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THE BANTU WORLD



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PRICE 2

Police Rough Handling Of Africans

Mainly To Blame For Recent Riots At Vereeniging

The Commission appointed to inquire into the circumstances of the Vereening riots, which consisted of Mr. D. L. Smit, Secretary for Native Affairs, as chairman, and Major S. Maynard Page, Chief Magistrate of Johannesburg, has submitted its report to the Governor-General and to the Government.

Misuse Of Pick-up Van

While the report states that there was no justification for the attack made by Africans on the police in the Vereening location on September 18 and 19, nevertheless the Commission finds that the main cause of the outbreak was resentment by Africans of the use of the Pick-up van and of rough handling of Africans by the police in using the van.

Sjamboks Should Not Be Used

"There is no legitimate use for a sjambok in the hands of a policeman," states the report, "and we recommend that the order forbidding police officers to carry them be enforced and that a similar prohibition be applied by the Town Council to any of its staff engaged in police duties."

Commission's Striking Report

It is stated in the first place that violent resistance to constituted authority should be sternly repressed, that care should be taken by the police authorities that the patrol van should not be used in such a way as to give ground for the belief that it is used as an instrument of oppression, that van's crews should be carefully selected and that the order prohibiting the carrying of sjambok by the police officers when on duty should be enforced and a similar prohibition be applied by the Town Council to its police men.

Complaints by Natives of ill-treatment at the hands of police officers should be received by officers of the Native Affairs Department or by magistrates, and referred to a commissioned officer of police for inquiry.

In regard to the supply of kafir beer, it is recommended that greater use should be made by employers of Native labour in the Vereening area of the practice of issuing rations of kafir beer to their employes under the authority of the Liquor Act, and in

addition the supply of kafir beer under the Natives (Urban Areas) Act 1923 should be available on Sundays and public holidays. The responsibility for the control of the possession and sale of intoxicants in the Vereening Location should rest in the first place with the municipal authority.

It is recommended also that the removal of the location to another site should be expedited and that employers of labour in Vereening and the immediate vicinity should be required under the Natives (Urban Areas) Act to provide sufficient and suitable accommodation for their Native employes.

It is suggested finally that greater use should be made of the services of reliable representative Natives in the control of liquor possession and traffic in the location, and in other branches of location administration, and that police raids, wherever possible, and particularly in the case of those on a large scale, should be conducted under the command of a commissioned officer.

Britain Will Defend Egypt

In Event Of Her Becoming Victim Of Aggression

Replying to Mr. Arthur Henderson (Lab.) in the House of Commons on Monday, Lord Cranbourne, Parliamentary Under-Secretary for Foreign Affairs, said that it was the Government's view that the Anglo-Egyptian Treaty required it to defend Egyptian territory in the event of Egypt becoming the victim of an act of unprovoked aggression, and that the Government intended to carry out its obligations.

Questioned regarding the concentrations of Italian troops in Libya, the Italian colony next door to Egypt, Lord Cranbourne said that the normal garrison in Libya consisted mainly of Native troops, numbering about 20,000.

He added that the Italian Government had recently decided to increase this by two army corps. During the past three months between 45,000 and 50,000 troops had been transferred.

There had been no reason for the increase, but the Italian Government stated that there was no cause for apprehension in Egypt.

Lord Cranbourne declared that there was no reason to suppose that the reinforcement was directed against Egypt, but he could not say why it was necessary to treble the number of troops in Libya.

Trouble Brewing Among Bamangwato

High Commissioner Orders Inquiry At Serowe

Serowe, the capital of the Bamangwato, has again come into the limelight. An inquiry is being conducted by Mr. V. F. Ellenbeger, the District Commissioner, into alleged offences of prominent members of the Bamangwato against Regent Chief Tshakedi Khama.

The defendants are Disang Raditladi, his two sons Leetile and Lebang and Galegake, a servant maid of Chief Tshakedi's former wife, Bagakgametse. The terms of reference of the inquiry are to inquire into and report upon the conduct of the defendants with reference to the gravity and nature of the offences alleged to have been committed by them against the person and office of the Chief and against Native law and custom and into the state of tribal feeling in regard to their conduct.

Mr. Donald Buchanan, K. C. is appearing for Chief Tshakedi and the Bamangwato, and the defendants are represented by Mr. P. A. Frankel.

The inquiry, it is understood, was ordered by the High Commissioner at the instigation of Leetile Raditladi, who was dissatisfied with the finding in the divorce case between Chief Tshakedi and Bagakgametse.

Japanese Army Marching Victoriously To Nanking

Chinese Will Not Capitulate Or Compromise Says Official Spokesman

While the Nine Power Conference held last week at Brussels unanimously agreed that Japan is the aggressor in the Sino-Japanese conflict, the Japanese army is marching victoriously towards Nanking, the Chinese capital.

According to the Nanking correspondent of the Times, immediate steps are being taken by the authorities to transfer the Government farther inland, owing to the approach of the Japanese forces. An official Chinese spokesman admitted that the outlook was ominous but declared that China would continue and that Nanking would be defended. There would be no compromise or capitulation.

In a message to the world Chiang Kai-Shek, President of the Chinese Republic, declares:

"We owe it to ourselves and posterity, as well as to our civilisation of 4,000 years, to meet Japan's ruthless attacks on our national existence with all the resources at our command.

"We are gratified to find that in the present conflict the world's sympathy is with China. The

cause she is fighting for is unmistakably also the cause of the civilised world.

"Japanese aggression on the Asiatic mainland is intended merely as the prelude in her mad scheme for world domination, so eloquently revealed through the mouths of her politicians, militarist and Press."

General Smuts To Open Council

The meeting of the Representative Council will be opened by General Smuts on December 6, after which, Mr. P. W. G. Grobler, Minister of Native Affairs will address the Council.

The agenda it is understood, will provide an opportunity for African opinion to be heard on several important matters affecting the welfare of the African people.

A Bill, amending the Representation of Natives Act, 1936 in certain particulars, will be placed before the Council for consideration. The Council will also discuss the Native Laws Amendment Act, 1937.

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Izindatshana Nezemibuso

Izindatshana

Umlangano wonyaka wama sonto ahlangeleyo esizwe sama Afrika uyobutana e Riverside, Pretoria, ngomhla ka December 16, ngo 11 emini.

Ikomidi loblengana ngomhla ka December 15 olomongameli nabapete izikwama nonobhala, Bonke abezayo baze behle esite shini sase Silvertown. Abamemi: Mnu. S. M. Makgatho, osiza u Nobhala no Mfundisi M. J. R. Caluza u Mongameli omkulu obambileyo wama bandhla ahlangeleyo.

Silobe lemidwa ingxobongo (small-pox) isgakaqubekeli pambili e Germiston lapo yabheduka kona. Kodwa sebegcathwe bonke abantu nabelungu e Germiston, nezinye izindawo ezinvalo sezinygcaba. Nalapho e Goli abantayo bangagcathwa e Pass Hovisi. Kodwa kasikezwa mbiko omusha owetusayo ngayo.

Ngalo leliso November 21, e 24, Lower Ross Street, esontweni lama Afrika, kuzobe kuhlangele umhlango emva kwenkonzo ngo 4 ntambama ohlose ukulungiselela umkosi ka Mafukuzela. Bamenywa bonke abomdabu ukuba beze nemiqondo yabo. "Kayidhlulwa indhlu yakiwa," kutshe abadala. Kokuluma u Mnu. Mkasibe naba nye.

Ngolwesihlanu, December 10, kuyobe kukona ikonsati nomdano eholweni lase George Goch yenziwe abafana bomuzi asebenzele olukulu ngazi ngokudhlala kwabo ibhola. Bacela sbazali babo nezihlobo beze kulowomdhlo ngoba bafuna imali yokuzakaba babe ngamadoda. Kongenwa ngo sheleni k u p e l a. Kohlabelela smakwaya abafana namantombazana skona elokishi. Esewonke ayoba yisitupa amakwaya. Nawo azosiza abafana labo utuze leli lobishi liziqenye ngenitsha yalo. Kuqondwe ukuba abafana bazi pate kahle ngokuba babenezinto ezinhle abazenzayo ezizobakutaza ukuba babe amadoda. Nimenywa nonke ke bakiti ukuba nisekele umdhlo wenu nyctshelwa lapo okwenziwe yilaba bafana namantombazana ahlabelelayo nabaku qondile ngonyaka ozayo.

Balingobile izalalabo abelungu abatafu lokuba bavanyelwe uku faka amabhosi amabili endhleleni eya e Alexandra. Abanini mabha-

si beberqaba, kodwa bahluleka. Isinqumo site kwabe kusweleka bakubone kuqala ukuti ayantuleka amabhosi bawandise kunoba bavimbele abawafakayo.

U Mnu. H. M. D. Tsoene wase Lusutu icala lake lilinde amajaji lokuti waloba epepeni lama Komunisi ehlambalaza iNkosi u Griffiths.

Kutiwa wati: Nkosi Griffiths yabu poga ubukosi kungesibona obayo kungobe Nkosikazi u Mahali ozala u Makhala.

Umlangano wonyaka we Bandhla le United, Apostolic Faith Church elonganyelwe ngu Mfundisi J. R. Albert Ankhoma wase Eastern Township, uyohlangele kusukela ku December 10 ngolwesihlanu kuye ku December 18 ngomsombuluko. Ngomqibelo ntambama ngo 2.30 kobe kubingelele uMfundisi no Nkosikazi James Brookes abavela e Ngilandi. Nimenywa nonke.

Ukwomisa kwezulu sekwenze umonakalo omkulu lulelizwe, nangoba uma lingaboboki ibhotela lizophela nya. Ubisi lutengiswe ngokulinganiswa ukuzelwanele bonke. Inyama isikuphile ngentengo. Izilimo ziyancipa. Abalimi kutiwa sebelahlekelwe izigidi zemali ezingama £4,500,000. Kungase kube ese ndhlala Madhlantale enkantini ka Shaka.

Lomhlango wabatenga iziza baka izindhlu zokuhlala nokuqashisa kwabanye abantu bokudabuka e Afrika obuhlangene ngomhla ka 29 September 1937 e Matsheni Pietermaritzburg uxoxe wavumelana ukuba: (1) Bonke abantenga iziza bakululeke ukuqashisa nge zindhlu noma amakamelo. Izipata mandhla zakwa Kopeletsheni zi ngabatelesi ngokuti batate ama layisense okuqashisa ngezindhlu namakamelo; (2) Ukuti kufanele nje ngoba beteliswa imali ebizwa ngokuti "RAIES" kabanikwa ngo kugewele amalungelo anikezwa kwabamhlope nama India ukuti banikwe amanzi nokunye; (3) Ukuti lezinqumo zitunyelwe kweminye imizi ezungeze umuzi wase Pietermaritzburg naku mihlangano yabantu eyaziwayo nase Mkhundhlini, ngesandhla sika Sihlalo u Mnu. B. Gewabe no Nobhala u Mnu. S. Mkize.

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I "Ovaltine" ine malt, amaqanda amatsha nobisi olutsha iinto zonke ezi xutywe ngolona hlobo lubangela ukuba umzimba ufumane izinto ezakhayo.

BIZA I "OVALTINE"

Ukuma Kwe Mibuso

Lel'isu lokuloba ngezemibuso kulezinhla silenza ngenxa yokuncipa kwesikala ezinhleni zesi Zulu. Sikubona kuyisu elingcono ukuba si-de siveza ezinhleni zo Mhleli ukuma kwezemibuso ukuze izinhla ezilandelayo zimamate izindatshana kupela.

CHINA:
Ama Japan aseayingqoba ngempela eyase China ngokutata umuzi omkulu wase Shanghai. Noma isalwa ngakwolu nye uhlangoti, eyama China noko itemba kaliseko lokuti angase azabalaze isikati eside. Edolobheni lase Ningpo imishini yama Japan ibulale abase China abangalwi abayinkulungwane. Kepa enyaka to nezwe leli kutiwa amabuto ama Ntaliyane ayalwa isibili. Ama Japan abulala uyawa lwa bantu nhlangothi zonke. Imishini yawo endizayo yadilizela izinhlambvu pezu kwesitimela esabe sitwele abantu abangalwi kwafa ama China angapezu kwamakulu amabili. Imibuso ite imema i Japan emihlanganweni ezama uxolo yemibuso yati i Japan lempi kakusiyona eyemibuso ngeye Japan ne China kupela.

PALESTINE:
Kutiwa kufe gula linamasi kwelingwele ngesonto elidhlule—ama Sulumane ebambene nama Juda kuwo umuzi wase Jerusalem. Kwafa abayisitupa kwalimala ama 25. Kakusiwona amabuto alwayo abantu—nje. Okuye kuhlale kusuke impi ama Juda ahlasele ama Sulumane kubuye kube ama Sulumane ahlasele ama Juda, Kubangwa izwe pela.

