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ANTU
WORLD
circulates
throughout the
Union of
South Africa
and the
 adjoining High
Commission
Territories.

THE BANTU WORLD



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THE CITY'S TRANSPORT PROBLEMS TACKLED

PROPOSED NEW RAILWAY STATION FOR AFRICANS

To Relieve Congestion in Trains from Orlando And At Main Station And For The Benefit Of Workers In Southern Area

Not A Policy Of Segregation

The removal of Africans from the City to the outlying Native townships has created a transport problem which calls for more than passing attention. To enable African workers to be in time at their work at the various sections of this ever-growing City an elaborate system of transportation is absolutely necessary.

The question, it is understood, is receiving the attention of the City Administration, the Town Planning Committee and those entrusted with the general management of Municipal Native Affairs.

The rapid development of Johannesburg in the last two years with the present opening up of its southern section for industrial purposes, has intensified the problem tremendously.

Interviewed by a representative of "The Bantu World," Mr. Graham Ballenden, the City's Manager of Native Affairs, stated that with the growth of Orlando and Pimville the question of transport facilities for African workers has become acute. For instance there was no transport of any kind for men and women working in the southern suburbs. The proposed station would enable those working in the south, Motor Town and the industrial centres of Selby, Ferreiratown, Marshalls and City & Suburban, to get to their places of employment in time.

Asked if the intention is to segregate Africans and prevent them from using the Johannesburg station, Mr. Ballenden replied: "Not at all, there is no question of segregation involved. The idea is to relieve congestion both in the trains from Orlando and at the Johannesburg station and to provide transport facilities for the majority of men working on the southern area of the City. There will still be many, particularly those working in the north and the shopping centre of the City, who will continue to use the Johannesburg station."

The suggestion, therefore, is

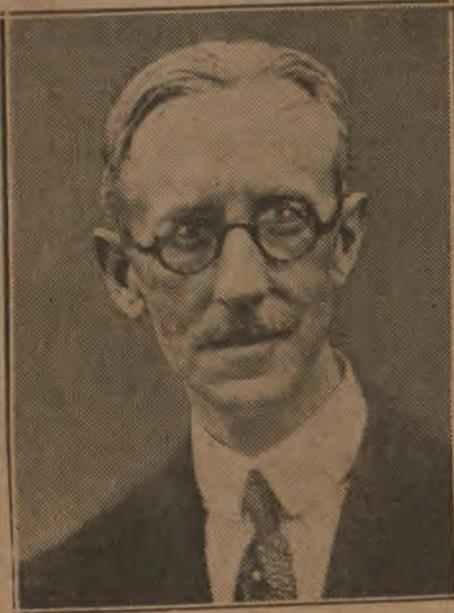
that a Native railway station should be established now, before industrial activities crowd out its possibility, or at any rate make it an expensive proposition, in the region of Eloff Street Extension.

To this area a mineral railway line already branches, its main track running right through Johannesburg's comparatively empty south, linking up with the East and West Rand railway in the Orlando and Germiston areas.

By continuing this branch to complete a loop on this mineral line, a railway system for Africans could be established, with a station situated right in the heart of the southern section of Johannesburg, where their work lies.

In this section of the City, where the great bulk of Africans work, there are motor traders, machinery merchants and manufacturers—and this section is expanding southwards very rapidly.

The central mines, with their great labour battalions, are in the south; and the townships of Pimville and Orlando are in the south-west. The Bantu sports ground, the Bantu Men's Social Centre and The Bantu World Offices are in the south, while to the south-east are the Eastern Native Township, the Woluter Men's and Women's Hostels and compounds, all of which will be served satisfactorily by the proposed railway scheme.



Sir William Clark who has succeeded Sir Herbert Stanley as High Commissioner for South Africa.

Chief Tshekedi's Appeal to Britain

BECHUANAS KNOW NO OTHER GOVERNMENT BUT ENGLAND

An appeal by Chief Tshekedi Khama, Regent of Khama's country, to "the Parliament and the people of Great Britain" against the proposal to hand over the Protectorates to the Union of South Africa is published.

Dealing with the constitutional position of Bechuanaland, Chief Tshekedi quotes statements by Sir Charles Warren and others in support of the contention that the British Government never claimed the ownership of the soil, nor regarded the Natives as British subjects. He describes the Protectorate as belonging to Natives who exercise internal administration, while the British Crown has executive guardianship and administration, protecting the inhabitants against interference by neighbouring governments and peoples. He maintains the Bechuanas are directly under the guardianship of the King and his Government and, therefore, are immune from interference by any other Government.

Chief Tshekedi cites the Status Act, which Natives are of the opinion severed the connection between the British and Union Governments. When they spoke of the King's Government, the Bechuanas meant not the Union Government but the King of England's Government.

Referring to the promise by Mr. J. H. Thomas, Secretary of State for the Dominions, that no decision would be taken until the Europeans and Natives had expressed their views, Chief Tshekedi urges that before any method of consultation is adopted, an impartial Commission should be sent from England to hear the Native views, as it is considered that the mere expression of the feelings of the tribes through their representatives, who are mostly chiefs, is insufficient to enable the position to be judged in the light of the contentions advanced by the Union Government.

Chief Tshekedi draws attention to the Union's colour bar and other Native legislation, and asks whether the Bechuanas could expect better treatment under the Union than the Union Natives. He emphasises that if Bechuanaland is transferred to the Union, the Natives would feel that the connection of its Government with the

Important Development In Native Administration Undertaken at Pietersburg

An important development in the administration of Native affairs, which is being watched with keen interest by the entire Bantu population of this Province, is being undertaken in the district of Pietersburg by the establishment of a virtual "Native Parliament."

This Parliament will consist of nine members, three nominated by the Governor General and six elected by the Native inhabitant of the district. The presiding officer will be the Native Commissioner, Mr. H. Sinclair Fynn.

Members will serve for two years, make recommendations to the Government, and handle between £3,000 and £4,000 a year for agriculture, health, roads, afforestation, irrigation, soil erosion, fencing and so on.

The district has been divided into six wards and each ward will have its representative. The election took place on Thursday. Meetings will be held every alternate month and the first meeting will take place on January 30, at Pietersburg.

This new body will take the place of the local councils of which three had been in existence in the Mphahlele's, Moletsi's, and Ramagopa's locations. Those councils dealt only with their own locations, but now the whole district will be dealt with as one. Similar parliaments have existed thus far only in the Transkei.



Tshekedi Khama, the Regent of Khama's country who has sent a strong protest to England against the incorporation of Bechuanaland.

British Crown was severed—a position they would never accept. Chief Tshekedi adds that the Natives are puzzled at the Union's break with the Privy Council and declares that for judicial and political reasons they would not be satisfied to lose the privilege of access to this Court of Appeal.

Dealing with the economic position, Chief Tshekedi contests the assertion that Bechuanaland is dependent on the Union financially. He considers the present difficulties due to the management of the territory.

Sir William Clark Arrives

NEW HIGH COMMISSIONER FOR SOUTH AFRICA INVESTED AT CAPETOWN

Capetown Monday.—Sir William Clark, who succeeds Sir Herbert Stanley as High Commissioner for the United Kingdom in South Africa, and Lady Clark and their daughter, Miss Diana Clark, arrived in the Armadale Castle from England on Monday. Sir William Clark was formerly High Commissioner in Canada for His Majesty's Government in the United Kingdom.

Sir William Clark, in an interview, expressed his pleasure at the honour accorded him by the British Government by appointing him to succeed Sir Herbert Stanley. Though this was his first visit to South Africa he had already come into contact with a number of South Africa's leading statesmen.

"It was my privilege at different times to meet some of your leading statesmen," he said, "I met Mr. Havenga, Mr. Grobler and Mr. Fourie at the Ottawa Conference, and in the last few weeks I have had an opportunity of meeting and talking with many South Africans in London. I have looked upon their kindness to me as a great encouragement in my new task."

"I cannot say much at present about the task ahead of me. There is very close understanding, I am glad to say, between my Government and the Government of the Union, and I can say that my own personal aim will be to work for even closer understanding and more fruitful co-operation between the two Governments and the two peoples."

A brilliant ceremony took place at the High Commissioner's residence at Milnerton, when Sir William Clark was invested by Sir Cecil Florde, President of the Special Courts of the High Commission Territories, as High Commissioner.

The distinguished gathering included Vice-Admiral Sir Edward Evans, Commander in Chief of the Africa Station, and Lady Evans, Captain W. T. Makeira-Jones, Chief of Staff; Major R. A. D. Brooks, staff officer intelligence; Lieut-Colonel C. F. Rey, Resident Commissioner of Bechuanaland; Mr. T. Ainsworth-Dickson, Resident Commissioner of Swaziland; and Mr. J. H. Sims acting Resident Commissioner of Basutoland.

Mr. E. L. Smith, acting administrative secretary to the High Commissioner, read aloud the commission, after which Sir Cecil Florde administered the oaths of allegiance and office, which were repeated by Sir William Clark.

The Resident Commissioners each in turn conveyed messages of welcome and greetings from their respective territories, and the ceremony concluded with a brief reply from Sir William Clark, who asked commissioners to convey to the people of the territories his thanks and appreciation of their welcome.

Stabbing Affrays Amongst Africans

Stabbing Cases Increase Daily

DURING THE LAST TWO WEEKS THREE MEN WERE KILLED

Three Africans were killed and several were admitted to the non-European hospital with stab wounds last week. One African was stabbed to death at Klipspruit, another at Newlands, and the third died in hospital from wounds. Two Africans have been arrested.

The victims of the stabbing affrays came from Berrams, Prospect Township, Doornfontein, Klipspruit, Orlando Township, and the Newclare Location. An Indian who had been assaulted with sticks and an iron bar was brought in with multiple head injuries from Sophiatown.

An African was assaulted in Booysens with an iron bar, and his head was injured. Another who was attacked by two Africans on the Main Reef Road was also injured on the head. A third had his nose broken in an assault near the Robinson Deep, and a fourth was assaulted with bricks at the northern end of Twist Street.

MEDICAL OFFICERS OF BASUTOLAND AND BLAND PROTECTORATE

Dr. H. W. Dyke, principal medical officer of the Bechuanaland Protectorate, has been appointed principal medical officer of Basutoland, in succession to Dr. H. R. F. Nettle, who will retire in April. Dr. J. W. Stirling, at present medical officer in the Basutoland service, will succeed Dr. H. W. Dyke as principal medical officer in the Bechuanaland Protectorate.

GENERAL J. B. M. HERTZOG WILL ATTEND THE KING'S JUBILEE CELEBRATIONS

The date of General J. B. M. Hertzog's departure for England to attend the King's jubilee celebrations has been provisionally fixed for April 12. Unless unforeseen circumstances intervene he will leave by the mail boat on that date. He will not be accompanied by any member of the Cabinet.

Contrary to earlier anticipations the session of Parliament is unlikely to finish until well into May, although the Government will make every effort to get through the bulk of its legislative programme by the date of General Hertzog's departure.

CHANGE IN UNION CABINET

It was decided at a meeting of the Cabinet on January 7 to make one change in the Cabinet. Colonel Reitz will hand over the Portfolio of Lands to General Kemp, but will retain the Portfolio of Irrigation and will assume that of Agriculture from General Kemp.

The change is caused by the bad state of General J. C. C. Kemp's health who requested the Prime Minister to relieve him of the burdensome Portfolio of Agriculture.

Mr. Suttard will act as Minister of Native Affairs while Mr. Grobler is absent owing to illness.

ELECTION OF A SENATOR

A sitting of all members of Parliament for the Cape Province and of all Cape Provincial Councilors will be held on January 26 in Capetown to elect a member of the Senate to succeed the late Senator Mr. Deonoo Duncan.

Tigress has Cubs of Lion

Bloufontein Zoo has something out of the ordinary—three cubs whose mother is a Bengal tigress and father a lion. The tigress was acquired last year from Pagel's Circus in exchange for three lion cubs, but the lion is an old inmate of the Zoo. The lion and tigress, however, were at one time kept in the same cage in Pagel's Circus.

The cubs resemble their mother more than their father.

The tigress is extremely ferocious now that she has cubs and is, therefore, kept apart from the lion and out of the sight of the public. This necessitates the seclusion of the cubs as well as the mother and it will be some time before the public will be able to view these unusual cubs.

Judge's Comment On Law Courts

"AN INTOLERABLE BURDEN ON SHOULDERS OF MAGISTRATES"

The pressure under which magistrates in Johannesburg have to dispose of cases was commented on by Mr. Justice Tindal in the Supreme Court, Pretoria, on January 3, when he allowed the appeal of an African John Silane. The appellant was found guilty in the Magistrate's Court, Fordsburg, on a charge of having been in possession of a quantity of liquor.

"The record does not give any plea, nor does it state that the accused had been convicted," said Mr. Justice Tindal. "It merely states the sentence of £10/10/- fine, with the alternative of 31 days' imprisonment."

"No evidence was led to prove that the offence had been committed. This is an unfortunate irregularity which took place in the Court below and Mr. F. P. van Gass, who appears on behalf of the Crown, quite rightly does not try to support the conviction. It is quite clear that the Court must allow the appeal and set aside the conviction and sentence."

"We are told by Mr. Oshry, who appears for the appellant, that on the day in question the magistrate had to deal with over 50 cases of the same kind. It is clear that an intolerable burden is placed on the shoulders of the magistrate. That aspect of the matter will be investigated at a later stage."

Mr. Justice Solomon concurred.

Blind Woman Can Now See

Mrs. Daphne Muir, of Cape Town, daughter of the late Administrator Sir Frederick de Waal, was blind for nearly ten years. In April Dr. Tudor Thomas, the Welsh specialist, restored her sight by grafting new cornea to her eyes.

Mrs. Muir owes her recovery to the heroic sacrifice of another woman whose name she refuses to reveal. This woman was almost blind, and incurable. She offered the healthy parts of her own eyes so that the surgeon might make the attempt to give Mrs. Muir back her sight.

Mrs. Muir became blind when a doctor performing an appendix operation spilled an anaesthetic on her eyes. The chemists burned the corneas.

Mrs. Muir can now see as well as any one with normal sight. She does not even need spectacles to read newspaper headlines or bold handwriting with.

S.W. Deputation To Gen. Hertzog

ADMISSION AS A FIFTH PROVINCE OF THE UNION WANTED

A parliamentary deputation consisting of Mr. J. P. Niehaus, chairman of the United Party, Mr. D. W. F. Ballot, Mr. W. G. Kirsten, Commandant von Maleitz and Commandant Oberholzer left for Capetown, where they will be joined by Colonel Hamman and Mr. L. Taljaard.

The deputation will meet the Prime Minister, in terms of the recent parliamentary resolution to present South-West Africa's case for admission as a fifth province of the Union, subject to the terms of the Mandate.

Prince George May Become Australia's Next Governor-General

The suggestion that the Duke of Kent should be the next Governor-General of Australia gains support throughout Australia, and it is reported that the Cabinet is wholeheartedly in favour of the proposal.

It is understood that the Prime Minister, Mr. Lyons, will discuss the matter with the King when he visits London for the Jubilee celebrations. It is considered likely that if the Duke of Kent is appointed his tenure of office will be limited to two years.

High Cost Of Dying!

Samuel Tapon, a millionaire miser has committed suicide because he lost £50,000 in unlucky speculations. He owned thousands of acres of vineyards in the Cognac district, and had several castles. His sole interest in life was money. He left more than £1,500,000, yet the comparatively small loss of £50,000 upset him so much that death seemed preferable. Even till his last moments he could not abandon his miser's habits. He went to the village shop to buy the rope with which he hanged himself. He haggled over the price, and succeeded in having a few centimes knocked off!

SPECIAL ISSUE OF STAMPS IN UNION MARKING THE KING'S JUBILEE

The Union Government has decided to issue special commemorative stamps to mark the celebration of the King's Silver Jubilee.

The stamp will be in four denominations—1d., 2d., 3d., and 6d., and it will be fully bilingual. The central feature will be the King's head, surrounded by designs emblematic of the Union of South Africa.

The stamps will be on sale for a limited period only, beginning early in May.

BROTHER RESCUES BROTHER UNAWARES

An exciting rescue involving a strange coincidence was made on the Eastern Beach, East London, on Jan. 6, when crowds of Africans and others were in the water. A Coloured man was seen to be in difficulties. He had ventured farther out than was wise in the spring tide. Mr. Jimmy Groep, of 25, Baconfield Road, East London, who was on the beach, noticed his plight, and plunged in fully clothed except for his jacket.

Swimming strongly, he brought the man ashore where artificial respiration was effective. It was then found that Mr. Groep had rescued his brother, Daniel. Those who were present are full of admiration for Mr. Groep's prompt and plucky action. He did not even wait to take off his boots!

GOVERNMENT PROCLAMATION AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT

INTSHUMAYELO ZIKA RULUMENTI

No. 244, 1934 URHWEBO LWABANTSUNDU KWIMIMANDLA YAPHESHEYA KWE NCIBA

Njengoko kuyimfuneko ukulungisa indlela zokunikela amalungelo kubantu abantsundu okokuba barwebwe ezilalini kwimimandla yaphesheya kwe Nciba. Ngoku ke phantsi nangamandla amagunya endinikelwe wona ngumthetho apha ndiyabhegeza, ndixela, ndisazisa oku kulandelayo:

- (1) Ngaphandle kwayo nayiphina into ekomnye umthetho, nawuphina umntu omnyama obhalelwe ukuba ungumhafi phantsi ko Mthetho wo Rhafiso lwaba Ntsundu noku Bhakiselela phambili Inqubela yabo. ka 1925 (Umthetho No. 41 ka 1925), nakwesihiphina isithili kwimimandla ya Pheheya kwe Nciba angathi, ekubeni athe wa nitwa ngendlela ilayisensi ngokwemigaqo yalentshumayelo aqhuba ishishini okanye in-lawo yentengiso yomntu o Ntsundu orhweba nge Venkile, nge Silarha nange Bhaka nakwiyiphina i lali nakwisiphina isiza esisesakhe okanye asigcine ngokusemthethweni, esigcine njengendawo yokuhlala okanye njengendawo yokwakha izindlu, okanye ngenyume ye Manti yesoithili salapho lolali ikuso, nakwesihiphina isiza esihlaliwe ngolohlobo okanye esigcinwe njalo nanguwuphina omnye umntu omnyama.
- (2) Umntu omnyama onywenela ukufhuba ishishini ngezo ndlela zixelwe kwisigqendwana (1) nakwisiphina isiza elalini esingahlalwa okanye esingacine ngeye ngokomthetho uyakwenza isicelo e Mantiyi yeso sthili ekuso ilali leyo anwenela ukurhweba kuyo, ecela igunya lokuba abengungcini wesosiza ukwenzela ukurhweba kuso, iyakuthi ke lo Mantiyi, ukuba ithe yakholwa ziyaniso zalomceli yaqonda ukuba umceli lowo unayo inyume yomntu okanye yomgcin i wesosiza ukuba anarhweba kuso, imgunyazise umceli lowo ukuba ashilale esosiza arhweba ku o,
- (3) Amaqondo esiqendwana (1) nesiqendwana (2) ayakuthi, xa kuthe kwenziwa inguqulo ezimele ukwenziwa, asebenze, nakwiyiphina indibano ngeshishini yababini okanye yabangaphezulu abamnyama ababhalwe njengabarhafi njengoko kwalathweyo kwisigqendwana (1) abangwenela ukufhuba ishishini nokuba yintengiso yabarhweba nge Venkile nge Silarha okanye nge Bhaka nakwiyiphina ilali kube ke ukwenziswa kwalondibano kuyakuthi kuqala ku vunywe yi Mantiyi enkulu.
- (4) Isiza eso umrhwebi ontsondu arhwebele kuso asinakuthathelwa ukuba sisiza sokurhweba malunga namaqondo entshumayelo No. 11 ka 1922 okanye nayiphina ehlonyelwe kuyo.
- (1) Ukusukela nangomhla wokuqala ku January, 1935 kuyakutsalwa imali ye lavi-enisi kwancyezohlwayo ezixeliweyo kuleentshumayelo malungana nenqubo yomntu ontsondu orhweba nge Venkile, nge Silarha okanye nge Bhaka okanye ukwenza mhlaun bhi ngokungaphumeleli ukwenza imithetho nezinto ezichaziweyo apho.
- (2) (a) Malunga nayo yonke ilayisensi yomrhwebi ontsondu ekhutshwe ngokwalentshumayelo kuyakutsalwa kufuneka irholwe imali enga ngeeponti ezintlanu, kodwa ke ukuba ityala elo lelayisensi liqala ngo suku lokuqala okanye emva kosuku lokuqala ku July imali leyo iyakuba siqingatha semali efunekayo.
- (2) Ilayisensi yomrhwebi ontsondu, ngaphandle kwayo nayiphina into engaba komnye umthetho, iyakuba yanele kungafuneki yimbhi eku thengisani izinto, ebezingathi ngomye umthetho kufuneka zithenziswe ngelayisensi enye okanye ezingaphezulu, ezizezi:—
(1) Umrhwebi ngezi Selo ezingebotyala (2) Umbhaki (3) Umxheli (4) Othengisa nge Mifino (5) Oae Venkile; kube ke ishishini okanye urhwebo olo olugutywayo alunayimbhi ilayisensi ekhutshwa egamaqondo alentshumayelo.

