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THE BANTU WORLD



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SIGNOR MUSSOLINI'S DESIGNS ON ABYSSINIA

COUNTRY RICH IN MINERALS AND FERTILE LANDS

Surrounded Entirely By Colonial Possessions Of Great European Powers Ethiopia Is Ruled By Haile Selassie

Emperor's army 100,000 strong

Of recent months so much has appeared in the South African Press regarding the dispute between Italy and Abyssinia that it may be of interest to readers of "The Bantu World" to know something more of this African country, which is the only part of Africa that has never been conquered.

In the article, which appears below, a special correspondent of "The Bantu World" gives an information which will enable Africans in the South to understand something of this ancient Empire whose romantic ruler claims to be a direct descendant of King Solomon and the Queen of Sheba

Abyssinia with an area of 350,000 square miles, rich in minerals and fertile lands, is roughly as big as the Cape Province, Natal and the Orange Free State put together. Situated in the north-east corner of Africa, it has as its neighbours the Italian colonies of Eritrea and Italian Somaliland, French Somaliland and the British possessions of the Anglo-Egyptian Sudan.

Surrounded entirely by the colonial possessions of great European powers, with no sea-port, rich in many things backward and primitive in others, this land of between eight and ten million people is ruled by Haile Selassie, Emperor of Ethiopia, King of Kings and Lion of Judah.

This romantic ruler of a Christian land where slavery is still practised, was formerly known as Ras Tafari. In a country where religion and tradition are of all importance since the priestly caste number one quarter of the total population, the Emperor has strengthened his position enormously by changing his name from Ras Tafari to that of Haile Selassie which means "Trinity." His wife, the Empress of Abyssinia, is the grand-daughter of King Menelik and through him can trace her ancestors back for three thousand years in a proud line to another Menelik who was supposed to be the son of King Solomon and the Queen of Sheba.

King Menelik, the grand-father of the present Empress, during his life time consolidated Abyssinia by conquering rival chieftains, and years ago when Italy attacked Abyssinia, 90,000 of King Menelik's fighting men almost annihilated 13,000 Italian troops under the command of General Baratieri.

Today the standing army of Abyssinia is about 100,000 men though in time of war it could be increased to about 700,000 fighting men. Though these men are poorly equipped they possess the qualities of great fighters for they have no fear of death, know and love their country and acknowledge their Emperor as their supreme ruler.

In 1923 Abyssinia became a member of the League of Nations to whom she is appealing in the present dispute. This dispute is largely the result of commercial and imperial tendencies on the one side and age-long seclusion and dislike of modern progress on the other. Though the Emperor himself visited England in 1924 and encourages his noblemen to have their sons educated in Europe and America and is trying to introduce modern conditions as far as possible, his people are backward and his task is not an easy one. From his Palace at Addis Ababa he is separated by hundreds of miles of territory from his warlike border chieftains, whose haughty and lawless attitude has led to some of the border raids and incidents which, it is claimed, have brought matters to a head between Italy and Abyssinia.

To-day, Britain, France and Italy whose colonial possessions adjoin Abyssinia, are trying to arrive at some form of agreement which will satisfy both Italy and Abyssinia and prevent war between these countries.

Of the European powers mentioned above, Britain has the largest interests in Abyssinia and the greatest desire for peace. For nearly 2,000 miles of British territory adjoins Abyssinia and the

Mr. Heaton Nicholls On Need Of Cotton Industry For Africans

That an extensive Native cotton industry should be started in Northern Zululand, similar to the vast and successful scheme in the Sudan, is the suggestion made by Mr. G. Heaton Nicholls, M.P., for Zululand.



Emperor of Abyssinia

Cotton, he said, could be successfully grown under irrigation. If Native labour alone were employed at Native rates of wages in cotton mills in the Native areas, the goods produced could, he said, be sold in every market of Africa in competition with goods from Japan. As there was at present no cotton industry in South Africa, such an industry would not be in competition with any European concern.

At the outset a clear division of the industry could be made and the cotton industry could be recognised as essentially a Native industry from Native products and for a Native market.

head waters of the Blue Nile flow from Ethiopian mountains to water the cotton fields of Upper Egypt and the Sudan. Britain wishes to keep her great irrigation schemes independent but more than this, as a member of the League of Nations, she wishes to see peace in Africa.

French interests in Abyssinia are largely confined to the fact that the French control the only railway in the country. This railway runs from the French port of Djibouti to Addis Ababa, the capital of Abyssinia. The French too desire a peaceful settlement though they take a more cautious stand than that of Britain.

With Italy, however, the position is very different. She has not forgotten that years ago she suffered defeat at the hands of Abyssinia. She does not possess the enormous African colonies of Britain and France and perhaps the most important of all, Abyssinia lies direct between the the Italian possessions of Eritrea and Italian Somaliland. If Italy were to secure control of this land it would give her a colonial possession stretching from the Red Sea to Italian Somaliland and embracing some of the most productive and fertile lands in Africa. This is the dream of Signor Mussolini.

South Africa's Grave Problem

PROFESSOR MURRAY ON REAL IMPEDIMENT TO NATIVE PROGRESS

Professor John Murray principal of the University College, Exeter, who visited South Africa last year for the New Education Conference, records his impression of South Africa in an article in the Contemporary Review.

"South Africa" he says, "must become a white-and-black country, unless it is to become yellow-and-black. Five millions of black mankind, gifted and formidable, patient and kindly and ambitious, are slowly striving upwards out of savagery, their eyes bent with desire on the white man's civilisation and comforts and necessities. That is the Native problem.

The Native wants schooling, he needs religion, and, but for political good manners which white predominance imposes on him, he would be agitating for a better chance to make his living. The Native problem, therefore, is a missionary problem. Whether the whites are capable of carrying through this mission is the all-important question."



Signor Mussolini

Public opinion about the Natives, he says, is on the move. Recent years have seen the growth of a friendly bloc of sociologists, anthropologists, reformers, humanists and professional missionaries who speak increasingly with one voice about Native matters, and who diffuse a spirit which, without controlling state policy, affect it fairly strongly.

The real impediment to Native progress is poverty, not politics. The Native problem is not going to yield rapidly even to the massed forces of Christianity, education and the cult of equality. Supposing it solved, he asked, is there to be a mixing of the white and Native races? The signs seem to be all the other way. Race pride is a rising factor among the best elements of all races inhabiting South Africa. The trend is towards a sort of communalism whereby each race, keeping itself pure and living its own life, should play its part in economic life, and in politics, too.

Door Of Hope Will Be Closed

NATIVE REPRESENTATION BILL SEVERELY CRITICISED

Among the resolutions passed by the Cape District Synod of the Methodist Church, at its session at Wynberg on Monday, were the following:

"We welcome any sincere attempt to deal with the pressing problems associated with European and Native relationships, and the earnest labours of the joint committee of both Houses of Parliament are to be commended, but we are disappointed at the method of approach, as we feel that there is no recognition of the fact that the Native people form an integral part of the Union and that they are entitled to the opportunities of attaining citizenship. The Native people should be encouraged to believe that their interests are identical with those of South Africa generally, and they should be afforded inducements to advance along the road of civilisation.

Backward Step

"We regret, therefore, that in the Native Representation Bill it is proposed to close a door of hope to the Natives by prohibiting the further registration of Natives as Parliamentary voters. We regard the proposal as a backward step. The indirect representation that is offered in the Senate can be of little value.

"We would urge that the Natives have direct representation in the House of Assembly on a differential franchise, and that the representatives elected be given full voting powers. The principle of consulting the Native people which underlines the proposed representative council for the Union is to be welcomed. We feel, however, that the council should be given some real powers.

Not Isolated Problem

"The representation of Natives in the Union Parliament is, however, not an isolated problem but forms an integral part of the whole scheme of the enfranchisement of the different sections of the community, and any attempt to deal with it piecemeal cannot, in our judgment, be successful.

Landless Africans

"The Native Trust and Land Bill represents an attempt to remove long-standing injustices, and it should be of help to the people economically, and aid in the task of settling suitably upon the land many Natives who are now landless. The extent as well as the character of the released areas need careful examination. Some of the conditions regarding the Natives' residence upon land when a squatter or in the employ of a European, will impose restrictions on the Native's right as a man to dispose of his labour to the best advantage.

Xhosa : Igora Lesizwe Limkile

The Bantu World
SATURDAY AUGUST 17 1935

Akaseko UMnu.
C. S. Mabaso
U Nkunzi-Malanga

Akuko Nkwal' Ipanel' Enye

Eli lingasentla apa liqhalo awayefundisa ngalo ama-Xosa okokuba akukonto anokubanayo umntu ngapandle kokuba yena ngokwawe umntu azenzele; kanti neli lama Ngesi liti "Izulu linceda abazincedayo" liteta kwalonto Okokuba nezulu linceda abazincedayo ngenene kukulindela ukuza ku Nxele ukulindela ukuba isizwe esi Ntsundu siyakupakanyiswa ngabambhlope abazizihlobo zabo. Lento isibangela ukuba sibuze ukuba ziti masenze ntonina inkokeli? Isifanele into yokulila sizame ukuzikusela kulempato ililisoyo esipetwe ngayo kodwa masibe nento esizenzela yona yokusisindisa kuba inqanawa yosindiso lwetu imelwe kukuzeniwa siti. Ukucikozisa singenanto sipata yona ngezandla akusizi nto nake kuba amazwi osindiso nobomi asinawo. Okokuba aye-nokusipakamisa isizwe amazwi ngokukudala basipakamisayo esi sintsundu o Mayibuye. Ayibuyina! Mayibuye bo!

Ewe, zininzi izinto esizenzelwe ngabambhlope nesifanele ukuba nombulelo ngazo. Ngongenamhlo ongazibonayo i Social Centres kwidolophu ngedolophu, engaba ute lwale wavaleka indlebe ongevayo okokuba ilokishi ngelokishi zinamapoma ehlo zemidyusho nemijiko. Ezizinto kodwa yintsengebheka inkomo yengoma. Umntu unqonywa inkomo kusenelwa okokuba afunde ikwelo aze akwazi ukufuya ezake. Ezizinto ke umlungu usinqome esenzela ukuba sifuye ezetu, sifunde ukuzenzela. Ziti inkokeli masenze ntoni? Akwanele ukuti "Ayibuyina! Mayibuye bo!" Nakuba sivuyisana nabo o Mayibuye ngalomcamango wokuyibuyisa; kodwa nobelele obentlombeyakupapama mhla iputunywayo inkomo yengoma xa sekulila abantwana kuba bepelelwe ngamasi, kulila amaselwa kuba ezaliswe ngumoya endaweni yobisi.

Zimbini zintatu izinto ezibambileyo ziwubuyisela umva lomzi undim. (1) Sisuka ngama gugu ezintweni kanti nokupelwa ngumoya kukwanjalo. (2) Kuku-ngabikonto kujongwe yona nokwaneliswa kukucikozisa ngoko nyileyo — ewe mfo — mfondini umntu ude azitete ati "Nditete kwengongqo inkaba" engakatali nokuba ezizinto azikhulumileyo ziyakupelwa emoyeni; ekhulumile nje umpfumlo wanela. Ndancama dad' etu ka baba! (3) Liphulo loku zingela iziposo nezono; abantu beziduba ngokufuna into engazange ya lahleka isono endaweni yokufuna eyonanto inqabileyo ubulungisa. Wena weva abashumayeli abangenanto yimbi ngapandle kwe ngqumbo ka Tixo nesihogo.

Imeko namhlanje zifundise isininzi setu okokuba sizilandele inkokeli zetu kodwa ziseziyilayila ezingenandawo zisinga kuyo ngenxa yokungayiboni into esifunzwa ukuba siyenze zinkokeli. Ngenxa yokuba singayiboni into esifunzwa kuyo sifana nezinja zalamfo walunyuwa lichelesi emhlana ukuze afunze ati, "Tsa emhlana!" Kodwa, kodwa njengokuba abelungu bengapandeli tina nje nama Kula nama Tshayina ezipandela, kungeko nankwali epandela enye ziti masenze ntonina inkokeli? "Akuko nkwal' ipandel' enye." Busobengw' enoninal node niyiqonde lonto zinkokeli.

RASONTI
Middledrift

ndula ejajini ngolweSine lweveki ephelileyo eKimbili ubhede-bhede lwetyala elibi. Bamangalelwa ngokubulala ngetyhefu umfazi ka Britz wokuqala. UBritz lo kuthiwa wayerhexeza nalo wesibini, waza akufa owokuqala, angazange ambizele noggirha nobe-ongiwa nguye nerhexekazi eli kuphela, watshata nerhexekazi eelo kunge-dlulanga nenyanga ezine, athe esenenyanga zimbini betshatle wazala lo wesibini umfazi.

(NGU M. W. SOMTUNZI)

Ndivumele, mhleli, ndenze amagqab' antshintshi ndihlanganise inteto eziwe enkonzweni yomngowabo ozuke ngenene we ndoda enkulu u C. S. Mabaso ngomhla we 9 kwemiyi.

Lenkonzo itatytatwe ekayeni lomfi malunga no 12 emini ukusinga e Holweni ikokelwe ngo Nyawontle Hlongwane noSibiya. umrozo umhle wabantu behamba ngabane kukuqzela aba Numz. H. Selby Msimang no T. D. Mweli Skota. Intlaninge yenkokeli zemanyano ngemanyano, ndingasateti ke ngeze Congress obengeko uzazi ngokwake, ziphahle idlaka ukuya e Holweni apo inkonzo le ifike yonganyelwa ngumfundisi Hlongwane epahlwe sisifundisi nenkokeli ezinamagama ngokunjalo namakosikazi abembalwa. Yaye indlu imi ngenyawo kukuzala Umfu. Hlongwane kunteto yake ute uba kuko umntu ofanelweyo kukubizwa ngegama loba linene nongumzekelo wenkokeli yenene ngu Mabaso lo. Uhambise wati kwisityolo abetyolwa ngaso ngama Wesile sokuba unetyala eliyi £100, ayibamba i garage edolophu apa wancedwa ngumfi lo owati ngobucule bolwazi lwe book keeping wahluza amanani ati kanti ityala lake yi 12s 6d kupela. Waboyisa ababemtyola.

Kutete i Sibonda somzi u Morosi wabonisa ngengqondo enzulu nokubhadla kobucoko bomfi lo, ate yena njengokowayesenza uNikodimo, naye ubeke acwecwe ebusuku ukuya kubuza imfihlakalo ezitile ezimalunga nomzi lo kumfi aya.

Kutete u Nkosk. C. Maxeke, wenza inteto ecingisa nzulu u Nkosikazi lo. Uyiseke pezu kwelizi eliti "Anazina ukuba kumke umntu omkulu pakati kwenu?" Balesi, ngelinye ixesha umntu lo uke alahlekelwe zingqondo zake ngakumbi xa ajongene nento epakamileyo kwezake ingqondo. Njengoko kuyaye kubenjalo kanye xa ubukele intshili itshila pambi kwakó.

Inteto yelinenekazi ifundisayo liyicapule kwinqondo zama Skotshi akudala ezingo Hendisini. Amaxesha okungena kwalendoda eziTilongweni kumaxesha ezitilayika zamapasi, amadoda nawama nkazana, ezonzima wayekuzo, kungenzeka uba zinqumle iminyaka elishumi empilweni yalomfo, nokucinga nzulu ngezwe lokuzalwa kwake, ade ati, ecapula kwaku Hendisini, Indoda engenako ukuti pakati kompufumlo wayo icinge ngokuti eli lilizwe lokuzalwa kwam kanene, umpfumlo wayo ufile. Ngubanina ozakutata indawo ka Mabaso pakati kwalamadoda, ubuze watsho uNkosk. Maxeke wahla-indlu yonke zipete ngenkope inyembezi. Abanumzana Tladi no J. Nobhadula batete ngokufanayo, ngentlanganiso enkulu esiyipambili yeNkokeli amakaye kuhlomelela kuyo uNkunzi Malanga lo, futi ze bayipikise ingxelo ka T. Ross, engemiteto ye pass.

Pezu kweziteto ezininzi epantse zonke zatetantonye kugqibele u Mnu. L. T. Mvabaza, ote kwintusa yake yokuteta, lento ingumntu asinto yaka yazikuzisa ngokwayo kusihlo esipezipukwayo. Ngenteto eshushu neyobuciko njengoko (Khangela kumhlathi wesi 3)

Incwadi Ze Sixhosa

Ezifanele ukubakho kuyo yonke Indlu ye Newadi (Library) naye wonke umlesi we Sixhosa afanele ukuzilesesha.

U-BOMI BO MFUNDISI U CHARLES PAMLA. Igorha lo mfundisi wobu Wesile ku Mzantsi we Afrika 2/6.

"IMFAZWE ENGCWELE." Incwadi ebhalwe ngu John Bunyan. PART I 2/6 PART II 2/6.

Incwadi ezincedayo ezifanele ukulesesha, zifundwe ngabo bonke ngakumbi Abashumayeli, Ititshala naba Khokheli abathetha i Sixhosa. Thumela ngoku kwi:

"Palmerton Mission Press"
P.O. Palmerton,
Pondoland E., C.P.

Apho ezi nezinye incwadi ezifanayo zinokuzuzwa.

Amabal'Engwe Nge Zinto Zelizwe

AmaTopiya NamaTaliyane

Isezintlanganiso ngeentlanganiso phakathi kwezizwe ezimhlophe zinqanda lemfazwe. AmaNgesi kukhona angqongqo ukunqanda amaTaliyane ukuba angawenzi nto amaTopiya, aye ngoku encediswa shushu nangamaFrentshi.

Ukuzilungiselela KwamaTopiya

Kuzo zonke iintetho ezingoxolo amaTopiya akanyabile, imkhosi yawo seyihleli ekungeneni kwelizwe lawo ilindelele ukuhlasela kwamaTaliyane kwaye apho kukuhle khona onke ayinto enye phantsi kwengqonyela yawo uHaile Selassie. Waye umkulu umoya wovano phakathi kwawo nama Jipete namaTurkey namaJapan nazo nezinye izizwe ezingemhlophe.

AmaJamani Axhobisa ITopiya

Phakathi kwezizathu ezininzi ezenza ukuba amaNgesi nezinye izizwe zinqande amaTaliyane ukuba angazenzi buthathaka ngokuzivukelisa ngemfazwe nama Topiya esinye esikhulu seso soku-ba kungathi akuba buthathaka ngaloo ndlela amaJamani asale ewahlasela ngemva, isivube-vube ke eeso esingana imfazwe engaphezulu nakuleya ka 1914, kuba amaJamani axhobe afohlela ese-

nimazike nani balesi umfo lo. Wenza amabali ngempilo nosomebenzi womfi lo, ati waqala ukuhlangana naye ngo 1912 bengaba Hleli bamapepa-ndaba, oko kwakuse rabaxa gqita kweli. Bawadibanisa lomapepa pantsi kwegama lika "Abantu-Batho", kwalapo baqala ukushumayela ubunye bo Mzulu-Sutu-Xosa pantsi kwegama lobu Baritu Congress, bajikeleze yonke i Afrika benomfo wabo lo, obom bake ubuqalela kuxesha awayi titshala iminyaka eyi 7 ekwangu mshumayeli wakwa Dyani iminyaka eyi 25 pantsi kwe Kongolo ushumayele 23 iminyaka. Wayengu mpati we kwayala eyimvumi naye ngo 1919 eEbenezar Hall ngo Stilayika se 1/- wabanjwa wazinxitywa zimanzi zingomanga zafakwa kuye ehamba ngenyawo into awayengayazi ebomini bake. E Madlakeni, apo amazwi okugqibela enziwe nguMongameli we Kongolose uMnu. S. P. Matseke wase Pitoli, wayisonga uMfu. Hlongwane lonkonzo yosizi. Abantu ababaliweyo bebonke bayi 1,046.



WITH INGREDIENTS OF VICKS VAPORUB

kwanalamoya wokoyisa lonke izwe liphela. Ngoku ke avele nento entsha, axhobisa amaTopiya nge-lixesha ezinye izizwe ezininzi zindindizayo ukuyenza lonto ngokuhlonela amaTaliyane.

AmaNgesi Akhalimela AmaTaliyane

Njengoko kuthe amaNgesi angawo aphambili ukulamla kwi-ngxushu ngxushu yamaTaliyane.

namaTopiya azinqikola ilitye alinembovane zizithuko ezivela kwilizwe lamaTaliyane, ethetha nelizwi lokuthi amaNgesi awanonele ukuba azoyisele iTiyopiya kuba efuna ukuze ngamhla uthile eneentsongelo ezinkulu azibhekisa a pho emaNgesini. Ebekade ethe-tu ke amaNgesi, kodwa ngoku uRhulumente wawo ubhekise ilizwi elingqongqo lokukhalima elithi amaTaliyane makazipheze ezoonthetho ngawo.