ABYSSINIA:
Udaba olulumelayo ngolwe nkosi yakuleli epesheya eNgilandi okutiwa seyidla inhlabati ngenxa yobupofu bayo. Kutiwa endhlini ehlabi kuyo kakuseko nama lahle odwa lawa. Kutiwa asebaswa ekamelweni lezingane kupela. Umzala wenkosi nomkake kutiwa sebhala egalaji lemoto asebeli pendule indhlwana. Uti imali apuma nayo e Bhisiniya yasiza abantu bake. Uti kakusilona iqiniso ukuti wapuma e Bhisiniya nengebo. enkulu. Nazoke ezokanqotshwa kwezwe elikulu.

SPAIN:
Kutiwa u General Franco opete amambuka sekusobala ukuti aza nayo. Idolobha aligaqele nga mandhla ngelase Madrid, elikulu lase Spain. Kepa kutiwa izinqaba zika Hulumeni kul'izimkuni kakulu. Upondo twempi yama mbhuka olwabe luhlasela enyaka to luyinqobe yonke leyo. Manje kakwaziwa ukuti uzoyipaka kulopi uhlangoti—evamanqamu.

SOUTH AFRICA:
Udaba olukulu olublafunwa yilombuso ngeloketo kupela olu zoba ngonyaka ozayo, oselulungi selelwa manje. Olunye futi ngolwodaba lwamazwe lawo angeko paasi kwaleli okuzwakala ukuti u Hulumeni usewagaqels ngamadolo. Kepa abase Ngilandi bati angeke anikezwe kulombuso abantu bawo bengatandi. Kasazike ngoba u Hulumeni uti sesi fikile isikati sokuba ingene kuleli.

RUSSIA:
Kubikwa ingozi entsha evelayo enhla nezwe lase Japan okuzwakala okuti amabuto amaningi ama Japan asondezela e Russia. Kutiwa amabuto ase Japan ezi nyawo, nawemishini endizayo namatiloshi ahlome apelele, futi asebangeni lamandhla ayingozi. Uma lomoy'ungadhluli kwesatshwa sengatiti kungase kubedake enye impi pakati ne Japan ne Russia.

WAY'ONDILE Eseyinhlekisa

MANJE uqinile uzimukile, mkulu

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umzimba uzimuke, uqine ubhekeke ube nomhlandhla.

Teng'igibha lezika Dr Williams' Pink Pills esitolo Ginga libe liqye emva okudhla wenze njalo wobona umahluko.

Ezika Dr Williams' Pink Pills zenza igazi elitsha elihle elipilasayo Ligijime wonke

Ezitolo nasemakemisi 3/3 igabha

Zulu Ezabalobi Bendawo Ngendawo

Ezase Mgu'ndhlovu

(Ngu Manyoni)

Umsebenzi wobupoyisa ufana nowobufundisi ngoba abawusebenzayo kabahlali ndawonye isikati eside. Kuti kusekule bes'e tshintshwa. Lento yenzeke e Mgu'ndhlovu lapa kute ngoku shintsha kwe Head Constable ye S. A. P. kwafika enye evela o Sutu efika nokwayo ukwenza okusha. Into yokuqala ayenziwe engabanganhle evokukipa amapolisa abantu ekubeni amahumusha e Charge Office wafaka amandya okuyiwona azotolikela abantu.

Lesisenzo asingenxa yoba abantu labo banesiposiso noba umsebenzi wokutolika bengawuzezi kahle. Ca? Sibons-nje esinye esingaqondakali. Indaba la ikona ila. Uma sekukulunywa iqiniso kodwa kohle kulunge umuntu etolikelwa indiya? Nabantu bobe abakwazi ukwenza. "Soyice! Ivutiwe."

U Mpezulu ute awulimaze umuntu ob'aka indhlu e Slang-spruit ngelidhlule. Wat ubabone kuti izulu libi wehla endhlini abe eyaka. Nebala kwaba kehlanga izulu ladhala pezu kwayo leyo ndhlu yastungeleka njalo yasha yena wasinda. Inkosi yake ibe naye nga eyibonga.

Abelungu ababatu abasebeza kunyuzipepa basinda engozini yokulinyazwa yiwo u Mpezulu Bati nje besandudhlula isigxobo sika gesi ladhala kuso kwaphilika u gesi nesembozo sawo kwati indhlu eseduze nalapo kwadidiza amafastela kwasengati ushaye indhlu uqobo lwayo.

Imoto yomlungu eyashayana nesitimela e Sekilandi yavitizeka yaba zicucu kwati ngenhlala etile abelungu abane ababepakati umlisa nabesifazane abantu noba balimala basinda. Lendawo iyingozi embi kuningi isitimela shayayisa kona futi akuko sango.

Imvula ike yana ngeyenkani nge lidhlule kwati kanti siyayikalela yasikalisa ngoba yaleta isangquma kwati nobese kuhlumile kwabulawa amatshe kanye nezinkuku la emaphandleni.

Imeyile esuka e Tekwini eya e Goli nsuku zonke ite ingakafiki e Mnambiti yadutshulwa umpezu lu kwalimala umshayeli kwati kanti amakanda abe matatu lasala elilimele ahamba esemabili Isitimela lesi pela besidonswa ugesi.

Kutolwe isidumbu somuntu ngase Nkambatawini eduze nola yini wesitimela ugadi Inyama esandhlini yaficwa isikiwe nomzimba soqati ubudutshuzwa. Amapolisa asapenya.

Sekufike elinye isekisi lika Pagel liqamuka ngase Tekwini liqonde Goli lohlala izinsuku ezi-

ntatu. Uma uzwa abantu beti, "ngokudhlala isekisi" "batatela kona esekisini ngoba miningi iminkilivane edhlalwa kona.

Njengoba usuku lomhla ka 11 ku November, luyilanga elikulu kubelungu luhlala lukunjulwa njalo, bekuyiko loko kwelidhule. Pela lolusuku ilona okwacindezela ngalo uxolo.

Ovelelwe indaba embi la kiti u Mnu. Petros Mgadi ongumgcinisi sika se Maritzburg Bantu F. A. oshelwe ishahhu lake lezicatulo kanye nempahla ebipakati. Umlilo ubangwe isitofu sika palafini okute ngokuquma kwaso satungela u Mnu. James Dunn osebenza no Mgadi washa efi uzama ukuwucima.

Ikona into engingayi toli kahle ikakulu ematawini ukuti abantu uma benza omapati abakwazi yini ukuzitokozisa uma ugologo engeko? Ngisho ngoba baningi abanomqondo wokuti injabulo itolwa ngogologo umdhlo awuluto engeko ugologo. Loku kuyisiposiso ugobani ufica izintombi nabafana sebedakwe sekuliwa. UKohlwe ukuti injabulo lapa sekunjalo ipi?

Ezase Dundee

(NGU MAJAZANA)

Sijabulile kakulu ukuzwa ukuti u Mnu Elpheas Mtinkulu okade ezebenza e Standard Bank yalapa usepunyuziwe. Lapa e Bank usesebenze isikati esingapuzulu kweminyaka engu (30) ngako abamhlope bamnika ipension.

Lapa kiti izulu alini komisile impela. Ngolwesibili kubonakale isikonyane sedhlula pakati komuzi. kodwa asihlalanga.

Indhlu ye Government Native School isiyakiwa impela e location labantu. Sekuzoba kahle manje nakiti. Sifisa sengati abakulu bangasicelela kwabamhlope basakele ne Tennis Court eduze ne Government School. Ikona kuzovuka nama Northern Lights Lawn Tennis Club.

Impendulo ku Rev. H. M. Mawa Ngotshwala

Mhleli, Ngisizisi ngoba izindaba zami kamipumi epeeni ngenxa yokuncipa kwendawo kutsho u Mhleli kodwa kukona abangancitshelwa sikala inkanga leyo. Bengitanda ukupendula izwi lomfundisi ogama lingenhla opeadula u Mnu. Dan. W. B. Gumede epeeni lomhla ka 2 October owakuluma ngamakosikazi etu nkuti angamavila esaba ukusenzela ukamba lasendhlini agijimela kubelungu okuba asibope esikundhlini sokuba batandaze kumenzi wetu ukuba asikulule ekubotshweni. Uqinisile u Gumede uti umfundisi Nawa yena kabazi utshwala ukuti bungukudhla ayamangala uma ezwa abantu beti utshwala sadabuka nabo yena wazi ukuti ubuti (poison). Uyaposisa mfundisi ubungafanele ukukupi izwelibi kangaka naxa ungmfundisi womteto utuke ukudhla kwetu esakupiwa ngu Menni wetu uti ngubuti ngoba anpuzi namuhla, kodwa kusasa ungase upuze mhlimbe wazalwa endhlini epuzayo noma ungazalwanga kuyo ungase upuze kuvamile kitina m' Africa ukutateka ngezinto eziza nezizwe zokufika lapa ezweni letu Okwetu sesikubuka kugubuti Akungitshelwe mfundisi ukuti into eyadala benke lobutshwala obunhlobohlobo yini? Ngabelungu abatsihaya umteto wokuti mgingapuzi utshwala. Havi isigomfane sasigaziwa, baqalake abantu okwenza utshwala basendhlini ubungapekwa namhla niti asibu

yele emva sopusu umqomboti enasixosha kuwo ngemiteto yenu nabelungu benu "Too late" mfundisi, izinto zonke sezonakele uma ngibuka akuko luto olobuya lulunge no Hulumeni oti uzogeda utshwala obusha abuzeze bapela. Tandazelani i Africa niyeke imiteto yabelungu abezakufuna imali nzwane nami.

Umangiti beza kufuna imali ngitsho ngoba u Hulumeni uyabani abelungu inwadi yokusitengisela imitombo yokwenza utshwala abawadhli bona amabele uma usuka wena odhlayo uyoyitenga uzokudhla u Hulumeni ukufumana unecala kubangwa yini u Hulumeni angabafaki cala abelungu abasitengiselayo? Kodwa umuntu osatole itubana lekuhlala ngcono pansi kwemiteto yabamhlope uti nxa ebona isizwe sakubo siyaluziswa izinhlapeko, ukupateka nima kwemiteto yase Transvaal asuke ahele kwangati beza ngabomu kanti, qa; benziwa kulamba, nokuswela, uma lezizinto zingaba pesu kwako mfundisi mhlimbi ungenza okubi kunaloku okwenziwa ilaba oti badhla ubuti inxabedhla amabele esiwatengiselwa ngabo. Ngikuluma nje nangi u Pick-up van uham' egolabantu ezintabeni bezihlalele emizini yabo bengonelo kutiwe banecala kubangwa yini konke okudhliwa umuntu o Ntsund u kube isono?

Okudhliwa abamhlope kubengowele? Xola Mhleli ngokwelula kwami.

J. G. GUMEDE

Barberton

Ezase Tekwini

(NGUNYONIYAMANZI)

Ususemnyango u Kisimusi banfan'abadala, Joshua no Jeremiah. Tina lapa esilungwini siye sibekise (sicele) kusekude kona olofika usuku lolo usulungile. Namike ngicela u Kisimusi bhokisi kinina. Pela umuntu ubuye awubuyisele ngomnye unyaka. Mina sengiyawazi nje engonibuyisela ngawo uma nifugikisimuse. Ngixonihlelela nje kodwa nize ningatsheli muntu. Ngonitumela ibhavu lika "macontsana," uyinsanda lapa kwelakid Ungangamanzi okupal'izikumba.

Umhlangano wamakosikazi abefundisi nonyaka nje ubuhlangane e Mbumbulu M. S. Wangena ngolwesihlanu oludhlule Nov. 12 waze wapeza ngesonto.

Ama Shooting Stars ase Adams College ngoMgqibelo odhlule abedhlala nama Wanderers ase Tekwini ibhola elimnadi. Indebe yemuka noma Shooting Stars ngo 4-1.



BALEKELA UKUQAQAMBA NAMAHLABA

Emuva kwemithamo eyingcosana ye JONES' RHEUMATICURO kuye kubeko ukuthula nokwenama kwisigulani. Kuba sengathi sikhululwe ezintanjeni ezintziva. Kubakho ukukhululeka kwamalungu amzimba. Ukugcina kwezitho kuya kunciphisa. Imviva iphele.

Amatyana e Uric Acid, ahleziyo Egazini, Emalungwini, Emisipheni nakwezinye indawo zomzimba ayancibilika akhutselwe ngapandle kukwelapha kwe Rheumaticuro bese isigulani sikwazi ukuphakama embedeni noma sibekako ukuphumela ngapandle kwendlu yaso.

I JONES' RHEUMATICURO seyine minyaka engaphezu kwe 60 isiza abantu abaguliswa Kuluqaqamba kwamathambo, Kwezinyawo namadolu, Kwenyonga, Kwegolo nezinye izifo ezidalwa ngamatyana e Uric Acid. Ngamuthi owaziwayo kakhulu nophambili ekwelapheni lapho sekwehlulekile eminye imithi khona. Odokotela Nezikemisi ziyazi i Jones' Rheumaticuro ukuba ngumuthi onamandla nothembe-kileyo ekwelapheni.