IZIMEMEZELO ZIKA HULUMENI

No. 252, 1934 UKUVINJEZELWA KOKUNGENA ENDAWENI EVINJELWEYO KWABESIFAZANA E MGUNGUNDHLOVANA, NATAL

Ngapantsi nangamandla engetwawe wona yisi Gaba twelve so Mto Natives (Urban Areas) Act, 1923, No 21 of 1923 owaguqulwa yisigaba seven somteto No. 25 ka 1930. Nqiyagunyazisa, ngimemezela ngisho ukuti nginika amandla i Town Council yase Mgungundhlovana, Natal, okokuba iwasenzise ezindaweni ezivinjelweyo zase Mgungundhlovana, Natal, njengezimezelelo (d) ezingapansi kwesigaba esingapansi kwesigaba (1) sesigaba leso twelve esaguqulwa, ukuba ke ivimbele, kusalindelwe ukumenyezela kwomteto wonke owasifazana omyama ukuba angene endaweni leyo evinjelweyo emva kwosuku lokuqala ku January 1935.

NKULUNKULU MSA U KING
Kukitshwe pans i kwe Sandhla sami ngesi Ngcifo so Pau olukulu lwe Union yas South Africa e Pitoli mbla ziyi 13 ku December, 1934, CLARENDON.

Ulusibaluku'u
Ngomyalezo ku Lusibalukulu no Mgwamandla wake
J. C. SMUTS

No. 9 1935

Kwaziswa wonke uwo ke ukuti pans i kwesigaba 9 sesigaba esingapansi (4) somteto ze Zifo ze Mfuyo 1911 (No. 14 ka 1911) owaguqulwa yisigaba one somteto No 5 ka 1930 Opete ezoku Lima no Mahlati umemezele ukuti lezizigodi ezingenzi zihlis lwe ukufa kwezi ntkomo okwamenyazelwa esthukwaneni l esi Memezele esise Ncwadini yika Hulumeni No 750, October 23, 1923, esaguqulwa ya Saziso sakwa Hulumeni No. 856, May 21 1924 nesika No. 1562 ku 1925, zizoba umteto kusukela namhla nje njengoba zimenezelwa nje.

Izigodi:	
Ilokishi lase	Hlomendleni No. 5
Ilokishi lase	Mgubo 6
Ilokishi lase	Ncarywa 7
Ilokishi lase	Lupindo 8
Ilokishi lase	Bubeni 9
Ilokishi lase	Nyaniso 10
Ilokishi lase	Ludadi 11
Ilokishi lase	Moeketi 12
Ilokishi lase	Nkau 13
Ilokishi lase	Diaho 14
Ilokishi lase	Klein Jonas 15
Ilokishi lase	Isits 16
Ilokishi lase	Madhlangala 17
Ilokishi lase	Mzongwana 18
Ilokishi lase	Nkoonana 19
Ilokishi lase	Kaka 20
Ilokishi lase	Niba 21

Esigodini sase Matatiele na Pheheya kwe Nciba.

News From Different Centres

and Students Organise Successful Picnic And a Get-Together Social

Hlatikulu Notes

Sergt. E. E. Ntuli (Ephie) of the Swaziland Police, stationed at Pigg's Peak, spent his Xmas Holidays at his home at Hlatikulu and has now returned to his post to resume duties.

Nurse A. C. Makhulu, of the Government Hospital, Hlatikulu, has now resumed duties from Johannesburg where she spent her Xmas holidays. She is looking well.

Buy your copy of "The Bantu World" from our Agent Mr. B. Mysel who works at the Government offices Hlatikulu.

Crown Mines Notes

Mr. J. E. Nogana, who has been on an extensive tour of the Cape returned to the city last Sunday. Accompanied by Mr. M. Somtunzi they attended a tea-party held at Doorafontein by the Hungry Lions Benefit Society and were the chief speakers. Mr. M. Somtunzi spoke strongly on loose morals of the young people and urged the Society to combat the evil.

Miss Rebecca Finca, of Parkview, paid a flying visit to her mother at Benoni Location last Sunday. On her way back she passed through Comet to see her late sister's family. Mr. Espin Majoboz, of the Crown Mines Clerical Staff, left for Matatiela last week on a short visit and attended the wedding of Miss G. Mabeza and Mr. R. Cingo B.A.

Mr. H. B. Pillso who left for Port Elizabeth last week will join his wife at Matatiela enroute to the city via Orange Free State. Messrs Skenjana, Majola and D. Makubalo were the guests of the Hungry Lions Benefit Society last week.

Mrs. J. Matross, of Crown Mines, who has been away for a month has returned. Mrs. V. Ntumbana, of Royal Location, Crown Mines, left for Healdtown last week in response to an urgent call from her sick mother. She was seen off at the station by Nurses Bella Tihogo, Elizabeth Seatholo, Miss M. Lambata and her husband Mr. E. M. Ntumbana.

Mrs Lenah Ncwana who has been on a visit in the city left for Kimberley last week.

Mr C. W. Monakali of the Crown Mines Clerical Staff, entrained for the Cape where he has been given an appointment. Mr. Manakali was given a good send off by his colleagues, Messrs S. Mzayiya, B. Ntintli, Sipuka and J. Mtshisa.

Benoni Notes

(By Melvy Mallela)

Last Sunday afternoon we were visited by Mr. R. R. R. Dhlomo, who, during his visit stayed with Mrs. H. Mallela and son, (the writer of

these notes.) We appreciated this visit a great deal particularly so, as it was Mr. Dhlomo's first visit to Benoni.

After tea and light refreshments Mr. Dhlomo was entertained to music by Mrs. Mallela, (soloist) accompanied by her son. As the enjoyable afternoon drew to a close the Rev. J. Loate also arrived and we had a fine time together. After Mr. Dhlomo had left accompanied by Mrs. E. J. Gabagas, who had brought him to our home: "Ikaya labantsundu" "Le Hae la ba Batso" we had other visitors in the persons of Mr. Tladi, principal of the A. M. E. School, and Mrs. Tladi.

Mrs. H. Mallela is the proprietress of the well-known Benoni Cafe known as "Ikaya labantsundu" "Le hae la ba Batso," at No. 37, 10th Street, Benoni Location, where visitors are given the best treatment. The spacious residence of Mrs. Mallela at the back of the store and restaurant, lends a dignified, but homely touch to the whole place. Incidentally Mrs. Mallela is a possessor of a powerful soprano voice and, accompanied by her son, can be guaranteed to make one's visit as pleasant musically as it is otherwise.

Students' Picnic

Under the auspices of the Inter-Province Students Get-together, a picnic was organised at the Municipal Hall Gardens, Western Native Township, on New Year's Day. In the evening a varied social was given in the Hall. Among those present were Misses J. Olifant, L. Noko, J. Moetsi, J. Ndumande, L. Mpladi, J. Lexobi, M. Kumalo, A. Mokoena, Motlaping, S. Kashe, S. Sogwazile, L. Makubent, C. Mhloedgo, J. Disako, K. Mzimela, E. Settleri, K. Minni, S. Faku, N. Kumalo, L. Plaaitje M. Lenaki J. Sehalo, M. Soga, M. Moss, E. Hlatywako, Mabona, A. McLamo, J. Moetsi, M. Falati, L. Zondo, R. Butelezi, M. Mhlongo, M. Morai, M. Mabope M. Williams, F. Mehlomakulu, F. Chapman, S. Ranku, D. D. Thati, M. Jacobs, T. Kirchbaum, J. Moetsi, M. Mktze, A. Sibiyi, Mesdames L. Mpha, T. Mateloe, S. Fako, Mr. & Mrs. Motseleoa, Mr. & Mrs. Mooki, Messrs Sam Gumbi, J. Mecheltbane, A. Hendrick; R. Mhetoa, R. Maphison, T. Gulubela, A. Tseleng, A. Zondo, M. Plata, N. Makanya, J. Tsomi S. Lexobi, I. Moetsi, A. Clifford, Lesabe P. Vundla, J. Tshabslala, A. E. Bloem, J. Tyts, G. Mazwi J. Motsebe, V. Mosisits, A. Letsie, P. Ngoyi, Z. Manong, J. Zinda B. Mokali, J. Chiloane E. Mgomezulu, S. Mbata, O. Mltso, C. Pahlane, Messrs A. Tieleng, T. Gulubela, J. Mogari, Plata, J. Ndzondo, P. Ngoyi, A. Mehlomakulu acted as M.C's. Music was provided by the Merry Black Birds.

Aliwal North Makes Example

AFRICAN CONTRACTORS GIVEN TENDERS FOR LOCATION HALL

Aliwal North (BY C. P. M.)

The Rev. E. Mokhoatleng Nche, has arrived from the South African Native College to assist in the work of the Methodist Native Circuit, at Burgersdorp. The work of the circuit has so increased that it is an accomplished fact that a third Native minister will be appointed permanently after next conference to assist the Rev. P. Mbete.

Miss Gertrude Ntlabati B.A., of the staff of the Clerkbury Institution was among the recent visitors to Aliwal North.

Rev. Mrs. Mbete and Miss R. Tlale, left for the women's convention at Vereport (O. F. S.) "Kapisho" Moruti's car could not go for fear of the bad state of the roads in the Free State.

This convention has been invited to meet at Aliwal North in December 1935.

Mrs. I. P. Mokuena and son Mr. John M. Mokuena, have returned from Johannesburg where they have been holidaying.

The Rev. F. P. Roth reported in the last School of Committee here, that only the Normal Training Department and the Industrial Department will be started next year 1935 with an aim at the Junior Certificate.

Nurse R. Matchaka has been granted a month's leave. She is visiting her parents at Port Elizabeth.

The building of the Municipal Assembly Hall under the will of the late Mr. Greenslade has been commenced. Tenders have been given to African contractors.

Miss Ruth Cekwe of Lovedale (home, Queenstown) has been appointed to the staff of the Aliwal North United Higher Mission school under the Principalship of Mr. B. Liphuko. This school has a staff of 8 teachers, Miss Zelpha is leaving Aliwal North after 3 months on the

UNIVERSITY J.C.

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THE PRINCIPAL,
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RICHMOND, Natal.

staff of the Higher Mission School.

Miss Julia N Matint is appointed to the staff of the Methodist Higher Mission School at Burgersdorp.

Mr Mac J. Ntombela (Burgersdorp) was among the candidates for the University J. C. Examination. The centre for the examination was the big Methodist Church and the Rev P. Mbete was the Commissioner.

Miss Johannah S Koffie, of Maritzburg, has arrived in the city after spending her holiday at Port Edward and at Maritzburg.

Miss Betty Thetele, teacher in Kroonstad and Nurse P. Kuzwayo, of the non-European Hospital visited Orlando and Pimville last Sunday afternoon.

The Libode and Nvanden Farmers Association meeting was held at Zandukwane on Dec 15. Matters of great importance were discussed.

Mrs. Dina Dambuza sister of Mr. John L. Molokeng paid a flying visit at Pimville, to see her parents. During her stay her she was accompanied by her brother & visited Mr. & Mrs. D. Opperman of Wilberforce Institution, Evaton and M. & Mrs. Aapple.

Se Etsang Pipelo

Ke mala a sa bloekang.

Seneang bophelo ba rona matla ke ho sebetsa hantle ho mala tsatsi le leng le le leng, ka tselo o le selemo. Ha mala a sa sebetsa ka tshuanelo, dijo tseo re di jang di fetoha sera sa 'mele oa rona hobane ha di kene hantle 'meleng, me di bolela maleng. Ka baka lena tshebetso ea mala etsoa tseleng

Ho phekole kotsi ena ho batleha hore u hloekise mala hore a tle a khone ho sila dijo ka mpeng ea hao. Ha ho pheko, haese di Pink Pills tsa Dr. Williams tseo di tla matlafatsa mala a hao 'me tsa fedisa maloetsi ohle a mala.

Di Pink Pills tsa Dr. Williams di molemo hobane di etseditsoe ho hloekisa 'mele oa moitho. Di neea motho matla, hlare tse ding ba di khone ho etsa bona. Ha mala a hao a sa sebetsa hantle, phekisa u bat e di Pink Pills tsa Dr. Williams. Di rekoa ve'keleng lefe le lefe kapa ho Dr. Williams' Medicine Co. P.O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tsheliseng ka 18/- kante le tefo ea poso.

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Ukuqaqamba Nokuvuvuka Kwamalungu Nezinyawo

Ukuqaqamba Nokuvuvuka Kwamalungu (Rheumatism) kukufa okuyingozi okaninzi, Inhliziyo iye ingelwa kukufa nayo. Ukwelapa okuqoto kuyadingeka ngokushesha. Imisipa elikuni, noma intamo elikuni noma ukuvuvukala nokushisa kwamalungu. Kuzimpau lezo zo Mtshetsha.

Ukuvuvukala Nokuyiqamba Kwezinyawo (Gout). Loku kufa kufana no Mtshetsha. Kuvamis kokuba kuqale ngezinyawo—uzwana olukulu kulapo kuqala kona. Luvuvukale lube bomvu lubukeke "lutukutele." Inhlangu ziyesabeka. Futi kuva-misa kokuba loku kufa kubonakalisa ngokuba umuntu aqine isisu, abenolaka, ngesinye isikati adangale. Umcamo uhehinyanisa futi ubemnyama.


Zonke indawo nifumanisa abantu abantsundu bekatizwa yiloku kufa. Abanye babo se behamba ngezintsi—behluleka ukwenza noma imipi umsebenzi—bepila impilo yosizi. Imali, izinkomo, konke banako, bangakukupi ngokukulu ukutokozwa uma benokutola ukwelapeka. Baya kukutyela kunjalo.

Kepa, ngo 3/6 inhluleko etokozisayo bano kuyifumana. Lelo linani legabha lika JONES' RHEUMATICURO, una ukatazwa sisijo so Mtshetsha noma Ukuvuvukala Kwezinyawo, usanele kufumana ngokushesha igabha ialomusi omangalisayo. Ke njengokuba ulipuzi, upaulu ukubangecono kwe Zihlungu Nokujina Nokuvuvukala. Loku kuya kuka **jakazela** ukuba utole owona mntu ngoqobo omelwe kukubeka nawo. Umntu oyisimangaliso nongena ngozi ofanele abatsha nabadala ngokufanayo. Omunye wama-Jaji etu ahlonipakayo usihhalele inwadi etakazelisayo ebonga umntu wetu olungileyo.

Linani lincani. Izitelo ziqinisekile. Ukuvumelelani ukuba uhlutywe ngu Mtshetsha Nokuvuvuka kwezinyawo? Fumana igabha lika JONES' RHEUMATICURO namuhla. Onke amakemisi apambili nezitelo anokuku tengisela ngawo.

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EPEPELI ELISONGI-
LEYO—UKUBA
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Mhlambi uhlutshwa Lukalo noma Sisinge. Ukuba kunjalo, udinga i JONES' RHEUMATICURO njengalabo abahlutshwa ngu Mtshetsha Nokuvuvuka kwezinyawo. Fumana isiziso setu esiyakwela masinyane kv'hipapa esicaza ngo kuqaqamba Kokalo Nesingce.

Zulu. Awomhleli Neze Mibuso

The Bantu World
SATURDAY, JANUARY 12, 1935.

Ubunye Be Bandhla

Ngesonto elidhlule ama Katolika abenomhlangano omkulu lapa wokuxoxa izindaba ezipatelele kwezemfundo, mali, mpilo, 'kuzaka oezinye izinto ezimqoka empilweni yesizwe. Umhlangano wabumkulu impela kwazise ukuti izitunywa zazitlogi kakulu futi nabangebona abalelo Bandhla badoaswa izihloko zezindaba okwakuxoxwa ngazo bayolalela.

Izukulumo zonke zazigxile ekuzakeni kwabantu, ziveza ukuti iseko sako kusweleke sigxile okolweni, nasenhlanganweni nasekwengeal imali nasemfundweni. Nalapo kuvela izihloko okusweleke gihlatshwe njengokuzipata kabi kwabantu, nobupofu bemfundo yabantu nezinye izinto, kwabasobala ukuti ikambi elikulu likubo abantu uma bayakwazi ukulisebenzisa.

Okuhle kakulu wukubona i Bandhla elikulu kaagaka eli Katolika limunye kukokonke elikwenzayo. Emazwini ezinye izikulumi kuvele obala ukuti leli Bandhla lidonsela pambili kalmile ndawonye. Litya qubeka. Laka izindhlu zamasonto ezigodini ezitlogi, lezindhlu zonke zilandelwe ezisikolo. Kona lapo futi kupembeke imhlangano eminingi injongo yayo kungeyokuba abantu bafundiswe ukwonga noku kutala.

