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PRICE 2d.

AFRICAN CONVENTION OPPOSES NATIVE B

Policy Of Political Identity The Only Way Towards Racial Peace

That the policy of segregation embodied in the Native Bills is not calculated to promote harmony and peace between white and black was the opinion expressed by the All-African Convention held at Bloemfontein early this week. The convention also expressed the conviction that the policy which would ensure security for both races was that of political identity.

Policy of Trusteeship

White South Africa, it was said, could not act as trustee be eventually superceded by full for Black South Africa, because Europeans formed a part of partnership namely, Responsible the permanent population and were therefore an interested Government and Dominion Staparty. The recognition of the fact that two races were partners not only in the industrial development of the country but also in the political sphere, was the only thing that would the direction in which British harmonise and humanise race relations

Full Political Rights

The convention contended that the idea that the granting these Territories where Native of full political rights to the African people would constitute interests are paramount in theory a menace to the peaceful development of Union of South and very largely in practice, there Africa was disproved by the history of the Cape prior to Union. In that province the wars and racial friction which prevailed between white and black prior to the enfranchisement of the Non-European might be contrasted with the mountey of Native interests will harmonious and peaceful relations which had characterised be achieved in segregated areas the contact of racial groups during the last 75 years.

In the opinion of this National Convention of African chiefs and other leaders the policy of political segregation of white and black races embodied in the Representation of Natives in Parliament Bill is not calculated to promote harmony and peace between the two races, for the logical outcome of its operation will be the creation of two nations in South Africa whose interests and aspirations must inevitably clash in the end and thus cause unnecessary bitterness and political strife. The political segregation of the two races can only be justly carried out by means of the creation of seperate states, and this, besides being undesirable and impracticable, is not contemplated under the Land and Trust Bill

The denial to African people of participation in the Government of the country of which they are an integral part on the basis of common citizenship is not only immoral and unjust but will inflame passions and fertilise the soil in which propagandists will sow the seeds of discontent and unrest. The danger of denying to a people the right to work through constitational channels for the improvement of its conditions is supported by the history of European countries and particularly in the | Trusteeship is identical with that would constitute a menace to the

Another principle of these Native Bills is to set up the white- attempt to deal with them separaman as the Trustee of the Native tely is bound to defeat its own obpeople and to permanently rele- jects, and the placing of the degate the Native people to the stimes of the underprivileged position of a child race. This groups in the hands of the one ought to mean that the Europeans dominant group, however well inare exercising in the interests of tentioned, is fundamentally wrong the Africans a disinterested tute- and unjust. lage for as long as this population is itself unable to take care of its welfare. This principle further implies that the trustee himself has no interest in the affairs he is administering beyond the welfare of the ward. But where the whiteman forms part of the permanent population as is the case in South Africa, the conflict of is by the adoption of a policy of interests militates against the utmost good faith which a trustee ought to show in the discharge of his duties and responsibilities. Under such circumstances this groups may develop on their own convention is convinced that the only policy which will adequately safeguard the vital interests of both sections is one based on the jectives. principle of partnership. This principle of partnership should this object can only be achieved

the South African conception of tical rights to the African people

of the State.



Johannesburg delegates arriving at Bloemfontein for the Convention.

evolved and pursued in her Colonies by Great Britain we believe to be erroneous and misleading. The policy followed by Great Britain in her possessions and Protectorates is that of trusteeship to tus as is instanced by the development of the relations between Great Britain and India. This is Administration in Nigeria, Gold Coast, Uganda and Tanganyika has moved and is moving. In are no rights, duties and obligations which are closed to Africans merely on grounds of race colour. The hope that the paradotted all over the country is diametrically opposed to the facts of the South African situation. In first half of the nineteenth cen- a country like South Africa where the interests of the racial groups are so inextricably interwoven the

Political Equality

In the light of the above considerations the Convention is convinced that the only way in which the interests of the various races which constitute the South African nation can be safeguarded political identity. Such a policy will ensure the ultimate creation of a South African nation in which while the various racial lines socially and culturally, they will be bound together by the pursuit of common political ob-

The Convention contends that find expression in all the Councils by the extension of the rights of citizenship to all the groups. The The common assumption that idea that the granting of full poli-

peaceful development of the Union of South Africa is dis- African inhabitants of the Union Colony prior to Union. In that 1936, as a day of universal humilicolony the wars and racial fric- ation and intercession in their tion which prevailed between places of worship, public gatherfranchisement of the non-Euro- must be offered for the Almighty's pean may be contrasted with the guidance and intervention in the harmonious and peaceful relations | dark cloud of the pending diswhich have characterised the enfranchisement of Cape Natives contact of racial groups during by the Parliament of South tha last 75 years.

Democratic States

We recognise that the exercise of the political rights in a democratic State demands the possession on the part of those who enjoy them of a reasonable measure of education and material contribution to the economic welfare of the country. The Convention is therefore not opposed to the imposition of an educational, wage or property qualification as a condition for the acquirement of political privileges, and believes that such measures would adequately protect the interest of the White population in whose favour the dice is heavily loaded in view of the extension of adult suffrage to White men and women. In short we believe a civilisation test such as was contemplated at the National Convention in 1909-1910 is equitable but that the criterion of race or colour which is implied in these Bills is contrary to democratic Government and is calculated to engender and promote feelings of hostilities and ill-will between White and Black.

Day of Humiliation

This Convention is therefore opposed to the abolition of the Cape Franchise and reiterates its firm conviction that the Cape Native Franchise is a matter of such vital importance to all the Native people of South Africa that it cannot bargain or compromise with the political citizenship of the African people by sacrificing the Franchise as it is proposed in the Representation Bill. On the contrary the Convention believes that the time has arrived for the immediate granting of the individual Francnise to Africans in the Northern

The Convention enjoins all proved by the history of the Cape | to observe Sunday 19th January, white and black prior to the en- ings and private abodes. Pravers Africa.

A Direct Appeal

This Convention makes a direct appeal to the honourable members of the Senate of the Union Legislature, nominated by the Government for their special knowledge of the reasonable wants and wishes of the Native population, to make strenuous efforts in opposing the passage of the cloud that disenfranchises Cape Natives in the Representation of Natives in Parliament Bill, and otherwise to use their vote to defeat other objectionable features in the Native Bills. Furthermore, that the Governor-General as Supreme Chief of the Natives, be requested to refrain from assenting to the passage of this clause if passed by the Joint Session of Parliament.

This Convention feels that it is imperative to appeal to His Majesty King George V and the Parliament of Great Britain, as the present representatives of the original beneficent donors of the Cape Native Franchise for an expression of their opinion in the event of such treasured gift being abrogated by His Majesty's Government in the Union of South Africa, without reason.

This Convention commends the policy adumbrated in the present Native Bills to the close study of African inhabitants in the Protectorates of Basutoland, Bechuanaland and Swaziland, particularly in regard to the proposed future incorporation of the Protectorates in the Union.

> (Sgd.) A. B. XUMA. Chairman of Executive Committee.

(Sgd.) A. M. JABAVU. Convenor of Sub-Committee.

Nokuma Kwemibuso

The Bantu World Ezempi

SATURDAY, DECEMBER 21, 1935.

Inkanyezi **YoTando**

umhlaba wonke wobe ugubha Samuel Hoare okunguye omele umkosi kakisimusi usuku aza- uHulumeni wase Ngilandi kulolulwa ngalo uJesu Krestu uMsindisi daba kubonakala ukuti uMnu. wezwe. Lomkosi ugujwa ngenja- Laval wase Fulanshi umahlulile bulo enkulu izwe lonke ngoba kuloludaba. ukomba leyoNkanyezi yaseMpu-malanga eyabe ihola izihlakanipi ezabe ziyilandela zifuna lapo ize-nangaku Mangisi ezisondezile. Waqala ngokubayala ng weni base Grootvlei labo ngu Mtundisi H. M. Nawa. Waqala ngokubayala ng lwe kona iNkosi yaba Juda engu Kutiwa ke wenqaba yena ukuba Krestu iNkosi. Eqinisweni ku- i Italy igidhlabezwe ngesikinyasweleke wonke umuntu ngalol'usu-ku awugubhe ebheke iNkanyezi ke akusekela loko. Wayeseveza

fiso zake, nomoya wake nenhliziyo lase Topiya ifumbatiswe lona. yake kubheke pezulu kuleyoNka- Kutiwe "mina, Ntaliyane!" nyezi ekomb'iNkosi yezwe. Kungayo lenkathi lapo sibheke pezulu obekufanele sizibheke lapo sigaqela Inkosi yase Abyssinia yati ngakona njengesizwe. Kuyiqini- umhlola lowo. Ati umuntu eyiufunda ngezinto ezimehleleyo na- hluli, usepiwe inxenye yezwe lelo ngezinto ezehleleyo abeseduze kutiwe kuyalanyulwa nxa kunjanaye. Kuyiqiniso futi ukuti noma lo? Pinde. Nase Ngilandi ama lezizinto zenzeka, zingebe isifundo Ngisi atukutele atdlwa ngamanzi. esikulu kuye zimsize uma engazi- Ati u Mnu. Hoare wenze isenzo bheki emehlweni azibone lapo esibi sokuvumela ukudonswa ngeebutaka ngakona.

lelotuba lokuba kesihlab'ikefu si- nze i League of Nations ibe inhlezibheke into esiyiyo nento esiqo-nde ukuba iyona. Izazi lezo zade-Kwabonakala ukuti amaNgisi zihola ebusuku. Zayilandela zi- Okusobala ukuti i Italy kayijezingazi lapo iyofika ime kona, ko-dwa ngotando ngokolo nangete-Siloba-nje utuli lwezicwe lusibem b a ezazinako kazapambuka kele izwe lonke ngaloludaba, ndhla. Zaqonda pambili amehlo iPalamende yaseNgilaudi ibihlezi azo nezinhliziyo kubheke pezulu ilupete ifuna ukuzwa kahle kuye enkanyezini yotando ebikezela u Sir Hoare ukuti uze wati evuma imikosi yayo kwelasempumalanga ukusitanda kuka Nkulunkulu.

Noma lolusuku lufike izwe li- ni? gubhazela nonyaka ngenxa yempi nemiteto kaHulumeni eqondene nati, kusweleke ngazo-nje futi lezo zizatu ukuba sizibute, sizibneke. Hoare uvume ngoba bametusile nezifiso zayo. Nati njengesizwe Ntaliyane eti uma kufakwa isiki kusweleke siziqinise izinhliziyo. Mussolini uzogiba izwi lokuti Sicele ubuntu kuNkl. Ubuntu bo- makuhlaselwe imikumbi yama ngenwe umoya wobuntu njengezinye izizwe. Sitandane, sizwelane sihlangane.

Kupele pakati kwetu ukuzondana okungaka kwobuzwe; kuvele oluyimbude. Kakwaziwake ukuti umoya wokuzwana wokufisa ngezinhliziyo zonke zetu ubukulu cindezele iPalamende wase Ngibezinhliziyo obuzosenza s i f u n e landi isihlezi, izinto ezizosaka sibe isizwe esiqinileyo nesihlonishwayo. Inkanyezi yetu mayibe yileyo ekomba ebuntwini obupeleleyo. Umhlaba ugubhazela-nje usho khona ukuti zonk'izizwe zizifunela amatuba okuzinweba. Kasiko esitanda ukufunzwa esinye.

Sikubona loko kusekude kakulu nati ngoba siseyisizwe esingatandaniyo. Isizwe esisagcwele ububi bokufiselana izinto ezimbi zedwa. Isizwe esibulalana sodwa. Isizwe esingazipapamele izinto ezicwebileyo. Imali yaso esabhibhidhlelwa ezintweni zokuzitokozisa kupela, ezokuzaka zibuyiselwa ecaleni. Bakiti, isizwe esingahlangene kakusizwe saluto neze. lu. Isizwe esingatandaniyo singetandwe ezinye izizwe.

na? Sizocela yini ukuba ububi amazwe okwenabela njengeItaly. bobulwane obukubantu bakiti Isihlangene yenza isivumelwano buncipe kwande izenzo zotando sokusizana nxa izinto ziwamele zodwa na? Kwanga kungaba kabi. Kutiwa injongo yayo yikunjalo. Siti sitokoza nati sibe ba acindezele i Russia ukuze sibheke inkanyezi ekomb'indhlela ingakwazi ukuzivikela kahle uma eya ebuntwini obupeleleyo obuyifa lemibuso isiqalisa ukukwezela payments in accordance thereletu esalibekelwa nguKrestu nga- izinjongo zayo. lol'usuku. Asitokoze ngokutula. ngokuziqoqa ezintweni ezimbi.

Lapoke sibheke pezulu. Masicele bakiti ubukulu bezinhliziyo ba ihlasele amazwana aseBalkan obuzosifinyelelisa ezweni lesete- yeqele kwelase Russia. Kuti mbiso lapo nati siyoba isizwe ngayo leyo nkati i Japan ihlasele (2) ESTATE LATE LYDIA ezizweni. Sinifisela okuhle kodwa enhla nelase Russia nkatimbe ivinani olunifice lol'usuku nimi kabi mbele amabuto ase Russia ngase nigula, nigulelwa, nipundhlekile. Siberia. Kuti uma i Japan ihlanidumele. Bhekani iNkanyezi selwa i Russia i Jalimane ipake yoTando nicele ukududuzeka..

UKULAMULA OKUYINKINGA

Indaba esemateni ezweni futi engase isuse olubi utuli eyokwelanyulwa kwodaba lwempi lena. Kubonakala ukuti njengoba ama Ngisi nama Fulentshi uzwati loku lamula impi kade ayelupehla luze lwakihliza umlilo omubi. UMn.

lelisu lokuba uxolo lufunwe Amehlo ak'ebheke pezulu, nezi- ngokuba i Italy ihleshulelwe izwe

LASHAQEKA IZWE

kala ngu Laval ngendhlela ezotu-Lol'usuku lukaKisimusi lusinika naza umbuso wase Ngilandi ye-

lenkinga yecebo loxolo wabe ena-

OKUZWAKALAYO

Sekuzwakala ukuti u Mnu. Ubuntu bomuntu inhliziyo yake Kutiwa uLaval ute uzwa ngama esideliwe esiyisisulu sezinye be- nyabezo sika Petilolo u Mnu. bukulu bezinhliziyo zetu. Kesi- Ngisi esolwandlhe lwe Mediterranean. Loko kususe impi yomhlaba wonke. Kutiwa ke ute ukuba akuzwe loko u Mnu. Hoare, wetuka wase uyaluvuma loluxolo iyozala i nkomoni ngoba

INKOSI YASE ITALY

Mussolini kupela. Kanti ikona Kasazi sonibikela abaketiwe. yoselwa uqobo ebusayo. kuzwakala ukuti yenza imizamo namanye amakosi ase Belgium nase Griki okusindisa izwe lase Italy obhicini lwempi lena naku Mussolini. Kutiwa inkosi yase Italy isibonile ukuti uma kungenziwa imizamo eqinileyo lolututuva luka Mussolini lungase lupete ngokubulala izwe lase Italy. Kusobala ke ukuti lolututuva isipelo salo sizoba sikulu kakulu futi singase sizale ububi obuku-

I JALIMANI NE JAPAN

Tina esizofinyelela kuloKisimu-si sizozimisela yini ukucela ubu-ntu notando kuNkl. lokuba sizake yomibili lemibuso ifuna nayo

INHLOSO YE JALIMANI

I Jalimane kutiwa iqonde uku- NGCAYIYA AND SUBSEQUENTLY (Ipelela ohleni lwesitatu.)

E Eastern Township

Sabe sibukele umshado omuhle ngomgqibelo odhlule e Eastern Township. Umshado waqala ngo 2 Ntambama esontweni lase Maleka e Doornfontein lapo ifindo elabopa ndawonye u Nkosazana Tryphena Dhlamini intombi ka Nkosikazi nomufi u Mnu. Philemon Dhlamini base Driefontein nendodana u Jacob Mndaweni base Grootvlei laboshwa

mfowabo u Mnu. Willie Dhlamini okwadhlelwa kwake idili elikulu ngomgqibelo kusihlwa lazele-Township lapo kwadhliwa, kwa- kahle. so elingafipaziyo ukuti umuntu hlasele izihlalele, ati engakaye- hlatshelelwa, kwaba njeya! Abantu babebaningi batokoza bonke kwaza kwapetwa.

Omuhle

Sifisela abafundi betu u Kisila ubutongo ngokulandela kwazo emi ngezinyawo impela ati uxolo musi omuhle otokozisayo. Iziinkanyezi leyo, kwazis'ukuti yayi- olunjalo lubi ngempela luyihlazo. nhliziyo zabo zigewale umoya

> ne Europe. Kutiwa lemibuso ba. Kakwaziwake isipeto.

Ahlasele ama Topiya

impi iyalwa e Topiya. Ate engazele amaNtaliyane ekuseni kusempondo zankomo ezwa esetelekelwa amabuto ase Topiya. Yapatana kwakubi impela. Kwalimala abaningi nhlangoti zombi-

I Bhodi eEastern Native Township

Sizwa ngabasiki bebunda ukuti amany'amadoda abusehli ubutongo efuna izikundhla zobu Bhodi ngonyaka ozayo. Into embi ayenzayo kutiwa ukudunga imizamo emihle ebiyenziwa yi Bhodi yalo-Abaningi kabazi ukuti linenkosi nyise isita salo, esikundhleni lelizwe. Bezwa igama l i k a sokuba lilwe ngobudoda balo zwi

NOTICE BY EXECUTOR.

Concerning Liquidation Accounts lying for Inspection: Section 68, Act No. 24 of 1913.

Notice is hereby given that copies of the Administration and Distribution Accounts in the Estates specified in the attached Schedule will be open for inspection of all persons interested therein for a period of 21 days from the 20th. Decmember, 1935, at the Offices of the Master of the Supreme Court and Magistrate, Johannesburg. Should no objection thereto be lodged with the Master during the period of inspection, the Executors concerned will proceed to make with.

(I) ESTATE LATE WILLIAM DECEASED SPOUSE LYDIA NGCAYIYA --- No. 63382-2075.

NGCAYIYA ... No. 58250-218.

ASSISTANT NATIVE COMMISSIONER, Johannesburg, Executor Dative.

Amalokishi Nabantu

Abe General Purposes Committee bakwa masipalati walapa e Goli baveze umqondo wabo abafuna uhlafunwe yi Kansele. Nge Alexandra Township baveze ukuti uma ingeniswa ku Masipalati wase Goli kwakiwe imigwaqo, nezibane nenkasa yamanzi amabi nogesi loko kungaba nezindhieko ezingama £356,416. Uma umuzi ususwa abanini zitende babuyiselwe imali yabo loko kube £750,000.

Ngakoke bona baveza ukuti Waqala ngokubayala ngama- opete i Transvaal kabanike inotizwi amakulu okuti betwalane be- si abanini 'zitende yokuti bazobuzwelane, basizane. Noma kufike yiselwa imali yabo nezindhleko, inkati yokuxabana basheshe ba-yipebeze ngokuxolisana masinya loko abantu base Alexandra ne. U Makoti wayemelwe ngu Township batunelwe indawo kwamanje amalokishi.

I Komidi yase Alexandra kayiqela esontweni. Kwapunywa eso- funi neze ukuba pansi kwantweni kwayiwa kona kwa Mnu. Masipalati, iti yona inawo amano Nkosk, W. Dhlamini e Eastern Indhla okuyitutukisa ilokishi, lime

> Abase Pimville: Lekomidi ye General Purposes yaveza futi umqondo wokuba iiokishi lase Pimville lisuswe lipele, abantu batelwe e Orlando nazoke izifiso zaleli komidi ezizosingatwa ngu Masipalati walap'e Goli ngalo lelisonto.

Ukwomisa Kwe Zulu. Pezu kokuba selike lati fahla amatonsana kwezinye izigodi kuzwakala ukuti kwezinye kusate nkwe. Kwa omuhle wokutandana. Kubeko- Zulu kutiwa umfula u Mfolozi na ezinhliziyweni zabo izifiso zo- wome uyitambo. Kona lapo futi kuba babe isizwe esifukamele u kuzwakala ukuti isikonyane siyazalela amaganda. Izwe limi ngoti.

U Ghandi: Lomnumzane owaziwayo we Ndiya kuzwakala iqonde loko mhlazana yatola itu- ukuti ubungcono kabuko neze. Odotela sebete kayeke yonke imisebenzi ake apumule kwesi Kuxoxwa ngoxolo-nje pesheya nye isigodi esinomoya owahluki

Headaches Nearly Drove Him Mad

HE WAS LIVERISH-AND WEIGHED 16 STONE

Now Completely Changed by Kruschen

After spending some years in the tropics the writer of the following letter returned home suffering from liver trouble, constant headaches which nearly drove him mad, and an unhealthy load of excess fat. Read how he cured his headaches-toned up his liver-and lost 36 lbs. of fatall with the same remedy-Kruschen Salts :-

"I was so stout that my general health was completely undermined. I had constant headaches that almost drove me erazy, and I suffered from a continual feeling of liverishness. I weighed 16 stone 5 lbs. I began to take Kruschen Salts, and, after 10 or 12 days, my whole being was completely changed. My liver does not bother me any more, I feel younger and more active, my headaches are gone. In one month I lost 18 lbs., and yesterday, to my great delight, I found that I now weigh only 13 stone 11 lbs."-M.A.L.

Headaches can nearly always be traced to a disordered stomach, and to the unspected retention in the system of stagnating waste material which poisons the blood. Remove these poisons-prevent them forming again-and you'll never have to worry any more. And that is just how Kruschen Salts brings swift and relief from headaches.

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

UMUTI WEDHLISO.

Lomuti ukipa Idhliso esekade lahlala esifubeni.

Inana 9/6 ngeposi. Olikipa nasematunjini yilezinhlamvu,

MAYEBABO PILLS Inana 1/6 ngedosha.

Bhalela u: SEABANKS PHARMACY. P.O. Box 88, Durban.

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"Offer" Telegram Add.

SOUTH ANRICAN RAILWAYS & HARBOURS. TRAIN ARRANGEMENTS. Christmas Holidays 1935.

TUESDAY, 24 DECEMBER, 1935:

Special trains will be run from Johannesburg to the Wolhuters-

,	Rustenburg and	Boshoek	districts as	follows:-
	Johannesburg	D	11. 0 p.m.	11.50 p.m.
	Jeppe	D	11. 4 p.m.	11.54 p.m.
				25.12.35.
	Germiston	D	11.20 p.m.	· 12, 8 a.m.
			25.12.35.	
	Poetoria	D	12.50 n.m.	1.25 a.m.
	Wolhuterskop	Α.	3.33 a.m.	4.32 a.m.
	Rustenburg	A	-	6,28 a.m.
	Boshoel	Λ		7.00 0.00

THURSDAY, 26 DECEMBER, 1935:

Special trains will run from Boshock and Brits to Johannesburg as follows :-

Boshoek	D		4. 0	15,771.
Rustenburg	D	-	4.42	
Wolhuterskop	D	-	6,36	
Brits	D	6.25 p.m.	7. 6	
Pretoria	D	9,27 p.m.	10, 0	
Germiston	Λ	10.58 p.m.	11.33	
Jeppe	A	11.14 p.m.	11.46	
Johannesburg	A	11.20 p.m.	11.51	p. m.

T. H. WATERMEYER, Johannesburg, General Manager. 12th. December, 1935,

Vatersmeet

Umgungundhlovu Onduku Zibomvu

(Ngu W. A. E. MANYONI.)

Abaningi abamaziyo u Mr. abawazi ngokoti kuka Payikeni, Philip Hlubi (Dhlamini) boda- lipulazi labantu abazitengela lasibuka ukuzwa kaseko. Washona kwa iziqepuqepu yilowo nalowo ngomhla ka 27 November. Umufi une Tayitele lake lesiqepu sake. lo omunye wamadoda aseMpo- Lelipulazi linemiteto eyedhlulweni. Kanti futi nedolobha lase liswa e Native High Court yase Mgu'ndhlovu lakelwa pezu kwake. Natal ngo 1910. Ngomteto walo Waye omunye wabashayeli be- libuswa yiKomidi eketwa minyantalas' poto eyayitwala izimpahla ka yonke emhlanganweni wabazisuka e Mnambiti ziya eGoli isi- Tengi. Lelipulazi linqikene natimela sisagcina kona eMnam- manye amapulazi atengwa ngabiti. Ushiye umfelokazi naban-bantu anjengo Burford; Kirkintwana aba i 7. Siyabezwela aba-tullock no Driefontein. Yilo kaHlubi ngalesifo.

Besibuka umshado ngomhla ka 28 ka November ka Mr. D. N. Msimang no Miss Rosetta Nkosi eYideni. Emva komshado uMr. yaqalwa ngu Mongameli wase no Mrs. Msimang bati shelele Topiya u Rev. J. B. Mavimbela baya eTekwini boshaywa umoya. esizwa ngao Rev. P. P. Mhlongo

Ibapete iNative High Court Bantu Presbyterian, e Ladysmith. abantu eMtshezi iyaba gilida, Abantu babebaning kakulu, wakwenye inkati intambo, mhlaumbi sho umfo ka Mavimbela efunda i ulayifi ejele. Nakona lapa e-Mgu'ndhlovu akona aselindele nezwi kwangati wehla ezulwini. yona iHigh Court egazi.