Ityala Elibi

Umlungu onguRudolph Britz nomfazi wakhe wesibini babephele (Inelela kuluhlu lokuqala)



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Utsho unina wase Pimville

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U NKOS. ROSINA MATLALA uti, umntanami okade egula njalonjalo, ube hlupa ebusuku, engavumi ukulala, ekala njalo. Ngolunyusuku ngafunda ngo Ashton & Parsons' Infants' Powders. Ngawulanga lomqoto ngawufumana umhle kunayo yonke kumntwana. Manje umntanami ulala kahle akanamfiva. — Pimville Location, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

U NKOS. MATLALA useyibonile indlela amakosikazi abelungu agcina ngayo impilo yabantwana bawo yonke leminyaka ngomqoto ka Ashton & Parsons. Uma umntanako ekalo njalo wenziwa ubuhlungu esiswini noma mhlaube ubuhlungu bamazingo akulayo. I Ashton & Parsons' Infants' Powders isusa lobuhlungu ngapandhle kwengozi, yenze umntwana aneliswe akule e

ENAMANDHLA. EKULUPELE EJABULE

Lomqoto ungawutenga esitolo, awubizi kakulu. Mfunze wono wemile umntwana. Isigamu kumntwana ngapansi kwenyanga ezi u 6. Opelele uma esengapezu kwaloko. I Ashton and Parsons' Infants' Powder ayinangozi neze

Abenzi:

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

Xhosa : Umfazi 'Ovuke Ekufeni' Ekufeni

Ubeko Lwezandla Lwabefundisi Abatsha Be Rabe Ezimeleyo

Ezase Rhini
NGOWAKHONA

Umhla we 21st July awoze alibaleke kweli bandla lingentla. Ngokwezi gqibo zonyaka opelileyo ekwa gqitywa yi Komfa ukuba kubekwe amadodana anqum izandla ngo June kulo okunene zaza zazaliseka intsuku, yamenyelwa e Rhini nge 6th ku July 1935. Ngokungafikeleli ko Mongameli weli Bandla lingentla zandwendwa imini zalomsebenzi! Baye bebaninzi abavele kwindawo zokunxaxaxa yoludaba lukulu kangaka! Kute ngenxa yabase Rautini ngokumana ukuroxiswa iminyaka yade yaliqela ngokungaxolisene ne Bandla eli kwanyanzeleka ukuba lomsebenzi wenzeke ngale gem, nangokubeka isiThehe seli Bandla akuko nto inokuma pambi kwezigqibo ze Bandla ngomfundisi elitande yena, nokuba ngum Grike, nokuba ngum Medi xa limfuna lona, ngu Krestu kupela intloko yalo, nabo bakonziswa pantsi komteto wake.

Okunene lomsebenzi wenzeke nge 21st ingalama dodana abekweyo James Gqosho, Johannesburg; John Jonathan Jorha, Grahamstown no John S. Cetywayo Makayi, East London. Lomsebenzi ibengomkulu kunene ukonjiswe bubuko babafundisi Revs. Dr. W. B. Rubusana, James Rune nabanye. Ibe sisi

yaluyalu kukuyala nemivuyo kwimpi yeli Bandla jikelele nomzi ovuyisana nalo. Ukwanda kwaliwa ngu mtakati kupela!

Ngokwe Titshala eRhini ziye zabuya kwi Holide zazo. Into zo Fally u Boyce yena, ingixibha zo Daniels ezibuye zikhulile! kuko umcagogo we Teacher entsha e Wesile, sobe sikuxelele mlesi ngayo! Into ka Nkosinkulu bati isalalisile ngoku fundisa; eka Mtshemla neka Nyati intombi zisabambile, zibuye zintle emakaya, Hi! Eka Malgas neka Mashologu zibuye zitwasile ngomshologu wokufundisa abantwana. Into ka Ciwu neka Nduna e Higher Mission ziyakwahlaza, kuhle.

Intokazi ka Mlenzana neka Boya ziko, ngati eka Boya umsebenzi wayo omhle ubuyaku hlaziyeka xa amaso omzi ebebona, ne Board bezi kangele, ne Joint Council beziphilile; xa bekuko amadoda, kuba akoyo ziziqu, intliziyo zanchwatywa oshumi. Xa uti masenze intlanganisano ngale nale yalapa neyelizwe ngati umjolishe ngompu aselekuxelele akubalisele ukuba uzalwele apa! Esisikolo somsebenzi siveliselwe Faro wumbi ungamazayo u Joseph! Ike yalapa inzakazi u Miss F. Faniswa Jantjis ofundisa eCawa ngeyiba mhle koko impilo iyala.

Umfazi "Ovuke Ekufeni"

XA SEKUSIYIWA
KUMBIWA
WAVUKA!

Ezase Ngcobo

(NGU B. J. JONAS T. QAWU)

Iiholide zika June zibe nendaba kwakunye nemiphanga ebuhlungu-apha nakwizithili ezingaphandla. Siyavelana kakulu nomzi wakwa Magadla, Nombe-wu, nakwa Makamba (ku Tsolo St. Cuthberts) ngokusutywa yifa kwa mantombazana abo abefunda e All Saints Training School. Kwakona kungosizi olukulu ukuvakalisa ukugula ndzima (lokohloko namahlaba) kuka Mrs. Rhoda Nobhongoza.

Ngokuzalwa-Gcanga. Zonke izihlobo zomkumbula udade lo. Abantu apha basuke bamangaliswa kukubona sebetinjwa bengalivanga ixesha lokupela kwe rhufo ye kanda. Abantu fudula bencedwa ngumcebiso nakukutengisa umbona wabo emva kokuvuna. Namhlanje barhafiswa phambi kwelo xesha. Athini na amalungu e Bhunga ngale ndawo?

Inguqulo entsha kwi All Saints Practising School yenze okokuba kubeko ititshala ezimbini ngokutshata kuka Miss T. Gcanga no F. Ndungane wase Mnqanduli; nangokumka ukutshintshela kwe-sinye isikolo (ngemiyaalelo ka gqira) kombhali lo walamanqaku. Iindawo zabo zizaliswe ngaba: — Miss Elsie Nyiba no Mr. S. M. Mdaka obeke wasebenza emagqweteni. Kwe sisithuba sale nguqulo siqwenela umsebenzi onemphumelelo macala omabini. Kubo bonke ababhaleli bam: — I-address yona iseyi leyo yaziwayo— P.O. All Saints.

Isimanga! Umntu othile apha uzele umntwana. Suka akuvela umntwana wajuba wafa unina. Kute ngemini elandelayo sefefunye ngapha komkhusane xa kulungiselelwa uba kwusombi-wa wabonwa umntu evule amehlo, pofu engenako ukuthetha. Ndithetha nje ngelixesha ndibalayo usapefumla loo mntu.

Umbhali lo uke wenza iveki yonke e-Qolorha ngase lwandle. Isifo sokuphambana sipantse sanda kakulu kubantu abantsundu. Koluhambo ndimane ndibona abantu abanjalo nje ngoko kuko abanjalo nakweli lakuthi. Ingxaki ogqirha banqatyelwe. Ndike ndenza intsuku kwa Rev. B. Nikani apho ndifikele ebubeleni obukulu ku Nkosikazi neentombi zake. Kube buhlungu ndakufika enye yentombi zake u (Cleopatra) ilele pantsi nzima ngulo mkonyovu (ngabula wena wase Kapa) ekuluvuyi ukuva uba iphakamile. Wo! Msa ukuthi ubu Nasi abunamsebenzi, Kuloomzi wofika u Nurse Benice Nikani waba luncedo olukulu. Nam ndandicotelwa bubufiva ndancedwa nguye.

Ndike ndathi (njenge Agent yeliphepha) ndathetha nabantu abaliqelana kwidolophu yakwa Centane nge phepha ndaba eli. Umbuzo wokuqala ibe ngulo: — "Ziphina i References zako ukuze sikolwe?" Lento ithe ya ndibeka engxakini; kuba kweyam indawo andizange ndawufumana lo mbuzo. Mhlaumbi ke aba bakuthi abantu bazizidenge, zizifumko aba bakwa Centane. Ndingcinge, ndacinga ndafika kwilizwi elithi, "Bekunganjani na bethu uba u Mhleli ebe nokunceda zonke i-Agents zake ngokuthi azenzele iphepha elo ke lifunekayo ukuze zibe namandla okulivakalisa iphepha ndaba eli; kuba Mhleli eliphepha lako basebaninzi abe ngekaliva nabanqwenayo ukushunyayezwa ngalo.

owawungama 13,000 ama 10,600 onke ephela! Kuma Tiyopiya kwaafa iqaqobana elingayanga ndawo. Nakuloo mfazwe kwakusiliwa ngezinto ezazifunwa ngamaTaliyane apho kweloozwe, kodwa athi amaTaliyane akoyiswa ngoluhlobo a v u m a ukumyeka ahlahe ngoxolo uKumkani uMeneleki owavelaula amaTiyopiya ngezoozantsuku. Nangoku ke uMussolini makahlale elumkele esase Adowa!

Funda i

"The Bantu World"

Kuqala

Ingozi Zokunqina Nobuthathaka

Zininzi Iintombi Ezihluphekayo

Ngulowo kuphela olilifa lokunqina nobuthathaka olwaziyo usizi nenxwaleko eziziswa yilenkathazo. Ngaphandle kotyhafo ithi intombazana imana iphathwa ziintloko, ude nomqolo unge uzakwaphuka, kuthi nokushukuma okuncinci kuyenze ikhefuzele, ihlale ke ixhwalekile, idakumbhile. Okuphela kwendlela ongaluxotha ngayo olunqino nobuthathaka kukondla ubuntu oobo buthathileyo ngegazi elitshha, laye ke lilinye iyeza ekungathenjela kulo, zi Dr. Williams' Pink Pills.

Lento ingqinwa ngamazwi omfazana wase Weaste e Ngilani, othi: — "Ndakhathazwa gqitha kukujaceka; ndandiwe umxhelo, ndimbhathshile, kunzima noku phefumla, ndaza ndaphatwa kunene luvalo. Ndaba soloko ndityhafile ndinobunkenekene lonke ixesha. Ndaya ndibamandundu ndada ndalala phantsi.

Akuzange kubekho nto indincedayo ndada ndaqala ndasebenzisa i Dr. Williams' Pink Pills. Kwakamsinyane ezipilisi zenza inguqulo engumangaliso; nda-

qala ndaphefumla kakuhle, ndaya ndakuthanda ukutya. Lwaqala laphela uvalo kwakunye nokokuwa umxhelo kubi kunene, ndazingisa ke nge Dr. Dr. Williams' Pink Pills, ngoku ndiphile ngqe."

Zikhulule ngoku ekujacekeni ngokuthabatha i Dr. Williams' Pink Pills. Zithengiswa ngabo bonke aba Thengisi, okanye ngqo kwabe Dr. Williams' Medicine Co., P.O. Box 604, Cape Town, zizi 3s. 3d. ibhotile, okanye zibe ntandathu nge 18s. ingabikho imali yeposi.

I Holideyi Endiyichithe E Mbembesi

Ezase Rhodesia

(Ngu R. S. KHAKA.)

Ndikhe ndathi-gxada e Mbembesi, ngako Bulawayo kwezi holideyi zase busika. Ke i Mbembesi ngulaa mhlathanya waphiwa ama Mfengu ngu Cecil Rhodes waye wathatha kwelase Koloni. Enye yee njongo zika Rhodes ekunyuseni impi yase zantsi ayizise kweli lizwe yayiyeyokuba kuthi xa kuvele into enje ngemfazwe phakathi kwama Ngesi nama Ndebele, ama Ngesi abe nabancedisi abangama Mfengu ke. Wayenalo nethemba lokuba yothi impi yase Zantsi ibe neemphelelo ezintle zokuphucula izizwe zalapha.

Ihleli impi yakowethu kuloo mhlaba wayo, yonwabile, ifuyile. Asinto inkomo nebhokhwe, yaye wona umhlaba ngekuba uzilungele zonke izinto nezilimo ukuba ukungamoshwa yinto yempahla eninzi ngokugqitileyo.

Ndathi kwamhla ndafika ndanguqelwa inkabi yebhokwe kwa-Khaka into yasema Ntakwendeni, yabuye yawa eyesibini yokwenza umphako. Ububele obunjalo andisoze ndibulibale. Kwati kuba kwakukho intlanganisano yetishala e Ntabenduna nam ndaya khona. Apho ndenzelwa ububele yinto ka Sokupa oyitishala apho, phofu okaya liphesha kwe Nciba.

Konwatywe e Mbembesi yaye impi yase Koloni ibubambe ngamandhla ubuzwe bayo. Yimiguyokwaluka amakwenkwe, yimishato nekonsati yonke lento ilapha. Inye into embi nebulungu, kukungakathaleli kwabo imfundo neento zenqubela pambili. Hayi ezo izinto zisafogola.

Ndaaba nexesha elimnandi, ndaye ndihambela imizi ngemizi kwaye kuyo yonke ndithakazelelwa kakhulu. Ngenye imini ndaaya kutsho kwisixeko sama-Ndebele. Into endafika ndayibona apha yeyokuba ama Ndebele akakangenwa kakhulu sisi Lungu. Indoda isazeka kangangoko inakho. Ndafika ndafumana omnye umfo onabafazi abalithoba! Umzi wale ndoda mkhulu isimagaz.

Lwaathi lwafika usuku lokuhambha ndabambha uloliwe ndaza kutsho apha e Harare (Salisbury).

Amanqaku Ase Maclear

Kugqithe i Demonstrators ezimbini e Mr. Victor Sejosing evela e Vryburg esinga e Lower Tsitsana no Mr. P. Sikiti evela e Peddie esinga e Khenegha Drift. Matatiele. Sibone no Mr. Mazombha wodomu lwase Elliot oselebenza kwi Furnishing Coy. evela e Kokstad esinga e Elliot njenge Headquarters zake. Umngcina omkulu u Magcanga Dipa uke wabonakala ngokuhamba ethenga amahashi seleseleleni yokubuyela ekhaya e Mbokontwana, Tsolo.

I Committee ye Sikolo iphumeze ukuba ibe ngu Miss Joana Vacu wase Bencuthe omakaba mbhe isithuba seTitshala yesitatu kulontlanganisano kanye u Mr. P. K. Bingwa wasekelwa ngu Mr. Tom du Plooy undulule ukuba esi Sikolo masingabi yi "Methodist School", kodwa ibe yi "United Mission School".

Ngo September ngamakhaphethu ukulungiselela ukuvulwa kwe Cheese Factory ezakutathwa yinto ka Stephenson.

Siva ukuba u Sibonda wase khayapha, u Mr. Johannes umise i Bodi e Lokishini into ka Spelman, u Tom; into ka Gamanger; asazi mayibe iyaphakama i-Maclear kodwa asikayiva i-Chairman yayo.

Uke wabonakala u Rev. E. Xokozela we Bantu Presbyterian e Somerville esinga e-Ugie esekwi mpilo entle, esafunda i Bible yakhe. Sike sabona i Pensionar endala uMr. Sipamla wase Lower Tsitsana eze ngemicinjana.

Kugaleleke u Rev. J. Mlonzi wase Eneze evela kwi Diocesan Synod e Mthatha, ongu mkuluwe ku Rev. Joseph Mlonzi wase Palmerston e Wesile, ehamba ne Gosa lake u Mr. P. Masiza, ongu mkukulwana ku late Canon Masiza.

I xegokazi elingu mother du Plooy owaye yi tombi ngo 1836 usekwi mpilo entle, esafunda i Bible yakhe. Sike sabona i Pensionar endala uMr. Sipamla wase Lower Tsitsana eze ngemicinjana.

Umhlaba Wase Adowa

Phakathi kwengxushu-ngxushu yamaTiyopiya namaTaliyane kuthethwa kuthethwe kukhalwe ngomhla waseAdowa, aye nama Taliyane esalilisele ngawo namhla ngenzondo enkulu. Lendawo yindawo awoyiselwa kuwo amaTaliyane ngo 1896 ngemibhubhokazi enkulu, esoyiswa ngama Tiyopiya, kwaafa kumkhosi wawo (Ipelela kumhlathi wesitatu).



I Parton's Zicoca Zinike Amandla.

Kuko amawakawaka emilonyana emincinana kakulu engaba mfimfiti elulantwentswana ngapakati ematunjini. Ngayo igazi lifunxa isondo salo ekudleni njengoko kudlulayo ngenlela yometyiso. Ukuba amatumbu avalekile kukudla okudala obubolileyo kudaleka ityefu ze iti letyefu ifanxwe ngaba bamfimfiti bancinanana bayise egazini. Lonto iqondwa kakuhle.

I Parton's Purifying Pills zenza izinto ezimbini ezinkulu. 1.—Zisebenza esiswini ngokwenjalo zigutyule konke ukudla okudala okubolileyo. 2.—Zisebenza ukunika amandla amadla, incindi zenyongo nendawo zonke ezilula ukwetyiswa nokukutshwa kokudla sisisu, zizikentiza zizomeleza ukuba zibe nokwenza umsebenzi wazo ngokupheleleyo ngapandle kokuncediswa. Emva kokusebenzisa i Parton's Purifying Pills itutyana elifutshane kuya kufumaniseka ukuthi isisu sisebenza ngemfanelo ngapandle kokuncediswa ngeyeza elirudisayo. Oko kungenxa yokuba i Parton's zinike amandla zomeleza zonke ezindawo ukuba zibe nokwenza umsebenzi wazo.

Ukuba uziva uqunjelwe—ngokungati umetyiso wako ubufuna ukuklinwa—kungani ngake ulinge i Parton's? Uyakuzi fumana zilunge kakulu ngapezu kwalomayeza arudisa gqita enza butataka akurudisa akushiye ubutataka kangaka ngokuba kwangoko ubnye usongeleke.

Youke ikemisti nevenkile izitengisa i Parton's Purifying Pills nge 1/6 ibhotile ene pills eziyi 50. Ukuba unqatyelwe kukuzifumana apo kuni bhalela ku P.O. Box 1032, Cape Town, utumele imali yazo.



Social And Personal News

THE Bantu World

Head Office:
1 HARDY STREET
(Off Cornelius Street),
Telephone: Central 3493.
P.O. Box 5563, JOHANNESBURG.

Domestic Announcements.

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

12 words for 9d., with a minimum cost of 2/6 per insertion.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World", 1 Hardy Street, (Off Cornelius Street, Johannesburg).

TSEBISO:

THE DURBAN FILLING STATION & CYCLE WORKS-Cycle and Motor Repairs A Speciality at cheapest rates. Spairs and accessories for all makes. New second bicycles. Beds, mattresses, gramophones and all kinds of records in stock. Phone 3725 cent, or write:- Cor. End & Durban Streets, City Durban, Johannesburg.

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"The Bantu World"
Smalls Column

Who's Who In The News This Week

Miss N. Nkosi will promote a grand concert and dance in the Communal Hall, Western Township, on Saturday September 21. The famous A.O.E.'S. and Black Crows Companies will sing. The Merry Black Birds in attendance.

Mr. J.H. Wesinyane, of Klerksdorp, has recovered from his recent illness and has returned to his work.

The Rt. Rev. D. H. Sims, passed through Eastern Native Township on Wednesday, August 6, where he spent several hours with the Rev. and Mrs. J. M. Mokone, in preparation for the Electoral College which took place at Germiston on August 15 to elect lay delegates to the forthcoming General Conference in U.S.A. next May, 1936.

During his short visit to the city, the Rev. Titus Riba, of Warmbaths, came to see the new offices of "The Bantu World" and expressed the hope that the paper would continue to guide the Africans along the tortuous path of civilisation.

The organising Secretary of the recent function for the opening of "The Bantu World" new premises wishes to acknowledge and to heartily reciprocate the good wishes extended by Mr. A. L. Barrett, the Chief Native Commissioner for the Witwatersrand and Director of Native Labour in the Union, who, owing to official duties in the country could not attend; Mr. Z.M. Kgati, of Thaba N'chu, the Rev. G. W. Qotyana, of Village Deep, Mr. D. M. Denalane, Mr. E. Ray Mkwana, of Ermelo, and Mrs. Charlotte D. P. Slinger, of Pimville, who, owing to illness in the home could not attend.

The Rev. J.R. Albert Ankhoma, officiated at a burial service of the late Johannes Mosoeu, at Boksburg on Monday last.

His many friends and relatives will be sorry to learn of the illness of Mr. Karl M. Rabotho, in Pretoria. Mr. Rabotho, who is a matriculant of Fort Hare is the 3rd Year teacher at Bethal Institution. His whole class passed in the recent Teachers' examinations. Mr. Rabotho has been advised by his doctors not to resume duties until early in October.

Miss R. Manyako, teacher at the Pentecostal Holiness Church School, Krugersdorp, visited her sister in Berea last Sunday. Miss

Manyako looked in the best of health.

Mr. T. D. Napo, a teacher of Alexandra Township, left the city on Saturday for Kroonstad in connection with the serious illness of one of his children. He will join Mrs. Napo there who left earlier in the week.

Mr. Isaac Sethole was among the departures by the O.F.S. mail on Saturday to spend the weekend at Heuningspruit.

Mr. Major Thihe left the city on Saturday evening for Bloemfontein, Kimberley and back again to the city. Mr. Thihe is employed by a firm of Commercial Travellers.

The Oxford Sailors Sporting Club under the Presidency of Mr. F. M. Bishop gave a successful and brilliant dance in the Balleenden Hall, Pimville, on Friday last. As the club's main programme is to turn out professional dancers those present were highly entertained by the very latest dances. Music was provided by the Sullivan Jazz Orchestra.

Mr. E. Manyosi, a young promising African teacher, is organising a grand dance to be held on Friday September 6, in the Communal Hall, Western Native Township. The dance promises to be a success as there will be a demonstration of one of the latest dances, "the Carioca Blues" by the city ball room experts. The Jazz Maniacs will provide music.

The Rev. R. F. Modiba, Presbyterian Church Minister in Pretoria, attended the monthly Presbytery meeting held in the city last Tuesday. He visited some places of interest accompanied by Evangelist J.K. Mahe-mane, of 60, Albert Street, Johannesburg.

Miss Rose E. Mapela, now of Johannesburg, paid a flying visit to Heidelberg last week-end to see her future parents-in-law.

Mrs. M. Mohohlo, of Middleburg (Tvl.) who attended the funeral of her late mother on July 28 is recovering slowly from her illness.

Mr. S. Moeng, of the teaching staff of Doornkraai school, accompanied by Mr. F. Motjeng, visited Pretoria as the guests of Mr. J.T. Malebjoe. They passed to Johannesburg for a few days and returned to Pretoria again.