Zonke lezinto ezinkulu zibanqwa yikuba i Bandhla eli Katolika lihlalane, libumbane lidonsa kaonyekanye. Kuyadabuzisa ukuba leatutuko nenqubeko yaleli Bandhla ibatshazwa eduze kwokuolwa kwokwa hlukahlangana okupakati kwamabandhla amaningi ama Protestanti. Endaweni yokuba nakubo sibone upawu lokwanda nolwe mizamo eajalo, sibona amaqembubembu.

Sibona ukwahlukana emabandhlelatakiti osakupembe amabandhlabandhla aseqede izwe lonke kepa imisebenzi yawo ibe ingengangawo. Tina sizobonga lowo ofanele uku banywa sitsho engowalipi i Bandhla, kwazise simele ukuqubekela pambili kwesizwe noma ingayitpi indhlehle elungileyo noma siholwa ngubani walipi i Bandhla. Lelibandhla ke kusweleke kubonelwe kulo uma kaqoadwe ukwakiwa tsizwe esiqinileyo.

Izindhlu zamasonto, zezikolo, imhlangano yokuzaka, ukuteaga imhlabas, konke loku lelibandhla likuthele ngezinyawo. Yikuphi okumelwe ama Bandhla akiti ama Protestanti na? Sitemba ukuti lembuzo izokwezwakala kahle kuwo ngoba ibuzwa yintu. Kasikulami ngakolo lapa sikuluma ogemisebenzi ebonwa yizwe lonke. Imisebenzi emikulu eyeka abantu ibenze bazetembe.

Sake satsho sasi uma abaholi bengake bayeke usuku olulodwa nje uku de bekala ngamapasi, ngezinhlupeko bafundise abantu ukwonga imali, ukutolwa, ukuzihlonipa, uku teaga imhlabas bayilime kehle, kungabaizwa katulu abantu loko ngapazu kokuqedwa kwamapasi lawo akude ayekalelwa. Sibonga inkutalo yama Katolika eyisibonelo kwamanye amabandhla alibe okulumana wodwana.

Izindaba ZemiBuso

E YUROPA : Abase France nabase Italy bavumelene ukuba bavikele izwe lase Austria elizimeleyo manje. Isivumelwano sabo basitumele kuHulumeni waseJalimani ngoba pela elase Jalimani kutiwa belibheke ngamhlo okulifisa lelizwe. Lamazwe ahlose futi ukuba onke amazwe ake eduzane nalelizwe alope isivumelwano sokuti nawo azokuhlonipa ukuzimela kwelase Austria.

GERMANY : U Mnu. Hitler uti elaseJalimani limele uxolo lona, futi lizimisele ukusebenzela uxolo. Intombazana eseJalimani yaseMelika eyati u Herr Hitler yiJuda iqunyelwe izinsuku ezizisitupa ejele ihleli yodwa. U Dr. Goebbels omunye wezandhla zika Herr Hitler kade ekuluma embukisweni owenziwe ezweni le Saar, wati lingase libe ibhuloro pakati kwe France ne Jalimani. Lingunyazise elinye kulawamazwe ukuba libuse kulelizwe elinotile kakulu Kuzwakala ukuti uMau Hitler uhlelisisa butsha ibuto elimqoka eJalimani, ulihlomisa ngezikali. Lelibuto amasotsha ayizi 20,000 ubuningi.

SOUTH AFRICA : Ingene izolo iPalamende yaleli esizwa kutiwa izopata izindaba eziningi. Kodwa kaloko olukulu oluqondene nendhlu emnyama Kuzwakala ukuti kungase kuzekube ngu May ihleli iPalamende ngenxa yobuningi bamaBill azosingatwa. U General Hertzog uhlose ukuwela ngo April 12 aye eNgilandi emkosini we Jubhili leminyaka engama 25 yoku busa kuka King George.

U General J. C G Kemp obebete uMnyango we zokulima ucelile ku ku General Hertzog ukuba apunyezwe anikwe esinye isikhundla kuti esake sinikezwe omunye. Sezwakala isicelo sase, U Mnyango wezokulima uzopatwa ngu Colonel Deneys Reitz okade epete uMnyango waMazwe, lo Mnyango-ke unikezwe u General Kemp ngoba ulula kuooMnyango weZokulima. U Mnu. Grobler, uzoke abanjelwe uMnyango weZindaba zaBantu nguMnu Stuttgart.

ABYSSINIA : Usalokoza njalo umlilo kuleli noma usuya kona ekucmeni. Ingilandi iyona evezu isu lokuzwana pakati kwabase Abyssinia nabase Italy. Ne Nkosi yase Abyssinia lapo ilobela abe League of Nations iveze umoya omuhle ofuna uxolo. Sekulindwe umova oajalo kwabase Italy okusobala ukuti uzowucima upele umlilo woku ngezani.

IRELAND : Kutokozisile ukuzwa se-bevumelene abase Ireland nabase Ngilandi ukutelelana amanzi, loku kwakusengati ireland kayifuni luto nje lwase Ngilandi isivumelwano esitsha abapezu kwaso esokutengiselana. Abase Ireland bazotenga amalahl eNgilandi bona batengisele abaseNgilandi izinkomo. Lesisivumelwano sizodala umoya omuhle wokudonsisana pakati kwalemibuso.

Kusobala ukuti yonke imibuso ilinga ngamandhla onke ukuzakala ubuhlobo obuqini eyo noma kelwano bayo ukuze kupepeteke ifu lempi elizinge lisibekela isibhakabhaka.

MARMONA: Kunayaze umhlaba ngokungadile kulesinqingqi. Imizi eyi 15 vasibekeleka. Kwasa abahlanu, amakulu kulu antula amakaya.

ENGLAND: Kubikwa amakaya esabekayo lapa. Iqwa lembete izwe. nenkungu emnyama kutiwa ite ngci. Izipepo zeqwa zibikwa nase Canada.

Ezase Eastern Township

Sibonga abasihambela ngamaholide ka iKisimusi u Mfundisi Lucas Radebe wakha lapa ngo December 19. Satokoza ukumbona, ngoba ungomunye wabapete iBandhla laBazalwane kwa Zulu. Sibonga ngoba samudhla si zilile uKisimusi singeazangozi. Nasesontweni bazinikela abayisitupa becela uMoya oyiNgewele.

Sibonga nemvula eyasibusisa ngezinuku lezo kanti lase kade lomile. Kute ngo December 26 sahanjelwa amadodakazi amatatu ka Mfundisi no Nkosikazi Chas. Mpulo, bebamba nendodakazi ka Mfundisi no Nkosikazi F. M. Caluza baseTekwini u Faith T. Caluza eyabe izoncintisana nezinye lapa eGoli ngepimbo, neka Mfundisi Moffat Caluza. Sitokoza nabo bonke, sadhla, sabonga iNkosi.

Namhlanje sengiketiwe umuzi wase Eastern Native Township ukuba ngibe yilungu le Advisory Board yomuzi. Konke sikubeke e Nkosini sibonga yona futi.

Yimi (Rev.) S.M. DUZE. Eastern Township.

Izindatshana

Ukubala kwelanga ngaleziinsuku kuyindaba egudwini. Akade bagelasa ukucoba emkanda kabasa-hlupeki oze, ilanga liyabacobela isibili. Lidoza inhlozi esizbeni. kubuye kubekona umoyana otshisa- yo opepeteyo esibona ukuti uzo baanga izifo eziningi ezitlogi.

Sekukala ibhungezi e Doorfontein. Yeka uMasipalati wokudhla ungamelelo ukuti ngo Kistmust loon Doorfontein lapa bekufana oona Matsheeni e Tekwini, abantu behle benyuka bexokozela bepuzaba, behle behleka? Namhlanje kozela izimpukane emaxhweni batutela Orlando abanye baqonda e Sophiatown abanye babhaca oona edolopheni.

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GUARANTEED FADELESS CASEMENT CLOTH in all colours 48in. wide, per yard. 1/-; 40in wide per yard 10 1/2

CRETONES Suitable for loose covers and curtains, 36in. wide From, per yard 1/3

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ZULU. Ezabalobeli betu Bezigodi

Kuhleziwe e Nigel Kusho Abakona Bebabaza Impato Yabapeteyo

Ezase Nigel

Mhleli,
Kungakukatazi ukucela kwam i sakalana epepeti lako lodumo. Ngihalalisa ukubona itotokozo ye-nto ezinhle zenzeka ngokulandelana lapa e Nigel G.M. Coy. kwa "Zulu ka Mandela" Captan Guy F. Thompson, Compound Manager. Akusafihlekanga ukuzwana kwayo le nkosi nabantu abasebeza kulo muzi wayo.

KuNovember i staff sake u "Zulu" sambingelela ngombingelelo omuhle kakulu onomfaneliso wake. Ngapantsi kubhalwe amazwi afasele ukumbonga ngenxa yemisebenzi yake emihle abenzele yona abantu bake njengoba elapa kuukela ekugaleni kwalonyaka. Ubukulu balelolangi umuntu wabu bona ngokugaleleka kwezimoto hali zawo Nigel Mayor Mr. (A. W. Charters) Mr. N. Campbell, (Acting General Manager) u Mr. A. V. Bird, (Resident Magistrate) no Mrs. Bird, u Mr. no. Mrs. J. B. Madden inkosikazi u Mrs. Forsyth Thompson Mr. Hodge, Compound Manager, (Sub Nigel Miso) Mr. T. Matthews, Sergeant W. B. Moore, Mr. H. Mills Mrs. S. Smuts, Mr. L. Goodman, Dr. S. Copans, Dr. Daubenton, Dr. Thompson no Mr. A. V. Lockett.

Amazwi onke akulunywa ayefakaza isihlalo yake emnandi nabantu bake. Kusashisa loko naku esenzela abantwana be staff sake idili elikhulu lika Kristmusi ngenyanga edhlulile, abantwana abangapezu kwe 30. Pela lomsebenzi wawu petwe unkosikazi Forsyth-Thompson ababekona kwakunguye u "Ndabazita" Captan Forsyth-Thompson i Compound Manager, Mr. Heath, Native Supervisor no Mrs. Heath, no Mrs. Heathle inkosikazi ye sandhla sake.

Abantwana bezeliswa bonke into abenzel. a yona ngisho nababeyizivakashi zembala amatofula aye-sembalabala ngolamanedi namaheke namaswidi. Emva kokudhla babizwa ngemagama sebenikwa izipo ebenzela amahlaya okubhlekisa abantwana.

Kwati lipo kuyakupela kona kwacelwa ngumumzana ukuba abantwana bambilabelelele u "Ntosi Sikelela i Afrika." Kwagqwa kwa shayelwa umnumzana no kosikazi i "Hurrah" Umuntu wezwa izwi lokugcina liti "Zulu ka Mandela akwanda kwaliwa ngumtekati."

"ISHAMBI SENDHLELA"
Umbukiso Wesikolo
(Ngowayekona)

Ngicela isikala epepeti lako ke ngazise izihlobo zam ezitanda itaqubela pambili. Ngolwesihlanu mhla ziye 14 ka December betu wabizwa ukuba siye Thelohi lute

ngo 3 ntambama zepuma izingane zalesikolo sezembete ngokufanayo, nollsha bazo befantsene. Ziholwa pambili ngu tisha omdala owafundisa kuso lesikolo iminyaka eyi 24, u Mr. J. E. Jwara. Emaceleni kubamba o Messrs. E. Morere, L. Daba, Mrs. T. P. Nkabinde, Miss F. Mehlomskulu begcinelwe ngu P. P. Nkabinde omnyama inhloko yalesikolo. Zasho izingane ngemaxilongo nezigubu—umuntu wezwa kunyaka-za izilwele ekanda kwagcwala amanzi esiswini.

Zite uma zifika enkundhleni yokudhlalela zasica u Nsumpa we lok'shi seltadele kona lapa. Wacela ukwenza amazwi abhekise ezizogaceni washo ngamazwi amahle ehumushelwa umpati wama povisa u Mr. Hlatywato (u Nkomo iyahlaba) umfo olizwi lipakeme, wakuluma amazwi amahle u Nsumpa ebonga abantwana no tisha wabo omkulu u Mr. Nkabinde, ikakulu edumisa ukwembata okuhle kakulu kwezi ngane. Wasecela izingane ukuti zicule emva kwaloko u tisha ukufi azihlanganise futi ngo Kristmusi izingane zizomdlalela

Wase ugala ke umdlalo we "drill" izibukeli ziziningi zinyetelana kwaqala izingane, zipantsi kuka tisha E. Morere. Hali bol umuntu wazibobela nje ukuti kuyaqutywa kulesikolo. Kwalandela ezipantsi kuka Miss Mshloma kwali nazo zaquba umuntu wakohlwa nje.

Bagcinelwa ngu Nkabinde omnyama uqweqve lo tisha waquba i "drills" ezizogandile mpela mpela, ezinjenge: Hoop drills, Bar bell drills, Sea-side spade drills nezinye ezingezibali. Au i Kwamnanedi kwangeni kuqobe kusapela. Izintokazi ezizingo Miss N. Ngcono no G Jwara ziququzela zipa o tisha nabantwana i "Cold Drills" zizizwa ngu mama wezizogane zonke zesikolo u Mrs. T. P. Nkabinde. Uyabongeka umsebenzi omuhle owenziwe yizizintombi Nngedlwa nangomuso. Wape a umsebenzi ngo 7 p.m.

Ezase Mbabane Nase Verdriet

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(NGU I. I. MARWA)

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Tina kupela itongi letu siyapuzanana siqazange sibone tywala emizini yawo baba. Siyaganwa sake wona lawo maxhibana, mina nabanye singentse nomakoti betu emakemelweni kuwo lawo maxhiba obaba. Akona noko amanye angama teacher nama Clerk aselehamba ngawo two wheel nawo four wheel okwawo Basi uma ubazi kodwa abafundi mapepa asazi yini.

NGO MVU J. MNGOMA

Qinisa Mr. W. B. Mkasibe

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siyamazi u Mr. Mngoma unexiqu zokutembeka ohlamvini umsulwa ukanye no Rev. P. J. Ngwenya wase Verdriet usibuzane nje sibusa kuwo amazwe abawatengela obaba.

Zikona ezinye izinsizwa zakiti ukistmusi (Xmas No Nyenzezi (New year), ezindhlale kona lena emalaw, ni e Dundee nase Newcastle nge Pcell Tax ezineminyaka emitatu na ngapezulu nezizogazange zitele soloko ezili zingabona kuti cwazi giti ziyawo ngizwe. Po umlungu wake wacashelwa? Ca xola mhleli sengikawula ngizwile uti sibokwenza kafishane ngenziwa ukuba nesifiso sokuba abafowetu bafunde amazwe ndaba kumbi nawe mhleli nginga kutolela nabanye.

Ezase Petrus Steyn

Mhleli,
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The Bantu World

SATURDAY, JAN. 12, 1935

Ukuzakha

Isakha ebise Kapa ye A. P. O. ibenengxoxo ezimandi, ezinandipheka-ayo ngombisa we 3 ku January lo. Phakathi kwengongoma ezibalulekileyo yileyo yokuba bonke abangemhlophe mabadi-bane benze amashishini nevenkile ukuze imali yabo ihlale kubo iyeke ukubalekela kubantu abamhlophe, yaye lonto iyakunika umsebenzi kuzo zonke izizwe ezingemhlophe kuba ngelixa lokukhethwa kwabantu emsebenzini lamashishini wona ayakugqesha abantu abangemhlophe. Inkomfa le iyivakalise kakhulu into yokuba eyona nto inamandla apha elizweni yimali, asibobunzi boblanga namfundo nabuciko nabala nantoni. Yatho ke ibonisa ukuba ukumiswa kwevenkila ezincinane ngabantu ngabanye akusayikunceda lutho kakhulu kuba zona izizwe ezimhlophe zimanye zaye zikwazi ukusebenza ngokumanye. Asikuko nokuba lo moyo mhlaba kakhulu ekunga ungeviwa ngodwe azaphezulu ngabantu bako wethu bapheya kwe Nciba abasand' ukunikelwa imvume ukuba bavule iivenkile kwelo labo, baye ke bezakwezisa lomaphu-puta phakathi kwevenkile eekudala zomoya zona zabelungu abatyebileyo.

Ibekiwe nendawo yokuba u Rhulumente anyanzele abelungu befama banyuse imivuzo kwizicaka zabo, bazakhele nezindlu zokuhlala ezimiseliwe ngumthetho we Mpilo. Eyesithathu indawo, nebaluleke kunene nayo, yileyo yalatha lawo mashihi abamhlophe aqhayisa wona ukuba aqesha abamhlophe bodwa (100% White Labour). Itho ke lenkomfa, kwanjengaleyo yaye bhavi yazo zonke izizwe ezingemhlophe, icebisa ukuba bonke abangemhlophe mabafundisane ukukhuthaza kuphela lawo mashihi aqesha nabangemhlophe abantu.

Ingathi lento yodwa ikhe yenziwa kubonakele umahluko omkhulu. Ama-shishini amaninzi abamhlophe kwana lawo aqhayisa ngokungaqothi bantu bamnyama afumana impilo enkulu kuthi. Ngokungisikileyo ke, lamashishini angathi sike sathi siyayeka ukutenga kuwo asicenge, sqale ke asiqeshe, ku- lunge ke kuba kaloku "ikhotha eyi khothayo." Nalapho phesheya kwe Nciba bangathi abemi belo baka baq'nisela ukuxhaza kuphela ezabo iventile bemke ngamini nye bonke abamhlophe okanye bahlale kwelo ngokwenza izinto abayakuthi bafuma- maneke beluncedo ngazo, kube kulungile ke, kuba eyona nto akuchaswe bala, nto icasiweyo yimikhaza efuna ukumfi mthha kuphela kungeze kwamfuthwa kuyo vona.

Ezindawo zonke ke zibalulekile.

Ukwenjenje oku sibhe- nesi kuye wonke ngamnye ofundileyo ukuba afundise onga undanga ukuba lento ingenziwa njani. Sonke njengesizwe masiwushumayele lomoya ezintlangani- sweni nase makhaya ade noyena onza qondiyi kuthi aqonde, zide ziphele intetho zobudenge zokuthi umntu akanakuthenga kumntu omnyama, okanye akanakugqesha nguye. Na- lithe ke sazingisa ekwenzeni njalo siya- kuba njengesizwe siyazakha.

Umfi U Mfundisi Isaac William Wauchope

(Ngu S. E. KRUNE MQHAYI)

(Isaytqalle)

"Razulani ingubo zenu, nibhoce ezirhwexayo, nibhmbhazelele u Abnere." Il Sam. 2: 31.

Ngexesha wayefundisa e Tiarha, u Isaac watshata nenyathikazi ekwafana nezil zakowabo, isikhuthalukazi, icikokazi, iconokazi, intokazi ka Lukhelo u Nantwe i Mpondomisekazi. Apha ke e Lovedale waye hlala kunye nayo nentsapho yabo, ifunda nayo shushu, oonyana ne- nntombh. Ebugqibile ukubufundela ubufundisi, ubizwe ngokwesiko lalo mvaba yakowabo yase Rhabe, yase Dipende, li Banda elidala lase Bhofolo, noo Wezo nama Gqgesi, ude waphathelela nase Xesi, e Knapps Hope (kwa Gqaduse). Inkuthalo engako yokulima bababandi- nzi ekumhlanga bayibonayo kumntu ofundileyo, nokwenza abe ngongu mfundisi. Ubufundisi base Dipende baba nozuko olukhulu kuye lo, no Dr. Rubusana, nomfundisi u Sim- on Petrus Sihlali.

