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THE BANTU WORLD



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DEATH OF HIS MAJESTY KING GEORGE V.

Great Ruler Passes
Peacefully From The
Stage Of The World

EMPIRE'S IRREPARABLE LOSS

"The King's life is moving peacefully to a close." This announcement made by three doctors at 9.25 on Monday night was the forboding of King George's death which took place after a short illness at Sandringham in Norfolk.

The Queen, the Prince of Wales (now King Edward VIII.) the Duke of York, the Duke of Kent and the Princess Royal were present when the King breathed his last. When the news of the King's death reached London, women cried and men bared their heads. By midnight a feeling of national tragedy passed through the West-End, London's fashionable quarter, where even cabaret dancers wept in their dressing rooms and a general air of gloom overhung places that are normally gay.



The Late KING GEORGE V.

The remains of the late King were brought from Sandringham to London on Thursday and will lie in state at the historic Westminster Hall for five days, to enable his subjects to say good-bye to their beloved King. The funeral, which will be attended by some of the leading rulers and statesmen of Europe, will take place next Tuesday. The body will be conveyed from London to Windsor where the late King will be laid to rest in St George's Chapel.

(Continued on page eighteen.)

Africans Mourn

The death of King George, after a short illness, removes from this planet one of the greatest monarchs in modern history. His greatness was not that of a Caesar or a Napoleon but that of a man who knew that he was a King through the will of the people. He was the greatest constitutional monarch who made his throne secure, when the thrones of Europe were tumbling down like castles of cards, by his democratic attitude towards his subjects. He held together his great Empire—an Empire that has no historical parallel in size and in the variety of peoples and races within its confines—when empires went to pieces during the world's greatest war. His love of democracy changed his Empire into a Commonwealth of Nations within whose boundaries, notwithstanding the colour and race prejudice which exist in countries such as South Africa, every race has the right to develop its life to the full and realise its national ambition.

The late King piloted the Empire through the most difficult period of its history and enabled it to emerge from the crucible of war and depression stronger and better united. No British King, except our new ruler, knew the Commonwealth and its peoples better. As the Duke of Cornwall and Prince of Wales, the late King toured the Empire, including South Africa.

The late King was human. He loved and was loved by his subjects of all races. During one of his visits to Flanders in the great war, he paid a visit to the South African Native Labour Contingent and paid tribute to the great service which the dusky sons of South Africa rendered to humanity and the Empire "Your work," the King said in addressing the Contingent and in emphasising the importance of its work, "is second to none in the whole of my army." These words thrilled the whole of Bantudom and strengthened its unwavering loyalty to the British Throne, a loyalty which was won during the illustrious reign of Queen Victoria, the Good. To the African people, it should be remembered, the British Crown is a symbol of liberty and justice. The wish of the Royal House has always been that "His Majesty's subjects of whatever colour, race or creed should be bound together by the ties of common citizenship." We in common, therefore, with our fellow white subjects mourn deeply the irreparable loss sustained by the Commonwealth of Nations. And with them, too, we hail our new ruler King Edward VIII who, during his tour of Southern Africa, won the hearts of our people wherever he went. At Umtata in the Transkei, His Majesty was given a name that has a significant meaning. "Langa Liyakanya" (the sun shines) that was the name. What does it mean? It means that through British rule the Africans have been called from the darkness of Africa's barbarous life and are now advancing in the sunshine of human progress.

Proclaimed King



The New Ruler of the Empire, KING EDWARD VIII.
Photo by Hugh Cecil.

Prince Of Wales Proclaimed King Edward VIII. In London

The late King is succeeded to the throne by the Prince of Wales, whose memorable South African tour in 1925 is still fresh in our minds. He becomes King Edward VIII. The new King was proclaimed in London and British colonies and dependencies on Wednesday. In South Africa he was proclaimed on Thursday.

The following is the text of the British proclamation:

Whereas it has pleased Almighty God to call to His mercy our late Sovereign Lord and King George the Fifth, of blessed and glorious memory, by whose decease the Imperial Crown of Great Britain and Ireland is solely and rightfully come to the High and Mighty Prince Edward Albert Christian George Andrew Patrick David:

We, therefore, Lords Spiritual and Temporal of this Realm, being here assisted with these of His Late Majesty's Privy Council, with numbers of other principal Gentlemen of Quality, with the Lord Mayor, Aldermen and Citizens of London, do now hereby with one voice and consent of tongue and heart, publish and proclaim that

the High and Mighty Prince Edward Albert Christian George Andrew Patrick David is now by the death of our late Sovereign, of happy memory, become our only, lawful and rightful Liege Lord, Edward the Eighth, by the Grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith and Emperor of India.

Whereto we do acknowledge all faith and constant obedience, with all hearty and humble affection. Beseeching God by Whom Kings and Queens do reign, to bless the Royal King Edward the Eighth with long and happy years to reign over us.

GOD SAVE THE KING

Xhosa: Ukubhubha Ko Kumkani

The Bantu World

SATURDAY, JANUARY 25, 1936

Ukubhubha Ko Kumkani

Kuthi sizwe si Ntsundu so Mzantsi Afrika ubukumkani bama Ngesi buthetha into enkulu kakhulu. Oobawo bethu booyiswa ngama Ngesi, baza bakuba boyisiwe bahlala bethobekile phantsi kombuso weekumkani zase ma Ngesini. Umlauli wokuqala owasilaulayo yaba ngu Kumkani kazi u Victoria, owalula kakuhle ngokokude namhlanje abe akakalitalwa sisi sonke isizwe esimnyama.

Ngelocoxesha ke ilizwi lo Kumkani wama Ngesi lalisavakala apha. Ngexesha lakhe imithetho eyayisenziwa yayiyileyo efuna ukulaula ngobulungisa phakathi komhlophe nomnyama, kungabiko mkhethe, ekwada e Koloni nase Natal apho wawulula ngamandla angaphezulu khona umoya wobu Ngesi balinikwa abantu abamnyama nengulo lokuvota.

Kwabanjalo ke, saza thina sizwe esimnyama saluthembha uhlango lwama Ngesi ngaphezu kwazo zonke ezinye iintlanga ezimhlophe, kuba kusenjalo namhlanje. Ke namhlanje lengangalala ibhubhileyo ngumzukulwana walowo mfaizi ogama lakhe lisabizwa kamnandi namhlanje oku ngabantu bakowethu.

Phantse, ukuba akanjalo kanye (kuba ke ukho lowo mfaizi uphakame kunene u Fitoli) u Kumkani u George V oswelekileyo namhlanje wangoyena ubalaseleyo kuzo zonke ukumkani ezakhe zakho kwisizwe sama Ngesi. Kwa ukungena oku ebukumkani ngo 1910 wangena ngexesha elixakakileyo, waza wazibamba ngobuchule obukhulu iintambho amaxesha amaninzi kwiziganeko ngeziganeko ezithe zamfikela wada wancamisa ukwenjenjalo ngexesha lemfazwe yama Jamani, leyo yashiya ezinye ukumkani zibulewe, ezinye zigxothiwe, kodwa obama Ngesi ebukumkani baathi endaweni yokudluka, baya buqina. Lonto ke yenzeka ngexesha yobuchule nokulunga kwakhe. Senzakele isizwe sama Ngesi ngokumka kwalengangalala. Ukumthanda kwaso kubonakele kakhulu nge Jubilee yakhe. Amandla ama Ngesi enziwa kakhulu nakukuxabisa ukumkani yawo. Siyavelana kakhulu no Kumkani kazi u Mary obesoloko engumfaizi olungileyo nongumncedi omkhulu endodeni yakhe. Siyavelana nalo lonke usapho lo Kumkani. Siyavelana nonyana omkhulu wakhe obeyi Prince of Wales ongu Kumkani wethu ngoku.

Ukubhubha ko Kumkani kusikhumbhuza kabuhlungu ukumka kwempembhelelo zobu Ngesi kwelizwe. Umthandazo wethu ngo wokuba kulaulo luka Kumkani wethu u Edward VIII zingaphinda zibuye ezoompembhelelo, iphele imithetho emibi, sithi nathi, niengenzinye izizwe sihlale ubomi bokonwaba ezweni loobawo bethu. Thina ma-Britani sonke siyalila, kodwa "Akuhlanga lungehlanga Makube chosi, kube Hele!" Makahambhe kamnandi u Mtaka Edward, umzukulwana ka Fitoli; makabe nobomi obude u Kumkani wethu u Edward wesi Bhozo!

Intsingiselo Ye Ndaba Zemfazwe

Njengoko ke indaba ziza zintlanthlu-mbhini ngedabi lase Dolo sinqeniseki sifunge ukuba kwenzeka ntonina. Kodwa inye into ecacileyo. — yeyokuba u Mussolini ebese mi kakubi kowabo e Itali, impi yakowabo seyifuna ukumjikela ngokubhaka abantwana bayo e Topiya. Kunokwenzeka ke ukuba ama Taliyane akhe enze indaba ezixokayo ukuginyisa amathe sabo base Itali, kwano kwenzeka ukuba ajoyine lula amawaka amaninzi abasafuna ukuba ayekunceda apho emfazweni. Elikhulu leli lokuba amaTopiya ayaliphika elidabi.

Ukubhubha Ko Kumkani

ONKE AMA BRITANI AFUMENE ILAHLA ENKULU

U Kumkani u George wesiHlanu ubhubhe ngobusuku bomVulo ngomhla wama 20 kulenyanga imizuzana emihlanu phambhi ko 12 wasebusuku. Ubhubhele phambhi ko Kumkani kazi noonnyana bakhe bonke kwanentombi yakhe, ngaphandle ku Duke of Gloucester. Bekukho nodade wabou Kumkani kazi wase Norway kunye nabanye abantwana begazi lobukhosi.

Ubhubhele kwelooBhotwe ezidla ngokubhubhela kulo zonke iikumkani zama Ngesi, e Sandringham House. Ubhubhele elixolweni nasekuzoloni kungabangakho migudu. UMhlekazi lo ukhale ngengqele ngeviki ephelileyo, wayakulala, kwathi kanti akasayikube ayuke kolookhoku lokufa. Ubhubhe inyusa imithandazo sisi sonke isizwe sama Ngesi ebemithanda kunene. Ubudhile ubomi kuba wazalwa ngomhla wesi 3 ku June ngomnyaka ka 1865, ukutsho oko ebeselengama 71.

Ukumkani Omtsha

IGAMA LAKHE LOBA NGU EDWARD WESI 8

Ngokubhubha kukayise u Prince of Wales omagama akhe angu Edward Albert Christian George Andrew Patrick David uthathe ubukhosi base Britani kwangeloo xesha lokubhubha kukayise. Ngokwesiko lase Britani inkosi elandelayo ayikhe njengakwezinye izizwe ilinde nosuku. Ubuthathe ke ubukhosi ngegama lika Edward VIII. Iminyaka yakhe imashumi mane ananye. Uselisoka. Kothi ngemini ekufuneka ukumkani avelo nomfaizi athathe inenekazi elixabisekileyo embusweni, avelo nalo, elingathi ke libe ngudade wabo okanye nabanina ofanelekileyo, U Kumkani lo u Edward wesi 8 ngulowo wayesihambhele ngo 1925 eseyi Prince of Wales.

Yona inkonzo yokubeka kwakhe ebukhosini (Coronation) izakulandela kamva, yayengathatha neenyanga ezililela kuba kuzakukhwenziwe imitopho emikhulu ukulungiselelwa kwayo.

Izinto ekuphangwa kuzo kuqala, kukuxelwa esizweni ngababethi maxilongo ukubhubha kokumkani kuxelwe omtsha, kusithiwa "Ukumkani ubhubhile, m akalauli ephila ixesha elide u Kumkani!" Kwakamsinyane omva kokubhubha kokumkani bonke abaphethe intambho zombuso babayimikrozo ukubhaka eBhotwe, besiya kwanga lisandla sokumkani omtsha, besiyakufunga ukuba bayakumthobela. Kwakamsinyane omva koko kungenwa kumakopo-kopo okugugulwa kwemali kubekwe umfanelekiso wenkosi leyo ethathe ubukhosi, nezitampo ziguqulwe ngolohlobo, buti ubuso benkosi leyo bungajongi kwelocala bebujonge kulo obaleyo iswelekileyo. Buzijonge bona kwelayo icala, kuba kaloku izakulanda nowayo umbuso.

Ama Japan Nama Jamani

UMINGI-MINGI LOKUBA AZAKUDIBANA ANCEDANE

Ngeviki ephelileyo yonke i Yurophu yothuswa ludaba lokuba ama Japan nama Jamani afungele ukuncedisana xa athe alwa naso nasiphina isizwe. Kodwa ke ngoku ubunyano balonto buyakhanyelwa bubukhulumente bezooziwe zozibini. Phofu ke azinyali ukukhanyela izizwe naxa ziyenza-ya into: Ama Japan nama Jamani angade adibane avane, kuba ekoyikweni kwawo zizizwe zimana ziwabekela izinto ngezinto amakazenzisi.

Amahlamvu E Nkosi

UKUBHUBHA KWEMBHONGI ENKULU YAMA NGESI

Kwiintsukwana zeviki phambhi kokubhubha ko Kumkani lo kubhubhe imbhongi enkulu kwezama Ngesi u Rudyard Kipling. Ebesaziwa ngokuba yeyona imbhongi yobukhosi bama Ngesi (Poet of British Imperialism.) Njengomphakathi omkhulu ke abe ngamahlamvu enkosi wayadlalala inchwabalayo.

Amahlamvu ale Kumkani abekho abalasele, kuba naabo abantu bebhubha e Topiya. I Kumkani ke idla ngokwandulelwa ukuze ilandelwe kwazizinye izikhulu. Enye yezinto edla ngokwenzeka ekufeni kweekumkani nezikhulu (nangona nayo izenzekela nje kodwa) ngumqondiso esibhakabhakeni. Ngomhla wesi 8 kulenyanga inyanga isisonka yaafa manyama ayabonakala esibhakabhakeni, atsho amawethu, athi, "Kuyawakuzakufa izikhulu zomhlaba!"

Idabi Elikhulu Ema Zantsi Ezwe Lase Topiya

Imikhosi emikhulu kunene ephantsi ko General Graziani engenz'engezantsi ekungeneni kwezwe lase Topiya ifunzile kwi mpi yama Abyssinia yayisondeza laka imayile ezikwi 15. Bekulwelwa kwindawo ekuthiwa yi Gonale Doria ngase Dolo. Ezivela eRoma zithi kwelodabi kufe ama Bhisiniya angama 5000 kwa-ko nathinjiveyo kunye nezixhobo-

Ezindaba kuthiwa Ngamampunge E Topiya

Ezivela kwicala lama Topiya ziyayiphika lonto zisithi ngama mpunge lonto ithetwa ngama-Taliyane ukuba akhe abulala ama Topiya angako. Wona ama Topiya athi lendawo athetha ngayo ama Taliyane ahambe elizweni ebelingenamntu ngaphandle nje kwempinzana zeentlola zama Topiya ezithe ke ngokwesiko zarhoxa akubheka phambhili ama Taliyane.

U Haile Sellasie Uzidubula Ngokwakhe I Eropleni Zotshaba

Ukukhalipha oku iyagqadaza iKumkani yama Topiya. Mhlana ama Taliyane abhombha ihospitali e Dessie yapuma ngokwayo leKumkani zisitho phezu kwayo ibhombho yadubula zaza zabalaka ii-eroplani, yasalal ikhulula ibhatyi inchwaba abafileyo incedisa nase-kuoppheni nokuthwala ingxwelel-rha.

Unangoku ke leKumkani iselapho eDessie. Ngentsasa yom Vulo ibone i-eroplani yama Taliyane phezu kwesixeko, yeka, yapuma ebhotwe seyinge ayisanyatheli, yadubula, kuloko i-eroplani leyo isindile kuba ibibhabhela phezulu gqitha ngenxa yokoyika loongozi kanye.

Ama Taliyane akhe ngecala elingentle le Topiya e Korea alinga ukulwa, achana ngebhombho abafa zi nabantwana nabangalwiyo abangadulanga nase shumini. Ngelekuba ama Taliyane afelisela ebafazini nasebantwaneni a ph o, kuloko ababafumani nabo ngoku ngenxa yokuba ngokoyika ii-eroplani zawo zibhabhela phezulu ngokugqithileyo.

(Isuka kumhlathi wesihlanu) funeka na.

I League yoyika mpela ukude imkrwitshe aphele u Mussolini ngezibandezelo ze-oyile.

Intlanganiso Yezizwe

IZIZWE ZIYAPHELELWA KUKWENZA UXOLO

I Komiti yeNtlanganiso Yezizwe (League of Nations) igqibe kwelokuthi ayinakwenza ukukwangoku ukuzama uxolo, yan indawo yokufaka ezinye izibandezelo (Sanctions) yayiphosa kwempe iKomiti ukuba iqonde ukuba zisa- (Iphelela kuluhlu lwesine)

UMLAMBHO

IRHASHALALA UKUCHIZA AMAQHAKUVA UKUJADUKA IZILONDA



Sebenzisa Lomxube Ungumangaliso Uphilisayo
Akukho sifo sofele sinokoyisa intebenziso ena-nya ngokungumangaliso yo Mrube we D.D.D. Oshushisekayo ufumana isiqabu matyane kwasekuqaleni kulomxube ukhalelezayo. Izilon-za ziyaphila, kuvele ufele olutsha, kuni matyane amatyane aphile qete. Langa ibhotile yo Mrube we D.D.D. namhlanje.



DAY BY DAY!

African life is changing. The old hunting days of our fore fathers have gone for ever. The food they ate and the way they lived have no place in our morden world.

In The Olden Days

the man who was strong and quick and a good hunter was the man who lived well. To-day, . . . the man who uses his brains keeps his family healthy and spends his money wisely is the man who most enjoys the new way of living.

To day

the food we eat and clothes we wear we buy in shops with the money we earn, and as is the case with all things, some foods are better than the others. Therefore if we wish to get the best value for our money we should see that we include in the things we buy, food that are wholesome to eat because they help our health, and foods that are known as brain foods because the more we use our brains the more we earn. Of these foods one of the best is fish from the butcher or fish shop. Remember this and

Buy your pound of fish to-day!

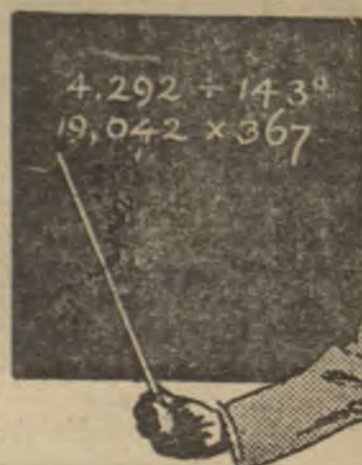
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XHOSA: lindaba Zeendawo Ngeendawo

Ezomnyaka Omtsha E. S. Rhodesia

Ezase Lonely Mine
(NGU E. KWAMAJZULA)
Usuku lomnyaka omtsha lalindelwa ngabakulu naba ncinane ngobusuku be 31st December. Abanye balulindela ezindlwini ze Nkonzo. Intsibi zihambile zayakufi ngo ku 12, wavakala umlozi womgodi usiti mpo.....imizuzu yaba li 10 usitsho, nezigulana ezisesibhedlela zawava umdumo omkulu wabageobileyo zona zingena kokugcoba ngokuba zibanjwe zintlungu. Lipumile ilanga nje ngemini yezolo. Umntu ngamnye waqonda kumakaya ezihlobo zake ukuyakuzingwenela intsikelelo zonyaka omtsha.

Kusihlwa ngolusuku u Mr. no Nkosk. Five bacele izihlobo zabo ukuba zizo kufumana ukonwaba emzini wabo. Kwabakulo Sibalula aba Mnu. no Nkosk. Daniso, Mnu. no Nkosk. Isaac Japhta, Nkosk. Chipora, Banumz. J. Ntunwana no Bell.

Abekaya bayinikela ku Mr. no Nkosk. Daniso imbeko yomhla lo-wo. Wacela u Mnu. Ntungwana ukuba abe ngumquzuzeli weziselo ezizopolileyo, ate xa ezitulula wawisa amazwi okubulela abekaya wenjenje: "Manenekazi nabumnzana, into enkulu ekufanele ukuba ibe yimbhasa eluntwini lutando, akukonto idlule lona." Watshe wahambisa iziselo. Wapendula u Mnu. Daniso ebulela imbeko ayinikwe kunye nebamhlo lake ngu Mnu. no Nkosk. Five, womeleza ilizwi lo Tando.

Kwangelo tuba u Mnu. Daniso uvakalise kwabamnyawo ukuti masivuyisane no Mnu. no Nkosk. P. F. M. Koti u Titshala we Inyati Boys Boarding School abalizwe ngu Somandla nge ntsasa ye New Year ngetole eliduna ete induna yalapa u Mnu. Japhta wase mnika igama umntwana esiti ngu "Nkosiyelizwe". Imbuto iqubeke kwada kwangu 11 p.m. yacitakala pakati koku mnanzi obukulu.

U Somandla sambonga ngamntsonsi emvula ngolo suku. Naxa kuace ukuti asisokuba kona isivungo no nyaka nje ngenxa yokungabonakali kwemvula kakuhle.

Um Abyssinia Unyanga Abantu Wenz' izinto Zamehlo

Ezase Clarkebury (NGU MSENGANA)

Ilanga ligqatsile. Zange kulinye ne gadi zembali. Onovenkile babiza iponti nge nxhwa (200 lbs.) pofu siyamtenga noko kunjalo. Zimkile ititshala ukuya kuchitha iholide kundawo ngeandawo.

Silindele u Rev. Mkwalo ukuza kutabata umsebenzi we Sekete. Umkile u Rev. S. S. Sekeleni ukuya e Dumi; kubi noko ngokuba besikolwa yile poni; Bambi bathi ngu Vayeke kuba akayithathi into yokuhletyelwa.

Apa pakathi komzi sipaula ezindwendwen. U Mnu. H. H. Mfihlo wase Hankie kunye nentsapo yake. Baphilile bonke.

"Yizani nibone umntu ozaziyo zonke izinto endaka ndazenza". Sinomakwekwethe we ggira apa oze ngotyelo kwa Mnu. C. Mfihlo. Uhlaba imihlola lomfo wase Abyssinia, u Dr. Shac Jemmy yena. Sele nemilwelwe ayivusileyo. Pofu ngokwentlalo yake kuse Bhayi P. E.

Sike sathi tshe u Mnu. Matini wase Alvani omkulu yena eze nge Moto yake emnyama ukuza kubona i Clarkebury Intitution apo bekufunda intombhi yake encinci u Julia Matini. Ebeselusuka ku Didi ebukweni bake umhlekezi lo. Kumnandi ukubona umntu o Ntsundu eziphilele. Le Sinala ka Dalindyeyo iyaquba madoda. Pakati kwezinto ezininzi ezenziweyo sibulela umbane (electric) ozakusetyenziswa endaweni ye gesi. (gas). Pambili, Matsolo, (Rev. C. C. Harris) isikulthali sendoda.

Ingoma Ye "Kings-Syncors"

ZATSHATSHELA KHONA KWI OCHESTRA YAZO

(NGU "SA ISINA")
Ezase Komani

Usabambeke ngokunzima nangokungatembisiyo u Barney, kangango kuba kude kwafika nomzalikazi wake ukwela e Kapa ngenxa yomkuhlane ukuba mkulu kwawo. Asilibali ukumana simyaleza emitandazweni yenu.