Okokuba uyagula, kaulinge I JONES' RHEUMATICURO, sikuthembisa ukuthi igabha lokuqala lokwenza ubengcono.



Ithengiswa kuzo zonke indawo nge 3/6 igabha noma uqondise ku P.O. BOX 938, CAPE TOWN, uhlumele imali yayo.

Uma Kulinganiswa

I BRONKOFF'S MAGIC MIXTURE

- Iqine Kabili,
- Itshetsha Kabili,
- Inamandhla Kabili,
- Ilunge Kabili

Ukwelapa Ukukwehlela Amakaza, Umpimbo Obuhlungu, Ukuvimbana kwemi Bhobho zama Papu, Nezinkatzo zesi Fuba neza ma Papu I BRONKOFF'S MAGIC MIXTURE akuko onokupika ukuti iwona muti onamandhla, onosizo, nonempumelelo ngapezu kwayo yonke eyaziwayo.

Uqine kabili, namatamu maningi kabili. Ushibo, uqinile, uyababshisa, ungoniwe pezu kwayo yonke eminye. Igabha lokuqala lakubonisa loku ukuti kuyiqiniso.

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I BRONKOFF'S ngokupandhle Umuthi Webaqili—yiloko sibonisa ukwemtemba uma sikutyela ngawo.

Uqine ukweqisa ezinganeni ezingapansi-kweminyaka eu 12.

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News From Different Centres

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NOTICE

MIRIAM TSAMAESI (nee Gront) is requested to make her present whereabouts known to her husband Thomas Tsamaesi on or before the 10th December, 1937, failing which he will institute proceedings for a Divorce. c-20 B.W.

FOR SALE:

Cheap good Motor Car for Sale A. J. Adams, 115 Albert Street, Johannesburg. x-20 B.W.

Studebaker 1934. Genuine 10,000, in perfect condition. See owner, Buko's Garage (Pty) Ltd., 18 Pretoria Street, Hospital Hill, Johannesburg. Bargain Price £145. x-20 B.W.

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Packard Van #65 cash. Good condition, good tyres, good engine. Can be made into a Bus or Lorry. Very cheap owner used for school children. Seats made on the Van for Passengers. Call or write: Buko's Garage, 18 Pretoria Street, Hospital Hill, Johannesburg. x-20 B.W.

SITUATION VACANT:

Delivery Boys wanted, must be able to read and write and possess own Bicycle. Apply in person to Central News Agency, 45 Princes Avenue, Benoni. x-20 B.W.

ISAZISO:

Uma ufuna umsebenzi olungi mpela wase-makishini, o-Kuka, Owezindini noma ukushayela izi-Moto, neminye eminingi, wozani ku-Ovisi elisha lika Ndaba Zabantu, e-Penlan House, 73 Eloff Street lapa balungiselelwe kona bonke abantu.

TSEBISO:

Bohle batho babatlang mosebetsi wadekithing, ledikading, lo oa ho kganna de Motorokara, jalo joalo ha batle Obising encha ya Taba tsa batho, hona mo Penlan House, 73 Eloff Street, bo ba tla lokise-tsoang teng.

For Sale

a few FREEHOLD STANDS in LADY SELBORNE (Pretoria)

the Ideal Native Township still available. Write for appointment and inspection to.

P.O. Box 171, Pretoria.

Bicycle Competition

A list of the agents, who are leaders, at this stage of the Bicycle Competition, is being compiled, and we hope to publish this list in our issue of November 27.

Competitors are requested to note that they are entitled to their usual commission on whatever extra copies they are able to sell, while payments to this office by the agents will remain as in the past. i.e. monthly.

Late David Kgrabise Mkweni.

A Tribute

(By E. M. Msibe)

David was born of unchristian parents in Sekukuni Land on or about the year 1894. He went to Ermelo where he became a Preacher and Interpreter under Rev. le Roux of the Apostolic Faith Mission. During the great war he was one of those daring African sons who served their Country and Government. He joined the African Corps at Ermelo and went to France when the war was at its critical stage. After the war he joined the South African Police, which position he held until 1926 when he resigned with a rank of Corporal. He started business and became one of the prominent Business men in this Location. He was known by the name of "Thandabantu" and during the depression of 1932, he left business and joined the Rand Carbide Police staff, the position he held until his death on November 4. He leaves a widow and daughter 1 and half years old.

He is mourned for by all sections of the community of Witbank he was buried on Saturday Nov. 6. Pall bearers were the members of the S. A. P. under Sergeant Mahlangu and Corporal Maart Mr. John Mabuza, S.A.R.P. and many Mines Police Rev. Crish opened the service, Rev. Mayekiso officiated, with him Rev. Lwane Mr. E. M. Msibi read a short biography of the deceased and paid a high tribute to his good work. The Chief mourners were the widow Mrs. J. D. Mokwena Mrs. Mkweni (deceased's mother) his mother-in-law; and family. At the grave side were the Chief Electrician Engineer, his wife and son, of the Rand Carbide Ltd., teachers municipal police were represented.

Business men contributed £5-10-0; the Residents 17s. 8d; general collection £10-3-2.

Sabie News

Engagement party was celebrated at Mr and Mrs Leshaba's home in respect of Miss R. T. Leshaba and Archibald Mac, Makgoka of Potgieters Rust. It was a novel event in Sabie.

Among the prominent figures were:—John M. Mathabathe, M. Lakrajie, E Nndhlovu, J. Makgoka (Uncle) N. Leshaba and family. Miss Sophy: G. Maluka S. Mgiba. Mrs Mathabathe and Mrs Lakaje entertained the people J. C Mathabathe who was on a fortnight leave has resumed his duties in the Glynns Lydenburg Ltd. Time Office.

Last week end a grand concert was given by the Sabie Waterfall Lutheran School, Wesleyan School; Pilgrim's Rest, Mary Fleming Stars and many minor chirs.

The Glyn's Lydenburg Ltd. Country Club closed the season by giving the Good Hopes a hopeless Liggng as far as football is concerned in the Eastern Transvaal. The Country Club is bulhug.

Emgwali Re-Union Donation Received

(By M. T. Soga)

- Mrs Sihlali (nee Mazwi) 4s.
- „ Lekalakele nee Mayekiso 2s.
- „ Bolani nee Koti 10s.
- „ Magatsela nee Maci 5s.
- Per Miss Maqungo (Shiloh) 12s.
- Miss Njikelana 7s 6d.
- „ Methola 2s. 6d.
- „ Mthiya 2s.
- „ Mgemane 2s. 6d.
- „ Ntsetse 2s. 6d.
- „ Tsolekile 2s.
- „ Ngcaku 2s.
- „ Umlindi we Nyanga" £2. 2s.

Nigel Gold Mine

(By UKULANGAZELA)

Mr Hamilton Ntjantje, Head Clerk Main Compound paid a visit to Johannesburg on November 13.

The Head Ironna of the above compound Mr Geo., Charles Ngwabe who was seriously taken ill last week, has recovered.

Mr A. H. Mvimbi who was not well during the whole of last week is up and about.

Mr Phil. Kunene is awaiting the arrival of Mr Nath. M. Madonela and wife who is at present Holidaying in Natal.

Mr Frank Mngomezulu Head Clerk Native Hospital N. G. M. will be leaving to take up his new post as Minister of the Methodist Church at Barberton at the end of the year. He will be missed by the Hospital Staff and the Compound Staff. We all wish him happiness and prosperity in his new sphere. God be with our dear beloved "Shorty" Mngomezulu help him to lead his Brotheren and Sisters in a true christain way.

Mr Geo Charles Ngwabe received a shocking message, of the death of his son in-law at Modder Bee, Mr Wilson Hlatjwa, on Wednesday November 10, Mr Ngwabe attended the funeral.

Mr Rapolille a clerk of Betty Compound and H. A. Mvimbi of Gold Mine will attend wedding of Mr Rapolill's sister in Germiston.

Mrs Nyovane and Miss Bell J. P. Oliphant of Heidelberg Location were visited by Mr Hhil. A. M. Kunene of Nigel Gold Mine Mr Phil. Kunene thanks Mrs Nyovane and sister Bell for the pleasant time he had.

Mr John Makuba and Mr Alfred Mdhuli of Nigel paid a visit to the Far East Rand Hospital to see Mr C T. Makubu who was admitted to Hospital in a serious condition. Mr C. T. Makubu is a school Teacher of Springs, we wish him a speedy recovery.

Parents relatives and friends symphathise with Mrs A. N. Ngwabe on the death of Mrs Emily Kohliwe Gubana of Roodeport who died last month

New Native Village

(By J. Batho)

Charterston Township will be officially opened by P. G. W. Gribbler Esq Minister of Native Affairs on November 20. The schools will be opened by W.A. P. Charters Esq., of the Manupical Native Administration Committee, and by the Deputy Mayor F. Du Pisanie principal of the local Government schools.

Vaccination commenced on November 15, no cases have occurred locally, but it is hoped that many of the residents will avail themselves of the opportunity to be vaccinated as a precautionary measure.

Mr J. J. Mohalane is seating for his examination from Nov. 16 for Native Administration and Native law course.

P. P. Nkabinde Principal, and assistant Teachers has arranged reception concert for Supervisor Twala on November 20 at 8. p. m

Postmasburg News

The Associated manganese mines of S. A Ltd., was honoured by a visit of two representatives of Chief Tshekedi Khama of Serowe B.P., who came to inspect the labour conditions of their subjects.

The representatives were met by Mr D. P. Kgotleng at the station. The Chiefs were very pleased with the working conditions. The mine manager presented each of them with a beautiful travelling rug, and £1 each.

Corporation

(By A. A. S. BALOYI)

Numerous articles about corporation of Africans have appeared through the medium of "The Bantu World." Of course it is essential that we should be one unbreakable bundle. But before going into the question of corporation, we should first of all, ward off the spirit of racialism that is still prevalent amongst some of the so-called educated Africans.

We must first understand one another and then work as a whole. "How can a Mosotho lead, when we Zulus can do it better?" "It is impossible for a Venda to be above us" says the Mosotho and so on.

We cannot all be leaders. Choose a leader according to his merits regardless of his race. United we stand but otherwise we fall and become victims of our enemies.

Brits News

(By REV. M. C. MOLOATLI)

Mr J. K. Matthews court Interpreter here, who was on sick leave for one moth has recovered, and resumed duties on October 18

The Rev. N. C. Moloatsi of Brits who has since 1935 been acting in a temporary capacity as Interpreter gave way to Mr Mettews on November 18 He has now been appointed in a similar position as from November 1 to fill the place of a European who has been transferred to Nylstroom.

Mr Robart Olephant, Boot and Shoe repairer, has left to take up private Motor driving work in Pretoria. We wish him all success.

Grace Dieu Reunion Of Old Students

The date for the Reunion of Old Students of the Diocesan Training College, Grace Dieu, Pietersburg has been postponed to Monday January 3, so as to allow of the Principal, Canno Woodfield, being present. Canon Woodfield's return from England has been postponed for three weeks, and he will not reach the College until just before Christmas. The Reunion will be held, as arranged, at the Bishops House, Pretoria.

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News From Different Centres

Queenstown News

Reception In Honour Of Miss M. T. Soga

On October 27 a reception in honour of Miss M. T. Soga—who had just returned from the Rand—was held in the St. Andrew's Hall, by the local members of the National Council of African Women of which Miss Soga is a keen member. Mr. J. Sixaba's School choir rendered some fine music. The guest of honour gave an interesting account of the hospitality extended to her by the people of Johannesburg—White and Black alike.

Will the city of Johannesburg accept our appreciation and thanks! "Talent" night.

A very successful function organised by the N.C.A. W. took place on November 5 when nine of the members had to give account of their talents. All but one, were given Is 6d. each some several months ago as Talents and had to report on the above mentioned date—when the Council gave a concert.

It was a novel idea and an eye-opener to many as the various accounts—of how talents were invested to bring in more, were given. Mrs. Nwan, the oldest of the members, received a great ovation as she limped to the stage to give her account.

A choir under the baton of Miss Soga, delivered suitable sacred music which was much appreciated and that part of the programme closed with the Coronation Song written by Mr. Ben Tyanzashe, on the occasion of the Coronation of our present King. The audience rose during the rendering of this piece and the Lords Prayer which opened the proceedings.

And, then, followed the African folk dancing. Before this took place Miss Soga explained how everything aboriginally African was declared heathen by the first European people who came here in order to make us adopt their modes: how any African who could speak English or Dutch better than his own language was considered civilised—so that even our language became heathen; how a fair African in complexion was thought of more than a dark one. The speaker finally told the audience that there is nothing heathen about our folk dances. So the wedding songs accompanied by the "Blue Rhythm Syncopators", which left nothing to be desired.