Mr. Moses G. Manale, the fourth son of late Mr. and Mrs. Manale formerly residents of Bloemfontein now of Top Location, Vereeniging, has received information from the Principal of St. Bernard's College, Bloemfontein, that he has passed with honours his Standard VI. examination.

Messrs. John L. Mofokeng, G. Xorile, and James Goodman executive committee members of the Pimville Lawn Tennis Club, wish to convey their thanks to residents of Pimville for the trouble they took in supporting their club by attending their dance held last week on Friday.

Mr. E. P. W. Moahloli, a school teacher in the Government School, Pimville, who is a keen tennis player will join the Pimville Lawn Tennis Club soon.

The Teko school of Agriculture held an Athletic sport meeting at the school grounds recently. The organisation of the sports was well attended by the residents and the surrounding schools. After the sports Mr. Baker, Principal of the school, thanked all those who attended and also congratulated the students in their interest in various

games. Mr. Dambuza, Principal of the Butterworth Mission School, replied on behalf of the audience.

The Nqamakwe District Maize Growing Association distributed its prizes at the Magistrate's office, Nqamakwe, recently. The Association had representatives from Hlobo, Ntsheshe, Mtswaku, Lampata, and Sokapase. Mr. J. Sliagh distributed the prizes and Mr. McKenzie, the Agricultural supervisor of the district, was also present. Speeches of great interest were delivered by the Magistrate and several Bantu residents.

Mr. W. C. Damayi, of Bizana, is to be warmly congratulated in establishing a most deserving club for the Bantu known as "Home Made Articles Unity Club." This club is reported to have captured the eyes of Bizana residents and its progress is reported to be expanding rapidly.

The Willowvale Agricultural Society will hold a general meeting in Bikitsha's Location, Fort Malan, on Saturday, August 24 at 9 a.m. The secretary, Mr. S. P. Ngculu, wishes to remind all delegates to bring in their subscriptions. There will be lectures about maize, competitions and on Egg Associations.

Mr. H. Mlonyeni, of Rwantana, Butterworth, recently gave an interesting lecture on "Flower planting" and dealt with the various kinds of flowers that can be planted during various seasons of the year. Lastly the lecturer pointed out that Transkei rightly owes its prestige to its agricultural interests and would encourage some enthusiasts on flower planting in their homes.

Mr. W. Matross, of Crown Mines, has left for Kimberley where he is furthering his studies.

Nigel News

The rapid growth of the Methodist School is the cause of pride to all the inhabitants of Nigel. Early this term we were sanctioned two teachers more viz. Miss Florence Fernandez, of Warmbaths from K.I.T. Pretoria, and Mr. A. H. O. Mte-twa, of Newcastle from Amanzimtoti Institute. They are both welcomed by the principal Mr. D. Gamede and his assistants viz. Messrs A. B. Mashinini, G. P. Ngwenya, R. H. S. Wilkinson, and Miss E. E. Kumalo. All these teachers are very much interested in Sports and "The Bantu World."

Something more striking is a non-colour bar theatre which has been opened. Europeans and Bantus are admitted without question. This gives us little hope of a better future. Many up-to-date buildings have been erected in town.

The railway line from Springs to Nigel is nearing completion. We hope that in a few month's time the train will be running.

Mr. Duke Ntsiko well-known in musical circles, has left for Springs to resume duties.

Mrs. I. Ramipom spent her week-end with her friends at Sub-Nigel. Miss E. E. Kumalo, of the staff of the Methodist school, spent her week-end in Johannesburg.

His father Mr. Matross has been employed on the Company Clerical Staff for a long time and is a keen sportsman.

We extend our sincere sympathy to Mr. Kona, Induna of the "W" Compound, Crown Mines, in the loss of his daughter who had been ill at the non-European Hospital.

9

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News Items From Different Centres

Maritzburg News

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

Maritzburg like other prominent towns is striving hard to be on the map and not lag behind.

Maritzburg will in the very near future, be having her first All-Bantu Native Welfare Society provided the Bantu community of the city approves of such a move and give it their support. A meeting to that effect was convened by Mr. A. S. Nkomo at the Methodist Church on July 29, at which meeting Major H. O. Saylor who is connected with the N.R.C. (Natal and Zululand) addressed the gathering at length with regard to the forming of a Bantu section of the Native Welfare Society.

The attendance was poor, but those present appreciated the move. Mr. S. T. Kumalo moved a vote of thanks to Major Saylor and Mr. Nkomo. The Rev. Z. B. Mesatywa seconded. The meeting was adjourned.

Governor General's Shield

The committee responsible for the arrangements in this connection with regard to competitions etc., sat in Maritzburg at the Municipal Manager's Office. Delegation to the meeting was received from the Natal B.F.A. consisting of C. E. Sax Young Esq., and Mr. A. S. Nkomo.

Natal A.F.A.:—Messrs. E. O. Msimang, Luvuno and Jali, with Mr. R. E. Stevens, Manager, Municipal Native Affairs, presiding.

Business: 1 To sanction competition. 2 Form under which the Shield must be competed for.

This shield was presented to Maritzburg and not Natal, but on the suggestion of the Town Mayor competition was extended to Natal.

After the business of the meeting was disposed of, the meeting (committee) resolved that rival associations should compete against each other so that a champion be produced in that district, i.e., in Maritzburg the Bantu versus the Africans; likewise in Durban.

Ladysmith plays Newcastle, and the winners play the Durbanites for the semi-final in Durban. The final will, (every year), be staged at Maritzburg. However, a meeting will sit to arrange for the dates and other things. The fixtures etc., will appear in the press.

Cricketers Early Astir! Cricket enthusiasts are early astir. A meeting of the Maritzburg Cricket Union has already been called in preparation for the coming season.

Messrs. A. S. Nkomo and A. N. Other were chosen to represent the Maritzburg Cricket Union at recent function held at the B. Social Centre, Durban, to bid farewell to Mr. Donald Mtimkulu M.A., who is proceeding to Yale University to further his studies.

Maritzburg soccer football can be said to be definitely improving. In the recent S.A. inter-provincial tourney no fewer than six players were selected for the Natal team from Maritzburg. That's saying something!

Maritzburg is anxious to introduce to other centres the game that has gained so much popularity among Europeans, Coloureds, Indians and the Bantu; a game which is in itself interesting, fast and a treat to watch. The "five-a-side" tournament.

City Natives are, so far, the only sportsmen who participate in this game hence the desire to introduce it to other football centres.

Bleskop News

(By BAFELWA)

Miss B. Mashigoane, accompanied by her mother left recently for Pretoria on her return to school. Mrs. Mashigoane will remain in Pretoria for a month visiting friends.

The Rev. J. Nthuping, of the Methodist Church of S.A., left Bleskop by the 12.15 train for his home at Rustenburg.

Sub-Chief Paul Khunon, of Bleskop Village will visit Phokeng on August 26, on official business.

Mr. Abel Makolwa ka Mtimkulu of Kayakulu, was the guest of Mr. and Mrs. Juma-Banda over the week-end.

Mr. J. Tenteni of Kayakulu was the guest of Mr. and Mrs. J. Kadi over the week-end.

Mrs. W. L. Motsepe and Mrs. E. A. Motsepe left by the 1.45 p.m. train over the week-end for De Wildt, to attend the opening of the house of Chief Alfred Motsepe.

Messrs. Cornie Khonou and W. Huma, were the guests of Mr. D. Bafelwa Mahalabe during the week-end. Mr. James Abumba, left last week for Steelport. He was the guest of Mr. and Mrs. J. Banda. Mr. J. M. Danielson Aphiri of the Native Time Office, paid a visit to Rustenburg last week, on business.

Uitenhage Brevities

(BY ROW ROSIE)

The continued inclemency of the weather during the past week has ended, leaving behind an unusual and beautiful sight on the snow-clad mountains. We hope the flu that is at the moment prevalent will have no serious results.

Local enthusiasts are eagerly looking forward to the opening of the new library—a beautiful little building at the end of Bains Road.

The Methodist Synod of the Grahamstown District is sitting during the week. Mr. Tshangela of Lovedale is among the candidates for Ministry. The Odd Fellow beat Klipplaat in a stiff tennis match on King's Birthday. Scores: (84-77).

Mr. Yona, of P.E., has been in town in connection with business.

Mr. Tulwana who has been employed at Maseru in the Basuto Press there has returned for an indefinite period.

We are glad to hear of the recovery of Mr. and Mrs. Lukashe's son from a prolonged indisposition.

Mr. Dladla of Standerton and guest of the Rev. and Mrs. Solilo has returned to the Transvaal to resume duties after spending a pleasant holiday.

Mr. Ngana of the St. Cyprian's School, P.E., motor-cycled into town on special affairs.

Though the Bantu World is popular locally, I fail to see why the majority of the teachers should be "borrowers." It is common to see a group of teachers pouring over one copy in the midst of a thoroughfare.

Had Lumbago For Six Years

SPENT A SMALL FORTUNE SEEKING A CURE

Says Kruschen is a "Boon to Mankind"

For six years this man suffered with lumbago. After spending a small fortune on various treatments, he tried Kruschen Salts. Within three weeks he felt a new man. He expresses his gratitude in the following letter:—

"For six years I have been a martyr to lumbago and rheumatism. I have spent a small fortune on treatments and specifics, without avail. I was advised several times to try Kruschen Salts, but only recently overcome my scepticism that such a cheap remedy could be of any use.

"Now, after three week's treatment, I feel a new man, and walk with pleasure instead of pain. I sleep as I haven't slept for years, and am filled with a deep sense of gratitude to the chemists who have evolved such a boon to mankind."—R.T.

Lumbago, like gout and rheumatism, is caused by an excess of uric acid in the blood. If you could see how Kruschen dulls the sharp edges of those uric acid crystals, then dissolves them away altogether, you would agree that this scientific treatment must bring relief from the agony of lumbago.

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

Krugersdorp News

A concert and dance under the auspices of the Krugersdorp Dramatic Society was held in the St. Paul's School Room on Monday last.

The Chairman of the function was Mr. H. H. Mavi, who takes great interest in the Society.

The function was a real success and it marked off last Monday as a real conspicuous day in Krugersdorp. The Programme included musical items, plays and proses. Among those present were: Mesdames Voyi, Huma, Mdunge and Sepamla, Misses Mohau, Makaluza, Matiwane, Depreus, and Seleke. Messrs. Z. Phillips, A. Gxoyiya, Sepanya, Mtimkulu, Ngidi, Huma, Matrose, Mkomane and Skosana.

Mrs. J. Nzondo with her little daughter and two sons entrained on Sunday, August 4, for the Cape on a few week's holiday.

Makapanstad News

The Native Higher Primary Certificate Examination results are as follows: Makapanstad Tribal School founded by Mr. S. M. S. Rakumakoe, 8 passes out of 8 candidates taught by Mr. M. W. Motsogi, Beltfontein School: 6 passes out of 6 candidates taught by Mr. C. S. Barney Mokhele; Flinksdrift Methodist School: 1 pass out of 2 candidates taught by Mr. S. M. Pitje; Olvertown Methodist School: 6 passes out of 10 candidates taught by Mr. M. L. D. Mpshyane.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT. IZIMEMEZELO ZIKA HULUMENI

No. 1086

IKOMISHANI EZOHLALA IMINYANGO YE MP LO YA BANTU NOWAKWA NDABA ZA BA NTU YE KANSELE YA SE GOLI

Kuyaziwa ukuti u Lusibuluku kumtokozisile panti kwezimemezele zesi gaba five sou-teto on-ke ze am-komishani mandhla 1902 (No. 30 ka 1902) ukuba amise ikomishani enamaqhela namlungelo n-m-teto alo Miteto ukuba ihlole ib-ze ukuma nokupathwa nenqubo yonke e-ye yo Mnango we Mpilo nowakwa Ndaba za Bantu we Kansele yase Go i-gcizelele.

- (1) Ifunise ukuba ingabe amandhla an-keze we i Kansele panti kw-simemeze-lo-s-ka Hulumeni op-tye lo-pa, no Miteto eqondene nempilo yabantu, no Miteto wam: Vungu njengoba ip telele ekuqutshweni kweniny-igo ye Mpilo nowakwa Ndaba za Bantu be Kansele ukuti ingabe lawomandhla asetsheziswe ngendhla eq-ndileyo ngeguliso no;
- (2) Ifunise ukuti abaqete le Minyango om-a izandhla zabo bebrquba kahle na nangokugculisayo mayelana nalawomandhla;
- (3) Ifunise ukuti ingabe bekunona yini ukuzipata kabi, nokungankekeli umsebenzi nokugqokwazi ukupata kahle umsebenzi noma okwamupi ose-nzi kule Minyango, um-kunjalo, basitho isimo saloko kuzipata kabi n-kung anekeli umsebenzi nokugawazi kwalibo abawenziyo pa-i-kwezimemezele ezaziwayo batho nekuti le-z-zeizo zin-elve yini ukuba zizezi-we yi Kansele ngezinyestelo ezingapansi kwesigaba s-xy-one so Miteto ka Hulumeni op-tye lo-pa;
- (4) Ifunise ukuti ingabe abapetyo kule Minyango bebetikimezwa yini n-z-ndhla zabo ekwenzeni imisebenzi yabo ifunise ukuti ubani ebebatikimeza;
- (5) Ifunise uk-iti abamakomiti ale Minyango ye Kansele bebemi yini e ndheleni okuqutshwa kahle kwemisebenzi eqondene naleninyango, um-kunjalo bathiwo ng magama kutshiwo nokuti bebehupa ngendhla enjani;
- (6) Ihlole ukuti ukubhecwa kwabo kwale Minyango ngokuti "igcotshwa izan ihla" ngab-tille nokuti kayiculisi ngenqubo yayo, um-kuyiqiniso loko bathiwo ngam-gama labo "ababagobayo" se Kansele ekuvunayo l-ko kugcoba;
- (7) Iy-ze iz ndhela le Minyango okusweleke ihambe ngazo ukuze ihlanzeke i-que kahle.

U L. Sibusiso utokozile futhi ukuba amise le Komishani ngalexin-ika John Murry Murry, Esquire, K.C., u Sihlalo no Mnumzane Edward Newbury Thornton abe ilungu le Komishani ez- hlole ib-ke ng loludaba.

INTSHUMAYELO ZIKA RULUMENTE

No. 147, 1935

UKUZWA KWEMALI EYABE IKHUTSHE NGU RHULUMENTE MALUNGA NOCINGO LOKWAFULULA I FAMA EYI NORTHBROOK KWISITHILI SASE MACL'AR, NELALI ENGU No. 34 B GQAGQALA, KWISITHILI SAKU TSOLO.

Ngaphantsi nangem-ndla am-gunya endiikelwe wona sisisiqandwana (2) sesi q-ndu seshithu So-nibetho Wokubya, ongu No. 17 ka 1912 spha ndiya lele ukuba, utwenz-ly ukubuyiswa kwaloo mali (nokwezala yayo) ebkhutshwe ngu Rulumente ukulugisa ucingo elwah-ut-afama eyi Northbrook, kwisithi; sase Maclear, nelali engu No. 34 B ebizwa ngokuba yi Gqagqala, kwisithili saku Tso'lo, imali engange 2s. (Isheloni ezimbini) iyakuthi bizwe iq-ke-elw-ku yonke isidoda ngummi waleo tali ngexesha elisukela k m'h' woku l ku August, 1935, kuye kowama 31 ku July ka 1936. Nd-angezelela ke ngokomisa umbhla wokuqala ku August, 1935, ukuba ube ngumbha eyakuthi leymali ibizwe iq-kelelwe ngawo. Nd-ive ip-ya ndisenzela ukuba loomali yakubizwa ifumaneke njengayo lco ndiela efumaneza ng-vo irhafu efan-ewe ukubul-wa ngaba Ntsundu

THIXO, SINDISA U KUMKANI

In-ive-ly p-ntsi kwe Sandla sam ne Tywina Elik u'u lom Dibaniso wom Zantzi Afrika e Durban, ngalombhla wama-kuni ar-abi ku July, ngomnyaka we W. ka einamakhulu asithoba anamashumi amathathu sinesihlanu.

CLARENDON

I Ruluneli Jikelele.

Ngomya'elo Womntsi' Omhle i Ruluneli Jikelele-Ise-Bhuzgeni

R. STUTTAFORD

No 148, 935

UKUZWA KWERHAFU EYODWA KUBANTU ABA NTSUNDU ABAHLALA KWILALI EBIZWA NGOKUBA NGU BENGU, KWISITHILI SASE GLEN GREY

Njengoko kuyim'usoko ukubhan-isa Intshumayelo engu No. 409 ka 1931 emi-ela ukubizwa kwerhafu ey-dwa kuba-tu aba Ntsundu u abahlala kwilali ebizwa ngokuba ngu Bengu, kwisithili sase Glen Grey nokuhlaziya amaqond-avo nokw-zih-omelo nez-ungiso ezibetwa spha: Ngoku ke ngoko, n-vap-anti nangam-nd-la ama-uy-a endinikelwe wona sisisiqandwana (1) sesi-je-du seshumi elinamntu som Thetho Wokubizwa Nokuha jiselwa phambili kwabantu ban-ny-a ongu No. 41 ka 1925, o-h-wah-nyelwa ngeziqendo sethoba som Thetho No. 37 ka 1931, spha ndiyabheng-za ndizela, edis-za ngol-ib-oh-lu addeleyo:—

- (i) Intshu-ye'o emi u No. 409 ka 1931 spha iyabhani-isa ukusukela kumbhla w-kuzelwa kwa-onto.
- (ii) Irhafu eyodwa ye £3 spha iyav-ize-va kuye wenk-ohl-ule i kwitrente nerhafu elalini ekuthiwa ngu Bengu, kwisithil sase Glen Grey, ukwe-nz-zele ukuba kubekho inxhova yemali ekuya kubisi ngayo amasini eloolali.
- (iii) Lerhafu eyodwa emiselwa spha iyakuhlulwa izizavenge ezithathu yi £1 sisisive, esiyakuthi esokugqala sifureka sime-ive kukuthi sishlulwe ngom-bhla woku l ka August 1935, es-sibini ngowoku l ku August, 1936, nese-sithathu ngowoku l ku August, 1937.


THIXO SINDISA UKUMKANI

Inikelwe phantsi kwe Sandla sam ne Tywina Elikulu lom Dibaniso wom Zantzi Afrika e Durban, ngalombhla wama-kuni ar-abi ku July, ngomnyaka we waka elinamakhulu asithoba anamashumi amathathu sinesihlanu.

CLARENDON,

I Ruluneli Jikelele Ngomya'elo Womntsi' Omhle I Ruluneli-Jikelele-Ise-Bhuzgeni.


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The Bantu World

SATURDAY, AUGUST 17, 1935

Lungiselela Imbewu

(NGU D. O. LEMBETE)

[Siyatokoza futi ukubek' ebandhla lenewadi yesibili yomlisa wakiti u Mnu. Dewar O. Lembete, wase Pomeroy, eMsinga, ofundisa abantu esigodini sase Bergville amasu amasha okulima umhlaba. Incwadi yake yokuqala yayigxile pansu kwesihloko esiti, "Ketisisa imbewu." Abanemibuzo ngezokulima siyoydhlulisa kuye uMnuLembete.- Mhleli]

Njengoba ngenyanga edhlulile ngakuluma ngesinye sezizatu ezibuyisela tina bantu emuva ekulimeni kwetu, ngisapinda ngokunjalo ngiti ongabe wasizwa wasiqondisisaisizatusoku "Ketisisa imbewu." makube kona futi ukugonda ukuti pela nembewu ehle ukuze ikipe izitelo ezinhle kufanele ilungiselelwe kahle indawo lapo itshalwa kona. Nazi, bakwetu, ukuti isitombo noma esalupi uhlobo sifuna ukunakekelwa njalo size sibe sesitile. Kuloko-ke masitshalwe emhlabeni olimekileyo, kepa kungageini lapo-nje, sihlale sivukuzelwe njalo inhlaba-ti emaceleni aso ukuze sikule ngokwenama lapoke sokipa izitelo nawe ezokwenamisa.

Loku ngikusho nje ngoba sengibone kaningana abantu bakiti bekatzeka impela ngokuvundisa imihlaba yabo, futi belima kahle pambi kokutshala kodwa emva kwaloko bangazikatazi ngokuhlakulisa lapo betshala kona, kanti ukuhlakula okungekanye kunemivuzo esitombeni eminingana kanje:-

Umhlaba-ti ovukuzekile uyibamba uyigcine kahle nakakulu imvula oku ukuti amanzi emvula awagelezi abaleke njengalapo kungahlakulwe kona.

Ukula okuyilona luminyanisa, luvimbele inkululeko yesitombo nxa lungeko inkululeko ekukuleni kwesitombo iningi.

Umoya okungenye yezinto ezifunekayo ukukulisa kahle isitombo awusitwa luto pezulu esitombeni futi nasezimpendeni ungena kahle.

Miningi imivuzo emihle yokuhlakulisa (futi kungabi kanye uma impumelelo ikona) ngaloko ke asoti sikala ngezivuno ezipeane emasimini etu besiyenzile lemi-zamo yokuba izitombo zingapazanyiswa izinto esingazidedisa kuzo ekukuleni.

Abapucwe Ilungelo Lokushadisa

James Jobobe we Presbyterian Church of South Africa e Transvaal.

Alexander M. Nsiko, we African Methodist Episcopal Church e Transvaal.

Nathaniel Kumalo we Congregational Union of South Africa e Koloni.

Zephaniah Mtshwelo we African Methodist Church e Free State nase Transvaal.

Mesheck Moshengi we Wesleyan Methodist Church e Free State.