Wenze usuku lwalunye apa u Miss Mlu Kosani ebelundwendwe luka Mnu. no Nkosk. Gxidi, selevela e Monti nase Qonce. Ngoku usati gxada ngase Kimberley e kayeni lake lokuzalwa pambi kokuba ayokuvula izikolo e Beaufortwest. U Nkosk. Teko Platje wodumo lase Daimani Kimberley ulundwendwe luka Nkosk. M. T. Soga, naye selepuma kwangase lwandle e Monti, uyindlela yokuya ekaya.

U Nkosk. G. Matshikiza walapa ongu mfundisi ntsapo e Kimberley wenze imbuto engayiwayo ngokuhlwa kwa ngolwesibini 14th esamkela u Mnu. Motshumi wase Kimberley okwa ngumfundisi ntsapo kwa kwelo. Sipaula ukuba amanene odumo le "Kings-Syncors" anike ingoma engaqelekanga kulemhla asusela kona akubeta i Orchestra yawo. Kulo ndawo makwedini akowetu.

Adule a pa amakosz. Somngesi no Majembozi ngesitimela esiya e Rautini ukwela e Monti, ngokunjalo no Mnu. Mdledle wase Lovedale eyindlela yokuya e Ntlanganisweni e Kapa ye S.A. N. Relation.

Izandi Zase Khobonqaba

(NGU ESTHER NDUBE)

Umhla we 28 kwemiyo wawumkulu kuma Afrika azimeleyo kuba umfundisi wawo u Dr. L. N. Mzimba waye zokunika umtendeleko wokupela konyaka. Wayenegosa lake u Mr. M. Kwatsha. Indlu yayizele ingenayo nendawo yokunyatela. Nabezinye iimvaba babeko kanobom. Ababeko ngaba: Mdala Mr. S. Soyaya, namakosikazi Soyaya, Nanange, Mkonto, Camagu, Hadi no Mrs. Mpongoshe base Bantu Church.

U Mr. P. Bawana no Mr. C. Manange, abayilibali iimbeko abayifumene e Dikeni kwi holiday yabo. U Mr. E. N. C. Duna no Mrs. wake bayi citele apa i holiday yabo ye hlobo. Akalitalwa lo Mnumzana ngento entle kakuyenzele abantwana besikolo isipose Xmas, into engazange ibeko apa. Abazali bane temba lokokuba uyakubenzela ne picnic abantwana ukuvula kwezi kolo.

U Miss E. G. Ndube no cousin wake u Mr. J. L. Makeleni imini ye Xmas bayicitele e boarding house ku auntie wabo u Miss M. Mange. I agent yelipepa ngoku ngu Miss E. Ndube. Akoyiki ukuti abantu balapa bavuyele gqita ukufumana elipepa ebebesoloko bekala ngalo.

Ngomhla we 6th kunduluke o Mr. B. Mtyenge, no P. Williams ukusinga e Bhayi. Bapelekwe ngaba Numzana J. K. Stoto C. Manange W. Ndlebe, J. L. Makeleni and Miss G. Ngapi. U Captain we Lucky Violet u Mr. P. G. Stoto usunge ngapandle isituba se cawa ezintatu. No Mr. J. L. Makeleni uyoku bona uyisekazi wake u Mr. A. N. Tsoko efama. U Mrs. D. Ndube no Mrs. N. Mabindla no Miss E. Kalipa basate gxada e Kroomie ngezo manyano.

(Isuka kumhlathi wesihlanu) ingekho endlwini. Kwa oko lirhanele ibhoji yalo. Lalanda libhekisa elokishini. Limfumene lowo mphakathi ehleli neledi lakhe engasadliseli selerhuqa phantsi. Isiphelo salonto ibe zintsimbhi kweloosoka lilusizi. Lumkani, bafana!

Ulutsha Lwase Monti Luyavuka Ngoku

Ezase Monti (NGU VICTOR TONJENI)

Kwepelileyo iveki ngobusuku bolwesi Bini kwi Tyalike yase Rabe bekunikwa indaba ngabatunywa ababeye kwi Convention e Bloemfontein. Lentlanganiso ibeyezimasekileyo waye umzi ubupume wonke ikakulu ilutsha yati lonto yayenye yezinto ezisunikwa ithemba esitanda ukulukutaza ulutsha ekuzitabateleni ingqalelo intlanganiso ngakumbi ezicukumisa intlalo yetu kwelilizwe.

Zakuba indaba zenziwe ngabo abebetunyiwe u Sihlalo walondibano yobobusuku ucele u Mnu. D. Mtyongwe ukwenza izwi lombulelo kubatunywa ote yena watsho ngamazwi avakele kamnandi kuye wonke umntu obelapo.

Ukunqaba Kwamanzi

Kutshanje kumanqaku omcolacoli we Pepa lalapa sipawule entwetweni yake etete pandle ngokude kubelihlazo ukungakatali kwe Bhunga le Dolopu yalapa ekukuseleni izindlu zabemi balapa. Ekubeni bekusandulukulutsha izindlu ezimbini. Kute nge Cawa emalanga kwatsha enye indlu ekute kwa oke kwabetelwa itilifoni abomlilo abate benza izinto zamatshe. Nali ke apo livele kona ihlazo, amanzi akavakali ndawo azokufika seylututu indlu kuba ayokutsalwa kude, lipina iliso lomzi ngaba litayapakile litini ngelihlazo?

Impilo Ka Mlu Damane

Sicela imitandazo kuwo onke amabantla ngokukedama kwempilo ka Mlu. R. Damane wehlelo lase Rabe e Burnshill ogulela apa e Monti kwa Nkosk. no Mnu. Masi-mini, Ngamana u Sombawo nga-

mandla ake amakulu nange Lizwi elingenakupikiswa sibone sibuye sapakama isicaka sake ate wasinika umsebenzi omkulu wokwalusa ibandla.

Imirhumo Yephapha

Ndicela abafundi beliphapha okokuba xa ipelile inyanga bazise iloty bangalindeli ukugqogqwa, ndize sendiyinto etshintshe ubuso, asiyonto efanekileyo leyo ngakumbi kubantu abaqondayo; zesenisenjenje ke yakupela inyanga zinto zakowetu nitumede imali kwi ofisi yam ekwi Doddridge's Mansion. Ndinetemba okokuba niyakukwenza oko.

Abantu

Aba Numzana Tyaliti, Mrwe-tyana, no Ngqase base Cala e Batenjini bake babonakala apa pakati komzi beze ngemicimbi, lo wokuqala ufikele kusibali wake u Mnu. E. Maxakato, ababini kwibotwe lakwa Nkosik. Mnyandu. Into embi apa kukubalela kwelanga, laye linconywa pesheya kwe Nciba, uti umntu lonyaka mbi asiyiyo indlala, yengazange ibeko, masisondele ku Qamata.

Ofilisha Ngempahla Zenkosi Yakhe

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Ukukotama Kwe Nkosi uGeorge v.

Bantu World" King George

Inkosi uGeorge

INKOSI UGEORGE

Kakusiko nokuti izwe lizosha- qeka lapo lizwa ngokusweleka kuka King George inkosi yase Ngilandi. Kuyiqiniso ukuti nale- zo zizwe ebizungeko pansi kwo- mbuso wake namhlanje nazo zikala isililo esikulu njengabo abebabusa uqobo. Ngoba into emqoka esimilweni sika King George ebisobala kuve wonke umuntu ubuntu bake nobukolwa bake.

Eqinisweni ubukosi bake babu- veza obala ubuntu bake nobukulu behliziyo yake. Ngoba bekwalo noma sibona umfanekiso wake emapepeni ezwe, siwubone ungu- mfanekiso womantu otobileyo onobuso obutambileyo obunobu- ntu. Eyonake into enkulu kakulu esimilweni se Nkosi lena ebizelwe emvuzweni wayo namhlanje. Ubuntu obungafipsiyo nalapo umuntu eneziqu ezinkulu kunazo zonke emhlabeni.

Ubuntu buka King George nobukolwa bake yibona obume- nze ukuba ake inkosi etandekayo kakulu emhlabeni, ngoba noma ebetwele umqele wobukosi, izwi lake linesisindo emhlabeni wonke kakuko luto oluyisihlava empil- weni yake ake alwenza katisimbe walupume olwalumela kuba- ntu ababusayo nakwezinye izizwe ezakelene naye. Umbuso wama Ngisi uqine-nje kungumoya wobu Krestu nowobantu osemakosini awo.

Ngapezu kwako konke loku futi i Nkosi lena ibinguyise nendoda eqoto emzini wayo. Iyisibonelo esikulu kwabandhlu yayo. Ingu- muntu olihlonipayo izwi lika Nkulunkulu, ingauti noma sekun- njani ezinkonzo weni. Indawo yake esontweni ibingamntuli nempela uma epilile, kanye nabomuzi wake. Enkambweni yake yonke emhlabeni neyabandhlu yake kakuko nsolo eyake yavela. Ubepaswe u Jehova knko konke.

Namhlanje i Nkosikazi u Mary owabe eyiko konke kuye, kungu- ye omkutazayo ngobuqoto besimi- lo sake, owakulisa izingane zabo ngobuntu bobu Krestu, usele yedwana nezingane zake. Kodwa kasele yedwa, ngoba ubukulu besimilo se Nkosi u George no- buqoto bake bumembese ngengu- bo yenduduzo yezwe lonke, elika- la naye ezimacansi namhlanje skulahlekeleni kwake okungaka.

Po, kutiwa abafele e Nkosini kabafile, balele. Abafele e Nkosi- ni kabafile ngoba imisebenzi yabo emihle ihlazi emhlabeni iyisibone- lundo nenduduzo kwabaseleyo. Ubambile u King George ngesiqu kodwa umoya wake uhlezi naba- ntu bake, Usebenzile njengenda- da; useya emvuzweni wake wom- qele ongunapade. Zifike zadhula izizigaba ezinkulu empilweni yake, ezihlangabeza ngobudoda ngoba wabe emile edwaleni elingu Jesu Krestu.

Sihla sibonga imisebenzi yake emihle u Nkulunkulu asiboleke yona. Inkosana yake esiya Nkosi namhlanje izongena esiku- ndhleni esilukuni kodwa esihle- lwe kahle uyise ngobuqoto bake. Izongena inesibonelo sika yise pambi kwayo. Izongena ineqhohlo lokuti izohamba endhleleni yen- dodada eyabe iyindoda ngempela. Kayiko induduzo eyedhlula leyo. Yesula izinyembezi, ibope ama- nxebe, ikutaze.

Sibonga u Nkulunkulu ngesibone- lo esihle abeyisona ezweni lonke. Eqinisweni into enkulu esimilweni somuntu yimikwazi evelayo njalo lapo esapila emhla- beni okuba iyona ekomba ubuntu bake. Noma sibakalela abanjalo lapo sibemuka emhlabeni, kasiko- hlwa ukubonga izifundo abasilete- le zona ngempilo yabo. Inkosi u George ubeyisibonelo esihle- lwe bonke abapete izikundhla ezinkulu, esibonelo esashunya- nyelwa ngu Krestu ngezenzo sokuzitoba nokukonza labo omi- wepezu kwabo.

Inkosi u George wahlabeke umkuhlane ngelidhlu ngolwesi- hlanu, okwati izwe lingazelele luto lezwa sekutiwa iNkosi u George udunyelwe umkuhlane onamandhla wokupel'amandhla kwenhliziyo nokucinana kwomo- ya. Ngayo leyonkati odotela be Nkosi awo Sir Frederic Willians, Sir Stanley Hewett, no Lord Dawson of Penn basondela eduze kwe Nkosi, benza imizamo emi- kulu yokweqela umkuhlane lowo.

Ngomqibelo: Kute ngomqib- elo kwezwakala ukuti iNkosi kusayibambe kabi impela ukufa. Laza lashona elangomqibelo kungeko bungcono. Kwati ngoba iNkosi yabigulela emzini wayo omkulu ongapandhle kwedolopa lase London wase Sandringham, kwaputunyiswa abase Ndlhunku- lu kuyo besuka eLondon. Inko- si yangenwa amakaza ngolwesibili oludhlule okwati izipolele pa- ndhle izulu lasuka lapendula, la banda.

NgoMsombuluko: Ngesonto kakwababiko mabuko omkulu okwaza kweqela eMsombuluko- ni kwetembisa kancane. Walala kahle ngesonto kusihlwa. I Nko- sikazi neNkosana uPrince of Wales nabanye abantwana bake beseduze naye ngayo yonke inka- ti layo. Kute ngoMsombuluko iNkosi kwamelwa ukuba ibeke isandhla sayo emtetweni owabe ugunyazisa izikulu ezitile ne Nkosana ukuba babe yisandhla sayo isagula. Yakwenza kahle loko.

"Umoya weNkosi" Kute ngokuqubeka kwosuku lwango Msombuluko kwabasobala ukuti iNkosi ilwa ngamandhla onke no- kufa, kodwa kuza ngamandhla. Lite lishona ilanga amatunzi okufa ayesibekela umuzi wenkosi eqela ezweni lonke. Kute ngo 9.25 ebusuku awodokotela abatu- ababeseduze neNkosi bakipha izwi lokuti:—"Umoya weNkosi uya- lipala ngokutula."

Itanzi Lokufa: Ngalenkati kwa- se kusobala ukuti iNkosi sizoha- mba ngokutula. Kwelinye ikamelo eduze kwalelo lapo iNkosi yabi- lele kona, kwabe kubutene iNko- sikazi uMary, neNkosana, nabafu- wabo ababili neNkosazana. Eya- sitatu iNkosana ingeko Ingapilile. Relinde izwi lokuti iNkosi isih- dlulele ezweni elinguna Pakade. Kwabikelwa uMnu. Stanley Baldwin, opete uHulumeni wase Ngilandi, nodadewabo weNkosi uQueen Maud wase Norway.

Saqala Isililo: Kwati ngoba sebebute bayizinqwaba abantu pandhle sebezizi 2,000 kwati lapo bezwa ukuti iNkosi isiyahluleka abesifazana bakala, abesilisa ba- tula izigqoko. Kute ngo 10, kwezwakala izwi liti "Sinicela nonke ukuba nikumbule iNkosi yetu ngemikuleko". Kwase ku- hlabelela abatu igama eliti "Nkulunkulu malusi wami", um- fundisi F. Iremonger wakulekela iNkosi wapeta ngoMkuleko Om- kulu.

"Ukutula Namandhla": Emva kwelinye iculo umfundisi wapeta iNkosi ngamazwi ati. "Ukutula neNkoma makube amandhla ako."

Yakotama iNkosi: Kute seku- sele amaminini amahlanu kube- ngu 12 ebusuku yakotama iNkosi yanikela umoya wayo ngokutula.

Usuku Lokufihlwa: Kuzwakala ukuti iNkosi izofihlwa ngomhla wama 28 ku January. Isidumbu sicambalale endhlini yesonto elikulu lase Westminster kusa- kela ngomhla wama 23 kuyo lenyanga size sisuswe sesiyofi- hlwa ngo January 28. Inkosi uEdward VIII osetate isikundhla sika yise usekipe izwi lokuti abe Ndhlu eNkulu bazozila izinyanga eziyisitupa, kuty ngemva kuka July 21 bazile futi ezinye ezintatu. Amazwi okungeina eNkosi ayengabantu bake okutiwa wabu- za kuNobhala wake omkulu ukuti (Ipelela ohlwinu lwesitatu)

Inkosi Entsha U Edward Wesi VIII.

Ngokufa kuka yise i Nkosana ibiyaziwa izwe lonke ngokuti Prince of Wales, namhlanje inge- na esikundhleni sobukosi inemi- nyaka engamashumi amane nanye izobizwa itiwe King Edward wesi Shiyangalombili. Inkosana lena iyaziwa kakulu izwe lonke, futi itandwa yibo bonke.

Kulelizwe Ngo 1925: Nendhlu emnyama yake yayibona ngonyaka ka 1925 mhla ihambele kuleli- zwe. Nayo le Nkosi entsha idume ngokuzota nokuzitoba kwayo. Kayizazi nempela. Ibatanda bonke abantu. Kakuqulwa noku- qulwa ukuti izolipakamisa igama elihle lika yise nokuti izobusa ngobuntu nobuqoto.

Abantwana be Nkosi: Umfi Inkosi u George no Nkosikazi u Mary babenabantwana abayisitu- pa—abafana abahlanu—itunjana u Prince John wasweleka ngo- nyaka ka 1917 ngo January 17, eneminyaka eyi 14. Owamazibulo iyona inkosana lena eyi Nkosi namhlanje, iyona kupela ku- bantwana be Nkosi engagaganwa. Yelanywe indodana u Duke of York osenamantombazana ama- bili-amakosazana.

Inkosazana Mary: Lona elan- ywe i Nkosazana u Mary onama- dodana amabili. Yena elanywe yi Nkosana u Duke of Gloucester oshadhe ngo November 6 odhlu. Loke elanywe omunye u Duke of Kent osanda kushada naye ne Nkosazana yase Greece, nguye lona owabe hambele kulelizwe ngonyaka ka 1934. Unendodana eyodwa esanda kuzalwa.

Ukuma Kwobukosi: Ubukosi bumikanje: Owesilisa ungape- zulu kwesifazana. Loko kuti- ke uma i Nkosi entsha iganwa izale inkosana yayo uma izibule ngenkosazana kobusa bona emva kwake. Uma ifa ingazalanga ku- buse umfowabo u Duke of York. Yena uma efe engazalanga um- tana kubuse izibulo lake i Nkosa- zana Elizabeth.

Emva kwalabake kulandele amadodana e Nkosi amancane i Duke of Gloucester ne Duke of Kent, lona alandelwe i Nkosana yake. Kugcine ngenkosazana ye Nkosi u Mary ongabusa sebedhlu- le bonke laba.

- Kumi kanjeke ukubusa kwabe Ndhlu ukungaguqulwa yin- zaloyabo njengoba sesitshilo:— Emva kwe Nkosi entsha:— (1) Duke of York-owelama i Nkosi entsha (2) Princess Elizabeth-inkosa- zana yake (3) Princess Margaret Rose inkosazana yesibili yake (4) The Duke of Gloucester- umtawabo (5) The Duke of Kent—umfo- wabo (6) Prince Edward of Kent- inkosazana ka Duke of Kent (7) The Princess Royal nama- dodana ake. Inkosazana lena.

Usuku Lokumiswa: Noma usu- ku uqobo singakaluzwa sekuzwa- kele ukuti u King Edward VIII womiswa ebukosini ehlobo ngo- (Ipelela ohleni lwesine)

uMbuso wake umi kanjani na? Wapendula uNobhala, usaquba kahle, Ndabezita.

Kuziliwe: Ngolwesitatu uHu- lumeni waleli umemezele ukuba kuvalewe izitolo nemisebenzi nezi- kolo. Amaduku apezelayo onke ehliwela panshi kancane ezinsi- kenizawo.

IMBIZA Yama KOSIKAZI ahlushwa yinzalo. Inana 10/ nge posi. Balela u: SEABANKS PHARMACY, P.O. Box 88, Durban.

Ezempi Nezinye Funda i "The Bantu World" Kuqala

Kuzwakala ukuti amaNtaliya- ne azimisele manje ukuyipaka ngezinkani ngase Nyakato. Indu- na yawo uGraziani epete imikosi eNingizimu kutiwa iqonde uku- qubekela pambili ihlasele idolopa elikulu lase Harar.

Amabuto ka Ras Desta: Aya- kupika amaBhisiniya ukuti empi- ni yase Ganale Dorya kwafa abayizi 4,000. U Ras Desta uti- yati ilwa wabeselikipile izwi lokuti amabuto ake mawahlehle- avale ezinye izikalas.

INKOSI UQOBO: Okuveza isibi- ndi senkosi yase Abyssinia yikuti kwati lapo ibona umshini ondi- zayo wama Ntaliyani e yapuma igijima endhlini, yadumela isibhamu esidubula imishini endizayo, yabasala ngaso kodwa yahluleka ukuwuciba ngo- ba wabe upezulu kakulu.

Imizamo Yoxolo: Sekusobala ukuti imizamo yoxolo iyahluleka impi izoqubeka ize izipehele- ngendhlela yayo. Yonke imibu- so iyasesaba isikinyabezo samafa- ta okuyisona kwakutiwa singa- baqeda amandhla abaseItaly uma bevinjelwa namafuta nopenilolo.

nyaka ka 1937. Okwamanje usepete izintambo zobukosi, oku- zwakala ukuti nxa engaganwa uzosizwa i Nkosikazi unina u Queen Mary abe umsizi wake ngasohlantoloni lwesifazane. Loku kusho ukuti i Nkosikazi u Mary iyona eyinkosikazi yokuqala e Mbusweni wase Ngilandi nana- mihla, engaze ibuyele emuva kancane nxa i Nkosi lena iganwa.

Ukuqagamba Nokuvuvuka Kwamalungu Nezinyawo
Ukuqagamba Nokuvuvuka Kwamalungu (Rheumatism)
Ukuvuvukala Nokuvuvuka Kwezinyawo (Gout)
Inani lincani, Izitelo ziqinisekile, Ukuvumelelani ukuba uhutywe ngu Mtshetsha Nokuvuvuka kwezinyawo?
KODWA AWOQAPELA LENDODA EPEPELI ELISONGI- LEYO—UKUBA AYIKO LENDODA
UYAKWAZI KAHLE AWUFUMANI WONA WOQOBO KA JONES' RHEUMATICURO.
RHEUMATICURO
"Ukupela njengo nyazi"

Zulu: E Mawane Nase Driefontein

Swazi National Royal Club

Mhleli wodumo, ngitanda ukumbuzwa uNgwane ukuti site nyane emapepeni silwa nomsila we nyati. Liyashunqa iziko lenu Maswazi njengokuba nezikulu zeTransvaal, ao Chief Skonyane nabanye sebebonile kunye nesizwe sabo ukuba amaSwazi ayazipakamisa ngendlela ezintatu eyokuqala ngu Mfelandawonye, Umhlinzeko neNgunu. Wozani maSwazi nizobungela kuleNqaliziwe, i "Swazi National Royal Club." Uzenzile akakalelwa, iminyango izakuvalelwa putuma kusesemini, kuNobhala 124, Milner Road, Sophiatown ungenise igama kade umkosi uhlathelwa izwe.

Umsila we Nyati

Umzamo onga Ngwane, abaholi benu kanye nezihlobo ezipehaya, kuliwa nezincwadi etywa "Inhlamb-Khosi k u m a Swazi" ebiza uzuka 6d. Kuyo ungumunya ubisi olungakondhla; yincwadi emelwe ukuba kungabiko ohlala ngapandhle kwayo. Nayoke inokutolaka eHead-Quarters nizobona imizamo yezinto zao: Chief M. B. Dhlamini, Rev. A. J. Nkosi, no G. G. Nkosi, o S. Mavuso nabanye.

Nazoke izingqondo ezikipe iNyati ehlalini, tumeleni ao zuka benu, maSwazi, nibone kuyo lenowadi lapo kuyiwa kona, kusizwe senu nobuKhosi benu. Lipumile ilanga bakiti alisena kuvinjwa ngumuntu.