The gross takings of this function amounted to £12.

Personal

A marriage took place recently between Ephraim Zinzo Sondlo and Constance, Nokozi Hobo. Mrs. John Jhobe arrived from Basutoland on Thursday the 28th ult. Her many friends will be pleased to know that Miss Elsie Mdingi is up and about after her long illness at the hospital. Mrs. M. Mbusi returned on Friday the 29th ult. after a few days at Tarkastad.

At last, the drought in these parts has been partly broken by a welcome shower of rain that began falling on Wednesday afternoon and kept on, intermittently, till Friday.

A Chance For Orlando

"Should a sufficient number of students enrol with the U.C.C. at Pretoria, I, as their representative, undertake to visit Orlando Township at least once in two months in order to assist them.

Mochudi News "By Dendie"

The 14th September was the Bakgatla Tribal thanksgiving day. There were held two meetings at the Kgotla, at both of which the Rev. Krige and Chief Isang Pilane addressed the tribe. It was worth while listening to and hearing Isang Pilane sway his audience. He has a remarkable flow of language.

Mochudi was honoured, Rev. Krige's invitation, through of Mr. Mvusi, travelling secretary of the Student's Christian Association, from Fort Hare. He addressed the teachers separately, then the National School children, and lastly the mixed congregation in the church. The speaker in a simple language delivered along-to-be-remember sermon. It was as instructive as it was constructive and practically suited to the classes and tastes of the congregation.

The September venue for the Bakgatla Branch of the Bech. Prot. African Teachers' Association was Seqane, on the 17th. The gratifying feature of the meeting was the enthusiastic spirit with which the members threw themselves into the discussions.

In closing, Mr. Tsoebobe, made some very impressive remarks, after which "Kgosi Tshogofatsa Atrika" was sung.

Paulpietersburg News

BY "MALBALIE"

On Saturday the 16th October Miss V. M. G. Thusi Miss M.D.D. Simelane spent their week end at Bivaan, where they held a first class concert. The first two mentioned are in the staff of Paulpietersburg Govt. School.

This school seems to have progressive building and has excellent premises.

Ploughing season has set in and people are busy.

We understand from rumours that some members of the community have started organizing a social and welfare society. We wish them all success.

Mr Mnaibe of Durban who was here for a week with Mr. E. Mbhele has left for home. He admired Paulpietersburg Native Township saying that it is an ideal place for commercial enterprise.

Durban News

(By NYONIYAMANZI)

There was an opening ceremony of Dr Alan Taylor's wing, at Mc Cord's Zulu Hospital last Thursday November 4. The new wing is six-storey building. The event was indeed very grand prominent figures were present.

The Adams old students alumni association held its second annual meeting last Friday until Sunday at Adams College. Various speakers gave very illuminating lectures.

We had rain last week end which will be of great help to all.

Resolutions Of The Imbumba-Yamalowo Passed At Randfontein

(By V. C. MAYABA) General Secretary

Among other subjects of importance the above Association last Friday, November 13 passed these resolutions:—

(a) That this Association views with grave concern the new act which is aiming at legalising the brewing of kafir beer for the Bantu population of the Union.

(b) That special prayers for rain be made in all churches on November 21, or Sunday.

Xalanga Jottings

(By A. F. DUBE)

For the last eight months, we have had no rain but only slight showers which have been the cause of green blades of grass round about our houses and on top of our magnificent hills.

The inspection of most of our schools has passed over and it is gratifying to note that most of the schools have done good work. The three Higher Mission Schools are now faced with the Std. VI. examinations and still we hope for the best.

Even in these most southerly parts of the Union, the knife menace is lamentable not less than three stabbing cases have been brought before the magistrates.

The Xhalanga teachers' meeting is rising up from its many years' death-like sleep and we cordially congratulate the organisers.

The Farmers' Societies are patiently waiting for the presentation of prizes to the winners of various Maize Growing Competitions.

Ficksburg News

(By B. S. T. LIKATE)

We were blessed with rain early this month. As a result, the surrounding scenery is pleasant.

Holy Communion were administered in the D.R.C. and the Methodist on November 4. The officiating clergy were: Revs. I. C. Potgieter and N. D. Matsie respectively. Many Christians partook.

There was much exodus in Ficksburg to wards the closing dates of September. The following were among the departures: Miss A. Rampa and Messrs J. Mthili and J. Mosunkutu (teacher) for Heilbron; Miss E. T. M. Dhlamini for Bloemfontein; Messrs. E. T. G. Sekamane for Hloeheng and Maseru; H. D. S. E. Khati for Maseru; P. Tsh. Lelosa and B. S. T. Likate and his daughter for Leribe whence they proceeded to Maseru by lorry to witness the B.S.A. football finals. They all speak very well of the standard of play. Mr. Lelosa is a member of the Leribe team that won the cup. All these teachers and mistresses have returned.

George News

(By PASTOR)

On October 25 a concert was held in the D.R.C. School in aid of the Ubranville United Native School funds. Rev. Elias Oliver, Chairman of the school committee conducted the A.M.E. Choir, Mr. Mr. P. J. Mqikela conducted the school choir; Mr. John Biko the Ethiopian Church choir and the Methodist Church choir by Mr. Bassie Oliver. The school hall was packed. Rev. Mr. Henry, J. Ndebe was chairman assisted by Mr. Daniel Skefile (Catechist) the choir sang beautifully. Door keepers were Messrs. Henry Nyama and Frans Mibentse. The proceeds amounted to £5.13.9. The people are herewith thanked by the committee for their patronage.

The reception of Mr Edmund Mkhokele Gubevu, Principal Urbanville U. N. School was held on November 4. Four choir sang and the speakers were Rev. H. J. Ndebe (A.M.E. Church, Mr. Daniel Skefile (O. E. Church, Mr. Andries Buzsak (Ouderling D. R. Church) Mr. Jacob Skweyiya (Methodist Church) Mr. David D. Ngubeni (Chairman Tennis Club).

Mr P. J. Mqikela ex-teacher Urbanville said a few words, Mr. Edmund M. Gubevu said also a few words thanking George people for the honour they had given to him. Mr. Elias Oliver spoke on behalf of the school committee and Coloured teachers who for all these years taught the children. Silver collection amounted to twelve shillings and three pence.

The A.M.E. Church members are going to give annual bazaar on November 13, the mothers are busy baking cakes some bought new stoves for the occasion, and are making sweets, jam, pickled fish, minerals, biscuits. Come! one and all, you will enjoy dinners coffees and teas. On Nov. 6 the Order of Ethiopian members held their annual Bazaar; two lorries full with people came from Oudtshoorn.

Mrs. J. Yona of Korsten was seen passing at the station en route for Port Elizabeth from Cape Town. We are having plenty of rain now and the farmer are busy hoeing.

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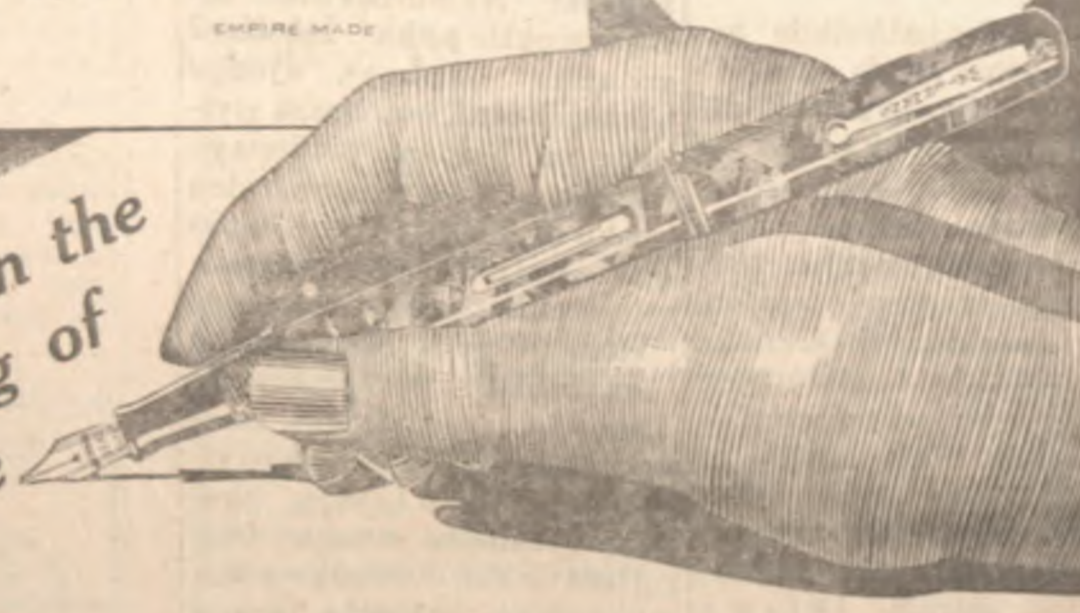


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SATURDAY, NOV 20, 1937

Isizwe Sama Xhosa Esilushica Ukujika

E Henuwa, (Butterworth) apha, apho umzi wenkonyana yohlanga waume khona, u Zanzolo, -Isirhorho Sonobuntu-Umbheka ntshiyini bathi uqumbhile-Izigodlwana zemazi endala. Kulapha apho aziswa khona ngamaphakathi amarhe okufika kweentlanga. Yiminyaka ethe kratya ekhulwini akuthandatyuzwa.

Esisizwe sibe nombuso Ongewele ngokugqithe ukugonda; ababantu bangama Xhosa bazalelwe esikweni; kuba u Bukhosi bawo babusekeke kwinkolo yo Thixo ose Nyangweni sisizwe esinezi-ghaneko ezoyikekayo; sisizwe ekukhe kwavela kusa into ka Ghabha iyase Macirheni yathi kukho i Nqhina ezingela imiphefumlo, Odibanisa imihlabhi eyalanayo. Kukhe kwathethwa nayi Mbhongi yakwa Ghompo, yathi lomhlaba uyazhuza, kuba uzakuzala u Gilikangqo isilwanyana esingaziwa mnxuma, esithi ubukhosi buchithakele kuba kusiza abaza kusifundela u Mqu-lu. Imantyi namadoda e Palamente abekho phakathi kwesisizwe; phakathi kwawo lomzi lizinala ziyinyambhalala.

Zivelile kulomzi into zono Phanyaza zadlula, phakathi kwalomzi zivelile iinto zoo Jabavu zadlula, kulomzi zivelile iinto zoo Mamba zadlula; zivelile iinto zoo Pelem zadlula.

Pakathi kulomzi zivelile ingcungela zabefundisi, ezingqondweni kuthe the umfoka Mpamba, u Mfundisi William no Mfundisi uMbali nabanye abanumzana abathe sa kulo lonke elomzantsi Africa. Ndikhankanya ababefundisi kuba, udiza kube ndithethe ngabo.

Abezombuso bathethile bethetha ngomanyano nomfela ndawonye. Izinto ke ezo ezizalwa lukhanyo, ukhanyo ke kukujika umntu enze izinto zanamhlanje. Hayi ama Xhosaakavumi ukujika. Into lonto ezalo inkalazo enkulu kuwo namhlanje, Asoloko esithi ayahluthwa amalungelawo. Apho ndingazimisele kuchaza luvo lwam ngento ye ngxushungxushu ekhe yakho ngobukhosi bama Mfengu. Kunyanzelekile ukuba kukudinwa kukurola isizwe esingayifuni nganto infundo nengqobhoko, ekholelwa phantsi ko Yesu, Lento yale mbhola nalento yokuhambaze yakha umsantsa pakathi ko Kangela kumhlathi olandelayo)

Eze Midushane A! "Gushiphela"

NGU UPINGTON NKWALO

Sikhe sahanjelwa yi Nkosi ye Midushane kwelakwa Ngqika, unyana ka Menziwa Siwani u Matthews, "Gushiphela" elobukhosi kwi Midushane. Ebezokuvuyisana nentshukumo yethu wathembisa ukubonana namaphakathi azakusincedisisa kulomsebenzi wokuhlenganisa yonke imisebenzi yaba Ntsundu.

U Mhlekezi lo uphuma e Qonc e Thama ezokubona abantu bakhe, ehamba namaphakathi akhe. Eaye into athewayikuthazisa yeyokuba amaphepha ndaba makangahlali ndawonye. Makathi elapha abe ephaya.

Nabashicileli mabazame babe nonozakuzaku abakwindawo ezingaphandle ezilalini, ezifama nasezi Ofisini zaba Ntsundu, ukuze zaziwe intshukumo ngama phepha ndaba, ukuze ziviwe indawo zemisebenzi ngabakudhe nedolophu. I O bi

Uyayisela into yokuba abantu bangawafundi amaphepha. Uthi lonto yenza ukuba badhole, bangawaboni amazwe akudhe, bangazazi intlanga ezinokusebenzisana nabo nezinto ezintsha bangazazi ngokungafundi iphepha.

mzi olandelayo onxibayo nongalandeliyo obomvu. Kuthi kwakuthethwa iinto uthi lomzi wengubo hayi lento yeyamagqoboka. Lomcimbi mausingathwe zitinkundla.