Emazweni ambalwa la eNatal nase Koloni kubikwa ukomisa kwezulu okumangalisayo ngangoba indhlala isibabheke e'mehlweni, ikakulu ngenxa yoba isikati sokulima sesidhlulile. Asazi sesibheke usizo ku Hulumeni.

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Wo, hayi bakiti, umhlaba uyapenduka. Uti kohle kwalunga kodwa ukuti tina bosokela sobe sibakipe ntombi sifakwe ufufunyane? Into ekona ngempela leyo. Uma-nje uke wakipa intombi yesishimane umdala wena ufufunyane. Nati sesiyabonanje ukuti ukololo lo notayi, no- lala ngomsebenzi wesikolo ebonga kuti mina ngili gentleman "si no kunye nabantu base Watersmeet gudi." Kumelwe-nje nami ngibe ngempumelelo yesikolo. U Chairnolwami ufufunyane.

nombukiso wezikolo e Show melelo enhle nesibonakaliso esi-Ground labelungu zala eMgu- hie ngokwaka isikolo kwafundwa 'ndhlovu. Uya ncomeka impela neka Mr. Dent umhloli wezikolo lombukiso nezimpahla ezazibu- ekute ngenxa yomsebenzi akakisa. Waqala ekuseni wapela pumelela ukufinyelela, naye ntambala, wavulwa i Chief Ins- umuzi waufisela impumelelo. pector Mr. D. McK. Malcolm. Bakulumile bonke abafundisi Kwakukona abahloli abelungu amatitshela, nezingane zezikolo.

Impela bakiti impilo yetu la emhlabeni into emnandi kabi, pezu kwezigigaba ezihlala zivela nezifo. Uma umuntu epile waze wadhla uKis'musi noNcibijane usuke nenhlahla futi kuswelekile ukuba abonge. Akeko ongazi ukuti abaningi abalitoli ituba lokupila kuze kube uKisimusi; uma bengabhubhile ubafica ezinhlungwini ezinzima.

Ngakoke bakiti ngingebe ngiyaposisa uma nginifisela nina ba- lapuma nembazo lama ngasekiti base Mgu'ndhlovu, nani esi-bonana lapa kwi "The Bantu bengu sazitela, lashay'ekanda World," uKisimusi omuhle nom-iNdiya ngembazo, wawa pansi nandi, kanye nonyaka omusha umuntu babaleka abanye. onenhlahla, nempumelelo.

pepa letu nabasekeli bako be "The Bantu World." isineke senu nihlaziya amasele etu siti sîyabhala nenzela tina uba sifunde iNdiya: "Ya wena funa bulala"? izindaba zezwe. Songati bakiti Lisho lizenzele ngembazo, lamsing pepa simudhle kahle uKisi-genca izandhla, izingalo, izinyawo, musi sipinde futi sibonane la kwi nemilenze. Lite lisuka lalibiza "The Bantu World."

Wo, nebala zivaliwe izikolo ezikulu amakoliji izitimela ziyapambana zitwele izingane ezipuma ngezikolo ezahlukile ziqond'emakaya. Ezabantwana zivalwe ngo Lwesihlanu. Sesibheke abapasile.

Kuvamile ukuba umuntu akohlwe ukuti usobanibani ngingam-Kisimusa ngani. Kubantu abafundisiwe nasi isipo esihle. U. kuba umkisimuse ngalel'ipepa-(Ipelela ohlweni lwesibini)

Ukuvulwa Kwendhlu Yesikole Esisha Lapa Kiti eWatersmeet

Mhleli,—Ngomhla ka 23 November kwaku usuku olukulu e Watersmeet kuvulwa indhlu yesikolo esand'ukwakiwa. Lomuzi wase Watersmeet abanye lelipulazi abaHloli bakudala babetanda kwakiwe iKoliji kulo kwavimba umona kumadoda amakulu akelene nalo.

Kwalile ngensimbi ka 11 ekuseni inkonzo yokuvula umsebenzi wase Independent, wokuzalwa e Watersmeet no E. Ntuli wase Baibele loku ngumfo onesidumbu Ute angaqeda u Mr. Ntuli i Chairman yesikolo yavula ngokiye bangena abantu kwesihle isikolo esikulu esakiwe kahle. Yasukuma iponi yakwa Tshabalala u Grantee wezikole zalapa u Miss C. L. Tshabalala, ati amadoda akwa Payikeni ukumbiza yi Ngama eyehlula ezinye; bati base Watershed ngu Mlamla-Nkunzi; bati base Kleinfontein u Tulasizwe. U Miss Tshabalala yintokazi efunde e Amelika inekanda ilivulekile ezintweni zasesilungwini nasemakaya nguyena owema ngezinyawo ehla enyuka ekutalele ukuba kwakiwe isikolo sakwa Payikeni.

Ubalise kakulu u Miss Tshabaman u Mr. J. M. Kambule ufunde incwadi epuma ku Education Department ifisela u Grantee Ngomhla ka 30 November, besi- nabantu base Watersmeet impubebonga, wesula itafula u Rev. Ntuli ebabaza isineke nenkutalo ka Miss Tshabalala ngoba esake izikolo ezinhle ezindaweni ezitengwe ngabantu into eseyahlule o Grantee abanengi. Likulumile

> ndaba "Bantu World" litunye-Iwe kuye izinyanga ezi 6. Ngibona ku isipo esihle nesinomqondo leso.

Kwenzeke indaba embi la e-Mgu'ndhlovu; abantu bagebenga indhlu yeNdiya kanti liyezwa,

Uzwani sigebengu ndini siti: Angikohliwe uwe Mhleli we "Noko wena kade hayishayile mina kade zobulala zonke lapa pakati," washo wa eveza um'bese ongangengalo. Ukwetuka kwalo amapolisa, umuntu lowo washiywa kona lapo waze watatwa ekuseni isibhedhlela lapo afelakona. Indaba ibingake zwakali.

> Ngenxa yokwanda kwama Kaladi akipela abantu utshwala, bekusifiso se liquor Licencing Board ukuba benze umteto wokuba amaKaladi mavinjwe ukukipa utshwala acindezelwe ukuba apuzele kona enkantini. AmaKaladi atata um'meli ukuba ayolwa nawo lomgondo nempela wapumelela, wafa lowo mqondo. Izitelo lezo bakiti zenhlangano.

neponi eli round u Mr. W. P. Tshabalala ngabase Mparana. Washo no Mrs. L. Kumalo unina ka Rev. A. E. Kumalo ebonga umsebenzi omuhle ngokwaka isikolo epulazini.

U Mrs. Kumalo ngomnye walabo owasiza kakulu ekupeni abaki ukudhla ngesihle. Ukubonakalisa injabulo amatishela ezikolo zonke ezipetwe ngu Miss Tshabalala ayepelele asho ngamaculo amnandi epetwe ngumfo wase Watersmeet u Mr. S. Kumalo. Abanumzane bezinye izifunda babekona abanjengo Messrs. James Molefe, C. A. Tshabalala, J. Kubheka, J. Mkwananzi, A. Mkwananzi, J. Dhlamini, S J. Butelezi nabanye. Ukudhla kwaba kunengi kwadhliwa emva kokudhla kwavalwa

M. M. CELE.

62, Forbes Street. Ladysmith.

impela. Ngidabuka-nje ngoba u Camase kalivezanga igama lalomfundisi engingazi nokuti owalipi isonto. Sengati angaliveza sizwe ukuti ngubani.

S. M. DUZE

Eastern Township (Imbude-nje leyo okutiwa yabe ixoxwa umfundisi lowo. Musa ukuzihlupa nokuzihlupa ngaye-Mhleli.)

Lowo Mfundisi Uyabheda-nje

KAYIKO INTO ENJALO LA O BONJENI MINA NGAZI KAHLE

Mngane, Ngicela isikala kwe-lako ngicazele lowo obuzayo ngabantu bas' O Bonjeni ngoba sizwa kutiwa umfundisi otile wafika lapa wati abantu bakona babalekela emahlatini bafana nezinyamazane.

Kakunjalo. Ngingowakona mina ngilazi kahle izwe lakona lonke nezigodi zalo zonke. Kabeko abantu abanjalo. Abantu bakona banomusa omangalisayo.

Wonke umuntu oyisihambi kona bayamhlonipa kakulu apatwe kahle, nezwi le Nkosi balitanda kakulu bedhlula izifundiswa. Yona leyondhlu eyeyivula yayakiwe ngubani nomnikelo lowo uvela kubani?

Mina ngiti wesabisa abanye abafuna ukuya kona ngoba walifica lilihle izwe. Uma lampata

nezimvu nezimbuzi lezi esizibona emasilaheni. Bonke abelungu bakona izicebi kabakusho loko okushiwo nguye. Ngazi nezinkantolo zakona u Mangwani ne Ngwavuma. Enkulu elandela u Mgungundhlovu eyase Showe.

Lona izwe liyashisa, kodwa lona lihle, nabantu bakona bahle ngisho nezintombi zakona zinhle (Ipelela ohlweni lwesitatu)

Kuwe Futi Nkosi Nank' Umbuzo

Mhleli. Sekukaningana ngibona igama lami lapa epepeni, Mangisho ukuti inkulumo ka Mr. J. Nkosi evele ngomhla ka 23.11.35 angiyizwa, futi ayimnandi. Njengoba igama lami selidonselwe epepeni lako, nami kufanele ngizikulumele. Uti u Mr. Nkosi angizange ngibe u Organiser e Vrede! Angazi ukuti ulicacisa ngokutini igama lobu Organiser. Ngokufushane, uma ngibeka nganxanye okuqondene nenxenye yomuzi was' eVrede njengomsebenzi engawenza ngesikolo, ne Benevolent Society nokunye, ngifisa ukwazi ukuti konke loku ne Foot-ball Association kwavela kanjani ngapandhle kwe Organi-

Ngendaba ye Traders Associa-tion, ningangipiki madoda ingaka vutwa nakahle. Makacaze u Mr. Nkosi ukuti uma ngangi ngeyena u Organiser kanye naye ngangi-yini. Bobabili u Mr. Nkosi no ngobulwane mhlaumbe nguye Mr. Vilane ngabahlobo bami, noko owaposisa lapo. Kazibheke yena. ngiyajabula uma amadoda epo-Lifuyile futi lelizwe izinkomo nsana ngamazwi. Kodwa loku akufanele kwenze umoya omubi pakati kwabo njengoba ngetemba ukuti bangamadoda asewazi umhtaba. Ngiyambonga u Mr. Vilane namanye amadoda ngomsebenzi abawenzayo e Vrede kule nhlangano. Udumo lwabo lukulu. Nibambhe njalo madoda.

R. A. MDAWENI

Alice, C. P.

Ungadhlali ngomsebenzi!



Biza:

COATS SIX--CORD

No. 12 wemitungo elukuni yesandhla No. 40 wemitungo yemishini



Nasi isiqonga sikahala we Coats' Six-Cord. Bheka lamagama "J.P.C." ngalena neketanga ngapa. Isi palo 12 noma 40 isese pehaneni.

Sebenzisa uhala oginile ongawetemba

YAZI-nje ukuti noma utunga ngokucopelela akusizi nxa utunga ngohala omubi ? Uhala omubi uyaguma ingubo ingakagugi uqale futi utunge. Nxa utunga izingubo ezinhle, keta indwangu eqinile, ufune uhala oqine ngempela. Uma izingubo ezindala zidinga ukutungwa nokuguqulwa, kuswelekile uzifunele uhala wempela. Ohala abamqoka ezweni abe Coat's Cottons. Ungabetemba. Bayi ngugan aboya Abe Coat's Cotton badelisa nabelungu kulo lonki'zwe nezinkulungwane zabamnyama sezibonile ukuti labo' hala kabedhlulwa neze.

Owona wona hala wokutunga, ubekele izi ngubo, amabhatshi, amabhulukwe nokunye owe Coat's Six-Cord No. 12, oneketanga epepeni olisongile. Tunga ngawo izinkinobho ugine ngempela izinkinobho zohlala inkati ende. Nxa utunga ixingubo-nie ezilula tenga i Coats' Six-Cord No. 40.

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Message To Parents And

(By Spectator)

There is nothing as sad in this wide world as the spectacle of a person who has missed his proper career. The person is termed a square peg in a round hole. Such a person may have had vast amounts of money spent on his education, but if he and his job do not agree the money is as good as having been thrown away.

Wrong choice of Profession

Amongst all South Africans this is most common among the Bantu. One often meets many a hefty young man who would

Bhalela ku:

Must Be Useful To Children Themselves As Well As To Race

have made an excellent blacksmith wasting his energy in a class room as a teacher who has not the smallest gift of teaching. The same happens in all the professions. Almost every one of us has seen clergymen who would have shone in other professions like the law, medicine or perhaps

in the teaching profession, who for their temperaments and other reasons are altogether unsuitable for the ministry.

As this mistake in choosing professions is always accompanied by disastrous results or at least by a drastic belated re-adjustment of the life of those concerned, our people must be aroused to the danger so that every one exerts all in his power to prevent the unnecessary misery. But how can this be done, as it is the parent who has to choose and not the child.

Our Models

In such things it is always wise to follow the example of our white brothers. They saw civilization and met educational problems first and as such we can safely take them as our models in many things.

If one is observant enough one will find that Europeans take a great interest in their children

As soon as a baby can see and handle things it is given all sorts of toys, and as it grows up the parents can learn much of its temperament from its interest in certain toys. For instance, if the child is partial to using hammers and anvils, in all probability the child will make a good blacksmith just as when it likes pictures or reading our anticipations are that the child will make a good artist or at least this can be taken that an academic education is the one most congenial to it.

Causes of Mediocrity

Of course every rule has its exceptions. The only thing to do is for each and every parent to study his own children.

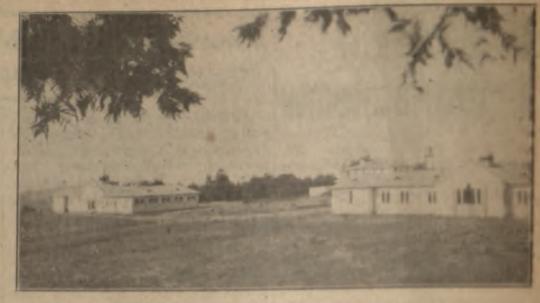
But with the Bantu things are different. The parent himself is generally an illiterate person. and cannot be expected ever to entertain such notions. What most Bantu parents only think of whenever they think of education is that their children should either be school teachers or ministers of religion and never anything else, and this has resulted in the big glut in those professions as well as to the unfortunate mediocrity prominent in them.

It is then in this respect that our teachers can be of much help. Next to the parents they are the people who have the best chances of knowing the different temperaments of their pupils, and they are therefore in a very fine position of advising the children's parents.

A Tragic Affair

With most parents the idea is that education ends in the day school, and that after Standard IV or V1 there is nothing further to learn. Indeed the writer once witnessed a very tragic affair An old man one day called his grandson who was in Standard I and asked him what he had learned in school. There and then the youngster started reciting a number of English verses. He had not gone far when the old man with beaming face stopped him with the intimation that the boy! would never go to school again. "What should he go to school further for when he has such a wonderful command of the English language!" said the old man, and no amount of persuasion could turn him.

What other thing the teachers! should always bear in mind is that the career they advise should both be useful to the scholars themselves as well as to he race.



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CHRIST'S SACRIFICE FOR HUMANIT

Christmas Message To Readers

remind us of the birth of Christ that took place nearly two thousand years ago, of His noble services to humanity, His sufferings and the supreme sacrifice He made upon the Cross for the redemption of this sinful world. Once more our thoughts are taken back through a visita of many centuries to the day when the people in the ancient land of Palestine were startled by the good news that the Prince of Peace was in the House of David and that there would be peace and goodwill among men.

The news sent a thrill of hope throughout the length and breadth of that historic country. The Jews, who smarted under the heavy yoke of Imperial Rome, danced with joy and declared that a Messiah about whom the sages of their race prophesied their nationality. Between the

nationalism that the world has was up against the greatest imperialism that had ever existed. It is a tragic fact "in the hundred years beginning 63 B.C., when Pompey slew twelve thousand Jews at the sack of Jerusalem and ending with Jesus' death fully two hundred thousand Jews were slain by the Romans in put-ting down nationalist revolts."

To the Jew of Christ's time the whole world pivoted around his nation. His religion was national and God, was the God of his nation. The Gentiles could only share in the world of God by becoming Jews-that is by losing

Christmas has come again to | had come to free them from the Jew and Gentile there was an imexploiters of Rome and to estab- impassable gulf. Thus the Jews lish a Jewish Kingdom, for the looked upon the birth of Jewish Nation at this time was | Christ as the beginning of tingling with the most vehement | the end of their subjection to the rulers of Rome. To them ever seen. And that nationalism | Christ was the Messiah who had come to reign on the throne of David in Jerusalem, to sweep away the Romans from the plains and valleys of Palestine and give them authority over the Gentiles. So they danced, sang and rejoiced.

> On the other hand the Romans who like all other oppressors lived in fear of being swamped became alarmed when they heard of the national rejoicings and thanksgivings of the Jews, and in consequence they sought to destroy the child Jesus, who, they thought had come to destroy their empire. Then there were the rich who, on hearing the rejoicings of the poor, became uneasy and began to conspire against Christ in order to uphold their prestige and safeguard their interests. As the result of this clash of intrests the teachings of Christ failed to take root in the hearts of men. For his teachings did not agree with the imperialist designs of the Jews and the anticapitalistic programme of the poor and working class.

Christ preached love between man and man and urged the necessity of breaking down the artificial barriers which existed between the Jews and the Gentiles. He plainly told an astonished world that he had come not to destroy the imperialists, and the rich but to make it possible for the oppressor and the oppressed, the rich and the poor to live together in peace. But humanity, as is the case to-day, failed to grasp the meaning of His teachings. The oppressed and the poor revolted against Him and conspired with the oppressors and the rich for His destruction Humanity has made but a slow advance since. Christ was born in Bethlehem. Human nature is practically the same as it was two thousand years ago. The oppressors and the exploiters are still with us; the gulf between Jew and the Gentile, the Greek and the Barbarian has not been bridged and does not seem as if it will ever be bridged. The world is still under the influence of materialism.

As we write this article Italy is raining death from the sky upon the defenceless and hopeless people of Abyssinia. Looking upon this tragic scene we cannot help thinking that the supreme sacrifice which Christ made upon the Cross has been in vain. The world to-day is more in troubles than in the period in which Christ was born, and this is due to the the failure of humanity to grasp the real meaning of Christ's doctrine of the Fatherhood of God and the brotherhood of man.

In wishing the readers of "The Bantu World" a Merry Christmas, it is essential that we should urge upon them the necessity of taking the message of Christmas seriously, for Christmas is the message of love, justice and humanity, and we can end this our message with no better words than by reminding that God's purpose in sending His beloved Son to this world was the one of making it a better place to live in, and He having so willed we cannot but urge all our readers to join in furthering that holy purpose by each and all ever striving to live up to the words sung by the angels at the first Christmas "Glory to God in the highest and on earth peace, good will towards men."



Enrolment of Indaleni High School Wayfarers by the local Superintendent. The occasion was very impressive and attended with success.

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ntsingiselo

SATURDAY, DECEMBER 21, 1935.

I Krisimesi Ka 1935

Umhla we Krisimesi ngowona mhla mkhulu kuyo yonke eminye kuba ngawo lo kukhunjulwa ukwenzeka kweyona nto inkulu ezweni u Thixo opha kunene ephisa ngokuphela konyana wakhe oyintanda.

Ngomhla we Krisimesi kulo lonke ihlabathi izipho zingxabalazile ziyaphambhana, ingulowo ucinge umhlobo wakhe, umpha into. Ngezintsuku aphume kumawaka-waka emilomo amazwi
aqhelekileyo, athi: "Krisimisi
Bhokisi!" Kodwa bayayiqonda
bonke na abantu into ethethwa ngalamazwi? Isininzi asiyazi.

lwenza into entle kunene, lulinga- ngoluhlobo:nisa u Thixo ngalonto wayenzayo, ukupha ngawo lomhla ephisa Mnu. S. Sofute; St. Phillips ngouyana wakhe oyintanda ukuba Junior 165 pantsi ko Mnu. azokukhulula ihlabathi. Ngenene Ndukwana; United Higher Mission ibingekho enye indlela ebelinoku- 164 pantsi ko Mnu. Mazingi; wubonisa ngawo umbulelo walo Wesleyan Methodist 163 pantsi ngaphandle kwaleyo. Nawe ke ngena kulomsinga ungcwele kunengena kulomsinga ungcwele kune-ne, ukhulule intliziyo yakho uye- Ukubhubha Ko nze iKrisimesi ngekuphela kwendlela enokwenziwa ngayongendlela yokupha.

Uthini? Uthi wena akunanto unayo ngako oko akukho bani ungamvuyisa ngokumpha nto. Unyanisile ukuthi ulihlwempu, abanye bethu baswele ngelixesha baswela nento yokuxhasa lo untonga umphefumlo, kodwa phulaphula, ndikuxelele, nazi indaba ezimnandi. Igolide ne silivere asizona zipho zinexabiso ngelixesha le Krisimesi. Nalowo silinganisa ukupha kwakhe wayengaphanga ngeezonto, wayephe nge-nto yomoya nomphefumlo,—usindiso. Ukuba unayo imali yipha Mampondo kulinywa indawana ngangoko unakho, kodwa ukuba embana lilanga. akunayo hlala noko uchulumachi-le, usazi ukuba usenazo izinto ezi-yonke impi ye A. M. E. Church. ngaphezu kwayo onokupha ngazo Iramente izokuva indaba ze Kouvuyise abantu abaninzi.

Ukuba ubulinxila elifika ekhaya ezinzulwini zobusuku goduka emini namhlanje ufike uthi emfazini: "Ayakukhe andincame namhlanje lamankazana alelokishi, akasayikube ayive imali yam ndithenga utywala, yonke imihla ndakuthi-ngqo ndigoduke!" Ukuba akubazi ubukhulu baloo Krisimesi emfazini wakho khaubulinge, wozibonela. Ukuba ubuyinto ema ngentonga kuye lemihla, okanye ngentlambha, okanye ngentswela-luthando, okanye ngokukruquka nguye, okanye ngokumcingela phantsi, namhlanje mphe isipho se Krisimesi, uthi: "Mfazi, inene le Krisimesi yeyakho, namhlanje ndikupha i Krisimesi Bhokisi, andisayikuze ndiphinde ndikubethe!"

Uthini uthi uyakugeza ehleh egeza kakade? Andiphiki ndingangqini nokungqina. Kodwa khumbhula xa siphayo ukuba sithi silinganisa uThixo, asisayikupha aabo balungileyo bodwa, sakupha nabakhohlakeleyo,kaloku yena akazange aphe malungisa odwa, u Yesu wezela emhlabeni ukuzakuba sisipho kuboni. Asithethi ngezinto zemizi kuphela saye singa bhekisi kumadoda.

Mfazindini, kudala nikruthana nendoda, isithi yeka itshiki, ulwimi, ukutshaya nazo zonke eezonto. Wena lonke elixesha uphikile. Namhlanje khawuyivuyise ngesipho se Krisimesi sokuthi zonke ezonto uyaziyeka.

La angentla ngamazwi esibonisana, sivuyisana ngawo nabo bonke abafundi bethu, sibangwenelela i Krisimesi esikelelekileyo. Siyaphinda kwakhona ukuyaleza ukuba sonke ngabanye kule Krisimesi masicinge nto nye, UKUPHA. Singakulibali nokunye okukhulu ukupha,-ukupha isizwe sethu. Kukaloku nje isizwe senu sixakeke ngaphezu koko sakhe saxakeka ngako ngaphambhili. Sipheni ukusilwela ngale Krisimesi, nithi ukusiqwela ukusipha nisiphe umthandazo.

