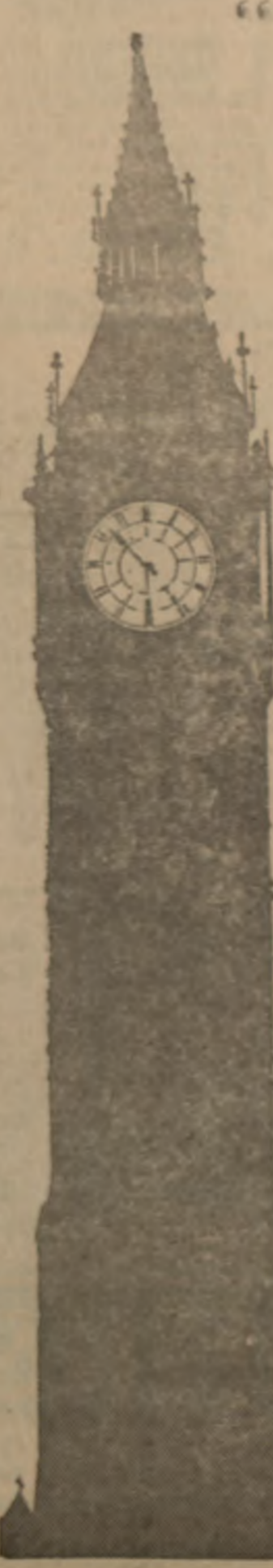
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City Streets Must Be Made Safer

City Council Launches Campaign To Make Our Streets Safer

All Right-Spirited Citizens Will Help

Roused by the enormous accident rate the city council of Johannesburg is adopting most praise-worthy steps in trying to minimise the gruesome casualties caused by faulty driving. All right thinking people will see the beneficial results that such a campaign must bring, and we take the opportunity to impress this on all our readers. This is the third week of the Campaign and during the following ten weeks we will publish the full details of Johannesburg "Be a good Citizen Campaign" as well as items brought to notice during the last two weeks.

This Week's Appeal

This week's appeal is that motorists and other vehicle users must when they intend to stop and when they intend to turn to the right signify in an unmistakable fashion, and in time for the warning to be of use. Signalling late is as good as not signalling at all. Our cyclists are the greatest sinners in this respect. We make a strong appeal to all bicycle users to acquire more road-sense. Such practices like hanging on to running buses, cycling and speeding on without giving the proper sign must be immediately stopped, and a real danger to the community will be averted.

"Stop" And "Right Turn" Movements

The two signals that are being emphasised, while not the only hand traffic signals, are recognised to be the most important. The appeal made by the municipal authorities is, therefore, re-

duced to its simplest terms, and should present no difficulty in assimilation.

The Actual Signals

When about to stop, the right arm should be held out of the front window of the car with the elbow bent at right angles, and upper arm and hand vertical with the palm facing forward.

When about to stop, the right arm should be extended for its full length straight out of the front window of the car, horizontally, with the palm facing forward.

Both signals, to be clearly and unmistakably given, entail the use of the whole arm. The hand and wrist projecting from the car window are not enough; the driver behind may be unable to see them. There should be no hesitation or self-consciousness in using the whole arm thus preventing any possibility of error.

To Pedestrians And Drivers Alike

The above warning is not only confined to drivers as it is also to the interests of the pedestrians that our traffic be well regulated. We feel confident that this appeal will not fall on deaf ears. Every week end reveals a tragic list of accidents caused by bad driving and faulty walking. It was only last week when an African was killed through piling on another African's car which had given a sudden, unannounced stop, and during the same week many Africans were killed in a car through the driver swerving for an African cyclist who had failed to signal correctly.

Nyasaland Africans To Be Recruited For The Rand Mines

That the Rand was making an initial experiment with 2,000 Native labourers from the Nyasaland Protectorate was announced by the Governor, Sir Harold Kittermatser, at the 51st session of the Nyasaland Legislative Council at Blantyre.