Amabhunga la (General Councils) makakhe angxhole macala onke aphimisele umthetho othi, mpela, makungabikho matu wambhatha mmbhaco nangubo emini. Amatshangana selekudhe lee ngenqubela kanti ibibubusuku obungena nyanga izolo eli.

Into zoo Mbhali no Mpamba zisekho bezigutyula kwelabe Suthu. Kodwa bangathi nga nabo namhla xa befika kwezondawo. Ukukholwa kukubona, ukubona kuzala ukucinga. Izambhatho ezi ziyathetha. Lento ikhe yenzeka e Bhithane mhlana into ka Giligili [Gregory] yabona into embi e malikeni e Roma, yamakwenkwe ama bini ase Bilitane engamakhoboka, eyokuthengiswa. Yamenza lonto ukuba athumele aba Veleli abamaahumi mane e Bilitane. Ikumkani yathi yakuchanwa "Lizwi" yawisa umthetho othi, makathi, kolwani. Namhlake iinto sezinyawukile apho. Inkokheli ezilapha naphaya, njenge ntaka zoobusi, bezingaba ziyilwile xa bezinga pimiselayo lendawo kuma Bhunga, idhe iye ke ku Rulumente Kunge njalo imfundo yonyanzelo. Hleze udhe ujike lomzi we "Ntsundu uyo Nomsa. Abantu baka Zanzolo-Besikrokro So Nobuntu. uwalandele amaxesha awapolofitheshwayo yimbhongi yakwa Gompo, ngomhla eyathetha amazwi okugqibela mhlaba kwabuywa zimpi lomhla yathetha lacaca isikizi zaphuma inyembhezi Nakwi Sirhorho Sonobutho. Manyanani imawethu, ngenxa yendalo, akukonto eyakunilahleka, kuphela ngama khamandela.

Inqubela Yombuto We Blind And Crippled League E Bhai

(NGU ZITULELE)

Ngomhla we 5 November 1937 ngokuhlwa ibe yintlanganiso enkulu ebe kumenywe inkonzo zonke zase Bhai kutyalike yase Wesile New Brighton Village apho bekusenziwa konga ingxelo ye Komfa ye S.A. National Council for Blind, ngumthunywa u Mnu. J. H. E. Ntshinga, nabefundisi A. W. Blaxall, St. Mathews, James N. Calata, Cradock esihlalweni ingu Mfundisi K. K. Ncwana, indlu yenkonzo ithe tandhe lucwambu lwabemi balapha e Bhai. Intlanganiso ivulwe ngom tandazo ka Mfundisi Jingiso, St. Matthews, kwababekho sibalula S. Mdala, B. Mayosi, kubafundisi base Wisile, Cath. J. Mguqulwa St. Stephen Church, nomvangeli T. Manyonta, naba Numzana P. Mdoda, Serapelo, Nunge. kuola letitshala W. Mdala kuola le Advisory Board yalapa R. Qalinge nonkosikazi E. C. Magxaka, nonkosazana Bekwapi, Vee-Plaats, kumlungu e Komiti yalombutho S. Maselana, Kolokolo, no C. ka Duna, namakosikazi L. Paku, E. B. Nyathi, B. E. Kama, M. Mandleni C. ka Duna, J. Mbilana, L. Mdoda, J. Solilo, M. Mvakela, Pemba namakosazana V. Matodlana, D. K. Mbilana, unobhala walombutho. Intshayelelo yenziwe ngu Mnu. J. H. E. Ntshinga, esazisa

ngabafundisi abaze ngenxa yale "Conference" besuka kundawo ngendawo watsho esithi akazukuthetha nto ngabo abazakucaza ngazo zonke izinto nesipumo se Conference nge Blind and Crippled isitsheti esilandelayo ngumfundisi A. W. Blaxall, nomfundisi James N. Calata, kwanonkosikazi A. W. Blaxall. Bashumayela kakulu ngomanyano olu ukuba luxaswe kakhulu bacaza ngazo zonke izinto zalo.

Umfundisi K. K. Ncwana, ubulele kakhulu emveni kwizithethi zonke wathembisa ngesipho kwane-nxaso yakhe epheleleyo,

Ezase Rhini

NGU J. L. NGCANGCA

Ufikile u Nurse Jorha ngololiwe wase Rautini ngomhla we 31 kwi nyanga ye Nkanga. Kubhubhe umntwana womnumzana nenkosikazi Mbuleli ngomhla 30 kwinyanga ye Nkanga kubhubhe umntwana womnumzana nenkosikazi Mpambani.

Umunuzana Jakavula unduluke ngomhla we 5 kwinyanga ye Nkanga November nosapho lwakhe

esinga emva Xoseni e Rabula lo titshala uliyila i Rhini elitanda etaanwdngumzi.

Uyafa unkosazana A. S. Mavavana ude wahanjelwa ngu qgira.

Sekulituba kakulu unkosazana Ruth Xharho egula ucelelwa mitandazo ku Bawo wetu i

Umzi we Sixekose Ngowele uyabulela ngokufuma amatontsi emvula emva kwetuba elide inqabile.

Umfundisi Jika uke wabonakala pakati komzi elundwendwe wamfundisi W. B. Tshume esengemcimbi yetyalike.

Umzi umi ngokuMa akuko resha linjani amapolisa asemva gomqomboti, nangemini ye Sabata (Sunday).

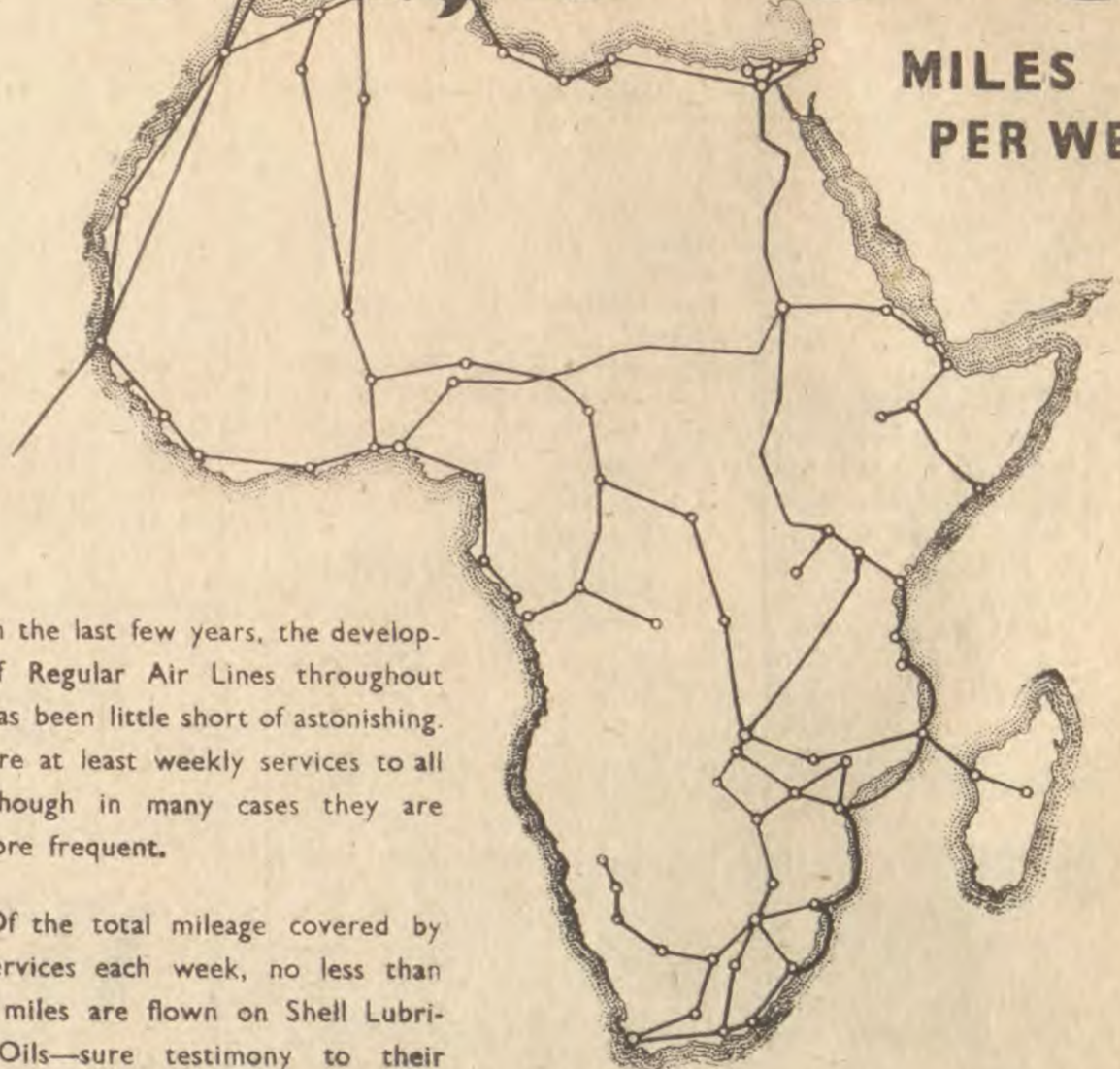
Ubuyile umfundisi W. Yaya e Bhai.

Ngomhla we 6 kwinyanga ye Nkanga (November) ngololiwe wase Bhai kufike umnumzana China Manana.

Ngomhla we 10 kwinyanga ye Nkanga ngumamkelo womfundisi wase Tshetshi umfundisi Sikomolo kuyakuvuma i choir yase St. Philips.

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XHOSA-EZEENKALO NGEENKALO

Imbumbha Yobu Zalmana Ese Orlando Township e Jo'burg

(Ngo V. C. Mayaba)

"Kuba umhlaba uvelisa iziqhamo ngokwawo, kuqala ibe likhaba, ize ibe sikhwebu, ize ibe yinqholowa ezalisekileyo esikwebini." St Mark Chap. 4 verse 28.

Ndivela njengomtshanyana oselundini ndisiti—Nantso ke imbumbha yo Buzalwana. Ngalamazwi ale vesi i-Nkosi yetu yayilinganisa ngawo ukuqalisa, nokuhlama, nokukhula kwesintu ezona zinokumakha umntu, simhase ngamazwe okunqo ngophala kwezo moya, nezentlalo phezu kweli Gada.

Okwesibini sityilelwa ngawo ukuba kade kokuvuthwa kwezonto; ngokuba ukwakha kufuna umonde nomkhono wokujuculuzela kwabo basibone ukulunga. zingaba faneli ke oo Maggotha-Qikili, Soyidl' ivitwe, Sesafa kade no Soyik' ukubuzwa. Olunye udidi olunga fanelwa ngamazwi ngaba bathi—Akuko m-Juda nam-Grike emhlabeni, ukanti kuthethwa e Nkosi.

Mawetu ngayo lentshayelelo ndingenisia ezingqondweni zenu lombutho ungen'la ukuba niwu rhase, sibe nokuvula amagatya kuyo yonke i-Reef.

Okwesitatu ndiyani nema nonke mzi ka Ntu nize kuthelwa kumbulelo ku Tixo wetu nasekunyuseni umtandazo wesizwe ngomhla we 28 ku November lo nge Cawa ngo 2.30 p.m. e Communal Hall yase Orlando Township.

Siyakuba nemvuselelo engu mbulelo ku Qamata ngamanqanana okuzivelisa ngawo kuti kwa koo bawo, ebonisa ukuba uNguye u Bawo Ositandayo. Lombutho sekudala wamiswa pakati kwaba mhlophe, abati yi Oxford Group Movement nesi baxa sayo esiyi TOC. H. Noko ke le yetu mesimiso (Constitution) sayo poqo, ihlangana ngentsingiselo yo moya omhle kubo bonke nale yaba mhlope

(1) Sijonge ukuncedana kule ndlalo.

(2) Siphelise ukuzinzisa inkqoboko kuzo zonke imvaba zonqulo nasekupateni amakhaya ethu.

(3) Siphelise umoya ombi okhoyo wokusela abanye abantu nokukhamsa ulilela abanye ukuba base kutunceda ekuphakamiseni umboko wako unayo nje indlela namandla okuzi nceda ngokwako—Self Help.

All African Convention Meeting

WOMEN'S SECTION

Intlanganiso yamakhosikazi e—All African Convention iya kuhlalanga e Pimville ngosuku lwe 3rd December, 1937.

Onke amakhosikazi ayamanywa okokuba abese Pimville ngo 12 o'clock ngolosuku.