The Bantu World Ibhulukhwe ezi "Zembelized" Nezi "Waxalized" Emtshatweni Omkhulu

Ezase Monti

(NGU VICTOR TONJENI)

Ngo Mgqibelo weveki edlulile-yo emva kwedinala kumanywe ngeqina lomtshato u Mnu. Vivian Msimang no Nkosz. Francis Mali-beni ngu Mlu. Dlokweni wa Mato-Abantu Nezinto Ngezinto Abanumz. J. S. Mandleni, T. T. tisi, umtshakazi enxibe ezodidi ingubo abati ukuzibiza yi "Crepe de chine," waye umyeni naye engayiwa, kodwa sipaule kwisuti abeyinxibile ngoku ba ebe "Zembelized" yati ukuqwela ngoku mpela yaba "Waxalized" abatshati aba sibanqwenelela ixesha elimnandi kubomi bokuzimanya abangena kubo abangene kubo,

Location Hall kwiveki edlulileyo. Uluntu ngalento yokuphana Kwi Tests ezibeziqutywa zimi

St. Phillips Mission 169 panti ko

Abanumz. J. S. Mandleni, T. T. Panyana, H. B. Mazwi, C. T. Xabanisa, G. R. Mtati. J. Meki nabanye banduluke ngenqwelo yalo wesibini ngo Mgqibelo odlulileyo besiya e Qonce apo siva okokuba bekuko igalelo elikulu lomdaniso ejongene namalungiselelo ale tumente izakudlalwa nge Kresimesi. Indwendwe sezite gqabagqaba intloko eziphambili ukufi-ka. Sibona u Mn. E. R. Maliza umhloli wezikolo opuma kwi Sekete yase Mbho ku Qumbu, u Mnu. S. Binzela ongumxasi welipepa ubambe injini yase Kapa kwedlulileyo iveki esiya ng entsebenzo. Kwakona kudlule u Mnu. Elliot Tonjeni obesihla elunxwemeni evela e Kapa esiya ekayeni ku Qumbu, u Nkosz. Simani obeke walala ituba leveki ngokukatazwa zi kidneys noko ngati u Qamata usasibolekile kuba ukangeleka betele.

Mfundisi u Ngaka

NEZE NKOMFA YE A. M. E. CHURCH E BLOEMFONTEIN

Ezase Mampondweni (NGU Z. B. TIGER)

Nkosi yam kaundifakele lamabalana epepeni lako lodumo. Ndiyafika ndivela e Komfeni ngapa e Bloemfontein ndihambe kakuhle ne motor car yam yanditwala kakuhle. Kolo jwebevu lohambo olude kunene. Sine nkosikazi yam safika kweletu la

Kute ngemini yeCawa yapelela mfa nengubo yayo, inkonzo ye ntshumayelo yayipetwe ngu Mfundisi u S. Mlomo wase Paballong encwadini ka Mateyu, isahluko se 19 vesi 19, Walinganisa ngelizwi lotando, yatsho le mambane indlu yonke yashukunyiswa ngu Moya ka Tixo. Saba nenkonzo ezukileyo ngenene.

Ndite ngo Mvulo ekuseni ndavukela e dolopini e Bizana kulapo (Iphelela kumhlathi wesithathu)

Indaba Ezibuhlungu Zokusweleka Kuka Mr. S. Mashumi

(NGUMBHALELI)

AmaNdlangisa nama Orlando eRhauti, ahlelwe sisihlo esibuhlungu kunene sokusweleka konyana wabo u Mr. Stanford Mashumi, emva kokugula ithuba elide ngo-ngomhla we 11 ku Disembha. Unchwatywe ngolweSihlanu ngo-mhla we 13 Disembha.

U Ndlangisa lo ushiye umfazi nabantwana abathathu. Nangona intliziyo zisopha sizithuthuzela ngeli labadala, lithi: "Akuhlanga lungehlanga.'

(Isuka kumhlathi wesibini) andidibene nento endenzakalisileyo kona. Ndafumana ucingo olundixelela ngokubhubha ko Mfundisi wetu u J.J. Ngaka wase Palmerton, nangoku andikabinangqondo yokubalisa ngokubhubha ko mfi lo . Isitili esipantsi kwakhe inene silahlekel we, isimilo nemisebenzi yake izakulandela. Ndiyakubulela ngenxa yokundifakela lamangaku.



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I Parton's Zicoca Zinike Amandla.

Kuko amawakawaka emilonyana emincinanana kakulu engaba mfimfiti elulantwentwana ngapakati ematunjini. Ngayo igazi lifunxa isondlo salo ekudleni njengoko Kudlulayo ngendlela yometyiso. Ukuba amatumbu avalekile kukudla okudala obubolileyo kudaleka ityefu ze iti letyeiu iiunxwe ngaba bamfimfiti bancinanana bayise egazini. Lonto igondwa kakuhle.

I Parton's Purifying Pills zenza izinto ezimbini ezinkulu. 1.--Zisebenza esiswini ngokwenjenjalo zigutyule konke ukudla okudala okubolilevo. 2.-Zisebenza ukunika amandla amadlala, incindi zenyongo nendawo zonke ezilaula ukwetyiswa nokukutshwa kokudla sisisu, zizikutaza zizomeleza ukuba zibe nokwenza umsebenzi wazo ngokupeleleyo ngapandle kokuncediswa. Emva kokusebenzisa i Parton's Purifying Pills itutyana elifutshane kuya kufumaniseka ukuti isisu sisebenza ngemfanelo ngapandle kokuncediswa ngeyeza elirudisayo. Oko kungenxa yokuba i Partons zinike amandla zomeleza zonke ezindawo ukuba zibe nokuwenza umsebenzi wazo.

Ukuba uziva uqunjelwe-ngokungati umetyiso wako ubujuna ukuklinwa-kungani ngake ulinge i Partons? Uyakuzi fumana zilunge kakulu ngapezu kwalomayeza arudisa gqita enza butataka akurudisa akushiye ubutataka kangaka ngokuba kwangoko ubuye usongeleke.

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Ngeveki ephelileyo kwimihlathi yesi Ngesi siyithethe kakhulu into yokuqhuba kubafundi bethu. Sibajongise kwimigudu emikhulu eyenziwa yi Kansele yase Rhautini ukuba izitrato zethu ziyeke ukuba yingozi eziyiyo ngokwenziwa ngabaqhubi abangakhathaliyo.

Njengoko ke bebaninzi nabafundi bethu abangasivayo isi Ngesi somana, njengoko sasithembise njalo ntlandlolo, sivuselela nangesi

Into ephandle yona yileyo yokuba xa umntn eqhuba into enengozi ukuqhuba kwakhe ngobunono busindisa kwayena ekwenzakaleni kwanabanye abantu. Ngako oko wonke ubani oqhuba imoto nokuba yi bhayisikili nokuba yintonina makaqhube kakuhle. I Kansele ayizikuphelela nje ekuchitheni iimali zayo iyala abantu abanengqondo, 1st. December Iskolo se Cawa sakodwa izakuthi yenze ngaphezulu ukubabambha abonayo.

Izibongo Zenkosi Yama **Xhosa Onke Ephelele**

Aa. Zwelidumile!

(YI MBHONGI YESIZWE JIKELELE)

Lo ngu Kumkani ovunyiweyo, nongaphikwa bani walo lonke ilizwe lakwa Xhosa. Ubudala bakhe ngesilungu sona sicacisayo ukwiminyaka emashumi mathathu,-ngesi Xhosa ulinyelwe ngu Velile uku Nene kwakhe. Le kumkani ise mhlana ku Mhlekazi u Ngangomhlaba; bazalwa ngu Nohefile umBomvanakazi, intokazi ka Langa. Mandiyeke gxebe:

Inkosi yam ngu Gungulushe, Kuba bayagunguluz' abayitwetwelayo;

Inkos' engenamthunja waku-

Inkos' engenanjece nagumge-

yam ngu Ndinda we ndaba;

Uziqala ku Gatyan' ezi Hhahle-Kant' uyakuzikhup' e Cwangci-

Lomfaz' u Nohefil' umelw' ukunukwa;

Zange siyibon' inkazan' izizalela Izizalel' i Neam no Kunene; Kanti kusekw' eziny' izindlwa-

Kusengwa yiyo kujole kwa

Koja yona kant' iyazojela; Ma Gcaleka yizani sibhunge; Kuba nenkosi yenu ngu Bhu-

U Khala-khulu liluml' abantwa-

Liluml' u Libharhile no Maceb' enotnga;

Kuze lenk' ilizwe libizw' imali, Libizw' imali ngabasemlungwini.

Aa, Soqaqambashe! Wen' umaziny' amhlope nawe-

Nam irhamnco lindincokolele,-Ndive ngalo selisiti, "At' ok'

ibindim !" Lati kanti lidel' ukwaluka,-Int' enentambo zezimiselo,

Int' enezihlekehleke zamatyala, Besingazi tyala singekasuswa jwabu.

Ma Gcaleka kade sinixelela,-Sisiti yityan' umNga niqelisele, Ningabantu benkos' ezondekayo; Naka naxakeka ngo Nongqause, Nabuye naxakeka ngo Ncayecibi.

Aa, Bhaliqinga! Inkos' ebhalay' ineqinga, Itet' apa kupendul' ose Rautini; Tina ma Gcaleka siqhel' u

Inkos' etet' apa'kupendul' olapa; Liye ngezitunyw' izwi peshakwemilambo.

Kok' ama Gcalek' uwaxaka ngelizwi, Ut' "u Sarhil' uyayazi n' imoto?"

Mtan' ungadlanga lifa likayise, Uvel' abadala sebelidlile.

Mtan' ungenankomo zodade

Ugcin' inkomo zase Mdendweni; Sivel abadala besixokisa,-Besit' ukutandwa komntu

kuw' amatontsi: Kant' ukutandwa komntu kunikw' inkomo.

Anibonik' inkos' umz' iwugcinile,

Yatsho ngengqutu zentango zombini, Olwa kulo Holela lupantsi kwe-

Olwa kulo Zulu luse Tafeni. Umtan' enkosi wentombi yakwa

Gcin' u Bamb' ikhal' ugcin' u

Kutiwa bayabanga bakuphendu-

Ntombi yakwa Langa ngu . Nohefile,

Intokaz' ephum' o Kumkani,-Ilunda lakho ngu Lubharile; Izwembezi ngu Gawun' utuli. Wena vuba ngethang' izonka

Ingabi lentombi yakwa Nombu-

l'iyakuxokisa. It' inkom' azisengwanga' anyil'

amatole. Ngxalang' elimapiko lakulo

zintombi, Lakulo Nongcele no Xhabadiya.

Ndiyawagxeka lamagos' aphet' inkosi,

Akayibonisi ngamasik' akowa-Aghushek' ucuku kube kuphela;

Kant' anxhamel' ukusel' ibhe-Nditsho kuwe ke Phoni no

Lindiso.

Khula Sihohana sizokugaul' intonga! Ulihlati letu lamhla kukubi.

Finyisa No Darhabe alaziw' ithamsanqa, Mbekel' indleb' oka Mqay'

utet' ilizwi, Ut' esisitole masifunelw' umgquba.

El'lizwi lase Nxhinxholo, maliphendulwe, Kade linkenteza lingahoywe

bani; Uyabona k'umzi liwugqibile! Nank' oka Lumkwan' ephet'

ithunga, Ngowakowenu ke wasema Tshaweni,

Phantsi ko Mz'omkulu wase Tiyopiya. Andikubongi ke mtan' enkosi

xa nditshoyo. Ka Sokugqononeza, ka Sokufe-

Ndikutyhilel' incwad' ezindala zakowenu.

Ramnco liliwa ngamaqinga; Unase Ngxakax' apa like labo-

(Ipelela kumh lati wesitatu)

Abelungu Babonakalisa Unoneio Olukulu Kubantu Abamnyama

Ezaku Komani (NGOWAKHONA)

impilo ka Nurse E. Nodida walapa iginyisa amate kanobom. Uyewabuya u Mlu. Z. C. Mtshwelo we bandla lase A.M.E. kwi Ngqungqutela zabo ebe zise Kapa nase Bloemfontein.

Abatunywa balapa kwintlanganiso ye Advisory Board ezakubase Kroonstad ngaba Num. R. T. Mona no C. Nkwaca. Kwenkulu yase Bloemfontein yaba kwa ngu Mnu. R. T. Mona no Mnu. J. W. S. Mahlutshana. U Mnu. Samson Mabengeza wodumo oluhle lase Rautini uke wenza intsukwana apa elundwendwe laba hlobo bake u Nkos. no Mnu. J. R. Dalamba. Simnqwenelela impilo ekaulezileyo u Nguni lo.

Nge Cawa epelileyo yomhla we se Baptist esipantsi kwe mpembelelo zamanenekazi amhlope Mrs. T. D. Temlett, Misses A. L. Cockburn, E. M. Blake, no Nkosz. Notini T. Mgole, besinika amabaso (Prizes) kubantwana abahamba kona, yabayinto entle nencomekayo leyo, ngoba sekukabini beyi-

(Isuka kumhlati wesibini)

Zaloyik' izizwe zahlabelana; Kant' asi ramnco lisadla mntu; Nelimdlayo limdla ngesikweliti. Noko like loluka koka Renete.-Bayawati simang' abase mlungwini.

Tyal' alitetwanga ngu Sandla; Lide lalind' oka Notini;

Naye-wayivela ngecala lavo. Wati "Taruni ma Phalo ningaxokozeli!"

Ema ngokum' ama Gcaleka: Ayirola ngephanyaz' imal' ezipajini.

Taruni zinkosi nditet'elokupeta: Ezi nkosana make zifakw' isa-Abamnyam' aba bafa nganina ?

Nezibond' ezi make zihlelwe,-Hlez' iti kanti sezingontamo. Yinzwan' enkul' inkosi yam; Usiza mva kwenzwan' enkulu; Itole lentombi yakwa Ntshunge. Ncincilili!!!

Sinovuyo ukuvakalisa ukuba pinda lento yokubonakalisa isisa no nonelelo kubantwana babantu abantsundu.

> Kulonyaka I Rotary Club yenze into yokuqala engaqelekanga yokuzama ukunceda imbedlenge zabantwana abamnyama beskolo ngokuketa amaqela atıle kwisiskolo ngasinye ukuba maba piwe izinto zokwambata. O-Titshala babile besoma ukulungiselela lomhla wange 5th December, 1935, Kwayingoma nemidlalo emihle kunene. Siyayi bulela lemizamo ngamana kwaba njalo.

> Kungosizi ukuvakalisa ukusweleka kuka Mnu. Ebenezer K. Mgcodo wase Zwartwater. Wawa kwi Gigi yake yati kanti lonto seyizakuba kukufa kwake. Ubhubhele apa kumkuluwa wake u Muu. Parsonson Mgcodo ngomhla we 23rd November, 1935. Umncwhabo nefihlo lake laba se Zwartwater kowabo, u Mnu. Titus Ngoma wase Tsitsikana naye

akaseko, wawiswa liqegu lake isitutu, wacolwa ngumlungu elele ecaleni lendlela, waza ku swelekela e Hospital kwangomhla we 30th November, 1935.

U Mnu. Wankie Koti wodumo lwe "Harmony Kings" ubuyile esi Bedlela emva kakugula nzima lihlaba, U Mnu. E. B. Mahlutshana u "Babs" yena usuke wayeka yonke into le wazinqandela umcagogo we motor engayiwayo, ukwele kuyo siteta nje, amanene omzi, azigqatsile, angala Rev. Z. C. Mtshwelo no N. T. Klass, kunyulo le Advisory Board. Intlanganiso zawo zinomdla kakulu.

Asthma Mixture and Powder.

Imiti enamandla yesifuba somoya

Inana: Opuzwayo 6/6, Oshiswayo 3/6 ngeposi.

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In The Olden Days

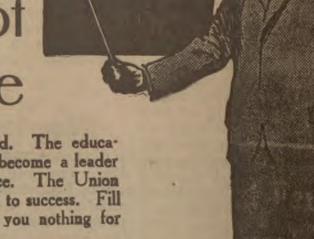
the man who was strong and quick and a good hunter was the man who lived well. To-day, the man who uses his brains keeps his family healthy and spends his money wisely is the man who most enjoys the new way of living.

To day

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

Buy your pound of fish to-day!

man of importance



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Bantu World"

SATURDAY, DECEMBER 21, 1935.

3, POLLY STREET (North of Bantu Sports Ground.)

P.O. Box 6663, JOHANNESBURG

Italy's Way Of Escape

The news that Sir Samuel Houre. the British Secretary of State for Foreign Affairs, and M. Laval, the Prime Minister of France, have agreed to end the Italo-Abyssinian war by asking Abyssinia to cede to Italy the provinces of Tigre, Danakil and Ogaden and also to give a concession to an Italian chartered company to develop a territory situated in the Great Lakes region and capable of accommodating 1,500,000 Italian colonists, has come as a thunder bolt from the blue. Nobody ever thought that after the League of Nations had indicted Italy as the aggressor and went so far as to take drastic action against her that peace terms which amount to the justification of her aggressive action would be formulated by representatives of the very nations that forced the League to condemn her. That the terms are favourable to Italy no one can deny. The very fact that Signor Mussolini has accepted without a protest clearly shows that he thinks that Italy has gained a victory which her arms will possibly not give her. Truly speaking Italy has caught a tartar in Abyssinia, and the peace terms offer her a way of escape and make it possible for Mussolini to save himself and strengthen his

dictatorship.

If the League approves of these sordid terms a thing which is doubtful in view of the attitude not only of the British people but also of other members of the League then Fascism will capture the world and dominate its affairs; he League will crumble down like a castle of cards; humanity will be exposed to the dangers of rathless warfare and Africa will again become the bone of contention among the "civilised" nations of Europe. We all like to see the murder of the defenceless people of Ethiopia coming to an end. We are not pleased when we hear of the bombing of women, children and hospitals by a nation which bore the torch of Christian civilisation to the benighted races of mankind. But felony and murder cannot be condoned. Italy must be told that if she takes the path of barbarism she cannot hope to impose her will with the help of the League upon a people whose only sin is that they are black and primitive. She will have to do it by means of her military power which up to the present has proved unequal to the task. True, on account of her mechanised army, she is to-day in possession of a large territory which she won when Ethiopia was poorly armed and was not ready for resistance. Italy must understand that in this enlightened age she cannot defy the warn ings of humanity without suffering the consequences. It is not wise to save her from being weakened as a power in Europe. After all Europe is tired of Powers that have from time to time disturbed her peace. Italy, under Mussolini, is not an asset to European civilisation, and in bringing her to her knees the League will be ensuring human security and upholding the principles of Christian civilisation. Mussolini in our opinion should not be helped to extricate himself out of the difficulties of his own creation.

The peace terms are not favourable to Abyssinia and it is not surprising that the Ethiopian Government has rejected them. And we are glad that according to Mr. Anthony Eden no peace Johannesburg.

proposals will be imposed upon Ethiopia without her consent. If Italy gets what is proposed in the terms, the League will have failed to give security to humanity and dictatorship will secure a new lease against democracy. It must be remembered that the League in entervening in the Italo-Abyssinian dispute was actuated by a desire to maintain the peace of the world and not to safeguard the interests of Ethiopia. That being so, any peace proposals which are in themselves the violation of the principles underlying the covenant of the League, must be opposed by all men who desire to see humanity saved from the horrors of war.

"Why Should I Not Drink As I Like?"

Sir,-The question is a common one in the minds of black Africans to-day. I propose to answer it, as it touches me as a man, as a citizen, and as a professing Christian.

As you ask if as a free African, you cannot drink as you like. I freedom is not the power merely has been insincerity. to do as one likes. Self-realisation can only be by way of selfdiscipline and renunciation. Freedom of action, whether it be that of the athlete or of the philosophical scholar or musician, can solely be owned by hard discipline and training, by abstinence from much that seems attractive, but which has been found by experience to be an obstruction to effectiveness. A man's duty to himself is to be at his best, and that means abstention from lust of any shape or form.

As citizens, we do not live to ourselves., we are bounnd up in the bundle with our neighbours; and they have privileges which must be respected. I am also bound to do all I can to help forward the moral welfare of the community to which I belong. I can see that prisons, hospitals and divorce courts are in no small degree tenanted by people with the alcoholic mind. We must curtail, and indeed so far as we can, put a stop to unproductive and uneconomic expenditure which impedes the rapid advancement of our social and moral prosperity.

As a Christian it is my duty, privilege and pleasure, to shun drinking liberally, if by so doing I, in any way, run counter to the great summary of the divine law which the Lord laid upon His disciples "Love God and your neighbour as yourself." Love of my neigbour implies the identification of myself with God's interests in others. Lastly there is one's conscience to consider, always to be careful to do the 'expedient" thing. St Paul claims liberty for himself in ceremonial usage, in eating and drinking etc: but he insists on waiving these rights to aid others.

E. J. Tilo.

Home Instruction

Sir,-The way our children develop from childhood into womanhood and manhood is like taking a leap into the dark. Many parents have refrained from giving their children sufficient home instruction with a view that the school teacher is there for the purpose.

I doubt whether to leave a child to mature into school going age with no proper and sound foundation will leave the child's mind

with desirable qualities. Undoubtedly in school the child is taught many essentials with which it will equip itself in life, but there are certain things that it must be taught from early infancy at home, like unselfishness, politeness, responsibility, for positions. "Christ, the world thrift, and obedience to its parents. hath need for thy second appear-If this were properly done we ance with the same message you would have more good citizens. | preached years ago.'

E. J. MAKUBU

THE PEOPLE'S FORUM

To Correspondents

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

Friendship

Sir,-The highest moment known on earth by the merely natural is that in which the mysterious union of heart with heart is felt, called Friendship. To have a trustworthy friend, or to endeavour to become one is perhaps the most uncommon of all great characters in life. truth is a thing of habit rather than of will. You cannot in any given case by any sudden and single effort, become a faithful emphatically, say, no, for true friend, it the habit of your life

> The real friend is the one on whose fidelity you count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with a heart throbbing almost as if it were a thing alive. If you want, your frindship to be appreciated in your daily life do what you feel is right, say what you feel is true. The aim of every one must be that no friendship is worth the name unless it does the highest good, assisting us to escape from the manifold forms of selfishness and look at duty with a fresh impulse.

> > JAMES C. PITSO

Pretoria.

Misinterpretation Of Christ's Message

Sir,-One thousand nine hundred and thirty five years ago Christ was born in Bethlehem of Judea. He found the world as it is to-day gripped in the slough of selfishness. He found the same miserable state of the weak and poor, little faith in God, wars, mutual distrust, fear and prej-

He began teaching a new gospel, differing from that of the Pharises and the Scribes. He taught about humanity, love, and brotherhood. There were many obstacles to encounter and after his death the message spread far and wide, but sad to say, that it is now misinterpreted and powerless among the sons of men.

Humanity, love, brotherhood, all are sliding backward Why? Because of the aroused nationalism. Each nation seems to be having one mission to fulfil, conquest and extending of its colonies. Japan showed this spirit by her annexation of Manchuria, and Italy by her invasion of innocent Abyssi-

War is all wrong. It never can be right. In war the weak and helpless suffer. The world confuses the terms Right and Wrong. Anything done by the strong is never wrong or if acknowledged as wrong it is sure to be condoned in ever so many words. What else can remedy all these evils but only the spirit of Christianity? If we are true Christians, we will eliminate the elements of mistrust and selfinterest. What a place this world would be! But sad to say the church itself is divided, and within its intestines lie hatred, racialism, mistrust, and the strife

WALTER M. B. NHLAPO Eastern Native Township.

Our Magistrates' Courts

Sir,-Many Africans in many cases get long terms of imprison-

language has really intimated nothing of the sort. Many prothe Africans.

should organise and make one with Roamer who sent me." final effort that their voice be But December looked at her heard in this respect.

"PRO BONO PUBLICO"

Johannesburg.

A Merry Christmas To All

Sir,-The month which every one has awaited, the month of December in which the Greatest Man, who incidentally was the poorest Man, was born, is now with us, and it is over one thousand nine hundred and thirty four years ago that He was born, and throughout the Christian world, His followers will be celebrating his 1,935 th. birthday.

Bells will be pealing the joyous tidings, faces beaming with joy, hearts and lips will be vibrant as though they have known each prepared! other all along because it will be the greatest day in the year, christmas!And for one I will be among strangers in a strange place -Cape Town. How I will miss my dear friends in Johannesburg, home, and those in New Brighton. Port Elizabeth, yet I know they will read my Xmas wishes in the Bantu World.

Amidst all this mad joy of real happiness, a happiness that makes the heart flutter with bouyant will be in remote corners of the earth where duty has sent them, others will be happy, hungry, sad and so on, yet in all tions all will wake up on that lemonade. golden morn and say, "Happy Christmas."

And now are we forgetting the tonous dreariness in the hospitals? Can't we through the Press and prayers say a word of cheer to them? Gold and Silver we have none, but in His name we say " A Merry Christmas to you folks, may you recover soon!' To those who have given us news throughout the year, Editors. Reporters, Contributors, Poets our Ministers for the gospel. Teachers, Nurses and all our friends, as the companions of our peaceful, happy and lonely hours, for they have inspired us with hope, love and inspiring thoughts that urge us on through the battle of life, to all we say: "Ninga dinwa nangamso," and each and everyone let us sing "Glory to the born King "-A Merry Christmas everybody!

Kimberley.

R. Roamer Talks About

DECEMBER 25

It will come as a surprise to our readers when we tell them that ment because of a miscarriage of justice that might have been prevented. I say this because this is due in many cases to faulty interpretation or to a lack of the knowledge of the Bantu's psychology on the part of the magistrate. They are all anxious to have logy on the part of the magistrate. logy on the part of the magistrate. Christmas Day on one of their In many cases the magistrates dates. But this won't happen. take the Bantu's first words as a Christmas Day just takes place on plea of guilty whereas the December 25 each year. No won-

We remember last year when minent judges have commented on we sent our Rib to go and sak this, and many innocent people December to lend us 42 until have served long terms of impri- January. This month simply sonment on its account, but in stared rudely at our fifth Rib South Africa the Government without taking off its hat either. takes a pretty long time before Our Rib, with her eyes full of it puts right any wrong affecting tears, said: "But, Mr. December, won't you just answer me then if I would now arouse all my you cannot give me that money? fellow men to the evil of this I am sent, remember, If you proceedure, and suggest that they must get cross go and get cross

proudly and said.