Yaba luncedo olunge luncwane lendoda ngoku ebuzweni, ezintlan- ganisweni zom, zi, yaba luncedo ku Dr. Stewart (Somgaxa) kwasezi- ncwadini zesi Xhosa e Lovedale, kuba ziqalile kweso sithuba zafuneka manduadu, incedo ngokungekumbi kwi "Kafir phrase Book." Ibe luncedo kanjalo lendoda ku Mhleli we "Mvo" u Mau J. T. Jabavu, yanama- thelana mbhende naye. Kuthe kukwezemfundo kwabe kukwezo- mbuso; kuthe kukwezentlalo yama- khaya kwabe kukwi zixholoxholo zo- buhlanga kuba nabobuke bayithabatha toxaxheba yabo yezomni. Kuthe kukwi mpikiswano zobutyalike ekufikeni kwee Tiyoptya zonke kuba naleyo ike yalidaxhaxha lom, zi, kwabe kuuphi, yanama-thelana nomfo ka Jabavu lendoda yaba lixhatha negosa lakhe, kwada kwaya ekubei- balwe i Koleji le yase Fort Hare bayamane ngama cala, iincentshaba eziqinileyo kodwa baziqethula baphumelela nayo.

Imfazwekazi enkulu, esithi uku- yibiza yeyama Jamani, yeminayaka ye 1914-1918, yitvo eyasahlula ne gorha lakowethu; okuba kuthe xa kufunwa amadodana ukuya ku- ncedisa aba Ncedani Pesheya e Franzi, yatho gu phakathi into ka Dyobha, isiya yona njengomth- andazeli womkhoa. Ngelixa intombi ka Lukhelo yayingasekho, umnumzana lo selenenye inzwakazi, inkosazana yase Magqunokwebeni, intokazi ka Koom.

Kube lithuba elikhulu lomfo elapha e Kapa, engade avele; kanti koku- kuhlutwana ngaye ngama Gosa asemi Khosini, kuba umfo uvile kamandi kwabonakala ukuba makakhe ancedise ekuqeqesheni abasifikayo kwizinto zase- mlugwini nokuba kumshela. Kude kwathi kuphi ke wavuyelwa ukuba awele nomkhoa ekuthiwa wawu- malunga nama 800, kuloccarawa

idume kunene kuthiwa ngu "Mendi." Igama elithi "Mendi" andiyikuxoka andilazi ukuba igama- lestolwa, laye lithetha ukuthi- tana. Kodwa ngokwethu ma- Xhosa lithetha umntu "wokwanda" inkazana eyendiswayo, edibantsa amantsi namanantsi ngobuhlobo. Akusakali mangandi-ogandi onto kuyo yonke indlela esuka e Kapa, kude kuye kwelama Ngesi e Nglane yaba kukonwaba kuphela, imidlalo enokwenziwa eqanaweni, oziceva noozicimbi, isigoma, iintsookotha, zokuthetha namaqhina namaqhala, izibone- nzwalelo ze Lizwi njalunjalo. Baye abizo bengabe- ntlanga ngentlanga zale Afrike isezantel.

(Isaqhutywa)

Ezase Kokstad

(NGOWAKHONA)

Kusihleliwe apha kwa Adam Kok ne misebenzi isavulekile, kwakhiwa i Tawn Hall entsha kwa nenkuntu/a ye- duma, as phangela amadoda. Kuthe ngolwesi Hlanu kwasa um, zi lo wabantu sowufakwe phakathi ngamapolisa yahi- ivuka indoda seyibizwa i Poll-tax- anxa sele melwe lipolisa amadoda Kwahutywa ama 55 ngalomini, kwa- zala izitokisi ngum Akrika, kwanzima kuba nomsebenzi lo ubusaqsiwa kunge- kabikho namali Kwangena ityala yabayi Assist Magistrate esihlalweni. Isigwebo zaqalela 2/6 ukuya ku £1 kungenjalo ejele ukusuka intsuku 4 ukuya ku 1 inyanga. Ongekathali akasalali khaya.

Unyulo lwe Qumru liqithile, ama- dalavekiwe amabini kongezwa lalinye elingu D. F. Poswa. Iliso lom, zi lalapha lisakhuba nakuba um, zi awu- kazi khatazi nangokuza ezintlangani

sweni zawo. Ithyeфу enkulu zicawa- azina luthando, isimaaga, bafondini, andiboni kubuyisa Afrika ngezintyano, namakhwele.

Izikolo zivuliwe, bakhile o Miss G. Nggandu no N. Msipha. I Principal zombhini zalapha aziyanga ndawo ziyi- chitha apha eyazo iholide, o Messrs A. S. Mnyaza no D. V. Sihawu.

Ngenxa yokuziphatha kakubi kwe- khba kwi konsati kude kwa luneka kubizwe intlanganiso yabazali ukuzaku- bonisana ngeyonanto engenziwa ngale- ngxaki yolutsha. U Mrs. Rev R. M. Tunzi uguke kakhulu wada wasiwa esibedhela noko ubhetere ngoku sibhalayo. U Mrs. D. F. Gqwabaza ulapha ngokuzakubona owakwakhe eve- la ku Qumbhu khaya. U Mr. C. Fiken- ubelapha kwa mafawo oyi nduna yom, zi lo. Yena utitha e Mt Ayliff. Abafundisi be A.M.E. baqithe apha ukuya kwi Nkomfa kwanokubuya, kwamandini ukubonana nezicaka zenkosi Siyuyisaba nabuyifum; neyo le Kres- mesi kwanonyaka omtsha ngothando- uka Tixo.



Wayefuna Kubuyiswe Ikazi Lake.

Lomfazi wabantu makube waye katazeke kakulu wakuba umyeni wake ufuna ukum- godusa. Siba wayenovalo ngakumbi ngakumbi ngoku waye lindele ukuqonda ukuba ama- Feluna Pills ayakumcana na.

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

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(EMVA KWENYANGA EZINGU 12)



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Our Opinion And Readers' Views

THE "Bantu World"
1, HARDY STREET,
(North of Bantu Sports Ground.)
P.O. Box 6663, JOHANNESBURG
SATURDAY, JANUARY 12, 1935.

The Zulu Regent Points The Way

As a rule Africans do not like to be told their sins of commission and omission. To them a leader who points out their mistakes is an arch-enemy of their freedom. The hero to them, is a man who tells them of their sufferings, troubles and disabilities, and who is capable of telling the whites the evils of their tyrannical rule in vitriolic and abusive language. As the result many would-be leaders are afraid to protest against week-end murders committed by black men on Africans. They will condemn with righteous indignation the shooting of an African by a white man, but dare not point their finger of scorn at the week-end stabblings that take place from one end of the Rand to the other.

Truly speaking they connive at the appalling lawlessness that has become rampant among Africans in urban areas, for fear that they would be regarded as traitors and as passives on the political chess-board of the white man. They have not got the moral courage to look at the facts of the changing life of our race fairly and squarely. For the breakdown of our family life, and other social evils they blame the white man. They specialise in ventilating the grievances, real or imaginary, of the people, but do nothing to remove those things that are responsible for the harsh and unjust treatment meted to our race.

When we started drawing attention to this evil of lawlessness sometime back and urged that a campaign against week-end murders should be inaugurated, we knew we were espousing an unpopular cause; but this fact did not dissuade us. We felt it was our duty, nay the duty of every true national paper, to tell the people when they go wrong and point the way of salvation. At first we were like "one crying in the wilderness" but to-day we have a powerful ally in the person of His Royal Highness Mshiyeni ka Dinuzulu, Regent of Zululand.

"While I am deeply concerned over your grievances which I have heard, I must at the same time make it clear to you that in some cases you are the cause of these disabilities. No one can deny that hooliganism among our people, stabbing, drunkenness and assaults are on the increase."

The above striking statement was made by the Regent at a large gathering of Africans at the W.N. L.A. Compound on New Year, and no sane man can deny that it is the statement of a man who loves his race. The Regent is not only a ruler but a leader and a patriot who realises the fact that a race of people who cannot respect themselves cannot expect to be respected by other people. He realises too that a people who behave like animals, kill one another like dogs and have no respect for law and order cannot escape oppression and ill-treatment. It is only men with those minds who can think as the Regent of Zululand; men of little

minds are incapable of such reasoning.

The Regent is not unaware of the hardships and disabilities under which the Africans live and labour. On the contrary he is fully conscious that as a people they do not get a square deal. Like all of us he is strongly opposed to the terrorism of the Pick-up van, the rough handling of the people by the Police and their subjection to the tyranny of the pass laws. But like Isalah and Jeremiah and other prophets of Israel, he cannot condemn these evils without reprimanding his people for hooliganism and lawlessness which are lowering the prestige of the Bantu race in the eyes of other people.

His lead, we hope, will be followed by our leaders and all those who believe that our race was created to occupy a nobler place in the affairs of civilised mankind than that of servitude, who believe that it is destined to make its distinctive contribution to the gathering achievement of the human race. Lawlessness, hooliganism and other social evils must be fought tooth and nail, if our race is to fulfill its mission.

The Regent's appeal for unity has undoubtedly sent a thrill of hope throughout Bantudom. "Cease to regard one another as Basutos, Zulus, Xhosas, and Shangaans" says the Regent, "but look upon each other as sons and daughters of one nation. Then and then only, will you be on the surest road to self emancipation and self-realisation." These are great words from a great man. But how many of us appreciate their importance? Very few indeed. Even the so-called leaders do not seem to understand that the road to freedom and economic independence lies along the lines of national unity. It is only when we can think and act as a nation that we can realise our ambitions and aspirations as a people. It is to be hoped that after hearing this inspiring message of unity, the Africans will endeavour to sink all their racial differences and work for the establishment of a united people.

Native Medical Aids

Sir,—Please allow me space in the columns of your widely read paper. I read in "The Bantu World" of December 23 about the above subject in an article written by Mr. M. W. Somtunzi of Johannesburg. He goes on to say when the Native has proved himself in the good work of the few doctors we have produced equal to higher education, where is the need of creating these unqualified doctors? Mr. Somtunzi, I say there is absolutely no need to produce unqualified doctors; it will be a waste of time and money. Since it is already an accomplished fact, it is now up to the parents if they will be satisfied and proud to send their children to Fort Hare to study, for fully five years, a course which when they finish will not allow them to charge fees for their work, to perform operations, to have private practice, a course easier than the one a white medical student would undergo, and a course in which if one wanted to become a real doctor he would have to begin anew.

I noticed in the issue of December 8 that there are fifteen students who have notified their intention of taking the course. I wonder if their parents have fully realised what they intended sending their children to, and thought of the future of their children which means the future of Africa.

R. L. D. MARTA.
East London.

THE PEOPLE'S FORUM

To Correspondents

Contributors are asked to be brief and up to the point in their letters (articles to be about two pages or less) as through lack of space and the 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.

Bantu Women

Sir,—At this present moment, there are thousands of girls and women in towns, having left their locations. What makes them act in this way, and what is the remedy for this? Girls and women are better at home than about.

The writer suggests that chiefs in the locations should see that girls and women go to towns on reasonable conditions, and again advocates that girls and women who go to towns should carry special passes from their chiefs to ensure their security. The way in which our girls act in towns simply shows lack of control and this is a disgrace. They become contemptible to anybody. The degree of immorality has gone up to a climax. Girls roam about with their fatherless babies. This is horrible and intolerable.

"The greatness of a country does not depend on the greatness of the territory, but on the character of its people." If one travels from one location to another, in the Pietersburg district, one will find that a chief in each location is busy with his subjects round a pot of liquor. What's all that? Has anyone any hope that locations under such chiefs, will ever progress I shouldn't think so.

Women in the locations drink more than one would expect, a thing highly objectionable. Men also drink to their throats. The writer advocates that chiefs should not take any intoxicating drink at all, and their subjects especially young men and all women should be prohibited from drink, and conditions in the locations would be greatly improved.

Self-control in chiefs can change conditions and improve their subjects, because all good examples will radiate from them. "The sole proof of a commanding power is in that power repressed" so says Browning.

Chiefs should see that their sons receive enough education and they should take care that their subjects get education as well.

We ought to take pleasure in what we do ourselves more than in what others do for us. However humble our home or our possessions be, we can be proud of them because they have been won by our own endeavour. "His brow is wet with honest sweat, He earns what ever he can, And looks the whole world in the face For he owes not any man."

H. M. A. L. R. SEABELA
Pietersburg.

Why then are we satisfied with our present position? Do we not think we would be an asset to our people, if we could use our talents now lying dormant in us to-day? Lastly, why should we rob our future children of a great necessity of life? If we are not interested in education, our children will also be not interested in this valuable heritage. "Like father like son" is the proverb. If these children fail to get education, how will they stand in the coming generation? They will surely curse our graves. Why, then, let's be up and doing.

K. L. B. MANAKAZA.
Johannesburg.

Does Exaggeration Produce Effect?

Sir,—Exaggeration, the indulgence in magnifying unduly in words, otherwise known as a statement in excess of truth, has become so common-place with some people that its significance to many has ceased to convey any special meaning.

Doubtless exaggeration is an incarnation of our very existence for the simple reason that we trace it in society, experience it in politics and encounter it in economics. But, then, one might find reason to ask, whether its evidence in the different spheres, already enumerated, is any just cause why people should so enslave themselves to it.

Perhaps, it may serve to illustrate my views on the subject if we consider for a while the cinema.

It may not be quite so common nowadays to witness on the screen in a bioscope, what I choose to call a "Cow-Boy Thrill." In this particular case, our sensations are suddenly raised to a high pitch of excitement, as we observe the cow-boy perform his seemingly, natural stunts. I need not here go the length of explaining what a "Cow Boy Thrill" is, for we are, one and all, familiar with, and receive from it a feeling of self-complacency on the score of some quality or other, real or imaginary. It is important, however, to note the hyperbole and in fact, the unnaturalness that permeate the atmosphere of the whole show. It is the justification of this exaggeration that I fail to realise and if effect, be at all the intended product, why can it not be arrived at by some means other than exaggeration? By means of exaggeration an effect certainly results but is the representation of facts a true and real one? Personally, I fail to realise any genuineness as to its validity.

Finally, we may consider a contest between two men, say a game of drafts or some such game. Those of us who witness the game as it gradually approaches a crisis, become thrilled with excitement. We begin to wonder who of the antagonists will prove victorious, as the score is pronounced to be, say, 5—5. In the end the crisis is reached when one of the men gets the victory.

Suppose, then, a day after the match, you were to read in one of the newspapers, an article to the effect that, in a drafts match that was played between Mr. X and Mr. Y the previous day, the former won by four games, when the real lead was attained, not by a whole but by a fraction of a whole what impression would you entertain of the author of that article even though the underlying motive was not intended to deceive but to produce an effect?

Nothing could be more absurd and unjustified as this act of exaggeration; so then it is quite clear that hyperbole is not justifiable. Although it certainly produces an effect it does not necessarily give us, as I have had occasion to remark, previously, a true representation of the actual facts.

J. S. MOTSELOA.
Lovedale C.P.

NEGLECTED CHANCES.

Sir,—It is about neglected chances that I want to write. Reader can you remember well how many chances you were given by either your parents, relatives or a friend, to get education, and these you ignored? Your father had or has means to give you a higher education, but you disappointed or still disappoint him, because you are not interested in educational matters. Instead you took or still take to frivolities,—things of the moment.

Many people lose the battle before they actually fight. It is very wrong for anybody to assume that, since he is at a certain time engaged in a lowly job, all the roads leading to a success, are eternally closed to him. Not everything material will decide our position in this world, but God is Almighty and helps those who help themselves. Great men always come from the dust. I say the least educated to-day may be a graduate tomorrow.

(Continued at foot of previous column)

R. Roamer Talks About

South African Guns

When the locusts visit this country, people send up prayers to Heaven, when rain fails to come, prayers are again raised to Heaven, when Pick-Up van rushes wildly after Africans, petitions and resolutions are signed, when murders are committed, a cry rends the air for more police, but when a South African gun aimed at a bird, baboon, eagle or what-not up in the air, but shoots at a Native right down on the ground, no prayer is raised to heaven, no petitions or resolutions are signed.

The Sunday Times of December 23 reporting the case of an African Jessia Sabatani who was blinded on both eyes by a shot from a gun fired accidentally by a European boy of 13 said "this is the fourth case in the last four months of Europeans being charged with shooting at Natives in the Northern Transvaal," while the magistrates said, "Only a few months ago we had a similar case in this court when the handling of such a weapon cost a Native his life." Yet no prayers are raised to Heaven!

While the aim of this column, as I have repeatedly said, is to present to my readers lighter sides of life, I simply feel impelled to violate this rule to-day and write on these guns again, for that article in the Sunday Times, coming as it did just two days before Christmas, spoiled all my eagerness for this Holy Day; spoilt all my appetite for the message of Goodwill! For I could not bring myself to smile when the blinded eyes and mutilated face of Sabatani stared at me like that!

I do not know whether my people like to emulate the patience of an ass and live up to the description of carefree happy-go lucky dusky sons of the soil, but do not ask me to so forget myself as to constantly cause you to smile even when I should cause you to scowl; do not ask me to dish out humour when Fate shrieks at me to quote "this is the fourth case in the last four months of Europeans being charged with shooting at Natives in the Northern Transvaal." By Heavens, do not ask me!

The South African guns! The South African guns! How they have taken toll of our lives by their very peculiar shooting propensities! Never was one ever deliberately aimed at a Native, never was one ever intended to maim, injure or kill a Native, but that is precisely and relentlessly what they invariably do. Never were they intended to be used as decorative exhibits in some farm houses, or to be playthings and yet that is what they seem to be—and no prayers are raised to Heaven for their victims!

This is the country which saw the light of civilisation 2,000 years ago, never forgets to tell the world this. This is the country that is so sure of itself that it has repeatedly made the proud cry, "Hands off our Native problem" to those who dared to give advice. This is the country that invented the remarkable, non-existent LINES along which Natives only should develop. This is the country that gives us for a happy Xmas this nasty knock—"this is the fourth case..." God help such a country!

Very thoughtless of me to give you such a talk in the New Year? Well, pardon me and pray for me for being so susceptible to these emotions. I would to God you were also similarly afflicted, for then your prayers would have long ascended on behalf of those people whose lives are destined to be nipped in the bud by some of these guns that are never directed at Natives but invariably shoot at them. Guns that are playthings. Guns that, point at shadows, shoot at substances!

Medical Aid Course At Fort Hare

Cape Native Voters Urge Strongly For Round Table Conference

The annual conference of the Cape Native Voters' Convention which was held recently at King Williamstown passed the following resolutions.