Yonke i Reef ukusukela e Springs ukuya e Randfontein nase Pretoria yolindeleka.

Esenu isicaka CHARLOTTE MAXEKE, Ushilalo we Ntlanganiso. P. O. Kiptown, 6th November, 1937.

FUNDA
Bantu World
KUQALA

Ezase Diyala

(NGU MISS N. M.)

Nje ngokuba abantu abaninzi bebesoloko belila apha e Diyala, ngesizathu sokuba abantwana babo bebefunda isidlagusha ada e Diyala; bebaninzi nabantu abantundu bengasifuni isikolo sesi Xhosa. Ndivuya namhlanje ukuba zisa kulo lonke ilizwe ukuba Umninzi we nto zonke usivile isililo sabantu.

Nali ighama lesisikolo "Bantu United School" i Superintendent yaso ngu Rev. Osthuisen i Principal ephantsi kwakhe yinto ka Funani, ilandelelwe yinto ka Yanta kulandele u Miss M. Vena. Ke andikabi nakuthetha nto ngabo ngokuba basafika. Inye into endingayithethayo ingathi umsebenzi wabo uphakamile kuba ke esisikolo esisandula ukuvulwa kanti sesi namakulu amabini abantwana.

Ilanga lisabalele apha. Sesine cawa ezine sipelela entabeni abakhulu nabancinane "Sicela imvula." Akakapenduli u Bawo.

Amanqaku Ase Vereeniging Ngu R. A. MVEMVE

U Mr. J. D. Rheinalt Jones ufike ngomhla ka October 25 e lokishini yase Vereeniging ufike sekuzelelwa pambi kwe Holo re Geyiti ingekavulwa nehlo ingekavulwa noko londawo, yane gabeke kwavulwa ke kwangenwa ngo bantu bapelela kuthe xa angenayo umhlekezi lo wabuliswa nga "Nkosi Sikelela i Afrika." Kwa pakama intsumpa yelokishi yazisa umngelineni limele abantundu epalamente wawela umzi ukuba se zizame ukumnika imbeko noku mphulaphula.

Upakamile u Mr. J. D. Rheinalt Jones uthethe ngefundo wawucelwa kakuhle umzi ukuba elixesha likhoyo lifuna umntu ofundileyo umatu ongafundanga ufana nesidumbu esifileyo waye kudala efuna ukuba apha e Vereeniging koko ituba alikho nga ngokuxakeka anako kuba amele indawo esimbini i Free State ne Transvaal kwaye ezama ngako konke anako uba imivuzo yaba atsundu inyoke, umbuzo. "Ucinga ukuba ingaba yimalinisa. ngokwe zako ingqondo?" Ingaba yi £6. 10s. ubancinane uthe akutho wombelelwa ngezandla wathi unzi ukuba into ka Thema neka Baloyi zingekho kulentlanganiso. Bekutolika umfundisi wase A.M.E. agesiSuthu utitshala etolika ngesi Xhosa yavalwa intlanganiso emnandi ngo "Nkosi Sikelela i Afrika."

inyanga ngomjikelo wokupela ko nyaka uyaquba; nombuto we Oddfellows ungenelwe ngamalungu amatsha P Masolodi V. D.B. Ndabambi, W Nondyola abadlali kwi Hamiltons R.F.C. nemvumi ze Garden Follies zalapa ababini.

Ngomhla we Nov. 26 siyakuba nengoma e St Anne's school-room iyakunikwa yi Glee Singers kwane Yankee lads yodumo e Bhai. Kusathe owaka amatyala emela. Sigqityiwe isikolo sakwa Tyulu sinetamba ukuba baya kuvula koso kukota ezayo. I mvula iyana kuluhlaza apha impahla iyabukeka ekubeni ibi sejiubuthisa lilanga.

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- Ele 125. JONES' RHEUMATIC LIVER PILLS 1/6
- Ele 126. SACCO PILLS 1/6

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Panel 1: "SHINTA NETI! KUTI WENITO UHL... (Text continues in Xhosa)

Panel 2: "INTLOKO YAM BUHL... (Text continues in Xhosa)

Panel 3: "UMNINI KEMISTI UTI ZILUNGILE WAYE WON... (Text continues in Xhosa)

Panel 4: "NGEMINI ELANDELAYO... (Text continues in Xhosa)

I Parton's Zicoca Zinike Amandla.

Kuko amawakawaka emilonyana emincinanana kakulu engaba mifimfi elulantwenzana ngapakati ematunjini. Ngayo igazi lifunxa isondlo salo ekudneni njengoko kudlulayo ngendlela yometyiso. Ukuba amantambo avalekile kukudla okudala obubolileyo kudaleka ityefu ze iti letyefu ifunxwe ngaba bamifimfi bancinanana bayise egazini. Lonto igondwa kakuhle.

I Parton's Purifying Pills zenza izinto ezimbini ezinkulu. 1—Zisebenza esiswini ngokwenjenjalo zigutyule konke ukudla okudala okubolileyo. 2—Zisebenza ukunika amandla amadlala, incindi zenyongo nendawo zonke ezilula ukwetyiswa nokukutshwa kokudla sisisu, zizikutza zizomeleza ukuba zibe nokwenza umsebenzi wazo ngokuphelelyo ngapandle kokuncediwa. Emva kokusebenza i Parton's Purifying Pills itutyana elifutshane kuya kufumaniseka ukuti sisu sisebenza ngemfanelo ngapandle kokuncediwa ngeyaza elirusisayo. Oko kungenxa yokuba i Parton's zinike amandla zomeleza zonke ezindawo ukuba zibe nokwenza umsebenzi wazo.

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

Yonke ikemisti nevenkile izitengisa i Parton's Purifying Pills nge 1/- (30 pills) ne 1/6 (50 pills). Ukuba unqatyelwe kukuzifumana apokuni bhalela ku P.O. Box 1032, Cape Town, utumele imali yazo.



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X.P.P. 1.

What We Think And Say

The Bantu World

3, POLLY STREET
(North of Bantu Sports Ground.)
P.O. Box 6663 JOHANNESBURG
SATURDAY, NOVEMBER 20, 1937

African National Congress

According to a notice which appeared in the last issue of *The Bantu World*, the African National Congress will celebrate its silver jubilee on December 16 and elaborate preparations, we understand, are being made by the leaders. The function will take place at Bloemfontein when men who know the history of Congress will speak of its activities, achievements and failures.

What has the African National Congress done? This, no doubt, is the question that many people will ask after reading the notice about its silver jubilee celebration. Some will ask because they do not, in reality, know what Congress has done. But others will ask because they think it has done nothing. Both these classes of people cannot be blamed. The achievements of Congress are not known. What are known are its failures and the "misappropriation of funds" by its leaders. The fault is not that of the people but of the leaders themselves, who sing more of its failures than of its achievements.

To understand the magnitude of Congress achievement, let us briefly review the position of the African prior to 1912. When the Europeans were holding conferences, discussing the question of unifying the then four colonies of the Cape, Orange Free State, Natal and the Transvaal, the Africans went about the country as though nothing was happening. They were not race-conscious. Tribalism ruled supreme and their organisations were more of a tribal nature than of a national character. In the Cape, where they had the franchise, the people were politically minded but not nationally minded. They thought more of their franchise rights than of the welfare of the Bantu race as a whole. In the northern colonies, the organisations that existed were, as we have already pointed out, run on tribal lines. No one had the vision of a united Bantu race.

As for the treatment meted out to Africans by the authorities and the Europeans in general it is unnecessary to inflict pain on the minds of those who suffered during that period. Suffice it to say the African found no justice in the magistrates' court; his word was never taken against that of a white man. In the streets he was kicked and knocked about not only by the Police but by Europeans with impunity. In short he was treated worse

than animals and there was no organisation among Europeans for his protection.

This briefly was the position when the African National Congress was established on January 8, 1912. It was Dr. P. K. I. Seme, who had just returned from overseas, who conceived the idea and put it into action. He convened a conference of Pa-

ramount Chiefs, Chiefs and prominent African leaders at Bloemfontein and delegates came from all parts of South Africa. It was there and then decided to form a national organisation for the unification of all Bantu tribes. Dr. John L. Dube was elected its president, while the late Sol T. Plaatje and Dr. Seme respectively became secretary and treasurer. From that moment the vision of a united Bantu race caught the imagination of nearly every intelligent African. The new spirit spread like wild fire. From one end of South Africa to another men began to think and talk in terms of race instead of tribe. They began to realise the oneness of their race and that in their treatment by the white man there was no tribal distinction. Xhosas, Basutos, Zulus and Shangaans, all suffered in the same way from the tyranny of his rule.

The African National Congress opened the eyes of the people and set aflame the fire of race consciousness and race pride. It inspired hope and faith in the darkness of oppression. It opened a new chapter in the history of the Bantu race and pointed the way of salvation. Its leaders preached the gospel of unity, self-help and self-reliance. It is they who enthused the spirit of nationalism which has become a creative and driving force in every sphere of our activities.

It is Congress that made white South Africa realise the magnitude of the so-called Native problem and the fact that South Africa was at the crossroads. During the years 1918, 1919 and 1920 its leaders under the leadership of Mr. S. M. Makhatho carried on such a vigorous crusade against misrule and injustice that the Government found it necessary to appoint two commissions of enquiry and the result was the relaxation and modification of some of the stringent laws and regulations and the change of attitude on the part of the officials of the Department of Native Affairs and the Department of Justice. This gave birth to the spirit of liberalism which found its expression in the formation of Joint Councils of Europeans and Africans that have brought about so many changes in the life of our people. Surely this is a great achievement!

An amusing incident occurred when 3 to 4 workers who do not work in the Clothing Industry came forward to be enrolled as members of the S. A. Clothing Workers' Union. These workers were very disappointed but brightened up when I informed them of the existence of a trade union in Johannesburg of which they were eligible for membership. The announcement of 47 new members enrolled and of substantial sum in subscriptions collected was received with applause.

Tremendous Awakening

The election of Committee members then took place. Their names will be announced in the next issue of *The Bantu World*.

The African workers are awakening to the absolute necessity of trade unions in all the big industrial centres and this necessity must be emphasised at all times. Confusion with political organisations must be avoided at all costs.

G. MAKABENI
Secretary

Is Segregation The Remedy?

(BY FRANCIS LE MAS)

There have been many Europeans, who have been opposed to segregating the Bantu into areas where they will live apart from the white people and under their own chiefs. Many Bantu leaders in the urban areas are also opposed to segregation, as they believe that the Africans will suffer a set-back thereby.

However, the increasing crime and lawlessness in the locations, attached to the cities and towns, are quickly changing the formviews of anti-segregation believers. The frightful number of stabbing cases, assaults, robberies and the frequent attacks on the police are arousing the fears and misgivings of the whole of South Africa. Something must be done to check the growing waves of crime and the lack of morals in the urban areas. Segregation appears to be the quickest and the most efficient means at hand.

The turning out of the location of all unemployed persons and sending them back to their homes where they will come under the supervision of their chiefs, ought substantially to reduce crime and lawlessness in the locations. Unemployed persons will no longer be able to earn a living by robbery.

In the areas of segregation the Natives will come under the supervision of chiefs and they will have to respect tribal laws and customs. This restraining influence ought to have a very beneficial effect on them. It is the lack of such healthy influences in the locations, which is one of the

chief causes of the large amount of crime and vice, which prevail there. The mass congregation of Africans into locations has had a very demoralising effect upon them. In Natal this fact is fully appreciated by the Zulu women, who refuse to leave their kraals and to work in the cities and towns.

Native laws and customs and the rule by chiefs will of course have to be modified to suit modern conditions. The basis of Bantu society is healthy and it will be a fatal murder to destroy Bantu culture. Let Bantu ways be changed by all means, but do not let that which is good and beneficial be completely destroyed.

Strengthened by Bantu culture, why should not the Africans advance in their own areas? There they can advance their own interests and that of their people by becoming teachers, ministers, traders, builders, shoe-makers farmers and so on. They can serve on councils, which are responsible for the tribe and for the advancement of public works such as the building of roads and bridges and dams.

South Africa can learn much from West Africa. There the Africans have made great advancement, but not at the expense of everything African. They are becoming civilised, but they are retaining their Native rulers and their culture. For the sake of law and order and virtue, it seems that the Union will have to follow the example of West Africa.

Activities Of The Clothing Workers' Union

At the beginning of August this year the Executive Committee the S. A. Clothing Workers' Union took upon itself the task of re-organising the Union throughout the Reef.

The activities of the Committee have been mainly confined to Johannesburg with the result that the Germiston Branch has been somewhat neglected.

The first meeting of this campaign was staged in Johannesburg on the 19th September and it proved a greater success than any meeting of the Union which has been held during the last three years.

Mass Meeting

Two delegates from Germiston, Messrs. J. Maphike (Junior) and E. Mompe, contributed very materially to the discussions on how the campaign could best be conducted in order to be of the greatest benefit to the Germiston Branch.