"I am the Christmas month, I

am. "Yes, I know that."

"I am also the Boxing Day month, I am."

"Oh, Mr. December, you waste my valuable time."

'I am also the Dingaan's Day month, I am. Go anywhere you like you will not find a single month half as important as I am." said the ill-educated month.

"That is why I came to you, Mr. December," said our Rib. "We heard that you were a merry month and we thought you would help poor people who ask for help. Where is your husband?" Asked this bad mannered month

At this time we were not man and wife with our Rib. We were with the spirit of Christmas, old We were just practicing to be just lovers-hot ones, of course. friends will meet again, others man and wife by staying together. made, and strangers shake hands We believed in getting ourselves

> So this question sent our Rib blushing into her skin. When she came out December had gone to eat his Christmas pudding and custard and turkey and roasted potatoes. From that year-1900we made up our minds never to speak with December again. We speak with January instead, for we were born on January 9.

Many of our readers love December 25 for it is the date on expectations many will miss their Others think of December as the which they get gifts for nothing. friends because others will have month for collecting their overcrossed to the invisible land due debts. First, they load their stomachs with skokiaan and then visit a debtor.

"Where is that 2/6 you owe me?" "What 2/6?" asks the debtor the different moods and disposi- with something stronger than

"You ask, "What 2/6?" This one!" And they put their knives unfortunate ones who, bravely those who never wore suits in their lives before cut nice suits in December and then change 2/6 into pennies and tickeys and put them in their pockets. When you meet them they shake these pennies so that you may feel their wealth and invite them to your next party.

It is the only date in the year when boys who have been eating food provided by domestic servants and getting free lodgings disappear from these comfortable homes, so as to escape giving their better-halves Christmas Box. Of course, one fellow in the city brought his better-half an empty paraffin box last year and said she could use it as a seat. It was her Christmas Box. The girl got mad with joy !

She gave him four kisses-one on his chin, one on his forehead SHEPHERD H. MALOY and two on each of his cheeks. She got tired before reaching his better to send us something we can World" paper, we wish you a touch. We cannot touch your Merry Christmas and a Happy lips. Now, readers of "The Bantuwishes, can you? Send us some- New Year. If you like you may thing we can touch, please. Thank wish us the same; but it is much (Continued at foot, column 4)





SUPPLEMENT WOMEN'S BANTU WORLD"



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Wedding Preparations And Keceptions

It is not usually the custom for the bride to see the bridegroom on their wedding day until they meet in the church, although of course, circumstances alter cases. If her father is living, he should give her away, otherwise a brother or an uncle. With him alone she drives to the church, being the last of the wedding party to leave the house. All those invited to the church should endeavour to be quietly seated when the bride arrives, her brides maids wait for her in the porch.

Front seats on the right of the centre aisle are reserved for the relations and special friends of the bridegroom, and on the left of the aisle for those of the bride. Greetings may be exchanged among the early arrivals in the church but every one should have due deference for the surroundings and the solemnity of the occasion, so there should be no hustling and talking when the bride arrives.

On the arrival of the bride in the porch, her brides maids fall into their appointed order behind her and taking her father's right arm she passes up the aisle. Arriving at the chancel steps, she takes her place on the left side of her waiting bridegroom, and her father then steps to the rear, on her left, but when the part of the service is reached when the priest asks who gives her away, he steps forward again to make reply.

After the wedding ceremony is performed and the congregation are leaving the church, the bride and bridegroom drive quickly to wherever the reception is going to be held so that they will be ready to receive congratulations of the first guests to arrive. The bride's parents should stand at the door of the reception room to welcome the guests who pass on into the centre of the room to

(Continued at foot of column 2)

Christmas Gifts

taste in men's clothes, personal Mary's call to Holy Motherhood. gifts are always appreciated, but | So this Christmastide it would it is wise to leave ties out of the pay us a little if we dwelt with question entirely Scarves are God's guidance on the great remuch safer and initialled or sponsibilities imposed upon us as plain handkerchiefs are very wel- mothers. We read that Mary come. Socks are also a good "kept all these things, and ponidea and so are gloves and py-dered them in her heart." Shall

vide a deligtfully useful gift. A doing good in the world? sturdy leather suitcase, a warm travelling rug and a hand strap are ideas that may well be considered at Christmas time.

Now we come to the faithful friends-tobacco and books. The and tobacco are packed is in its world can we not lift up our heads lady i.e. "Miss So & So this is Mr. self a temptation to buy them, and you can always be sure that a "smoking" present is sure of time like the present of the first and say, "yea, by women also so & So," or "Mrs. So & So my I introduce Mr. So & So."

When all the guests have artime like the present which in the guests have artime like the present of the same of th success.

always will be among the best of time when the world seems it is not necessary to keep the presents. Of course, you will to be given entirely to evils others waiting. If there is to be have to find out first what the and self enjoyment regardless of dancing it is the hostess' duty to literary taste of your friend is.

there is one long table the bride minded black Africa. We, as have the opening dance together.

take their leave.

Christmas Message

(BY THE EDITRESS)

"And the angel came unto her, and said, Hail, thou that art highly favoured, the Lord is with thee:

blessed art thou among women."
These words were spoken by the angel to Mary the mother of Christ before the great event of the birth of Christ. I think this is the time when we should think of these words and thank God for them.

I am sure it gives every think-ing woman glowing pride to feel the great blessings and honour that God placed on the Virgin Mary when He chose her to be the mother of Jesus Christ. It shows God's love for womenfolk. It shows the great responsibilities women are called upon to shoulder for their race. Unfortunately we hear too much of the evil that is said to have been brought to the world by Eve's fall. We would like to hear more of the glory showered If you have the right kind of upon womanhood symbolised in

we follow her example as we enjoy Brush and comb sets are ser- our holidays and keep this in mind viceable. Shaving soaps sets pro- that in us lie great powers for

This Week's Thought

What think ye of Christ?-

the things of the soul.

sits on the left of the bridegroom. mothers, can begin right in our It is the duty of every gentlebridal party and close relations children, train them along right hostess and from the daughters of

in front of the bride. After the servants of God in the future. speeches the bride cuts the first We can begin with our hus-during the progress of the evenslice of cake - the bridegroom bands, brothers, lovers and friends, ing will chat with their friends, may help her if it is difficult. by showing them our attitude to- take care that ladies have seats, After she has cut the cake she wards things that matter. And and that all who wish to dance are may retire to change into her prove to them by words and deeds provided with partners. Refreshthat we mean to live lives that ments are usually served about ten | should be friendly and merry with By the time she returns the car will both honour us and uplift our or ten-thirty. At refreshment : strangers and friends alike. should be ready and the guests race. We can all be Marys - time it is the duty of every gentle-crowd round to say goodbye. chosen vessels of God! It all man guest to help hand round the After the young couple have de- rests with us. As we enjoy our cold drinks and cakes etc., before parted the guests should congra- Christmas let us not forget its he sits down to enjoy his own. tulate the parents before they lessons, let us not forget what it Don't be greedy, but don't be means to us.

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Etiquette For Xmas Entertainments

Dances And Evening Parties:

Invitations for these are usually sent on cards with the wording 'Dancing" or "Music," as the case may be, in one corner; but of course for small informal affairs, cards are not always necessary.

When the guests arrive, the men and ladies should be shown into seperate rooms for disposing of the hats, cloaks etc., The Hostess usually stands at the door of the drawing room to receive her guests and as she greets them she should pass some little remark to make them feel at home.

The master of the house should help with the introductions. When introducing a man and a lady, the If by woman sin came into the man should be presented to the

time like the present which calls rived the evening entertainment for more greatness and is commenced. If some guests Books have always been, and faithfulness in women. The are extremely late then of course start the first dance-not with her We can make our little contri- husband. As she will have many find the young couple and at once butions towards promoting "Peace duties to perform as hostess it is offer their congratulations and on earth and goodwill towards not necessary for her to join in men" by not shirking these re- every dance - and later in the The presents may be inspected sponsibilities. By standing side evening she may dance with her | and everybody chats until the by side with our men in trying to husband, but is considered 'bad refreshments are provided. If build up a God-fearing and clean form' for the host and hostess to

If there are several tables the homes. We can begin with our man guest to seek dances from his sit together. The cake is always lines that will make them noble the house at least once during the evening. The host and hostess (Continued at foot of column 5)

Make You. Own Bread

Milk bread is made as follows: Cream half oz. yeast with a teaspoonful of sugar, cover with three-quarter pt. warm milk and set in a warm place for 15 minutes. Sift one and a half lbs. flour and half teaspoon salt, rub in two oz. butter, add the milk and knead with sufficient additional warm milk to make a dough. Knead lightly until the dough leaves the hands easily. Cover and set to rise for about 2 hours of the addition of fat makes the rising slower); knead again, shape into plaits, rolls or twists; set in a greased tin to rise again: brush over with a little sugar and bake in a moderate oven for about half an hour.

Raisin bread is made similarly. but more sugar is used (about 3 oz. to 1 lb. of floor) and 2 to 4 ozs. of raisins or currants and 1 oz. of cut peel are added.

Nut rolls use three quarter cup chopped nuts (walnuts are best) instead of the fruit, and a stifflybeaten white of an egg is sometimes folded in after the first rising of the dough.

afraid to show that you are enjoying yourself, it will make your hostess happy!

When the party is over, it is correct for every guest to shake hands with the host and hostess and thank them for an enjoyable

And last but not least, the hostess should remember not to be stiff and formal in her manner, she should be gay and bright, to show her guests that she enjoys their company: and the guests

Within a week after the party every guest should either call on the hostess for a few minutes or write a short polite little note to tell her again how much she enjoyed herself (or himself).

hristmas



Here are some of the delicious cakes you can make for yourself

knife.

Supper Dishes Made

From Left Overs

WATER ICING: Mix icing sugar

with sufficient warm water to make a smooth paste. Add

flavouring, or half teaspoon lemon

juice and spread on cake with a

BUTTER ICING: Cream together

with a knife and add any flavour-

ing desired. Spread on cake and

smooth with a knife dipped in hot

water. If you like you can

sprinkle chopped nuts or crystal-

hold bath, and splash there to his

of being cheaper. For a new-

baby standing up at a table. You

then have both hands free, and

he is lying on a flat surface. You

must not, of course, leave him on

the table when he is old enough

to roll, or he might land on the

baby's own towel to go on top of

(Continued at foot of column 3)

lised cherries on top.

Take Care

heart's content.

as they are so light.

Your Christmas Dinner

ROAST TURKEY: After having cleaned the turkey in the usual way stuff the breast where the crop was with the following stuff-

Two cups bread crumbs, three table spoons of butter one-fourth teaspoon salt; one beaten egg, half teaspoon mixed herbs, pepper and salt, and if possible one tablespoon chopped parsley; and enough milk to moisten.

Tie the legs and wings closely to the body and place in a baking dish with dripping. When nearly cooked, sprinkle well with flour and put back in the oven, baste well until rice and brown and make the gravy the usual way.

BOILED CHICKEN: Tie the wings and legs to the body and soak the chicken in milk and water for two hours. Place in cold water and boil slowly for half an hour, skim constantly. Serve with white sauce.

PEACHELLA PUDDING: Stew peaches in plenty of water, when done mash with a fork into a wet pulp, sweeten to taste. For every cup of pulp take one dessertspoonful of maizena. Mix maizena with a one-fourth cup cold milk (or water) and add to peaches, cook gently until the mixture thickens and then allow to cool. Beat the whites of one or two eggs until stiff and fold into the peach mixture. Serve with cus-

SUMMER PUDDING: Stew any fruit with sugar; line a pudding basin with thin slices of bread (the bread must be round the sides and the bottom also), allowing bread to get well soaked with the syrup. Cover the top with a thin slice of bread and slace a plate over it. When the pudding is quite cold and set, turn it out and serve with thick custard.

SPONGE PUDDING: Take a stale plain or sponge cake and cut into small pieces. Place a layer of cake in the bottom of a glass dish, put a few dabs of jam, half a banana sliced and a little custard, then add another layer in the same way; cover with custard and then place the stiffly beaten white of an egg on top.

Ice Your Xmas Cake

CHICKEN CROQUETTES: One cup cold chicken chopped up small, one cup cooked mashed potatoes, one egg, one tablespoon butter, pepper and salt. Mix the potatoe and chicken and drop in the egg without beating it, mix well and add melted butter, salt and pepper. Roll into balls with

COLD MEAT PIE: Cold meat, one onion, three cold potatoes and three tomatoes, bread crumbs. Grease a pie dish and place a layer of sliced tomatoes at the bottom, then a layer of chopped meat and little grated onion, then a layer of sliced potatoes. Repeat this until the dish is full, finishing with a layer of tomatoes, sprinkle with bread crumbs and little dabs of butter or lard. Do not torget to put a little salt between the layers- Bake in a moderate oven for half an hour and serve hot with boiled rice.

Sandwiches Cake.

six tablespoons butter three-fourths cup sugar one and a half cups flour one and a half teaspoons baking powder

pinch salt one and a halt cup mixed milk and water.

Cream the butter and sugar, add the eggs, beat well, add flour and salt, and milk and water, beat and gradually add baking powder and flavour with lemon or vanilla essence. Place in sandwich tins and bake for fifteen or twenty minutes.

When quite cool, spread with whatever filling you fancy.

Sandwich Cake Without Butter:

three eggs one cup sugar pinch salt half cup luke warm water one teaspoon baking powder flavouring.

one-fourth pound butter, and six Beat eggs and sugar together until tablespoons icing sugar, mix well they are creamy, add the warm water, then the flour, salt and last of all the baking powder and flavouring. Beat well and then place in sandwich tins and bake for 20 minutes.

Sandwich Cake Fillings.

DATE FILLING: Stone one cup dates and chop them up. Place in a saucepan with enough milk to make a paste simmer gentle Of Your Babies for a few minutes and then mash with a fork and leave to cool. A few drops of lemon juice improves Most books advise one to buy a the flavour.

fairly big bath for a baby, so that ORANGE FILLING: Mix 6 tableas he grows older he is able to spooons sugar with three tablesplash. Personally I think it spoons flour, grated rind of an better to get a small bath, as being orange, one-fourth orange juice, easier to carry (the big ones need few drops of lemon juice, one two people to carry them when slightly beaten egg and one teathey are filled with water); by the spoon butter. Cook in double time the baby is old enough to sit | boiler, stirring constantly until up he can be washed in the house- the mixture thickens.

Any stoneless jam makes quite a nice filling it spread thickly Small baths also have the merit between the layers.

It is to be hoped that our born baby even a big basin will womenfolk will begin right away do; but if you can manage to get to put these valuable Xmas reone of those modern papier-mache cipes into practice and provide baths these are the nicest of all, their households with delicious Christmas meals. A Merry Xmas I recommend that you bath your to you all !- EDITRESS.

can manage the baby better when are excellent for this purpose. Otherwise you can buy very nice towels made specially for babies, of several thickness of buttermuslin; or you could make similar ones yourself. An alternative would have to be very soft Tur-You will need a large, soft, kish towel, but it would have to absorbent towel to fold double and be very good towelling, or it spread over the table, and the might chafe the tender skin.

Keep a roll of butter-muslin this. I find that the large face from which to cut little faceclothes towels, of which most families and eye swabs. The face cloths have a supply that is seldom used | could be used several times before being replaced by fresh pieces.

Ginger Sandwiches

Chop fine half a cup of preserved ginger. Add a half-cup of chopped nuts (walnuts or almonds) a gill of cream and a tablespoonful of lemon juice. Spread on buttered white bread.

Other Sweet Sandwiches

may be evolved with fillings of minced raisins, dates and figs (or other dried fruits) with or without chopped nuts, and moistened with cream and lemon or orange juice.

Florida Sandwiches. Mince together 4 hard-boiled

eggs, half a pound of cheese (a mild variety), and two sweet peppers. Moisten with salad dressing or cream, season with salt and pepper, and spread on slices of buttered brown bread.

Watercress And Ham

Sandwiches.

Break up a cream cheese and stir into it the leaves from a small bunch of watercress, and two cups minced ham. Season and moisten with mayonnaise or cream with a little onion juice. Spread on unbuttered brown

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Any ordinary cold can develop into Bronchitis. As soon as the winter commences the country is invaded by epidemics of colds, sometimes called 'Flu, which always give rise to hacking coughs and sometimes to Croup, Bronchitis and Pneumonia. The manner in which children are affected depends on the resistance of the child's constitution as well as the virulence of the particular infection contracted.

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The 'Ovaltine' Dairy Farm with its herd of renowned Jersey Cows

a little flour and fry in hot fat.

Emasimini Apambili Emhlabeni

Amafamu amakulu ka Ovaltine eNgilandi mahle kunawo wonke The 'Ovaltine' Egg Farm emhlabeni. Kukuwo lakupuma amaextending to some 300 acres ganda nobisi olunamafuta olwenza Amadoda namakosikazi uOvaltine abemnandi, nokolweni nabantwana babanamandhla oxutshiwe owaka amatambo nezibakulupale mabepuza uOvalkwepa negazi elicebile, nawupumatine. Biza itini esitolo namuhla. Umnandi. Made by: A. WANDER, LIMITED.

Satin Dress

Our Christmas Short Story

A Wedding And A Shop Window.

(By PANSY.)

Emily Maplank pressed her nose | flares floated out as she whirled against the shop window and gazed with longing eyes at her dress-she felt it was hers the moment she set eyes on it. It seemed that for years she had been longing for a pale pink satin evening dress trimmed with twig rosebuds and chiffon flares; and now, here it was, before her very eyes; waiting for her tolwalk in and claim it as her own! She pictured herself at the forthcoming Christmas Party - dressed in the pink satin, she would surely attract all eyes! She imagined herself floating round the room in the arms of her partner, with the lovely chiffon flares swishing round her ankles.....

Emily made a note of the name of the shop; gave a last look at the Dream of Pink, and hurried off down the street with tightly compressed lips-that dress had to be hers-the skies might fall, or a world war might break out-but that

dress had to be hers! For the rest of the day Emily was dreamy and absent-minded. Her mother noticed the change. "Really, Emily my child, you are behaving like a halfwit to-day! What ails you? Are you in love?" Emily gave a short laugh. "Yes! I'm in love all right - desperately in love - and before Christmas Eve the object of my affections is going to be mine!

"Oh and is he a handsome man?" "It's not a he-it's an It."

"Emily! What are you talking

The daughter laughed softly and put a coaxing arm round her mother.'

Oh mother, it is a dress I am in love with - a beautiful pink satin evening dress. It was made for me, I am sure! And I want it so badly for the Christmas Party.'

Mrs. Maplank looked thoughtful. "I know your green dress is very old and shabby...but a new one will cost a lot of money, Emily...I am afraid to ask your father.

"Oh mother! Just come with me tomorrow and look at it! It is marked at twenty-five shillings but I am sure it is worth four pounds. Wouldn't you like your daughter to look really beautiful at the party?

Her mother smiled. "Emily, you vaih child! who said you could look beautiful?"

I would, in the pink dress,' replied Emily, with confidence.

And so the next day, the mother and daughter paid a visit to a certain shop window. Emily was fearful lest some lucky girl had already bought it, and she heaved a sigh of relief when she caught sight of the familiar pink satin in the window.

Her mother had been a great beauty in her day, and she still loved pretty clothes.

Why, Emily! What a beautiful dress! It is cheap at twentyfive shillings. Isn't the rosebud trimming sweet? And look at the chiffon flares! It is too beautiful!

The two women, young and old, lingered beside the window and then strolled down the street, talking earnestly.

"But couldn't you ask Pa? It could be my Christmas present.' "Twenty-five shillings is quite

an expensive present my child!"
"Yes, but it will last me a long time, and oh. I do want to look beautiful on Christmas Eve!" Mrs. Maplank's thoughts slip-

ped back to the days of her youth ...and a certain yellow dress She gave a sigh for the times

that were gone and smiled at her daughter. "You are a good girl, Emily,

and you have always been obedient to your parents. I'll see what your father says!'

Emily thanked her mother and almost skipped down the street ... At last it was Christmas Eve! Emily shivered with delight as she slipped the beautiful pink satin over her head; it slithered over her petticoat and fell in graceful folds round her ankles; the tiny rosebuds lay in neat rows round her neck and the chiffon

excitedly in front of the long mirror.

At the Party, all her friends gazed at her in amazement.

"Why! I didn't know that Emily Maplank could look so beautiful! I wonder where she got that lovely dress."

And there was a certain young man who thought Emily the prettiest in the room...no, she was the prettiest girl he had ever seen...as a matter of fact, she was so enchanting that he was determined to play the charming gentleman to Emily!

He played it so well that our Emily of the pink dress thought him quite the nicest man she had ever met ... and so handsome!

By the end of the evening they were the closest of friends and David Moteane (for that was his name) made a vow to himself that before the New Year Emily would be his promised bride.

On a certain Saturday afternoon, six months later, wedding bells were pealing out their silvery chimes as Mr. and Mrs. David Moteane stepped from the church porch out into the brilliant sunshine. Every one wanted to kiss the radiant bride, and a friend of Emily's whispered in her ear, "How did you get such a hand-some husband?" Emily laughed prondly and whispered back, "Pink Satin!"

Just a Smile, Please

The story is told that when a bishop was riding on a train out west a big strapping rough fellow and sat down beside him. Then he said to the bisnop. "Where in hell have I seen you before ?"

The bishop replied. "I don't know; what part of hell are you

Why do you refuse to have

any business relations with that man Riggles?" "I always avoid a man cleverer than myself."

"In what way is he cleverer?" "Why, he once had the chance to marry my wife, and didn't."

Teacher: Now, Tommy, if I lent your father ten shillings, and he promised to pay it back at two shillings a month, how much would he owe me in three months?

Tommy: Ten shillings.
Teacher: You don't understand arithmetic, Tommy.
Tommy: You don't understand

my father.

Miss R.D. Mazibuko

(By THE EDITRESS)

Although this brief sketch of the activities of Miss Mazibuko, of Indaleni Mission Station, Natal, young women.

At present she is teaching at mixed together anyhow. Indaleni High School where, in fact, she has been teaching suczibuko still finds time to enjoy her ing powder, milk and flavouirng. greatest hobby-Journalism. She is a very successful young writer a bowl and add a pinch of salt; and has achieved for herself wide then cream the butter and sugar; recognition in the literary field this word 'cream' means melt competitions she has joined.



Miss R. D. Mazibuko-a photograph taken some time ago.

To crown her success this year, she has been awarded 2nd Prize in the 1935 May. Esther Bedford Fund Literary competitions for the best original unpublished work in prose in Bantu language, with English translation, held at Fort Hare this year.

The title of her work is "Tales of Swazi and Hlubi-Land."

This is a great honour for a young woman of her age. In fact, it serves to prove what I have consistently tried to prove on these Pages that Bantu women, given opportunities and encouragement, are capable of great things.

Miss Mazibuko is known to readers of these Pages as "Mademoiselle." Her articles under this pen-name created great interest among our readers.

Apart from these activities she still finds time to take piano-forte studies with success. Her outdoor hobbies are tennis and Wavfaring.

"The Bantu World" congratulates Miss R. D. Mazibuko and wishes her all success in the

Secrets Of Good Cake-Making

If you would delight your guests | does not fall under our feature with dainty little cakes of your series, I take this opportunity to own making you must remember introduce you to her. Miss Ma- that cake-making is an art; it is zibuko is one of our most versatile useless to expect a cake to be a success if the ingredients are just

Let us take for instance the simple but popular sandwich cessfully for many years. Inspite cake. The ingredients usually of her teaching duties Miss Ma- are flour, sugar, butter, eggs, bak-

First measure out the flour into by winning almost all literary the butter very slightly and mix it with the sugar by pressing it about in a bowl with a knife; this should be done properly as it improves the texture of the cake.

> Then take eggs and beat them very well with a fork or an egg whisk and add to sugar and beat for about five minutes--this is important to make the cake soft and light. Then add the flour, a little at a time while you are beating, then the baking powder and the flouring and go on beating for a couple of minutes. Very often cakes are spoilt by sticking to the pan so to avoid this it is best to line the baking dish with a piece of greased paper--just ordinary white paper rubbed over

Mr. TEA--DRINKER wishes his many friends a Happy Christmas and a most joyful and healthful New Year

with a little butter or fat will

serve the purpose.