Igalelo!

Uyadela oyoba ekona emzini we Nkosi eSophia ngomhla ka 19th kwepezu lopo wonke uNgwane uyoba ebutene ukuzogalela umgalelo wokuqala wemFelandawonye, osele ngosele. Sitemba ukuti kuyakuba yimini enkulu kuma Afrika ansondo. Imbiza vozwiwa-ngoti. Kwajabulisa kwadela ukubakona amaChief-Organisers aoPresident Z. Kunene no Rev. T. Dhlamini, asazi ukuba koba kunjani kwelase zansi, ngoba sesifikile isikati ebesoloku silindelwe kobhekeka zonke izitunywa zalo lonke lomzansi ne Afrika.

Kuyasimangalisa ukuti makube lomnyaka uzanani lo ka 1936. Imbila yoba iswele umsila ngaloku yalezela kwayo. Sesibheke imisebenzi engeye sizwe senu. Kade sihlazi ebugqilini bezindhlala, ubupofu, ukuswela imisebenzi ebanthaneni betu, nokuba sibe sikwelo sezizwe. Ne Nkosi uSobhuza II. senyalezile ukuti ukukuluma makuncipe kukule umsebenzi. Useyihlokozile uNobhala umfoka Kunene, eyamaSwazi. Sekukona izinkunzi zao tisha abantwana benu njalo, ao Messrs P. L. Nkonyane, R. Mdhuli, izihlakani zase Western Native Township Methodist School, esibona mhlope ukuti yiko ke okutanwa yi Nkosi yamaSwazi ukuncipa kwenkulumo kwand e izandhla.

Kungamsizani umuntu ukuba abe namalungelo angangomlungu kodwa elamba esiswini? Sisancenga lelolu lesisu maSwazi. Kade iMbumba ka Congress isicelela ilungelo eMbusweni, ngenxa yokulamba asiloli ake senze umfuziselo, wokuqala ngesisu bese sifuna izindaba zamalungelo. Nomakambe, amaIndiya elitwala ipasi lakubo etela umtelo, ngoba ayasuta akubonakali futi nawo akazikatazi. bayambata, bayadhla. banezindhlu ngenxa yomFelandawonye. Utsho njalo ke.

"Umamba edhile njenge nyamazana."

Usisa nhloko, amadoda esa izinyawo,

U Sobhuza mgezeni izandhla nezinyawo,

Niyambona wonakele uhambe emalibeni abatakati.

Ao Mkize ao Mabhoko.

Nkosi Sikelela uSobhuza II.

T. Z. KUNENE,
Gen. Sec. S.N.R.C.

Usuku Lokutokoza Lwaba Ngolupolile Nolwemiculo Lapa

EZASE MATIWANE'S KOP (Ngu Mpompi)

Kwakukona amakwaya (choirs) amabili lapa ngo Kisimusi, elase Pieters nelase Sontweni. Zavuma kwamnandi ingane zawo anti. Ca nomsindo wawungeko, ngapandhle kwamabaxongwana abafanyana omunye waze wathola i 5 bob, kwenye insizwa, eloku epikelele ukucima isibani.

Ngo New Year ngathi ngifika emjahweni sengibathe-klabe kukona noS'hlahlas Kulu (Chief), angisakulumike ngoluntu kwakukona nesinedolo. Izinkabi zamahashi zodumo zase Crimen zipume isibili—zisabambile noko. Kwakukona nezase O.F.S. kepha izinqondo zabantu azifani, ngithe pela ngitakasile ngabonana nomunye umnuzane, sikuluma ngo-njaho uthi. "Mpompi kuhle kona sibona amahashi egijima kodwa ubokumbula ukuti wonke lamahashi afakelwe imali. U "Good Boy" kusasa akasezukulola namdoko ngoba uyise incanyana ipelele emjahweni. Okunye futi yena lo "Good Boy" esekulile esebenza imali woyiqedela kuwo umjaho ngoba pela ukule kuyitwa ejwayelwe uyise, yena loyise akasekusho ukuti "Good Boy" useyothi "Bad Boy."

Kusihlwa sezwa ukudla okumnandi kwendlebe. Kwakukona amakwaya amathathu i H o r s e Race Choir—Cwembe, nelase Zikebeni singeze sashoke ukuti kwelulwa bapi ngoba pela kwakujatshulwa-nje.

Kuwe "Maqondana"—Umfundisi Nhlapo unabashumayeli abau 68 kuyi Jononos Kop Section ban 26 angishoke ukuti angafuna abanye pezu kwalaba anabo.

Umkosi omningi womame nobaba uke wati shelele ukuya ngase Watersmeet ukuyokuza utisha wetu uMr. Zungu nomuzi wakwabo ngokubujelwa umzali wake wesimame. Angati iNkosi ingaba nabaseleyo.

Kuzukuzwana Nodaba Lwezikole Lap'ekaya Ispeto Kasibonakali

Ezase Driefontein (NGU NKOMBOSE)

Zithi: Hayi, Mhleli, pela uNkombose inyoni ebusika kulapo aye abone ukuti "Itshe limi ngoti" Wo Mhleli zimi indaba lapa kiti kwelase Mhlwa kwaasho zingane zesikolo nyakenye nxazibona kushintshwa amatshela azo ngani ngoba ziti azinabakulumeli bazo.

Phela lapa kuleli kugeweke izitshutshutshu izingqweqwe zama tishela amadala asahlezi-nje, akwazi ukubona okuhle nokubi. Hayi bakiti yekani ukulwa nabaholi qalani okweni sizonisekela. Ngisho nje sekuneminyaka emibili lapa e Driefontein lusukile ututuwa lwezikole, manje labo esati abasipatele izikole kutiwa sebebanganisa ngazo. Omunye uthi asizise kwa Hulumeni singafuni. Sesibate Hayi-bo hayibo. Umdanso impela sekuze kwafakwana ezinkantolo impela kodwa tina banikazizo besisahlezi sisathi siyaquba ngaloku esiyiko. Ngikuluma-nje akusadelwana.

Inyaniso siyi Abhisiniya nama Ntaliyane lapa. Ngakoke yibapi abangcono ke. Mhleli, njengoba sengicazile. Mina, mhleli ngicela abangapandhle abangasibo balapa baselape kuloku kusha hayi akusatandazwa—naloko okwakutiwa kutandazelwa i Abyssinia sengati kwakungashiwo leyo kushiwo lena.

Kuti nxa kutiwa ngelinye ilanga heyi u Hulububende akaseneli luto kusasa besekutiwa, hayi wozani muhle uHulububende. Abantu bayakala ngalo Grantee wabo onezitelo lapa eMhlwaneni futi yinye-nje lendawo enengxushungxushu iCentre.

Siza ulamule, R. Roamer, nawe Champion nawe Jabavu safa sanela. Ngomhla ka Dingana zika

(Ipeleja ohleni lwesine)

U Mabaso upendula U Mhleli Ngodaba Lwempi Mhleli,

Ngivumele ngipendule amazwi ako ngokushiseka kwesizwe esimnyama ngempi yama Ntaliyane nama Abyssinia oti wena kukumangalisile kakulu ngokushiseka kwabantu ngesizwe abangasazi abangeke bazuze luto noma bengaya kona, kanti ezabo izinhlupeko lapa e South Africa ezifanele ukuba zibatinte bazisunduzela emuva.

Lamazwi anjalo ngiyatamba ukuti singeke siwavumele adhlule ngapandhle kwempendulo, ngoba sonke-nje esilapa eS. Africa siyabazi ubulukuni benhlalo yomnyama kulumbuso ovala izindhlebe ungaleleli izikalo zet. Siyazi ukuti amazwi etu ezindabeni eziqonde ne nati, noma singati siyapendula kulabo ababusayo sitola impendulo esiqed'amandhla.

Okwenza abantu babelukuni ekukupeni imali ngoba lesisifundo senziwa yibo abanye abapete amatomu ngobukelelu babo bangatenjwa nje ngokudha imali

yesizwe. Umuntu ukude ukohlwa into embi eyamehlelayo. Konke loku ukungezwani kupuma kubo abaholi ngokukohlisa osokubangene emzimbeni, abangatembeke.

Isizwe esimnyama satintwa isibindi nobudoda benkosi yama Topiya eyati: "Siyokulwa sifele izwe letu nokuba litatwe sibhekele." Uti singeke sitinteke ngalawo mazwi?

TITUS MABASO
Pretoria

ngu 16 beniyokulwa ngamalungelo enu ukuba nani ninikwe okuzipata. Lapa basitshela ukuti uselitata leli lawo babamkhulu baseMpharane ulenza uLuzevu wonke umuntu uzokwaka lapa ngoba balipiwa okhokho. Yini leyo-bo, mhleli? Mhleli ngixolele kwenziwa ngoba ngiyahlupeka impela uyazi nawe ngivela kancane kwelako lodumo.

Funda i "The Bantu World" Kuqala

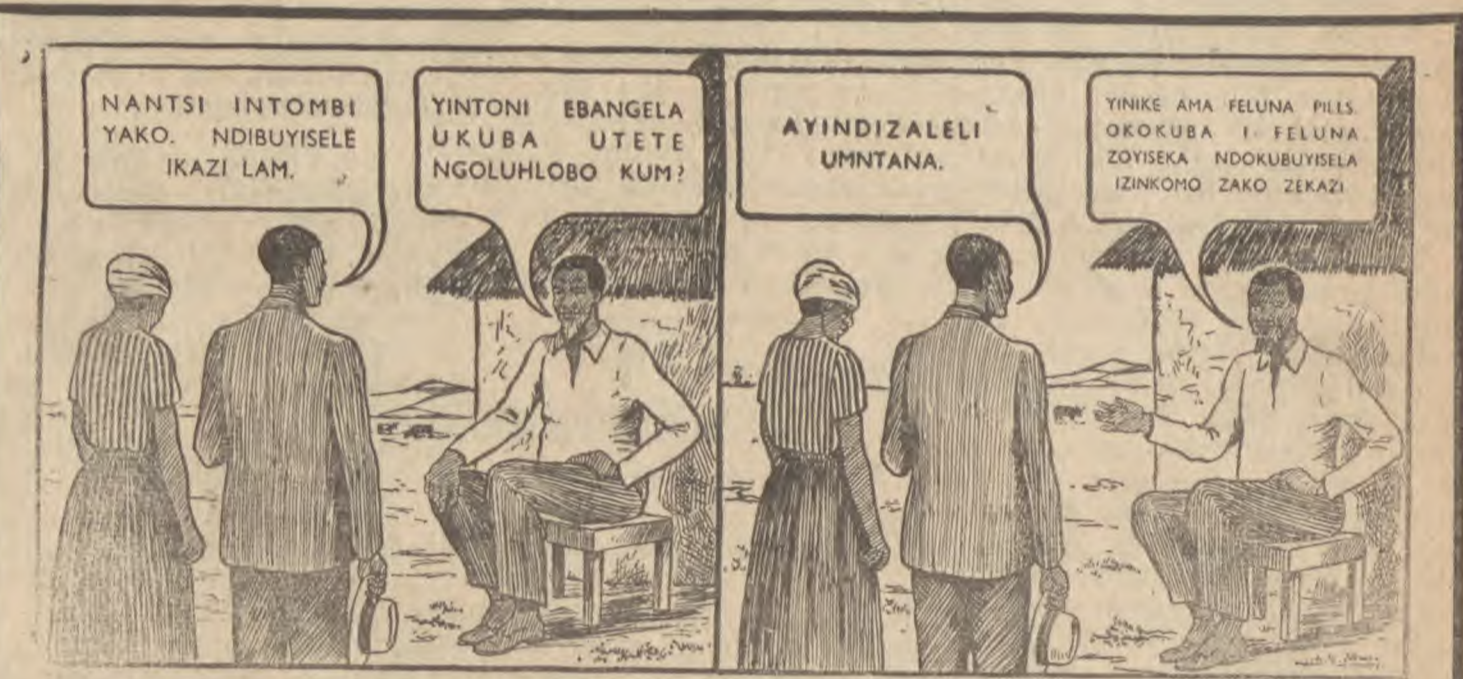
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Siteta inyani yodwa xa sisiti sinezincwadi ezininty eziavela konozala besiti ama Feluna Pills abeluncedo ukuba bazuze abantwana emveni kokuba base bepelelwe litamba lokubuya bamumane noyedwana. Ama Feluna, kwabalohlolobo, afike atinte ashukumise amalungu angasbenziyo ngemfanelo. Ama Feluna avuselela futi anikeza amandla emalungwini ukuzo unteto Wemvela, ngokuncediswa kanjalo, ubenako ukubanika umntana ababekade bemindle bemnqwenela.

Kwanjalo ama Feluna anceda kuyo yonke impilo yomfazi. Ezi pilisi zongeza futi zihlaziya igazi ukuba lhlale libomvu. Yilonto ebangela ukuba umfazi osebenzisa ama Feluna ahlale asempilweni entle ekhutele, enovuyo etandeka. Uziva epile kakuhle kwaye bonke abafazi abasempilweni entle kumnandi ukuhlalisana nabo.

Okokuba ezimpau zilandelayo zikona kuwe zisho ukuti unokuncedwa ngama Feluna Pills:—

Igazi elibutata, Ukudinwa, Ubutata, Ukusongelaka, Isifo senyanga esimhlope, Amehlo abutuntu, Iqolo elibuhlungu, Amahlaba ngeshisa lenyanga, Ukungetyisi kakuhle, Amabala embhweni, Isiyazi, Intloko ebuhlungu, Ukucanzela kwentloko, Inyongo nazo zonke inkatazo zometyiso.

(EMVA KWENYANGA EZINGU 12.)



Sinicebisa ngamandla ukuba ke nilinge ama Feluna Pills Amankazana Odwa. Atengiswa yonke indawo nge 3/3 ibhotile, ezi 6 nge 18/- ezipaketeni ezibomvu ezifana nale. Ukuba kuli-kuni ukwafumana apo bhalela kwi P.O. Box 731, Cape Town, utumele ixabiso lawo.

Sipapasha apa incwadi epuma ku Ezekiel Nkosi, wase P.O. Karino, Transvaal, ekwayenye yezininty ezilapa e ofisini yetu.

"Kwase kupela iminyaka emitatu ndatshata nenkosikazi yam pambi kokuba situmane umntana wamazibolo. Ndanisizini ndicinga nento yokuba ndimbuyisele kwaba kubo. Kodwa omnye umhlobo wasechisa ngokuti makatye ama Feluna Pills, wenzelalo. Ekumangalisweni kwam okukulu nango vuyo kute emva kwenzinyanga ezine wamita waza wandizalela usana oluhle olutyebileyo lwentombazana. Noba kwenza ukuzwala kwalomntana noba kuzi pilisi andazi kodwa impilo yake intle ngapuzu kwakugala oko wafata ukusebenzisa ama Feluna. Ngoku sinabantwana abantatu, amantombazana amabini nomfana, kwaye bakuhle kakuhle bomelele."



FELUNA PILLS

For females only

X. F. J.

Our Opinion And Readers' Views

THE 'Bantu World'

SATURDAY, JANUARY 25, 1936.

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

Joint Council Conference

A three day conference of Joint Councils of Europeans and Africans starting on January 29, will be held at Cape Town under the auspices of the Institute of Race Relations to consider the proposed Native Bills. To this conference members of the Executive Committee of the All African Convention were invited, and as per the letter of Professor Jabavu published in the last issue of "The Bantu World" they declined the invitation on the ground that they could not participate in a conference whose purpose is "to consider (a) to what extent the Bills can be supported, (b) what portions of the Bills cannot be supported, (c) the pronouncements already made on the Bills by various bodies and (d) what amendments may be made to the Bills."

This decision, no doubt, will hurt the feelings of those who are organising this conference, genuinely believing that it will serve a useful purpose. It will possibly make them think that there is a revolt against the Joint Council movement on the part of the Africans. At the outset let us assure them that there is no such a thing. The importance of the Joint Council movement is recognised by all Africans of vision, and its usefulness has been acknowledged by all right thinking people. It is this movement that has created an atmosphere of friendliness and goodwill between the races and brought about the amazing change discernible in nearly every walk of life. We owe to it the keen interest shown by a growing number of European men and women in the welfare of the African people, and the changed attitude of some of the officials of the Department of Native Affairs. It is no exaggeration to say that our Universities owe the liberal spirit which permeates their life to it, and that its influence is being felt even in Government circles.

But while we appreciate all this nevertheless we do not see how members of the Executive Committee of the All African convention can attend the coming conference without compromising the resolutions passed at the convention, more especially when the conference is specifically called to consider among other things pronouncements made by other bodies. The convention directed that its findings should be submitted to the Government and Parliament of the Union, and the Committee is in duty bound, therefore, to carry out its wishes. The convention was a representative gathering of the African people, who felt that the future of their race was at stake and that they could not allow the white man, without protest, to impose his will upon them. It was a gathering of men and women who rightly or wrongly felt that the enactment of the proposed Native Bills would cripple the progress of their race both economically and politically. For the purpose of the Bills is to relegate the African to a position of subordination for all time. The policy of segregation embodied in the Bills is designed to "keep the black man in his place" so that he cannot compete with Europeans in every sphere of activity. That the Africans are strongly opposed to this policy goes without saying. The convention made it quite clear that they cannot agree to a policy which denies them the rights of citizenship in the land of their fathers.

If we understand well the primary object of the Joint Council movement is to harmonise and humanise the relations between white and black, to make both white and black South Africa realise that their economic and political interests are interwoven and that they cannot be separated without causing a disruption in our national life. It is our belief that the Joint Councils, at least the majority of them, are opposed to the principles underlying the proposed Bills. We cannot therefore, see how the conference can consider the Bills with a view to accepting certain clauses or amending others. The conference must first consider the principles involved before discussing the details of the Bills, more especially with regard to the representation Bill. We refuse to believe that members of the Joint Councils will favour the abolition of the Cape Native franchise and the permanent disenfranchisement of the African people as a whole.

If there is one thing that will embitter race relations is the denial of the rights of citizenship to Africans. No race can be happy and be contented until it has found a place in the sun. The Africans cannot be expected to submit to the tyranny of European oligarchy for all time; they cannot be expected to agree to a policy which gives them no place in the political life of this country.

Significance Of Bantu Convention

Sir.—The birth of the recent All-African National convention has brought to light not only the fact that the Africans are going through a difficult period but has mainly demonstrated the stupendous truth underlying the maxim: "Union is Strength." The Africans must needs drown into oblivion all tribal differences and denominational jealousies in order to battle against the obstructive measures calculated to retard the African's progress from the lofty heights of civilisation. The days of tribalism are fast waning.

A few decades ago, the Native Trust and Land Bill and the Representation of Natives Bill as well as other such provocative measures would have materialised into Acts with little or no resistance at all from the Africans; the foggy philosophy of political discrimination and the racial differences so diametrically opposed to the teachings of the true Christ would have suppressed every endeavour to fight against this political outrage. It is not so to-day. The African is making a serious struggle to occupy his lawful position in the land of his birth.

That we also have a right to this land is still lamentably foreign to the majority of Europeans in this country. They still uphold the old meaningless, illogical and unscientific belief that the black colour of the African is an indication of inferiority and that we were created to be hewers of wood and drawers of water for all time.

The educated European will do well to discourage oppressive measures imposed upon the Africans,—to demonstrate to the unfortunately less educated Europeans that the black colour of the African is a matter of pigment and adaptation to environment, and that the African is capable of attainments in education and civilisation as any man on earth.

I heartily congratulate all our people and leaders for making the Bloemfontein Conference such a great success and I again lay stress on the mighty truth that it is only in co-operation and good will that our redemption will come.

S. MD. NKUNA

Potgeitersrust.

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]

A Commendable Act

Sir.—In the "Star" of January 19 a letter written by Mrs. Margaret Ashdown appeared. In a letter to the Editor of the "Star" she enclosed 12/- with the request that the money be sent to the Vryheid Magistrate so that the magistrate may give it to one of the most needy Africans in those parts. In her letter Mrs. Ashdown also hoped that a relief fund for the Africans will be opened and she ended her letter with the poignant words, "Can anyone with a heart bear to think of little children crying for food?"

What makes me now to write, Mr. Editor, is the wish to express my appreciation of this noble women's act. I appreciate her act the more so because she is a European. The South African European Government is laying many a hardship on us. We groan and groan, but being helpless we cannot do anything. In this our helplessness we nurse our grief and conclude that the white man is the cruellest being of all God's creation. The Africans' whose plight has aroused this noble lady's sympathy are starving and the Government is not in any hurry to do anything for them. The white Government can hurry to see that white farmers' cattle do not starve but not so when the Africans are in the same plight. The owners of cattle have the vote, but no one will gain anything for championing the voteless African' cause.

In our despair of any good ever coming from anybody white it is deeds such as this lady's—oases in the desert—that help to make us know that whites are not all so bad.

"THANKFUL"

Queenstown.

Rev. John L. Dube's Jubilee

Sir.—We learn with great pleasure and approval of what Miss Makanya and her committee are doing for Mr. Dube.

What is needed to-day is the inspiring of people to give and to work enthusiastically for the great causes that mean the betterment of men. The world is hungry for expressions of appreciation. Some people are obsessed by prejudices and other despicable considerations, hence their tardiness in giving honour to where honour is due.

Do not keep your boxes of alabaster boxes of love, tenderness and appreciation sealed up until, your friend, the Rev. J. L. Dube is dead, but fill his life with sweetness. Speak approving and cheering words whilst his ears can still hear. The kind things you will do and say do and say them now while his heart can still be thrilled and made happier by them. Do and say all before he goes. The flowers you mean to send for his coffin, bestow now, and so brighten and sweeten his home before he leaves it.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy, affection and appreciation which they intend to break over my body, I would rather they would bring them now in my weary and

(Continued at foot of column 4)

The Word "Piccanin" Derogatory

Sir.—In your issue of January 18 Mr. Mafolo correctly complained against the use of the word "Native" in special passes. He does not quarrel with the word itself but with the spirit in which it is generally used.

We all know that the word simply means "aboriginee," and any one, be he white or black, is a native in the country of his birth. The trouble, as I say, is in the way the word is used. It is in things like special passes patently used to humiliate our people, because, as Mr. Mafolo said, every police man knows that only Africans in this country are subjected to such indignities as carrying special passes. I also, as your correspondent, ask why the conventional word "Bearer" is not used.

I have delated on Mr. Mafolo's remarks because what I am going to say is very much the same with what he said. I want to make clear to my people the significance of the word "Piccanin." Many of our people do not seem to know it. Some of them use it themselves when speaking of African children and even some African newspapers do. I am not concerned at all about what the word really means. It is used in all South Africa to get out of a difficulty white South Africans have created for themselves. They called a black man a boy and they are at a loss as to how they will call a proper black boy. So a further term of diminution is brought in, and you must always remember, dear reader, that whenever you designate your boy as a piccanin you really say that he is a boy's boy—if there ever was such a thing.

I know that many white people have used this word with the best of intentions, but nobody can deny its unadmirable origin in South Africa.