Consequently, a mass meeting of the Union was held in the Germiston Location on the 12th October, and the following representatives from Head Office, Johannesburg, attended: Messrs. J. Sithabe, J. Tsoseli, S. Madonda, D. Tloome and the undersigned.

At this meeting it was enthusiastically resolved that a special general meeting be held a fortnight from date for the purpose of enrolling new members and the re-elections of the Committee.

This meeting was held on the 24th October, in the Hall at Germiston Location and turned out to be an historical event in the Germiston Branch Representatives from Head Office were: Messrs. J. Sithabe, A. Mahumapelo, A. Segoi, J. Mazibuko, and G. Makabeni, the writer.

In the absence of the President Mr. Isaac J. Makue, I was given the honour of presiding over the meeting.

New Members

Comrade Segoi with the assistance of the retiring Secretary, Comrade A. Motloung, took records of the meeting. After a brief explanation of the purpose for which the meeting had been called and questions dealt with the meeting got down to business. As it was the most important item, the prospective members were called upon to come forward and be enrolled.

On account of the vast numbers of workers who were anxious to be enrolled, two comrades had to deal with the job of enrolling, while others were kept busy renewing cards and accepting overdue subscriptions. (Continued at foot of column 2)

R. Roamer Talks About. CONCOCTIONS

As the Kaffir-beer question is news these days we are submitting this learned article on "concoctions" to those who wish to solve this question. "Concoctions" are drinks that are used by our people because the Government and some ill-advised temperance people stopped them from drinking kaffir-beer. As these people did not care to drink milk and sour milk while all their neighbours were allowed by law to drink intoxicants they resorted to concoctions.

The advantage of concoctions is that the detectives will raid the liquor den at 10 a.m. and empty gallons of the stuff in the streets, but by 11 a.m. that same day the stuff is being sold again to customers. In order to effect this super-rapid brewing many unmentionable methods of fermentation are employed—among which is one that ensures that the stuff actually ferments in the stomach of the customer.

We can prove this by quoting the case of Jeremiah who drank Barberton on Saturday, November 6 and was drunk until Saturday, November 13, when he visited the same Skokiaan Queen again and ordered S'gomfane. This S'gomfane did not take so long to ferment, for it had already fermented in a hole under the rubbish box in the yard. So Jeremiah got drunk after putting the skali down. This Skali is a poor coffee tin that has no more use for coffee.

Jeremiah says the S'gomfane and Skokiaan make him drunk the minute he drinks them because the Skokiaan Queen sometimes puts a lock of her own hair into the concoctions so that all the customers who drink her stuff will want to come back again. No matter how the other Skokiaan Queen brews her concoctions, Jeremiah wants to drink the concoction of this woman who placed her hair in hers.

That is why each time Jeremiah empties the Skali he wants to pat the Skokiaan Queen on the back and tell her how lovely she is. As to why the other brand of concoction is called Barberton, we cannot tell. We'll have to visit Barberton one day and ask the authorities there to explain how this old historic town came to be so honoured. Barberton is not the only drink that comes next to Skokiaan and S'gomfane.

We have the famous "Kill-me-Quick" concoction. This drink, as its name illustrates, does not waste time in your stomach. As soon as you empty your Skali it "kills" you and causes your legs to be as heavy as those of an elephant. Your eyes see three roads in front of you. You want to walk over the three roads at the same time. That is why we see you go this way and that way. You want to walk over these roads by force, if necessary.

There is one thing we like with these concoctions. They make one so self-conceited. Once you take them and they begin to move inside you, then you begin to think you are the king of Johannesburg. You think nobody is as important as you are. You think you can "knock off" anybody, whereas only a feather can knock you off. You begin to talk like a gramophone. At long last when the three roads tire you, you just fall down and sleep.

Now, the clever people say our people must not have kaffir beer because it is not right that they should. That is why our people go for these concoctions. Europeans, Indians and colureds can get their legal drinks; but only the African must not get a legal drink unless it is milk, amasi, and, of course, water. Well, the African, because he is no baby, manufactures his own drink instead and drinks it thus giving employment to hundreds of police and detectives.

Schools Poorly Equipped and Understaffed

The education of the African people might be described as imprisoned behind double prison gates. For in the first place its progress is hindered by quite inadequate financial assistance from the Government, so that the schools are poorly equipped, overcrowded and understaffed, and many children—especially in the urban areas—cannot get into schools at all. If many members of a race, through no fault of their own, cannot obtain facilities for education, they are bound to retard the progress of the whole race. When one remembers the conditions under which a vast majority of the African children are being educated, one is not surprised by the failures, but amazed at the successes of those who attend Mission schools. This "prison gate" of financial and administrative niggardliness is a great hindrance. The Inter-Departmental Committee on Native Education (1935-36) made certain far-reaching proposals by which this prison gate might be thrown open. Those who have the interests of education for the African people at heart, must continue to hope, pray and work

Financial Niggardliness Handicaps Education Says Fr. Raymond Raynes

for the adoption of the Committee's proposals.

"Prison Gate"

The other gate which bars progress, is the rigidity and lack of imagination in the curricula of instruction laid down for the schools by the Education Department. This applies to some extent to European schools, of course, certain things necessary as a foundation to some education. Naturally, a student must be able to read and write if he is to be able to obtain knowledge at all. It is also essential that he should have some knowledge of the use of figures etc., commonly called Arithmetic. These things must form the foundation, but on that foundation one can erect a worthy building but not a repetition of the foundation. Some imagination needs to be used, and the fact borne in mind by

those who draw the curricula that not everyone is cast in the same mould.

Stereotyped Plan

To return to our metaphor of building—there is a world of difference between a row of houses built upon a stereotyped plan and houses designed with care and imagination by an architect. So with education. We are in grave danger of pressing all children through an educational machine, so that they come out the other end all of the same pattern. It is quite obvious that the easiest method is to lay down a syllabus of instruction in certain subjects, and push everyone through them. This means less trouble and expense. But the easy path is not necessarily the best one, and continually we should be aiming at something better—even though we will be told that the ideal is too high, and that it will cost too much in money and trouble.

The present system is far too rigid and materialistic. More provision should be made for cultural and artistic education. Manual work is provided for, but usually it means digging.

Let us have manual work by all means, but let it mean learning to use the hands to create things of beauty as well as utility with accuracy and skill. Music should be developed as well. At the moment, music in the curricula seems to be synonymous with "class-singing" of songs. There is no reason why the higher standards in primary schools as well as in secondary schools should not be given simple lectures in musical appreciation. Good music for purposes of illustration of the lecture can in these days be easily supplied by a gramophone. More effort could be made to develop appreciation of literature both in the vernacular languages and the two official languages.

Master Key

It was Sir Arthur Quillen Comb of Oxford University who said:—"the master key to all true education is the ability to read and read properly."

Which is going to be of most benefit in later years—to know how much gold was produced in South Africa in 1934—or to be able to listen to the music of the great composers with understanding and appreciation? Which to the average man—be he European or African is really to the good of his mind and spirit—to be able to do quadratic equations or to understand and enjoy the writings of great men, past and present? These things are purposely contrasted in a somewhat crude way so that all who are interested in education may be forced to think to what end our Government curricula are leading us.

Healing Of Souls

An essential for a well-balanced life is a sense of beauty and order in every department of that life. And if the criticism of the African people may be made in no carping spirit, there seems a lack of that in their lives. One often sees things inaccurate and disorderly in their work, and a kind of attitude that "anything will do." But before we denounce such shortcomings we ought to ask whether it is their fault. Orderliness and beauty in things material and spiritual can only be developed by real education. One sometimes wonders whether the present educational system is not entirely artificial and aimless. For true education is not the acquiring of a certain amount of book-knowledge, but as the Greeks called it, "the healing of the soul."



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(GOVERNMENT AIDED)

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Also Wayfarer detachments and other Sports.
Fees £10 and £8 per annum.
Apply to the PRINCIPAL.

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(Any students entering for the Teachers' Courses have the option of Afrikaans as a second language, and may take either Xhosa, Sotho or Secwana)
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Via Richmond Natal

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Fully qualified Staff. School has a fine record of achievement.

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Courses: Academic and General.
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New School will be opened in 1938: Latest equipment, Thorough teaching offered. Members of Staff all certificated graduates.

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Full General Training Given.
Housewifery, Laundry, Cookery, Upholstery, Sewing,
Specialised after-courses according to the wish of pupils.

General: Good dormitory accommodation: new block of dormitories for boys under construction. Football, cricket, athletics, netball, tennis, Pathfinders, Wayfarers, Debating Society, etc.

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SECONDARY SCHOOL: Junior Certificate; Professional
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PRACTISING SCHOOL: Sub A to Standard VI.
NATIVE PRIMARY LOWER: Examination results 1936:
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A new £2,000 Secondary School will be opened during the present year.
All desiring enrolment at this popular Institution should apply at an early date to the:

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STUDENTS ARRIVE FEBRUARY 4th.

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There are still a few vacancies for the Native Primary Higher Teachers' Course at the above Institution. The course, which is two years' duration, is open to those members of the teaching profession who have either passed the Junior Certificate Examination or have had at least two years' teaching experience. Applications and enquiries should be sent as soon as possible to:

THE SUPERINTENDENT,

Bothsabelo Training Institution,
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For particulars of fees etc., apply to:

THE PRINCIPAL,
P. O. Adams Mission Station, Natal

St. Cyprian's Night School

Education And The New Generation

ITS EFFECTS AND RESULTS

When we look back to ancient times when our people did not know anything about Christianity, education and civilization, we view with regret the drift to which our generation has been subjected.

According to our customs, it is agreed that we had, of course, a "sort" of an education. This is, in a way, strict observance of our ancestral customs. How far better than we are today these traditional customs would have made us had we adhered to them we would not say for, even today, we find ourselves half-way up and half-way down the ladder.

Yes. Western civilization, Christianity and education have done us good. We now see with our mind's eye a prospective future for the educated section of the community.

The Africans have realised the necessity of educating the minds, bodies and the souls and of training and sculpturing artistically the morals and habits of their children; we see our way clear in struggling for a worthy cause.

Africans sometime make the mistake of taking education as means of making their children earn plenty of money in easy jobs, in so much so that the girls who have less time to spend at their homes on service for their parents' welfare, get little or no education. This on grounds that they do not remain at home to pay back for the education given them. This is a partial view, and in itself shows us how less proud of our country we are, in that we are not prepared to improve our neighbour's backwardness at our own expense.

Others have seen the dangers of education in a child who is conscious of his or her being educated. We have thus been convinced with the adage—"little education is dangerous." That may be so but this quotation is not true in

every respect. Most dangerous may be the possessor of that education more than the education itself. In fact we all agree that we do not know as much as we should, and therefore our knowledge is very little.

Alas! Education is safe for there is no danger in education, but in the person who is being educated.

We have now amongst us doctors, lawyers, teachers, professors, and we still want some more of them to which may be added—engineers, architects, accountants, bankers and other distinguished traders, manufacturers, insurance companies etc., for wealth lies fallow within our own country—only if we are educated.

Self-Denial

Miss VIC. MSIMANG, St. Hilda's College, Ladysmith, Natal, writes to the Editor:—

"If any man would come after Me, let him deny himself and follow Me," says the Bible.

From this there is only one word I consider very important and that is "daily." It is not always some very great sacrifice that Christ asks of us. He bids us follow Him day by day—we should try and think less of of ourselves; try and have a free hand in giving some little things to others who need our help. We should help those who need our help and sympathy; cheerfully carry our daily duties though they may be dull and dry. Rising early on cold and dark mornings to go to Church or do services in order to help others may be strenuous, but earn all duties worth-while performing. They may seem little things, yet, remember: little things count.

It is by acts such as these that the heroes in Christ's Kingdom are made.

The Girls' School Thabana Morena

is situated in the district of Mafeteng, and has a wide reputation in Basutoland. The standard for entrance is Standard VI., no pupils having failed standard six are admitted. The school is a Training Institution for Infant Teachers, and has a three years course. Each pupil teacher has, a minimum of one hundred hours teaching in the practising school per annum. There is an excellent staff of European and native teachers. Fees per annum £7, plus a book fee which varies according to the class. First year 5/-, Second year 7/6, Third year 10/.

The school buildings are good, large class rooms and dormitory, etc. Good playing grounds, and good gardens.

Apply to:

THE PRINCIPAL,
THABANA MORENA,
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in the Primary Higher, Junior Certificate and Domestic Science Courses only.

Apply early to the PRINCIPAL,

Private Bag, Pretoria.

Duff Bible Institute

OFFERS TO PASTORS AND EVANGELISTS

We had a visit from the Principal to our office of the Duff Bible Institute of Isingolweni, Natal, who informs us that the Duff Theological Training Institute is re-opening again next year i.e. February 1938.