The layers of a sandwich cake are thin so they should not bake longer than a quarter of an hour or twenty minutes. A good way to test if a cake is baked enough is to take a thin straw of grass and insert it into the centre of the cake--if the straw comes out quite clean you can be sure that your cake is sufficiently baked. Never put the filling or icing on until the cake is quite cool, otherwise it becomes heavy and 'soggy'

Before you commence to make your cake make quite sure that you have all the utensils and ingredients on the table, otherwise half beaten eggs will go flat in the dish while you search wildly for baking powder or flavouring!

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Page Ot Interest To Women Of The Race

With Marriage?

space in your valuable paper to ask written nice letters of appreciatthis some what provoking quest- ion to you and of what our Pages ion. What has become of the mod- mean to us; so that this time I ern woman? Why is marriage gra- have decided to leave what we dually turning to be a matter of feel about the honour conferred secondary importance, unlike the to us to your imagination with old days when is was regarded as the confidence-that you will do a Holy Union and the only best us justice-and to make a further career a woman could follow?

mama had no education and we been allotted, expressly, for our do not hear much of her having own use by our "men" is one of had to work hard so as to the greatest strides in Bantu acquire good looks, yet all went civilisation. We are no more well with her as far as matrimony looked upon as "invaluable pieces was concerned. Old maids were of furniture" in our homes. In uncommon and the cases of this great battle-the Bantu civimarriages ending in a divorce lisation -- the paving of the way court were never heard of.

converse and entertain all types they have taken. of people, she is gradually drifting into old maiden-hood as the result that almost all the denied her.

affairs?

What can the readers of "The Bantu World" tell us? Has the modern woman really killed the goose that laid the golden egg?

(Miss) HOPEFUL

Dannhauser

Walter M. B. Nhlapo's reply to for the abolition of passes and Mr. Titus Mabaso one naturally the retainment or extension of asks oneself the reason for Mr. the Franchise, agitating against T. Mabaso's attitude. is Mr. the Pick-up vans. Men are be-Mabaso proud of his womenfolk? coming a draw-back on the pages Mr. Nhlapo has hinted to him the devoted to women of the race. various evils in all their forms practiced by our womenfolk. Vredefort. They smoke, drink and paint their faces in an undesirable way. answered--Editor.] Is to say Mr. Mabaso is blind to all these things? If it is, then he is blind to the truth. The greatest power which a human being wields in the world is the power of character-an influence that emanates from the summary of his sterling virtues.

History affords many remarkable illustrations of this power of character. The first that suggests itself for example is that of Washington. He was great in more particular than one, but his pure and noble character gave him more power over his fellowmen than all other things. There was an unaffected sincerity and honesty in every act that never failed to command respect.

Hence the name Washington is the synonym of all that is great and good in man. Surely as a result of this publication every sane African should be seriously injured both generally and in ones pride of Atrican heritage.

Should we men leave the African ladies, names, characters and reputation to be brought into public scandal, ridecule and contempt? The very fact that women's columns should be left alone is a revelation of weakness and narrowness of mind which is the cause of unhappiness in life. CROSBY J. SETSIBA

Ventersdorp

Merry Xmas!

May you all enjoy the best this Christmastide Sick, disappointed, shamed-look up to God with earnest prayers for a brighter and happier Future!

Our Women's Pages

Dear Madame,-I have no doubt that you must be well aware of what we feel about the additions Madame, Please allow me a to our Pages. We have always appeal to fellow readers.

During the old days grand- The fact that these Pages have for our future generation, -our Hers was a true romance and men expect us to stand in readimarriage always a success, ness to support them to the best While modern woman with her of our ability. Therefore, it is good looks and charm fails in this to us to guard this honour, as respect. In spite of education well as retain this privilege by and travelling having made her a doing our utmost to debar our real good sport, who can sit and men from regretting the step

As to Mr. Nhlapo's "Eliminate men contributors, how many women writers are there?" Who privileges of woman-hood are should answer that question better than our Editress, who All of which makes everyone writes --- "Now we want to emphawho is watching the rapid change sise that this progress has been with a keen eye ask, who is really brought about by women readers to blame for this terrible state of themselves." I presume that Mr. Nhlapo is answered.

> I will conclude by reminding myself that now. I need no longer say -- "Oh, I do not know how to write English!"

> > EUPHAMIA.

Benoni.

A Word To Men

Dear Editress,-Why should some boastful men be permitted to contribute contradictory articles on the women's pages? The People's Forum is set aside for general use irrespective of sex Madame, Having read Mr. where everyman could try to fight FED-UP."

> You have already been

Editress, --- There are moments when I have wondered uneasily if we can afford to sacrifice love and happiness for imagined "tribal differences."

It seems to me that the nation we are trying to build up is threatened by what one may appropriately call superstition which is a menace to whatever progress we are making. If this view has anything to support it, then we are fore-doomed to fail in all our endeavours; and our schemes for the future are all threatened with destruction. I breaking my heart over a Mosu-

widened by tribal differences.

only say : imagine the feelings of zwe esisithi kukuzo. a man who loves passionately, who could barter his life for a such persons will understand.

ent Bantu Nation, not separate lonke eeloxesha inje ngomntwana tribes. Looking back to the his- ejonge kunina, zonke izinto ezetory of the Ancients, we have a pzayo,-ukulwa, ukushumayela, lesson from the fall of Greece ukulwela isizwe, ukudlala, nokuenough to strike terror into our thini,-iyakuthi ukuze ibe iwufuhearts. The Grecian States mene umvuzo wayo kuncume lowo were conquered by Rome whose strength lay in her "Unity" bonke abafazi abasemhlabeni. while Greece developed a number of independent states which were manxila, namasela, nezigebenga at varience with each other -- nje, kungokuba kusekho abafazi "United we stand--divided wel fall." May I entreat our womenfolk to stop wrecking men's lives by telling them of tribal differences, and to spare another man the sharp pain of refusal which I, only, have known; for I firmly believe that: "We cannot sacrifice Love and blessed happiness for imagined tribal differences."

ABS. P. B. VILIKAZI,

Newcastle.

lintombhi Zelilizwe Ziyabuthanda Na Ubuzwe?

Abafazi bezinye izizwe bathatha nxaxheba enkulu kakhulu kwizinto zesizwe sabo. Lonto ihleli iphambhi kwethu siyibona. Abafazi abamhlophe nakweli lethu ilizwe baalwela ivoti, bade bayifumana, kuba befuna ukuthatha inxaxheba engangeyamadoda ekulauleni ilizwe labo. Ababafazi bashushu ngolohlobo kwizinto zelizwe labo ngokokude banganeli zizinto ezininzi ezintle abazenzayo, kodwa bafune ukuyakuthetha ezipalamente, bayekuma nasezinkundleni zamatyala, beme nasezipulupitini zeetyalike beshumayela njengamadoda. Apha asizokuthetha ngokulunga nokuwas speaking to a girl-friend the other day, telling her how I am ebafazini, 'nto siphezu kwayo yeyokwalatha umgama osewuhatho-girl whom the gods meant for niwe ngabafazi bezinye izizwe. Lighalo elidala lezizwe ezimhlophe elokuba asikho isizwe esakhe She told me that the breach sakhula saphakama ngaphezu between we two-she a Mosutho kwamankazana aso, laye eeloqhaand I a Zulu--would always be lo liyinyaniso engenakuze yaphikwa nangubani apha kulomhlaba, The world may laugh at me, ngako oko ke intombhi zethu and think it very toolish for a maziyazi indawo yazo ukuba sane man (and I think I am) to nkulu kwayo apha kwelilizwe. break his heart crying over a Maziqonde kakuhle ukuba ukuphuwoman; but to such people I can melela kwanokudodobala kwesi-

Kwasekusukeni kwendalo ama heart, whose soul cries out for doda la abasoloko amandla ewafuthe moon of his desires, who has mana kubafazi. Azalwa ngabo, been refused the object of his akhuliswa aqeqeshwe ngabo, admiration, and that for the athi naxa selekhulile agcinwe merest trifle! Perhaps then, ngabo, ihambhe indoda iphantsi kwezoompembhelelo zomfazi kude I am hoping we are all trying kube mhlana icinywa amehlo nguye, ilishiya elihlabathi. Ngalo

Ubona kusekho amadoda anga-

abazikhuthazayo eezonto. Ewe, wena, ungade uthi mna ndibuchasile ubunxila, kuthenina ke indoda yam iselinxila nje. Akukandiphenduli xa utshoyo. Ewe, wena unyanisile, unjalo, kodwa basekho abanye abafazi abayikhuthazayo koobobunxila, kude kuphathelele kwaabo bayithengiselayo.

Ukuze zibe iintombhi zelilizwe zifikelwe ngumoya omhle kunene wokuthanda uhlanga ngaphezu kokuba zona zizithanda ngokwazo iziqu zazo zakuqala ziyeke ukuba zizigcayiselo ezihleli ezidolophini zilindele ukugwinta oonyana babanye abafazi ngebhotile zeendywala nangamagogogo aqalekiseke kunene ezikokiyane. Zakuqala ezintombhi ziphangele, okanye zicinge amanye amacebo okuphila.

Zakuqala iintombhi zethu ziyeke ukunonelela izinto ezifileyo nezinge naluncedo luyaphi esizweni, - izinto ezinjengeelokhwe nemidaniso kuphela, kodwa ziyakugala zibe ngabantu abacingayo nabazakhayo, nabayiqondileyo into yokuba umntu ngamnye umelwe ngumsebenzi omkhulu apha kwelilizwe,-wokokuba nokuba kukancinane kangakanani abenentwana anayo ayenzayo, athi ngalento ke ndilinga ukuphakamisa isizwe.

Ukugqibela masikhumbhuze ukuba eli kanye lelona xesha lihle lokuzibuyisa kuso sonke isimilo esibi,-ixesha esikhumbhula ngalo ukupha kuka Thixo ephisa ehlabathini ngokuphela konyana wakhe ukuba azekulungisa izimilo

ezonakeleyo.

Umntu ophiweyo uyapha naye,wena ke akusayikumpha sipho u Thixo ngokuzinikela wena kuye nenkonzo yakho kwi sizwe sakowenu na? Ngamana kwabanjalo. Ngamana kwathi kunjalo u Thixo abaphe bonke abafundi bethu i Krisimesi esikelelekileyo, eyakwenziwa njalo ngaphezulu nayinto yokuba beyiqonda kakuhle lento iyi Krisimesı into ethetha vona.





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Phuthego Ea Sechaba Mangaung

The Bantu World | Kgotso A Ebe

SATURDAY, DECEMBER 21, 1935.

Go Batlega Kopano.

Bongata ba banna le basadi ba neng ba le pitsong ea sechaba e neng e kopane Mangaung ka di 16 tsa December bo bontshitse gantle ga sechaba se nyoretsoe kopano le kutloano. Ga esale morafe oa Ba- Afrika o hlolega ga go eso ka gobe le pitso e kgologadi ka mokgoa ona. Ga go belaetse gore melao ena e mecha e sekintse pelo tsa Ba-Afrika gomme e bontshitse gore ga go tsela ea poloko ga ese kopano. Moea o neng ole gare ga banna le basadi ba neng ba le pitsong e ne ele o bontshang gore Afrika e phaphamile gomme ga go sana poela-morago bakeng sa mosebetsi oa kopano.

Ntho e ileng ea eba pepeneneng ke gore lega re ka ganelela bomorafeng ba rona, Makgooa oona ga a kgathale gore mang ke mang, melao ea oona e sebetsa ka sehlogo godimo ga rona ba bohle ka go tshuana, ga go kgathalege gore re Basotho, Mazulu, Mathosa kapa Machakane. Makgooa ga re etsetsa melao ea kgatello ga a tsebe ga re ile ka magoro, a tseba ga re le morafe oa mmala o motsho, o sa tshuanelang tokologo le phagamo. Ke seo Makgooa a se tsebang. Ga rona re duletse go arogana ka moea oa bomorafe, oona a tsuela pele ka go ikepela lefatsheng lena.

Kajeno kabaka la karogano, re fetogile bahlanka ba dichaba tse ding. Ke rona baroaledi ba dikgong le bakgi ba metsi gomme re lleri eo dichaba di palamang ka eona ga di phagama, re mokoti oa gauda o ruisang badichaba eseng sechaba sa Ba-Afrika.

Ka nako tse ding re makala ga rele kgoele ea maoto e ragoang ke chaba tse ding, re lebale gore molato ga se oa dichaba tsena empa ke oa rona. Ga re kopane ga go motho ea ka re gatellang. Pitso ea Mangaung e bontshitse gantle gore moea oa kopano o gona gare ga sechaba. Se batlegang ke gore o goteletsoe. O reroe dikerekeng tsa rona le diphuthegong tsa rona; o reroe dipapading le ditantsheng kapa meketeng ea dipina. Bangodi ba sechaba sa rona ba tshuanetse go o rera veke le veke dikuranteng tsa sechaba. Dibini tsa rona di tshuanetse go o bina meketeng ea scchaba. Go bolela nnete Mo-Afrika e mong le e mong o tshuanetse go tlaloa ke oona, gobane kantle le kopano sechaba sena se ke ke sa tsua seretseng sa kgatello.

a seke a hlompha melao le mekgoa ea Sechuana e boletsoeng molaong oa I891; (b) gape molao oa 'Musisi o neea Morena mosebetsi oo a ke keng a o kgona; (c) gape molao oa 74 ga o hlalose gantle gore makgotla ao gothoeng ke oona a tla laola merafe ke a fe le gore na a tsiile legato la makgotla a Sechuana na?

Gape molao oa 75, ga oa loka gobane o amoga Marena matla a oona ao a neng a dumeletsoe ke Mmuso oa England ka puo ea Sir Charles Warren go sechaba sa ba ga Mangwato ka selemo sa

Lekgotla le ile la neea Morena Tshekedi tokelo ea go etsetsa 'Musisi molato ele gore go bonoe ga melao ena e e-na kapa e sena thata.

Teng Bathong

Ka Laboraro la veke e tlang go tlaba go lla ditshipi, le mekgosi le mekgolokoane ea thabo le nyakallo gobane etlabe ele letsatsi la matsoalo a Morena oa Kgotso, eleng Jesu Keresete. Ke tloaelo ea dilemo tsohle mekgosi ena ga e sa tshosa batho. Bakeng sa gore batho ba gopole ka lefu la Jesu le boima boo a ileng a bo roala kabaka la bobe ba batho. Keresemese ese ele jualeka mokete oa thabo le nyakallo feela anthe go bolela nnete Keresemese ke tsatsi leo batho ba tshuanetseng go itlhahloba le go itekola ka lona.

Go teng batho ba gopolang gore Keresemesi ke letsatsi la ahloloa gore a lefe lesome (10s.) goba polaeano. Ka tsatsi lena bona go ea toronkong matsatsi a supang. Maba loutsa dithipa le dilepe tsa go bolaea batho ba bang. Batho ba mofuta ona ga ba tsebe seo Ker- bitsa banna ba motse gomme o ba boleesemese eleng sona.

Kuranta ena ea sechaba, ga e lakaletsa sechaba sohle sa Ba- fa kotlo e ka godimo. Afrika le tsuelelo le thabo, e rata go kgalemela dintho tse mpe tse du le tsebegang o ahlotsoe go ea toroetsuang ke banna le basadi ba nkong dikgoedi tse pedi ka molato oa sechaba sa rona. Re le lakaletsa go utsoetsa Shilling Tembu masela a katlego le kgotso eseng mefere- basadi, Alfred, tulong ea bohlatsi, oitse fere le polacano.

Ba-Afereka Rutang Bana Ba Lona

Tsa Warmbarths

(Ke JACOB J. TLOU)

Ditaba di eme mosenekeng, Ma-Afrika a tsoelela pele ka thuto. Maloba ga ke ne ke le lekgotleng la Magastrata oa Belabela ka di 5 tsa kgoedi ena ea December, keile go utloelela melato e megolo le e menyane, ke ile ka thabisoa ke Mo-Afrika ea neng a toloka ea a tsebegang gagolo mona Seterekeng sa Waterberg eleng Mr. Joel B. M. Thema mongodi oa ditaba tsa Waterberg ka mosebetsi o mobotse oa go tolokela Ma-Afrika ka ntle le lehufa. Ka humana gore Magastrata le Sechene a Maphodisa ba kgahloa ke mosebetsi oa Mo-Afrika eoe go tee le Ba-Afrika ba neng ba le teng tsatsing leo,

Taba eaka e kgolo ke e Morena Morulaganyi ke re Ba-Afrika ba romele bana dikolong gomme ba tle ba soane le Morena Joel B.M. Thema ba lekang go pholosha ba Afereka ka thoko tsohle. Ga ke rialo ga se gore ke tumisha Mr. Thema. Ke ka baka la mesebetsi ea gagoe, modirong oa Mmusho le bathong baAfrika. Re rapella. Morena Thema gore a gole gomme a berekele sechaba sa gabo

Bochuana bo Huduegile

KGOSI TSHEKEDI O TSENTSE MMUSO LETSATSI.

Taba tse hlagang Mafeking di bolela gore Kgosi Tshekedi Khama oa sechaba sa ga Mangwato o etsetsa 'Liusisi e mogolo, Sir William Clark, molato kabaka la melao ea Kgoeletso eo 'Musisi a ileng a e etsa ka kguedi ea January, 1935. Morena Tshekedi mo kopong ea gagoe pele ga Lekgotla koa Mafeking, o rile melao ena e kgahlanong le mclao o ileng oa tsoa England oa palo ea 9 ea selemo sa 1891; ka gobane (a) 'Musisi ga a etsa molao oua o ile (Di Fella serapeng sa pele.)

ACCOUNTANCY AND BOOK-KEEPING. MR. ALBERT J. GRAY F.I.S, (S A.)., late lecturer in accountancy at the B.M.S.C., has just completed a CORRESPONDENCE COURSE IN BOOK-KEEPING. This course includes the writing out of CHEQUES, DEPOSIT SLIPS,, INVOICES etc., and thereby gives a thorough training, not only in book-keeping, but also in general office

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Molato Oa Go Otla Mosadi

TSA WARMBATHS (Ke JOEL B. M. THEMA)

"Morena Magastrata, nna ke itiele mosadi oa ka ka thupa gobane ke mo nyetse ka dikgomo, byale ge o hana go neela tholoana ea Eva, ekaba ke monyaletseng ge Morena. Ke na le dikgoedi tse pedi ke monyetsi.'

Mantsu a na a ka godimo a ne a boléloa ke Bethuel Moloisane (Raserei) maloba lekgotleng la Magastrata e monyane Mr. B. C. Harris oa Belabela mohlang eena Raserei a sekishoa ka molato oa go itiea mosadi oa gagoe koa motseng oa Fransacha.

Bethuel o humanoe molato gomme a gastrata o ile a laea Raserei gore ditaba ge di eme ka mohuta, o oena o bolelang, lele se o sa utloaneng le mosadi ka sona, e seng go mo etilea. Kabaka leo ke go

Alfred Morudu (Mosethulela) lehoeena ga se a utsoa masela Shilling o mo neetse mashila a re ke soanetse go a neela kgaitsadi ea ka Gladys Morudu gobane o ea mofereea. Magastrata ga

a ka a kgoloa taba eoe.
"Yo" "Yo" "Jo" re tla chabela
kae monguaga, "Modimo o re lahlile, ga re bone pula, ebile ke kgoedi ea December." Mokgoshi ona o hlabyoa ke Ba-Afereka ba tukulogo ea seteriki sa Belabela mabapi le komello e leng gona ngoaga ona. Ga ke ngola tsena ga go so be le motho ea le mong ea lemang, ke komello e chagegang. Di-

kgomo di ea bopama. Ba-Afrika balla. Bo Rev. T. L. Mokau (P.E.) le J. Molefe ba khutlile pitsong ea ngoaga ka ea A.M.E. e neng e kopanetse Manga-ung go hloga ka di 19 go fihla ka di 19 go fihla ka di 24 tsa kgoedi ea November go tee le Mrs. R. J. B. Thema, ba le bophelong byo bo botse. Mookamedi Mokau o chentsoa seterekeng sa Waterberg o ishoa Bethlehem, O.F.S. Moruti J. E. P. Mokone, o chencheloa ga Ramokgopa. Moruti J. Molefe oa Neila o godishitsoe ke Mookamedi, byale eena a tlang go nka tulo ea Moruti Mokau, Belabela,

kaofela ba li-Kolone tse supileng tse memiloeng. Kopanang bana ba Africa le be ngata ele'ngoe e boima.

A. P. KHUTLANG.

Banna ba **lle Pitsong**

Tsa Mafeteng.

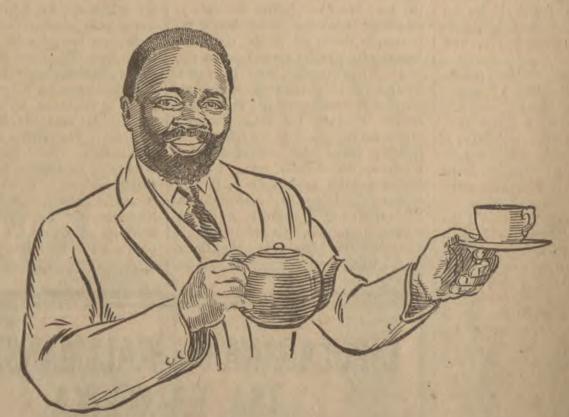
Ho tloha ka la 7 ho isa ho la 10 December ebile moferefere oa ho lokisetsa magosa a eang pitsong Bloemfontein; hokhethiloe Messrs Isaac Mots'oane, O. Thokoa le Mr. E. J. Makhotla ele magosa Mafeteng, la Thabana Morena ke Mr. M. Makhotee kapa N. M. Chabane. Koleke ea leeto e ntsuoa tjena:-

Mrs. R. Tlale 1s., Mr. C. P. Morolong 1s 6d., Mrs. E. E. Mohapi 2s., Mr. E. J. Makhotla 1s 6d., Mrs. J. S. Mahapeloa 1s 6d., Mr. J. Marite 2s., Mr A. P. Khutlang 1s 6d., Treasury 4s 6d., Mr. M. A. Phasu-mane 2s 6d., Mr. A. M. Tlali 1s 6d., Rev. J. S. Mohapeloa 2s 6d., Mr. W. Lefume 2s., Thabana Marena 15s. Concert e neng e entsoe Thokoa £1 14s 3d. Mr. John Manare 2s., Miss A. Pheta 1s 6d., Mr. Isaac Motsoane, 1s 6d., Abiel Mokorosi 1s., Mr. O. Thokoa 1s 6d., George Ramarou 1s 6d.

Kaofela £4 3s 9d., ha leshoa lits'enyelo tsa concert 1/3 ha sala £3 16s 6d.

Re leboha, bathusi haholo ruri 'me eka pitso eo ea la 16 December e ka atleha ea re tsoalla kutloano le kutloelano-bohloko rona (Di fella tlase serapeng sa bone.)

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Hlaloso Ea Molao Oa Mafatshe

Molao Oa Mafatshe Batho Ba Bats'o

Molao o bitsoang Native Administration Bill ha oa ka oa nts'etsoa pele, empa ka selemo sa 1922 'Muso o ile oa boela oa nahana boemo ba litaba eaba o phetha ka hore, ha ho sa emetsoe melao e meng, ha ere litulo tse hlahisitsoeng ka likeletso tsa li Komititsa-Hae, e be ele litulo tseo batho ba bats'o ba ka rekang lefats'e ho tsona kapa ba ka le hirang ho

Molao ona oa joale o latela ka bophara mehlala ea likeletso tsa li Komiti-tsa-Hae, 'me o hlahisa hore ho eketsoe holim'a litulo tse seng li le teng tsa batho ba bats'o litulo tse ling tse bitsoang Litulo tse lokolotsoeng (Released Areas), tseo ho tsepjoang hore li tla khotsofatsa batho ba bats'o, 'me ba tla tsoela pele ho tsona ba 'notsi, me ka karohano eo, le Makhooa a tla tsoela pele a 'notsi.

Hona ho tla neal batho ba bats'o lefats'e le eketsehileng la leruo la bona le tokoloho e kholoanyane ea ho ipusa litulong tsa bona, 'me ho tla fokotseha kopa-kopano le ho se utluane maharenga bona le Mahkooa.

Boholo ba litulo tse lokolotsoeng bo batla bo eba kana:-

Boholo ba Tulo Setereke 1,500,000 morgen Koloni 434,000 Natal 31 79,000 O.F. State 5,008,000 Transvaal

Kaofela 7,021,000

Ka baka la boholo ba litaba tse rereang molaong ona, liphetoho tse tsoa'ntsoang mona li ke ke tsa phethahala ka nako e le 'ngoe, li tla tsoela pele butle-butle, 'me li tla nka lilemo.

Se hopotsoeng ke ho theha Lekhotla le bitsoang African Mative Trust." le tla akaretsa la Natal le Zululand, 'me mafats'e kaofela a 'Muso a khethetsoeng batho ba bats'o kapa mafats'e a litulong tse khethiloeng le tse lokolotsoeng a tla ba matleng le taelong ea lona.