"A MAN"

Johannesburg

The Southern Transvaal Eisteddfod

Sir.—Towards the close of 1935, the "Bantu World" gave us to know that it had been the sole object of the teachers to organise a district eisteddfod by the schools in the Southern Transvaal. We all appreciated the idea and wished for its materialisation, as it would serve as a supplementary measure to encourage musical training in our Native primary schools; and for which the African possesses a talent. It would also stimulate interest to those who have musical temperament.

We are, therefore, interested to know of the activities relative to the scheme. Would the organising body give us some information thereto.

M. MESH. NOGE

Evaton.

(Continued from column 3)

troubled hours, and open them, that I may be refreshed and cheered, while I need them and can enjoy them. I would rather have a plain coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our big friends beforehand for their burial. Post-mortem kindness cannot cheer the burdened spirit. Flowers on the Coffin shed no fragrance backward over the weary way by which the loved ones have travelled."

K. M. NKABINDE

Sibasa.

R. Roamer Talks About . . .

JOSHUA AND JEREMIAH

Joshua: Hello, Jeremiah. How things?
Jeremiah: Which things?
Jos: I mean how's your life?
Jer: I haven't seen it. Perhaps it is red.
Jos: You don't understand me, Jerry. I mean to say, how do you do?
Jer: How do I do what?
Jos: Gracious! What's clouding your mind this a.m.?
Jer: My mind is as clear as the blue sky. It is you who cannot speak good English.
Jos: But every prominent man says, "How's things"?
Jer: What prominent men say is not my business. What do you want me for?
Jos: What are your New Year resolutions?
Jer: I have resolved never to look at a woman twice.
Jos: Good boy! How many times will you look at her?
Jer: Once—when she is in front of me.
Jos: You won't follow her with your eyes?
Jer: No. Once will be enough.
Jos: Suppose she has a figure of a wasp. Won't you want to see how her back looks?
Jer: I won't turn round and look at her even if she has a figure of ten wasps.
Jos: My resolution is to look at each woman I meet twice and then once more.
Jer: I knew you would do that. You are a hopeless woman-lover.
Jos: There's no shame in that. Women were made for us and we were created for them.
Jer: My other resolution is to marry a girl who has loved me alone for more than a year.
Jos: In that case you are going to be a polygamist.
Jer: How so?
Jos: Haven't you about ten girls who love you now?
Jer: Some will get tired before the year ends while others will love me with someone else besides. Only one out of ten will be left at the end of the year.
Jos: Then you'll marry her?
Jer: Yes—if she can speak English and Afrikaans, dance, cook well and go to church.
Jos: You don't want a wife. You want a bioscope.
Jer: Then I have resolved never to look at brandy again.
Jos: That's good news. You'll save your health and money.
Jer: I'll just drink it without looking at it.
Jos: Oh, Jerusalem! So you'll drink it after all?
Jer: Yes; but without looking at it.
Jos: You know, Jerry, there's something wonderful about our consciences. You can make them agree with you in everything you like to do.
Jer: That's what mine does. I trained it to listen to what I say not to what it says is right or wrong.
Jos: That helps you to walk smoothly in this world.
Jer: I remember when you asked me to return that £5 I owed you. My conscience said I should return it; but I just pretended I did not hear it. After a time it let me keep your money.
Jos: Your conscience was right that time, Jerry. You know I need that money as I am in trouble.
Jer: Is it your conscience that says say that?
Jos: Yes, Jerry.
Jer: Well, it is wrong.
Jos: Please, Jerry, can't you pretend again that my conscience is right and hand me back my money?
Jer: Well, it's not safe to play football with your conscience. Josh. Let it not rule you this time. Anyway, don't spoil the New Year by asking for 1936 money back.
Jer: But the stomach, Jerry, has no last year.
Jer: Make a resolution to teach it to have it.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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Women's Critics

(By THE EDITRESS)

I take this opportunity to remind my women readers of the importance of the feature articles that are being published weekly in our Pages. Next week I shall write about Miss V. S. Makanya. I have every hope that these articles will serve a great purpose—that of silencing our hard-boiled male critics, especially.

What makes me write on these articles is the good-natured opposition I meet when I try to interview our womenfolk on what they are doing. Most of them decline to say something because "we have nothing to say" or because "what we do is not worth mentioning." Now this is modesty gone astray. While I honour those women who belittle their own efforts I cannot help blaming them.

When they say they do nothing worth mentioning they forget that their critics mention every little bit they do that reflects on them. These critics watch for every false step a woman makes and then rush to print condemning women as "bad". If, therefore, we would silence these critics we should do so by mentioning every little good we do. No matter how little.

This Week's Thought

Be warned by the fish; so long as he keeps his mouth shut no harm befalls him.

A woman who keeps her name free from evil for a month in a town like this deserves mentioning. A woman who does her work faithfully no matter what it is, deserves mentioning. A woman who tries, while others sneer at her, to live a worthy life, deserves mentioning. That is why I started this series to encourage women to do good and silence their critics. For our good, we must show the world what we can do.

These articles, therefore, are not published just to interest you; but are published to help you to do likewise; to encourage you and to silence our "bursting" critics. That is why it is important that you should cast aside wrong modesty and tell us about yourself, your aims and aspirations. Somewhere, in this big country, there is another woman, placed as you are who would find comfort in your life sketch.

If you neglect this opportunity of proving yourself, remember that those who look down on women will never neglect an opportunity of blaming all women for the weaknesses of others. Now come out of your shells, sisters, and tell us what you're doing in your part of the country. Thank you.

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Our Health Corner

(BY NURSE ROSE)

I am pleased to tell my readers that we have now got the services of Nurse Rose (a well-known Bantu Nurse who prefers to be known as "Nurse Rose") who will write for our Pages on Health matters from time to time. Women readers are requested to bring all their difficulties to her—Editress].

I shall begin my talks on Health this week by making a few extracts from my note-book so as to rouse your interest before I come to more personal talks. My first talk will be based on explanatory remarks so that when I come to talking about what to do or what not to do in cases of sudden illness in the home you may know what to do.

Firstly and of the greatest importance is **Care**. Take the greatest precautions when giving medicines.

Never give medicine in the dark. Read the label on the bottle carefully three times before you use it. Read it as you take the bottle. Read it when you pour out the medicine and read it again before you actually use the medicine. This is very important.

If on the label it says "shake the bottle" shake it well. Don't just move it lazily up and down but shake it so that the liquid mixes well.

When you are handling medicine put all your attention to it. Do not engage in conversation while handling medicine or keep your interest away from it. Remember that what appears to you to be a little mistake may have ill-effects either on the person nursed or destroy the healing properties of the medicine.

If you are ordered to give three drops, give three drops, not three drops and half or two drops and half. Give three drops. Be very careful how you pour out the medicine so that you get the exact amount required. Stand close to the window or door as you do so so as to have a clear view of each drop as it

Helpful Stories

(FROM "THE CHRISTIAN HERALD")

Make Others Happy Now

Two little boys were watching a funeral where there was an abundance of lovely flowers. One lad gazed with admiring eyes as he saw the flowers being heaped on the casket. "I hope I shall have a lot of flowers like that when I am dead," he said. "Stupid," said his brother, "What good would they do you; don't you know you couldn't smell them if you were dead?" How much better it would be if we could give our friends the flowers while they are living and able to enjoy them, that we intend to shower on their casket when they are dead and unable to appreciate them—(E.D.H.)

An Apt Reply

A rather fussy Sunday School superintendent considered the afternoon lesson to be his speciality, and his discourse usually bored the children, who preferred their class-teachers. A missionary from the Congo arrived to address them, one Sunday, and held the youngsters spell-bound by his talk. At the close of his address the superintendent followed his custom of talking to the children. Looking over the youthful audience with a smile upon his countenance, he asked: "Now, children what shall I say to you to-day, after all the wonderful things you have just listened to?" From the very front row came the voice of a small boy, suggesting: "Say 'Amen,' mister."—B.M.B

falls. After use cork the bottle at once. Some medicines get stronger, others weaker when uncorked. Now, I hope you will bear this in mind as we go on with our talks. As the Editress tells me that her space is limited I shall be forced to give you each week a brief account of my message. So it is very important that you keep these notes so as to follow each talk without being confused.

Take Care Of Your Babies

Babies' Food

One of the vegetables possible for a baby, or for any child for that matter, is pumpkin. Dieticians tell us that sun-ripened fruits and vegetables are extra rich in vitamins; and many a baby who can take nothing else has thrived on pumpkin. It is best steamed or baked, with just a little salt added. Sieve it finely and, if you wish, mix a little boiled milk and water with it when giving it to the baby.

All vegetables must be finely sieved, since large particles cannot be digested. Another good one is spinach, and if you have spinach beet (or Swiss chard, as it is sometimes called) growing in your garden you cannot do better than cook a few leaves of this for baby's lunch. Vegetable marrow, carrots, parsnips, swedes, are all good, and tomatoes are particularly valuable. You can give tomato juice raw, or you can boil a whole ripe tomato in a little water, strain off the liquid, bring to the boil and add a little corn-flour mixed to a cream with water. Add half a teacupful of milk, a pinch of sugar and a pinch of salt, bring to the boil again and serve as a broth.

Other vegetables can be made into broths in much the same way.

Do not give potato to a baby under a year old; it is not always digestible. Sweet potato might be introduced when weaning is well established. Onions and celery are not suitable for babies.

Meat soups are nourishing, but only the best meat should be used. By "best," the freshest is meant—not necessarily the most expensive. Shin of beef makes an excellent broth. Wash the meat carefully and soak for a few hours in cold salted water. Bring slowly to the boil, skim and allow to simmer for at least three hours.

Household Hints

By M. D. K.

Buttons: A good way to keep buttons, hooks and eyes, press studs and safety pins in an orderly manner and easy to get at is to put them into small screw-top bottles. The contents can be seen at a glance through the glass, and if different sizes are kept in different bottles it is easy to find just what is required without a lot of searching or sorting.

Coffee Flavouring: Coffee flavouring can be made with 2oz. ground coffee and 1 gill of boiling water. Put 2 thicknesses of cheese-cloth over a china bowl, pushing it down to form a hollow. Into this put coffee, and pour the boiling water over it. As soon as it has dripped through pour the liquid through the coffee grounds again, this time squeezing gently.

Fast Stopper: The best method to remove obstinate stopper from bottles is to knock the stopper gently with a bottle all round, and in a few minutes it will be loose enough to remove.

Preserving Fruit Use perfectly sound fruit as uniform in size as possible, wipe well with dry cloth-carefully, so that it is not bruised, into wide necked jars, filling the jars well. Tap gently on the table to settle the fruit while Place the jars well apart in a cool oven and leave until the fruit begins to crack remove the bottle from the oven fill with boiling syrup (made with 8 ozs. sugar to each quart of water) over this pour a little melted wax, cover with tight-fitting lids or rounds of paper dipped in milk. Store in a cold place.

Shoe varnish: Varnish the soles of boots and shoes. This will keep out the damp and make them last longer.

Boiling Ham: When boiling ham, add a teaspoonful of vinegar and some brown sugar to the water. This will improve the flavour of the meat and make it more tender.

Page Of Interest To Women Of The Race

Season In South Africa

(By P. E. NGOZWANA, B.A.)
Have you ever tried to find something beautiful about all the four seasons of the year? We all cannot help admiring two of the seasons, namely Spring and Summer. It is in Spring that everything is rejuvenated—all life seems to be renewed, from the lowest to the highest of living organisms. Everything and everybody seems to have a new purpose. It may well be regarded as an awakening and a beginning of life after the long rest during the previous season. Flowers of various shapes, forms and colours begin to make their reappearance after a long spell of a practically flowerless season. Animals and insects begin to come out of their hiding places. Flies show themselves one by one, and snakes may be seen now and again.

Yet this season is only a preliminary to that most perfect of all seasons—Summer. All life is at its fullest—the whole kingdom of living things reaches its climax during this season. Plants array themselves in all their glory, and as one looks down the country side or visits the various home gardens, one is met by a gay combination of all colours—red, yellow, white, purple, orange, blue, pink and all other colours set off against the background of green foliage. We are all reluctant to let this beautiful period pass away, and we would wish to extend it, but nature comes to our rescue. Instead of letting us fall with a bump from the worship of this our idol, she gradually lets us forget this loud splendour in the beauty and calm of the following season. She makes the few disadvantages of the previous season stand out by way of contrast with Autumn. Surely after the hum and drum of activity we participated in during Summer we need to rest our nerves, and what season may give us better relaxation than Autumn?

It soothes and almost lulls us to sleep. We see before us the whole of nature gradually dropping her gay festival clothing. Flowers begin to be less plenty, trees begin to feel that they have worn their beautiful green mantles too long, and one by one they begin to cut off the frills (leaves) or dye them into different new autumn colours, where the whole plant kingdom was clothed with green before, we now see sear and yellow or red coloured leaves. It is now that nature should look her best, for she has broken the monotony of green, and is clothed in a multi-coloured cloak. But alas! This is only short lived! Soon we see all these colours dying before our very eyes, and we ourselves feel the very life oozing out of us, and we expect to go off into a long sleep, unbroken by any activity.

But no! in comes the snow to our rescue! Who can watch the dazzling white of snow without feeling a pang of awe and admiration? For there stands nature in all her innocence! We gaze and gaze until our eyes begin to water. The trees all bending low as though paying abeyance to their charming guest in pure white robes! The very roofs of houses hide their ugly heads under the folds of the new comer's white shirts! If some thoughtless creature tramp on the robe and soils it quickly nature effaces all these marks in no time. Indeed

"Dull would he be of soul who could pass by
A sight so touching in its majesty!"

We do feel we have had enough yet of this beautiful lady, when back she goes to the bosom of mother nature, and as though by magic we are once more face to face with our dear friend the Spring. And this is the beginning of another cycle.

Flagstaff.

Bantu Actress Needed

Editress:
I would like to voice the importance and need of a Bantu actress in South Africa and I appeal to our young women to embark on this profession which is at present not encouraged or rather neglected.

Our womenfolk have a national gift which if keenly developed would make them stars on the stage. Surely own ladies can become stars of the African stage.

At present we have our Miss J. G. Phahlane, of Bloemfontein, with her mysterious four, sacrificing every minute for the entertainment of her people in theatrical movements. Cannot Pretoria and Johannesburg who had the pleasure of seeing her, act likewise with the abundant material and support that can easily be found from sympathetic European trainers? Miss Phahlane wants encouragement from you all.



Miss P. E. Ngozwana, B.A., of Adams College, Natal, the writer of this thrilling article

On behalf of Pretoria and Johannesburg—I think I would be justified if I include other towns as well where Miss Phahlane has produced shows—we thank her most heartily for the keen and ambitious manner in which she has conducted her shows. May God bless her activities which are exemplary to the Bantu as a whole to bear fruitful results. "PAT"

Pretoria.

(What have our readers to say to this thought-provoking appeal from "Pat"? Please send us the names, efforts and photographs of women who are doing something out of the ordinary for their people—Editress.)

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Interesting Smiles

(By K. J. PHEELWANE)

Tommy, a mischievous little boy, one day came very late to school. It had rained very heavily the previous day.

When he came in, the teacher asked him "why do you come so late, Tommy?" Said Tommy quickly, "I could not come in time, Sir, because it was so slippery that every step I took, I fell back-ward."

Teacher: "How did you happen to reach the school-room, Tommy?"

"I kept on falling, Sir, until I reached the school-room."

Our Announcement

We hope to continue next week our feature articles on what our womenfolk are doing for the uplift of their people. We could not continue these articles in our past issues because of lack of space. As we have received many letters of inquiry from interested readers on the same subject we assure them that only space reasons made us hold them back as we could not publish such important articles cut to the bone.

Next week, in response to many requests, we shall give our women readers translations of Cookery Recipes terms which they have found difficult to understand. We hope this will help them to enjoy their cookery recipes more in future. We thank all those who have brought to us their difficulties.

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Isidima Somfazi Endlwini Yakhe

(Ngu SOSANTI)

Akwaba bendingaphiwa imilomo eliwaka, ndithethe intetho kubafazi belilizwe, bavuseleleke balibone ixabiso labo elikhulu kunene ezweni. Ukuba abafazi bonke bebenokwazi ukuba balinghina lokugqibela, bayinqibela-nqoyi, bayincamisa-mxhelo yawo onke amabongo ka Thixo babeyakuqala ke bazipathe ngolunye uhlobo, baziguqule iindlela zabo, athi elowo nalowo kubo afunzele ukuziphatha njengoko ifanele ukuba njalo intyantyambho yomhlaba nezulu.

Ukumbonisa ixabiso lakhe umfazi ndizakukhe ndithethe ngeentwana ezincinane. E Bhayibhileni kukho amazwi asimangalayo, ekude, ebulukhunini bawo,

sifune ukungawaqondi, lawo athi "Indoda iyakumshiya uyise nonina inamathele emfazini wayo."

Ngubanina na ke ongawaphikayo lamazwi ukuba ayenzeka; apha emhlabeni akukho nto ixabiseke emntwini njengabazalibayo kodwa ke nanko umntu ebashiya ngenxa yomfazi. Umntu lo ke uyishiya into ngenxa yokufuna exabiseke ngaphezu kwaleyo ayishiyayo Kukuni ke, bafazi nani zintombh ngabanye, ukuqonda ukuba nini kobobuhle enanidalelwe bona ngu Thixo.

Umfazi ke ofikeleleyo kulondawo ngulowo unyulu, uthembhekileyo, unothando unenebhe nobubele, —ewe, ngulowo usoloko yena ebangazelela esenza ezonto zizezona zintle ziphakamileyo, zinodumo.

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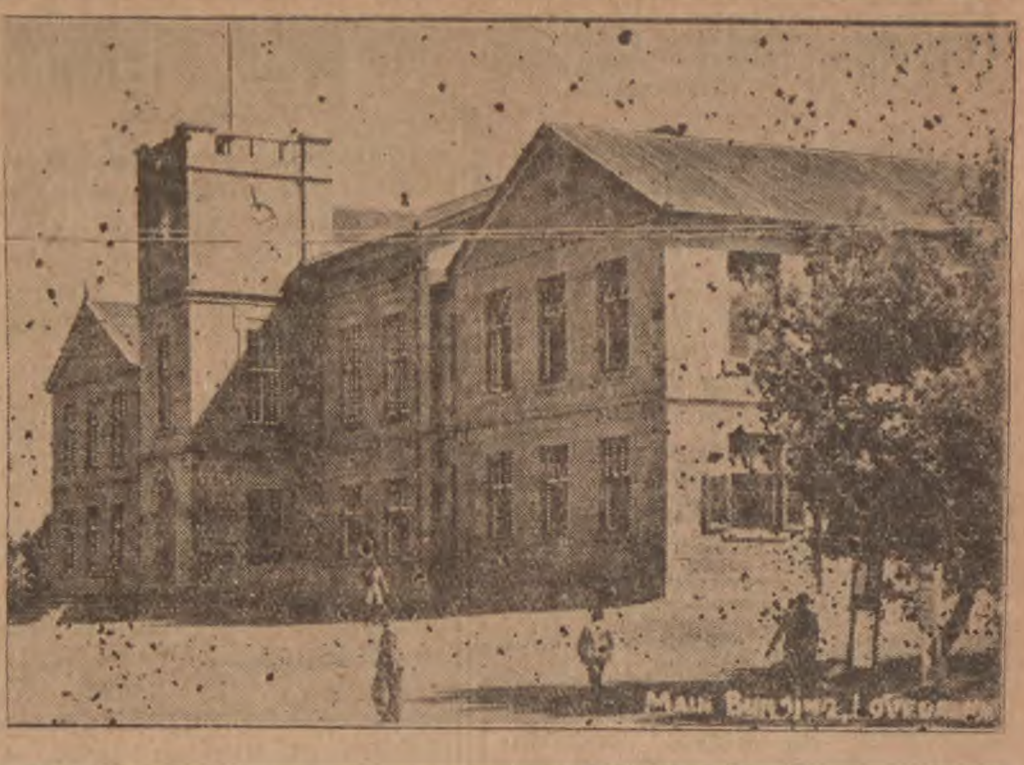
The Teaching Of History
 (By SPECTATOR)
 Last week in my talk on "Improvement in Teaching Methods" I pointed out that some of our teachers do not take their job seriously and to make myself clearer gave as an example the teaching of history. I said: "Some teachers do not take any pains whatever. To them history is treated like any ordinary reading lesson, and whatever the particular text book says is forced down the children's throats. They forget that nearly all these history text books are written from one point of view, and as such they have failed to give the admirable side of the children's ancestors' life. All that is reported about the first contact of black and white is that the blacks were thieves and abandoned savages while whites were regarded as paragons of rectitude. And what does a teacher who forces such teachings on his scholars expect of them when they are grown up? Lacking any good emulation they are sure to grow up unambitious for beautiful things, burdened with an inferiority complex, and a sneaking disgust at being born black."

True Patriotism
 Any one knowing the correctness of the above quotation will not wonder if I solely devote this column to the teaching of history. Even amongst Europeans there have been much talk recently about how this subject should be taught in schools.
 White South Africans are composed of two virile races—the English and the Dutch. When these two nations first met they quarrelled, fought, and each of them made many mistakes which they to-day for the sake of peace want to forget.
 Amongst Europeans to-day the popular idea in teaching history is to impress on the children that true patriotism is not to hate other nations, but to respect every body and at the same time to do the best towards the welfare of their different nations. European teachers have ceased to treat as the most important parts in the history lesson the battles and the other unpleasant things that always happen when race meets race for the first time.

Two Different Civilizations
 If Europeans are so concerned about the teaching of history how much more must our teachers be? As we have said all the text books were written by Europeans, and being human, these writers erred on the side of painting their ancestors white while ours were painted in the darkest colours imaginable. Things being so my advice to the teachers is that they must always weigh whatever they impart to the children. If mistakes must be told it must be made clear that they occurred on both sides and also the fact that black and white were in two different states of civilization. The white man saw no wrong in taking possession of this land because it is the law of civilization that every country must be developed but nobody can rightly blame the Bantu whose state of civilization rightly or wrongly maintained that anybody under any circumstances who takes another man's possessions is a thief.

Important Aspects Of History
 Seeing then that in our history none was innocent and none wholly bad is it not better that our teachers should concentrate on the more important aspects of history—the development in Christianity, education, culture and the other things that build nations? Once when discussing the everlasting problem of black and white in South Africa a man told me that he thought it his duty to educate his children to hate the white man. For his reasons he stated that most of the white people did the same to their children. This man forgot the

(Continued in page 11)



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Bantu Women In The Home

Ginger Beer Recipe

four and a half pound sugar
four ounces ground ginger
one cup whole raisins
one and a half ounces compressed yeast
one white of egg
one slice of white bread
one ounce packet tartaric acid
four gallons boiling water.

Bruise the raisins; tie the ginger in a piece of white linen or muslin and place in an enamel pail big enough to hold four gallons of boiling water. Add the raisins tartaric acid and sugar. Pour the boiling water over and allow to become luke-warm. Beat the egg white stiffly and place on top of the bread. Add the yeast to the cooled liquid and place the bread on top. Allow to ferment overnight. Strain and use.

This drink may be bottled and kept for months.

Failures In Cookery

(By LOUIE L. R. MDIMA)

There are many ways of successfully averting cookery failures.

When food begins to burn or stick to a saucepan remove it immediately to another saucepan, being careful not to include any scorched food. A little seasoning will bring back the flavour.