Ezase Ermelo Ziti Kutiwa Upumile uRev. Mbalo kwelembongolo

Mhleli. Ake ngiti kancane epeni lako ngokubhulungu lapa kiti. Besibheke isonto lesizwe sakiti Bantu Methodist Church kute-nje ngesikati esedhlulile sezwa kutiwa kukona umfundisi ovela e Goli uyavuta uyisibhamu kutiwa ngu Rev. J. Mbalo. Namuhla sizwa kutiwa upumile kulelonto. Kwenzenjani na? Asazi. Nansoke into ebuhlungu, bakiti, kwenziwa yini singakwazi ukhlangana? Abaningi betu bazilungiselele ukujoyina kule Bantu Methodist Church kodwa namuhla kukona ukumangala uma loko kuliqiniso.

E. M. MUCUSI

Ermelo.

UMgungundhlovu Onduku Zibomvu

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

Inyanga le ka August iqale kabi. Uti amakaza lawaya! Kusukela kolwesiHlanu-nje kwezwakala ukuti kukon'okukona. NgoMgqibelo ntambama laleta amakaza nemvula ebandayo, kwasa ngeSonto simhlope wu, isitwatwa. Futi amakaza angakaya. Bheka ngoba ijazi lalingasuki ngisho usendhlini.

Imambana etile esebenza esitolo somlungu kona la, yatunywa ukuba iyokoka imali ezitolo ezitize yapatiswa imali leyo eyaba ama £26. Manje uzwani muntundini abone ukuti usehlumile, ziye ku-Zulu. Abelungu balo bebheke ukuti muntu uyobuya, pindi bhoyi ukubuya. Bashaye ucingo, "Sobanibani, lifikile-nje ibhoyi letu lapo nemali na?" Ca, pinde, Kubizwe u bas'bhoy wabantu atunyweukuba ayofuna A, nebala ibhayisekili alitole ematsheni kwaLetiya muntu nya. Lowomuntu uyafunwa-nje abaseshi. Lapo kuhamba kona umuntu. Akafuni-nje agcine ngokwetenjwa, ca.

Inkantolo yezahlukaniso ibihlangene la eMgundhlovu izoqaqa amafindo omshado aboshwa abafundisi. Nentombi namhlanje iti ishada ibeyazi ukuti um'eshinga umyeni wami ngeke ngikatazeke ngom'divosa. Kanti nensizwa ishad'uhafu songati ayibonikuyasa kusasa isibona abangcono. Bheka-ke abantu beshadile sebebhekene mehweni njengamabhubezi. Kusemhlabeni la, kuyazalwa nsuku zonke. Insizwa noba intombi engenaginiso ilahlekela okukona ngokungeko.

Nghihlala ngihlale ngicabange ukuti lowo owaqamba ukuti isidhlo setu tina bakwenyana zinkuku ubani? Ungati ungumkwenyane wani ungazange udhle noba inye inkuku? Yeka 'mkwekazi kudhlala!

Bayakala abaseTekwini ngenxa yomdanso, abasalitoli kahle ituba ngoba amapolisa agunyile. Ziti izintambo zisavuma us'ponono zisa penduka izintokazi kusemna-ndi, ateleke amapolisa, ziye. Imidanso isiyonakala iloko.

Esontweni lamaNazareta lapo ngatuka ngifika kona ngidhlula kwaku isonto elikulu lesidhlo. Laqala ngoMgqibelo kusihlwa ibandhla elizomukela litandaza. Ngo 12 ebusuku umfundisi watata amanzi wabageza izinyawo kand'uba bemkele. Emveni kwaloko kwaze kwasa, nangeSonto kwaba iloko.

Umuntu owagcina imishani yaseYideni isake abantu bodwa a ngetuka kabi efika namhlanje. Uhlobo olungeko ishalimane zwi.

[Kwetuka tina, Manyoni, lapo sizwa loko, sidumale futi—Mhleli.]

UMrs. Letty Maseko Kaseko Emhlabeni

Mhleli.—Tina baki bomuzi wase Lady Selborne setuke kakulu nxa sizwa ngobusuku bukaJuly 26 ukuti uMrs. Letty Maseko, usedlulele kwelipakade. Ugule-nje izinyanga ezingu 8, epetwe yisifuba. Kute ke nxa sekusondela isikati sake wabiza owakwake kanye nabantwana bake, wati abamenzele umkuleko. Bawenza ke bacula neculo lake abalitanda kakulu eliti "Hai, inyweba abanayo abangwele abapezulu." Wase ke ebayala ngalamazwi. "Nize nihlalisane kahle ngoxolo," washo wemuka. Ube nemnyaka eyi 52 ubudala, ushiye umnumzane nabantwana abangu 6. Omunye kubantwana bake uMaria Maseko ubehlalele iThird Year Teacher's Examination eKilnerton Inst. ngo June nje.

Inkonzo yomngcwabo beyipetwe ngu Rev. S. M. Mokapela ngensimbi ka 11 ekuseni ngeSonto, kanye no Rev. Mazibuko we A. M.E. Church. Njengoba uMufikazi ubelilungu eliqinile leManyano, bekukona eqembu elikulu lamakosikazi oManyano, noManyano lwezintombi, nabanye abantu abaningi. Ezihlobeni ebezivela kude bekungo Mr. & Mrs. G. I. Kubheka no Mr. Josiah Maseko bevela eStanderton, Mr. Joseph Maseko eGermiston; Mr. & Mrs. Naph. Maseko eVolksrust; kanye no Miss Letty Maseko eAlexandra; nezinye ke izihlobo. Umfundisi Mokapela usho nge nshumayelo enkulu emnandi. Efakaza ngomsebenzi omuhle walelibuto nxa belisapila. Onke amazwi ake eduduzwa abantwana bake nezihlobo, kanye nabesebenza kanye naye. Kute ke nxa sesibheke emangwabeni sahlangabezwa iningi lwama Joyini nabanye abantu abavela eMarabastad naseBantulie. Sizwelana kakulu nomuzi kaMr. Maseko. Kodwa akafanga, ulele.

B. J. KUZWAYO.

Ezase Turffontein Ziti Nanto Ihlobo (NGU E. MCUNU)

Ziti ibhokile ichoir entsha ka Mn. Mcunu iFlying Birds lapa e Turffontein. Hayi iponi ka Mcunu, no Caluza akatati luto, bafana base Njina. Hayi bakiti, niyasi-poxa, Kuti ngenye imini kuleli elidhlule ngimi ekoneni lase Kenilworth kuqamuka insizwa etile idhle isuti yayo emnyama kute kuse njalo kwaqamuka i lady yakwabo ngenhla. Mamo lwesuka utuli insizwa ibamba leyontombi. Kubanjwana kubangwa ukuqabula zaqamuka ezakwa Dalawana,

bamba yena. Hawu, ndaba zani uhlawule ishumi.

Bakiti buyapela manje ubusika kungena ihlobo nize nisize ngokugeza izinyawo pela ukutshisa kwenza zinuke. Osisi abakufuni loko.

Hawu, ihlazo ukungabi namazinyo. Umuntu ongenamazinyo ungalheka ufe mayehlafuna isinkwa. Isilevu size sihlangane nekala Impono ke leyo kwabasha. Anofaka ifolisi bo.

OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Inkosi Yemiti

Imiti!!

Amayeza!!

1/6

1/6



UMUTI OWENZELWE UKUSIZA ABANTU OHLANZAYO IZIFO ZONKE EMZIMBENI YABANTU Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo minyaka eminingi Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bekatele, bedan, ele bepelelwe amandhla nesibindi, bengase njenge yise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lapo usu ala, uti uvuka ekuseni ukiye yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugqwela ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Eaye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuswa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapeponi usityele ngawo kuzwe nabakude?

Buza esitele sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngawo singabhalela ku:

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ZULU. Indhlu Ka Chief W. S. Kumalo

Yizwe Lakiti Lelizwe Lase Abyssinia

Mngane,
U Gen. Smuts ukuba ngisakumbhula kahle wati ngo 1896, e Kimberley. Indhlu emnyama ayibekwe unyawo entanyeni, kuhambhe-kwahambha wabuye wati e Savoy Hotel, asinganikwa izibhamu.

U Gen. Botha ecela uxolo e Mangisini ngempi yabo ka 1899-1902, wati amaBhunu akanikwe izibhamu zokubavikela endhini emnyama, yona inganikwa banikwe ne Voti abayokuti balinike bona ngokwabo indhlu emnyama.

U Gen. Hertzog, uqale ngokushumayela i Segregation, ate ukuba abone ukuti sekusondele impikazi yabo ya Majalimani, wagiba izwi elamcita embusweni ka Gen. Botha.

U Mr. Pirow, usandukukipa izwi lokuti bona kuleli babheke ingozi ezovela kwelasehla (okubonakalayo ukuti lolutuli beselwazi) ukuba luyavela bona abasoze batandabuze ukutumela Umkosi wokusiza washoke oka Pirow wakipa izi Fulayi mashini zayosiza e Rhodesia.

Ukuze ngibhale kanje Mhleli, ngenziwa ngoba ngingasaqondi Mholi opambili esifanele sibhekise kuye ezindabeni ezinje, ngakoke sengibhekisa kuba Hleli bama-papa onke abantu bakiti: Hlanganani Madoda nisecelele ku Hulumeni ukuba nxa lempi ingavela asivumele situmele izi Ambulance zokuyosiza izinkubelo zabakiti. Sebekona abakiti ezi Mine asebeyazi i First Aid, namakosazana akiti o Nurse sesinabo, loku niyabona nje bakiti ukuti kuzwala ukuti uTulasizwe, usete akupume nesifazane sihlome, sivikele Izwe.

Ngokwami bekufanele wonke ozaziyo ukuti u Mnyama, kusekela ku 18 kuya ku 55 iminyaka ubudala isilisa nabesifazane, bakuleli bazimisele ukuba u Hulumeni angavuma ukuyosiza izinkubela pambhili. Futi pela u Hulumeni acelwe asiboleke neziBhamu soti nxa sesibuya sizibuyisele nje. Esingazivikela ngazo nce sisengozini kuleli izwe. Kungabe akuzali loko wababoleka nje abakiti nangempikazi ka 1879, nangomtshokobozo ka 1906, kwati kunge-dhlula loko wabuye wazitola nje. Ngicela Abafundisi lapa ukuba baseluleke ukuba sifanele sitandaze sitini? Noba kusasilungele njalo ukuba sithi "Nkulunkulu ka Abraham ka Isaka no Jakobi?" Sengidideke ikanda bakiti ngoba sekukona abanye asebaqalile ukuti labo ngo Koko bendhlu Emhlope. Idhlozi labo ke. Kufuneka nati sikuleke ngokwakiti, silingise Izizwe zonke.

E. MALINGA

P. W. D.,
Hlatikulu,
Swaziland.

Okubulala Isizwe Sakiti E Pitoli

Baba Mhleli,
Ngicela isikadhlana kwelako ipepa lodumo akengikipe izimangaliso esizibona lapa ePitoli ngama Indiya. Ihlazo elipezu komuntu omnyama liyacunula inhliziyo, ngalababafokazi asebenze isifazane sakiti umdhlozi yabo. Bengicabanga ukuti loluhlupo kalwandile. Kodwa ngicela i Pitoli idhlulisa ama Ndiya abakwenyana uti ungena ekaya umama akutshele ukuti ungeneni endhlini yokudhla ngoba kunomkwenyane Kanti umkwenyane lo iNdiya.

Site sihlile ngeSonto elidhlulile satuka ngodumo le "Hooter" yemotokali (taxi) ngapandhle kanti futi isikati sesidhlulile ukumukela isivakashi kungu 11.30. p.m. ebukuku. Ngite ngivula umnyango ngahlangana nobuso bom Indiya Ngapandhle, ukuba angibingelele wabese uvulile umlomo wake. Wati "Mary, yena tshelile mina landa yena lapa kaya funa kuya lapa dance". Kwahlwa kimi, ngite ngimbuza ukuti u Mary lo uyini naye ukuze amtembe ngalesisikati ebukuku, ngingakaqedi amazwi ami labesilipendulile lati "yena sitandwa kamina."
(Inelela kuluhlu lwesibili)

Indhlu Ebukekayo Ka Chief W. S. Kumalo

Ezase Koenigsberg
(NGU BIG BOB)

Silahlekelwe thina lapa e Koenigsberg njengoba kuvulwe izikolo sithe sinsuku mbili sabona ngencwadi gatha isikomba ukuthi u Miss V. Adie Mndebele makayothatha isikundla sokufundisa e Waggles ngase Danawozi. Ngingekulinganise ukudana okwabakona kubo bonke abantwana nabazali notishela akade efundisa nabo. Ukuba kwakukona abanokukwenza angahambi ngabakwenza. Lentokazi pela beyiqamile lapa kithi ngemisebenzi yayo, beyifundisa nezintokazi ezingasangeni esikolweni ukuthunga nokukiloshu, ifundisa nama Wayfarers nebandlana, ingunohamba pambili.

Siyifiselela uhambo oluhle nalapa iyakona njengoba i thathe isikundla esikolweni esikudlwana kunalesi sinethemba elikulu ukuba iyawucuma ithandeki njengoba kunjalo nalapa kithi. Singa inkosi ingakupa isandla esihle njalo, Nkosazana.

Sezivuliwe izikolo ubuxhakaxhaka kumatishela nezangane. No Mr. W. J. Hlubi utisha wase Buffelshoek naye usitshela ezimnandi zase Mngungundlovu ko Vulindlela njengoba abeyekona eyofundela ubungcwedi bokuba omkulu (Pathfinder Master)

Akapilile no tishela u Mr. Theo. R. Mazibuko seloko alinyazwa imoto muhla eya ku N.N.T. U. Sinethemba noko ukuba uzo shesha alulame. Bekuvulwa indlu enkulu ka chief W.S. Kumalo e Mhlwaneni kulama sonto adlulile lendu ingenye yezindlu ezinhle kakulu zabantu abamnyama, izindonga amashe aluhlaza shwe yonke indawo, inamakamelo amathathu nendlu yokuhlala neyokudlela neyezimpahla neyokupeka ne hovisi lenkosi lokupumula igcobe ingqondo kona ngezincwadi ezipakathi ezingana izigodi ezimbili ubuningi.

I Nkosi uKhumalo yayihlabe izinkabi ezimbili ezinkulu ezoketho sengathi bezingasebenzi iminyaka eminingi; nezimbuzi eziyishumi nambili. Sibuthene isizwe sase Mdingazwe. Inkonzo yayipethwe u Rev. N. Pamla be no Rev. A. Khumalo wase Harrismith kukona namanye amakosi. Izipo zenkosi ezipuma esizweni sayo zendlula amashumini amabili opondo £20 imali.
(Inelela kuluhlu lwesitatu)

Ngaswela impendulo emazwini aleli Ndiya, ngako u Mary lo wapuma zaya naye umIndiya. Angazi ukuti babuza nini. Sitini isizwe sakiti ngalaba bafokazana abacita isizwe sakiti? Isizukulwana setu siyakukuluma lupi ulimi, noma siyakumila zipi izinwele mayelana nalawa mashinga. Asihlome nati sizivikele kulesisizwe esifohla izibaya zabantu.

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Pretoria

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But don't ask for liver pills. Ask for Carter's Little Liver Pills. Look for the name Carter's Little Liver Pills on the red label. Resent a substitute.

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Unkosazana Nimmo Eluleka Omame Ngokupatwa Kwezingane

(IZINIA)

U Nkosazana Nimmo umlungukazi wase Tekwini olilungu elikulu le Mothers' Union ye bandla le Church of England uke waba lapa ehamba ngazo zomsebenzi wake.

izimpahla ngingezibale abanye bebeka izinduku ezinhle ezikandwe ngobunono, abanye imiqulu kagwayi, abanye izitsha ezintle. Esabapambili ese gumbi amakosikazi omkuleko esabiza opondo abathize. Izinsizwa ezino Mn. J. W. Gule, umlimi, zisho ngopondo no Mr. R. Theo. Mazibuko no Mr. J. H. Kumalo no Mr. J. H. Mayisela ngo 28. 6d. Ukudla kwe Nkos, kwakungangane mana. Kuthe kusihlwa washa umculo pela elase Mhlwaneni elomculo. Kwakungemakwaya kwakudida u Mesisi. Ngisho u Sikumane waye bopele epelele, abanye bedansa emini kwakucula intokazi ezino Miss L. A. Msimang, Miss L. N. Mazibuko no Mr. Theo. R. Mazibuko. Ama Wayfarers ayepethwe ngu Miss D. Kumalo, ama Pathfinders u Mr. Theo. R. Mazibuko. Yebo, siyakubongela wena ka Ndaba ingesakwo sako esinodumo. Ume njalo!

Ukulume ko mame ngokupata izingane—lenkulumo ibakutazile kakulu omame.

U Nkosikz. Wilfred Molefi wase Mnambiti (Ladysmith) kunye nabantabake usenesikashana elapa kwabo kwamfundisi P. J. Africa ube nenhlanhlana embana nje ngoba seloku afika amakaza makulu.

U Mnu. F. A. Kunene umgcini wezincwadi zotisha abantsundu zomnyango wemfundo (Native Teachers' Librarian) uke wati qu izinsukwana ezimbalwa lapa ekaya kwabo. Hayi noko kusobala ukuti uMgungundlovu uyamvuma nalapa uhambe epilile.

U Mnu. F. E. Kubheka obe kade ese Goli isikashana ngomsebenzi, usebuyile ngenxa yokungapili kahle kwelasehla usepindelulo iShabhu lake lezicatululo.

U Mnu. E. T. H. Ndhlovu onesikashana ePolisa lapa useshishelwe e Elandslaagte.

Izindatshana Zomhlaba

Kwaziswa abantu ukuti amatikiti ezitimela kusuka eSprings kuya eRandfontein apuliwe kusuka ekuqaleni kwayo lenyanga u August.

Inhlangano yabalimi abamhlope basesigodini sase Mnambiti ibipete udaba lwezimpama ipelaze zingapeli pakati kwabakwa Mabaso nabase Mangweni. Bakipe isinqumo sokuti makucelwe kwabapeteyo ukuba amakosi alezizizwe apucwe ubukosi adingiswe. Bati lezimpana ziyingozi kubantu bonke nasemfuyweni.

Amakaza agunyile lapa, isitwata silala mihla yonke, nomoya nawo unamandhla. Ungafunga uti sekuse Goli nase Freyistata.

Izikolo zivuliwe eSwidi kufike intokazi yakwa Nxumalo ukuzotata isikundhla sika Nkosazana Ntshingila.

E Intermediate kufike eyakwa Ngobese ukutata u Std. V.

U mfundisi Ramushu wase Goli udhlule lapa elibangise kwa Zulu e Mandeni ube hamba na ba numzane ababili. Dundee.

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Our Opinion And Readers' Views

THE Bantu World

3, POLLY STREET,
(North of Bantu Sports Ground.)
P.O. Box 5663, JOHANNESBURG

SATURDAY, AUGUST 17, 1935.

Conferences On The Native Bills

The Government, we are told, has decided "to ascertain the sentiments of the Native population on the Native Bills," by means of conferences which will be held at various centres in the Union. To these conferences, the Government will invite "chiefs, representatives from general and local councils, Native Reserve Boards, Native Advisory Boards and other prominent Natives." No doubt this decision will be welcomed by all those who are interested in the welfare of the African people. The principle of consulting Native opinion was approved by Parliament in 1920 when the Native Affairs Act—that Act which was hailed as the Magna Charta of the Africans—was passed. Under this Act "the Governor-General may summon a conference of chiefs, representatives of political and industrial organisations of Natives and other prominent Native leaders" to express their views on any matter or legislation affecting Native interests. Such conferences were held from 1923 to 1930 and did a great deal to improve the relations between the African people and the Department of Native Affairs which hitherto had been rightly or wrongly regarded as an instrument of oppression. But for reasons only known to the Government these conferences were abandoned in 1930, and since then matters which affected the welfare of the Bantu people were dealt with without consulting their opinion. Obviously the Government of the day thought it was incompatible with their dignity to confer with black men.

While we welcome the decision to consult African opinion on the Native Bills nevertheless we feel it our duty to point out that the procedure adopted by the authorities is not acceptable to the majority of the enlightened Africans, who regard it as the policy of divide and rule. The holding of regional conferences, instead of a Union conference, to discuss matters of such vital importance to the Bantu people as a whole is, in our opinion, calculated to divide Bantu opinion in order to weaken whatever opposition there might be against the Bills. But we doubt if the Government's scheme will succeed. The days when the Africans could easily be divided by the white man for his own ends are gone. The past history of our race has taught us a lesson which we can never forget. We know to-day that our race is in this unfortunate position because of the divisions that obtained in the past, and we know too that these divisions cannot be perpetuated without doing an injury to the cause of Bantu freedom.

The cry for a united action against the proposed Bills has captured the imagination of every intelligent African, who knows that the disenfranchisement of the Natives of the Cape means the political and economic enslavement of the whole race. For without a voice in the councils of State, our race can never hope to develop its life to the full and play its part in the affairs of progressive mankind. In a democratic country it is only those who control the power of the ballot whose interests are safeguarded and protected. And it is because we cannot influence Parliament that thousands of our people are to-day rendered landless and homeless, and are thrown out of employment to make room for those who can, by their votes, chase the legislators out of office.

Our fight for the retention of the Cape Native franchise must, therefore, be maintained. It is a fight for the possession of political power which alone will enable our race to work out its destiny. As in 1926, we must tell the authorities that we can never be a party to the disenfranchisement of our kinsmen in the Cape. For we regard the Cape franchise not only as a stepping stone to higher things but as a security against inter-racial strife. It was the granting of full franchise rights to the Cape Natives in 1854 which practically brought the so-called "Kafir wars" to an end. As soon as the Cape Native realised that they were regarded as an integral part of the national life of the Cape, they began to settle down in peace and work for the progress of their country. It is our firm conviction that their disenfranchisement will rouse feelings of antagonism and embitter race relations. And White South Africa, we repeat, cannot afford to alienate the feelings of the largest section of our population, upon whose co-operative action and loyal support the industrial development of this country depends. A malcontent African population within the boundaries of the Union of South Africa will prove a greater danger to European security than a contented community enjoying full rights of citizenship. It is not African freedom but repression that is going to upset white civilisation in Africa.