Litaba tsa Lekgotla lena li tla tsamaisoa ke 'Musisi-e-Moholo (Governor-General), 'me ke eena ea tia bona hore na tsamaiso ea tsona na e hlahisetsa batho ba bats'o molemo lefats'eng kaofela la Kopano, 'me o tla thusoa seterekeng se seng le se seng ke makgotla (advisory boards), ao e tlang ho ba mosebetsi oa ona ho nea keletso holim'a theko ea lefats'e le holim'a litselatse ebang li ka le atlehisa.

Lekhotla lena le tla ba le Mokotla oa chelete e beiloeng matsohong a lona o bitssoang "South African Trust Fund," ho tla kena ho oona lichelete tse tsoang Parlamenteng, le tse tsoang khirisong ea lefats'e le phaellong tse ling tse ka hlahang le ka tlas'a taolo

Lichelete tsena mosebetsi oa tsona e tla ba oa ho reka le ho lokisa lefats'e la batho ba bats'o, le ho kalima batho ba bats'o chelete ea ho sebetsa litulo tsa bona, le ho thusa batho ba bats'o ka bophara hore maemo a bona a

Litulong tse khetseeng le tse lokolletsoeng batho ba bats'o, Lekhotla le tla ba le matla a ho reka lefats'e hore batho ba ahe ho lona ho fihlela boholo ba lefatss'e le matsohong a lona le eba 71/4 million ea li norgen, le tla aroloa ka mokeoa ona:

morgen. (a) Setereke sa T'vaal 5,028,000 Natal 526,000 (b) O.F.S. 80 000 Koloni 1,616,000 Se hopotsoeng ka ho etsa tiena ke ho nea lekhotla matla a ho reka lefats'e joalo-joalo litulong tse khethiloeng le tse lokolotsoeng hore le ahue ke batho ba bats'o,

'me ka mokhoa o joalo qetelloe

be ho hlahisa karohano bakeng sa kaho mafats'eng mahareng a motho e mosoeu le e mots'o

E tla ba hloho ea litaba morerong ona hore kaho ea batho ba bats'o e khothaletseo lefats'eng le fumanoeng ka tsela ena, le hore ho tla thibeloa eo e seng motho e mosoeu a lule tulong eo e leng ea hae.

Thibelo ea theko ea lefats'e e bileng teng ho fihlela joale, eo motho e mots'o a thibetsoeng ka eona ke malao ea Native Land Act, e tla fela litulong tsena, 'me ho tla thibeloa eo e seng motho e mots'o ho kena ho tsona.

Ho bonahala hore ka mokhoa ona litokelo tsa beng ba mafats'e ba Makhooa litulong tse khethe. tsoeng le tse lokolletsoeng batho ba bats'o, li tla ameha hampe, ka lebaka leo ho entsoe hore, mong a tulo e joalo leha e le mang le mang a be le hona ho rekisa lefats'e la hae ho Lekhotla, haeba a ka hlahisa bopaki ba hore a ke ke a hlola a fumana theko e bonahalang ka lona ka baka la hobane le tehetsoe hare ke mafats'e a batho ba bats's a fumanoeng hoba molao ona o sebetse.

Litemana tse ling li teng tseo ho sa hlokeheng hore li angoe e sa le joale, tse joaleka ho qhaloa ha lefats'e le sa batleheng, ke Lekhotla le ho fetisetsa lefats'e matsohong a ba bang, le ho aheletsoa ha lefats'e la batho ba bats'o ka lerako, ho batloa ha majoe a bohlokoa le ho chekoa mekoti litulong tsa batho ba bats'o tseo hothoeng ke li reserve, le ho lula ha batho ba bats'o litulong tseo ba thibetsoeng ho tsona, le taolo ea batho ba sebeletsang ho aha ha bona lipolasing, le ba hiretseng ho aha ha bona lipolasing, le melao ea chelete ea khiro e ts'oanetseng ho lefsoa ke batho litulong tse lokolotsoeng; empa ho boletsoeng ho lekane ho bonts'a hore hloho ea litaba ka bophara ea molao ona, ke ho lokisetsea ka mokhoa o sa belaetseng tsi'reletso le tsoelopele ea lits'oanelo tsa bophelo bo botle ba motho e mots'o, ho ntse ho hlokometoe lits'oanelo tsa Makhooa le ba bang bao e seng batho ba bats'o.

Thabang Le Nyakalle

EMPA TLHOHELANG HO RATHANA KA

(Ke J. NKOLI-MOHLAMME)

A uke u nketsetse sebakonyana pampiring ea hao ea sechaba. Re kene khoeling e kholo-khoeli ea tsoalo ea Morena oa Morena, maeto, ba bang ba hopotse ba-Ho teng batho babang mona motseng oa Johannesburg bao ba sa fumaneng moo baka etelang teng, che ke a ba bona, ba joalo ba ea bona e hlahang nqeng tse ling. hobane tsatsi la tsoalo ea Morena ke tsatsi leo emong le emong a ts'oanetseng ho thaba kapa ho thabisa. Ntho e ngoe e ke e hanang ke thaka eena e sa tsebeng hlokofatsa batho ba bang.

tsoere kanyekanye ea ho fiela le letsi oa (tembourine) setsiritsiri ho lila matle, bona — (Ba hloko- o lateloa ke Cathrina Boea, Ena fatsi) ba ikemiselitse ho fiela Cathrina ke moletsi oa (Cuddle mahaha le mekoti; babang (Ba- Drum) o lateloa ke Salome Mohlokometsi) ba inametse li teotsa tsomane, Sydwell Setuuki ke moba leotsa lithipa le lilepe; ma- letsi oa moropa (Drum) o lateloa ikaello a bona ke hotlo silafatsa ke Jacob Maepa. Morago a metsatsi la thabo ho le etsa tsatsi la bino e metle e kalo, Mr. Andries mahlomola-tsatsi la phallo ea Raseipone Magoai a leboga bana mali-tsatsi la meferefere. Ho ba- ka podi ea tshadi eang mahae re ba lakaletsa tsela ts'oeu; bae ba khutle. 'Me boy Mogoai a leboga bana ka 4s. mahaeng koo ba fihle ba fetohe bathabisi eseng bahlokofatsi. 0! baeso sesenyeng tsatsi la thabo. A rethabeng, rejeng renoeng; me qetellong re rorise 'mopi oa rona. Khotso Ma-Afrika.

kgakala le di teropo. Ba le teng bo Mrs. Frier mofumagadi oa tichere ea sekolo sa Makgooa gona Canterbury. Mr. Hans Fourie ore Matlabas o tla fetoga ele ruri. Ke mathomo ke bona mobino oo, le go letsa moropo ka mokgoa o. A leboga bana ka 4s. le semetlhane. Are Teacher Modimo a go thuse, Modimo a go okeletse matla go ruta bana ba Kayeno lefatshe ga se la molomo, kele lefatshe la modiro ke masuabi, mosadi oa ka ga teng. Ke nurse, obiditsoe koa Groenvlei, Kea leboga. Bana Dithotho ke lefa la ba botlhale, le tlhokomeleng thuto. Etla le thusa ka moso. Ke lebogile. Go tlogeng fao ke ge kgabo tona Morena Mmushi, a chalaka ba pele a bana ba boela gae.

R. S. M. MAEPA. Clochester.

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

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

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

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

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Leeto La Ba ba Sekolo **Methodist Koa Motlhabatse**

ember 1985. bana ba sekolo sa leina le ka godimo, ba ne ba etetse Mr. Gleinboy Mogoai ka Elderado (Lerado) ka koloi ea diphoolo gammogo le Morutisi oa bona, Mr. Phillip S. B. Mmushi. Go fitlheng ga bona, ea baea thabo le nyakallo. Dikuku, dina-'me re atamela tsatsi la hlaho ea ma, magobe, byaloa ele ntlele-Hae. Bongata joa batho mona ntlele o kare ke lenyalo. Erile Johannesburg ba lumuluma ka phirimane Mmushi kgabo tona ea dira masene le makgethe a tsoali, kapa metsoalle joalo joalo. ileng a makatsa beng ba mofse Bana ba bina ka thulaganyo, etsoe ane a kgethile bana ba se kae fela.

Mabitso a bona ke ana:-La itukisetsa ho amohela metsoalle pele. Cathrina Boea; Elizabeth Ranaka, Henrita Morukhu, Juliah Chimole. Labobedi: Bertha Morukhu, Salome Motsomane, Welminah Maredimoge. Labone : Hendrick Letwaba, Sydwell Setuuki, Samuele Letwaba. Bass ho thaba, thabo ea bona ke ho Pauloose Mokonyane, Jacob Maepa, Alphious Magoai, E. R. Ha, mobekeng tsena batho ba Maepa. Elizabeth Ranaka ke mo-

Ena moroa gae e mogolo Glein-

Ka la di 23 khoeding ea Nov- 9d le kgogo le mae ale 15. Erilege a boa a fitlhela lapeng la Stephens Maepa (Somerset Noord) Thabo le tlhompho le nyakallo tsa baea tse kgolo. Ena Stephens a leboga ka kgogo tse tharo le 1s. 9d, morago a ge go binoe pina tse 3. Go tlogeng foo, bana ba fitlha go monna oa Lekgooa Mr. Hans Fourie (Canterbury) Ma-Afrika bare ke Ramaphumusa. Goa binoa pina tse 5 fela, kamoo Makgooa a ileng a makala go bona druma tembourine le 2 cuddle Drums.

Go le teng bo Mr. J.J. Steemper oa Brits le H. Botha oa Johannesburg monna oa ileng a bolela thata go kothatsa lego tiisa megopolo ea bana. Are dilo tsena di'di roa di teropong. Mme o tlhabile go bona batho batsho ba dira metlholo ebyaneng mona. Motlhabatse (Di fella serapeng sa boraro)

H. L. H. BARBERTON LEAF TOBACCO.

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

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Botshelo bo coa mo Maleng a itshekileng A NONOHILENG

Pilisi ngoe le ngoe e bogale e ka tlhacoa mo Maleng. Golo mo ke selo se se bonolo thata. Legale melemo mengoe e tabogisang e kotsi kagonne ka go kgarametsa ga eone mo go golo e koafatsa Mala a silang diyo. Fa tabogisa 'me ga e nee thata epe gape ga e age sepe. Go tlalelana mo maleng go aga yalo gole gona ka gonne mala a silang le a ntshetsang diyo koantle ga a thatafadioa gope gore a dire tiro ca one. 'Me moloetsi, ka mokgoa o ntseng yalo, o tle a hitlhele a koahetse go gaisa gantlha a ise a dirise molemo oa go tshabisa.

Di Partens di fapane le melemo mengoe e tshabisang. Di tlhakantse go tshabisa le go nonofatsa. Ga di kgarametse. Legale di bereka ka tlhomamo le boammaruri. Di tsee bosigo yono. Kamosho, mo lobakeng loa brakafesi, u tla ikutlua u tlamegile gore u ee koantle. Mala a tla bereka sentle. Koantle ga go segoa. Koantle ga ditihabi. U tla itse gore Mateng a gago a itshekile.

U tla lemoga gore mala a gago a bereka sentle kagonne di Partons di golotse santlhoko, 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 ikutlua a tlalelane morago asena go ya, mala asa bereke sentle, ana le gaumakoe, madi a senyegile, mooa o nkga, kgotsa gona le chupo ngoe e shupang gore go kabetse

moteng ga gagoe mo gakolole gore a dirise di Partons. Ditsala tsa gago di tla go leboga ka kgakololo entseng yalo. Di Partons ga di tlholoe ke sepe.

goe le gongoe ka 1/6 botlolo e nang le 50 pills, kgotsa romelela koa go P.O. Box 1032, Cape Town, u romele madi.



SEC. P.P. 2

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Madireng

Tshuane Ha Mmamelodi

HO BINOA PINA TSA THABO LE NYAKALLO.

Tsa Pretoria.

(Ke PAT.)

Mona motse-moholo re tsoa bona likonsarata tsa ho koaloa ha likolo. A.M.E. School Choir e sebelitse hantle haholo. Tichere e kholo ea sona ke Mr. Noge. Che ba neng ba ile Dougall Hall ba bua lits'oa-mathe! Ba bina bana ba Itopia, le lipapali tsa bona li qabotse ba bangata. Molulasetulo ene ele Mr. J. H. Martin.

Letsatsi le hlahlamang sekolo sa D. R. (Dutch Reformed) sa re ha se lumele ho hloloa. Ba etsa mehlolo ba seke ba bina bana ba etsa mehlolo. Eitse ha ba tla re telisa ba hlahisa Sketch, ha khuts'oaayane bophelo ba Moshe le bana ba Israele, ha a ba loanela tokoloho liatleng tsa Faro. Che, bana ba etsa mehlolo! Emong oa bo-'m'e a ba a seka meokho. Haholo-holo re leboha tichere E, Masioane (Principal), le D. Mogotsi motlatsı oa hae, boikhathatsong ba bona ba ho ruta bana lipina tse monate ha kana.

Re utlua hore eka hoja le Ma-Wesele a etsa ea bona. Eka hoja ea bona e tlaba kholo haholo. Ba neng ba le teng konsareteng ena e ne ele Mr. Groblaar, Marks Radebe (Gauteng), le ba bang bahlomphehi. Mr. E. Noge ene ele molula-setulo le Pat Melato.

Bahlankana ba Congress ba ts'oere bothata le ntat'a rona, Matseke, le ba bang bo Lekgetho. Ho lokisetsoa leeto la ho ea

Koete Tsa Gauteng.

Moreneng che leha bongata ba temana ha e ea baloa Bibeleng. batho bo senyehetsoe ke matlo Kea kholoa Moruti oile a lebala bakeng sa lifefo: Sarsfontein le hobane taba li ne li lengata. Che Eerstrust, re lla le bona. Ranku- ra leboha ha Morena eo a eneetse likae emong eitse hoja a phetotse Molimo. Khele! e ne e se thabo ts'imo ea hae (lemile), metsi a ho ba kereke ea Maburu fihla a nka mobu kaofela.

koete tsa Gauteng tse ileng tsa khale le phomolitsoeng a cheke-kena le ha Pat Melato: empa li tse phutheho ea hae. Re utloa ba ne li fetetse Walmansthal ka neng ba ile ba re ho no ho phumotorokara ho ea bona lits'a. thehile 1093, ba re la ruta Leburu Monghali J. Lekale le mofuma- la ba lla. Ha re botsa ho no ho hali Mokhabudi J. Lekale (mo- rutoa kang? bare ka tsa mofoka, khanni oa koloi) S. R. Mokwape bare : ruri re utloile mofoka oo o Mots'oane oa matlotlo a African na le litaba 'na ke a utloa ke Congress (Lekala la Gauteng). J. S. Masilo, J. Setlhatlale.

Monghali E. Mafole le Law Monethi, ba theohile ho ea Lesotho (Meja-Metalana) hoea jela Xmas teng. Re ba lakaletsa katleho benghali bana lehoja ba theohile ba ts'oere potomente ea ho nokela lihoapa tsa pere; re tla thaba haholo ha li ka finyella

Thuto e ea matlafala mona motseng oa Moreneng. Re bona bahlalefi ba tsoang hole le haufi hammoho le litichere, ba tlllo ngola hlahlobo J.C., Matric., le tse ling lithuto tse kaholimo. Ts'oarang ka thata baheso re se re le siile.

(Di tloga serapeng sa boraro.) Subdeacon Petros Pitso, le Mr. A. Molete. Ba ileng Congress ea li-Advisory Board mane Kroonstad ke bo-Mr. A. Molete le Mr. J. Dichaba.

A Hasane Mathaka.

Likolo li koetsoe a hasane mathaka a Mesuce. Mr. Philemon Phakisi le Miss Alice Kotola ba ile Morija. Mr. S. Mabelle o tla ea Kroonstad ha a khutla Bloemfontein. Mr. Baholo o ile Fourisburg hae. Mr. S. Phajane o ile Johannesburg. Miss A. Melato o ile Bethulie hae.

Re leboha thaka ea Advisory Board kamoo re bonang ba ikemiselitse ho lokisa motse ona. Litrata (streets) li a lokisioa, lipompo tsa metsi li a eketsoa, matloana a hahuoa a nchafalioa; hape se seholo re be re re chelete ea" hall " e ile athe e sa le teng ba re e eketso e atisoe.

Matlo A Chele Motseng Oa Morena P. N. Mopeli

Tsa Witzies Hoek.

(Ke MOOTLA-KHCLA.)

Ka la 25 Pulungoana (Nov.), ebe ele pitso ea sechaba lekhotleng la Morena Charles Mopeli. Pitso ena ke e mona ea Khoeli-tharo (Quarterly), ea Motlatsi oa 'Musisi. Taba tse 'nileng tsa bua ke tsena: (a) Temo, (b) Lekhetho, (c) Boea ba linku le lipoli bo lokisoe hantle ka molao ho bohle ba ruileng. (d) Matamo a lokelang ho etsua ka Witzieshoek. Che tsena tsa utloahala ha salla tsa boes le matamo. (1) Bothata ba boea ke hore na motho ea nang le linku tse peli a ka reka 'methe le khoele (twine) e tala e boleloang empa a tla fumana 3/feela? 'Me hona ebile bothata ka baka leo ho sa ngolloa 'Musong ka taba eo. (2) Matamo hothoe sechaba se sebetse se sa lefuoe, hobane ho etsetsoa sona, Lekhooa lona leo eleng foroman le ea lefua, hoo ke bothata ruri. Le sechaba ha se ka lumela taba e etlaba ke lithoto, tseo li ts'oanetse ho etsoa ka chelete ena ea lekhetho la 10/.-

Bosiung ba la 30-11-35. ho no ho e-cha matlo mona Qoa Qoa, ha Morena Pauluse N. Mopeli ha ho tsejoa hore a chesoa ke mang matlo a Mr. Lothole, oho batho ba motse ba matha ba tenela pele-ea pele ba il'o tima, che ba phephisa liphahlo, che, ona a e-cha.

Ka la 30-11-35. E be e le phupu ea Morena Posholi P. Moloi ea lilemong tse 85. Che la ha re ne re sa ea re utloa ka maphanyaphanya hore o na a felehetsoe ke seboka se ka etsang 300, re utloa bare Mofu e be e le oa kereke ea Mangaung (Bloemfontein), pitsong P. B. Church (e tsejoang haholo ea sechaba. tsamaisoa ke Moruti A.S. Metsing. Re tsoa bona mafafatsane mona Re botse o na a filehetsoa ke D.R.C. ka la 1-12-35 ho bona Mo-Mona Ts'oane re tsoa bona li- ruti oa bona J. J. Ross, qheku la

tsohile!! e mong ea neng a sa ea a re khele! u tsoha lefeela felane leo ke mokhoa oa Baruti ha ba le sokolohe.

Ka masuabi ka la 3-12-35 re hlokahaletsoe ke mofumahali e moholo oa Morena mnfu Ntsane R. Mopeli o hlokahalla ngakeng Hlotse.

Advisory Board Ea Sebetsa

Tsa Makeleketla. (Ke MONGOLLI.)

Mr. John Seitshiro o kile a jagela Thaba 'Nchu le mohumagali Mrs. Seitshiro, goea phitlhong ea 'magoe eleng Au Mrs. Seitshiro. Ba 'molokile sentle thata bo-Chief Fenyang 'ma-bone. Tiro e choeroe ke Rev. I. Tau, oa Church of England.

A ile phuthegong mathaka koa Mangaung, bo-Messrs A. Rakauane, S. Moshodi, S. Mabelle, A. Molete, J. Monyameng, W. Malefane, le Canon Mochochoko.

Synod ea Chache e qalehile ka li 12 December, mane Mangaung Barumuoa ba Makeleketla teng ba mona ke Canon Mochochoko,

(Di fella serapeng sa pele.)

Paballo Post Office.

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MATUKULULA

O feta meriana kaofela.

1/6



O feta meriana kaofela.

1/6

MATSETSELE. Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG--SE HLAPOLLANG. Mahloko ohle a 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata.

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang

Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSILE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululavo (MATSETSELE) ore "Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana

ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa monga'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6 A. H. TODD Ltd. Mokemisi., RED HILL, ENDHLOVINI, Mo meriana eolokileng haholo o etsoang teng.

E Tsuela Pele Kereke Ea Tonki

BA-AFRIKA BA KENA KA BONGATA PHIRITONA

Tsa Phiritona.

(Ke NONYANA.)

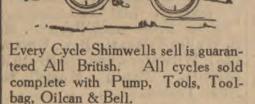
Ka la 24 November, Evangelist Mpotu o na a ilo nehela litekete mane Mooimeisiefontein phuthehong ea hae ea Bantu Methodist, eka batho ba amohetseng litekete ba 15. Ka la 1 December o na boetse a li isitse mane Mooidam, le hona teng ba li amohetseng ba 6.

Re tsoa bona lenyalo le letle la Miss Lydia Mosuoe le Mr. H. Tobias. Re thaba le bona eka Molimo o ka neha bo monate bophelo. Motse oa rona o no etetsoe ke mokhatlo oa Vereeniging oa Wesele oa bahlankana: eka e ne e le morero oa ho tla etsa tsoselletso 'me le joale ba e entse bana ba Molimo ka mantsoe a matla.

Motse o rometse barumuoa mane Mangaung phuthehong e kholo e ilo bua ka Melao ea Raletsoho (Native Bills). Phuthehe ena ebile ka 16 December.

Matichere ana a Bantu United School bo Messrs Mcwabeni, Thabo A. Seele le M. Mngomezulu, a tla lulela Matric exam. vekeng

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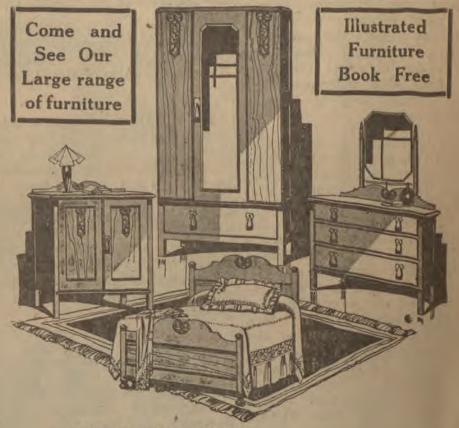
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News Items From Different Centres

We had our annual industrial wife of the location superintend- Darban, on January 24-26. ent, and Mrs. E. D. Beal, wife of the Native Commissioner, received the guests, among whom were partment.

The headmaster, Mr. H. Msi-

children rendered part songs. .

He was glad that while the children had given them samples of European art, they had not nefullest. It was observed, he said, that considerable time had been devoted to useful handiwork, and this was a good sign, as it was in such work the majority of Natives would be employed when they left school.

Miss E. H. Hopkinson, asisted by Mrs. W. W. Ndhlovu, judged the needle work; Mr. J. F. de discourse. Wet the woodwork, and Mr. Prozensky, inspector of Native Msimang, headmaster, was con- 24, 1936. gradulated heartily on the work of the school, and Mr. and Mrs. A. S. Darby on the splendid arrangements they had made.

A terrific wind caused great damage to some houses here on December 5. One of the houses was blown sky high and it struck the telephone line of the Pretoria -Middleburg section with such force that the wires were severed. There were no human casualties, however. Edenvale (about 8 miles from |Silverton) saw a fine sight recently when the Pathfinders under the leadership of Mr. P. P. Nhlanzi went to see their Superintendent the Rev. W. Lene who welcomed them very warmly and entertained them to tea.

Mr. Job Kumalo lost two goats through the hailstorm of Wednesday afternoon. His granddaughter Sinna is doing well. Miss Cylivia Mokoena who was ill for a long time, is recovering. She attended a concert recently in the company of Miss Ngwabilla Motau. The Roman Catholics have now opened a school at Eerste Rust with an enrolment of nearly a hundred children. Mrs. Riba, from Johannesburg, is the teacher. Mrs Alleta Manukusi was married to Mr. Hlatywayo last Saturday. There was a grand party at Mr. Platt's house early this month. Miss Monnie Mokoena who was ill for a few days has recovered.

The Stars of the Happy Hearts of Matatiele are Misses E. V. Mcoseli and sister V. Mcoseli and at times "All Stars give them help whenever necessary. Mr. Dyan, of Messrs. Matatiele Mail, is trying hard to organise cricket but unfortunately most people are more interested in tennis than in cricket.