A few grains of salt will help to improve milk or cream soups that have been scorched, and flavouring can be added to milk puddings.

Baked custard, bread, or rice pudding etc., will be much nicer if the dish in which they are baked be set into a larger dish of hot water in the oven rather than cooking in the direct heat of the oven.

When bread has been baked too long and hardens try brushing the crust with melted butter. This will soften it and make it more nourishing.

When a cake sticks to the tin after it has been baked, set the warm dish on a cloth wrung out in hot water. The steam from the cloth will loosen the cake.

To remove lumps from gravy, white sauce, salad dressing or milk puddings whisk vigorously with an egg beater.

To make a particularly nice brown gravy add the thickening

(Continued at foot of column 2)

Surprise Breakfast

Housewives whose families like to see a surprise on the table at breakfast time should try offering potato cakes made in the following way. They should be served piping hot and dripping with salt butter.

Mix with 2 cupfuls of flour a teaspoonful of salt and 4 level ones of baking powder; also, if liked, 1 of caraway seeds. Rub in a teaspoonful of butter and 2 cupfuls of smashed and sieved potatoes. If buttermilk is available, stir in half a cupful; if not, use fresh milk. Turn out the dough on a floured board. Work it a little and roll it out to the thickness of half an inch. Cut into cakes with a round cutter and cook either on a greased griddle or in a thick fryingpan.

Turn once, split open when thoroughly cooked and butter lavishly.



Mr. and Mrs. Chosina, of the city. Mrs. Chosina was Miss Rosie Goodman, well-known in social circles.

to the meat stock, and pour through a strainer when adding to the gravy.

Root vegetables will keep fresh and firm if buried in a box of sand until they are required for use.

Summer Pests

Summer is now at its height and so are all those troublesome insects and pests that are a source of annoyance and danger to a house-wife. Because of this I have gleaned the following information house-wives who are troubled by these pests.

Mosquitoes: Common mosquitoes breed in water, in traps or toilet utensils, which are not used frequently, in roadside pools, sewers, rain barrels, tin cans or in any receptacle which contains stagnant water.

Malarial mosquitoes breed in the edges of creeks, brooks or ditches.

Cover the surfaces of water which cannot be drained, with oil or kerosene.

Where pools cannot be drained or oiled, stock with fish. Empty all buckets or barrels frequently. Screen all water barrels with fine mosquito-proof wire netting. See that no empty cans or boxes are allowed to stand open to catch water in yards or damp places. Use a mixture of two ounces oil of citronella, one ounce of oil of cedar, one ounce spirits of camphor, on the hands, face and ankles. Mix the liquid into white vaseline and it will be more effective.

Catch mosquitoes on the screens in early morning or on the ceiling at night. Spray rooms. A tin cup fastened to a stick, filled with hot soapy water and held directly under mosquitoes on the ceiling will stupefy them and they will drop into the water.

Screen house and cellar windows and doors; use very fine wire and cover the whole window if possible.

Moths: Clean perfectly, brush and hang all woollen clothing, blankets, furs or feathers in the sun and air-to be sure there are no eggs or larval on the clothing. Store in sealed boxes or moth-proof bags, or seal in newspaper and tie in cotton bags.

Strong odors of camphor, cedar, moth balls, etc. do not kill moth eggs or larval but they do help to keep moths out of places where woollens etc., are stored. If eggs are shut in with clothing moths will hatch and eat the material. Garments worn frequently are less liable to be eaten than those left undisturbed in a dark closet. Sunshine and air are the best protection against moths. Spraying with benzine will kill any eggs or larva. Carbon bisulphide or gasoline in an uncorked bottle shut into a tight box or trunk is protection for clothing in the trunk.

Ants: Place food on a table and stand the legs of the table in jars of water covered with oil; this is efficient for small ants. Giant ants will manage to cross it. Trap the ants in a sponge soaked in sweetened water or by a rind of pork or bacon, and pour boiling water over them. Kerosene oil poured into the crack where they enter will drive them away.

White Scones

two cups flour
two teaspoons baking powder
two ounces butter
A good pinch of salt
one egg
one ounce sugar
Milk or water.

Sift the flour, salt and baking powder; rub in the butter; add the sugar. Beat the egg and add it with sufficient water to make a fairly stiff dough. Turn on to a floured board and lightly knead out the cracks; then roll out to a depth of half an inch and cut into rounds or squares. Place these on a baking sheet which has been liberally sprinkled with flour and brush over with beaten egg. Bake in a hot oven of 400 Fah. in an electric stove, or No. 7 in a gas oven, for 8 to 10 minutes. The egg can be omitted from the recipe.

White Of Egg

White of egg left over when only yolks have been required for previous cooking can be utilised for making attractive garnishes for cold meat and salad dishes. Put the white of egg at the bottom of a stone jam jar which has been well greased with butter and place this in a saucepan with boiling water to come half-way up the jar. Cook until firm, then leave until cold, when the

(Continued at foot of column 5)

Chicken Salad

Mince one cup of chicken with half a cup of celery and four or five stoned olives. Mix with mayonnaise. Place on lettuce leaves, garnish the dish with cucumber, tomato and beetroot. Serve with small balls of cream cheese mixed with capers and mayonnaise and sprinkled with paprika.

egg can be turned out in a slab and cut into stars, petals, or any fancy shapes desired.

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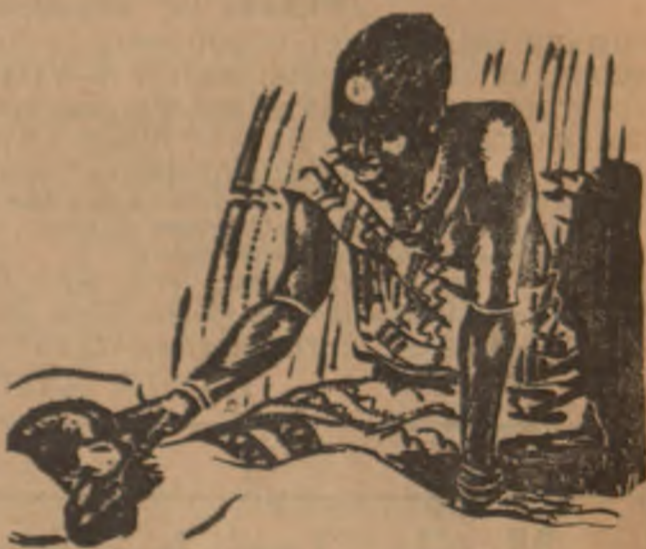
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Kantle le

Feburu

go riale 'Ma-
Pimville



MOHUMAGADI ROSINA MATLALA o koala are:—Ngoana-ke eo aneng a kula one a kgathatsa bosigo bo bong le bo bong. A gana go robala 'me a lela ka metlha. Ka tsatsi le leng keile ka bala ka ga Ashton & Parsons' Infants' Powders. Ka di leka 'me ka fumana ele phofo e lokileng baneng. Ngoanake joale o robala monate kantle le feburu.—Pimville Location, Johannesburg.

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MOHUMAGADI MATLALA o bone tsela eo bo 'ma-bana ba makgoa—ka dilemo tse ngata-ngata—ba thusitseng bana bophelong ka go sebedisa Ashton & Parsons' Infants' Powders. Ha ngoana oa gago a lela gagolo ke gore o khathatsoa ke dithabi maleng kapa meno a mo utluisa botlhoko ha a tsoa. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana 'me ngoana a gole a

NONNE, A PHEDILE 'ME A THABILE

U ka reka phofo ena levenkeleng theko ea eona e nyane. Beka phofo e omileng lelemeng la ngoana. U mo neele halofo ea phofo ha ele ngoana ea ka tlase go kgoedi tse tshelentseng—phofo eothle haele eo mogoloanyane. Ashton & Parsons' Infants' Powders ha ena kotsi.

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Captured Tanks Used By Ethiopians

Italians Retreat Before Ethiopian Furious Attack

500 Dead Left On The Battle-Field 50 Miles West Of Aksum

Warriors Fight Fanatically

(From Our Correspondent)

Addis Ababa 22nd December 1935 Abyssinia's big-scale campaign has opened. Abyssinia has won the first round.

Last night a bitter battle was raging 50 miles west of Aksum. The Emperor's black troops are fighting fanatically, ready to shed the last drop of their blood in an effort to recapture the Holy City.

Before this furious advance the Italians are retreating, leaving behind them more than 500 dead and wounded. For 36 hours this battle has raged with unexampled ferocity.

Expert observers state that the renewed activity on a big front signals the beginning of a widespread Abyssinian offensive in the North.

Ethiopians have occupied territory near Dega Shah and Asilasi, previously held by the Italians.

The Conquering Wave

The same tale of Abyssinian triumph is told in the despatches which have just arrived describing the battle of Shire.

Italians Claim Smashing Victory Against Abyssinians

According to Rome General Graziani has launched an offensive against Ras Desta's army in the Southern sector of the war. And it is claimed that the Italians won a smashing Victory but reports of the extent of the Italian victory in the Dolo region and of the number of Abyssinian casualties continue to be conflicting.

While the Italians claim that the enemy was completely routed and one source puts their losses as high as 5,000 killed and 6,000 wounded, the Abyssinians themselves describe such reports as "utterly fantastic," and state the territory over which the battle was fought was only lightly held by their troops.

Marshal Badoglio, in official dispatches reports that at the conclusion of the battle of Ganale Dorya the Abyssinian rearguard were further put to flight along the whole sector and Ras Desta's army retired along the caravan routes to the north-west in disorder.

The Italian motorised column advanced 120 kilometres from the base and even at this distance met with small resistance.

The success in the battle was due to perfect co-ordination between infantry, tanks, artillery and Italian air squadrons. Thus heavy losses were inflicted on the enemy.

During the first days of the action many prisoners were taken and a considerable amount of rifles as well as some machine guns and field guns. Losses among the Italian white troops were insignificant. All arms showed great bravert and the Somali Duban were worthy of special praise.

5,000 KILLED

A British United Press message from Rome states:

It is now known that as a result of the five day offensive, nearly 5,000 Abyssinians were killed while it is estimated 6,000 were wounded. It is ascertained that

(Continued next column)

Africans In The Platteland

GROWING UNREST AGAINST PROPOSED NATIVE BILLS

An interesting sidelight says a Press report on the forthcoming census of both Europeans and Africans is provided in the attitude of Africans and their recognised leaders in the Waterberg. The Africans frankly view the coming "counting of heads" with grave suspicion and I am informed that such is the position to-day in rural areas that Africans find it difficult to believe that the Government intends any good by counting them.

They think the move is the fore-runner of more taxation or is in connection with the Native Bills which among Africans on the Platteland are receiving considerable attention, educated Africans having embarked upon a campaign of spreading among the illiterate the implications of the bills.

A great change has come over the African mind in the past decade, the chief characteristic of which is to be suspicious of any State move so far as Africans are concerned.

An old headman, asked what the Native Bills would do for him, replied—"Drive me off my land on the company farm, where we have resided for generations or make me pay a yearly tax of £5 to remain there, force the young men who went to the towns to return and so deprive the kraal of cash in hard times, and again give the baas the right to whip young Africans."

Parliament Assembles

NATIVE BILLS HEAD FORMIDABLE LEGISLATIVE PROGRAMME

Parliament assembled this week for one of the most important sessions since Union. The Prime Minister's Native Bills, which have taken ten years to reach their final form, are at the head of a formidable legislative programme, and General Hertzog, assured at last of his two-thirds majority, is bent on getting them passed this session.

Their passage will mean the achievement of the Prime Minister's last great ambition in South African politics, and he will not rest before they are law. His task, however, will not be easy. The Cape Native vote—that substantial rock on which the National Convention almost foundered—is not going to be an easy thing to terminate. In their attempt to do so the Bills have had the effect of mobilising a strong and increasing body of liberal sentiment, and champions of the Cape Native franchise are

by means lacking in Parliament. Cape members will not be alone in the fight against the abolition of the Native vote. The northern provinces will lend them as useful quota of supporters, although there is no likelihood that the combined minority will number the necessary one-third of both Houses. The call for revision will nevertheless be strong enough to embarrass the United Party, and it is well-nigh certain that a small section of Cape members will become politically homeless if the Representation Bill goes through unaltered.

Letobe; Mokhokong, Sosthenes Kayser; Mothopeng Zephaniah Lekoama; Tsengiwe, Miriam Lullu.

Class III. Kae, Daniel Taddy Kayser, Ntchelani, Meshach, Piliso, Stephen, Tamsanqa, Tata-ne, John Rex; Tavarua, Binshaw; Thipe Simon.

Transvaal African Success In Cape Junior Certificate

The following are the Transvaal African successes in the Cape Junior Certificate examinations. University correspondence courses, Pretoria.

Class III. Mangwedi, Calvin Union College, Johannesburg. Class III.: Phatudi, Cedric Namedi. Class II. Mlahleki, Makiel.

Class III. Mkhwanazi, Ernest Ray Masuku, Wm. Alpheus Khaiso Secondary. School

Class II.: Makhele, Ezekiel, Malefo, Fanny MacArthur; Mambolo, John Pieter.

Class III.: Khomo Godfrey Cunningham; Khomo Edwin Alphonso, Moraka, Henry Albert; Satekge, Edwin Edwards.

Private Study

Class III.: Magoba, Reginald Jerome.

UNION COLLEGE JOHANNESBURG

Class III.: Legodi, David Willie, Madisha, Isaiah Adrew. St. Peter's S condary School Rosettenville

Class I.: Senokoanyane Samuel Rampeile.

Class II Gumbi, Walter Somthatha; Mogale- Ezekiel Buck

(Continued column 3)

A OTILE HO SETSE MASAPO FEELA.

A Otisitsoe Ke Phokolo Ea Methapo.

"Ke ne ke le ntho feela e tsioang ke moea kabaka la bohloko ba phokolo ea methapo, kele masapo feela." Ho rialo mosadi oa Plymouth, England. "Ke ne ke sa rate dijo, ke ikutlua ke fokotse, ke tepeletse. Ke sa robale bosiu, leha ke ne ke ikutlua hore ke khathetse. Ke sena matla a ho sebetisa."

"Ka tsatsi le leng ra bala ka ha di Pink Pills tsa Dr. Williams 'me monna oa ka a nthekele lebotlolo la tsona. Ho tloha tsating leo ke simollang ho di sebedisa, ke ile ka ikutlua ke phela; ka rata dijo, me ka simolla ho robala bosiu. Methapo ea ka ea simolla ho sebetisa hantle, me bophelo ba ka ba khutlela ho nna. Kamora' veke dise kae ka ikutlua kele mosadi o mocha, ke thabile, ke matlafetse ho etsa mosebetsi ofe le ofe."

Di Pink Pills tsa Dr. Williams ke pheko e phokotseng makholo-khoho a basadi, hobane di hloekisa madi, dia nchafatse, di etse hore a matlafatse 'mele oa hao ohle.

Ha ekaba u kula jualeka mosadi eona, leka 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 tshelatseng ka 18/- kante le ho lefa poso.

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All sufferers from skin diseases should wash with Felaform Soap and apply Felaform Ointment afterwards. The Soap and the Ointment work together to clean and heal the skin.

ITCHING. A lady living in the Transvaal could not leave her house owing to the uncontrollable desire to scratch herself. She got immediate and permanent relief from Felaform Ointment.

ECZEMA. A young man employed as a grocer in Johannesburg developed Eczema on his hands which made his further employment impossible. Various skin specialists failed to cure him but Felaform Ointment cleared up the rash in a very short time. He is back at work again.

SCURF. Mr. F. B. Williams, Cape Town, suffered from scurf in his hair, on his shoulders, and on his chest. Three weeks' treatment by washing with Felaform Soap and using Felaform Ointment cured him although many remedies had failed.

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

"RELEASE"

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Madireng A Ditulo ka Ditulo

Ba Nyalane Ka Lesira

BA-AFRIKA MOTSENG
OA TSESENG HA
MORENA MOPELI

Tsa Witzieshoek.
(Ke MOOTLA-KHOLA.)

Tseo re li bonang koano ke mokete oa lenyalo mane Tsoseng, e le ha Morena Samuel Molefe, ho nyaloa morali oa hae, a nyaloa ha Moruti Jonn Mokotlana, oa Quthing, Basutoland. Khele! ka ha rona ntle e nts'o re thaba haholo ha re jele! A re fepa eo mora Molefe ruri, ra tlhoa limpa tsa tlaleng li sosobetsi li le ts'ehla; Molimo O atlehise lenyalo leo. Hape hona moo ho na le leng la Mr. Pensel Mosia, ho nyaloa ba tsoang Harrismith. Khele, ele monyake feela ho la Batlokoa ruri. Manyalo ana a ne a tisoa ke Moruti Faasen. Benghali ba neng ba le teng ke bana: H. Mohale M. Mohale, R. Sethunya, A. Maboea, J. Mokotlana, Ear Mopeli le ba bang- le mesue ea bana: S. Ntai, D. Ntai, Thejana J. Mohale, le P. Molefe oa Vereening.

Mohlankana emong ore o il'onyalo, o re ho ngona'abo kharebe a tl'olala likhomo. Ha a tlile o ile a mo koatolela khomo tsa Maburu a Kestell. Ea boetseng a ts'oere ke Mr. M. ka bosholu ba lipholo tse 6, mane Harrismith, a e-na le mor'a hae ea lilemo tse 13. Kea bona o se a mo kentse sekolong sa bosholu, feela ha a e-s'o ahloloe.

Ka Sondaha se fetileng, e ne ele tumeliso ea Moruti Linde kerekeng ea Maburu, ho phuthile 3,000 tsa batho, o ea mosebetsing Durban leha re utloa hore phutho e utluile bohloko ka ho tsamaea ha hae.

Moleli S. S. Tsebela o ile a otlamohele e mong hampe, mohla tebelo ea New Year. Bashemane hothoe ba ne ba nte ba etsa lerata kante ho kereke, ba bile ba iphetotse likebeka; eitse ha are o ea tsoa ba 'metsa ka majoe. Che a ipata hobane hono ho le leffi. Eitse ha ba khutla hape ho tla etsa lerata, a otlamohele emonghlohang a ba a oa fats'e, joale ngoana o hospital, Harrismith. Taba li tla buoa ka 27 January, 1936.

Tlako Di Oela Thoahadima Ea Marutla A Ratjatji

Tsa Marapyane.

Tlako di oele Thoahadima ea marutla a Ratjatji koano Marapyane, ha Mocha. Ka la di 12 tsa eona kgoedi ena, ho direhile mothlo ka pula eneleng ka lona leo letsatsi. Ha re ne re thabetsa phoka ea lehodimo, moRhoosi oa utloala oa tlati, e tseletse khoroana ka khorona, e tlhela dikedeli ko moraho. Erile ha re khahamala bare ha ntl'u tseo di rutihoeng dingoe di fitsoe, e'ngoe eabe ele ea moruti oa A.M.E., ea Moruti Madisha, e elathletsoeng ke ditsholelo kamoka tseo di ileng le tlati moo e ileng, batho ba neng ba dula ntung ba sala ba maketse, ba ipona ba le baleng, empa ha ba hlaloha ke kotsi, ba nte ba phe-tse hantle, feela haele lijana kaofela, namane e tona ea di tšenella ka noto ea di pshatla. Dimakatso tse kholo ea eba mabati a dikamora tse pedi.

Senatla sa di notlela ka diberebere (dithapeleho). Le ka lena letsatsi re sa loants'a ho bula mamati ana. Ho tlhoa moo ea ipha maatla. Matlu le difate di nse meleleha ho filha Bloedfontein. Ra ts'osoa ke monna motseng oa Ntoane a thaba mokhosi a ereta, are: Ahe! hua!! ts'oara batho!!!

Feelha ha re tsebe re ja disaoeleng kahore le kajeno pula e sa na; dithunya re nte re di utloa re tsietsing ekgolo. Bakhatla (Di fella tlase ga serapa se latelang.)

Tumediso Ea Moruti Mokapela

PELO TSA RONA DI
BOHLOKO HA LE
KHAOHANA LE RONA.

Tsa Pretoria.

Mo khueling ea January ele 12, re beile le mokete o moholo oa tumeliso ea Moruti le Mofumahali Mokapela, mo kerekeng ea Methodist Church, Bloed Street, Pretoria. Re ne re dumelisana le moruti le mofumali kahobane ba ne ba khaohana le rona, ka nako ea 4 o'clock. Modula-setulo e ne ele Mr. M. Molefe, ke eena a ileng o bula mosebetsi, 'me a lakaletsa moruti le mofumali le bana mahlohono, le tsela entle.

Mr. L. Modise eitse ha a ema a bina sefela 293, Sesuto. Buka John 20, temana eabo 26. Mrs. K. Motsueledi a bua mantsue ana are: Pelo tsa rona li bohloko, ha 'M'a-rona a khaohana le rona, 'me leha ho le joalo, re tseba hore moo monoana oa Molimo o supang teng o ts'uanetse hoesa teng. 'Me re na le mengoaha ele 8 u ntse u phela le rona litsietsing le monateng. Ke hopola mantsue ao a neng a buoa ke Jesu Kreste le barutia ba hae ha pelo tsa bona li ne li bohloko ha a na a khaohana le bona. Are: "Ha ke le tlohele le le likhutsana ke tla le romela moemeli eleng Moes o Halalelang." 'Me le rona rare 'M'a-rona re siele Moea oo le khotso. Ere moo u eang teng u hopole hore u na le ts'imo ea malomo motseng oa Pretoria.

Re tsebile hantle hore u ts'uanetse ho tlosoa mahareng a rona, 'me re nte re ho lakaletsa mahlohono le tsela e ntle. Molimo a be le uena. Libui li ile tsa bua ka ho latelaana ke tsena: b-Messrs S. Setstedi, M. Vakalisa, J. Ngobesa, le Miss R. Mdulele, Mr. S. Pule, le Mrs. M. M. Mpawu.

Limpho li ne li le lingata. Phutho ea Pretoria e dumelisitse Moruti le mofumali ka £31 10s 1d. 'Me rare ka lisheleng tsena ere ha u filha Gauteng, o khutse moriting o phomole u reke lebeso. Ntat'a rona le 'M'a-rona tsamaeang ka khotso le re hopole kamela ka lithapelo.

(Mrs.) K. N. MOTSULEDI.

Ba Fihlelane Mosetsaneng

'ME BA HLABANA KA
DITHIPA JONAH
LE GEORGE.

Morulaganyi.—Ke go kopa ka bokobeto. Mpho manonyana mo pampiring ea gago ke bolele sechaba saetsho ka tiragalo e bothoko e liriloeng ke Jonah, oa Dumagole Mabe, kua Tlhakong.

Erile ka Boxing Day bosigo Jonah Maabe le George Tsoku ba fithellana mo kamoreng ea moroetsana Ntemile Moeeng, kua Turfontein, ba mo loela. Jonah Maabe a thaba George Ramabitheng oa Moreli Tsoku kua Kgaleng, a 'molaela ruri. Jonah Maabe a thaba George Tsoku a ise a shoe. Erile phakela oa li 27 December, 1935, Jonah Mabe a gopola tshoene eago e ka a ne a sena kitso ge tshoene eago e satlhole e phela. Moeka a ea le monkane oa gae kua teng. Mr. S. Lekgetho Moatsholi. Ba fitha ba sa itse sepe, ba kokota monyako, ga bula Mr. Policeman eseng Miss N. Moeeng, ka Miss N. Moeeng a ne a setse a tshoeroe, mme le bona baeka ba tshoeroa ka ba ne ba theisitsoe.