Those intelligent Africans, who will be invited to attend these conferences, will be well advised to consider the proposed Bills from a national point of view and not from a provincial standpoint. One thing that must be clearly understood is that the disenfranchisement of our kinsmen in the Cape means the political enslavement of the whole race.

[Written by R. V. Selope-Thema of 3 Polly Street, Johannesburg, to express the views of "The Bantu World."]

Ons Mooie Land

(DEUR J.B. MODICOE)

Voor ons Bantoe is er geen beter, en ook geen mooier land dan ons Afrika. Verleden jaar was ik op een plaats in Pietersburg, bij een rivier na een tijd van zware regens. O, 't was er zo lieflik, en zo schoon. De lucht was so rein, 't was zo koel, 't groen van de bomen zo fris, de heidel zo helder, en de zon zo lekker.

Ik kwam op een plekje, waar koeien bij elkaar stonden te dromen. Hun maag was zo vol, dat ze niet meer weiden konden. Hun bad in de revier hadden ze ook al gehad, en nu stonden ze maar stil te genieten van al de hurlickheid van de natuur. Ik ging dicht big hen zitten op een grote steen. Toen dacht ik: Hoe goed moet God toch niet wezen, om alles rondom ons zo fraai en lieflik te maken. De vogels zongen hun praachtigste lied, de veldbloemen prijken met hun heerlikste kleuren, een zacht windje sakomelde de grashalmen.

En O, 't was zo st, zo genotvol, zo boeiend schoon. Dacht ik, ja, Zuid-Afrika is een kostelik land, 't is een land bedoeld voor een braaf, vroom, eerlik, moedig volk, 't is land, waar de natuur van mens helpt om goed te zijn, 't is een land, waar geen ondengd, geen slechtheid, geen zonde wonen moest, 't is een land, waard, dat ieder man, Blanken en Kleurlen, oud en jong, rijk en arm, er zijn best voor doet. God zegene ons land en ons Bantoe Volk, en make ons voorspoedig, vroom en vreedzaam.

THE PEOPLE'S FORUM

Congratulations To The "Bantu World"

Sir,—I wish "The Bantu World" every bit of success in all its many-sided activities. May it grow from strength to strength. Since its inception which is comparatively a short time ago, "The Bantu World" has achieved greatness which has left no room for doubt and in championing the Bantu cause it has stood supreme. As a Bantu paper it has no rival. I wish "The Bantu World" to continue in its noble work of educating, advocating and encouraging the Bantu in this difficult period of transition and overcome the hardships with which they come in contact in every sphere of their activities.

With the help of your well deserved paper we are convinced that in God's scheme of things the Bantu were not destined to be drawers of water and hewers of wood; that in the dawn of human progress they have an important role to play, and can reach the highest pinnacle in the realm of learning.

May God's blessing rest on each and every one of "The Bantu World" staff and to make them all deserving and devoted servants of their less fortunate brothers. May "The Bantu World" live to see greater and brighter days of prosperity and eminence. The new premises are in themselves an ample evidence of its prosperity.

Z. M. KGATI

Rejoice In Each Other's Success

Sir,—At the opening of St. James (G. P. Beaconsfield) the late Mr. Plaatje in the course of his sermon once said, "There are three things which are subversive to our race and deterrent to our progress—drink, lying, and jealousy." He discussed all three but I will touch on the last. He pictured a Chinaman who climbs the ladder and on reaching the top turns and sees his countryman struggling at the bottom. He stoops and puts him up until he also reaches the top. "But" Mr. Plaatje said, "Look at the black man. He sees his brother struggling at the bottom. He puts his right foot over his head and pushes him further down." I remembered this statement as I watched the proceedings, and I thought had our late star been here to-day, he would have seen a different picture.

We are beginning to realise that it is not jealousy nor racial animosity that is going to build us up as a recognised nation but "rejoicing in each other's success and union" as partly proved by the amalgamation of the "Bantu World" with two other Bantu papers.

Dr. Molema in his brilliant and his friendship-imbued address, expressed his pleasure in several words, but the others who had not that opportunity, told it in their faces. Bravo, Africans! Bravo!

To endorse what our Editor declared during his interesting account of the birth of the "Bantu World" and its policy, I must lay stress on the fact that the "Bantu World" has always shown that its aim is not based on business alone, but also on the uplifting of our race and the development of our good and characteristic qualities. So let us join hands in congratulating them and in wishing them further achievements.

In conclusion, I must thank the "Bantu World" for honour conferred and pleasure derived.

E. J.G.

[The two letters above are only a few of the many we have received from well-wishing friends on the occasion of the Housewarming of the new premises of the "Bantu World.—Editor]

The Sad Lot Of The Bantu People

Sir,—The lot of the Bantu is not a happy one. Our organisations like the I.C.U. and African National Congress did not continue for long to be national entities. They are "washouts," they do not enjoy the public support and are financially weak. The Bantu have lost their land. Their children hunger, are destitute, and unemployed. On top of this they are brutally treated by the police. Darkness has descended upon the once prosperous, free people. Their customs—beautiful customs—are now despised. They will be in this sad state until a Moses, an Aaron or a Joshua is born.

Homeless, hungry and thirsty they trudge up and down the streets of the towns in search of freedom, happiness and wealth. Their paths are strewn with fear of arrest as loafers, also other obstacles confront their every-step. But there is one consolation that history repeats itself. Where is Rome, that once oppressive Empire? She has perished, and is forgotten. We shall trudge, stumble and fall, only to rise again and continue with more resolution. Throughout our tramping we must maintain a continuity of whatever creed we believe in, as well as grasp fast our racial traditions.

If we "lift our eyes unto the hills whence cometh our help," and keep our heads when all about us are losing theirs, and wait and not be tired of waiting, and do not give way to despair, that will help us to maintain our national solidarity and existence despite all efforts to crush us. In these dark days of our existence let us devote our time to study and improving ourselves. Let us refrain from practices that demoralise us. There is no greater distress than to see the increasing of the nation-suicide of our people continually stabbing each other.

Whatever happens, whether it be the ruthless indiscriminate shooting of the African, the brutal treatment by police, the oppression by the Government; but we will live and progress if we leave low things and aspire to the things that are really helpful. From oppression let us gain vitality and let us endure all privations and hardships with a belief of a brighter future when Africans will be really free.

We are engaged in a great task, and some day we will gain peace and quietness, unhindered and undisturbed. In this is the land of our fathers, in the soil we all love, it is only by faith that we will flourish.

WALTER M. B. NHLAPO
Johannesburg

The "Bravest" Man To-day

Sir,—Mussolini, according to reports, is one of the "bravest" men in the world to-day. He has declared vehemently that he intends to grab Abyssinia on behalf of civilisation and "civilise" the Abyssinians under the auspices of Facism. When he "snaps his fingers," he says, "five continents will tremble and bow before the Power" he has created.

Well, Sir, before he embarks on his scheme of swallowing Abyssinia and its Emperor and thereby causing five continents to tremble, I would advise him to consult Napoleon who made Europe tremble only to destroy him.

It seems to me the Italian Dictator is embarking on his voyage to St Helena!—the destination of all those who wanted continents to tremble and bow before their power.

ANTI-WAR

Johannesburg.

R. Roamer Talks About . . .

A Brutal Assault

Jeremiah: "You treat your Natives, who are also human beings, worse than I have ever seen any Native treat animals; worse, in fact, than animals. I cannot understand that—"

Joshua: I cannot understand it, too.
Jer: These were the words of a magistrate.

Jos: When finding one of the sons of Ham guilty of some crime?

Jer: No. When finding a white man guilty of assaulting brutally an old man and a woman

Jos: In which century, Jerry?

Jer: In the year 1935. Anno Domini.

Jos: In which country?

Jer: In South Africa where Natives are well treated.

Jos: But what had the old man done?

Jer: He wanted to leave this white man's employ, but Carstens stopped him and beat him on his head, hands, and shoulders and tied his hands and placed him in a car and took him back to the farm.

Jos: For more assaults?

Jer: At the farm a reim was placed round his neck and then he was given five cuts with a sjambok. The man was 60 years old.

Jos: You shock me, Jerry. What country is this?

Jer: It is a two thousand years civilised White South Africa where Natives get good treatment.

Jos: Is this an example of the kind of good treatment it boasts about to the world?

Jer: This man also assaulted the old woman.

Jos: A woman?

Jer: What, would you? She was black therefore 100 per cent less deserving of considerate treatment enjoyed by other women in this country.

Jos: What had the poor black woman done?

Jer: She refused with her pot.

Jos: So that was a crime to a White South African?

Jer: Yea. He thrashed her with a sjambok. The doctor later said, "her body was covered with bruises and weals so numerous that it was impossible to count them."

Jos: What punishment did this civilised man get?

Jer: He was sentenced to pay £15 or two months and 24 days hard labour.

Jos: Of course, he paid the fines.

Jer: He did. The Star was much indignant about the whole assault.

Jos: What star?

Jer: The local evening paper. It has a tender spot for the down trodden people that paper.

Jos: And we need as many tender spots as it can give us supported by its many sympathetic readers in this "well-treating us" country.

Jer: Had this old man been an animal you would have heard the noise in the papers about "this atrocious treatment of a dumb animal."

Jos: But cannot we be allowed to join the Society for animals and feel safe under its protecting wings?

Jer: It is only for the protection of animals, Josh.

Jos: But was that man treated differently from an animal?

Jer: Well, animals are dumb, while you Natives are not and you have souls which make these Europeans get madder still.

Jos: Why now?

Jer: Because that means when you die you will be equal with them before God.

Jos: To whom can we turn in our sore distress?

Jer: To "The Star" and to those of its readers who regard these typical South African assaults on Natives as nauseating before God's Heaven.

Jos: But cannot we form self-protecting societies of our own?

Jer: Not while you are still Xosas, Basutos, Zulus, Swazis.

Jos: What can we be?

Jer: You can be a united people. Not stupid wrangling racialists

Tse Re Di Utluang Ka Pudi-Ea-Tsela

Nguana O Kgamiloe Ka Kausu Ea Silika Ga Mmamelodi

(Ke P. D. S.)

Ba-Afrika ba bedi koana Pietersburg ba molatong oa polao, 'me molato oa bona o emetse dijaje. Maloba ha molato one ole kgotleng ea Magastrata, goile ga boleloa gore banna bana ba babedi baile ba tlasela Mo-Afrika emong ba 'mofelela sefateng. Eitse ha a bofeletsoe moo eaba oa teketoa. Go bonagala gore letsogo le lengoe la gagoe lene le sa bofioa 'me go bonala monna ona oa batho oile ba leka gore oa ithusa ka go thibela dithupa. Eaba emong oa banna ba a motshoara letsogo leo a legatella mo kutung ea setlhare, emong a tsaea selepe a mokgaola letsogo le le go bonalang gore lene le bagathatsa! Eaba ba motlogela a ntse a tlamiloe a sala a dutla madi go fitlhela a tla a thlooa ke ba feti! Ketseo tsa Ba-Afrika. Polao e setlhogo ruri! Ga reitse bophofole bo tla fela haele neng go rona Ba-Afrika?

Polao Engoe e Sethogo

Engoe e sa fetaneng ka sepe le ena e fa godimo e boleloa ka maane Tshoane ga "Au 'Mamelodi" (Pretoria). Teng re utloa gore leseela la ngoana oa motho o motsho le fumanoe lengoeng. Ngoana ona gathoe one a kgamiloe ka kousu ea basadi ea silika! Tsena ke mefereferere eo re kgoloang gore bagolo ba bana ba tla leka gore ba tlhokomele bana ba bona bao ba ikemiseditse go tsoalla bana mo dikgoeng (ke gore bao ba tsamaeang ba tsoala bana empa ba sa nyaloa) etsoe le morero ba sa ikemisetsa gore ba godise bana bao. Ntho tsa mofuta ona di re shebisa badichaba tsa tsoelo-pele ka matlho a tlontlolo.

Re utloa gore mosebetsi oa go tsamaisa ditimela tsa mollo (electric trains) mona Gauteng, ke gore go tloga Springs goea Randfontein, o semologile, gomme ditshipi tsa mathale ao a mollo esetse ele mekolokolo ditsele tse ngata tsa setimela. Thaka ea etsho-"Botsho-ba-Rralekoko" ka mona Pimville le Orlando bo setse bo opela Halleluja ka ha re utloa gore e tla re setimela seo sa mollo se simologa chelete eo ba elefang ka veke le kgoedi ea fokotsoa! Che ha re tsebe eabo entse ele puo fele ea bo-serataditaba. Re sale re utloa bogologo gore go simologeng ga kgoedi ea July, rente e tla kgaoloa ka 5s. koana Orlando, empa le joale goitse tsho! Gontse go lefioa eona ea metlha eleng 30s. le 25s. ka kgoedi!

Thusang Mr. Duma

Goutloala gore monna oa Mo-Afrika ea bitsoang Robert Duma ga a jese Rra-Lokeishene oa gabo koano Kopjes tse theogelang. Molato gathoe go tloga ka 1933 Mr. Duma ene ele omong oa bo tichere lokeisheneng. Eitse ha a tlhela botichere Rra-lokeishene a moganna ka lengolo la baagi (permit). Joale moiatso o setse o sekiloe ga Magastrata oa latlha Morena Duma. Vekeng e fetileng one ole dijajeng koana Bloemfontein, gomme tsona tsa re ka la August 22 Rra-lokeishene o tshoanetse gore a tlo bontsha lebaka leo a gannang Mo-Afrika lengolo la baagi, goseng joalo ke gore ene Rra-lokeishene o tla gapeletsoa gore a neele Morena Duma lengolo leo la tokelo ea gore enne moagi oa lokeishene leo la Kopjes. Re go lakaletsa katlego Morena Duma. Eka Ba-Afrika ba ka fadimegela molato ona ba thusa Mr. Duma kaha phenyo ea gagoe e tlabo ele ea rona botlhe.

"Mafokisi A Oele!"

Banna ba mafokisi a Makgooa ba tseletsoe ke metsi ka moselo. Gathoe maloba bane bale tlhathobong (Examination) palo ea bona ele 27. Mo go eona palo eno ga tsoella ale mongoe fela pare ba 26 ba oa ka segadi! Taba di senyegile. Banna ba bathathobi ba nyatsa gore go tsoa

fela le bao ba sa tshoaneng mosebetsi. Gathoe mo ba 26 bao ba paletsoeng, 6 ke ba paletsoeng ke puo ea bona ea Sekgooa, bogolo senyese mane. Ba 20 che ba oela fatshe mo go sa jeseng monate! Gareitse go nyelegile maphodiseng!

Re Utlua Ka Pudi-ea-Tsela

Gore maloba kerekeng e ngue mona gare ga motse oa Johannesburg, Ba-Afrika ba ile go utlua Moruti a re go batlega chelete ea "goneskop," ba tsua bohle, ba balega. Baruti ga ba tsebe gore Ba-Afrika ga ba batle go senyegileloa. Ba batla go ja selallo kantle le tefo, go ea Legodimong kantle le go lefa setimela se eang teng.

Gore monna oa Lekgooa le mosadi oa Lekgooa koa Daamaneng ba ne ba sek'isoa gothoe ba ile ba bolaea mosadi oa Lekgooa ngugola, ele gore ba tle ba kgone go phetha tsa lerato la bona. Mosadi eena o tsuile pele, empa monna o tla pegoa. Lefatshe le senyegile, le diatlang tsa lerato le sehlogo le rutang boloi.

Gore mosetsana oa Mo-Afrika koa Ladysmith, Natal, o ile go ganna ke mohlankana a betoa ke pelo gomme a ea gabo lesogana, a fihla a hlobola ka sakeng a hlapa 'mele tadi e amusha.

Gore mohlankana oa Lekgoa o ile chankaneng kguedi tse robileng mono ole mong. Molato gothoe o tsoetse bana ba 9 le basetsana ba 9 gomme o sitoa go ba fepa. Ke tseo tsa banna ba tsamaeang ba tsoala ba tlogela. Makgooa oona ga a batle monna ea tsoalang a ragetsa ese phofole.

Motse Oa 4/6 O Lahlehetsoe

LEFU LA J. D. MOGAECHO
E BILE TAHLEHELO HO
BA MANGAUNG

Tsa Bloemfontein

(Ke JOEY).

Vekeng tse fetileng re tsoa lahlehela ke emong oa litona tsa motse oa Mangaung, eleng Mofu James Dick Mogaecho. Ene e le setho le senatla se tsabehang mesebetsing ea Mo-Afrika ho likanyetsa lefatse la S. Afrika, haholo tsamaisong ea I.C.U. ha a na a sebetsana le Benghali: - C Kadali, Keable 'Mote, Champion, le Elias. Lipineng o na a bina ntlong tse kholo tsa Makhoaa; e ne e le "Superintendent" oa Likolo tsa Sabata kerekeng ea A.M. E. (Topia), ele hloho ea motse oa 4/6, ele leloko la "Advisory Board" ke hore "lekhotla la Ketsetso" le Town Council ke hore "muso o moholo oa Motse." Hara motse oa Mangaung, 4/6 Location e ne e le motse o khabileng hofeta emong kaofela, bakeng la Mofu Morena J. B. Sasing ke ena eo ebileng motlameli le motsaalle e moholo bophelong ba Mofu, 'moho le Morena T. M. Mapikela, le ba bang. O patloke ke bahlopheli: baruti: Charles Demas, J. Lekoma, Ndimande, Dr. Tantsi le Mookameli oa metse Morena J. Cooper le bahlanka ba 'Masepala. Kaofela re lla le ba ntlo ea hae e leng mosadi oa hae le ntatae le bana haholo le baahi ba 4/6 Location. "Robala ka khotso mohlankana oa Morena." "Ho lehlohonolo ea shoelang Moreneng Jesu Kereste."

Gore mosetsana oa Mo-Afrika o tshoanetse gothoe o bolale nguana ea motsoetseng, ele gore a tle a seke a mohenera tabeng tsa "lerato." Ketsetso ea rona go basetsana ba sa batlang bana ke gore "tlogelang go etsa selekane le bahlankana."

Nyakallo Pineng tsa Sekhoaa

Sehlopa sa liopeli se bitsoang "Revellers Syncopators," se tsamaisoang ke monghadi Daniel Tau, se ntse se tile ka matla, hoo ebileng se rekileng koloi ea sekhoaa (motor car).

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re o fihletse ha le fetisa la Mangaung ka hlomphe le mokhoaa hoo a batlileng a sa khutle.

Ea re siileng ke morali oa 'Mamokhele Joalane oa kereke ea Roma. Ona a le lilemo li le lesome le robang. Bohloko bona ba leroborobo bo hatelletse bongata ho ebileng bongata bo fallang ho ea tsela noka ea Jordane ho lebisa Jerusalem.

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Di Partons di fapane le melemo mengoe e tshabisang. Di tlhakantse go tshabisa le go nonofatsa. Ga di kgarametse. Legale di bereka ka tlhomamo le boamaruri. Di tsee bosigo yono. Kamotsho, mo lobakeng loa brakafesi, u tla ikutlha u tlamegile gore u ee koantle. Mala a tla bereka sentle. Koantle ga go segoa. Koantle ga ditlhabi. U tla itse gore Mateng a gago a itshabile.

U tla lemoga gore mala a gago a bereka sentle kagone di Partons di golotse santlholo, tsa tsitsibosa 'me tsa thatafatsa mala a ntshetsang diyo koantle. Ke go thatafatsa ga cone yalo. Dia aga gape dia thatafatsa.

Ha u fitlhela mongoe a choeroe ke tlhogo, a ikutlha a tlalelana morago asena go ya, mala asa bereke sentle, ana le gaumakoe, madi a senyegile, mooa o nkgga, kgotsa gona le chupo ngoe e shupang gore go kabetsa moteng ga gagoe mo gokolole gore a dirise di Partons. Ditsala tsa gago di tla go leboga ka kgakolole entseng yalo. Di Partons ga di tlhooe ke sepe.

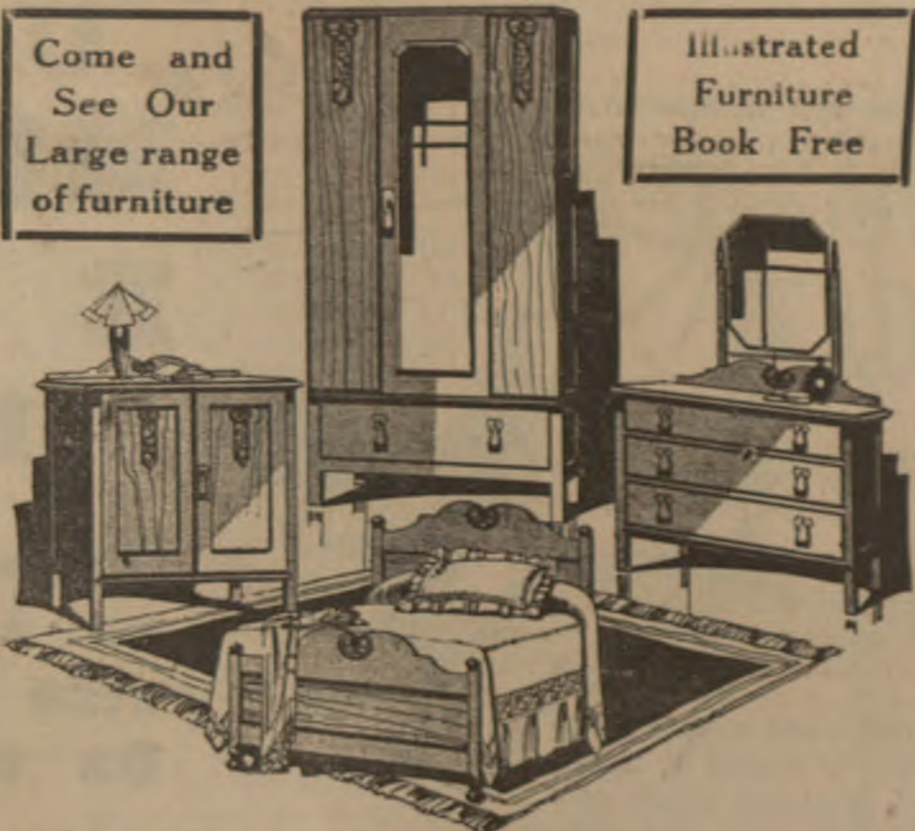
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Sechaba Se Lahlegetsoe Ruri

The Bantu World Maburu A Lla Ka Gore Go Teng "Magastrata Oa Dikaforo Bala"

SATURDAY AUG. 17, 1935.