Durban News

An inaugural conference of the exhibition of Native work here Society for the study of the Zulu The few days that remained before

Programme

Friday. January 24. 7.30 p.m- years. the Mayor and Mayoress, the 8.30 Registration of Delegates. town councillors and their wives. 8.30 -9.30 Lecture: "The necces-The European infants' school sity for the Society". Mr. A. J. was represented by Miss E. H. Luthuli, President, N.B.T.U. 9.30 Muller, headmistress, and Mr. 10.30 The significance and origin Ries, inspector of Native Schools of some Zulu proverbs and Sing-Secy. N.B.T.U.

mang, has under his charge near- 9.30 Devotion The Rev. Mthim- of the importance of coming back to the Messina Ranching Co., on ly 300 scholars, and these were khulu of Durban. 9.30 -10.00 up to time and of the sad results drawn up in the spacious quad- Official opening. The Rev. J. L, which may follow laggards. rangle of the school grounds, and Dube of Ohlange. 10.00 -11.00 the 50 Europeans were accom- "The importance, growth and modated on the verandah. purity of Language". Mr. R. Four mixed choirs of over 40 Guma of Adams College. 11.15 interest that "Tshangela" have been accepted as a candidate for Etiquette". (a) Umntwana u Pikha ka Sitheku ka Mpande. (b) Will enter the Methodist Hostel exhibits privately, congratulated Mr. C. J. Mpanza, Gen. Secretary, will enter the Methodist Hostel asked to make, they all congratulated the choir on the standard them on their excellent work. N.B.T.U. 2.30 p.m -4.30 Discusand Election of Office bearers for ing Department and with the expressed a hope that it would be glected their own Native art which should be developed to the B. Wallet Vilakazi, B.A., Univerthe Society. 7.30 -8.30 Lecture. sity: Witwatersrand. 8.30 -10.30 thanks and our best wishes for is over many are beginning to in-Lecture. "Bantu Music" Mr. for coming days. Hugh Tracey.

> Sunday January 86. Discussion of the formation of a Natal Bantu Musical Society. A number of distinguished leaders and scholars of Music is being invited discourse.

(a) Delegates arrive in Durban

(b) Delegates please report at Bantu Social Centre to get intruc-

sion" or appy for Teachers, Concession form.

(By BAFELWA)

Mr. Ab. Mashigoane, left on. l Friday afternoon by the 1-45 p.m. train for Pretoria on business. He is expected to return by Saturday night's 9-15 p.m special train.

Mr. Jas Banda, paid a visit to Rustenburg Location on Sunday

Mr. J. M. Hlabangane, Head Native foreman, oin the Engineers gation. Staff of the Rustenburg Plat

Mines, entrained on December 6 by the 4 a,m special train, for Nelspruit, Eastern Transvaal. where he joined Mrs. Hlabangane, on a week's visit to Lourence. Marques. They will spend their Xmas holiday at Nelspruit on their return from Lourence Mar- Tuesday, December 3. The ques as guests of Mr. and Mrs. E. chairman-Mr. H. T. Plaakie Makwakwa.

0 0

at the resident of Dr. Jackson, "The Flatio" on Sunday afternoon O.P. representing the Heilbron present were: - Mesdames, M. N. C.A.U. branch. The Branches' Masongoa, E. Khunon, E. Petlele, Reports were interesting and W. Molotsane and M. Cameron; showed progress all over. One the Misses D. Makgatla, M. important feature of the reports Huma, M. Monsiane and Madame | was that the C.A.U. is busy teach-Paulina, Messrs Chris. J. Martin- ing its members, above all things, Morolong, J. King-Mwase, R. how to provide for rainy days. Tiger-Kaz, W. Fletcher, F. R. Many important matters were Khunon, Thos Mantsoe, J. M. discussed there: the chief of Hlabangane, J. Peka, D. Wankie which was the Government Native and Dr. Jackson,

(Continued from column 5)

the trophy and the St. Peters claming that they tied with the D.R.C. school.

We do not know what the results of their protest will be.

The Closing Days

last week at the Native School in language and culture will take the work of another year were the location. Mrs. A. S. Darby, place at the Bantu Social Centre, very strenuous for all those who recently. The hall was packed had the ordeal of examinations. We working faithfully throughout the

The Reopening

The first session of New Year commences on Wednesday, February 5, The opening service will be held in the Hall at 9.30 represented the Education De- ing. :Mr. A. W. Dlamini, Ass. a.m. All students and members of staff are expected to return in good time for this official opening Saturday January 25. 9.00 a.m.- and we specially remind students

Mr. L. Tshangela

We have all heard with great interest that "Tshangela" have Church, and that next year he the short speeches they were sion and Adoption of Constitution most helpful service in the Board- of music it has attained and also Missionary Companies. shall follow with deep interest his Competitions in Johannesburg. future career and offer to him our

Wedding Bells

The marriage took place at Hackney on January 7 of Mr. happiness in their future life.

Gifts Of Medals

thacks to Messrs Dreyfus and Co. meet once again his old friends. Ltd. East London, and to Messrs Schools, other exhibits. Mr. H. during the day on Friday, January Bellgroye and Snell, East London, for generously giving again the Dux Medals for the High School and Training School respectively,

The Library Mr. E. N. Bronn, B. Sc. has (c) Ask for a "week-end Excur- kindly consented to act as Hon. Libraian in succession to Mr. D. Wilson, M.A.

Kroonstad Nous

(BY AGENT)

On Sunday, December 1, the location residents held a big public meeting in the location square in order to discuss the Native Bills and thereafter to elect delegates to represent Kroonstad in the National Convention in Bloemfontein. The following were elected: Messrs: H. Binda, R. Sello, E. Nhlapo; He was the guest of Mrs.D.Banda and K. Mote. Two other such meetings were held on Thursday and Sunday respectively to collect money to support the dele-

Mr. H. Binda has been very busy making arrangements for the coming Native Advisory Boards Congress.

The Kroonstad C.A.U. Head office members held their quarterly meeting in the R.C. School on presided. Among those present were: Mr. M. Shupinyaneng and the Rev. F. H. Braining S.S.P. At "Shortys" tea party given representing the Arlington C.A. U. branch and the Rev. F. Jansen Bills.

> On the evening of the sameday the R.C. Bantu School gave a very successful concert in the Bantu Hall. Among the many European friends who attended were: the chief magistrate-Mr. Stewart, the chairman of the Native Affairs Committee-Mr. Rautenback and the chairman of One who was present the Joint Council Mr. Philip. In

(BY SMASH)

A successful concert was given by the Roman Catholic School and the money collected amountwish success to all who have been ed to over £9. The choirs were conducted by Ed. Sol. Moabe (head teacher) Stere Shadung (assistant) and Mrs Turner took the girls in dances.

> Rain is scarce and the heat is ntense.

> Mr. Wilson M. Dhliwayo, who s lying ill at the Native Hospital is showing signs of recovery.

> Mr. P. R. Maluleke known by the name of "Bantam," has gone plumbering business. Shangaans would also be very glad to read this weekly paper in their own mother-tongue. Why not,-Editor?

We successful in the Eisteddfod

Now that the football season terest themselves in tennis. The Bantu Tennis Club is considering several challenges to and from all over the Union.

The Location Schools closed on Simon Maqoma and Miss Gladys December 13. Many teachers Xoseka. We wish them great are going away for their holidays. Our agent Mr. H. T. Plaakie is going to spend his with parents We wish to express our special in Matatiele where he hopes to

November 9 was a red-letter day for the local schools, namely D. R. C. School, Methodist and St. Peters. The above date was chosen for the annual music competition concert.

Long before the commencement of the concert, the Methodist Church was packed to its capacity The first choir to open the tun-ction was the Methodist choir under the conductorship of Mr. A. W. P. Madi, then followed the competition. The songs chosen were "Influenza, "1918" and "Good morrow to my Lady fair". The judge criticisms were follows

(a) The St. Peters school sang the English song best, but weak in the venacular: "under D. Dan Dladla".

(b) The D.R.C. School sang the vernacular song well, but was weak in the English song under C. B. Nginza".

(c) The Methodist school sang both songs correctly, under A. W. P. Madi.

Results :- The judges said that they had decided to award Mphahlele Twala Floating Trophy

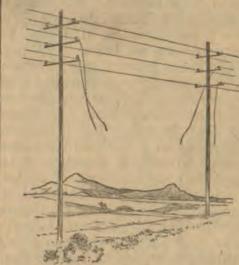
to the D.R.C. School. Any sane person following the criticism and results of this competion, would fail to understand why the trophy was awarded to a

School that only did well in one

song, when the other school sang

the two songs "most correctly"... Up to the time of writing the other schools. I understand from reliable sources, are protesting. the Methodist School claiming (Continued at foot of column 2)

METHAPO



Kantle ho eona 'mele ea rona e keke ea sisinyeha.

Talima letsoho la hao! Sisinya menoana ea hao! Sokolla legagailana! Le kobe! Fina feisi! rela ntho! Thola sepelete! Kapa lejoe! Le akhele!

Na u ke u nahane hore letsoho ke sehlomo se makatsang sa ho sebetsa ka lefatse lohle? Ho joalo! Ha hona sehlomo lefatseng lohle se nang le thuso tse ngata joaleka lona hape se ka etsang mesebetsi e mengata ka phetheho e tletseng!

Empa matsoho a hao, kapa maoto, leha ele setho sefe sa hao se keke sa sisinyeha -se ka omella, ha Methapo e se laolang e ka khaotsa ho sebetsa.

Methapo keng? Ke masikanyana a masesanyane a tsoang Mokokotlong. Mokokotlo, joaleka ha re tseba, o kopane le motheo ca Boko, ke mco ho tsoang teng likhopolo tsa rona, litakatso-le tsusumetso ea seo re tsuanetseng ho se etsa.

Methapo re ka e tsoantsa ka mehala ea telefono. E jara melaetsa ea ketso le khothalo ho ea lithong tsohle tsa 'mele. Ha u ka khaola o mong oa methapo karolo ea 'mele e laoloang ke methapo oo o khaohileng e tla omella e hloke thuso. Setho se keke sa utlua pitso ea Boko hobane mohala (Mothapo) o loketseng ho tsamaisa pitso eo o khaohile.



Me, ka mokhoa o joalo, ha Methapo e fokola e kula, ha esa fumane lijo le matlafatso e batlehang ho eona, e tle e romele melaetsa e fokolang lithong tsa mele.

Empa methapo e matla e jara melaetsa ea ketso e matla. Ha u bona motho ea tletseng matla, ea khothetseng ho etsa lintho, ea chatsi, ea mafolofolo, ea hlaha, ea tletseng khothalo, u tseba hore Boko le Methapo li na le matla a feletseng. Li matla li phetse hantle. Li fepiloe ka Sejo sa Methapo.

Virata ke Sejo le Momatlafatsi oa 'nete oa Mali, Boko le Methapo. E fepa Methapo ka Mali. Ha e feta ka leleng le silang lijo eba melomonyana e kahare ho lona e nka matla a cona ca kenya Maling, mali a e ise Methapong. Kapele mokuli ea fokotseng o utlua a hlasimoloha ke bophelo le matla, hlasimoloho ea bophelo. Ho fihla takatso ea ho sebetsa. Boko le Methapo lia fepuoa.

Batho ba fokolang ba tepeletseng, ba khathetseng ba mahlomoleng, kapa ba phahamang liphateng tsa bohloko me ba batla momatlafatsi ea lokileng ba tsuanetse ho sebelisa Virata. Kapele-pele ba tla utlua matla a makatsang ao e khutlisetsang ho bona.

Likemisi tsohle le mavenkele li rekisa ka Virata liphuthelong tse tsehla ka 3/3 botlolo kapa tse 6 ka 18/- kapa u romele ho P.O. Box 742, Cape Town u romele theko ea tsona.



Ses.V.4.

Historic Gathering Of Africans At Bloemfontein

Equality Of Political And Economic Rights Claimed By All Speakers

In soaking rain the delegates to the All-African Convention arrived at Bloemfontein.

"This will be a successful and historic gathering," said a delegate as the Johannesburg train with its complement of about 100 delegates steamed into the station. "The rain is the sign of prosperity, peace and success." Just then a photographer from the "Friend" appeared and said that he had been commissioned by "The Bantu World" to photograph the delegates photograph the delegates.

Just at that time the Cape train arrived bringing about 200 delegates. For a time the station was full of black men and women, and those Europeans who had not heard of the convention appeared surprised at this sudden invasion of Bloemfontein by Africans, whose appearance did not suggest that they were going to a pienic or to a Church conference. The delegates were met at the station by men specially appointed by the Bloemfontein Committee of Arrangement and conveyed to the Location.

The preliminary conference was opened at 10a.m. in the Community Hall to elect officers, the Executive Committee and tary, Mr. H. Selby-Msimang (Johannesburg); recording secretary, Mr. R. H. Godlo (East London); treasurer, Dr. J. S. Moroka (Thaba 'Nchu).

The convention committee is as fellows:-

Cape, the Rev. Z. R. Mahabane and Messrs. C. K. Sakwe, A. M. Jabavu, J. M. Dippa, and P. Mama; Natal, the Revs. J. Dube and A: S. Mtimkulu and Messrs. A. W. G. Champion, J. Kambule sub-committees to draw up resolutions. The following were elected members of the Executive Committee to which resolutions were submitted before introducing them in the convention :-

The following are the officials of the Convention: President, Professor D. D. T. Jabavu (Alice); vice-president, Dr. A. B. Xuma (Johannesburg); General Secreand W. W. Ndhlovu; Free State, Messrs. Keable Mote, C. R. Moikangoa, J. Ntlapo, R. Cingo and R. A. Sello; Transvaal, Messrs. R. V. S. Thema, L. T. Mvabaza, P. M. Bell, T. D. Mweli Skota and E. T. Mofutsoanyana.

It was also agreed that all the Native chiefs in South Africa should be ex-officio members of this committee.

The convention was opened on Monday by the Mayor of Bloemfontein (Mr. A. C. White), who, after welcoming the delegates to Bloemfontein, expressed the hope that they would find time to inspect the amenities offered to the Natives of Bloemfontein's locations. He referred to the seven schools in the location, the Y.M.C.A., the thirty churches and the bioscope. He told of the Town Council's decision to spend £1,000 on a new Native dispensary, and £20,000 on the improvement of the sanitary conditions of the locations and the negotiations now in progress between the Town Council and the Provincial Administration for the allocation of £20,000 to be used for the erection of new schools in the locations.

Discussing Native legislation, the Mayor reviewed the various measures of the past, and referred to the present Native Bills The Parliamentary Representation Bill, he said, aimed at providing better consultative or advisvry machinery and to ensure that Native opinion would be better heard by those in authority.

Nothing in this world was final, said Mr. White, in exhorting the Natives to take what was offered. As time went on, he said, new conditions would arise and new measures would have to be adopted. Progress was step by step. In the past hundred years there had been a greater proportional in obtaining a statement of the advance in the history of the Bills from a gentleman who had Bantu people.

gates, Mr. J. R. Cooper, superin- had said that the object was to tendent of Bloemfontein's Native shunt the Native from civilised Administration Department, who spheres, because the Native was had been called on by the Chair- the apple of discord in politics. man and described as the most He had said that the Black race popular location superintendent was regarded as a child race and in the Union, expressed the should be cared for under trusteeopinion that the failure to admi- ship. nister Native affairs with satisfactory success in some centres the understanding that the Black could be attributed to three facts: (a) A need for machinery to enable consultation and co-operation between the location inhabitants and the local authorities; (b) the fact that many location inhabitants did not take a lively interest in their own welfare; (c) the absence of support for the members of the Native Advisory policy towards the Natives. They Board after their election.

The convention got down to business in the afternoon when Professor Jabavu gave his address from the chair. There was, he said, something in this country that the White people called a Native question. Why it was called a question he did not know. It was a White man's duty to help the Natives, who were his partners in this country, the Natives being the smaller part-

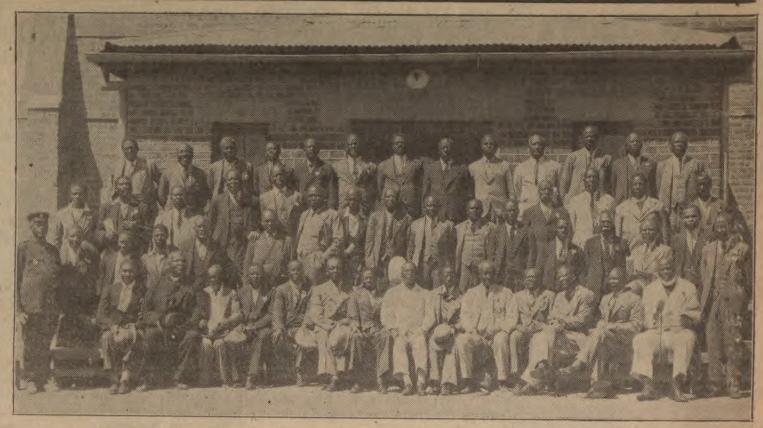
"We realise that we cannot fight them, for we have no weapon. But we have the weapon of free speech and, unless we make use of this, the Government will not know what we want."

The Government, he alleged, had consulted the opinion of their own peolpe among the Natives and had made arrangements to suit its own desires. It was becoming more and more difficult for the Natives to know which law the Government was going to disregard. It had spent ten years drafting and redrafting the Native Bills, which it had hatched in May with the announcement that they would be introduced straight away. It was not giving the Natives an opportunity to study the Bills. "It is quite apparent that they do not wish to give us any opportunity of consultation, or, if any, the minimum of consultation," Professor Jabavu declared.

The Black race had passed the stage where it could be made to swallow anything and enjoy it with gusto. The Black race was developing intellectually. There were Black men to-day fully capable of sitting in the House of Assembly. Why, he asked, should they not be allowed to sit there?

In all professions in this country Black men could be found who carried themselves with the same decorum as the people of other races.

The Native Bills did not open a way to the Natives. They might be adequate for a completely illiterate people, for people who were stupid and ignorant and who were not going to advance. They might be suitable for people who did not know what justice was. The Bantu people knew justice by nature, without having to be taught it.



The African Chiefs who attended the National Convention at Bloemfontein.

The Natives had been fortunate served on the Native Affairs In a brief address to the dele- Commissioner for ten years. He

> The Bills had been framed on race was a race of children and would continue to be so for all time. (Cries of "Never.")

The Rev. John Dube (Natal) said that the Natives of South Africa were passing through a crisis. These Bills were supposed to be the basis of the Governments

were thus of vital importance. In Natal the Natives had passed a resolution urging that their introduction should be deferred, pending their being submitted to a national Native council for full consideration. It had taken a select committee of Parliament eight to nine years to come to its recommendations; the Natives were being given only three months to consider them. On that Select Committee no Bantu had served.

He trusted that the convention would not be productive of inflamatory oratory, and that the best brains would be used in drafting its resolutions.

Mr. T. McLeod, vice-chairman of the African People's Organisation, said that all the non-Europeans should stand together whether Bantu or Coloured. Both

had their rights restricted. It had been said that the Govern ment was trying to improve the lot of the non-Europeans. And yet the Government proposed taking away the franchise from the Coloured. He challenged the wisdom of this action, and claimed that the best parliamentarians in the Union had come from constituencies in which the Coloured people had the votemen who had been elected by Europeans and non-Europeans together. Recent events - for instance, the recent congress of the United Party in Elizabethhad shown that it was unwise to put one's faith in other people. The time had come for the Black people of Africa to stand together and act for themselves.

(Continued on Page 20)



Personal

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

Domestic Announcements.

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

12 words for 6d.

World" must be accompanied by a postal their holidays in Johannesburg. 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 either posted or handed in at the office of 'The Bantu World' 3 Polly Street, ohannesburg.

SITUATIONS VACANT:

A qualified teacher wanted: book-keeping a Protectorate.

M'COANA or M'SUTU Principal. for 10 teacher school-Government-Aided -- must be good displinarian. Preference given to man of abstenious habits. Assume duty as soon as possible. Application form from Superintendent 'Cyrene,' Potchefstroom.

Assistant male teacher wanted for the third term in 1936. State whether married or single; experience; qualifications; and age. Must have knowledge of Sesuto, Xosa, and Afrikaans; interested in Scout Movement. Applications: and relatives F. Hafkins, Esq., No. 1 Compound Vereenithe season.

WANTED KNOWN:

"The Bantu World" Hall, 3 Polly Street, Johannesburg. Suitable for all functions . . . Weddings, Dances, Receptions; Rates on application to the Secretary, "Bantu World," P.O. Box 6663, Johannesburg.

I sell small farms of Wallmansthal in the Pretoria district. Terms are reasonable and I can take those who wish to see these farms to Wallmagsthal. J. K. Mrupe, Agent for Messrs. BEYERS, BRINK & HAFNER, the Brakpan choir to take part in 1243 E eventh Avenue, Alexandra Township.

TO LET:

A nice 5 roomed dwelling House with a passage from front to the back--the house is situated on specious ground of Lot No. 8, Mount Frere. For further particulars apply to: John Gogotyi, care of The Town Clerk offices, Mount Frere.

LOANS:

THE EOUITABLE MORTAGE COMPANY Stability Buildings 106 Fox Street - - Third Floor

PO. Box 135 phone 33-4064 STANDS for Sale in Alexandra, New Glare and Sophiatown Townships going very cheap. LOANS granted on Mortgage Central and Suburban Properties at Current Rates of interest, We also build houses to your own plan by a speedy recovery, paying small deposit. Balance repayable on easy instalments, or if you own a stand--we will build without deposit--

Apply Manager: A. INGLESTONE.

you want to buy?

there anything

you want to sell?

Then use

"The Bantu World"

Smalls Column.

Who's Who In The News This Week

The Rev. W. Behrens, of Brits, wishes the readers of "The Bantu World" a Happy Christmas full of God's blessings and

Miss Regina D. Mazibuko, of Indaleni, is spending her Christmas holidays in the city.

0 Miss Elsie Fanny Mtshali and her young sister Nokwetemba of All announcements submitted to "The Bantu Cato Manor, Durban, are spending

0 Miss Susan Malenda, sister of date of publication Advertisements may be Mrs. Mary Dan. Bloom, of Sophiatown, left during the week for Port Elizabeth. She will be away for three months.

The report of the inter-denominational African Ministers' recommendation. Apply to: The Principal, Association held recently in Tati Training Institution, Tsessebe, Bech. Doornfontein will be published next week.

> Major and Mrs. Malisela, of the Salvation Army, 2, Mooi Street, Johannesburg, wish their friends and relatives a Merry Christmas and Happy New Year.

Envoy I. Mambona, of the Salvation Army, wishes his friends and relatives the compliments of

Mrs. E. J. Gabagas, of Westdene, Benoni, left for Kimberley

Mr. S. Y. Mokhethi, a teacher at Brakpan Location and the Rev. S. D. Mayekiso, of the A.M.E. the Eisteddfod competitions, had the pleasure of gaining a prize in the musical competitions.

Mr. Archie Mbuli, of Randfontein, a well-known Tennis player, was at Pimville last week-end to play in a test match against Pimville team that will visit Bloemfontein.

Many of her friends and relatives will be grieved to hear of the illness of Mrs. L. Hlatshwayo Mrs. Hlatshwayo is one of the players selected to play against Bloemfontein next week. We wish her

0 0 Miss Maggie Sathekge, who is teaching at Selkony School, Pietersburg, arrived in the city last week to spend her Christmas holidays with her relatives at 1342, Orlando.

0 0 Mr. A. E. Mpapele, of Valdezia. Is there anything passed through the city on his way home after completing his T3 Course at Adams College, Natal. Mr. Mpapele may take up teaching at Lemana College next session.

> 0 Mr. Jos. J. Selokane, of Pretoria, uncle of Mr. P. M. Selokane, paid a week-end visit to the Eastern Native Township to see Mrs. Selokane who is still ill.

> 0 0 Mr. J. B. Selokane, of Orlando, cousin of Mr P. M. Selokane, visited the Eastern Native Township during the week-end to see his cousin, Mrs. P. M. Selokane.

> Mr. J. C. P. Mavimbela, Vicechairman of the Eastern Native Township Advisory Board, and Mr. P. M. Selokane, Secretary of the Board, left on Wednesday for Kroonstad to attend the Conterence of the South African Advisory Board's Congress. Mr. Mavimbela will also visit Bloemfontein for a few days.

> Miss Emily J. Mota, of the D. R. School Staff, entrained yesterday Friday, December 20 for the O.F. S. for her Summer Holidays.

Mr. and Mrs. B. J. Mabuza, of "Izekaya," 43, Annadale Street, Martindale, wish all their relatives and friends a Merry Christmas and a happy and prosperous New

Mr. B. J. Mabuza and staff of the "Mabuza's Restuarant and Butchery wish all their customers a Merry Christmas and a happy and prosperous New Year.

Miss M. G. Mncube, of Springs, left on Friday night for Vryheid, her home, where she will spend her holidays with her parents.

0 Mr. F. S. Mbuisa, of the teaching staff of the George Goch Location, left the city on Saturday night for Durban. He is going on business.

Mrs. M. A. Parkies journeyed from Bensonvale to see her sonin-law the Rev. E. E. Mahabane, in Pretoria and passed on to Pokwane to see her son who is taking up duties as an Agricultural Demonstrator in Middelburg. On her way back she visited her other two sons at Sophiatown.

Mr. C. S. Barney Mokhele will spend his Christmas holidays with his parents at Olverton.

0 The following students of the Phokeng Preparatory School left after the closing for their homes: Misses Mary and Esther Pelle and Mr. William Mokoene for Rabokala; Misses Johanna and Sinah Lesolebe and Salome Lipinka for Tweelaagte; Miss Jane Phoffu for Pietersburg; Messrs. Simon Mooketse for Palmiet and Solomon Matabane for Saulspoort.

Miss W. D. Kgoadigoadi, a teacher at the above school will spending her Xmas holidays with her mother at Doornkop, Middelburg. She will be accompanied by some of her school children, Misses S. Makgala, P. Tshape, L. Ramaili and Master K. Mashile.