JOAS SAMPI,

Sophiatown, Johannesburg.

kahoo he thusing mangaka-koma maja nku ea mohaneloa kahlako dire lentsoe la 'Mamohale leafsa, ha lefse le hadika thotse, oena Mohale oa peileng faho? Ke apeile tlati ke apeile sefako ke apeile dilo dimutso o thata.

EDMUND S. MADITSE.

Tshuane Bahlankana Ba Lala Ba Otl'a Mamati Ka Dihloho

Tsa Pretoria.
(Ke PAT.)

Mon'a re sa tsoa] bona Morena Mo-Bishopo oa Kereke ea Chache a chaketse St Cuthberts, Marabastad. Morena o ile a kothatsa ha khuts'oanyane a ba a laela phutho hore o sa chakela koana ha habo mose oane oa maotla, eleng England. Re mo lakaletsa leeto le letle.

Re sa senye litaba tse monate, Moruti B. Pitso, ea neng a nte a ts'oere ka thata Kerekeng ea St. Cuthberts, eleng Chache, o qalile ea Ma-Afrika The Bantu Catholic Independent Church. Sontaha se fetileng phutho ea hae e ne e mo roetse, mokoloko oa eona o entse lerole Marabastad. Re utlua le hore Mokatekise oa St. Peter, Lady Selborne, eleng Monghali Masondo, o mo latetse le ba bang bo-ra-mabitso. Ke tseo he tseo re li bonang mona Tshoane. Ma-Afrika a haketse. Kereke ena re utlua hore e kenela Dougall Hall ka li-Sontaha 10 ea hosasa, Lady Selborne 11.30 a.m. Re lakaletsa moruti enoa katleho mosebetsing oa hae oa Molimo le sechaba. Mona Tshoane lintho tsa teng ha li tsamae ke ho ts'oana. Monghali Sehloho, oa Marabastad, eile eare hoja a robetse a utlua mohlankana ea joalo a se a keneletse lemali la hae le ka pele ka hloho—he batho ba thata ka 'nete. Ha batho ba tsoha ba fumana mohlankana enoa a tsotse a nte a rahaka lemali. Ha a botsoa hore na o batlang o re h'a tsebe. Che ha ele lemali lona a le entse ka mokhoa o mong. Ere ka hoba Monghali Sehloho ele motho ea mosa, a bolella moahloli (Magistrate hore), hore a mo khalemele ka ho ma supa ka monoana. Re thaba hobane mosinyi le eena a ile a inyatsa ka ho lefa le ts'enyehelo. Ke tseo he, lulang le notletse matlo ha le ilo robala. Mathaka a Marabi are pee!

Re bona Kereke ea A.M.E. e ncha Lady Selborne, e nte e hauoa, Morena Komisionare oa Pretoria Mr. H. Rogers, B.A., L.L.B., o na a il'o bea lejoje. Che a bua lits'oamathe motho e mosehla. Bohle ba ne ba le teng le baruti ba eona kereke. Koleke re ts'aba ho e bolela hobane ebile ntle haholo.


fatsane le kile la re hoa; le batho re bona hore ba tlake ba phele hantle.

Re utlua hore mathaka a Communist ba ts'oere ka thata maloka le "The Native Bills." Malao e ts'oanetseng ho lokisoa ea batho ba bats'o Parliamenteng. Hlahisang 'mala Ma-Afrika. Ke ho fela, kea feloa.

Le Ma-Wesele a mats'oa a ts'oer^o ka thata, le ea bona kereke e nte e hauoa Lady Selborne. Moruti Ramushu oa Gauteng o bile teng akhothatsa hantle haholo hore ke keng ra molebala. Mona lefa-

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DI FELUNA DI KA THUSA YANG BOTSHOLO YOA NGOANA A ISE A TSALOE!

KAGONNE DI SAHISA NIHE DI SILELETA BO TSHED YOA NIHAGI MOTENG NGONNA GA GAGOE O TLE A TSA LIE ALE MOTONA. A HENKHLE ALE HO BOY- SHEDLENG YO RONTLE.

KEA LEBOGA, MMELEGI SI, KA KGAKOLOLO EA GAGO. KE TLA DIRISA DI FELUNA.

Ngoana Eo Ise a Tsaloe o Ikantse Mo Botshelong Yoa Mmago.

Re amogela dikoalo dile dintsi tse di botsang gore a di Feluna Pills tsa Basadi Fela di ka nna le thuso mo mosading eo ithoeleng. Re thomamisa gore mosadi o tla nna le botshelo yo bontle, a gologesege sentle, a tsale ngoana eo akotseng, eo motona eo nonofileng, haele aka dirisa di Feluna mo lobakeng lo lo makete ye. Kagonne tota-tota se segolo ke botshelo yoa mosadi pele ga ngoana a tsaloe. Ngoana ke karolo ea mmele oa gagoe. O ya mo go eena. Go itsheka ga mmagoe ke go itsheka ga gagoe. Madi a mmagoe ke madi a gagoe. Thata ea mmagoe ke thata ea gagoe.

Di Feluna di tota di direcoe gore mo dipakeng cotlhe di nec mosadi botshelo yo bo siameng moteng yo bo laolang ke madi a akotseng le go bereka sentle ga moteng ga gagoe yaka go direga mo mosading.

Di Feluna Pills tsa Basadi Fela di rekisoa gongoe le gongoe ka 3/3 botlolo kgotsa dile 6 ka 18/-, kgotsa u romele mo go P.O. Box 731, Cape Town, u romele madi. Reka cone tota, tse di mo sep-huthelong se schibidu yaka u bona ha.



Chupo ea boamaruri ea di Feluna mo lobakeng loa go ithoala si. E bale!

Jeremiah Mavibuko oa Poortje, P.O. Winterton, Natal, o re: "Mosali oa me one a aga a tsala bana ba ba loalang. Bana ba ba hopanang ba ba chuenyang thata. Erile ja a ithole ngoana oa bokhulo a dirisa di Feluna Pills 'me ke itumelela gore mo baneag ba botle ba a ba tsietseng ga gona eo tshedieng sentle yaka eo. O akote o itette bolumelo. Ha u ka boela a ithoala o ha choanela a dirisa di Feluna a ise a belege. Ke itise ditlala cotlhe kaga thuso ea go dirisa molemo oa gago. Cue! cue! gatisa lokolo lo."

Sec. F. 4.

Maikutlo A Bangoleledi Ba Rona

H Ho Tsoelopele Qua-Qua Haese Poela Moraho Feela

(KA N. J. R. MOTLELENG)

Ho 'na re utloa tsa fats'e lena ka bangolli ba rona lirapeng tsa "The Bantu World" ho re khothalletsa ho ba le tsebo e tse ntseng li etsahala kamehla le mehla ka hukung ea Mopeli. Bohlale efela ho nkuoa lichabeng.

Rona baahi ba fats'e lena re lillong kamehla le ho feta Ragale ba a lilela bana ba hae ha re ntse re ipotsa moo taba tsena li lebising teng:—

LIKOLO

Mongolli e mong o re "Tsoelopele" e ea hantle ka Qua-Qua, bakeng sa hore "Puelo-morao" e iphile matla ka Qua-Qua. Mahlomola ke ao a pele ka peelo-morao ea likolo. Sechaba se its'ebelletse likolo tsa sona ka lilemo tse baloang ka mashome se ikahetse likolo ka lichelete tsa sona sa ipatalla le lit'chere tsa sona. Sa bonts'a tsoelopele, le ho bonts'a boikaho ba sechaba se ratang "civilisation."

Ke mesebetsi ea 'nete eo e bonts'itseng hore sechaba sena sa Qua-Qua se iphumane hore ha ho tsuonyana phatela. Haese se ts'oane le Ma-Amerika ao kajeno a hlompheoang ke lichaba tsa tsoelopele, hobane se tsoela-pele se sa lebelo ho jesoa joaleka ngoana oa lesela.

Sechaba se iketsetsang mesebetsi ea sona, se talingoa e le sechaba se bohlale. Ngoana ha a holile o iketsetsa ka bo eena tse lokilang bophelo ba hae. Mehlang eo sechaba sena, le ona "Muso kasebele o ne o se hlonepha, o hlonepha Morena oa Qua-Qua, ka baka la hobane 'Muso ha o le bohlale o u ts'oara hantle le ho bonts'a bokhabane ho uena ka hlonepha, hobane ea hlalefileng 'Muso o mo bona pele 'me o mo neha litokelo tsa tihalefo. Kajeno 'Muso o re fetohetse o re hantletse ka melao eona e lokelang sechaba se boelang morao tsoelapeleng. Mane pitsong ho be ho buoe le lipolelo tseo li reng.

Lona sechaba sa Mopeli 'Muso o tla le leleka fats'eng lena haeba le sa latele seo o se buoang. Tlhonepho eane eo 'Muso o neng o ena le eona sechabeng sena e ea e tima.

Lipitsong e ne e le mo ho buoang Morena le sechaba moo maikutlo a motho ka mong a lokelang ho hlaha teng. Empa mehlang ena ho thoe, ha u araba: Hee! ha ho thoe u arabe ho thoe 'Muso o re hoo ke taelo.

Helang ba e sa tla ba teng ntho eo e ka hlalang hothoe ke taelo e tlong ho sebelisoa sechabeng e sa feta litsebang tsa sona 'me sa hlalaha boikhabane ba sona.

Joalehe peelo-morao ena e hlalisoa ke likolo. Kajeno likolo li tlositsoe tsamaisang le taolong ea pele eo e tsoetseng: Teachers, clerks, interpreters, etc. E leng eona ts'ebetso eo e ileng ea etsa hore 'Muso u hlonephe Morena le sechaba sa hae se talimehlang se tsoelapele. Likolo li nehiloe balichaba Makhooa a D.R. Church, Khele a mahlomola ha e re ngoana a se a fepla le ho sebeletsa batsoali a khutle a fetohe lesea a lebelo ho fepuoa le ho futisoa (nursing).

Hang 'Muso oa bolelloa ke ba tsamaisi bana ba basueu ba D.R. Church hore sechaba sena sa Qua-Qua ha ho koae komeng.

'Muso o nse o tsaba moru o sena nko. Ha hlaha lillo tse ngata joale sechabeng tseo li bontsang bokhoba le khatello sechabeng.

Kajeno ke hopola le lifufu li ea bona 'me limumu lia buoa ke tsamaiso ea fats'e lena.

Muso o ts'aba sechaba seo se itjisang eseng se jesoaang Moketa ho tsoa o itekang. Haesale likolo li eba taolong ae ba-lichaba ke mahlomola le mapalesapelo. Ha ho tlhaku le e 'ngoe leha e le tholoana le e 'ngoe e bontsahatsang tsoelopele haese meaho eo oa matlo a ho ts'oanang le holelo ea Mosotho ha a re "Matlo a matle kante kahare a litaba" kapa ho hlatsuaa lefisoana kante a the kahare le hlephertse.

Haesale likolo tseo li qala mosebetsi oa tsona sechaba se arohile likoto tse peli. A lony

la Makhooa!! Joale bobbe ke hore ho sutetsoe moea lipelong ts'a Basotho ba habo rona ho loants'ana le tlhase e reng e kubetletsa se molemo ho ba ratang sechaba sa habo bona. Hopolang hle polelo e reng "Ntilo e loants'anang e le eona e bulela lira tsela."

Secwana Se Ile

Morulaganyi,

Coe coe a ko o ntsenyetse ma-coenyana a se kae mo pampiring ea gago e e rategang. Ke tlhabela Barolong mokgosi gore ba ele tlhoko gore "di tloga baaparing di ea bapholeleding." Fha ele metse ea lona le puo ea lona di ile. Ke rata gore beng ba me "phatla-phatla ea phatlaleletsa," ke lona lo ka bopang metse ea lona le oene puo ea lona. Mo morafheng oa gaeche e ete go direloa ke shone sho se segolo, ka itsi le oene nama ka go direloa eare gongoe e direleloe go sele.

Se ke ratang ra se dira ke go ipoha ra simolola lekala je le tlanang ja tsamaiso pele ea puo ea rona.

Secwana se eme mashoe, eare lefa go buia ka dipuo tsa mo Free Stata go bo go boia ka Setebele le Sesotho fhela. 'Me ke gore batho bana, bone ga baaka ba leseletsa puo ea bone gore e sengoe ke batho ba ba sa itseng puo. Morafe ke morafhe ka puo. Morafhe o o senang puo ke Masarota a a senang molemo.

Barolang jaanong ka lokoalo lo ke kopa mogopolo mogo nyena gore a ke keleco ea lona gore go timelele kgono leano ke lefhe? Thusang ka mogopolo!

Oeno,

BEN R. SETLEGEL.

Mofu Mabuse

Ntumelle go leboga metsoalle eneng ena le rona moketeng oa mofu Mr. Mabuse. Ka Sondaga 5/1/36 rene rena le mokete o mogolo oa Segopotso sa mofu Josiah R. Mabuse ntlong ea gae 1415, Ntsala Street, Western Native Township, Johannesburg. Mokete ona one o lirile ke morali oa mofu, Mrs. Elizabeth Sekati ea nyetsoeng Sjambok Station, ene ele mokete o motle gagolo.

Mokete o ile oa buloa ka Mr. P. Tshimeloa oa Orlando ka thapelo ka gore Modimo thusa Abysinia e fenyee. A boela morago a kgothatsa ka mantsoe a monate. Ga boela ga ema Mr. S. D. Letanka a buoa mantsoe a magolo go bana ba mofu.—Ke kgale le letsete gore ntata lona o tla boea, kayeno e tlhobogeng gore a ka seke a tlhola a boea. Dibui tsa kgothatsa ka makgethe gagolo.

Baneng bale teng moketeng ene ele bo:—J. R. Mabuse, F. Motsepe, C. Molefe, P. Molefe, A. Z. Poonnyane, S. Poo, Mrs. Moletsane, M. Kolisang, F. Moabi, P. Malebyoe, H. Masuku, H. Malebyoe, H. R. Kgoathe, B. Sunnube, S. Matsune, F. Moatshe F. Motsie F. Poee, T. Pole, S. Mounakoe, S. Mashike, Morena Ntsimane a bina pina le babang bangata ga binoa ga monate dipina ka go latelana.

Ke leboga bathusi bao baile ba senya matla a bona go tlo tlhola le rona le bana ba bona. Modimo o thuso dikhutsana tsa ga mofu mo gare ga dikotsi tsa motse oa 'masepala. Ka ditumediso ke ea go leboga morulaganyi oa pampiri.

Oa lona,

A. H. KHOATHE.

thabela dilo tjeo tja go bapala. Ga go poelamogoro e fetago eo. Gape ke eona kgopollo ea go ea Egepete.

Baheiten ba tlo sokologa gobane Morena Tseke Marishana o ba agetje moago oa thuto gomme o tlo hlabela bana ba gagoe mokgoshi, gomme bona ba ka se hlokomele gore thuto e felela kategisimeng gomme bana ba bakeresete e tlo ba bo kolobe ea moshala mora go—oa pele e tlo ba oa nthago!

O Nyetsoe

O nyetsoe mmabatho mong oa 'tshaba sa Mokoena, Motshoanetsi-'a-Motsile-'a- Lerothodi, Oeesi setlogolo sa Phiring, Oeesi-'a-Mamogale moroa Nare, Oeesi-'a-Kgosi le Kgosisadi-'a-Mokoena. Motse oa Mokoena oa tsoga modumo, Mila-mogolo oa kgaba oa re tuuu! Moshate oa thakgoa oa tshoanela Mokoena, Baeng ba gadimana ba kata ka morago; Legodimo la timola bollo le lerole— Gore go tshoanele Motshoanetsi-'a-Motsile. Dikgoro ting le bokang dikoenanyana, Le kabe le ile ga Mogopa go bona, Ge Koena-kgolo-Taodi 'a Madiba— Motshoanetsi a tshoantshoa ke digkolo; Oeesi-'a-Mamogale moroa Nare, O nyetsoe mmabatho, mong oa Bokoena.

SON. SOL. MOGGTSI
Setumo sa Tsetemi.

Ba Gopotje Egepete

(Ke MMADI)

Ke badile ka tlhokomelo mo pampiring ea la 19 October, 1935, Mo-Afrika o re setshaba sa Marishana se gopotje Egepete, moo go bineloang Modimo Mashuppane, gomme o re baruti le barutishi thushang ka keletso le go thibela bofokodi bya bakeresete ba mohuta oo. Mo-Afrika nkabe a seke a re baruti le barutishi thushang goba thibelang, nkabe are a re lekeng re thibeleng bofokodi byo goba ke eena morutishi goba Moshe oa byale gobane o neiloe bana diatlang go ba ruta go tshaba tja Egepeteng.

Sehlare se soere ke baruti le barutishi ba Marishana kamoka. Ba soanetje go thoma modung oa bohloka elogo byala gobane bo noa ke baruti le barutishi, ge ele phuthogo eona ga re sa bolela—byala ga bo hloka bohloka. Batho bao o re go ba be ba binela Mmamooore ele bakeresete ke gore ba be ba tagiloe (buoa) ke ona mabyala ao ba tjoago go a kgopele Baditshabeng (baheitening) gobane le noshana nabo le bona byalo, nkare le hlaka-hlakane nabo dilong tje ntji le menyanyeng ya lenyalo, kgarebe ea mokeresete e-kgethela baheitene, gomme titshere, se sole ge ba ba binela Mashuppane gobane ba be ba noele byala bya monyanya oa Mashuppane.

Murutishi ga leke ka matla go ruta bana go tshaba botago (ga eba ga se monoi) le go ba ruta gore komforomasi e sehlo e gopoloa gore ke mafelelo a thuto. Botshabelo e hloka masogana le dikgarebe tje di ka e godishago go tee le di seminari tje dingoe. Monyanya oa komforomasi o tsoala matjoa sekolo—go hlabya dikgomo, dipudi le go aapa mabyala, gomme baruti le barutishi ba thabela taba e ea bosohu byo tshabegago. Mohlahufi o kile a butjisha putjisho e ka sekolong se seng sa ga Marishana mo ngoageng oa 1935: "Motho eo a sa noego byala le mmitjag bana?" Karabo: "Re mmitja gore ke segafa." Karabo ea mohuta o e bontsha gore byala ke seno sa bakeresete ba bantsi gomme bobbe bya byona ga bo bonoe.

Batho bao ke phetjeko nabo tekano ya mengoaga e 4 ke ba rutela bana ba hlo ba mputjisha gore: "Dikolo tsa Wesele le D.R. le tje dingoe ese tja selo gobane bana ba tjona ga ba na matjoa sekolo, ba tsena se se sa felelo, ke koma e sa fologego thabeng, ke ka baka lang?"

Karabo le keletjo she. Dikgomo le dipudi tjeo di tetjoago menyanyeng ea komforomasi ga di reki-shoe gomme di ishe bana ba lena Botshabelo. Bana ba sehlo ba

Di fella serapeng sa bobedi

Kgosi Ya Abyssinia

(Ke A. MOGOROSI)

Kgosi ea Abisinia e tsalecwe kwa Harar, motse o ntlheng ea botlhaba-tsatsi ywa Abisinia. ka ngwaga ehe, mme ke pele ga Gago tlhomamiswiwe gore o tsecwe ntwaga ea Adowa ea 1896, ngwaga Leina ya gagwe ya bonyana ke Tafari Makonen, hela yaka Haile Selassie ele leina ya gagwe ya bogosi. Rragwe, Ras Makonen, ene ele molaodi wa Harar, gone kwa morwawe o tsalecweng teng. Poco ke gore: Tafari Makonen o bonye bogosi yang ese ngwana 'aga Menelik? Karabo ke e: Kgosi Menelik o shule ka 1911, asa tlogele moya boshwa.

Erile asa tshela a bolela gore, ha a shwa, maemo a gagwe a tla tsewa ke setlogolwana sa gagwe, ebong Lidj Yassu; mme batho babo basa morate kaba bona ha e tla nna matlhogole eela. Leha gontse yalo erile morago ga losho lwaga Menelik bogosi a bo bona. Mme erile hela a sena

go palama a latlha phuthego ea gagwe ea Sekresete a tsena mogo eaga Mahomed.

Erile ka 1916 baruti ba phuthego e bamo tlhotlheletsa gore a romele mopato wa Ma-Abisinia kwa "German East Africa" goea go thusa Ma-Yeremane go etleletsa Kgosi ea "Turkey". A dumalana; tumalano e ea mokopa bogosi ywa gagwe, gonne erile hela morago ga mo, a cogelwa ke kgwanyape wa dikgang, aba a thobela kwa Harar. Erile ale koo a mema ntwaga go tlhabantsha baba ba gagwe, mme a hengwa kwa ntweng ea Sagelba.

Bogosi ywa tsewa ke Zauditu, moradia Menelik, ka tumalano ea gore Tafari Makonen, e tla nna ene moya-boshwa. Mme gamant'e erile Zauditu a sena go shwa, Tafari a bewa mo setulong yaka Haile Selassie 11 ale ngwag adile "38" Erile ka 1830 a irua Krosi-Kgolo ea Abisinia yaka Haile Selassie 1.

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OTUKULULAYO

(MATUKULULA)

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.
Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLISANG-SE Hlapollang. Mahloko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thuso batho. Se rekoa ke marena le matona le batho ba se sebelitseng ka lilemo tse ngata. Le batho ba hlalefileng ba tseba hore sehla sena se bitsoang Otukululayo (MATSETSELE) ke sona sehla seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tsepelletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka ho 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, etlarea hosana u tsoha u kholo tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebeletsa mosebetsi o moholo o qalileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijjo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisahalo 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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Tsebisio Ea Lefu La Kgosi George

Seterekeng Sa Polokoane Go Lloa Sello Se Hlomolang Pelo

(Ke JOEL B. M. THEMA.)

Seterekeng sohle sa Polokoane ke sello sa "Na re tla chabela kae ngoageng ona, Modimo o re timile pula." Ke nnete feela ke bone ka mahlo a ka, naga eohle ea setereke sa kagodimo e omeletse, e santse e bonala bohlebedu bya temo ga go mo eleng go go tala. Bo-ramavenkele ba shetse ba godishitse diporeisi tsa mekotia ea mabele gomme ke bothateng byo boima go Ba-Afrika. Bongata bya ba shetse ba bo nna itlana ka dikotraka tsa bo-ramekoti goea sebetisa dimaeneng Gauteng gore ba tle ba pholoshhe bana ba bona.

Kgatla (Doornfontein.)

Ka di 3 tsa kgaedi ena ke ile ka etela polasa e ka godimo, ke e-na le Mrs. J. B. M. Thema le bana. Ke polasa e rekiloeng ke Ba-Afrika. Ka thabela go kopana le metsodile ena e latelang: Mr. le Mrs. M. S. Thema, tichere e kgolo ea sekolo sa ga Makgobathe. Mr. le Mrs. Elias Choeng, tichere e kgolo ea sekolo sa Segopyoe. Mr. T. Moloisi, tichere e kgolo ea sekolo sa ga Masekoameng. Messrs Stephans Thema le Miga Mamabolo, le Mokgalabyoe David Mamabolo le bana ba gagoe, gomme bohle ba le bophelong byo monate ga ese eona kollo.