Native Wages

The conference resolves to bring to the notice of the Government the fact that the time has arrived when the Government should be requested to take steps in the direction of the introduction of legislation the effect of which will be to include Native workers in all branches of industry within the scope of the Conciliation and Wages Determination laws.

The Conference also requests the Government to give such interpretation to what is known as "The Civilized Labour" policy as will admit of no discrimination on the grounds of colour.

Poll Tax

Resolved further that this Conference of the Cape Native Voters' Convention is convinced that after the law has now been in existence for the last five years, the Native Taxation and Development Act has operated adversely as far as the welfare of the African people is concerned, the time has come when the Government should review the Act with a view to its abolition or modification.

It may be mentioned, in this connection, that when the Bill was introduced it was anticipated that increased grants would be made available for Native Education, Hospital and other services.

Compulsory Education

The Conference considers that the times call for the introduction of a compulsory system of Education for Native children in Urban Areas.

Old Age Pensions

The Conference further resolves to urge Government to review the Old Age Pensions Act so as to include the Native people in its operation.

The Protectorates

On the vexed subject of the proposed incorporation of the Native Protectorates of Basutoland, Bechuanaland and Swaziland the Conference notes with alarm the fact that the Deputy Prime Minister, General, the Rt. Hon. J. C. Smuts, in a speech delivered by him recently in London, has urged the Imperial Government to expedite the handing over the administration of these Protectorates to the Union Government.

The Conference re-affirms the Resolution of the Special Conference of this Convention held at Queenstown in July last, which was to the effect that this step shall not be taken except it be on the principle of consultation with, and acceptance by, the Native inhabitants of these lands.

The Conference declares that the Native policy adopted and pursued by the Union Government for the last period of nearly 25 years does not justify the granting to this Government of additional responsibilities for the Native races of the Sub-continent.

Premier's Native Bills

On this subject the Conference

strongly protests against the procedure adopted by the Government in regard to the Prime Minister's Native Bills, of attempting to solve the Franchise question in its relation to the Native population without consultation with the people most intimately concerned.

The Conference declares that in a problem of such far reaching importance and of such complexity a solution that would be satisfactory and acceptable to all sections affected can never be arrived at unless it is the result of a

Round Table Conference

between Representatives of the Government and of those sections of the community affected.

The Conference once more respectfully and yet strongly appeals to the Government to consider the advisability of making arrangements for a Conference on the lines indicated to meet and consider the subject-matter of the Bills before the Joint Select Committee submits its final report to Parliament.

Applications For Medical Aid Course At Fort Hare Invited

We have been advised that the following are the preliminary arrangements for the inauguration of the training course for the new Government Medical Aid Scheme at Fort Hare.

1. The Course will be of three years duration, preceded by a preparatory year's training in science at Fort Hare and followed by a year's practical Hospital and public health training in Durban.
2. Students who have passed Matriculation or its equivalent, provided they have included in their course Mathematics and Science, will be accepted into the Preparatory Course in 1935. This course will follow the lines of the 1st year courses in Chemistry, Physics, Botany and Zoology.
3. The selection of students to proceed to the Medical Aid Course in 1936 will be made by Government in consultation with the Fort Hare Senate at the end of the Preparatory Year in 1935.
4. It is expected that students selected for the Medical Aid Course will be aided in their course by the provision of bursaries.
5. Every student before being finally accepted must present a medical certificate of fitness and a certificate of character.
6. Every student who successfully completes the course will receive a Certificate entitling him to be employed by the Government as a Medical Aid will be so employed.
7. Medical Aids will be placed on a scale £180-10-£300 and it is expected that they will enjoy certain other privileges of Government servants. They will be provided with a house and dispensary.
8. In general students selected for training will be between the ages of 18 and 25.
9. Applications from students likely to be qualified for admission to the Preparatory Year in 1935 should be addressed to the Principal, South African Native College, Fort Hare, Alice, C.P.

Advisory Boards' New Secretary

APPEALS TO LOCAL BOARDS EVERYWHERE FOR CO-OPERATION

Mr. S. P. Mqubuli, the new General Secretary of the Advisory Boards' Congress, writes:—

The Location Advisory Board's Congress of South Africa wishes all its supporters and members a very prosperous year.

The Annual meeting of the above Congress met in the Dougall Hall, Pretoria, from December 19 to December 21, 1934.

Delegates who attended the Pretoria Congress meeting are expected to give a full report to their respective Boards. The delegates must please note that their respective Boards are entitled to hear the activities of the Congress.

As there were changes of officials at this last Congress, the minutes of the Congress might be unfortunately delayed.

The Advisory Boards are hereby notified that a new draft of the Constitution will be submitted to them during the course of the year for their consideration and recommendation.

The General Secretary requests that all affiliated Boards to the Congress must forward the name and address of their Secretary at the end of January, 1935.

All communications and payments of the Annual Subscriptions to the Congress must be forwarded to the General Secretary. Cheques and Postal Orders must be made payable to: "The Treasurer, Location The Advisory Boards' Congress of South Africa" (Continued at foot of next Column)

8,000 City's Bantu Children Of School Going-age Without Education

At the congress of the Catholic African Union, which was held last week, Mr. Graham Ballenden, the City's Manager of Native Affairs, made a startling statement that there were about 8,000 Bantu children of school going age—within the city boundaries for whom so adequate educational facilities were provided.

Commenting on this question the "Star" inter Alia says:

When it is remembered that the number will grow every year, and that the total Native population of Johannesburg is likely in a few years to reach 200,000, the extent of the deficiency is plainly apparent. The subject of education for Natives here is, of course, part of the general problem of the Union in this respect, which Parliament and the Provincial Councils have as yet made no effort to grapple with. Its size in Johannesburg alone is an indication of the work which must be undertaken sooner or later, and is in the meantime being allowed to pile itself into unmanageable dimensions.

The following are officials of the Congress:

President: R. H. Godlo, Vice-President: J. M. Nthakha, General Secretary: S. P. Mqubuli, Asst. General Secretary: H. B. Nyati, Treasurer: T. M. Mapikela.

Members of the Executive Committee are: J. A. Daniels, E. J. Motau, H. K. Bindu, W. W. Jabavu, P. J. Matiare.

"Urban Natives, in proportion to their earnings, pay amounts in rent, rates and even in Government taxation which make up a relatively greater total than that paid by Europeans; and incidentally it is far more difficult for those out of employment or otherwise handicapped to secure exemption from the poll tax in the way (as the provincial audits have shown in succeeding years) it is possible for large numbers of Europeans to escape the personal tax. Apart from this, there is a heavy responsibility on the provincial authorities and to some extent on the City Council in connection with Native welfare generally. Mr. Ballenden has described how the removal of tribal discipline leads to wholesale illegitimacy and to the slackening of parental authority, and his warning that there must be schools to counteract the resulting conditions is important in the highest degree. The original Amalaita, and other dangerous Native gangs, were produced by exactly those conditions, and this kind of evil is likely to grow rapidly unless the Natives can be caught young, trained to some sort of discipline, and given some kind of chance in life. The missionary organisations have done a great work in this respect, but both in Johannesburg and elsewhere the financial burden long ago overwhelmed them.

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CLOSING DATE
21st. January, 1935.



"MELLOW AS THE CHIMES"

Page Of Interest To Women Of The Race

The Art Of Making Friends

(BY E. P. NGOZWANA, B.A.)

Different people have different ways of making friends. The one aim in view when choosing a friend, is to obtain somebody who will fit into your company, and who will be able to appreciate you difficulties, and share your joys.

Some people find it very difficult to make friends, while others find it very easy. The former group may accumulate a good deal of acquaintances to whom they are merely polite and kind, but it takes them some time to form really good lasting friends.

A Real Art

Making friends is a real art, sometimes you meet a man or a woman, and there's nothing to indicate that you will one day become great friends. As time goes on, and as you get to know one another better, friendship between the two of you gradually develops. There are some cases where one meets another man and woman and straightway one feels that one has met a friend without sitting down to study his or her good points.

Usually when making friends with anybody, we look out for points of contact, points which are common to both of you, but it is really the points of difference which bind you into thick friendship, when you have made the friendship you begin to study one another's likes and dislikes and learn to avoid clashes. You try to see one another's point of view, and if you can carry your point without actually coming at loggerheads with your friend then there's none to be said for your friendship.

Test Of Friendship

Friendship, of course, does not always run a smooth course—there are bound to be differences and misunderstanding and that's just where the true art shows itself. True friends try to settle their disputes to the mutual satisfaction of both parties. The greatest test of friendship comes in when an actual quarrel and an entire break ensues between friends. This is the time when friends, or ex friends in this case, should lock each other's hearts and exchange keys.

A friend is one who knows everything about us, but who goes on loving us all the same. A true friend is always prepared to give excuses for us when we go wrong. In spite of our short-comings—which he knows so well, he still has a wide place for us in his heart. A friend is always prepared to do anything for us, even to the laying down of his life.

THIS WEEK'S THOUGHT

What is Civilisation? I answer, the power of good women
—Emerson.

An Ideal Friend

An ideal friend is one who identifies himself with us, who is happy in our joy and sympathises with us in our sorrow; whose actions are nobler than ours, and whose thoughts are clearer; one who is utterly void of selfishness, and one in whose presence we find pleasure and happiness.

With a friend you may sit and discuss trivial matters for hours on end, and enjoy every moment of it, whereas the same topics discussed with somebody else would bore us. To a friend you don't stop to think what to say next you understand each other so well that there's no fear of hurting one another's feelings. No matter in what mood you find yourself, a friend always has a way of tackling you.

There can be nothing more precious than a solid friendship, and one of the best arts to develop is the art of making friends, and keeping them.

Children's Corner

(BY AUNT PEGGY)

There lived in India a little ten-year-old girl named Mary who had lost her mother. One day her father, who was her only companion, said, "Mary, would you like to go to a big Institution in London?" Mary looked puzzled and answered "Y-e-s," hesitatingly. "I'd hate to be far from you." Her father explained that he would always visit her whenever he had time to spare.

All being settled Mary accompanied by her father left home for London, where they were received cordially. Before her father parted with her, he asked the Matron of the Institution to get Mary whatever she wanted and send the account to him. Mary got used to the place very soon and as the youngest of all the girls everybody loved her.

The following year on her birthday a big party was held. When everyone had come bad news came that Mary's father had died. "Matilda, tell Mary to stop that nuisance at once," said the Matron, angrily. "Tell her that her Dad's dead." The Matron then took all Mary's belongings and sold them trying to meet her account which was £100 steady. Then Mary was given two old short shabby dresses and was told to go to the servants' room.



Miss V. N. Plaaije (seated) and her Rhythm Girls
Accept their message embodied in their motto—"Tempori Paradum"

Mary influenced the other girls to trust on Jesus, who would bring them happiness always. She shared with other girls whatever she had. One evening she failed to do her duties, and so she did not have her supper. When she was going to shop the following morning she picked up a 6d and she thanked her lucky star, and bought buns. Seeing another poor hungry girl she shared the buns and gave five to this girl.

After a good number of years the mystery of the death of Mary's father was brought to light, when his fellow worker came to London to fetch Mary. Her father died of shock when news reported that their firm was in debt; yet all was untrue. When Mary knew that she was rich she asked her father's business partner if she could use part of her money in building a house for the poor. This being agreed upon Mary had the house built and furnished, and she hired people to run it.

Mary became a rich lady, who always felt sympathy for the poor.

Cookery Of Meat And Poultry

SUCKING PIG

Sucking pig should only be a few weeks old, stuffing and sew the piglet right up, score well and pour oil right over it, season, and wrap in grease proof paper. Baste frequently, adding a little more oil if necessary. When nicely browned remove the paper, place in a hot dish inserting an apple or lemon in the mouth and garnish with parsley. Make a thick gravy to serve with the sucking pig. Serve with Apple Sauce.

SAGE AND ONION STUFFING

Boil an onion until tender chop then add 1 and half teaspoons sage, salt and pepper and enough bread crumbs to make the stuffing.

CHICKEN OR PIGEON COOKED IN LETTUCE LEAVES

Wash the chicken or pigeon thoroughly, stuff with a chopped onion. Place the lettuce leaves in boiling salted

water for 2 or 3 minutes. Then sprinkle chopped onion, mixed herbs and seasoning over the lettuce leaves. Make a paste with oil or creamed butter and flour, cover the chicken with the flour mixture, wrap the filled lettuce leaves round the bird and place in a casserole. Cook at 375 degrees for an hour. Serve with thick gravy.

BOILED MUTTON

If well cooked and attractively served makes a delightful change. Wash the mutton and place in a saucepan with fresh vegetables such as carrots, onions and potatoes, cover with cold water and allow to simmer until tender, carefully remove the mutton and place on a hot dish, arranging the vegetables round the meat. Serve with caper sauce, or if liked parsley sauce. Garnished with Rounds of tomato and carrots diced. Care must be taken not to overboil the mutton.



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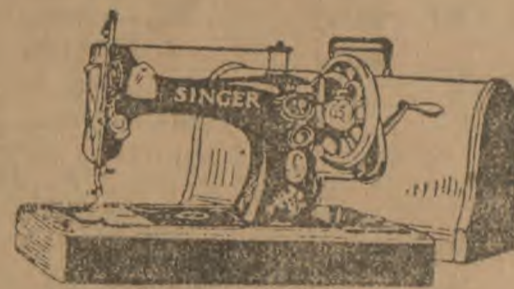
Ke phofo e jehang ha monate e nang motho matla meleng ho feta phofo tseling kaofela tseo o ka li rekang.

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BANTU WOMEN IN THE HOME

Bantu Women On The Move

Greetings from Miss V. N. Plaatje and her Rhythm Girls, of Kimberley



(Left to Right):
Lydia Maqanda,
Matilda Kido, Amy
Davids, Violet Peters,
Winifred Mojanaga,
Victoria Mahabane,
Theodora Mojanaga.
—Winners of the
Midnight Folly Har-
mony Kings' Float-
ing Trophy in Nov-
ember, 1934.

The Rhythm Girls are opening the new season by wishing all Cabaret Troupes and Chorus Girls success during the year. May all Prosperity, Health and Happiness be theirs.

During the last six months of our existence, fortune smiled on us in all our undertakings, both on the roads, and during our performances barring the last trip to Hopetown, which was rather adventurous. On crossing the Modder River our car got stuck midstream, and the only alternative was, headed by the founder, the troupe jumped out of the car, sacrificing their footwear and hose, and with the able assistance of the Director (Mr E. D. Tsenyego), pushed the car across the drift. A great deal of fun was caused by the slippery cement underfoot. But alas, had the

girls known what was in store, they would not have been so hilarious.

On reaching Hopetown, they untied the suitcase (containing their clothing), fixed to the running board and inadvertently forgotten in the bustle. It was immersed six inches into the water. On getting out their outfit they were dismayed on discovering there displayed, all the colours of the rainbow. The dyeing was so thorough that much of that which was originally white, had taken on a different hue entirely ruining many of the costumes. Still that did not damp the spirit of the performers, for their duty to audiences is "Rain or Shine—on with the show."

The troupe will be reorganised and will present a new programme, new

turnout, new members. It has lost two of the pioneers of its seven original members: Matilda Kido, a hard worker, who has left Kimberley to join her mother at Port Elizabeth, her new home, and Victoria Mahabane, who will be leaving Kimberley for further studies. In both, they have lost real enthusiasts, but in the latter, they have lost the live wire of the troupe. An actress born to the stage is Victoria, elocutionist, comedian, acrobat, and last, but by no means the least, a female "tenor." She will be given a hearty send-off by her colleagues. Most unfortunately, Matilda's sudden departure prevented the girls from giving her a worthy farewell, they just managed to see her off at the Kimberley Station.

Uma ingane

yako

ibhibhidla



Ivamile ukukala ingane nxa ipuma abatakati. Iminyaka eminingi omame abamhlope ezabo izingane bazitulisela ngomqoto wezingane ka Ashton & Parsons. Utengwa esi tolo lomqoto ubiza kalula. Ubulala ubuhlungu bezintsini ingane ikule kahle yenamile.

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Abantlwa:

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NA 34.2 (2)

Too Many Accusations

(By "MISS HOPEFUL.")

Since many complaints have been and are still appearing in these columns, pointing out mistakes and errors of a "Modern Girl," it is worth while to say a few words on the same subject.

While reading these articles, many of us feel rather absurd and finally lose courage in whatever good we were trying to accomplish.

Most decidedly we regard ours as the most trying time, and perhaps wonder why shouldn't the public pity us in this respect. Indeed when we look back into years that have passed, we observe that our mothers were having it easier, because life was rather simple. However while this may be the case, we've to remember that they also had their share of difficulties and also had to struggle to overcome them and that we too are called upon to do likewise.

Public opinion does not appeal for us to be pitied and where we find nobody to console with us over our grievances, we lose hope. Here now we've to see what to do to meet the situation.

Let's bear in mind that many have gone through same, and many are still to face same, still perhaps with successful results. Let's not lose courage and self confidence and take every effort to do all the good we can afford.

We are all mirrors reflecting either good or bad done by others and in majority of cases magnify others' defects. It is the way of the world and cannot be helped. Therefore let it not discourage us in any case.

matikulu,

Household Hints

Cold Spray

A cold spray after a hot bath keeps one healthy and free from cold. Rubber tube sprays to go over the taps are inexpensive.

Nails

Nails that are apt to be brittle should be smeared nightly with olive oil. Use a greasy polish, not a powder one.

Candied Peel

Before chopping candied peel slightly warm in the oven or before the fire.

Frittered Apples

Frittered apples are delicious with fried bacon for breakfast, and are a change from the usual things.

Late Agnes Bhonga

On December 26, we lost our dear mother Agnes Bhonga, who was a very faithful leader of the Women's Help Society in the Anglican Church at Van Ryn Deep. The funeral was attended by 239 people. Relatives and friends sympathize with the bereaved family of the Catechist Mr. Simoa Bhonga. The service was conducted by the Rev. E. Qubu, a Priest in charge in the Boksburg District. The Priest in charge of the Benoni District, the Rev. P. H. Makgalemele led the singing which was very impressive indeed. Sincere thanks are offered to those who took part in the funeral, especially those of other denominations.

The Obedient Child

The Editress,

May I have your kind permission to say a little about the above in the Page of Interest to Women of the Race.

As Obedience is a habit, it must be formed as early as possible. So there are a few rules to remember for our children.

As soon as a child knows the meaning of No, then it is time to teach it to obey. Remember these five golden rules for babies:

Never forget an order you have given. Do not repeat any order too many times.

Do not give them too many orders. Do not threaten your children nor bribe them to make them obey.

Give your orders in a clear and firm voice.

(Miss) J. J. MAKOKOLE,

Kolo, Basutoland.

INDIGESTION

This medicine gives you an appetite and helps you to digest your food

It is made of good medicines that come from roots, barks and leaves, and has been used by white people all over the world for very many years. The store sells it. Ask for



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"Ovaltine" imnandi embonyeni. Yinhle impela kubo bonke ngoba nodotela bati yinhle kakulu ekuqiniseni umzimba.

"Ovaltine" yenziwe ngobisi olutsha, nangamaqanda amatsha nangamabele. Izwakala ifana noswidi emlonyeni futi ipuzeka kahle iqinise amadoda babesifazana nezingane.