The Governor said that if these men proved satisfactory, a big demand for Nyasaland labour could be expected from South Africa. This would have a material effect on the labour situation in Southern Rhodesia, and some satisfactory method must be devised by which the activity of that colony would not be hampered. He was keeping in close touch with the Governor of Southern Rhodesia.

The full gravity of Nyasaland's emigrant labour problem had not been fully appreciated by him when he took action to ameliorate the existing state of things a few months ago, nor did he appreciate the difference that would be created by the Rand becoming a competitor for that labour. He had to thank the Council for urging that an inquiry be held into the whole matter. The committee appointed had not yet reported, but had signified that a radical change in the present legislation was necessary.

He dug through the sand with his bare hands and reached the little girl, who was unconscious, with her mouth full of sand. He rendered first aid and she recovered.

The magistrate commended the man on his prompt action, and remarked that but for his knowledge of first aid the girl might have died.

(All sub-editing and headlines of all political matter on this page by Guybon B. Sinxo of No 3 Polly Street, Johannesburg.)

Opposition Kills Wage Bill

MINISTER OF LABOUR'S VIEWS ON NATIVE UNEMPLOYMENT

The Minister of Labour, Mr. A. P. J. Fourie, will not present the Minimum Wage Bill to Parliament when it meets. He intends, however, to incorporate its main features in amendments to the Wage Act.

At a conference in Pretoria October 14 between the Minister and representatives of the large industrial, commercial and municipal organisations, the Bill was condemned by the representatives although many were in agreement with the principle of a minimum wage.

Africans' Position

Speaking about the Africans the Minister said: "I have been asked, 'But what about the Native?' I am not unmindful of the Native, who is a citizen of this country. But so is the European. But while we continue to import about 147,000 Natives a year from other territories for absorption in the mines and in-

(Continued Column 2)

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Magistrate Commends African For Saving Little European Girl

Albert, an African miner, saved the life of a little European girl, and was just too late to save her two brothers. At an inquest before the Boksburg magistrate a 10-year-old sister of the two boys said she, her sister, her brothers and the other children were playing on the side of the Cinderella dump on the afternoon of September 22.

There was a high wind blowing and they were digging holes in

the dump to shelter themselves. Her two brothers made holes for themselves and sat in them.

Suddenly the sand fell in and her legs were covered, but she soon got free. Her little sister, Gertruide, was under the sand, with her brothers. She tried to dig them out. A Native heard her crying and shouting and came and dug out her sister, who was unconscious.

(Continued Column 1)

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Housing Tenants Without Licence

SOPHIA TOWN AFRICAN LANDLORD GETS STIFF SENTENCE

In the case before Mr. C. E. Lugg, in the Magistrate's Court, in which Rev. J. S. Mahlangu an African minister of 121 Gart Street, Sophiatown, was charged with contravening the Natives (Urban Areas) Act, in that he allowed certain Africans to be housed without a licence, the submission made by Mr. Mendelow, for the defence, that the regulations relating to the licensing of Natives were bad and, therefore, could not be enforced, was not upheld.

Before Mr. Lugg passed sentence, Mr. Mendelow said the case was in the nature of a test and would be taken to appeal. He therefore suggested nominal penalty.

Mr. Lugg, in passing sentence of a fine of £3 or alternatively, 14 days with hard labour, said that Mr. Mahlangu in his position as a minister led the public opinion of his own people.

John Dudula, caretaker of the church property, and Reuben and African charged under the same regulations, were fined respectively 30/- or 14 days with hard labour, and 10/- or four days with hard labour.

dustries, we are entitled to conclude that, generally speaking there is no Native unemployment on any appreciable scale. We intend no injustice to the Native."

The Government felt that it was only fair to ask industry, in return for the general protection it received, to do its share in dealing with the problem. If each employer did his bit, there would be no problem, Mr. Fourie declared.

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