Mr. S. Moseneke will spend his holiday with his parents in Pretoria. Also Miss S. Ramasodi with her brother's family. Both are teachers at the P.P.S.

Miss Eugenia Faith Caluza arrived in the city from Durban last Saturday to take part in the Eisteddfod musical competitions.

The African Native Ministers' Association will hold the Peace Prayer Service at Marabastad on Saturday, Decembbr 28, from 3 p.m. to 5.30 p.m.

Frankfort News

(By CALVIN T. P. LIPHOKO).

The Rev. I. R. Phosisi administered the Holy Communion in the Ethiopian Church of Basutoland assisted by the Rev. D. S. Twala, Presiding Elder, Evaton and the Rev. D. H. Phosisi, Frankfort.

The commanders of the Frankfort Golf Club, Messrs. Edwin Mofolo and John Phosisi were responsible for the competition match which resulted thus:-

No. I Mr. Abiel Letlatla No. II Mr. John Phosisi

Mr. Calvin T. P. Liphoko paid a short visit to Johannesburg recently.

Recent departures in the following: Miss Ann Maphohoshe for Pretoria. Mr. and Mrs. Sol. P. Matsego and their son Gift for Winburg, Mrs. Mogoai also for Winburg and Mr. T. P. Liphoko for Bloemfontein.

Recent arrivals include the following:-Master Lucas Pitso and Miss E. V. Mpalisa from Kilnerton Institute, Miss J. L. Sehlako and Master J. Masilo from Modderpoort Institute, Miss D. N. Masilo from Amanzimtoti Institute and Mrs. E. W. W. Lutumbu and her son from Bloemfontein.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA

Khoeletso ea 70 ea 1835.

KHOELETSO

EA MOHLOMPEHI LEDOSA LE PHAHAMENG

Jualekaha ho batleha hore ho thibeloe hore ho seke haeba motho ea ahileng Lesotho ea ka romelang diphahlo lefatsheng la Italy. Kabaka lena katlase ha matla ao ke nang le oona ka ea utluahatsa, kea hoe-

letsa ebile ke tsebisa ka makhoa ona:-1. Thomelo ea diphahlo tse boletsoeng kokeletsong ea khoeletso ena di ke ke tsa romeloa lefatsheng la Mantariana ho tsua mona Lesotho ho fihlela ke

tsebisa hape, Empa leha hole jualo, ha molebelli oa ho kena le ho tsua ha diphahlo a le khotso hore ha se boikemisetso ho roba molao ona, diphahlo tse tshuailoeng kokeletsong ea khoeletso ena ha di ame ke molao ona di ka romeloa ho tsua

Lesotho. 2. Bokemisetso ba temana ea bobedi le ea boraro le hloloso ea temana ea bone tsa khoeletso ea 64 ea 1935 malapi le thomelo ea diphahlo tsa ntoa ho tsua Lesotho, bo tla sebedisoa mabapi le diphahlo tse tshuailoeng kokeletsong

ea khoeletso ena. 3. Diphahlo tse tshuailoeng kokeletsong ea khoeletso ena tse leng tseleng ho ea Mantarianeng ka nako kapa letsatsi leo khoeletso ena e hlahang ka lona, ha

di ame ke boikemisetso ba khoeletso ena. 4. (1) Ha ho diphahlo tse hlalositsoeng khoebetsong ena tse tla romeloa

kantle le hore lenaneo la stsona le hlahlojo ke balebelli ba diphahlo. 4. (2) Moromeli oa diphahlo tse sa tshuanelang ho tsua Lesotho ho ea Italy kapa lefatsheng le katlase ha Mantariana katlase ha khoeletso ena, o tla etsoa ke molebelli oa diphahlo hore a hlahise bopaki ho bontshang hore phahlo tsena di ne di sa romeloe Italy kapa naheng e katlase ha puso ea Mantariana; me ha asitoa ho hlahisa bopaki bo jualo o tla lefisoa chelete e lekaneng e ka rekang diphahlo tsena e phetiloe hararo kapa e sa feteng makholo a mararo a diponto kamoo ho bonang molebelli, me o tla lefisoa katlase ha khoeletso e bitsuang Customs Management Proclamation ea 1914 (82, ea 1914), ha ese ha ka bontsha hore ha se ka tumello le tsebo ea hae ha diphahlo di ile tsa ea lefatsheng la Mantariana me o entse kahohle hore tulo eo diphahlo di neng di ea ho eona ke e ngotsoeng mangolong a thomo.

4. (3) Ha molebelli oa diphahlo a belaela hore ha ho nnete puong ea ba romelang diphahlo tse tshuailoeng kokoletsong ea khoeletso ena, a ka tshuara diphahlo tsena ho fihlela a bona bopaki ba nnete ea puo e entsoeng, me ha bopaki bo jualo bo sa hlahisoe pele a hae ka nako eo a beileng, diphahlo di tla nkoa di sebedisoe katlase ha khoeletso e bitsuang "Customs Management Proclamation " 1914.

Khoeletso ena e tla simolla ho sebedisoa ka letsatsi la leshome le metso e robileng meno e medi la khuedi ea November, 1935.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tiisetso e kholo mona Pretoria tsatsing lena la leshome le metso e tsheletseng la khuedi ea November Selemong sa Leoaka le makholo a robileng mono ole mong le mashome a moraro a metso e mehlano.

W. H, CLARK, Legosa Le Phahameng. Ka Taelo ea Mohlomphehi Legosa Lephahameng. H. E. PRIESTMAN Mongodi oo puso.

KOKELETSO.

(a) Dipere, dimeila, diesele, dikamela le diphoofolo tso'hle tse ka sebedisoang ntoeng. (b) Rubber, raw, latex, raw crepe.

(c) Banxile, aluminium, le alumira, tsipi, chromum, manganese, nickel, titanium, tungster, vanadium le mefuta eohle ea ditshipi tse epioeng.

ZIKA HULUMENI

UMTETO KA NAINI EMANZIMTOTI, NATAL

No. 236, 1935.

Pansi nangamandhla engetweswe wona isigaba esingapansi kwesigaba (1) sesigaba nineteen somteto Nataves (Urban Areas) Act, 1923.

Amendment Act, 1930, Ngiyazisa ngisho ngimernezela ukuti kusukela ngosuku lokuqala ku January, 1936,

kungabiko muntu wesilisa nowesifazana nxa engenalo ilungelo pansi kwesahlukwana (b) sesigaba esingapansi (4) salesisigaba uyopumela pandhle pakati kwamahora ka 10 ebusuku no 4.30 ekuseni endaweni epetwe uMnyango we Mpilo ne Bhodi lomuzi wase Manzimtoti, ngapandhle kokuba epete incwadi avinikezwe amsebenzelayo noma onelungelo lokumnika leyoncwadi, elinikezwe vibo abapete umuzi nabo Mnyango wempilo base Manzimtoti.

NKULUNKULU MISA U KING.

Kukishwe nge Sandhla sam nangesingcifiso so Pau olukulu lwe Union of South Africa e Pitoli ngosuku lwesine ku November, 1935. J. W. WESSELS

Obambele u Lusibalukulu. Ngomyalezo walowo obambele u Lusibalukulu no Mgwamanda wake. P. GROBLER. No. 11653

UKUDISHWA NGENKANI KWEZINKOMO

Pansi kwamandhla engetweswe wona yisigaba sixteen esingapansi kwesigaba (e) somteto we Diseases of Stock Act (No. 14 of 1911), oguqulwe isigaba one somteto No. 18 ka 1925, Opete ezolimo namahlati ukipe lesimemezelo: Zonke izinkomo ezikulesisigodi kusweleke zidishwe ngabaninizo njalo ngezi kati lezo ezivomiswa ngu Dotela wezilwane wakwa Hulumeni. Zidishwe ngokwomteto lowo olotshwe esi Memezelweni sakwa Hulumeni No. 1268 somhla ka luly 12, 1929, zibuye zelashwe ngokuba zigundwe zipatwe ngezandhla njengoba kushiwo emtetweni.

Isigodi: Ipulazi lase Sterkspruit No. 239, esigodini sase Galina (Carolina) Transvaal, zonke izinsuku ezinhlanu edipini lezi nsuku ezinhlanu. Ongakwenzanga loku wojeziswa ngezijeziso ezilotshwe esigabeni twenty-one

so Mteto we zifo ze Mfuyo Njengoba loku sekumenyezelwe-nje encwadini yakwa Hulumeni sekungu mteto njalo.

No. 1654.



Transvaal Team For Coming Tournament

BANTU BEAT COLOUREDS ON DINGAAN'S DAY

Team and the Transvaal Coloured Team, met at the Coloured Grounds on Dingaan's Day. The Coloured batted first and made 143 runs all out. Bantu replied by 178. This game was for the purpose of trying out both sides as both are leaving for their tours. The following will represent Transvaal Bantu Cricket Union at East London :-

R. Kiviet (Randfontein); M. Mzondeki (Rand Leases); E. Majola (Crown Mines): E. Masiza (Crown Mines); P. Gwele (Rand Leases Captain); T. Sondlo (Sim-

Big guns, the Transvaal Bantu | mer & Jack): F. Roro Rand Leases); I. Tshomela (West Springs); T. Mayikane (Sub-Nigel); I. Bangani (East Geduld): C. Ngengebule (Van Ryn Deep): J. Allies (State Mines); D. Mtendeni (Van Ryn Deep): H. Roro (Van Ryn Deep).

> All these players must report at Park Station not later than 2 p.m. on December 22. To-morrow the train leaves at 3 sharp.

Mr. Joe Kokozela is managing the team. Mr. H. Mbere is the most countries of the world with Delegate and Mr. C. M. Kiviet the the exception of Germany, Italy Reporter.

Sports Thrills At Randfontein

AFRICAN CYCLISTS RACE ON 82-MILE COURSE

Great enthusiasm prevailed at the Randfontein Bantu Location on Dingaan's Day when almost the whole 4,000 of the location's population turned out to watch the annual sports.

The event of the day at these sports is always the long-distance cycle race. Last year the course was 60 miles; yesterday it was 82 miles. The request has been made and will probably be acceded to for the race to be run next year over the road to Potchefstroom and back, a distance of 120 miles!

Ten entrants turned out for this Marathon, and the winner of the crown of glory (who for the next year will be the cycle "ace" in the location) a was well-muscled man who covered the distance in o hours 51 minutes.

The second man took four hours, and the third ten minutes more. Taking the course, along the Potchefstroom Road, into'consideration, an average speed of over 21 miles an hour was a magnificent performance.

The programme comprised approximately 25 items and catered for all. No time or distances were recorded, but some fine performances were seen, in particular the high-jumping. Competitors did not shirk at putting the shot, the bolster bar and climbing the greasy pole.

The Mayor of Randfontein, Mr. G. C. Hubber, presented the prizes at the conclusion amid deafening cheers. The Location's pride, the brass band, gave a capital performance during the afternoon.

The Location Superintendent, Mr. J. Dowdeswell, and his helpers deserve credit for the success of the event.

How 3,000 Africans Spent Dingaan's Day At Roodepoot Locatoin

On the Roodeport-Maraisburg Location Sports field, gaily deco rated with flags, a most successful Dingaan's Day was spent byabout 3,000 men, women and children.

Of the 27 events the most popular were the five miles bicycle race, the potato race, long jump, putting the shot, pillow fighting and the old women's race. Some 70 prizes were presented.

At the close of the day, the Mayor, Mr. A. B. van der Linde, in replying to speeches of welcome, advised the Africans to do their best to assist those whose aim was their well-being.



Mr. C. M. Kiviet who will be reporting the proceedings of the East London Tournament for "The Bantu World."

Congratulations To The Transvaal Team And Selectors

your valuable paper to voice my very best wishes for the Transvaal Team to represent us at the East London Tournament. Every right thinking man will agree with me that the choice has been one of the fairest that we have to 8ft. 8in., and added: "The ever witnessed, and one ventures experiment made many batsmen to say that it is plainly the strong- play more bowls, and in time we est team the Transvaal has ever sent out, and it being so we are very optimistic in its gaining our well-known cricketer who wanted province the victory.

players for their efficiency as well side balls which struck the pads, as the selectors for their judg-

The team has also been lucky in being under the managemen of Mr. Joe Kokozela, and having Mr. H. Mbere as delegate as well as Mr. C. M. Kiviet for a reporter. "SPORTSMAN"

Johannesburg

Pimville Tennis Club's Coming Match With Bloemfontein Team

(BY A CORRESPONDENT)

The Pimville Lawn Tennis team will meet The Western Combined Tennis team at Bloemfontein od December 25 and 26. The following players will represent the Pimville team:-

Messrs: J. Goodman.(President); P. Mothibi, G. G. B. Xorile, J. L. Mofokeng, J. Mogatle, S. Mnintshana, J. Oliphant. and Mesdames S. Sefotlhelo, S. P. Mothibi, L. J. Hlatywako, and M. J. Joloza

Boy Scouts Now Number 2,500,000

There are now nearly 2,500,000 to figures of a recent census.

The movement exists to-day in and Albania.

regime. No German Boy Scouts' to the jaw. Association has ever been recognised by the International Bureau winced from a terrific right hook of the organisation, so the sup- to the jaw. Louis was ever lookpression of all German youth ing for an opening, which he movements except the Hitler seized when Uzcudun trying Jugend has had no effect on the to lead, left himself open for world's Scout strength.

S. A. Team For **Second Test**

The following players were chosen on December 17 to represent South Africa in the second Test in Johannesburg: --

H. F. Wade. Bruce Mitchell, I. J. Siedle, E.A. Rowan, A.D. Nourse, E. L. Dalton, K. Viljoen, F. Nicholson, A. B. C. Langton, R. J Crisp, J. B. Robertson and J Phillips, of Border.

New Leg Before Wicket Rule

"The experimental l.b.w. rule has been an unqualified success.' said Mr. W. Findlay, the retiring secretary of the M.C.C., at the meeting of the first-class county secretaries at Lord's this week.

"Many of those people who at the start opposed the innovation," Sir,—Please allow me space in that their fears were groundless. It did help the bowler, and it will help him still more if he makes use of the bowling crease.'

Mr. Findlay referred here to the increased length of the bowling crease in 1902 from 6ft. 8in. shall see more off-side strokes.'

Mr. Findlay also mentioned a the rule to apply to the leg-side I therefore congratulate the as well as the off-side, and to off-(Continued at foot of column 5.)

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Joe Louis Finishes The Invincible Paolino Uzoudun In Four Rounds

Boy Scouts in the world. This Joe Louis beat Paolino Uzcudun mammoth army of youth, which on a technical knock-out in the is spread over 47 countries, actu- fourth round. Louis confirmed ally numbers 2,472,014, according the opinion that he is the greatest heavy-weight prospect and This compares with a total of shattered the usual castiron de-2,251,726 two years ago and fence of Uzcudun, who was al-1,019,205 in 1922, when the first most knocked out for the first Scout world census took place, time in his career after a The movement started in 1907 dull three rounds in which with a small experimental camp Paolino, apart from occasional on Brownsea Island off the Dorset attempts to land on the body, concentrated in keeping his chin from Louis's vicious gloves.

Louis's Chance

With his head tucked down be-There are no longer any Scouts tween hunched shoulders, he was in Italy or Albania owing to the a difficult target to hit, but Louis establishment of the Fascist landed a series of lefts and rights

> In the second round the Basque a fraction of a second in the fourth round. Louis crashed in a terrific right to the jaw and followed up with his left. Paolino went down for a count of eight and staggered up with blood streaming down his face and chest.

Uzcudun's Tribute

Thereupon the refree, to the astonishment of Paolino and the crowd, stopped the contest.

It was at first thought that the blow had opened an old scar over Paolino's left eye, but it was after wards revealed that the knock down blow was a right to the jaw which had driven a tooth through the gum, necessitating two stitch-

In New York on December 13, smothered with blood that it was thought his eye was cut. Uzcudun was still groggy after 20 minutes under the shower. Interviewed by Reuter, he said Louis was a great fighter and would go

There was a capacity crowd at Madison Square to watch the contest, and among 21,000 spectators were Braddock, Carnera. Dempsey, Tunney and Jock McAvoy, the British middleweight champion, who was introduced from the ring.

Boxing Must Be Encouraged

Sir. - Africans are interested in all sports, but there is one kind of exercise that they do not seem to relish, and that is boxing.

This sport is very popular amongst Europeans here and overseas, and amongst the Negroes in America. Since the Negro who is our kith and kin in blood interested himself in boxing he has shown himself to be inferior to no nation on earth in physical stamina.

This gives us hope that the Bantu can also excel, and so let us do all we can to encourage this healthy game.

"BOXER'

Johannesburg.

(Continued from column. 3) not between wicket and wicket. but would otherwise have hit the stumps.

But he thought that if these additions to the rules were made it would cramp batting, and that Uzcudun's face was so | must be avoided at all costs.



PHOSFERINE

MAATLA

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Batho ba di papadi ba fumana bophelo le maatla go Phosferine. O etsa gore mebele e bokooa e be maatla. O etsa gore go be bonolo go oena go wina papadi e loaneloang ka maatla. Bongata ba Makgooa a dipapadi a fumana maatla a mancha go Phosferine 'me joale Ba-Afrika ba botlhale le bona ba setse ba etsa joalo. U ka fumana Phosferine levenkeleng la heno o nooang kapa oa dikgolokoane (mefuta e mebedi ena theko ea tshoana). Phosferine le gona o okobatsa botlhoko ba meno, go opa ga tlhogo le methapo emeng. (Matlhokong ana a methabo nka marothodi a lesome, ka morago go ura tse tharo go fitlhela ditlhabi di nye-

O REKISOA KE DIKHEMISI LE MAVENKELE OTLHE

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

Abyssinian Troops Attack Italians

Historic Gathering Of Africans At Bloemfontein

(Continued from Page 17)

In the Continent of Africa, Britain owned 4,364,000 square miles, France 4,200,000, Belgium 390,000, Portugal 788,000 and Italy 650,000. In contrast, efforts were being made to deprive Abyssinia of her land—and she possessed only 350,000 square miles. In South Africa the Naives held only 15 per cent. of the land.

THE FRANCHISE

The Rev. Z. R. Mahabane (Kimberley) said that while some Natives were concerned about the land question, others were concerned about the franchise, for the Bill in this connection was a challenge to the non-European. It was declaration that the black man had no status in political organisation the land of his forefathers, in the land of his permanent domicile. The formula laid down by the South African Dutch republics was the formula now being introduced, namely, that there should be no equality between Black and White in the Church or in the State. It was diametrically opposed to that of the Cape Province, which stood for equality of rights for all civilised people.

Black South Africa's answer to that challenge must be an emphatic " no"

duced to a position of political to speak. inferiority. As permanent inhabitants who had made their contributions to the general welfare and progress of the country, they claimed the right of partnership in the management of the affairs of the country and in determining and shaping its course. Otherwise the Natives would have to raise the cry of the American colonists: "No taxation without

representation." strengthened by the granting of the franchise to women-and now the Native was to be disfranchised. By what right did the White man claim to the rule the Native, unless it was by the outof-date doctrine of the divine right of kings reincarnated as the divine right of the White man? He hoped the convention would claim Cecil Rhode's policy of equal rights for all civilised men. irrespective of colour and the doctrine of no government without the consent of the governed.

Dr. A. B. Xuma (Johannesburg) said that in the Northern provinces of the Union there had been manhood suffrage, limited to Europeans, for some years, whereas in the Cape there had been manhood suffrage irrespective of colour. In 1930-1931 the franchise had been given to

European women, but not to the non-European women in the Cape. He desired to show that there were non-European women quite fit to have the vote and called on Mrs. Charlotte Maxeke, B.Sc. (Cape Province), "the mother of African freedom in this country,"

Describing the convention as a wonder conference, Mrs. Maxeke drew attention to it being representative not only of the various parts of the country, but of the two sexes. The non-Europeans were uniting because something was threatenning their very lives. The Natives had no other country to which they could go.

The figures quoted by Mr. Mc-Leod had made her think how The European vote had been few were the number of acres possessed by the Africans. But there was hope. There were Africans who had taken the reins in leading their people. With the suport they deserved, they would win.

The non-Europeans, while thanking their European friends for their support, had to go ahead themselves. The Natives were not a peculiar people who had to be carried on the backs of others for ever. They had to be helped to help themselves. They would have to give their all so that the Europeans could realise that the Natives were here.

She reminded them of the saying "Eendrag Maak Mag" (Unity is Strength) and exhorted the Natives to live up to it.

On this note, the convention adjourned next morning."

Great Hand-to-hand Battle On Edge Of 4,000 Feet Precipices

The correspondent of the British United Press at Asmara says that the three-days' battle just concluded on the rugged heights above the River Takkaze, in which the Italians claim victory, ranks as the longest and bloodiest since the campain began. It marks the most important step taken by the Italians so far towards solving their military problem.

The battle tried the endurance of the Italians and their native levies to the limit, for the country is dangerously rocky and the Abyssinian attack was the strongest yet experienced. Bitter hand-tohand fighting occurred on rocky heights and many of the encounters were on the edge of precipices 4,000 to 5,000 feet high. The Abyssinians retired only after they had seen their front ranks mown down by intensive machine-gun fire.

The Italians estimate that the Abyssinian lost more than 500 killed, and that the total may even reach 1,000, as dead and ed continue to be collected.

The battle followed the massing of Abyssinian troops in two regions--at Ambi Alagi and Gondar. Some of the warriors were armed with the most modern European weapons, and apparently the attack was an attempt at an encircling movement, but the Abyssinians' weakness in the face of

the Italian fire caused them to abandon the idea.

Reports reaching Asmara state that bands of Abyssinians were cut off from the main force when the attack was repulsed, and are either prisoners or soon will be.

Dispatches received in Rome last night from Marshal Badoglio state that the fight at Dembenguina ended only after a violent hand-to-hand contest, the Italians making repeated violent bayonet

An Italian air squadron bombarded an enemy column southwest of Makale yesterday. In Italian Somaliland Italian

civil administration and jurisdiction have been officially pro-claimed over all the tribes in Ogaden who have submitted to the Italians.

It was officially announced in London on Wednesday night that Sir Samuel Hoare, Secretary for Foreign Affairs, had resigned, and that Mr. Stanley Baldwin had accepted his resignation.

His resignation, states the political correspondent of The Times, completely changes the position regarding Thursday's debate on the Paris peace plan.

Transvaal African Eisteddfod Results Record Entries From All Over Union

Open S.A.T.B. Mayor's Shield)

Mixed Choir

(Polliack Cup)

(1) Brakpan Mixed Voice Choir Mr. Sol. Motlana (2) Germiston Choral and Dratic Society

Conductor

Mr.D.E.E.Nduna

(1) Germiston Choral and Dramatitic Society Choir Mr.D.E.E. Nduna (2) E. N. T. American Board

School

Mr. E. Tutu

Church Choir (Rodean School Cup)

(1) American Board School

(1) W.N.T. Male Voice Choir

Mr. B. Figlan

Mr. N. Mtambo

Male Voice Choir (Ferril Shield) Institution and College Choir (Union Furnisher's Cup)

Institution and College Choir (C. L. D. Cup)

T.T.B.B. St. Peters School

Mission School (Brakpan)

S.A.T.B. Adam's College Mr. B. Mfeka S.A.T.B. American Board

School Choir Junior (Carter Shield)

School Choir Senior

(Xuma Shield)

(1) Wes. Meth. School (Sophiatown) (2) St. Cyprians School (Sophiatown)

Mr. E. Manyosi Mr. J. Mankoe

Mr E. Manyosi

H. Moepi

Mr. Mbambo

Juvenile Choir (Katz & Laurie Cup) (1) Wes. Meth. Sch. Childrens Action Song (Cowles Cup)

Bantu United School (New Clare) D. R. C. Sch. (Sophiatown)

Miss S. Chitja

Quartete S.A.T.B. Quartete T.T.B.B.

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SECOND GRADE Boys Solo: Soprano Mezzo Soprano Contralto

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Bass Duet Ladies Musical Competition

1. Miss Molahloe and Miss Faith Caluza. 2. Miss Makatini and Miss Molahloe Duet Lady and Gentleman 1. J. Motsieloa and Mncwabini

1. Mr. Alf. A. Kumalo William Low Distinction Gold Medal of merit 1. Miss Faith Caluza 3. Miss L. Molahloe

Special Silver Medal for the best Tenor by Mr. L. B. Nelbill 1. Mr. E. Mogale Best Choir Native Song (Bantu Methodist Cup)

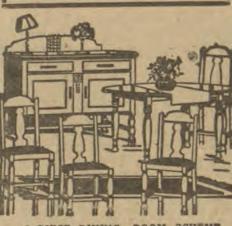
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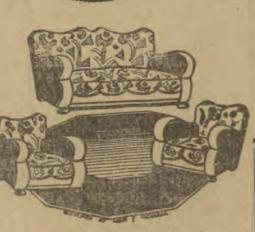
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