Mofu C. S. Mabaso

Vekeng e fetileng re ile ra begela sechaba gore Morena C. S. Mabaso, e mong oa baetapele ba tsebegang gagolo ba sechaba o hlokagetse. Gape re ile ra tshesisa gore taba tsa bophelo ba gagoe ditla tloga vekeng ena.

Mofu Mabaso e be ele e mong oa baetapele ba matla ba Congress mona Transvaal. O simolotse go sebeletsa sechaba ka goba Mongodi oa kuranta ea "Abantu-Batho." Mosebetsi oa kuranta ena o tsejoa ke mang le mang, gomme ga go hlokego gore re kgathatse ba badi ka go phetha mesebetsi e mogelo e sebeditsoeng ke kuranta ea "Abantu-Batho." Mofu Mabaso, jualeka e mong oa batsamaisi ba kuranta ea "Abantu-Batho," o ile a sebetisa gagolo go tsoa sechaba borokong ba lefifi. Go bolela nnete re ka re ke e mong oa ba ileng ba tutubulla mahlo a sechaba sa Afrika. Ke e mong oa bahlabanedi ba sona, e mong oa banna ba ileng ba ikgatela go shuela tokologo le phagamo ea Afrika. Ga ekaba kajeno o siile lefatshe lena ele mofumanegi (modiidi) molato gase oa go tsoara ga gagoe, kapa bohlasoa ba gagoe, ke oa lerato leo a neng a ena le lona mabapi le tokologo ea sechaba sa Afrika. Mabaso ene ele e mong oa banna ba ileng go bona kगतello ea sechaba sa bona ba tlogela tshole tsa menate ea lefatshe go loanela tokologo ea sechaba.

Lefu la gagoe le re gopotsa mehla e boima e fetileng, le re gopotsa matsatsi ao Makgooa mona Transvaal, gagolo mona Gauteng, a neng a bapala ka sechaba sa rona. Mehlang eo motho e motsho o ne a tshueroe jualeka phoofolo. O ne a ragoea ke Lekgooa lefe le lefe setaranteng. Pele ga makgotla a melao o be a sena lentsui. Lekgooa lefe le lefe ele Lephodisa, Mosekisi le Moahlodi godimo ga gagoe. Di ofising tsa dipasa, o ne a ragoea jualeka ntja lega a ile go lefa lekgotlo la Mmuso. Ga a tsamaea gare ga lefatshe o ne a tsamaea a rolela Lekgooa lefe le lefe katiba. Ditimeleng o ne a palama ka matorokising a dikgomo, a sa dumelloa go palama "fesete" le "sekene." Ditarating a sa dumelloa go tsamaea setuping. A sa dumelloa go tsamaea gare lefatshe lena kantle go reka pasa ka sheleng. A lefisoa lekgotlo la ponto tse pedi gomme gose letho leo le moelang. Ditishing tsa ditimela gose matlo ao a ka phomolang go oona. Go bolela nnete motho e motsho mehlang eo ene ele moneneri lefatsheg lena; a phela heleng ea bokgoba lekgatello.

Kajeno, lega a sale boimeng, ntho di fetogile. Kajeno ga a sa ragoea ditarateng, ga a sa rolela Makgooa katiba, ga a sa roalela dikgong ga a ga Komosasa, ga a sa lefa pasa ea go tsamaea. Makgotleng a melao o kgona go iphetolela. Di ofising tsa dipasa o neoa setulo sa go dula. Bogale ba maphodisa le ba Makgooa bo kokobetse. Ditimeleng kajeno o palama "tesete" le "sekene," gomme ditishing go teng matloa go phomola. Setishing sa Johannesburg kajeno o fumana le mollo oa go ora marega. Lekgotlo la Mmuso le fokoditsoe, ebile le eena o fumana thuso go chelete eo a e lefeleng.

Ke mang ea entseng gore go be teng phetogo e kana? Ke mang ea kokobeditse bogale ba hele eo sechaba sa rona se neng se phela go eona? E mong oa banna ba entseng gore taba di eme ka sebopego sena ke Mofu C. S. Mabaso. Jualeka Modula-setulo oa lekala la Congress mona Johannesburg dilemong tsena 1917, 1918, 1919 le 1920, mofu Mabaso o ile a etella pele banna ba neng ba loanela tokologo. Ene ele eena molaodi-golo oa

Tsa Lichtenburg

Ntsenyetse mafoko a mo koranteng ea "Bantu World." "U shotla batho bantsho go gaisa yaka ke se ke bone ba shotla diruioa tsa bone. U ba shotla go gaisa diphoofolo.

"Ga ke itse gore a u motho, fa u no ukile oa othaeloa molato oo o ntse yana, gompiano ke ne ke tla tsenya moretloa mo kotlhao." Mafoko ao a buile ke mosekisi oa Lichtenburg Morena G. G. F. Aling mo kgotla a a lebagantse le mokalobe oa Buru Nicolaas Carsten oa Witpan. Bokalobe ga bo a fela ka Goleate. Buru eo, u iteela Ba-Afrika bale bararo ba iteela ditsa bone. Mongoe fa are a mo duele monna le mosadi u ba iteela pitsa ea bone ka gana go adima "baas" go ea apea vark vet "mafura a kolobe." Me katlhola e nile £15 kgotsa malatsi a 84 mo teronkong. Go utloisa bothoko go bona dintho tse di direloeng ke kobu ea Buru leo, me morago a tshoko Maburo antse are "Hy is 'n kaffer Magistraat" ga ba bone molato oa Buru eo, lefagontseyalo o na a duela madi ao. Ane a re "Die kaffers was poromantag," ga re itse seane sa "mpa mpa ea lapisa motho u kgonoa ke sa gagoe."

Buru eo mongoe erile a lathegecoe ke kgomo a tsena ntlung ea Mo-Afrika mong a eona a sio, a thuba dikopi a hudua ntle me Mo-Afrika a molere fa pele ga Mosekisi. Mr. G. G. F. Aling. Me Mosekisi are u dumeletsoe emang go tsena mo ntlung mong a eona a se gona? "Me are ke go coa molato £2 kgotsa malatsi a 14 le go duela 15/- ea dikopi kgotsa malatsi a 5. Me go utloisa bothoko go bona ka fa Maburu a dipolasi a shotlang batho banco motikologong eno, me go tlokega baathodi ba ba ntse jaka Mr. G. G. F. Aling, ba ba sa lebeg 'mala ba lebang molato.

Ba ba boiling maetong a marega, ke Mrs. A. J. Lekgetho le Miss M. Tilodi ba coa Delpant, Mrs. L. Mafete. Ma-Teacher, Messrs. O. L. Motuba a coa Evaton N. T. Sello, Johannesburg. Olifant a coa Aliwal North, le Miss K. Visagie a coa Potchefstroom.

Ba ba tsamaileng ke Mrs. E. J. Phetoe o ile Barberspan, go ea go bona bana, Miss M. Letebele o ile Krugersdorp Mrs. N. F. Sello o ile Johannesburg go ea go ruta teng, le Moruti Z. More o ile Pretoria Phuthegong, ea Synod, o

mephatho ea Ba-Afrika e ilengea loanela sheleng ka 1917, ea loantsa dipasa ka 1919 le go loanela kokeletso ea meputso ea basebetsi ka 1920. Ntoeng tsena Mabaso o ile a tshuaroa a isoa chankaneng moo a ileng a fumana sefuba seo kajeno se monkileng.

Go lehlogonolo banna ba shuelang mosebetsing oa tokologo le phagamo ea sechaba sa bona. Ba tla gopoloa ka mesebetsi ea bona eo e ke keng ea shua. Mabaso o re siile, empa lebitso la gagoe le ke ke la shua, gobane le tla ngoloa paleng ea sechaba sa Ba-Afrika. Ga a shua, o ile Thabeng ea Badimo moo a tla fumana teng dinatla tse ding bo Saul Msane, J. B. Twayi, Mqoboli, Mochere, Nyokong, Tengo Jabavu D. S. Letanka, K. K. Pilane, H. R. Ngcayiya, Sol. T. Plaattje, M. M. Maxeke, J. M. Modiselle R. W. Msimang le ba bang.

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tsamaile le Mrs. Lesabe. Baeti ba ba ki leng ba gaola mona ke Mr. D. P. Molumu oa Delareyville le Mrs. B. P. Maleke oa Potchefstroom a tile Matshilisho.

Re lela le ntlu ea ga Moleti ka go lathega ga rra rona Mr. P. Moleti, oa Naauwpoort, eo tlhokafetseng kadi 3-8-35 le ba ntlu ea ga Phetoe ka tshu laga kgaetsedi a rona Mrs. M. Legoale eo shule ka 29-7-35.

Mokoadi ke
A. L. THABENG.

Tsa Tladistad

(Di simolla karolong ea 11)

Ke ena a rutileng bashimane le banyana kgoele ea maoto le ea d atla, gore ba tshanokele sekolo sa bona. Gore ere ka moso ele banna le basadi, ba tile ba tshanokele sechaba se Bakgatla ka go se etella pele mesebetsing ea thuto le ea tsoelopele.

Ke ena mothomi le moshimolle oa sekolo sa Sontaga mono Tladistad.

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O butse sekolo koa Morena (Ga-Manaioa) seo eleng lekala la sekolo sa sechaba sa Tladistad, gore thatoe eta sechabeng sa Bagaduba le sa Bakgatla, ba agileng teng. Seo e leng tatlhego rona, ke mpho e kgolo go Bagaduba ba Kgadubeng moo Mr. S. M. L. Mokhele a agile teng. Morena S. Mathibe o mo a mogotse ka pelo e tshoou. Byale re solofela thata gore Morena S. Mathibe le Mr. S. M. L. Mokhele ba tla ema ka maoto, byale kaba ga-Mphat/lele le ba Ga-Matlala, ba aga sekolo sa sechaba seo re se batlang bosigo le motshagare, gore thuto e eta sechabeng sa Kgadubeng, seo ntseng se robaditsoe ke Majeremane a ba rutang lefoko la Modimo fela; etsoe lefatse kajeno le batla batho ba tlalefileng ba ka iphidisang ka thuto.
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- AMANZIMTOTI PLAYERS
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- IXEGWANA (Folk Song) -- Traditional with piano 98
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Banna ba bangata ba na le MATLA a ho etsa ntho, empa ha ba na TSUSUMETSO

Methapo e tsuanetse ho fepua hore ebe matla. Methapo e hokae? E ka fepua joang? Sejo sa eona ke eng?—Tsena ke lipotso tseo batho ba batso ba re botsang tsona 'me re li araba hore bohle ba tsebe.

Methapo e roala litaelo tsa mesebetsi tse tsoang Bokong ho ea litulong tshole tsa 'mele. Methapo e mehola e matha kamoras ho hlooho ho tsoha ka mokokotlo. Methapong ena e mehola hona le likete-kete tsa methapo e menyenyane e hasaneng le 'mele ohle joaleka linokana, 'me re keke ra phahamisa monoana leha ele ho etsa eng kantle ho hore ho fihle taelo e tsoang Bokong E TLA KA MATHAPO ho tla laela letsoho, leoto kapa setho sefe ho etsa seo Boko bo se batlang.

Ha methapo e fokola e kula litaelo tse tsoang Bokong liba monyenetsi joaleka selo sa nguana ea kulang. Empa ha Methapo ele matla, e fepileo hantle ka lijo tsa Virata, hoba le KHOELETSE e tsoang Bokong 'me 'mele o tlolele holimo, o le matla o loketse mesebetsi leha ele papali efe le efe. Kantle no tsutumetso ena e tiang ka methapo mesifa leha ele matla hakakang ha e na mesebetsi.



SEJO SA VIRATA SA METHAPO se kena Maling 'me a se roala ho se isa likhutloaneng tshole tsa methapo. Methapo e fokolang e lapileng e iphepa ka sejo sena se neang Bophelo. Kapele ho tla utluhala takatso ea ho sebetisa. E latele ke ho ikutlula u le matla u loketse ho etsa leha ele ofe mesebetsi. Bophelo bo botle bo khutlela ho uena. Botsoa bo ea fela. Leru le boima la ho tepella lea phahama. Virata e entsa mesebetsi oa eona. Virata e rekisoa ka liphutheloana tse tshela ka 3/3 botlolo kapa tse 6 ka 18/-. Kapa u romele ho VIRATA CO., P.O. Box 742, Cape Town.

Madireng A Ditulo Ka Ditulo

Lekgotla Ya Tshika

BAROLONG PROGRESSIVE ASSOCIATION THABANCHU

Mokgosi oa lekgotla ya sechaba sa ga Kgosi Moroka ye le koadiling ha godimo:—Le itseba sechaba sa Barolong ha le tsenye mo makgotleng oo-Ra-Goromente me le ikaegile ka buka e bidioaeg "The Report of the Commission of Enquiry into the leasing of Government Farms in the late O.F.S." Me lekgotla ye le ne ya shupioa ke J. H. Brand, President van die Orange Vry-Staad, ya tlhocha, ya ba ya tlhomamisioa ke lekgotla ya Volksraad yoo J. Ra-Goromente oa Orange Vry-Staad ka di 21 September 1884. Me morafe eleng tlhoko di buka tse pedi tseo ka tlhohalo di gatisioe (catalogued) yaana O. R. C. No. 275.

Lekgotla ya shika ya Barolong le di gatisitse me koone maitsepelo a lone, me go batlega gore re ikgethise madi a a kana ka 2s. 6d mongoe le mongoe. A re dirang ka bonako pele ga kgoedi ea Phatoe (August) e hela. Me madi a a 2s. 6d a ke madi a Sekano se se koa goo-Ra-Goromente, re batla gore se reholoe gonne ke shone se tla re naeang tsela e e totobetseeng ea go anega polelo tsa metlha e e fetileng cotlha me seding le ga badichaba. Lekgotla ya Tshika le tlhomamisioa ha Tshika e kopane mo godimo ga lehoko ye le ne la buioa ke President J. H. Brand mo lekgotleng ya Volksraad yoo-Ra-Goromente ka ngoaga oa 1884, gore Tshika e e tla booa e kopana, me ga dumelanoa ga ba ga tlhomamisioa ke lekgotla ye legolo.

Ke gone ka ha lekgotla ye le ha godimo ye le tlhomameng thata ha godimo ga lehoko yeo ka gone. Kagisho, poloko, boikobo. Barolong ba tlhomame ka kagisho mo lehokong yeo. Ba ikopantse ka kagisho. Lekgotla ya Tshika le tlhomamisioa mmogo le Mookamedi eo mogolo S. K. Matsheka ha go se pusho epe e e tla amogang Tshika mokgele oa kagisho. Ke ka moo lekgotla le lebogang Modimo thata ka gone. O tloisitse lefifi la 51 years ye le ntse le golegile Barolong. Co-gang, potlakang, borama kgoatla boramatlotlo, Baruti, Bahumagadi, Makau, Baroetsana. Ke yoo he boshoa bo lateleng. Romelang madi a 2s 6d. ka leina la lekgotla ye le ha godimo yeo. Me gopolang gaoe mma-ngoana ke eso a chorang thipa.

Mookami S. K. MATSHEKA. Thaba Nchu O.F.S.

Morena Bishop Le Ba-Afrika

MOTSENG OA MAGOKGOANE ENE ELE LETSATSILE LEGOLO

Tsa Ventersdorp

(Ke Z. J. SEKGAPANE)

Ene ele letsatsi je legolo koa Magokgoane ka di 28 July 1935. Morena Bishop a etetse motse o oa batho ba ba ncho, e bile ke selo sa ntlha re bona Bishop a etela motse hela a sa e go tlomamisioa.

Maitsiboa a di 28 a choara thero mo kerekeng—a shupetsa batho gore ba ichoarelane melato mmogo. Selallo moshong o a di



TSEBISO HORE

Mabasutu ha so: shoe ochinchile store Bakeng la horata ho chipisetsa batho. Hlokomelang address ke:

313 Marshall Street, Jeppe.

Ke ntse ke rokela banyali. Kenang Lebone.

Monna - Moholo O Haketse

O BOETSE O ROHAKILE LETSATSILE LA MODIMO

Tsa Lady-Brand

Ho bile methaka ea Winburg e neng e tllilo bapala Football, mabaka ka li 5 tsa August, ao hoahla hoaba moferefero o moholo feela. Eitse ha le chaba, ho ba se ho utloahala pina e reng Winburg ha e ke be e hlolo. Ka ba ka utloa mosali a hlaba molilletsana hara motse are kajeno motse oa Lady-Brand o cheetse.

Eitse ha li fihla likena lipane khoele ea khaoha 1, 2, 3, Lady-Brand ea be se e e ntsa goal. A hana ho utloa Ma-Winburg a hla a akha Licobo hoaba hoare tuu, eitse ka mora half time a entsa morning match 1-1.

Eitse ha le thetseha hoa kena Mechoko feela ea Lady-brand, joale he eaba hona bolo e bapaloang oho ese motho e le tlo bone. Empa eitse ho koaloa Winburg e be e hlotse ka 2-1

Mathabanchu le ona a be a haketse habolo ka Tennis a hla a etsa Ma-Lady-brand hampe habolo feela, a hlola Ladybrand ka 112 to 83.

Ho utloala hore tau e kholo, Mr. Mosenthal eo e leng ena Mampoli o ne a le sio. Re tla utloa ka October ha ba ea Thaba Nchu. Lady-brand e hlotse ke methaka e 3 ea Thaba Nchu Mr. Matshai. Mr. Magonare le Mr. Fani. Ke tseo he litseo ho lona Ma-Lady-brand.

Ho no ho ena le kamohelo ea Principal ka li 3 tsa August ea eba mokete o motle habolo, ho ile ho bua Rev. Bollen Manager le Mr. Tlhobelo. Bana ba sekolo ba bine la Principal lipina tse monate habolo. Ba neng ba le teng ke Mr. le Mrs. Hlale, Mr. le Mrs. Mosenthal, Mr. le Mrs. Ntsoeu, Mr. Ngxebesha, Miss Motho, le ba bang ba bangata.

Ba fihlileng mona ke Mrs. E. Masooa ea neng a etetse Baholo ba hae mane Steynrust.

Le Mrs. Lydia Apolane fihlletseeng ha Mr. Ntsoeu.

Monna moholo eane ea kileng a rohaka khoeli o ne a boetse a rohaka letsatsi, ha re tsebe khopolo ea hae.

Ho no ho ena le concert ea Ma-Bloemfontein a thusoa ke Home choir. e neng e tsamaisoa ke Mrs. S. Moshoshe.

29 sa diroa ke ene ka nosi Morena Bishop a thusoa ke Revd. Paterson. A boa a tshetsetsa tiro ea motshagare moo a rerileng gareng ga bontsi jobogolo, gose setulo se senang motho.

Lekoalo je lentle ja kamogelo la koaloa ke bagogi:—Mr. S. Sekano, Mr. Petrus, Seboko, Mr. J. Photoe Mr. S. Rankoane, la balo ke tichere Sekgaphane. Morena Bisnop a shupa gore o leboga botlha thata ka kamogelo e ntle e ba mo amogetseng ka eone, morago ga cotlha a leboga Mr. le Mrs. Sekano thata ka ntlha ea molemo o ba o shupileng mo go ene. Letsatsi je le tla phela sebaka mo megopolong ea baagi botlha ba Magokgoane. Ba ba neng ba le gone ke:—Messrs. J. Lefakane, M. Lefakane S. Molobi, D. Sekgaphane, T. Poee, K. Lekabe, le ba bangoe. Bishop a tloga a leba Vitport, Potchefstroom le Pietersburg.

Go Nyakega Makala A Sekolo Majjane Le Kowa Lesitse

Tsa Bakgaga

Ka la. 3. 8. 35. nakong ya 2 p.m. mono Bokgaga re bile le pitso ya sechaba. Ditaba tse boletsweng ke tse ka go latelana. Kago ya dipaposa, dikamore, tse ding sekolong go oketsa tse lego gona tse 7. Ya dumelwa ka gore di agwe ke ngwako wa Boomplaats (Mogodi) owe o bego o hiritwe ke Mr. Smith lewa Nauport (Seotsweng.) Chaletse yewe e tlogo go aga ke ya lekgetho (rent) la mashemo a dinaga tsa go rekwa.

Polelo ya morutisi (tichere) ye ngwe ye nyakegago kolong sa Bakgaga mathomong a ngwaga wa 1936. Gwa dumelwanwa gore morutisi yowe ebe yowe a fetileng matric, kapa go feta mowe, gape le gona ebe Mo-Afrika. Gwa balwa lengwalo la melao ye meswa ya thuto ye fetologo, sec 6 ya molao wa thuto ya Ba-Afrika Transvaal.