"Ovaltine" ke seno se monate. E molemo ho bohle ho eleng hore ha se limakato ha lingaka li bua ka eona moo ho batlehang maatla. "Ovaltine" e entsoe ka lebeso le lecha, mae na macha le mela. E monate joaloka Chokoleta me le hona e bonolo ho e etsa hore seno se setle seo se ratoang ke banna ba baholo, baroetsana ba nonneng le bana.

Kombisa owesitolo sakini telipepa uti kakunike idosha le "Ovaltine." Kukona ipeshana etinini elikutshela kahle ukuti yenziwa kanjani "Ovaltine." Tenga idosha lawo namhlanje.

Bontsa pampiri ena ho Rra-levenkele oa heno me u mo kope "Ovaltine." Pampiri e teng ka har'a tini eo e bolelang hantle hore "Ovaltine" e etsa joang hore e be seno. Kopa tini kajeno.

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LTD.

BANTU WOMEN IN THE HOME

Bantu Women On The Move

Greetings from Miss V N Plaatje and her Rhythm Girls, of Kimberley



(Left to Right) : Lydia Maqanda, Matilda Kido, Amy Davids, Violet Peters, Winifred Mojanaga, Victoria Mahabane, Theodora Mojanaga. —Winners of the Midnight Folly Harmony Kings' Floating Trophy in November, 1934.

The Rhythm Girls are opening the new season by wishing all Cabaret Troupes and Chorus Girls success during the year. May all Prosperity, Health and Happiness be theirs.

During the last six months of our existence, fortune smiled on us in all our undertakings, both on the roads, and during our performances during the last trip to Hopetown, which was rather adventurous. On crossing the Modder River our car got stuck midstream, and the only alternative was, headed by the founder, the troupe jumped out of the car, sacrificing their footwear and hose, and with the able assistance of the Director (Mr E. D. Tsenyego), pushed the car across the drift. A great deal of fun was caused by the slippery cement underfoot. But alas, had the

girls known what was in store, they would not have been so hilarious.

On reaching Hopetown, they untied the suitcase (containing their clothing), fixed to the running board and inadvertently forgot on in the bustle. It was immersed six inches into the water. On getting out their outfit they were dismayed on discovering there displayed, all the colours of the rainbow. The dyeing was so thorough that much of that which was originally white, had taken on a different hue entirely ruining many of the costumes. Still that did not damp the spirit of the performers, for their duty to audiences is "Rain or Shine—on with the show."

The troupe will be reorganised and will present a new programme, new

turnout, new members. It has lost two of the pioneers of its seven original members: Matilda Kido, a hard worker, who has left Kimberley to join her mother at Port Elizabeth, her new home, and Victoria Mahabane, who will be leaving Kimberley for further studies. In both, they have lost real enthusiasts, but in the latter, they have lost the live wire of the troupe. An actress born to the stage is Victoria, elocutionist, comedian, acrobat, and last, but by no means the least, a female "tenor." She will be given a hearty send-off by her colleagues. Most unfortunately, Matilda's sudden departure prevented the girls from giving her a worthy farewell, they just managed to see her off at the Kimberley Station.

Uma ingane

yako

ibhibhidla



Ivamide ukukala ingane nxa ipuma abatakati. Iminyaka eminingi omame abamblope ezabo izingane bazitulisa ngomqoto wezingane ka Ashton & Parsons. Utengwa esi tolo lomqoto ubiza kalula. Ubulala ubuhlungu bezintsini ingane ikule kahle yenamile.

ASHTON & PARSONS' INFANTS' POWDERS

YIPE KANJE INGANE YAKO UMQOTO :

Uma ingantsi kwezinyanga eziyi 6 yipe inxenyane yomqoto ekuseni noma isizolala kusihlwa. Wubeke olimini lwengane. Uma ingapezu kwezinyanga eziyi 6 ubudala yinike wonke osepepeni. Uma ingane ikala, inesi fudumezi ihlupa, yipe njalo umqoto ize ithule.

Abaxiniso :

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

MA 34 2 (C)

Too Many Accusations

(By "MISS HOPEFUL.")

Since many complaints have been and are still appearing in these columns, pointing out mistakes and errors of a "Modern Girl," it is worth while to say a few words on the same subject.

While reading these articles, many of us feel rather absurd and finally lose courage in whatever good we were trying to accomplish.

Most decidedly we regard ours as the most trying time, and perhaps wonder why shouldn't the public pity us in this respect. Indeed when we look back into years that have passed, we observe that our mothers were having it easier, because life was rather simple. However while this may be the case, we've to remember that they also had their share of difficulties and also had to struggle to overcome them and that we too are called upon to do likewise.

Public opinion does not appeal for us to be pitied and where we find nobody to console with us over our grievances, we lose hope. Here now we've to see what to do to meet the situation.

Let's bear in mind that many have gone through same, and many are still to face same, still perhaps with successful results. Let's not lose courage and self confidence and take every effort to do all the good we can afford.

We are all mirrors reflecting either good or bad done by others and in majority of cases magnify others' defects. It is the way of the world and cannot be helped. Therefore let it not discourage us in any case.

matikulu.

Household Hints

Cold Spray

A cold Spray after a hot bath keeps one healthy and free from cold. Rubber tube sprays to go over the taps are inexpensive.

Nails

Nails that are apt to be brittle should be smeared nightly with olive oil. Use a greasy polish, not a powder one.

Candied Peel

Before chopping candied peel, lightly warm in the oven or before the fire.

Fritttered Apples

Fritttered apples are delicious with fried bacon for breakfast, and are a change from the usual things.

Late Agnes Bhonga

On December 26, we lost our dear mother Agnes Bhonga, who was a very faithful leader of the Women's Help Society in the Anglican Church at Van Ryn Deep. The funeral was attended by 239 people. Relatives and friends sympathize with the bereaved family of the Catechist Mr. Simoa Bhonga. The service was conducted by the Rev. E. Qubu.—a Priest in charge in the Boksburg District. The Priest in charge of the Benoni District, the Rev. P. H. Magsame led the singing which was very impressive indeed. Sincere thanks are offered to those who took part in the funeral, especially those of other denominations.

The Obedient Child

The Editress,

May I have your kind permission to say a little about the above in the Page of Interest to Women of the Race.

As Obedience is a habit, it must be formed as early as possible. So there are a few rules to remember for our children.

As soon as a child knows the meaning of No, then it is time to teach it to obey. Remember these five golden rules for babies :

Never forget an order you have given. Do not repeat any order too many times.

Do not give them too many orders. Do not threaten your children nor bribe them to make them obey.

Give your orders in a clear and firm voice.

(Miss) J. J. MAKOKOLE.

Kolo, Basutoland.

INDIGESTION

This medicine gives you an appetite and helps you to digest your food

It is made of good medicines that come from roots, bark and leaves, and has been used by white people all over the world for very many years. The store sells it. Ask for

MOTHER SEIGEL'S SYRUP



'OVALTINE'

"Ovaltine" imnandi embonyeni. Yinhle impela kubo bonke ngoba nodotela bati yinhle kakulu ekuqiniseni umzimba.

I "Ovaltine" yenziwe ngobisi olutsha, nangamaqanda amatsha nangamabele. Izwakala ifana noswidi emlonjeni futhi ipuzeka kahle iqinise amadoda babesifazana nezizingane.

"Ovaltine" ke seno se monate. E molemo ho bohle ho eleng hore ha se limakatso ha lingaka li bua ka eona moo ho batlehang maatla. "Ovaltine" e entsoe ka lebeso le lecha, mae na macha le mela. E monate joaloka Chokoleta 'me le hona e bonolo ho e etsa hore seno se setle seo se ratoang ke banna ba baholo, baroetsana ba nonneng le bana.

Kombisa owesitolo sakini lelilippa uti kakomike idosha le "Ovaltine." Kukona ipeshana etinini elikutshela kahle ukuti yenziwa kanjani i "Ovaltine." Tenga idosha tawo nambianje.

Bantsa pampiri ensa ho Rra-teenkele oa heno 'me u mo kope "Ovaltine." Pampiri e teng ka har'a tini eo e bolelang hantle hore "Ovaltine" e etsoa joang hore e be seno. Kopa tini kajeno.

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LTD.

Tse Re Di Utluang ka Pudi-EaTela

Le Ile Lesoahla Go Setse Sello

BANNA BA RUILOENG KE BASADI BA TSENETSOE KE METSI.

RE UTLUA KA PUDI-EA-TSELA GORE

Moshimane oa Mo-Aferaka oa dilemo tse lesome le metso e meraro (13) o holaile monna emong oa Mo-Aferaka koa Pimville ka Sondaga. Gothoe o mohlabile ka thipa.

Le ile Lesoahla, se setseng feela ke dilla tsa diepa-mekoti, bona ba ruiloeng ke basadi ba Ba-Aferaka ba reki sang juala. Guele banna -ba tlileng Gaudeng go sebetsa bona ba thabile, bare kajeno re tla kgona go boloka chelete go tseba e ke ke ea hlola etimela gare ga Lesoahla la Doornfontein.

Bopuluanene le bo-Marabi ba ne ba hlaselane gare ga setarata mona motseng oa Gaudeng. Thipa e phadima, katiba e lah'oa fathe, diroko le dibaki di apolosa, go nyelegile. Mosetsana a ntshe a bua polelo tshole tsa South Africa are: "I'll show you" "ek sal voor jou rege mak," "ike tla le lokisa," "Ngizanikompisa," "Jiy kom kaal uit," "le tsoa le ponoka."

Mohlankana a feta jualeka poo, le eena a rogakana ka puo tshole. Batho ba tsuile ba halletse, ba bona ga lebitso la sechaba sa Aferaka le tlont'olloa ke banna ba senang semelo, ba sa ruoang boithuaro ke batsuadi ba bona. Bahlankana banna le busekanyane banna ba ne ba e-tsoe pareng, gomme go utlugala gore ba khuthosane dichelete. Ke tso tsa thaka e ncha.

"Phalamente" ea Marens le dsete tsa setereke sa Pietersburg e tla buloa ka di 30 tsa kguedi ensa Polokoane ga Maraba. Go utlugala gore e tla ba tsatsi le legole. Eka le Morulaganyi oa "The Bantu World" o tla ba teng tsatsing leo.

Pitso e Kholo Ya Dilete

TSA GA MAMABOLO LE TSA GA MOLEPO KOA MAKUBU.

Pitso ea dichaba tsena tse godimo e ne e kopane ka la 20 December, polaseng ea Kleinfontein (Makubu) melwaneng ea naga ea Molepo le Mamabolo, Mankoen. Modula-setulo e ne ele Komosasa wa Polokoane (Pietersburg), Morena Fyn.

E ne e se batho ele tlang le bono. Morena Molepo o be a e gona ka noshi mokgalabyoe a swere molamu wa gae wa bogoshi wa mafale a mabedi; ntheng ea ona, a apere le pheta ea bogoshi molaleng, "Pheta ea thaga." Kgoshi Mamabolo Mankoen, le eena o be a e gona, go tee le Ngoana wa Kgoshi Jacobo Mamabolo. Awa e be goth'abisha go bona dikgoshi tse le batho ba tsona ba dumedishana ka lerato le thabo e kgolo. Morero wa pitso eena e be e le go kgetha batseta ba go ea emela dichaba tsena di seog di bolatswe kgethong ea Pietersburg Local Council, eo re koang gore e tla kopana ka Labone (10 January), 1935). Pele go kgetho, Morena Fyn, o hlalositse seo Local Council eleng sona; are go kgethwe banna ba megopolo e tebileng, eseng ba megopolo ea dipampiri.

Pitso ea re tu dipelo tsa kubakuba ga kgetho ka lenaneo lensa: Ga Mamabolo Mankoen, banna ba bane: 1, Morena D Mamabolo 2. H. P. Mamabolo 3. D. Mogasha, 4. Samuel Seabi, Ga Molepo: 1. G. Nijie (teacher), 2. Ephraim Maboera, 3. J. Mangena, 4. Legodi Mothapo, 5. Caleb Molepo, 6. Felix Mpe, (ke banna ba seletang). Ga Sekosla Mamabolo, ea ba banna ba babedi: 1. P. Mamabolo, 2. W. Sephotwane. Ka morago ga kgetho ea ba dipitso, gomme Commissioner a (Bona tlase ga serapa se latelang)

Bahlankana Ba Ma-Afrika Ba Nyoretsoe Thuto Me Batla Ba Sekolo

Tsa Bethlehem. (Ke E. L. MOLOI.)

Mona re utloa sello se bohloko sa basali ba basoeu. Taba ke ea hore banana le bashanyana, ba sebetsang likicheneng ba ea thoba. Joale mapolissa a hana ho ba batla hobane ba se na "Service Contract."

Borankulike ba batla batho ba ho hela likoro hobane likoro lingata monogasha. Bashanyana le banana ka ho utloa hore chelete ea likoro e ngata ba balehetse mapolasing, ba siile ho-Noni ba ila ke hore bo Mrs.

Bahlankana ba Ma-Afrika ba rata sekolo sa mantsiboea, ba se ba bile ba etsoa ho Rev. H. A. Roux oa Kereke ea D.R., ba kopa hore a ba kopele sekolo sa mantsiboea "Musong joaleka Kroonsta le Bloemfontein.

Re bile le baeti mokhatlong oa Banzari oa banna le basali ba itseteng joaleka Vasco da Gama ea ileng a shebana le maqhuba a leatlhe ho ea filha India. Baeti bao ebile banna: Sister Isabella Liutuileng oa Thaba 'Nchu, le Mrs. Jemina oa Natala ea neng a tile ka ho tla ikopela thapelo ho Banazari.

Ho bile teng concert ea mathaka a Bloemfontein ba bitsong "The Hivers," Moshanyana oa sekolo Pathfinder Michael Jappie Toba, ea tsejoang haholo ke babali ba "The Bantu World" koano, o baehetse None mapolasing, eitse ha a bona lekanyane. a baleha a ba a batla a robeha. Che ha a iketse, o halletse toropong har'a litonki le litatse.

di fetolela ka mamelelo e kgolo. Ka morago ga tso Morena G. Nijie a le bog'la di Kgoshi le batho ka polelo e khusi empa ka mantsu a bore ruri a bileng a thabisha modu s'tulo, Commissioner Fyn Phuthogo a tswalela ka thapelo ke Rev. T. Finca. Ga bina Nkisi Sik'el' i Afrika.

Ba Nyalane Ka Lesira Ba-Aferaka

MR. NDABAMBE LE MISS BUSAKWE BA BRANDFORT.

Ho ile ha eba le lenyalo mona kerekeng ea Chache ka di 29: 12: 34. Ho ne ho nyala Mr. Ndamambe mora oa b-beli oa Mr. le Mrs. Ndamambe le Miss Leah Busakwe. Lenyalo la emisoa ke Moprsta oa Chache.

Mr. Busakwe ntsa oa monyalua o ile a aba morali. 'Me Mr. Levi Mokobo le Miss Njengela e ne e le batsana. Monyalua o ne a tenne mose crepe de chine, a roetse mofapahloho o bohehang. Baroetsana ba makhato oa habo ba ile ba minela lipina ha ho ntshe ho saenoa. 'Me Mr. Molorane o ile a etsa motokara oa ha ho thusa banyali ha eena e ne e le mofepi. Hobha ho nyaloe limotorokara li ile tsa ea toropong tsa ba tsa khutla e ntshe e le mohoo oa thabo.

Batho ba ile ba mo ntsetsa limpho hammoho le cheque. Tsasting le ka pele bahlankana ba ne ba palame lipe-re tse apasitong ka masela a masoeu ha banna ba ne ba teme mese e metso, ba ntshe ba potoloha motse, 'me hohle e le monyaka le mehoo, e le lit'atse. Ba neng ba le teng e ne e le Revd. Wm Majodina Maloms monyalua le Mr. le Mrs. Phahlane le S. Boo. S. H. S. MOFUBE.

Brandfort.

Tsa Lichtenburg

Morulaganyi ntsamelele ke tsenyec ma-hokonyana mo kuranteng ea gago ea Bantu World. Mokoeding ea November 1934 Rev. E. N. Kganticoe eo o duleng Sekukuniland o ile a tloga a tla Confereng e e neng e dutse ka di 4th December 1934 ea A. M. E Church koa Potchefstroom. Conference

eo e ne ele monate thata me erile ha e hela Moruti Kganticoe a tla mono Litch-tenburg. Ka gore bana ba gagoe ba le teng le mohumahadi. Moruti Kganticoe o dula a le nosi koa Sekukuniland o fihlele mono ka di 11th December 1934 o tlogile mono ka di 6th January 1935. Ke gore o dutse beke tse tharo le matsatsi a mahlano. Re rapela modimo gore a tsamee sentle a goroge koa phuthegong ea gagoe ea A.M.E. Church koa Sekukuniland. Ka ditumedisho tse di kgolo.

Oa lona,

JEFROU KGANTICOE,

Ntoa Kgolo Kajeno Ke Ea Molomo

Kgosi Tshedi Khama o rometse lengolo le matla go Phalamente le sechaba sa England, a joantsha go kenyoa ga Bechuansland katlase go 'Muso oa Kopano. Ore Bechuana ba ke ke ba dumela go busoa ke 'Muso o sa tse-beng go busa batho ba batsho ka toka, 'Muso o busang batho ka melao ea dipasa le k'ketsho ea 'mala; o hlangang o tsebete Ba-Aferaka ka "di pickup" Gape o re Bechuana ga ba tsebe ga gole teng 'Muso o mong katlase ga folaga ea Mangesemane gaece 'Muso oa England. Seo a se kopang ke gore 'Muso oa England o romele banna ba ditsebi go h'aloha seemo sa Bechuana le go utlula maikuto a bona bakeng sa go kenyoa ga lefatshela bona katlase go Puso ea Kopano.

...NIGHT COUGHS

Quickly Checked and a Restful Night Assured

Just rub on VICKS VapoRub

RELIEVES COLDS WITHOUT "DOSING"

JOLLY JACK'S FUNSHIP

CAPTAIN BOWSPRIT CAPTURES A PIRATE BOLD

1. "Cap'n!" cried Timothy, the cabin boy, as he dashed on deck. "There's a pirate on the ship!" "What can he want?" exclaimed the Captain. "We have no treasure aboard." "Oh?" said Pimple. "What about me?"

2. "Let's ambush him," hissed Captain Bowsprit, picking up a big fishing net. "Climb to the deck-house roof, lads, and we'll take that pirate by surprise!" "I'd rather not take him anywhere," put in Timothy.

3. The pirate stalked along the deck. "Tumble up, there!" he roared, flourishing his sword. "Go!" whispered Captain Bowsprit, and he and Timothy dropped the net. "He's Jolly Jack—dressed up!" gasped Timothy.

4. "Let me out," Jack spluttered. "I want some tea!" "Pirates don't have tea," chuckled the Captain. "You stay in that net for a while, my lad!" "And—as a special treat," added Pimple, "you shall watch me eat this bun!"