Ga-Mankga.

"Ngoana bitsa papago ka mo gae re tlo dja dibete tsa pudi, o mmothe a phakishe banna ba shetse ba kgobokane." Polelo ena ea kagodimo ke humane e boleloa Ga-Mankga mohla kgoedi ena ele di 5, ga ke etetse gona ka nako ea phirimana. Ke ne keile go bonana le metsoalle bo-Mr. le Mrs. Walter Thema, Mr. le Mrs. D. Mamabolo, le ba bang gomme ka umana le bona ba le bophelong byo monate.

Donhill (Monyoaneng.)

Ke tlogile Ga-Mankga ka di 6 go leba Monyoaneng (Donhill), motseng o ke tsoaletsoeng go ona goea go bona Balepyoe, ke gore ba ga Thema le metsoalle. Motse ona oa ka godimo ke ona sediba sa ba ga Thema. Ke motse oa ba ga-Thema. Motse ona ga o sa soana le mehlang ea kgale ga o santse o agiloe ka dintlo tsa byang. O tsoetse pele ele ruri. O agiloe ka dintlo tsa maleke, go teng sekolo se segolo sa kereke tsa mehuta-huta, go bile gona le mabenkele a mabedi a Ba-Afereka. Ke ile ka gahlana le Balepyoe bana: Mokgalabyoe le Mohumagadi Amos Thema, Eleke Thema le mohumagadi, Judah Thema le mohumagadi, Mokgekolo mogatsa mohu Jonas Thema, Akila Thema le ba lapa Mrs. M. Thema, Mrs. Jonathan Thema.

Mohumagadi oa Sajene Jonathan Thema oa Pretoria, le Mokgalabyoe Machipi Thema le Mohumagadi, gomme eena Mokgalabyoe Machipi Thema ke humane a loala kudu-kudu ka matla. Ke ile ka bonana le metsoalle e mengata go tee le Mr. Paul Rakoma emong oa ditichere tsa Thuune School.

Leshoane.

Motseng oa Leshoane ke bonane le Moruti Joel Moloisi, Mester e mogolo oa kereke ea Berlin Mission gona Leshoane. Mokgalabyoe o ile a thabela go kopana le nna, a mpotha gore ke seke ka lahla go ngoala madireng a ditulo ka ditulo kuranteng ea sechaba "The Bantu World." Moruti Moloisi lega ele mokgalabyoe oa dilemo tse di telele, ke mmadi oa tiileng oa "The Bantu World," ke mokgalabyoe eo mafolofolo ea ratang lentso la Modimo. Ke emong oa bagogi ba pele ba Kereke ea Berlin Mission.

Pietersburg.

Ka di 8 tsa kgoedi ka fihla gape toropong ea Polokoane ke e-na le mohumagadi oa ka le bana Godfrey Philip Thema le Dorah Thema, Ra fihlela bohle ba sa

le bophelong byo monate. Tsatsing leo ke ile ka kopana le Ba-Afereka bana ba latelang: Messrs A. Moloisi le J. M. Lekgetha bahlahlubi ba dikolo (Supervisors), Abel Makgato oa Uitkyk, Rev E. Khaile, P.E. ea A.M.E. Church, Pietersburg. Dikgoshi A. S. Mamabolo, Matlala, Ramokgopa, Mr. Elias Nkoe le ba lapa la gagoe, Nelson Thema, Nathaniel Thema eo eleng morutishi oa baagi koa Rhodesia gomme bohle ba le bophelong byo monate le morutia Heskiah Thema oa Khaiso.

Lekgotia la Magastrata.

Ke ile ka etela lekgotia le kagodimo ka di 9, gomme ka amogeloa gabotse ke Mr. D. E. Tshetlo, toloko ea Magastrata, emong oa Ba-Afereka ba ratang tsoelelo-pele ea Mo-Afrika. Tsatsing leo go ahloetsoe John Makgabu ka molato oa go itiiia 'magoe. O ahloetsoe go lefa dipondo tse pedi goba goea toronkong veke gomme a ahloleloa kantle go fihlela dikgoedi tse tseletseng di fete.

Boshomane le Johannes Mabusha bao dilemo tsa bona ekabang 14 le 15, ba ahloetsoe go itia emong le emong dithupa tse 8 ka molato oa go utsoetsa malome oa bona dinku tse pedi gomme ba leka go di rekisha go Lekula Ismael. Bashimane barei ba utsuitse dinku kabaka la gore ba ne ba tla galotsoe. Ke tseo tsa Polokoane.

Lefu La Kgosi Ea England

MORENA E MOGOLO KING GEORGE OA BOHLANO

King George, Morena oa Puso ea Mangesemane o boetse o kula gagolo. Metato e hlagang London e bolela gore boloetsi bo motshuere kamatla, moo e-bileng sechaba sa Mangesemane se emeng gampe, ka pelo tse bohloko. Morena o dilemo tse masome a supileng. Ngaka tse nne ke tsona tse lelang go phekola Kgosi. Ka Sondaga lefatsheng lohle le leng katlase ga folaga ea Mangesemane le isitse dithapelo go Modimo. Mohlomong thuso etlaba gona, ga re tsebe.

Babadi ba tla gakologeloa gore boloetsi ba mofuta ona bo ile ba hlasela Kgosi ka selemo sa 1928, gomme Morena a kgutla lebopong la noka ea Jorodane ka go thusoa ka bo-matoetoe ba dingaka tsa England, tseo go utluagalang gore le kajeno di loana ntoa e kgolo go ntsha Kgosi dinaleng tsa lefu.

LEFU LA MORENA.

Re ile ga re ea kgatisong ga hlaga motato o tsuang London gore Morena e mogolo, King George, ga a hlola a phela. O shuetse Sandringham, seterekeng sa Norfolk, ka Mantaga ka nako ea 11.55 bosigo; gothoe o tsamaile ka kgotso.

Ditaba tsa lefu la Morena di sikintse lefatsheng lohle la England le mafatshe ohle a leng katlase ga puso ea Mangesemane ga'mogo le lefatsheng la tsulopele. Erile ga di fihla London go ile ga lla le bao ba neng ba dbntsha, ba thabile. Matshuele-tshuele a batho a ne a kgobokane ntlong ea moshate, eleng Buckingham Palace, go tlo utlua gore taba di juang. Erile ga Big Ben "Clock" e Kgolo ea motse oa London e otlana nako ea lesome, tsebisio ea hlaga e reng "bophelo ba Morena bo ea bophelong ka kgotso." Mantsoi ana a ile a hlaba pelo tsa sechaba gomme basadi ba lla, banna ba ema ba rotse dikatiba ba nyamile.

Kantle le Mokgomana oa Gloucester (The Duke of Gloucester), bana ba Kgosi ba ne bale teng ga Morena a neela moea.

KING EDWARD VIII.

Mofu Morena George o tsere setulo sa borena ka selemo sa 1910, go shueng ga Kgosi Edward. O busitse dilemo tse 25, gomme ngoagola ebe ele mokete o mogolo oa tumiso ea ge a busitse jilemo tse 25.

Tsa Ntoa Ea Abyssinia

Motato o tsuang Rome o re madira a Mantariana a ile a hlasela Ba-Abyssinia kgausui le motse oa Dolo, meeding ea Kenya, gomme a ba etsa gampe. Gothoe ntoeng ena go bolailoe Ba-Abyssinia bo 5,000.

Empa motato o tsuang Addis Ababa o re ga go ntho e jualo. Ntoa eona e loanne ke Ba-Abyssinia base nene. Vekeng e fetileng Mussolini o ne a batla kgotso e ka motshireletsang gobane taba di eme gampe lefatsheng la Italy. Go bonagala gore ga ntoa e ntse e tsuela pele go tla ba le moferefere lefatsheng la Italy.

Ka leboea Ras Seyoum o tseuletse Mantariana ka dibetsa tseo a di thopileng go oona.

Kgosi ea shua 'ngue e ea sala. Kgosi e ncha ke Moroa-Kgosi, Prince of Wales, eo a ileng a etela South Africa ka selemo sa 1925 gomme a amogeloa ka thabo ke merafe eohle e agileng fatsheng lena. Kgosi e ncha etlaba King Edward VIII. Keo ge Kgosi e ncha e laolang mafatshe ohle a katlase ga sefoka sa Mangesemane.

Sechaba Se Isa Thapelo Go Modimo Mabapi Le Melao.

Ka sontaga se fetileng Ba-Afrika lefatsheng lohle la South Africa ba isitse thapelo tsa bona go Modimo, ba kopa gore Modimo o lamole magareng a bona le Makgoba, bakeng sa melao ea Hertzog. Mona Gauteng ebile tsatsi le legolo.

Koa Pimville pitso e ue ea begeloa tlamo tsa Pitso ea Mugaung ke Mr. L. T. Mvabava J. W. Dunjwa, P. S. Merafe la Dr. A. B. Xume. Baruti ba ile be rapela. Sechaba sa neela chelete e lekanang £2.8.7. Western Native Township tshabeletso ene e tshueroe ke bo moruti J. S. Mahlangu le Moruti M. Ramushu, eo a ileng a etsa thero e ileng ea hlomola sechaba dipelo. Dibui ebile Messrs E. Mofutsanyane, H. Selby Msimang le Clements Kadalie. Sechaba se neetse chelete e kabang £5.14/-.

Alexandra pitso e ne e lokisitsoe ke bo Messrs. Richard Baloyi, C. S. Ramohano e le A. Mooatse. Dibui ebile Messrs. R. V. Seloape. Thema le J. Marks. Sechaba sa neela chelete e kabang £3.5/- jega go ile ga hlaga moferefere-

nyana o neng o etsoa ke banna ba tsoafang go sebetisa empa ba batla boetapele, e ile ea eba pitso e kgolo, e mafolofolo.

Orlando re utlua gore pitso ene e lokisitsoe ke Mr. E. Tshabalala, gole teng baruti ba bangata Sechaba se neetse chelete e kabang £1.7/-.

Eastern Native Township pitso ene ele kgolo kamoo re utluang. Empa ga re tsebe gore sechaba se neetse chelete e kae.

Re utlua gobane baetapele ba lokisitsoe gore ka Sontaga sena go tshueroe dipitso tsa go neea pego ea Mangaung le go kgobokanya chelete ea go romela banna ba 25 Phalamenteng. Go utluagala gore ntoa e tla ba kgolo Phalamenteng mabapi le melao ea Hertzog. Go teng Makgoba a go utluagalang gore a ikemiseditse go loantsa molao o amogang Ba-Afrika ba Cape tokelo ea go vouta. Empa gothoe General Hertzog ore "pee," o supa letsatsi o re melao ena e tshuanetse go feta.

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says Mr. TEA-DRINKER

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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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Social And Personal News

THE Bantu World

Head Office: No. 3 POLLY STREET, Telephone: Central, 3493. P.O. Box 6663. JOHANNESBURG.

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wantees, For Sales, etc. are charged at following rates:--

12 words for 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed to at the office of "The Bantu World" 3 Polly Street, Johannesburg.

WANTED KNOWN:

The specialist Gramophones repairer, salesman of all Bantu records etc. S. A. Moloedi, Res. 26 Fourth Benoni Location.

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SITUATIONS VACANT:

Governess wanted for Farm School, to teach two pupils passed Std II. Two pupils passed First Year. And one a beginner. Must be good at English and Afrikaans. State lowest to: Ben Coles, Gilgal P.O., Natal.

WANTED an experienced Compositor. One with experience of Newspaper work preferred. Apply in writing giving full details re age experience etc. together with copies of references to: The Manager, The Bantu Press (Pty) Ltd, P.O. Box 6663, Johannesburg

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Koani ncha ea selemo sena, e bohale e loketseng batho ba batsho. Kopa lenaneo la theko ho:—

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Wonke umsebenzi wokukanda wenzwa izincwedi

WOZA UZIBONELE!

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

The artists who will perform at the Sacred Concert on Sunday, February 2, will comprise the following ladies and gentlemen: Misses N. Nkosi, R. Mabulelong, Lily Molahloe, Ethel Malindi, Edith Mokoena, Mary Jones, The B.M.S.C. Quartette, Messrs. Mark S. Radebe, Andrew Lale, James Lale, Ezekiel Mogale, D. Maseko, I. Motsieloa, M. Kubheka, Enoch Follie and The Owen Mlisa Choir.

At the end of the month Mr. Prince Fani who has done splendid work as our agent at Fort Beaufort will arrive in the city to work.

The Misses Violet Mngomezulu, Catherine Zungu and Margaret Hlubi visited the offices of "The Bantu World" last week.

Mr. Edward Phatudi, son of Chief Phatudi Mphahlele, and Principal of Leshoane School, Pietersburg, has returned home from Johannesburg where he spent the holidays.

Mrs. Helen P. Bomi, of Klerksdorp, together with baby Bomi spent their New Year holiday with her sister Nurse J. E. Libele, of the Paul Kruger Memorial Hospital, Rustenburg. The Misses M. Molotsane, A. Molelekeng and R. Matshaba were also the guests of the Nurses of Paul Kruger Memorial Hospital.

Miss M. Ernest, of the Pietersburg location, has entrusted for Benoni to resume her duties

Misses R. Sidzumo and F. Sidzumo have left for Pretoria.

The Rt. Rev. P. M. Setoaba, who spent his holidays at Heidelberg with his wife and son has returned to the Cape Province.

Prince Henry Moepi together with Messrs. Ts'omo Maditse and Mashiane spent an enjoyable afternoon with the Rev. and Mrs. Madikoane's family at Mohohlong.

In the course of a few weeks the A.M.E. Church Parsonage of Schildfontein will be dedicated by Dr. Tantsi before leaving for America.

Dr. Ed. S. Maditse has entrusted for Marble Hall on business.

On New Year's Day, the Rev. W. B. Modikoane organised a very successful picnic of all the Schieldfontein children — irrespective of denomination. About 1,020 children and adults participated.

The Rev. K. M. Nkabinde, has been commissioned by the Presbytery of the Zoutpansberg of the Bantu Presbyterian Church of South Africa to introduce the Rev. James Jobole to the new Bantu Church Missions on the Rand on Sunday, January 26. Mr. Nkabinde is the clerk of the Zoutpansberg Presbytery.

Mr. and Mrs. N. Nkosi who have just returned from a happy holiday spent in Durban, thank Mr. N. Howard, Manager of Somtseu Road Barracks, Durban and Mr. T. H. D. Ngcobo, his chief clerk, for the courtesy extended towards them during their visit.

Doctor Motebang, District Surgeon of Mokhotlong, Basutoiland, spent his Xmas holidays in Natal with Mr. and Mrs. H. L. Molefe on their farm Bushside, Polela. Subsequently Doctor Motebang and Mr. H. L. Molefe left for Lourdes to attend the Farmer's meeting in East Griqualand.

Miss W. Mathobela, from Sophiatown, accompanied by Mr. Mbata, both of Pretoria, were

entertained to tea at Mr. Bhikas' farewell party which was held last Sunday at Mr. and Mrs. Moleele's residence.

Mr. Madidialo S. Kgomokabula, of Setlale, Pietersburg, met with a fatal motor-car accident on January 14 which resulted in his death. He was buried on January 18.

Miss E. S. Mzimba, teacher at Burgersdorp and Miss Iris Mzimba teacher at Port Elizabeth visited the offices of "The Bantu World" on January 23. They were accompanied by Miss Violet Vuyiswa Sodladla and Mr. Paul Mosaka, B.A., of Pimville. Miss Sodladla teaches at Grahamstown. These ladies will be leaving for their different destinations this week.

Standerton News

(By A CORRESPONDENCE)

Among those seen in town recently were Messrs. J. D. Cindie and J. Tshabalala, of the staff of Edwaleni Industrial School, Natal; J. B. Gamede (Headmaster of Brereton Park School, Piet Retief). They also visited Twala's Carpentry Shop.

Miss Matha Twala, of Illing Road, Ladysmith, arrived here last week and is staying with her mother, Mrs. Madhlabane, she also visited the proprietor of Twala's Carpentry Shop, Mr. J. S. W. Twala.

Mr. and Mrs. D. Dhladhla, Headmaster of St. Peter's School, arrived last week.

Mr. and Mrs. James Labersky (Manager of Heald's Blacksmith shop who spent the New Year at Nigel are back again.

The Rev. Ntiwane, of A.M.E. Church who has been lying very ill, is now a bit better. Mr. S. W. Twala, lorry driver of Mr. Florence Builder, Durban, and brother of the proprietor of Twala's Carpentry Shop, has left for Durban again after spending a few weeks with his people.

Mr. Shadrack Nkuta has joined Twala's Carpentry Shop as an assistant.

Bethlehem News

BY RALEIGH

The Rev. and Mrs. R. K. Ramailane and family left on Monday evening for Johannesburg. On their return from Johannesburg they will proceed to Parys.

Mrs. Mariana J. S. Maseko left on Monday evening for Pretoria where she is going to spend her holidays on her return she will go to Johannesburg and Kroonstad. Miss Maseko is student of Healdtown.

Mr. and Mrs. Phillip S. Mlangueni, have left for Lovedale

Mr. Pat. B. Molloy is back from East London where he spent his Christmas holidays and has passed on to Johannesburg

Miss Alvina J. S. Maseko will leave next week for Cape Town where she is going to teach this year.

The new minister of the Wesleyan Methodist Church the Rev. Majodini was welcomed on Sunday.

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INTSHUMAYELO ZIKA RULUMENTE

ISEBE LEMICIMBHI YABA NTSUNDU

Ezizaziso zika Rhulumente zilandelayo zenzelwe ukuba ziviwe nguye wonke ubani:—

No. 1716

29 November, 1935.

Apha kuyaziswa kusenzelwa wonke ubani okokuba u Mitan' Omhle i Gosa Eliphethe Umbuso ukholisekile ngokwamaqondo esiqendu samashumi amahlanu ananye nesamashumi amahlanu anesithoba se ntshumayelo No. 191 ka 1932 ukuba ayicime imigaqo eyakhutshwa ngezaziso zakwa Rhulumente ezingoo No. 2044 ka 1911, 1645 ka 1912, 394 ka 1915, 1478 ka 1924, 1260 ka 1927, 607 ka 1927 no 220 ka 1928 indawo yayo ithathwe yilemigaqo ilandelayo ekuqhutyweni kwemicimbhi ye Bhunga Elikhulu Laphesheya kwe Nciba.

IMIGAQO YOKUQHUTYWA KWEMICIMBHI YAMA BHUNGA AKWIMIMANDLA YA PHE SHEYA KWE NCIBA

UTOLIKO

Kulemigaqo ngaphandle kwento engabhambhi nokubhalwe apha:

"U Mgcini-Sihlalo" uyakuthetha u Mgcini-Sihlalo we Bhunga Elikhulu la PheSheya kwe Nciba okanye u Mgcini-Sihlalo we Bhunga Lesithili, njengoko kuyakubanjalol.

"I Mantyi Enkulu" iyakuthetha i Mantyi Enkulu yommandla wa PheSheya kwe Nciba;

"Elona Gosa Liphambhili Emcimbhini" lakuthetha i Mantyi Enkulu yom PheSheya we Nciba emandleni ayo okuba lelona gosa liphambhili ekuqhutyweni kwemicimbhi ye Bhunga Elikhulu la PheSheya kwe Nciba;

"I Bhunga" lakuthetha i Bhunga Elikhulu okanye i Bhunga lesithili, njengoko kunokuthi kubanjalo;

"I-Planteshini ye Bhunga" lakuthetha iplanteshini ephantsi koczino nolaulo lwe Bhunga Elikhulu okanye lwe Bhunga lesithili;

"I Bhunga Elikhulu" lakuthetha i Bhunga Elikhulu lom PheSheya we Nciba elisekelwe phezu kwe Ntshumayelo ka No. 279 ka 1930;

"I Bhunga Lesithili" lakuthetha naliphina i Bhunga Lesithili ekubhekiselelwe kulo kwi Ntshumayelo No. 191 ka 1932;

"U Mantyi" lakuthetha imantyi neyasiphina isithili apho amaqondo e Ntshumayelo ka No. 191 ka 1932 asebenzayo ngeshela celo;

"I Gosa" lakuthetha i Gosa Lemicimbhi yaba Ntsundu okanye naliphina elinye igosa lombuso elisendaweni yakhe;

"U Ndyabo" lakuthetha u Ndyabo we Bhunga Elikhulu la PheSheya kwe Nciba, onyulwe phantsi kweqondo lesiqendu samashumi amathathu anesixhene se Ntshumayelo No. 191 ka 1932.

ISAHLUKO I.

INQUBO KWIINTLANGANISO ZE BHUNGA ELIKHULU NEZAMABHUNGA EZITHILI

- Imicimbhi yama Bhunga iyakuqhutywa iingcango zivuliwe.
- (a) Kothi zekube nokuqhutywa imicimbhi (Quorum) kube kukho amalungu angange sibini esithathwini (Two Thirds).
(b) Kuma Bhunga Ezithili iyakuba ngamaceba amane enemantyi ayakuthi kube nokuqhutywa imicimbhi (Quorum) xa ekhoyo.
- (a) U Mgcini-Sihlalo nguye oyakulaula angawe kuzo zonke iindawo eku-banjwene ngazo malunga nokuhamba kwezinto, abenamagunya okuyivala ingxoxo engayo nayiphina into xa athe wabona ukuba kufaneleke njalo ekuhambeni kwemicimbhi nolungelelwano, ade abe namandla okuvala okanye akuphelise ukhulala kwentlanganiso leyo ye Bhunga
(b) Akukho lungu liyakusebenzisa amazwi amabi nanga fanelekileyo libhekisa nakweliphina, isicaka sika Rhulumente okanye se Bhunga, okanye naliphina ilungu le Bhunga. Xa athe u Mgcini-Sihlalo woqanda ukuba amazwi anjalo asetyenziswe uyakuba namagunya ekuqondeni kwakhe ukuba acele ilungu elo ukuba liwarhoxise loomazwi lithuzise ngokwasebenzisa, kuze kuthi lakwala ukuwarhoxisa nokutarhuzisa, okanye ukuba kwa esosiphoso siphindwe kwa leoolungu linye kwakookokuhlala kunye kwalo naliphina i Bhunga, u Mgcini-Sihlalo uyakuba namandla okukulisa ukuba lingenzi msebenzi e Bhungeni okanye nakweyiphina yeeKomiti zalo kwintsaleta yo kookuhlala okanye nasiphina isithuba kuloontsaleta njengoko angathi abone ngako. Ukuba lakuthi naliphina ilungu elisikwe ngolooloblo lingavumi ukusikwa lingayeki nokuza e Bhungeni u Mgcini-Sihlalo wothona onoozazakuzaku be Bhunga, ukuba bamkxhuphele ngaphandle.
- Amagama amalungu akhoyo kwaneenqubo zeentlanganiso zakugcima e ncwadini yokubhalwa imicimbhi eyothi igcinwe ngu Nobhala, ukuze imicimbhi yentlanganiso okanye yentlanganiso ebiyekwe phakathi iqalwe ngo kufundwa kuze kuqiniselwe ooko kuyinxelo ebhaliweyo yentlanganiso engaphambili okanye usuku. Ezingxelo xa zithe zafundwa ngolooloblo zaza zaqiniselwa zothi zingqinwe ngokuba u Mgcini-Sihlalo asayine igama lakhe ejongile onke amalungu.
- Kuyakuba ngumsebenzi wo Nobhala ukuba ase phambhi ko Mgcini-Sihlalo yonke imicimbhi ebikelwe ukukhangelwa isuka kwintlanganiso engaphambhili, nazo zonke izaziso zemicimbhi enikelwe yena, aze u Mgcini-Sihlalo abeke zonke izinto phambhi kwe Bhunga ukuba lizixoxe, kodwa ke indlela yokuhamba kwemicimbhi emva kokuvunywa kweengxelo zentlanganiso yangaphambhili iyakuba sekuboneni kwakhe.
- Ekuqoxeni nayiphina into ephambhi kwe Bhunga, umthethi uyakuthetha emi ngenyawo.
- Xa kukho umcimmbhi ofakiweyo, okanye ulungiso oluthile ezenziwe lilungu ziyakusekelwa lelinye ilungu. Ukuba lowo mcimbhi okanye oolungiso azisekelwanga zoba ke ziwe phantsi, kungabe kuxoxwe ngazo.
- Umcimbhi okanye ulungiso, ezithe zenziwa zasekelwa, azisayikhroxiswa ngaphandle kwemvume ye Bhunga.
- Umcimbhi okanye ulungiso ekubekweni evotini, zakufundwa ngokuvakalayo ngu Mgcini-Sihlalo okanye ngu Nobhala.
- Lonke ilungu elikhoyo elinalo ilungelo lokuvota kwakufuneka livotile, ngaphandle ke kokuba lixele isizathu esiqondwa ngu Mgcini-Sihlalo ukuba sanele ukuba lingavoti.