Pego ya tichere (morutisi) yo moswa ya butsigo mono Bokgaga ka 30. 7. 35. go ruta puka ya bo supa Std. 7 Mr. Shad. Mongalo wa sechaba sa Batlokwa ba Lukase ya Ramokgopa ke yona thichere yo moswa.

Eba go begwa makgetho a: A Bakgaga theko ya naga £1 chaletse ya Sepetlele 2s 6d le ona mochelwa wa Muso.

Rena re a leboga meshomo ye we e botse Bakgaga. Fela re koa bohloko ge kolo sele setee Bokgaga se hloka makala. Bana ba rena ba bolawa ke pula lehlabula le phefo marega. Go nyakega lekala Majjane le Lesetsi. Ge le palelwa reneng Baruti re nyake bona ba re agele dikolo le dikereke. Byale ka ge re thomile ke bona. Re agile meago re kgoela dikolo go yona Bakgaga. A. B. MONTJANE.

Tsa Tladistad

Mona Tladistad re latlhetsetse ke Mr. S. M. L. Mokhele, tichere ea bana. Marapo ao a neng a tsoere, o a file Mr. M. Motsepe oo a neng a ruta koa Doornkop.

Mr. S. M. L. Mokhele o fumane sekolo sa Tladistad sa sechaba se sena moo bana dulang teng, go sena dipadisa le tsothe tse batlegang go sona, ke ena a ileng a di reka kaofela.

(Bona karolong ea 10.)

Rala

"The Bantu World"

Pele

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

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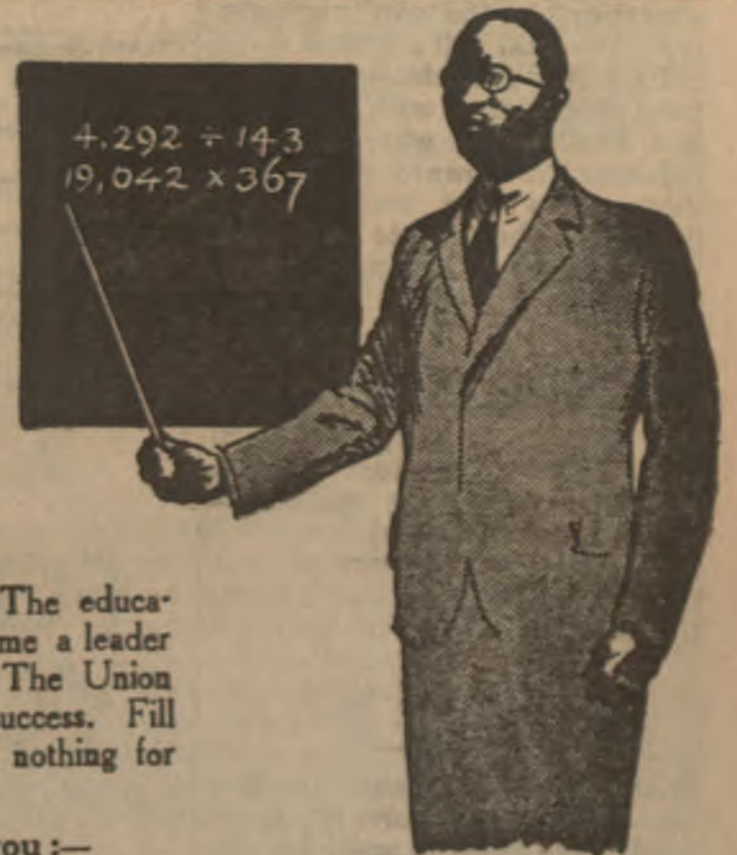
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Page Of Interest To Women Of The Race

Country And Town Girls

Dear Editress, I shall be glad if you will allow me space in your valuable journal to remind some of the contributors to your Women's Pages that in writing for the Press they should always keep in mind that they do so to influence public opinion. It may therefore, be constructive or destructive.

Thousands of your readers, I am sure, are one with me in placing the Women's Pages among the best in your paper. It is always regrettable, therefore, that certain individuals do not realize this, and proceed to blot the brilliancy of otherwise excellent pages.

Admittedly enough we are always pleased to read articles by writers who make level-headed and constructive criticisms of our many faults as a people, but it should be clear that we resent half-hearted and ill-handled subjects.

I should particularly like to advise M. S. of Pietersburg, whose article appeared in "The Bantu World" of July 27, to benefit by these hints.

M. S. endeavours to make us believe that by quoting a few isolated cases we shall all agree with his or her facts. It is not so.

In discussing the Town and Country girls, M. S. wishes us to believe that all country girls are bad, and town girls are good. Apart from merely informing us of his having seen a nurse in a coat on a warm day, he advances no other reason to drive home his conclusion.

M. S. should be quite aware of the fact that some, if not most, of the nurses employed in towns are drawn from various parts of the country, and, although at first they find town life different from their home environment, it is gratifying to note how they soon acclimatise themselves to the new conditions.

If M. S. has travelled, as he states, then he has done so very narrowly. He should still travel more to see conditions in other and many parts of the country. In the parts in which I have travelled I have noticed a great awakening among country people generally. It is my conviction that with proper encouragement, education etc, the now much-abused individual will advance.

I am only too pleased to state here that I stay with city-born and bred people who, instead of reducing the upward standard of these people to its lowest terms, they do all they can to help them in all ways to advance themselves.

ABSIE

Volkstrust

[This letter closes our interesting talk on Country and Town girls. Will any reader suggest another interesting subject for discussion?—Editress]

Town Girls And Country Girls

Dear Editress, Many writers who attempted to solve the above riddle have failed to make fine distinction between the two types of girls. If they succeeded the simple riddle would have solved itself easily. There are at present three classes of girls not two. There is the town type and country type quite distinct; then there is the middle class which is part town and part country. This class may combine born bad from town and country or good from one and bad from the other, but never blends the two cultures successfully.

This class has escaped observation and is in fact at the base of the whole controversy.

A polished town girl represents

(Continued column 2)

Play On The Game In The Home

By (Mrs.) P. MELATO

I would like to add some of these existing facts as to why I consider life as the game of honour.

It is a game, however, which cannot be played successfully without the knowledge of the spiritual law, and the Divine aid. The New Testament gives the rules of the game with wonderful clearness. Christ taught us that it was a great game of giving and receiving: "whatsoever a man soweth, that shall he also reap". This means that whatever man sends out in word or deed will return to him sooner or later, what he gives, he will receive. If he gives hate he will receive hate, if he gives love, he will receive love, if he gives criticism, he will receive criticism, if he lies, he will be lied to, if he cheats he will be cheated.

We are told and taught that the imagining faculties play a leading part in the game of life. Keep thy imagination with all diligence for out of it is the issue or issues of life. So we will find out that to play the game successfully is a course of training the

imagining faculties. A person with imagining faculties trained to imagine good things brings into his life every righteous desire of his or her heart, health, wealth and love.

There are three departments of mind, the sub-conscious, and conscious, and super-conscious. All three are the governing principles of mind dealing consciously with its duties, which, if widely considered, are the predominating factors of man. Most of the people are ignorant of their true destinies. They would generally strive for things or situations which on the outset do not belong to them and would only bring failure to them and dissatisfaction if attained. Wealth love and perfect self-expression are the orders of long life and prosperity. This is the square of life.

I would like to express my thanks to Miss Marta Rilda for her article and the good it has done to me and I hope that our African women will follow her advice on hairdressing. A gain I hope to see more articles written by her. Pretoria

tative of the European ladyship culture which we all admire is an attractive character, sweet and acceptable. She is tidy, nimble, free and flexible. On the other hand the country girl under the hard crust of tribal tradition is, of course tidy, very simple and frank, stiff and has avoiding habits; but, very lovable.

The two types are representative of two cultures both approved ordinarily and at their best yet on their face value diametrically opposed, and as long as there is no supreme culture to appeal to in our comparison of their respective products we had better drop the task for the time being as fruitless and accept the two classes as being on a par.

The middle class is, of course, at its best disgraceful and intolerable. In them you may find most that is a pig and a peacock in close Union. This is the immoral class because it has been brought up in an uncontrolled environment running between town and country. It is easy to condemn it but what shall we do to prevent its multiplication?

FACTS ALONE

Phoenix Natal.

the night open-air street dances of their children, and the parents seemed to grieve very much over that, but within a few days we learned with astonishment and disappointment that the same parents allowed and advised their children to go and have their night game about half-a-mile outside the location. What good can be derived from such allowances? I believe my friend justifies that.

It was in a general meeting when some of the old people complained of the night noises of the children we sincerely supported the complaints, and agitated that the night games of the children should be stopped, and a majority of parents opposed that viciously stating that their children were not even allowed to play.

To-day the custom of holding some sort of a party which is generally held some weeks after the birth of a legal child has been abused by extending it to illegitimate babies. The parents instead of showing the badness of illegitimacy encourage that by doing every customary habit for a fallen one as though she were legally married.

Some Parents Deserve Censure

Editress,—Please give me space in your Page to answer "Itho la Motse's" article of July 6. He says that in his opinion the statement made by A. A. Bookholane that not a single girl should be blamed for her misconduct but the parents, was too bold to be left unchallenged. I am glad that he has determinedly done so. It would be a pleasure indeed if all parents were as earnest and as serious in moulding the character of their children, as "Itho-la-Motse" is in defending them.

All that "Itho-la-Motse" has said is partly true. The majority of parents does not deserve that protection, for truly speaking most of the parents only sham to

grieve over the sins and misdoings of their children, but in practice they do not only let them go astray in their sinful directions but encourage them to be worse.

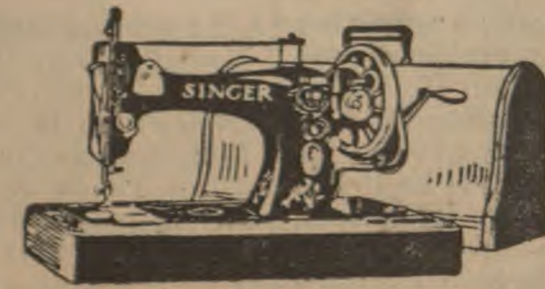
I am going to mention a few instances here to verify my statement.

It must, however, be clear to all readers that I am not in the least referring to young men and women of over 18 years. I speak of children of ten to 15 years, who are entirely still under the control of the parents.

The minister of religion spoke seriously to the parents against

(Continued column 3)

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BANTU WOMEN IN THE HOME



Wayfarers of the Pretoria Girls' Home, Under Sister Dorothy Reeves.

Mrs. Julia Tyesi's Letter To Friends In The United States of America

My Dear Friends,

Just a few lines to let you know what the Rev. Tyesi and I have accomplished through God's help since my return from America.

If the Natives of South Africa had the chance American negroes have educationally I am sure they could do wonders. Even the little they have reveals a bright future. After my arrival here I became particularly interested in our young people who had to work during the day. After a thorough investigation I found many of them unable even to write their names or a letter. The Rev. Tyesi and myself decided to tackle this dreadful situation and conquer it as much as possible. We opened up a night school with three students. To-day we have thirty-one splendid young people eager and willing to learn.

We teach them from 7 p.m. to 9 p.m. three nights a week. They are making rapid strides and my heart is greatly encouraged. Elementary, High School and College subjects are taught. Some of the young people correspond with a club of young people in New York. The exchange of thoughts and photos is very interesting.

The churches under our care continue to grow. If life lasts and health permits the Rev. Tyesi and I are invited to Johannesburg relative to the extension of Church work. Our Church and school work needs your prayers and your financial aid. We truly need money at this time.

Many of my friends promised me while I was in America when I explained to them my condition that they would not fail to help me neither would they forget me. Somehow or other I have not heard from many of these friends' Xmas is very near. I have two children here with me of my own, my eldest daughter is still in America, Grace age six and David Ashby Tyesi age two will surely hang up their stockings looking for Santa Claus. Last Xmas Santa failed to come. We did not feel bad because while I was there everyone tried their best to make us happy and the gifts you gave me we enjoyed last Xmas.

Christmas is near again. Please send Christmas cheer to us this year. If you send money please send it Post Office Money Order. Even one dollar will be appreciated. In order for your gift to reach me in time for Xmas send it early in November. It takes a month to get here. If you cannot remember us for Xmas send us something whenever you can as we are trying to raise money to buy a piano. A piano is greatly needed here. A piano will cost us one hundred and fifty dollars. We have a splendid

Native weekly newspaper here in South Africa published by Native people. This paper is in English and other languages. Any Negro History Club or individual anxious to know what wonderful progress the Natives of South Africa are making will be greatly benefited by subscribing for this paper, "The Bantu World."

I so write articles for this paper in my spare time. When writing for "The Bantu World" kindly write The Editress, "The Bantu World," Box 6663, Johannesburg, South Africa. Along with your application send A.U.S. money order for 1.50 dollar. One dollar and fifty cents for a six months subscription. It will promptly come to you each week brimful of news of interest. Don't forget me at Xmas. Put a five cent stamp on your letter to me.

Your Sister in Christ,

JULIA TYESI

Frozen Custard

1 quart of milk
1 cup sugar
3 eggs

Cook in double boiler until thick, cool add half a cup each of nuts and figs. Add teaspoon of vanilla and freeze as ice cream.

How To Make Ice-Cream

By (Mrs.) JULIA TYESI.

To freeze ice cream use three parts of cracked ice to one of very coarse salt. Equal parts of ice and salt are used for sherbets and water ices. When freezing ice cream pack the salt and ice thoroughly around your freezer but by all means don't let any get inside your ice cream mixture.

Vanilla Ice-Cream

2½ cups sugar
3 eggs
1½ quarts milk
1 quart cream
1 teaspoon vanilla flavouring
1 teaspoon lemon extract

3 heaping tablespoons maizena.

Mix ½ cup sugar with the maizena, dissolve with a little cold milk, then add the beaten egg yolks. Heat the milk in a double boiler so it won't burn. Then stir in the above mixture and add rest of the sugar cook 15 minutes longer remove from fire and cool. Strain through a cloth into freezer add cream, beaten egg whites, and flavouring. Finish filling freezer with milk and freeze. A 6 quart freezer should be used for this recipe.

Chelete ea hao e tla tsuala baholo

Ha u e boloka u sa e sibe ho fihlela thuedi tse 12 e tsuala ponto tse 6 lekholong ka selemo. Ha u e boloka, u e naha ka sebaka le sebaka e tsuala ponto tse 4 lekholong ka selemo

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Household Hints

(By MRS. JULIA TYESI)
(SELECTED)

Cleaning Windows

Windows may be quickly and easily cleaned if rubbed with a woollen cloth that has been wrung out of hot water and moistened with paraffin, polish after a few minutes with a soft rag.

Iced Cake

Always put a knife in boiling hot water a few seconds before cutting cake that has been iced. You will then be able to cut without breaking icing.

Fruit Cake

It may save you many failures to know that a fruit cake mixture must be stiff enough for a spoon to stand up in it.

Stove Polish

Moisten dry stove polish with vinegar instead of water and your stove will take on a better polish.

Sweet Potatoes

To bake white or sweet potatoes quickly boil them ten minutes, then place in a hot oven to finish cooking.

Poached Eggs

If a few drops of vinegar are added to the water in which eggs are to be poached, they will hold together and the white will not separate in the water.

Furniture Polish

An excellent furniture polish is made by boiling equal parts of vinegar and sweet oil together for a few minutes, rub on furniture with a woollen cloth. Polish with a soft cloth.

Freshness of Eggs

1 Hold egg in front of a lighted candle in a dark room. The centre should look dark.

2 If egg is fresh it should sink when placed in a basin of water.

Cookery Recipes

Summer days call for lighter sweets, and though stewee fruit is popular, you are likely to get some protests if you serve it every single day. Try some of these recipes as a change.

COCOANUT WAFFLES: 1 and a half cupfuls flour, half teaspoonful salt, 2 eggs, 1 and a half table-spoonfuls melted butter, 1 teaspoonful baking powder, 1 table-spoonful sugar, half cupful desiccated cocoant, 1 cupful milk.

METHOD: Put a teaspoonful of raspberry jam at the bottom of custard glasses—or you can use grated pineapple instead. Fill up with the custard until glasses are half full, pile up with sliced banana, cover with a thin layer of whipped cream. Grate chocolate over to the depth of one-eighth inch. Serve very cold with sponge fingers.

METHOD: Sift dry ingredients. Add milk slowly and yolks of eggs well beaten. Then stir in butter and cocoanut and fold in the stiffly beaten whites of eggs. Bake, serve with butter.

These are delicious for lunch or supper if served hot with butter-scotch sauce over them.

GERISE PUDDING: 2 eggs, 2oz. sugar, 3oz. flour, a quarter teaspoonful baking powder, grated rind of half a lemon, 2oz. butter.

METHOD: Beat butter and sugar to a cream. Beat eggs well. Add eggs and flour alternately to the butter and sugar until both are used up. Mix in grated lemon rind, also the baking powder. Pour it in greased moulds. Cover with a greased paper, and steam two hours. Served with cherries and custard.

RITZ CREAM: Bananas, grated chocolate, 1 breakfast cupful vanilla custard raspberry jam.

Bana ba
Nonneng,
ba Maatla
ba
thabileng



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BO 'MA-BANA ba batho batsho ba ruta sephiri seo basadi ba makgoa ba thusitseng bana ba bona go gola ba thabile ba nonne 'me ba le maatla. Ba tseba gore ha ngoana a lela gagolo ke gore ona le matlhaba maleng le gore mothomong meno a mo utluisa bothokoko. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana kantie le kotsi ngoaneng oa gago. Ka metlha bona gore Ashton & Parsons' Infants' Powders di teng tlung ea gago ka gone di tla go thusa matshoenyegong a mangata ha ngoana a lela 'me ale bothokong.

TSELA EA GO NEELA NGOANA PHOFO:

HA ngoana ale ka tlase go kgoedi tse tshelseteng, mo neele halofo ea phofo e sale phakela mo mosong kapa maitsi oea ha a robala. Beee phofo e omileng lelemeng la ngoana. Ha ngoana ale bogolo bo ka godimo go kgoedi tse tshelseteng, mo neele phofo eotlhe. Ha ngoana a tshoenya gagolo, ale bothokong 'me ana le feburu, u ka mo neela phofo ena kgabetsa-kgabetsa go fitlhela o bona gore o thusegile.

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J. B. F. A. Thrilling Soccer Matches At Wemmer Grounds

SATURDAY.

YOUNG BUSH BUCKS VS. ORLANDO BUSH RANGERS

The Bucks had the better of the game throughout—their teamwork was sound and they convincingly accounted for the Rangers who put up a game and plucky fight.

YOUNG HUNGRY LIONS VS. NAUGHTY BOYS "A"

The Lions always going one better as the game progressed easily disposed of the Boys who hung on gamely to the end.

ST. PETER'S VS YOUNG NAUGHTY BOYS.

The more finished play of the College enabled them to beat the Lions who fought stoutly. The College were during no time of the game seriously extended their teamwork enabling them to have an easy passage.

B.M.C.S. REDS VS. NAUGHTY BOYS

* The Boys were a well balanced side in all departments of the game. Their clever combination shattered the Reds' defence. The teamwork of the Reds was far below its usual standard. All their attacks petered out poorly, while the Boys went from strength to strength in tricky movement and beat the Reds by a very big margin, and qualified for the championship honours in the entire Saturday League Knock-Out.

SUNDAY.

VICTORIOUS VS. PIETERSBURG DISTRICT.

This game was evenly contested all the way. The defence on both sides was solid and difficult to penetrate. Eighty minutes of rousing play produced a blank score sheet. After a ding-dong struggle during the extra time, Pietersburg District won by an orphan goal.

REBELLIONS "A" VS. BLACBURN ROVERS

Both teams were well matched with the Rebellions a shade the better in finishing off their attacking movements. The Rovers who lost 2-0 frittered away their scoring chances. On the other hand the Rebellions, whose play was more accurate, fully deserved their victory.

SPRINGBOKS VS. ST. CYPRIANS

The Boks played an inspired game. The Cyprians game fighters that they always are, could not stave off the persistent raids of the Boks who harassed the Cyprians defence to straining point, the forwards and halves of the Boks combining to good effect, the interval score being 2-1 in favour of the Boks. The resumption was a repetition of the first moiety with the Boks well on top. They soon led 4-1 as a result of fine displays. The Cyprians engaged in a final rally and succeeded in reducing the lead to 4-2. Time was called without any further addition to the score, the Boks winning by four goals to two.

CROCODILES VS. HUNGRY LIONS.

After several even exchanges the Crocs. dashed through and missed very narrowly. Then the Lions carved out a fine attack which they crowned with a neat goal to lead 1-0. By now the game was fast, open, and a bit robust, both sides attacking and missing by shades. On the restart both teams got well into their stride and performed fine feats which just failed to materialise. A pretty cross kick by the Lions left flank found all their forwards well positioned, the centre forward skating through to net pretty goal. A dashing movement by the Crocs. enabled their centre forward to weave through

cleverly to reduce the lead to 2-1. Then followed a bit of stirring and furious play and the Crocs. all but scored with an open goal mouth in front of them, the Lions custodian having rushed out to attempt a save. Just as the ball was about to cross the goal line, the Lions centre half who appeared to drop in from nowhere, pounced on it to effect a great save. The final whistle went shortly after this thrilling incident leaving the Lions the victors by two goals to one.