Thogelang Bophoofolo Lebe Batho

The Bantu World
SATURDAY, JANUARY 12, 1935.

GA LE EA SHUA GO HLOKA NGAKA.

Seema sa Ba-Aferika se re "Ga le ea shua go hloka ngaka, le shuele di le gona." Ena ke puo e tla boleloa ke dichaba tse ding ka sechaba sena sa rona. Di tla re: Sechaba sena se fedile, ga se ea shua kagobane se hlokiile agaka se shuele dile teng. Se ile sa timela se nthe se rerelo evangedi ea poloko ke bo Moshe, bo Isia le bo Jeremia. Se ile sa kgangoa ke morallo oa tšala le kgatello, bo Noa ba nthe ba se rerela gore "A re ageng Areka ea poloko re thogelang dintos, polaano le hloeano."

THABA EA SENAE.

Ga ele rona ba kuranta ea "The Bantu World," re eme godimo ga thaba ea Senae gomme re goeletsa ka leatsui le lepola ka veke le veke re re: "Ba-Aferika tšang re ageng Areka ea Poloko Thogelang go bolaeana jualeka diphoofole; thogelang go hlabana ka dithipa gomme le fedise bokebeki gare ga lona."

Ga re simolla go hlaba mokgosi ona "re ne re le jualeka ea busang lefeling" empa kateno re fumane motlatsi ea mafe, eleng Tau-Tona Mshiyeni ka Dinuzi'u, Kgosi e Kgolo ea ga Zulu. Tšhimagong ea selemo sena, ka tsatsi la Nguaga-mochi, Morena enoa o ile a etsa polelo e matla pele ga seboka se segolo sa Ba-Aferika gare ga motse ona o mogolo oa Gauteng. Ebile puo e tshuanetseng nthe ea borena, e tshuanetseng setlogoloana sa Badimo ba Afereka. E ne e etsoa kgopolong ea monna ea hlogo e fodileng, ea leihlo le bonang go feta nko ea gagoe.

GA GO LEGAE LE LENG.

"Fedisang moea oa Basotho, Bo-Zulu, Bothosa le Boshankane gare ga lona, 'me le be bara le baradi ba sechaba se kopaneng. Ke eona tseba ea nnete e tla le isa tokologong le phagomong."

Ea ke puo e buioeng ke Kgosi go sechaba sa Ba-Aferika, gale teng merafe eohle ea sechaba sena. Rona re thabela puo ena gobane re tšhepa gore e tla fedisa moea o reng "Zulu Sebenzela Kaya." Kajeno kopano e rerora ke Morena e mogolo oa banna ba gopolang gore ga ba ka "sebenzela kaya" e ba ke gona ga ba sebeletsa Afereka.

Kopano e batlega gona mona Gaudeng gobane ke gona gae ga merafe eohle ea sechaba sa rona; ga go sale legae le leng go rona bao re agileng mona. Empa ga go legotla le ka re kopantšhang gaese legotla la sechaba, eleng Konkress Go legotla lena baetapele ba Mizulu, ba Mathosa, ba Mashankane le ba Basotho ba tshuanetseng go tšha merafe ea bona. Gare tshuanetse gore Congress ebe lesaka la morafe ole mong, e tshuanetse goba lesaka la merafe eohle ea Ba-Aferika. Baetapele ba sa rereleng merafe ea bona gore e tiene ka kgatello la sechaba, ke manaba a tokologo le phagomong ea sechaba sena.

ITSHUARENG SETHO.

Ntho e ngue eo Kgosi e ileng ea e kgalemela gagole ke tšhenyego eleng gona gore ga sechaba sena, eleng di ntos, polaano le botasoa. Kgosi re re: "Ga le ka itshuareng setho, la ihlomphe le tla etsa gore le hlomphe ke chaba tse ding; gape a e loe ea kgaello le cippick up di ka lona." Le rona ke kgale re nthe re hlabisa mokgosi ona. Kajeno re thaba ga re utua go bolele e mong oa beng ba fatshe lena. Lega sechaba sena se ke kgangoa ke morallo oa tšala, lega se ka fethoa ke thipa, lega se ke ke sa kopana, rona re tla re "ga le ea shua go hloka ngaka le shuele dile teng."

Sepeleng sa Puo Ea Setsoana

BATHO BA TLHAKANTSOE TLHOGO METHALETHALE EA SEPELENG

(Ke MMATLAKITSO.)

I.

Ereka bontsi ya rona Betsoana bo tlhakantsoe tlhogo ke methalethale ea Sepeleng sa puo ea Setsoana, yanong go godile kgang, mme lefagontseyalo bontsi bo sa itse, kgotsa ekete ga bo itse, se eleng sone se ganeloang, ke tla leka go tlhalogenyetsa babadi ba "The Bantu World" se ke se itseng kaga kgang e. Ga ere fa ke riana ke kaea go re ke tla kopanya dithogo tsothe tsa kgang e, gore, go bo go thoke le sepe se se ka salang se sa utluals sentle.

Gape ereka Setsoana se ikadile ka sedibo se segolo sa lefatše ya South Africa, mme legone dichaba tse di se buang di se dirile dichaba di le dintsi, ga nkake ka se skaretša sethe; ke tla tšea sepeleng se, fa gona go sena dirkagagano, se kabo se koaloa ke Barolong le Bathaping, Bahurutshe le Bangaaketse, Baga-Malete le Bakoena, Bkgatla baga Motshodi le Bagamma-Ngoato—legale ena ke bua loleme loa bomoroa Masilo.

Bo-Broadbent le Archbell, ba Wesele ke bangoe ba baruvi ba nthantla ba ba ne ba leka go koala puo ea Setsoana. Ga baa re thogelela dikoalo dipe tsa Setsoana, legone ga baa ka ba leka go thomamisa mokoalo mongoe gona sekaelo sa sepeleng sa sone ka metlha eoo 1822; fela e ne eare fa ba koala senogoe ka tšhomi ea Senyese-mané, mafoko mangoe a Setsoana a ba ne ba a tšaya, ba leke go etsa me-dumo ea one ka dihlaka. Yana Moruti Broadbent mo bukengeng ngoe o ne a peleta Tshabadira yana: Sabedere. Moruti Moffat, senatla se se senang phokoye ea moroka-gangoa naso, eo o ne a leka go thomamisa Sepeleng sa Setsoana, fa a fetolela Beibe'e ka puo ea Setsoana. Melana e se ka e e tsoang mo phetolelong ea gagoe e tla supetsa babadi yaaka a ne a se peleta:

(a) Mi morena oa motlaka eo a mo utluela bottuku...a mo icuarela. Rre oa legorimo o tla rihela yalo mon'ue mon'ue eo o sa icuarelen' ka pelu le eothhe melatu ea mokaulen'ue oa gagoe. Lehuku yaga Yehova ya rihahalela...Bulelelan' bana.....Ana likhomu li hegelo.....

Sepeleng se saga Moffat sa tšosaia ke se senogoe. Se sa morago se sa nthe se ka bonoa sentle mo phetolelong ea Testament e Ncha (ka Serolong). Ka sepeleng se melana e ke e tlhophileng e ka koaloa yana:

(b) 'Me morena oa motlaha eoo a mo utloela bothoko...a mo ichoarella. Rre oa legorimo o tla lirela (lihele) yalo mongoe le mongoe eo o sa ichoareleng ka pelo eothhe melato ea mokaulengoe oa gagoe. Lefoko (lehoko) yaga Yehova ya liragsalela (lihahalela)....Bolelelan' bana....Ana ligkomo li hegelo (hegelo).

Sepeleng se ne sa amogeloa sentle ke phuthego ea Wesele, bogolo thata ka gobo e ne ea re Archdeacon Crisp (Moner Keresebe), a fetolela Testament e Ncha ka Serolong a bo a le koa Thaba'neto, mme legone a bile a ne a tšusa ke ngoana oa Morolong, moroi Jeremia Makgethi eo e ne e le morutintshi oa bana metlha eoo, 1880. Ke gone fa go tla simologa puo e e ne, e re ke Sepeleng ea Serolong...koeteng e la go se serologanya le saga "Moshote," (Moffat), kgotsa Sethaping."

A Barber who Had Rheumatism

TELLS HOW HE CARRIED ON

Freed from Aches and Pains by Kruschen

A barber who had been "a martyr to rheumatism" writes:—

"I have been a martyr to rheumatism for some ten years. For five years I was so affected that it was with the greatest difficulty I was able to carry on my business. I may say I am a barber by trade. After having tried numerous remedies, I was finally advised to try Kruschen. I am pleased to say that after having used Kruschen for some twelve months I am now freer from aches and pains than I have been for some ten years. In fact, I consider I am cured of rheumatism thanks to Kruschen Salts."—W.M.

Two of the ingredients of Kruschen Salts are the most effective solvents of uric acid known to medical science. They swiftly dull the sharp edges of the painful crystals, then convert the minto a harmless solution. Other ingredients of these Salts have a stimulating effect upon the kidneys, and assist them to expel the dissolved uratic needles through the natural channel. Combined with these solvents and eliminants of uric acid are still other salts which prevent food fermentation taking place in the intestine, and thereby check the further formation of mischievous uric acid.

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

Maqosa A Tsoelopele Ea Lesotho A Buisana Le Sir Alan Pim

(Ke Mongolli oa Rona.)

Litaba tseo maqosa a K. T. L., a neng a kopane le Sir Alan Pim ka tsona ke tla li otla lihloho feela. Taba ea pele e bile ho bolela hore Lesotho le busoa ke 'Musu e meli eleng oa Manyesemane le oa Marena a Basotho. 'Me Marena a Basotho a khinne sechaba ho tšala pele, le ho supa hore tsireletso ha e sale kamoo Moshoeheho a neng a e kope ka teng, hore a ba baloe le kobo ea hae le linta tsa kobo ea hae. Linta tsa kobo ea Moshoeheho ha li sa sireletsoe eleng sechaba, le Lekhotla la sechaba le ne le tšoanetse ho kenoa ke batho ba liblopha kaofela e seng e be la Marena le matona feela.

Marena le matona a na le matla a tsoanang holim'a sechaba mehlang ena 'Me palo ea Marena e se ele ngata baholo, ho hlokhala hore e tokotsoe ka molso oa No. 2 B. oa 1884, hobane bongatahali bona ke bona bo bakang li tseko, li ntoa le bosholu. Kajeno sechaba ha se sana puo pusoeng ea sona. Naha e sengoa ka metsana e mengata e bakang khoholeho ea mobu. Ho sentsoe molao o neng o le mot'e o neng o lumela Basotho ho rekisa matlo ha ba fella. Kajeno ho hore matlo a seke a rekisoa a qaqholloe, ke tšenyehelo e khoho ho batho ba ahileng matlo ka majoe a btliloeng ka telo ea £100 ho isa pele, hobane Marena a re a ka sitoa ho leleka batho ba rekileng matlo. Pheliso ea molao ona o motle e tšubela Basotho ho hsha matlo a matle metseng ea bone.

Litabeng tsa temo sechaba se sitosa ho phutha morebetisi oa hantle, hobane masimo a sona eka se nthe rea alimile hebane a nthe a le taolong ea Marena. Empa naha ena ke Marena le Basotho ka ho tšoaana, le khoholeho ea mobu le mangope, ke mesebetisi o tla pheho ea sechaba e seng ke Marena. ka ho likahlola li lokela ho lefa basebetisi ba mangope. Hare fa ho ke ke ha etoa ka mat'a ho feisa bosholu bo mona

SEABANKS PHARMACY
Box 88, Durban, Natal.
(Mail Order Chemist)
NGOLA U KOPE MASELIYANA
A MERIANA EA RONA.

Pitsa ea F.C.B. ea Basali

Moriana o thusang basali be khathateshang kehosa fumane thari.

THEKO KE: 10/- kaposo.

Lesotho, naha ena e tla fetoha lehaha la mashola. Ke taba e hlabisang lihloeng ea 'Musu u lefang Basotho 1/3 le 1/6 ka letsatsi ba iphepa. Ke nako ea hore 'Musu u bone ho lefa Basotho meputso e lekaneng e sa eng ka 'mala yoaleka ha ba baseou ba fumana meputso e phahameng.

Khoebo ea Lesotho e matsohong a Makhooa a theiling lekhotla la bahoebi (chamber of commerce). Ho na le Basotho ba seng bakae ba nang le

khoebo (mavenkele). Bakeng sa ho khothatsa Basotho bana ho etsa khoebo, ba fokolisoa ke hore ba isa linyeoe tsa mavenkele a bona makhotleng a Marena a Basotho ba senang tsebo litabeng tsa khoebo, 'me Basotho ba fuoa litsa, tsa mavenkele maloting moo khoebo e fokolang, empa litsenyehelo li le ngata tsa Transport e telele e boima, rentse re batla thuto e phahameng.

University Junior Certificate Course.

Bantu girls may again take the University J.C. at Inanda Seminary. The first year of the course, Standard VII will be offered in 1935. A number of girls have successfully completed this course at Inanda Seminary in the past and have entered Fort Hare, Teachers' Training Courses or the Nurses' Training Course. Girls who desire to enter the University J.C. Course in 1935 should apply to—

THE PRINCIPAL,
INANDA SEMINARY,
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4ft. Teak Oak or Sideboard with mirror, back. Fitted 2 Drawers and spacious cupboard.

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SOCIAL AND PERSONAL NEWS

Who's Who In The News This Week

A few friends visited Mr. and Mrs. I. E. Dhlomo's residence in Sophiatown last Sunday to see Mr. B. W. Vilakazi, the African Poet and Writer. Among those present were Dr. A. B. Xuma, Messrs Griffiths Motielos, and O. B. Kumalo, and Misses Lillian P. Vilakazi, A. I. S. Mgobhozi.

Mrs. Clara Pakade accompanied by Mr. Leslie G. Pakade, her son, left last week on a holiday visit to East London. They will also visit Kingwilliamstown and Kieskama Hoek, where Mrs. C. Pakade hopes to see her people.

Mr. M. Kgolang, Principal of the Wesleyan Church School and his Assistant Mrs. E. Kgolang, left last Sunday night for Kroonstad, where they intend spending their holiday. They will also visit Johannesburg and Pretoria.

Messrs. T. Kwinana, W. Maeger and A. Mofolo, of Alexandra Township, visited Benoni last Sunday as the guests of Miss D. Gidane.

The Rev. S. M. Baholo, of the Methodist Church, Warmbaths, has reached home from Matatiele, where he spent his holidays with his sister, Mrs. Hsannah Paoko and sons.

The Rev. Z. A. Baqwa, of the Methodist Church, Nancefield, held Christmas Mass Meetings and Watch-Night services. The new members who joined the church were as follows: Orlando 23, Nancefield 6, Block "B"

WEDDING BELLS

Masiayane—Mdhululi

Mr. Ebenezer, the youngest son of late Mr. and Mrs. Masiayane, Umzimkulu, and Johannah, the eldest daughter of Mr. and Mrs. Amos Mdhululi, of Middelburg, Transvaal, were joined in Holy Matrimony last week in the Middelburg Methodist Church. The Rev. C. B. Mthembu, of the Methodist Church at Witbank, officiated.

Mr. T. H. Twala, Supervisor of schools, has gone to the districts round Komatipoort on official duties.

The Kings of Rhythm Jazz Band visited Vereeniging during the weekend.

Messrs J. R. Rahebe and A. S. Vih-Nkomo have left for Cape Town to attend the Annual Conference of the Institute of Race Relations.

The marriage will take place in the Roman Catholic Church, Heidelberg, on Friday, January 18, of Miss Josephina Sitole and Mr. Michael Dhlamini. The Rev. Father A. Botte, O.S.M., will officiate at 10 a.m. Reception will take place in the evening in the same church.

Mr. Luke Mahola, "The Bantu World" machinist, has returned from a holiday visit to the Cape.

Mr. B. Walter Vilakazi returned to Johannesburg on Wednesday by car after completing the C.A.U. Social Course in

Rosboom Wedding

Gladys Nomso, eldest daughter of Mr. and Mrs. Frank Kumalo of Rosboom and Sophia Danile, second daughter of Mr. and Mrs. Frank Kumalo were charming brides at their marriage last Wednesday, January 2, in the St. Hilda's Mission Church, Euhlonhlweni. They were married by the Rev. Moloi to Mr. Amos Wesley Dhlamini of Taylor St. Durban; and Mr. Herbert L. Msimang of Springs Mine, Johannesburg. The Brides, who were given away by their father, Mr. Frank Kumalo wore similar beautiful gowns of smart satin cut on classical lines. Their brilliant net veils were held by two charmingly dressed flower girls and fell from a wreath of white lily blossoms. The bridesmaids Miss Ethel Kumalo and Miss Dora Kumalo were dressed alike in pink florals cut on long slender lines. Their broad hats were made of same material. About 300 guests attended the reception held at the Brides' home, Rosboom.

The two best men were dressed in lounge suits presentable for the occasion: Mr. Pascoe Bopela, B.A. and Mr. D. R. Twala. Among those present were:—Rev. J. L. Dabe and his wife, Rev. B. Msimang, Rev. Jas. Msimang, E. O. Msimang, Duke Msimang, Chief W. S. Kumalo, Mr. Fortescue Kumalo, Mr. H. Msimang, Mr. Kuzwayo, Mr. S. T. Kumalo, Mr. P. Kumalo, Misses E. Ngwenya, A. Madaweni, M. Madaweni, Mrs. Sitole, Mr. and Mrs. Mokoena, Mr. A. Molefe, Miss I. Magadi, Dan Kumalo, R. Kumalo, A. Mtambu, J. Msimang, Mr. H. T. Kumalo, Mrs. L. Kumalo, Mrs. Sophia Kumalo and many others. The newly married couple, Mr. and Mrs. A. W. Dhlamini with their bridesmaid and flower-girls left on Thursday, Jan. 3, for Durban for their honeymoon. Mr. and Mrs. H. L. Msimang left for Driefontein for the groom's home, where another royal and ostentatious reception was held in the Embulweni School Hall on Friday, Jan. 4. The bride bridegroom will visit the new Amakolwa Farm a Schoemaas for their honeymoon.

Pimville New Year Picnic

The children of the above locality, (formerly known as Kipspruit location) gathered to a grand picnic on the New Year Day. The day was clear and hot. At about 9.30 the children rallied up in numbers. Both Mr. A. W. Oiver, the Superintendent and Mr. A. R. Cleverly, the Assist Superintendent turned up for the opening; but being engaged elsewhere had to leave within a couple of minutes. They left a message of best wishes for a prosperous New Year to the children of the township. Most of the elder people turned up late in the afternoon. In spite of the burning sun both the old and young enjoyed the picnic, and it will remain in their memories for some time.

Much credit goes to the organisers Messrs P. S. Morite and P. D. Ndhlovu, who carried out the work to a success on behalf of the Advisory Board and to those ladies and gentlemen who formed the Committee of manage.

THE Bantu World

Head Office: 1 HARDY STREET (Off Cornelius Street), Telephone: Central, 3493, P.O. Box 6663, JOHANNESBURG.