(Isaquhutywa)

News From Different Centres

E. Township News

The annual conference of the United Apostolic Faith Church was held at the above location on January 3. Several ministers of the Church attended. The conference was opened with prayer by Pastor J. R. Albert Ankhoma, formerly of the Apostolic Faith Church. On Saturday devotions were led by Pastor J. S. Moeketsi, of Frankfort.

Ministerial Charges:—Pastors J. R. A. Ankhoma, Eastern Township; J. S. Moeketsi, Frankfort; Simon Molato, Waterberg; P. Gama, Pentrich; B. Tshabalala, Grootvlei; E. Mtyali, Elsberg; B. Phadi, Warden; S. Nhlapo, Reitz; Aphiri, Pienaarsriver; S. Cakwe, Alberton; Samuel Ngcobo, Alberton Location; Deacon Masimola, Delmas; Evang. E. J. Mandanda, J. Mhlongo, C. Zita, Springs and Boksburg.

Evang. P. M. Sitole, Vereeniging; Evang. J. Ntuli, Argent; Evang. C. Muta, Pienaarsriver; and the Rev. P. Hlatywayo, of the Zionists, who was a visitor from Swaziland.

Pastor L. S. Butler preached a moving sermon on Nehemiah 6: 1-4. Pastor James Brookes, Chief Overseer, sent his blessing to the conference.

Pastor L. S. Butler and the Rev. Ankhoma will hold a meeting in the Communal Hall here on Sunday, February 2, to which all are invited.

Newcastle News

In spite of the bad weather, New Year day's programme was carried out successfully. Sports at noon were enjoyed by the following: Misses H. Nyembe, M. Nyembe, E. Masimla, M. Mlambo, B. Mavuso, B. Khumalo, K. Jele, A. Gumede, F. Hadebe, E. Ntsele, L. Luhlongwane, L. Dhlamini, and M. Thabede, and Messrs. L. L. Khumalo, G. Thabede, L. Nyembezi, M. Nyembezi, P. Gumede, J. J. Gumede, E. Nkosi, and Z. McK. Zikalala.

Mr. L. Nyembezi smartly conducted the indoor and outdoor games; owing to wet weather no tennis was played.

The entertainment in the evening was well attended. In opening the Rev. G. B. Molefe, B.A., led the devotion, after which he commented on the success of the choir in music, following was a song by the (Newcastle Mixed Voice Choir) under the conductorship of Mr. L. L. Khumalo and management of Mr. Z. McK. Zikalala.

Owing to the length of the programme the encores had to be reserved—to be served towards closing.

Devotion by the Rev. Mr. G. B. Molefe, B.A. Song: "God is a Spirit" by N.M.V.C., Recitation accompanied by an instrument. Speech by N. E. D. Mtetwa, Chairman. Song: "Sanibona" with instrument. Song: "Oh Taste and See" by choir. Speech by Z. McK. Zikalala, Manager. Song: "Ixegwana" with instrument. Song: by J. B. Gumede A. Nxumalo and Z. M. Zikalala. Speech: by Mr. J. Mabaso. Solo: "Honey Love" by Miss E. Ntsele. Song: "The Sea Hath its Pearls" by Choir. Song: "Bunca" with instrument. Speech: by Mr. J. Nkosi (Wesleyan Church Steward) Song: by P. Gumede, J. Nene and G. Tshabede. Song: "Hallelujah Chorus" by the Choir. Speech: by two members of the Choir.

L. Nyombezi and G. Thabede (Evangelist and Zulu).

Messrs Lester and Menries (S. A. R. goodshed) of Naupoort spent a week-end here. They were the guests of Miss Lydia Klass.

Miss Ida Koboka has left for Queenstown, Mr. Peter Sontshi spent the New Year at Aliwal North, Mrs. J. Maputla and Mrs. A. Mashuga have left for Thaba Nehu.

Umsinga News

A pretty wedding took place at Umsinga Main Hall, on December 31 when Mr. Alfred Dhlamini, only son of Mr. and Mrs. I. Dhlamini (Headmaster of Esidumbini Mission School) was married to Miss B. J. Majoji, eldest daughter of the late Mr. and Mrs. J. Majoji, of Umsinga (Chief's Royal Kraal). Miss B. Majoji has been one of the able Hlatikulu Government School teachers in Natal for over six years.

Conductors were Mr. A. P. Vilakazi and Mr. A. Ntanda, of the groom's party and that of the bride's was J. Mngadi. The Rev. F. G. Majola officiated.

Photographs were taken after which dinner was served under the leadership of Mr. P. Bengani (Headmaster of Collessie Government School). Mr. S. Mazibuko was the organist. The bride was given away by her brother who had previously given away his youngest sister Alzinah on her marriage with Mr. A. A. Dhlamini, of Umsinga. The bride looked charming in a gown of soft ivory satin trimmed with lace falling in a semi-train. Her tulle veil was held in place by a beaded headdress and she carried a sheaf of arum lilies and fern presented by Mr. and Miss Hulme, of Umsinga; she was attended by two flower girls her nieces, Miss M. Makaye, of Umsinga, who was the only lady of honour wore a lemon crepe-de-chine frock, trimmed with net frill and Mr. Benjamin Dhlamini, Headmaster of Otandweni Pr. School was the best man and umkhongi was his second brother Mr. T. M. Dhlamini (Headmaster of Hlatikulu Government Native School in Natal).

Mr. J. Mkwanzani spoke on behalf of the groom and Mr. Sixembe Shange and Mr. Skomishi Mntambo represented Chief Majoji. Mr. J. Mkwanzani and Mr. T. M. Dhlamini also spoke. On the Jan. 1. All parties marched to Cwaka where they were taken by Government buses and taxis to Dundee and entrained for Durban. At Esidumbini M.S., they were met by many friends who sang and cheered that day and night; choir conductors were Mr. J. Zungu, of Esidumbini for the groom and Mr. B. Nzuza, teacher at Esidumbini, for the brides party. Two choirs performed on the stage, the Rev. S. R. Cele, Chairman, and Mrs. S. R. Cele, Chairlady accompanied by E. J. Mwandhla gave out presents.

Burghersdorp Items

(By KALKOEN)

The Christmas and New Year holidays passed very quietly, the only amusing troops being the Bantu dancers.

Two motor-lorries loaded with Bantu young folks, left for Aliwal North on New Year's day. One of the lorries driven by a coloured man, left the road and dashed into a fence. As a result one girl having jumped off, was knocked down by the lorry while it was reversing, and suffered from internal injuries.

(Continued at foot of column 1)



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1913-2

Talitha Home News

(BY N. NKOSI)

Friday, January 10 will remain indelible on the minds of those who attended the concert organised by the Talitha Home Staff and girls. Mrs. Bridgman, President of Talitha Home, was the Chairman. She opened the concert with prayer followed by a song sung by the girls. "I am thine O Lord." Dr. Dexter Taylor the Superintendent of the American Board Missions, who was asked to speak said it gave him great joy to see what the Matron, Miss A. J. Weir, and her staff have done within such a short time since the Home has been opened. He also said it was most encouraging and hoped Bantu people would take great interest in the uplift of the Home.

Among those present were: Mr. and Mrs. Nicholas, Superintendent, Western Native Township; Mr. and Mrs. Gordon, Mr. and Mrs. Murray, Mr. and Mrs. D. Taylor, the Rev. and Mrs. Hallendorff, Mr. and Mrs. Comyn, the Rev. and Mrs. Jack, Madame Borel, Sister Earn and her three friends Miss Clarry, Probation Officer and Miss Ella and Ruth Jack who accompanied the singing, Misses R. Cowles, Cowie Bridgman, Greening, Mrs. M. Makatini and Mr. J. J. Masoleng.

East London News

(By VICTOR TONJENI)

A reception was held at the Recreation Hall, East Bank Location, in order to entertain the Inter-Provincial Cricket Tournament visitors.

This was one of the most successful reception. There were about 200 people entertained.

Mr. J. S. Makayi, the Evangelist of the Congregational Church, acted as a chairman that night and opened the reception with a prayer. At certain intervals speeches were made by Messrs:—Ngesi, Mqayi, Mama, and Denalane.

The "Harmony Kings" of Queenstown under the management of Mr. J. Sixaba showed the best they could produce from their musical instruments, and in addition to this several solos were given by the company of Mr. Mazingi. Among those seated on the platform were Messrs:—J.S.C. Makayi, The Rev. Xaba, Ngesi, Masiza, Nikiwe, S. E. K. Mqayi, Mama, Denalane, R. H. Godlo, A. F. Pendla. Mesdames:—Nurse Mahlasela, Ngesi, W. Barnabas, Senaone, H. Godlo, Vena, Tapa and Kumalo.

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Pimville Lawn Tennis Club which played against Bloemfontein during the Christmas holidays.

Standing: John L. Mofokeng (Recording secretary), and S. Mnitshane.

Sitting: Mrs. L. Hlatywako, Mr. P. Mothibi (Capt.), Mrs. S. Sefohlelo, Mr. J. Goodman (President), Mrs. M. Joloza, Mr. J. Mogatle, Mrs. S. Mothibi, and Mr. Xorile (Secretary).

Summer League Games In Full Swing At B. S. Grounds

Last Sunday the crowds were amused with the steady solid opposition the Eastern Tvl. Koodoos put against the All Blacks of Wit Deep, who have so far played two draws and one win. The East Tvl. Koodoos have had a succession of victories since their first fixture and were only checked last Sunday by the All Blacks, who had to fight hard for a draw (2-2).

N. Champion's First Victory

The Natal Champions had their first victory last Sunday when they beat the All Nations (3-2). It was a very great victory for their opponents have a very strong side. The Rosherville Rainbows, top-notchers of the League, were crestfallen last week when they fell easy victims to the Highlanders to the tune of (2-5). The Zulu Darkies had another feather in their cap when they pocketed two points from the Natal Rainbows (3-1). The failure of the Rangers to put up a side gave the Zebras of Maimai a very easy fillip.

To-morrow the soccer programme is one worth seeing. On the Main ground at 1.30 p.m. The Zulu Darkies will fight it out with the Koodoos and on the second ground the Highlanders will meet the Newcastle Homelands. At 3 p.m. the main ground will see the Bergville Lions contest for supremacy against the Zebras of Jubilee and Salisbury Compound. The big draw at 4.30 p.m. will be the Rosh. Rainbows - All Nations match on the Main ground.

HOCKEY

Another game of Hockey was played last Thursday, when Aggie Manog's side beat Aggie Pretorius's side by (2-1) Women are energetic people. They take their games very seriously and with great enthusiasm. This was conspicuous throughout their play. At a meeting held after the play, the following ladies were put to office:

Captain: Agnes Manong; Vice Captain: Martha Marumo; Secretary: Agnes D. Pretorius; Committee: Vera Nxumalo, Lizzie Mogorosi, Evelyn Mokgethi and Catherine Nelson.

The incoming Committee's first task was to arrange a Hockey Dance to be held at the Club House, on Thursday, February 6, at 8.30 p.m. The Uniform of the Club team was to be Navy Blue Gym Dresses, with lemon coloured shirts and Navy Blue Burettes. The Membership of this section includes the following ladies:— Mrs. A. D. Pretorius, Evelyn Mokgethi, Annie Motaung, Agnes

Manong, Peggy Mampuru, Bella Teshoana, Jane Colbert, Rachael Mathaka, Dolly Hendricks, Sannie Teyise, Martha Ramorola, Martha Marumo, Rebecca Marumo, Mrs. Joyce Holman, Mrs. Rachel Jacobs, Mrs. F. Olivier, Miss Florence Moeketsi, Vera Nxumalo, Rose Human, and Lizzie Mogorosi.

On February 20, the Hockey Ladies in conjunction with a few men are organising a variety programme starting from 2.30 with Hockey matches between Ladies v. Gents. Then a Bridge Party Display on the Club Verandah, Indoor games of a very simple nature, then tea in the evening, a Bioscope show in the later hours and then wind up the day's enjoyment with a Dance.

Finals Of The J.B. Young Memorial Flag Competition

LORD BADEN POWELL TO BE REPRESENTED BY HIS COMMISSIONER.

The final competition for the J.B. Young Memorial Flag for Reef Troops will be held (by kind permission of the Manager) at the Bantams Club on Saturday, February 1, starting at 10 a.m. and ending at 4 p.m.

The Competition will be between the winning troops of the East, Central, West, and North Rand Districts. Lord Baden Powell the Chief Scout for the World owing to illness is unfortunately unable to be present at the competition, but Lt. Colonel Granville, O.B.E., the Chief Scout's Commissioner, and Head Quarter's (Oversens) Commissioner of the Rover Scouts, has kindly consented to deputise for him.

Admission to the Competition will be free, and we hope a big crowd of spectators will come and support the Rally and view the Competition. A collection will be taken to defray expenses.

(Continued from column 3) until at about noon, Bloemfontein began to revenge making up a speeding covering of 12 games by lunch.

May I convey my gratitude on behalf of the Pimvillians, the treatment and honour which the Bloemfontein team, as well as its residents showed us. We hope that in the near future, when Bloemfontein comes to Pimville, we also will do likewise.

For Better Play Sports Season Must Be Properly Defined

(By W. A. E. MANYONI.)

Although the amalgamation of the two Football Associations in Natal would be heralded with no little appreciation in sporting circles, it would not however, be fair to the sporting public, particularly the unions concerned, to allow the amalgamation rumour without pointing out that it has no foundation whatsoever. If, however, total fusion of the two Associations does ultimately result, it will be largely due to His Excellency the Governor-General in having donated the Jubilee Shield which has been chiefly instrumental in bringing the two together in discussions about their competitions.

CRICKET.

Last season (1934-35), when it became known in cricketing circles that Natal had entered to compete in S.A. Cricket Tournament at Port Elizabeth, unusual interest was shown by other competing centres who were anxious to witness the Natalians in action that having been Natal's first attempt at provincial cricket. They finished second from the bottom, four centres competing.

This season (1935-36), Natal entered again for the same competition held at East London. Very few if any, are aware of

exactly how strenuous, financially, tours of this nature are to Natal. There are at present only two cricket playing centres in Natal, i.e., Durban and Maritzburg. The former, though not in full swing is the better of the two. In the latter, the game is still at its infancy, — in the organising stage. Readers can sum up the position and imagine how these two districts labour and strive in order to compete in the S. A. Bantu Cricket Tournament.

Lagging Interest

The lagging of interest by the public and would-be sportsmen in this direction hinders rather than assists the game of cricket in Natal. With due respect and appreciation to what support and encouragement the football associations have given to the cricket game, still in order to better their efforts it will be necessary to define the football and cricket seasons. Football matches, be they official or friendly, should be banned during the cricket season since such matches seriously affect the the organisation of cricket. Unless such step is taken cricket will never be firmly established in Natal.

(Continued from column 5) with a terrific left hook to the jaw for a count of seven and then crashed in a barrage of lefts and rights. Retzlaff tried to get up, but could not. The murderous punching of the Negro ended the fight in eighty-five seconds. This was Louis's twenty-third knock win.

Invincible Joe Louis

At Chicago last Saturday, Joe Louis knocked out the German-American, Charles Retzlaff, in the first round of a fifteen round contest. Louis floored Retzlaff (Continued foot of column 4)



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Pimville T. Club At Bloemfontein

HOME TEAM WINS IN STRONGLY CONTESTED GAME.

(By JOHN L. MOFOKENG.)

The Pimville Lawn Tennis Club played against Bloemfontein during the Christmas holidays. Though the Pimvillians lost by a margin of 65 games, the match was not an easy one. Both sides proved to be strong, and played to their best.

Bloemfontein is very strong. The first day Pimville led by 6 games, and on the following day the score was still in her favour (Continued foot of column 2)

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Nations' Tribute To King George

Nations And Their Celebrities Pay Tribute To The Late King

The respect in which the King was held in all parts of the world has been amply demonstrated, and from the day of his death messages of sympathy poured into London. In the following messages great national leaders express their sympathy for the British Royal Family and nation:

PRESIDENT ROOSEVELT

President Roosevelt cabled to King Edward expressing the profound sympathy of the people of the United States, in whose respect and affection the King occupied a high and unique place. Heartfelt sympathy was also extended to the Queen-Mother.

of power devoted to public good.

THE EX-KAISER

At Doorn the Ex-Kaiser was aroused from his sleep to be told of the death of the King, in accordance with special instructions. He expressed his deepest regret at the sad tidings.

GENERAL SMUTS

At Cape Town on Tuesday General Smuts, who had the privilege of the friendship of King George, and acted as the Minister-in-Waiting when His Majesty opened South Africa House, gave the following tribute to "The Star": "The passing away of the King is an irreparable loss, not

Picturesque Ceremony At Proclamation Of The New King

KING EDWARD VIII. was proclaimed King in London on Wednesday with ancient ritual and with all the pomp and precautions of medieval and Tudor times.

Trumpeters, with silver trumpets hung with magnificent tassels, blew ringing blasts, and in the presence of the King's Guards, with draped colours and drums, personal friends and privileged subjects, including Mr. Baldwin, Mr. Ramsay MacDonald and Sir John Simon, the new King was duly proclaimed.

Then the procession of five landaus, escorted by Household Cavalry, set off at a trot for the City, and the proclamation was read again at Charing Cross and Temple Bar, where the traditional silken cord barring entrance to the City was removed. Finally the procession went to the Royal Exchange.

The route of this picturesque procession was guarded by 10,000 troops.

[Sub-editing and headlines of all political matter on this page by Guybon B. Sinxo, 3, Polly Street, Johannesburg.]

Great Ruler Passes Away Peacefully From World's Stage

(Continued from front page)

King George's death has caused a world-wide sorrow, and the loss is not only mourned by the peoples of the British Commonwealth of Nations but by the whole civilised world. Messages of condolence and sympathy from other nations have been pouring into London.

The following messages reveal that the King's death shocked foreign as well as British countries.

In Paris the news spread like wild-fire. In restaurants, cafes on the boulevards, from Montmartre to Montparnasse the news passed quickly from mouth to mouth. In the streets small scattered groups stood bareheaded in silence. French official circles recall the King's "wisdom, moderation and utter loyalty."

In Berlin the death made a deep impression. Reuter was given official messages in which it is stated that "the death of the King evoked grief and sincere sympathy among the entire German people. Although his Government stood against us in the Great War the

An Ottawa message states that from the Atlantic to the Pacific, from the prairies to the frozen north, every man, woman and child feels he has lost a personal friend. Many expressions of sorrow were issued by Canadian statesmen.

When the news was announced in Brussels men sobbed openly.

Great Rulers To Attend

FUNERAL OF LATE KING GEORGE AT WINDSOR

Four ruling Sovereigns and as many heirs to the throne will be among those attending the funeral, among them the King of the Belgians and his brother, the Count of Flanders; the King of Denmark, Prince Axel and Prince George; the King of Rumania and his mother, Queen Marie, and the King and Queen of Norway.

Prince Paul of Yugo-Slavia, the Egyptian Crown Prince Farouk,



THE ROYAL FAMILY.

From left to right: The new King, the Princess Royal, the late King and Queen Mary. Back row: The Duke of Gloucester, the Duke of York, and the Duke of Kent.

HERR HITLER

Herr Hitler telegraphed his condolence to King Edward. "The sad news of the death of the King has filled me with deep grief. I beg Your Majesty to accept, together with my own and my Government's condolence, the assurance that with me the entire German people sincerely sympathise in the heavy loss which has befallen the Royal House and the British nation."

M. HERRIOT

At Lyons M. Herriot, Radical leader in France, stated that the King had won the admiration of France by the dignity with which he had safeguarded the liberty of a great people and gave a magnificent example

only to our Commonwealth, but to the whole world. His influence was one of the most beneficent forces for international friendship and good will.

"While not possessing the forceful personality of his father, he was a more sympathetic figure, and inspired universal confidence in a very marked degree. He was a beloved personality. His humanness and broad sympathies endeared him to people all over the world. Americans, especially, vied with his own loyal subjects in their attachment to him.

"To the League of Nations and all the human causes it stands for, he was a firm friend.

"A great, cementing, healing influence has passed away."

Mr. Christopher And Native Vote

Mr. R. M. Christopher, Dominion Party, M.P. for East London (North), told a meeting a Cambridge last week that the Dominion Party was totally opposed to the abolition of the Native franchise. Natives, he said, should enjoy the rights and privileges of citizenship, one of the greatest of which was the franchise. They had been told that the franchise was abused. He maintained that Natives did not abuse the franchise—indeed there was a very large number of Natives far able to exercise the franchise than many white people.

German people esteemed the King as a chivalrous man who proved a notable opponent, and immediately after the war did his best to rebuild the broken bridges between nations."

In New York thousands of people thronging Broadway, with its myriad lights flashing on snow, paused on hearing the news. The first reaction was one of deep sympathy with the British people.

In Rome the death evoked the sympathy and grief of all those who heard it.

In Tokio it was stated at the Imperial Palace that the Emperor joined with the British people in mourning their dead monarch. It is expected that the Imperial Court will go into mourning for three weeks.

the Crown Prince Paul and Prince George of Greece, Prince Felix of Luxemburg and the Crown Princess of Sweden will be there, as will the Prince of Piedmont or the Duke of Aosta representing the King of Italy.

France will be represented by President Lebrun and the Ministers of Foreign Affairs and Marine, Admiral Durandviel (Naval Commander-in-Chief), Marshal Petain, General Gamelin (Army Commander-in-Chief), and M. Denain, the retiring Air Minister. A detachment of French troops will also be present.

Many other States will be represented, including Germany, the United States, Japan, Holland, Hungary and Turkey.

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