Standards Beat Pirates

An unusual tie in the 3rd round Knock-Out Competition Cup was when the Standards Senior B and Senior A, were to meet the Pirates of Edendale College respectively. At 2 p.m. the B. Division met. The match was quite, but the Standards appeared to be excelling in their display, hence causing the Pirates to lose by 4-1 At 3.30. The A Division met. "This was the match to write home to mother about." The Standards had't their cream and the Pirates had what I call a good eleven. From start, there were daring shots from "Marco Polo," the giant centre half of the Pirates, but were returned with vanishing results. At half time the score was 3-1, in favour of Standards. The second half was warm work, scoring was difficult on either side, but the Pirates made their dashes more fierce thus securing the second goal. With subsequent attacks, the Standards kept the defence, and hence 3-2 ended a perfect day with the Standards.

Roses' Triumph

(By "TSETSEFLY")

The Eastern Roses Tennis Club had another triumph over their old rivals, The Western Native Township Tennis Club when they met for the fifth time this year at the Eastern Native Township courts on August 5.

Both clubs were well represented, and the lead of six games—thanks to the timely arrival of reinforcements for the Eastern Roses—is but a fair reflection of the closeness of the match.

The representatives were as follows: Eastern Roses: Messrs. George Mabaza (captain), Hoosen Jajbhay, J. Bhengu, A. Gungunyeka, P. Bokwe, Mrs. P. Bokwe, Mrs. E. Pretorius, Mrs. D. Zim, Misses M. Molefe, Elizabeth Mabaza and Florence Mehlomakulu. Western Native Township: Messrs W. Mehlomakulu (captain), J. Spiers, C. Brockman, J. Lintsoi.

(Continued at foot of next column)



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Maritzburg Sports

MARITZBURG CRICKET UNION

The above Union held its annual meeting at the Wesleyan Methodist Church last week. The Rev. J. G. Xaba presided. The president in opening the meeting thanked the members who presented themselves to the meeting. In giving the presidential report, he mentioned the enthusiasm of the few members shown in cricket, and their success in affixing in the bigger association viz: "Natal Cricket Union." He expressed more gratitude on the two ladies of the Union Miss H. R. Tshezi, and Mrs. L. W. Mtshali, formerly Miss L. Yeni, who also paid special interest to the Union in collecting funds, arranging entertainments, and also becoming members themselves. Mr. A. S. Nkomo, after the presidential address read the minutes of the previous meetings, which were agreed upon. Mr. D. Sosibo Capt. for M.B.C.U. gave a report of the Tournament at Port Elizabeth last year, and how his men played their part in the batting field. It is a noteworthy record, he said, that Maritzburg at its infancy in cricket was able to produce six players for the Natal team, and we hope to send in more this year, to the Tournament at East London. The agenda consisted of the financial report which the honorary sec. read, and the Union still had a balance in the Bank to its credit. The office bearers were then elected as follows:— President Rev. Z. B. Mesatywa Vice: Rev. J. G. Xaba Secretary: W. A. Manyoni, Mr. W. Sosibo. Treasurer: The Rev. M. Sililo.

Melato, Mrs. J. Motloane, J. Motloane, J. Mongale, J. Mrs. E. Brown and Miss L. Mathibela.

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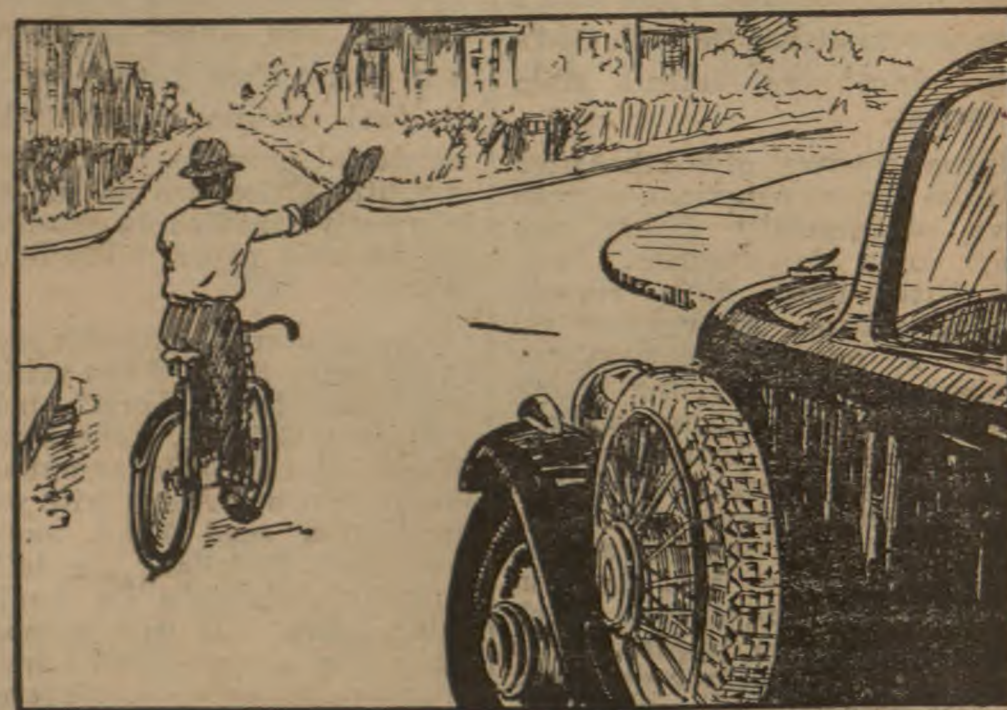
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6. Ha u pa'ame pasekela setarateng me u batla ho nka se seng se ea t'ohong le letona phahamisa seatia se setona pele o potoloha, me u se phahamise ho fihle'a u kena setarateng seo. Ha u sa etse jualo u tla hatoa ke motoro ri kapa kari e ngue e ho latetseng kapa e hlahang thokong e ngue. 'M'na enoa o etsa ntho e lokileng

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Highlanders Fighting For Supremacy

Who Will Win J. A. F. A's Saturday League Cup?

When the J.A.F.A. fixtures of the Saturday League commenced last April, no one realised that Saturday Football was again on its feet for a spell entertaining and highly competitive games this season. The 1935 Highlanders team took the centre of the stage from the start and have held it ever since. Only occasionally have the W.N.L.A. the Pure Vuur, and the Transvaal Jumpers managed to come forward to the footlights for a moment, take a brief bow and then retire to the shadows of the back cloth while W. D. Sali leads his men back into the limelight. The end of the Saturday League games for the "Umteteli" cup will be on the 24th August and so far only two big matches are left, one between the Trans. Jumpers and the Pure Vuur; the other between the Highlanders and the W.N.L.A. Consecutively the Saturday League table is as follows:—1. Highlanders 2. Pure Vuur 3. W. N.L.A. 4. T. Jumpers and 5. Alexandra XI and all five separated by point's difference.

The Pure Vuur and Jumpers will be the attraction this afternoon and these teams will fight for another rung in the ladder. The Pure Vuur will struggle to keep their lead above W.N.L.A. for second place and the Trans. Jumpers will endeavour to be at par with the Pure Vuur. Next Saturday the Highlanders will fight for complete supremacy, when they meet the W.N.L.A. in the final game of the League series. The W.N.L.A. will have to win this match in order to stand a chance for a final. Things might be made easier for them still, if the Royal Hibernians could stem the successive run of the Highlanders' victory this afternoon by a draw or victory.

The destiny of the Cup is yet unknown, the situation is providing soccer fans with an open field of wild-guesses and gambling revelry. There is even a possibility of the question being unanswered after the 24th August, as a loss for the Highlanders next week might put them at sixes and sevens with the W. N.L.A. and the Pure Vuur for the final issue.

BERGVILLE LIONS VS. JUPITER SWEEPERS

Ever since Bob Hlongwane left for Natal things have been very steep and thorny for the Bergville Lions, but they have as yet managed to keep the League Leadership secure. Tomorrow they will be challenged by the Jupiter Sweepers of Cleveland, who are a side that is competent to reduce their leads still further down. The Jupiter Sweepers have been ruined by a long string of draws, or else they would have easily occupied the coveted position of No. 1 in their Division. As a team the Jupiter Sweepers are a fine combination and they improve with every game. Their only draw back is the unsteadiness of their team personnel. Last Sunday the Bergville Lions were given a narrow escape by the Cream H. Hearts. Thanks to the weak goalkeeping of J. Stephens, the Cream H. Hearts' goalie, or else the match would have ended in a pointless draw. The fact that the J. Sweepers—Bergville match is to be played at 3. 35 p.m. at the Main Ground, Bantu Sports Club, is sufficient to indicate the importance of the rivalry. No team in the first Division of the J.A.F.A. Sunday League has at the moment a "primrose path of dalliance." The competitions are keenly contested and the former spoonholders are up and doing to spoil chances for the leading teams. There is a different tale to be told every new week, and now that the teams have turned the

corner, the Bergville Lions, the Eleven Experience and the Home Sweepers have to their look to laurels in forthcoming matches.

Thrilling Matches At Green Point

OCEAN SWALLOWS BEAT ROLLING TIGERS

On Monday August 5 at the Green Point No. 2 ground was a scene of some good football when the Ocean Swallows met the Rolling Tigers. During the whole first half the juniors held their own against the raids and onslaught of the Ocean Swallows in the teeth of a sharp biting wind. The Ocean Swallows could not penetrate the rock-like defence of the halves and backs of the Rolling Tigers. Half time came with the score card clean.

On resumption the Ocean Swallows attacked vigorously and made some dashing passing and nevertheless the score was unprocurable owing to the strong defence made the backs. Some players of the Rolling Tigers made blunders by keeping the ball to themselves and naturally disheartened the players who left the game entirely in the hands of their opponents. Were it not for the fine defence of the goalie who saved shots that rained from all sides the score would have been heavier. The game ended O.S. 3. R.T. nil.

Afternoon Match

This was the Rolling Tigers match of the afternoon. By now the attendance was quite large. The Rolling Tigers received a tremendous ovation as they entered the field for the first time in their colours red and white, as they are a new association. Mr. P. Matyalane conducted the game. The Ocean Swallows were lined as follow: W. Maditse A. Matsio, P. Rogers, F. Sweetwater, J. Goodman, (Captain) K. Watch, H. Tshiza, B. Marcus, B. Pauls, S. Nontshinga, B. Quppie, (goalie.) The game started with its usual thrills with the Rolling Tigers very fast but failing just to put the finishing touch to say goal.

Both teams were exhibiting magnificent ball control in scintillating passing movements, scoring only being prevented by the solid backs and great goal keeping on both sides. Half time came with the score card clean.

On resumption play was fast, clever and entertaining. This was appreciated by the huge crowd. With twenty minutes to go, the Rolling Tigers dashed through in sparkling movements and young Ditau opened with a penal kick that was impossible for the O. Swallows goalie to save. Final score O.S. nil R.T. 1.

J. K. MEDUPE.

Beaconsfield.

An amusing incident—which provided the crowd with something to laugh at, occurred when the Try Agains goalie in running out to clear was tricked by the opposing forward and the ball shot at an open goal. The Try Agains full back however, raced after the ball and was only just in time to scoop the ball out of the danger; he could not check his speed with the result that he brought down the cross-bar.

The tournament as a whole was yet another success, the results being: Senior B. won by Royals; finalists Try Agains. Senior A. won by Callies; finalists Try Agains.

The crowd was estimated to 1,000 and takings were £26.

1000 Spectators See Fine Soccer

FOOTBALL TOURNAMENT AT NATAL'S CAPITAL

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

The chief holiday attraction in Maritzburg was the annual Bank Holiday Five-a-side tournament for the late George Radebe's memorial cup.

The weather, which, over the week-end was intensely cold with occasional shower, turned out to be a fine sunny day though a trifle chilly.

A varied number of people went down to Durban to witness the inter-provincial tourney. The greater number that remained made the crowd that gathered at the Bantu Sports Grounds to enjoy the day's play.

The tournament opened at 9 a.m. continuing throughout the day, till 5 a.m. The competition started rather tamely but gradually livened until the soccer could be heard letting off rounds of applause in appreciation of the show put up by teams of both divisions.

The tourney, as usual, was not without customary surprises and amusing incidents.

The S.A.P. Collies provided the crowd with one of the biggest surprises of the day by winning the trophy. The Royals, Swallows, Shooting Stars and Gordon Highlanders who were hot favourites for the cup came nowhere.

(Continued column 2).

Read

"The Bantu World"

First



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Land Bill Not Meeting Needs

General Smuts Expresses Fear

INVASION OF ABYSSINIA BY ITALY WILL RAISE ANXIOUS FEELINGS

General Smuts, in an interview on the question of Italo-Abyssinian dispute, expressed the fear that the conflict between Italy and Abyssinia would have grave repercussions not only on the League of Nations but on Africa as well.

"If," he said, "Italy does get seriously involved in Abyssinia and crippled there by a long conflict a very serious situation may be created in Europe. It is possible that Great Britain may be able to keep out of this so far as Europe is concerned, but a great conflict in Africa on the borders of British territory must have serious repercussions in British territory in Africa, such as the Sudan and Egypt.

"There is no doubt in my mind that the invasion of Abyssinia by Italy will raise anxious feelings all over Africa between white and black and that it may have most serious results.

"We have already seen what effect the Russo-Japanese War had in raising feeling between Europe and Asia and it may be that the after-effects of this Abyssinian adventure of Italy's may be most far-reaching in its effect on the African mind.

"The African does not yet look on the European as an enemy, but this trouble with Abyssinia may raise intense racial and colour feeling and make the position of the European very much more difficult. To my mind, that is one of the most serious aspects of the Abyssinian trouble. It may spread all over the African continent and you may find that every African will sympathise with Abyssinia."

Johannesburg's Neglected Citizens

Mr. RHEINALLT JONES PLEADS FOR COLOURED PEOPLE

A proposal that a joint council of Rotarians and other Europeans on the one side and of Cape coloured and Cape Malays on the other should be established in Johannesburg was made at the Rotary Club luncheon on Tuesday by Mr. J. D. Rheinallt Jones, adviser to the Institute of Race Relations.

Mr. Rheinallt Jones, who entitled his address, "A Forgotten People," said that there were from 12,000 to 15,000 Cape coloured people in Johannesburg, of whom about 3,000 were Cape Malays. The Cape Malays, who actually had very little Malay blood, were a particularly interesting people, who sang old Dutch songs at least 3000 years old at their weddings, besides preserving a number of old Dutch customs.

These coloured people still lived in Ferreirstown and Vrededorp, where they had settled ever since Johannesburg began, as well as in Doornfontein and Newclare. They complained that the municipality had forgotten them. Mr. Rheinallt Jones mentioned that a coloured housing scheme was badly needed, and so were recreational facilities which had been provided for Natives but not for coloured people.

It was not true that most coloured people belonged to the criminal class. Actually, only a very small section of them did. The great majority were hard-working, decent people but unemployment was rife among both the Cape coloured and the Cape Malays. Only 9 per cent. of them were skilled workers and 12 per cent. were unskilled.

Africans As Consumers

GENERAL HERTZOG SAYS THEY ARE VITAL ELEMENT IN INDUSTRY

Dunlops new rubber factory at Durban was officially opened by the Prime Minister, J. B. M. Hertzog, on Tuesday in the presence of about 500 prominent business men.

Expressing the belief that the new industry would be successful, General Hertzog said: "No one can doubt that this country is just on the point of its real development industrially. I feel that the industrial development of South Africa will be looked upon as covering a period from now through the next 25 years. There is every indication that such will be the case when we consider the position of this country and the great developments going on in other fields.



The late Mr. C. S. Mabaso

"I can say quite definitely that this rubber industry, as far as the Union is concerned, will be just as important and will be required as much as iron and steel will be needed during the coming stage of South Africa's development. Rubber is already being used where previously iron and steel articles were utilised.

"Our industrial development so far has been limited to the 2,000,000 whites in the Union. Now, however, we are getting over that period and the 6,000,000 Natives are coming into the industrial picture as far as consumption is concerned. They will be a very vital element in the history of South South Africa and will assist in no small way to make this industry one of the country's great successes."

To Win Native Confidence

The Prime Minister, General Hertzog, informed the Durban representative of The Star that the development of the Native protectorates is the subject of consultations now in progress between the Union Government and Sir William Clark, the High Commissioner.

The object of these consultations is to find out how far the Union Government can be of assistance in helping to bring about improvements in the natural conditions in the protectorates and in advancing the interests of the Natives.

"What we are doing," said the Prime Minister, "is aimed at getting the Natives in the protectorates to see that it will be to their advantage to come under the administration of the Union. It is mainly with that object that the Government is co-operating with the High Commissioner.

"It is taken for granted that this process will have to be continued for some time, so that it will be thoroughly realised by the Natives that the Union means well by them.

Native Trust And Land Bill Severely Criticised By Students

The Students conference of the Bantu Studies Societies of the Universities of South Africa dealing with the Land and Trust Bill decided to urge the necessity for immediate provision of further areas of land for the occupation of Natives as contemplated by the 1913 Land Act, and points out that the problem of the unemployed urban Native is intimately bound up with the question of agrarian economy in the existing and any future Native areas.

The conference could not regard the proposed Native Trust and Land Bill as wholly meeting these urgent needs for more land and for a progressive and comprehensive scheme of agricultural development, and while acknowledging that the Bill represented an attempt to implement the promise embodied in the 1913 Land Act, the conference found the Bill to be unsatisfactory in the following respects: (a) In so far as the Bill allows the purchase and sale of land between Europeans in the released areas, and thereby departs from the intention of the 1913 Land Act, the price of land will be maintained at a high level with a consequent retardation of the progressive acquisition of land by Native purchasers. (b) Since,

acting under the provisions of the 1913 Land Act, the Governor-General has in recent years generally dispensed with restrictions on land purchase outside scheduled areas in the Transvaal and Natal, the effect of the Bill is simply to embody in a statute what has been the existing administrative practise in those provinces, and actually to restrict the freedom of purchase in the Cape. (c) In view of the general poverty of Natives in South Africa, the acquisition of land on a large scale can only occur over a long period of years and the restriction on purchase by an aggregate of Natives exceeding 6 will further handicap the acquisition of land by Natives.

The Conference expressed its conviction that, whatever land is released for Native occupation, definite provision must be made for the assistance of the Native to acquire land within a reasonable time, and that to this end some institution, of the nature of the Trust proposed to be set up by the Bill, be empowered to grant liberal long-term loans to assist would-be purchasers, such institution being adequately financed from general state revenue for this purpose.

Tragedy At Heriot Mine

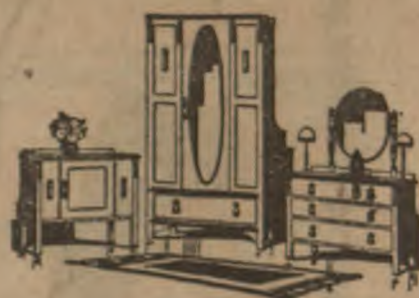
Six Africans were buried in mud and killed in the Old Heriot Mine on Tuesday morning. A European miner, Mr. T. Vivian and another African had a narrow escape.

The Africans were cleaning out an ore bin on the eighth level of the shaft, when the contents of the bin, which were thought to be solid, broke loose and filled the bottom of the shaft to a height of 60 feet. The Africans were standing on a ladderway at a higher level than the ore bin, but the mud rushed up the shaft and buried them before they could reach a place of safety higher up the shaft.

In addition to the further areas to be realised solely or preferentially for Native purchase, the Conference favoured the creation of "neutral areas," within which Europeans and Natives may compete on an equal footing, and the progressive conversion of purely White add purely Native areas into "neutral" areas; such conversion to take place if and when the agricultural and economic development of the Bantu has attained such a state of stability in both urban and rural areas as to ensure that the conversion of purely Native areas into "neutral" ones will not jeopardise Native tenure in the former.

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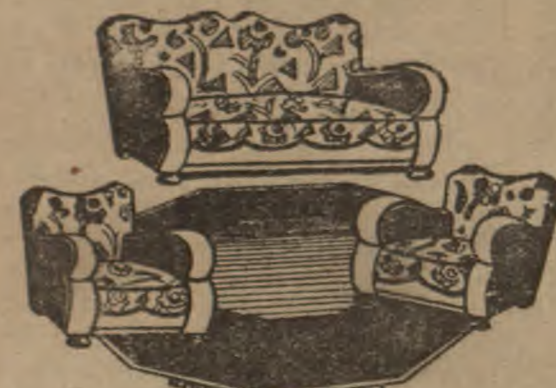


3ft. TEAK or OAK BEDROOM SUITE

Wardrobe, completely fitted, with drawer and hanging space; 3ft. Dressing Chest with three long drawers and large Oval Mirror; Tallboy with extra deep cupboard, fitted with shelf.

£18 : 10 : 0.
or 20/- per month

20/-
PER MONTH
20/- DEPOSIT



CHESTERFIELD SUITE

Stylish design. Beautifully upholstered in the latest style of Rexine and Moquette or Tapestry.

£18 : 10 : 0 20s per month.

Heavy Cork Linoleum Squares

12ft. x 9ft. . . . 85s
9ft. x 9ft. . . . 65s
10ft. 6in. x 9ft. 75s
9ft. x 7ft. 6in

Illustrates Post Free 55/-

Felt Base Linoleum Squares

9ft. x 12ft. 55/-
9ft. x 7ft. 6in. 35/-
9ft. x 10ft. 6in. 45/-
9ft. x 6ft. 25/-
9ft. x 9ft. 39/6



6 PIECE DINING ROOM SCHEME

Artistic Sideboard 4ft. wide, with cupboards and two drawers, 4ft. oval table and four chairs seats covered in best Rexine. Complete.

£17 : 10 : 0
20s per month

GEEN & RICHARDS

126-128 Market Street.
JUST OFF ELOFF STREET. JOHANNESBURG.

BRITISH BALATU FLOOR COVERING

SPECIAL OFFER
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