DOMESTIC ANNOUNCEMENTS.
In future small advertisements will be accepted from our readers for publication in the classified columns of the "Bantu World". Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, For Sales etc. are charged at following rates:--
12 words for 9d., with a minimum cost of 2/6 per insertion.

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

UMPHANGA:
MBI WILLIAM—Sisihywe ngubawo u Mbi William unyana ka Mqanda Booie Matimba. Wazalwa ngo 1862. Ubhubhe ngomhla wama 30 ku October. Izihlobo ezisema Mpondomiseni nazo zonke ezimaziyo, mazaneliswe ngulo mbiko
E. W. B. MATIMBA, Unyana
Box 8, Ezingolweni, Natal.

ISAZISO:
Bonke abantu bayingenya ekuvulweni kwendlu yase Presbyterian Church e Orlando Township mbla zi u 20 ka January 1935 ngo 3 ntabama.
C. MPULO.

WANTED PRESS BOY:
Wanted smart Press boy for Dry Cleaning work. Also good ironer for ladies frocks. Only thoroughly experienced workers need apply: WHITE STEAM LAUNDRY. 275.285 Lutitig St, Pretoria.

WANTED AGENTS:
Smart Native Agents wanted all over the Union to sell gramophones on exceptionally easy terms. This is an excellent side line for canvasers. Write for full particulars to P.O. Box 2934, Cape Town.

WANTED KNOWN:
THE BANTU HOUSE: High class Restaurant and eating house for Africans: Good meals served at any time. Visitors and parties catered for. Satisfaction assured. 10 von Weilligh Street, (near Bantu Sports Ground) Johannesburg.

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We also build houses to your own plan by paying small deposit. Balance repayable on easy instalments, or if you own a stand—we will build without deposit—
Apply Manager: A INGLESTONE.

ment and who left a mark of gratitude on their work, they are:—Mrs. Mngqibisa, Mrs. L. Gule, Mrs. M. Elind, Mrs. Juia Mtsham, Mr. Mngqibisa, Misses E. Sontonge, T. Mahlaba (Secretary) A. Mzia ba, Mr. L. Mofikane, Mr. G. Dibetso, Mqubisi, Msikidi, Mthibi Mr. S. P. Mqubisi. Among the visitors were Mr. and Mrs. Masole of Brakpan, Mr. and Mrs. Opperman of Evaton, Mr. and Mrs. Dingisan and Misses C. and M. Merks of Sophiatown.
The names of those who contributed donations will appear in a subsequent feature.
Both the organisers and members of the committee wish you all a prosperous New Year.

READ

"The Bantu World" FIRST

Bophelo bo bottle ho basali bohle

Ke ka baka lang u khat-hetse, u fokotse ebile u bobola ka mehla?

BOPHELO ba Mosali bo holim'a ho sebetsa hantle ha ts'elo ea mali (Glands). Ha ts'elo tse na tsa mali tsa 'mele li fokotse ebe mali a motho a sareloa e re ke ka baka leo malotso ana a hlahile:

MOKHATHALA O SA FELENG.	HLOOHO E BOHLOKO.
HO NYEHAMA.	HO HLOKA BOROKO.
MAFURA A MANGATA HAHOLO.	HO UBA HA PELO.
MOHATSELA 'MELENG.	KELELLO E FOKOTSENG.



Mokhoa oa ho boela ke bophelo bo bottle ke oa ho matlafatsa tselo tsa mali meleng. Dr. Heinz Glandular Tablets ke moriana o makatsang ho basali ba nang le mokhathala mots'care le bosiu ebile ba fokotse hoo ba sitoang ho thabisa malapa a bona.

Sets'oantso sena bo bontsa ts'elo tsa mali ka bongata ba tsona meleng oa motho. Ha ts'elo tse na li fokotse, ebe bophelo ba motho bo ea senyeha. Dr. Heinz Glandular Tablets li thabisa basali le bo 'm'abana ka ho hlahisa ts'ebetso ea litselo tse na, mahare a 'mele, bophelo ba sesali le bophelo ba 'mele ohle.

Mrs. Elizabeth Hendricks oa Kapa, ea lilemo li 32, ngola a re:—"Lesena la ka le khoeli li 6 kajeno 'me le bophelong bo bottle. Ke leboha haholo ha ke ile ka utloa ka Dr. Heinz Glandular Tablets tse makatsang. Ke ikutloa ke le matla ho feta mehlang ea pele."

DR. HEINZ GLANDULAR TABLETS

DR. HEINZ GLANDULAR TABLETS li rekisoa ka 5/6 botlolo e le 'ngoe ea Pilisi tse 100 likemising tsohle. Lipilisi tse na li tsoakile ka lits'elo tsa mali tse nkuoeng liphoofolong 'me li phekola matsocnyeha a basali e le ka 'nete.

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GU. 76	U RULUMENI (Folk Song)	with piano
GU. 77	SHAYELANI AMABALA (Humorous Folk Song)	with piano
GU. 77	NANTSI INYOSI (Folk Dancing Song)	with piano, drums and ka
GU. 78	N. H. MAKANYA (Tenor) with piano, drums and ka	with piano
GU. 78	CARE OF JOHN JABAVU (Folk Song)	with piano
GU. 78	NDIYI TRAVELLER (Humorous Song)	N. H. Makanya (with piano)
GU. 79	IS NKUKU (Humorous Sketch)	
GU. 79	NGIYEKE GEORGE (Comic Song) (arr. Makanya)	with piano
GU. 79	KWA MA VALANE (Folk Song)	

MR. WM. MSELEKU.
CU. 80 EKU HAMBENI (Mseleku) -- Wm. Mseleku, Yodelling
SIKILE TINA (Mseleku) Wm. and Wiltred Mseleku Yodelling

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This Week's Sporting Events

Transport Service Welcomed Here

FOUR MODERN BUSES PLY BETWEEN CITY AND EDENDALE

Maritzburg News (BY R. A. CALUZA)

A police raid took place last Sunday in one of the kraals at Mid-Illovo and three arrests were made. After days of patient investigation by the police and the C.I.D. they recovered the three rifles and two guns stolen from the home of Mrs. Joseph McCullough, of Clifton, Mid-Illovo. On Monday morning a number of both European and Native police made an unsuccessful attempt at sunrise on a large Native kraal. The Natives in the kraal were told not to move while the other party of the police searched the surrounding bush, and discovered the stolen rifles, a practically new police revolver and two tins of .303 ammunition.

It was felt in the local district that it would breed no end of trouble if the weapons got into the hands of the Timuni and N'Kesa factions in the district. It is stated that preparations were being made by the Natives to hide the weapons on a high Krantz and a ladder was being made for the purpose of scaling the summit. A young boy after being examined by the police was arrested. It is said that other guns have been stolen from other houses, but they have not been discovered.

Social and Personal Paths

Mr. P. Sibili, the Rev. Mesutywa, Mr. E. Mesutywa and W. Sonibe arrived in the city last Saturday from Port Elizabeth where they represented the Natal cricket team in the tournament, Maritzburg on behalf Natal thanks the efforts made by Natal for the first time.

Mr. S. T. Kumalo and Mr. F. A. Kunene also arrived on Monday to commence their duties. We hope they enjoyed their holidays.

Maritzburg is looking upon 1935 as a more prosperous year and hopes spectators will play better soccer, tennis players better tennis, and cricketers better cricket.

Maritzburg is pleased with the progress made by the Taxi service men. On the Edendale-Maritzburg Road 4 new buses are run at regular intervals with an approximate accommodation for 25 passengers.

It is a pleasure to see many educated Africans in the S.A.P. force. The result is that the S.A.P. has formed one of Maritzburg's best teams.

Pimville Elections

HUMOROUS INCIDENTS
The Pimville Advisory Board elections which took place recently were amusing and reminded me of the elections, when I saw Mr. ... Kwele with his Hupmobile car with white flags. It carried ... which were written "Vote ... Bell and O. Sitole. ... had a very hard time in ... early assaulted by some ... went on with his ... they burst his two tyres ... This temporarily put ... but later he was ... with his car. An ... got 312

Successful Sports Day Held At Lemana In Honour Of Old Students

Valdezia News

Towards the end of November the Rev. and Mrs. Bourquiu in the name of Dr. Edgar Brookes arrived at Valdezia to take charge of this Mission Station in the place of the Rev. P. T. Leresche who is leaving for Switzerland in January.

On December 8 a re-union of all ex-Lemanians took place at Lemana. Although there were not as many people as on the previous year yet the occasion was successful. Supervisor E. Mtebule addressed the meeting during the morning Session; Mr. H. Liebenberg was on the chair.

After that a grand dinner followed and then speeches. Mr. H. Thomas, the Head Master of the school gave a short account of what took place at

this College; then Miss A. Bonnard. The afternoon was devoted to sight-seeing and to football and drill. The drill was an exhibition by Mr. Kuhne who drilled his students—it was excellent.

Some very fine country dances were shown by the girl-students under Miss Bonnard. Both country dances and drill were a revelation to the Old Boys.

On December 14 Valdezia school celebrated its 61st Anniversary. Some of the first scholars who are still alive came to give account of the beginning of this school in August 1873, it was very interesting to hear how things were in the good-old-days.

On December 15, a very pretty wedding took place at the Elim Church. This was the marriage between Mr. T. Kuhne and Miss A. Bonnard both ex-teachers of the Lemana College. Many people were present and some of the Pathfinders Masters were invited. Rev. N. Jaques solemnised the matrimony. After the service the Pathfinders and the Wayfarers lined the road and let the couple pass in between the rows amidst great cheers from both sides—it was very impressive.

Tea was served in front of Mr. Kuhne's house and fine speeches were made. The Great North is after education, and we welcome home two of its children who have returned from the Colony where they had gone for higher education—they are Messrs E. Tlakula and S. Mongalo, one from Lovedale and the other from Heidelberg where they had gone for N.P.H. The two of them are teachers at the Lemana Practising School.



Mr. M. Mapumulo Durban Tennis Player

the College during the year, he ended by asking the members to stand in memory of the ex Principal the late Rev. Eberhardt, and of Synod G. Mxivale an ex student of the College, who died during the year.

After him spoke the Rev. Cuendet, then the Rev. S. Malale, then Mrs. P. Berthoud, then Mr. Kuhne, who thanked all those who helped him during the time when he was teacher

Bishop Of Pretoria Visits Sick Africans At Non-European Hospital

Pretoria Jottings (BY PAT)

His friends will be glad to hear that the Rev. B. Petso, of St. Cullberts Mission, Merabastad who is lying ill in the Non-European Hospital is showing a slight improvement also the Rev. Mokhabuli of Mathibestad. The Bishop of Pretoria paid them a flying visit with good wishes for their recovery. Prayers are invited from friends.

Mr. G. B. Molefe of the Native Pass Office accompanied by Misses L. Mongale, S. Matlala, and S. Motsi paid a flying visit to the W.N.L.A. compound and were welcomed by Mr. Masinya the Induna, to whom they express gratitude for the kindness shown them.

Mr. F. Mareka of Kroonstad is on a visit here and is staying with his parents-in-law Mr. and Mrs. T. P. Thompson.

Mr. Z. Litelu, teacher at Mamogaleskraal, District Pretoria, is receiving medical treatment here.

Mr. Legketho arrived in the Capital from Bloemfontein during Xmas holidays and had an enjoyable time.

Mr. and Mrs. Khosada paid a weekend visit to Mr. and Mrs. Pat Melato, of Lady Selborne.

Mr. A. J. Mathabe, a teacher at Krugersdorp, is spending his holidays with his parents here.

Who's Who

Miss Irene Boffie Phahle, a student of Botshabela German Mission Middelburg, who had gone to visit one of her brothers, Mr. C. Phahle, "Isipingo," has returned. She is now staying a few days with her parents at Schoolpass, Pretoria, before returning to College.

Mr. E. I. Meko, of the Magistrate's office, Burgersdorp, arrived in the city from Vrede and other places and passed on to Pretoria on Friday.

TSOSA NYOKO SEBETENG SA GAGO----

KANTLE LE METSOAKO E SENANG THUSO

Utla Tsosa Hoseng U Tsetse Bophelo Meleng Oa Hao

Ha u ikutlosa u se monate u topeleto ebelefathe kaofela le u fetohetse tlhela ho zama-soasi a mangata, di namonette, oli, n'ho tse u otlisang kapa bo tshunkana, 'me ele ka kgopela-e hore di tla u etsa bocha le hore u ikutlosa u tlhabetsoe ke letsatso ha monate.
Ke hore ekeke tsa etsa letho, haese ho tsamatsa mala, empa, ho tsamatsa mala fela joale haese ho alafa bohloko. Lebaka leo le etsoang hore u ikutlos u nyemile ke hobone sebete sa hao se sa hloka. Se tsosetse hore se u otlile nyoko maleng a hau ka matsatsi ohle e boimane kapa bongata bo begang Zibs.
Haebane nyoko ena e sa tsamae hantle dijaha di sillege. Di senyehela maleng fela. Di kabalana ka maleng. U qala ho utlosa lehae le eba le monkho o mobe, letlalo hangata le qala ho eba le mebala. Tlhoqe o ope u qale ho ikutlosa mokudi. 'Mele kaofela o se o ena le chefu.
Ke fela ka moriana o lokileng ea CARTER'S LITTLE LIVER PILLS motho e khonang ho tsamatsa nyoko ena sa Zibs hantle 'me u ikutlos ole bophelong ba 'nete. Li entsoe ka metsoako ea merogo, e senang kotsi, e makatsang ho sebetsa nyoko hore e tsamae hantle, 'me di sebetsa ka bonolo bo makatsang.
Empa u seke oa kopa hore di Pilisi tsa Sebete. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sphutheloanang se sehubu du. Hana ho nta metufa a sele.

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after **SMOKING**
Soothes the throat. Freshens the mouth
VICKS MEDICATED COUGH DROP
OVERCOMES BAD BREATH


OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTU OWENZELWE UKUSIZA ABANTU

OHLANZAYO

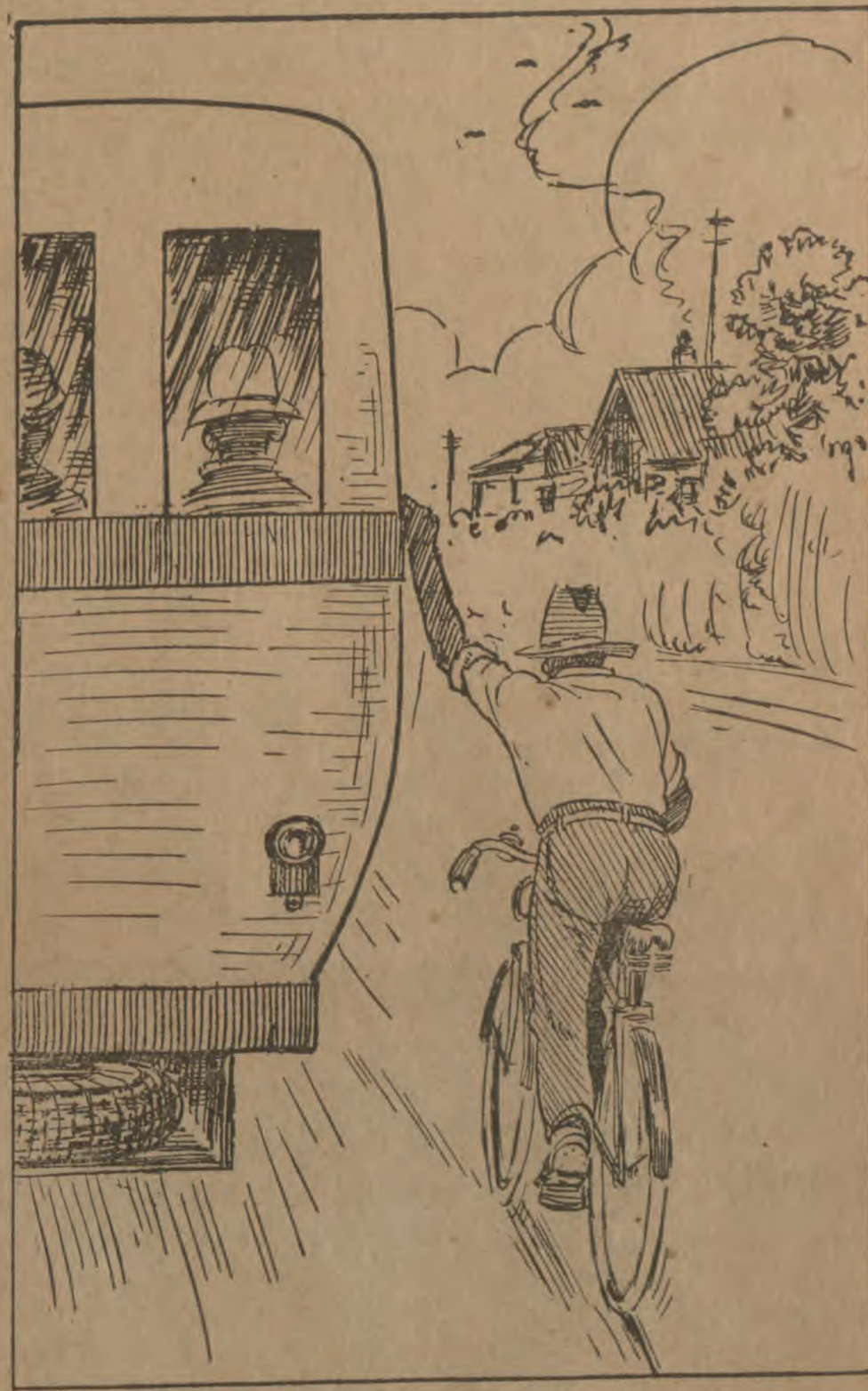
IZIFO ZONKE EMZIMBENI YABANTU

Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu Utengwa ngamakosi nezinduna nabants abawusebenzisayo nomksho minyaka eminingi Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bekstele, bedan. ele bepelelewe amandhla nesibindi, bengase njengo yise nkulu ababelwa izimpi ezinkulu bazingqobe izita z bo.
Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo zonto lapa usu als, uti uvuka ekuseni ukipe yonke ito embi esiswini nase matunjini naso sonke isihlungu esingapakati
Nzeke ube naman' hla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobut, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele.
Enye yamakosi abantu edhila lomuti Otukululayo iti, kungengi jabulisa ukuzwa ukuti bonke abantu bami bangsanawo lomuti, yini ungasi bhaleli emapepezi usitvele ngawo kuzwe nat akude?
Baza esitolo sakini kugala noma utumele i Postal Order lika 1/6
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SAFETY FIRST!



III. Do not ride behind a bus or hang on to any moving vehicle as this rider is doing. It is dangerous.

III. Musa ukuqhuba emva kwe bhasi okanye ubambebele nakweyipisa into ebalekayo njengalomqhubi. Yingozi lonto.

III. U seke oa palama baesekela morogo za bus kapa go itshoarella athough efang le efe e tsamancang jwalo mopalami eno. Ke kotsi hoetsa joalo.

SAFETY FIRST ASSOCIATION,
512 Shell House, Johannesburg.

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