We hope that this notice will catch the eye of the leaders of the Bantu Churches who will send their prospective students and evangelists to this Institute that offers such excellent Bible studies which in the past has carried out the task of fifty men for leadership in the religious life of South Africa.

Graduates from this institute are now pastors and evangelists in widely scattered parts of the country. Each can testify to the splendid training the Duff Bible Institute has given them.

For further information write for Prospectus to:—

The PRINCIPAL,
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Developments At Clarkebury Institution

As from January 1938, the Senior Certificate Course (Matriculation) will be started at Clarkebury. The course will follow the present Junior Certificate Course and will qualify students for admission to Fort Hare. Bhunga Bursaries are tenable at Clarkebury if so requested by the parent.

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For further particulars of the Courses offered, please communicate with—

The Principal,
Rev. C. C. HARRIS,
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Sophiatown News

ST. CYPRIANS NIGHT SCHOOL

Progress All Round!

The St. Cyprian Night School which commenced a month ago, is doing well. The classes range from Sub A. to Std VI. Scholars who are workers come from New Lands, Sophiatown and Westdene. We wish to notify men that the roads leading up to the school are Meyer and Gibson Streets. We have still room for about a 100 men.

New scholars should call round any school day to see the Principal at 7 p.m.

The school is held on Mondays, Tuesdays, Wednesdays, Thursdays and also provides books in English, Afrikaans, Xosa, Zulu, Sesuto and Secwana. Our fees are moderate and the scholars are taught by qualified teachers and sit for Government examinations.

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Special consideration given to applicants belonging to the Church of the Province of South Africa or to the (Anglican) Order of Ethiopia.

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Offers all-round training to Bantu Girls.

FEES £8 PER YEAR.

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T. 4

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T. 4 teachers in the field eligible for T. 3 Course.

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INDUSTRIAL DEPT. for Building, Carpentry, Printing.

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SHORT HOME MANAGEMENT COURSE Feb. to June and July to Nov.

Handbook giving particulars of all facilities at Lovedale will be sent free on application to the Principal, Lovedale Missionary Institution, P.O. Lovedale, C.P.

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INTERMEDIATE COURSE: Standards V. & VI.

Fees £3 per half year.

SPECIAL INDUSTRIAL COURSE FOR BOYS:

A Three Year Course including Carpentry, Building, Blacksmithing and General Repair Work.

Carpentry and Agriculture for boys, and

Domestic Science for girls in all classes.

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THE PRINCIPAL,

POLELA INSTITUTION,

Bulwer P.O., Natal.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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YOUR SPARE TIME

BY THE EDITRESS

Your spare time is, in most respects, as important as your working time. Perhaps you do not know that; but it is true. You will find at times that if you spend your spare time wisely you enjoy your working hours more and find yourself putting more efforts into your work than before.

You also find that if you have not spent your spare time wisely, you return to work tired, irritable and lifeless. You find yourself losing temper with everybody until life becomes a real burden. I have seen many nurse girls in the Parks in charge of young children fast asleep under some trees or looking "dead tired," their eyes clearly showing that they did not sleep sufficiently.

All that goes to show how some of us spend our spare time. In other instances you will find ladies who are always complaining because they haven't time for this and time for that. Yet these ladies can be seen in all social parties, in all dances, and in all concerts. You will see these girls always out and about in the evening, never dreaming even once, of spending their evenings quietly indoors reading, sewing, studying or just relaxing.

O

This Week's Thought

Remedies are slower to work than evils—Sacitus

If you look at young ladies in some social functions you will be shocked to find that most of them are getting old in their twenties. Their features are becoming hard and their eyes have tired looks in them. What causes this? Living at a fast rate. Having no time for overhauling their inner selves. They spend their spare time rushing about without thinking of their minds and souls.

What is the result of this? We find young ladies who have no brains who think to live is to race the clock round in social whirls. Ladies who are doing nothing to get themselves ready for the future either as wives, mothers or workers. But all these ladies expect to get married wisely and well. Please, use your spare time wisely. Arrange so that you can visit friends, go to parties and then switch back so that you can have rest and refreshen your mind with reading and serious occupation. You'll be surprised to find out how this benefits you.

You needn't go into unnecessary trouble over this matter. All you have to do is to plan your spare time wisely. Having visiting days set aside, followed by days of rest and study. For you must think of your brains if you are to mean anything in this world,

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OUR CHILDREN

BATH TIME

Make bathtime and washing interesting to them, and never threaten an early bath and bedtime as punishment. See that each child has his own particular towel, in his own special colour, with tooth brush to match.

It is just as easy and as cheap to provide one boy with a blue and white towel and a blue-handled tooth-brush, one girl with red as her colour, and another with green or orange, as it is to have no system or colour about towels or brushes.

Soap, too, can be in a cheerful colour and for the tinies there is soap in fancy shapes.

See that the water is neither too hot nor too cold. Children, of course, do not like soap in their eyes, or to be washed in a very chilly room, or very roughly dried with a scrubby towel; but they love to have their clothes off to play about in the water. Their delicate skins experience great delight in warmth and coolness, softness, sweet smells and gentle friction.

If you make bathtime a pleasure, and provide suitable clothes for play, and do not get annoyed with the children however messy they become, if they wash afterwards, you will never have to give the excuse that they love to be dirty.

JUST A SMILE PLEASE!

Ted: "Where is your brother?"
Fred: "He's in the house playing duet. I finished first."

x x x

An old village woman grumbled at everything and everybody. The vicar of the village had determined to try to find something about which she had no complaint. He thought he had found it in the lady's crop of potatoes, which was the finest for miles around. "For once you must be pleased," the vicar said, with a smile, as he met the woman in front of her cottage. "Everybody's saying how splendid your potatoes are this year." The woman glowered at him as she answered: "They're not so bad. But where's the bad potatoes for the pigs?"

x x x

"What? Beryl's husband gave you that black eye? Why, I thought he was in France."

"Yes, so did I."

x x x

Juryman: "Excuse me, my lord, but I think I ought to be relieved of this jury duty. I can hear only with one ear."

Judge: "That's all right, my good man. We shall hear only one side of the case at a time."

x x x

"You tell me that several men proposed marriage to you?" he said savagely.

"Yes, several," the wife replied. "Well, I only wish you had married the first fool who proposed."

"I did."

x x x

Tommy: "Our family's a good deal more aristocratic than yours; we've got forefathers."

Bobby: "That's nothing; my mother's had four husbands."

x x x

Mistress: "Why, Norah, only yesterday you broke four cups! How many will you break to-morrow at this rate?" Norah: "None, ma'am. To-morrow's my day off."

Do You Know-

Who Was Abigail?

By R.R.R.D.

Abigail was the wife of Nabal, of Maon; a very rich man. We read in 1 Samuel 25 that Abigail, "was a woman good understanding, and of a beautiful countenance, and of a beautiful countenance but the man was churlish and evil in his doings; and he was of the house of Caleb."

When David was an outlaw in the wilderness of Paran he sent his men to Nabal who was shearing his sheep in Carmel to give him some food. But Nabal sent the men back with an insolent answer. This came to Abigail's ears and she prepared a big meal and, without telling her husband of her intentions went forth to meet David. When she came before David she knelt before him and said:

"Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he: but I thine handmaid saw not the young men of my lord, whom thou didst send." Read further from verse 26 to verse 31 Abigail's passionate appeal to David for mercy. David's answer was, "And blessed be thy advice, and be blessed thou, which has kept me this day from coming to shed blood, and from avenging myself with my own hand....."

Now what, do you think, happened to Nabal after these events? "And it came to pass about ten days after, that the Lord smote Nabal, that he died." Thus Nabal died although his wife had pleaded so well with David for him. When King David heard of Nabal's death he "sent and commended with Abigail, to take her to him to wife."

When Abigail heard this "She hastened and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife." Thus was her gentleness of heart and loving kindness rewarded. And you, Abigail was a beautiful woman. Yet it is supposed that beautiful women are deceitful and unfaithful. I know many ugly women whose hearts are as ugly as their faces.



About Christmas

As Arabelle and Isabel have gone away on holiday this week read this about Christmas needs.

Just now our minds are beginning to revolve around the Christmas pudding, which is generally prepared some weeks beforehand.

Here are a few "tips" which I trust readers will find helpful. They are the outcome of experience. Use only the best ingredients—it is well worth it. Wash and pick all fruit carefully, then dry well in the sun. Damp fruit is responsible for many a spoiled pudding.

Don't waste time chopping suet. Put it through the mincer instead. It's much easier and far more satisfactory.

A large carrot grated will improve the flavour.

A glass of stout will also improve the flavour and make the pudding richer and darker.

Nearly every one of us must know at least one poor family who won't be able to celebrate Christmas.

If only we caught a little thing for each one of the family and sent the parcel at Christmas time, imagine their delight. Even a 6d. present each would be welcome.

WOMEN'S HOME PAGE

Beautiful Eyes

When doing any kind of close work, such as darning or fine sewing, make a habit of changing the accommodation of the eyes from time to time. This means looking at something in the distance, out of the window, which is restful to the mind as well as the eyes.

X X X

Do not strain the eyes by working in a bad light. It injures the sight and induces wrinkles. One of the symptoms of strain is watering of the eyes. If they water easily, it is probable that they are weak. A solution of witch hazel, one part to three of rosewater, used in an eye cup, is good for this complaint.

O O O

If the eyelids twitch or are sensitive to light, if sick headaches are frequent, eye strain is indicated and care should be taken. With any continued trouble, consult a doctor.

Z Z Z

A simple exercise to keep the muscles of the eyes in good order: Stand in a natural pose. Keeping the head quite still, look up at the ceiling, down to the floor, as far as possible to the right, then to the left. Practice this six times. Then "roll" the eyes six times.

X X X

The eyelids tell the state of the general circulation. Dark rings round the eyes indicate sluggish circulation, for which deep breathing, every day, is a remedy. People who suffer from insufficient sleep or eye strain often have red lids or little scales at the roots of the lashes.

O O O

If the eyes are used much in the day, little reading should be done at night. It is better to knit or do something that puts less strain on the sight.

Household Hints

Wool Rugs:

Wool rugs should be washed through quickly in a warm thick lather. Several rinses of tepid water should be given, the rug put through the wringer and dried out of doors, preferably on a windy day. They will come up like new.

White Stains;

White stains, caused through hot plates being put on polished tables, should be treated immediately. One method is to rub the place with a mixture of fine salt and olive oil; a second is to rub with linsed oil and afterwards polish the table with spirits of wine.

V V V

Heavy Material

A tear in heavy material can be invisibly mended quite easily. Cut a square of the same material from the lining for underside where it will not be noticed, and fray out the edges to the depth of an inch. Apply the patch to the torn part and take into position. Work every thread of the frayed edges into the garment with a darning needle, and run through the material with invisible stitches. Do this with every thread and then trim neatly with scissors.

V V V

Felt Hat:

To clean soiled and shabby felt hats, moisten a rag with benzine and rub them with it, taking care not to use in a room with a naked light, as benzine is inflammable.

Light brown and fawn felts are better cleaned with Fuller's earth or fine oatmeal, and grey felts with bran. The oatmeal or bran should be heated in the oven until it can be borne comfortably in the hands and then rubbed over the material.

Make Your Puddings Now

CHRISTMAS PUDDING

2 cups flour
4 cups stale breadcrumbs
1 cup golden syrup
1 lb. each sultanas and currants
half lb suet or vegetable fat
1 cup Demerara sugar
1 teaspoon grated nutmeg
1 teaspoon allspice
1 cup grated carrot
half lb candied peel or marmalade
1 teaspoon bicarbonate soda (dissolved in a little hot water.)
6 eggs.
half cup brandy
1 teaspoon salt
quarter cup strong coffee
Sift the flour, salt, spices and if vegetable fat is used rub into the flour. If suet is used mince twice and chop, using ground rice to keep it dry while chopping. Mix with the flour and other dry ingredients.

Beat the eggs with the golden syrup and coffee, mix with the dry ingredients, adding the soda dissolved in a little hot water, and lastly the brandy.

Put into greased pudding basins, cover with unbleached calico, rinsed out of boiling water and well floured. Steam five to six hours. When cooked, remove the cloths and tie dry one over the top, hang in a cool dark place. If boiled in cloths boil for six hours. To repeat, boil puddings for two to three hours, when required.

Christmas Mince Meat

1 lb. butter, chopped suet or vegetable fat.
3 quarter lb each of currants, sultanas, stoned raisins and peel.
2 lb. apples
half lb. chopped cherries
1 and half sugar
Rind and juice of 1 orange and 1 lemon
1 oz mixed spice
Small teaspoon nutmeg.
quarter lb. chopped nuts
half pint brandy

Mince the raisins, peel, dates, figs, and half the sultanas and currants, twice. Mix in the rest of the fruit, suet or melted butter or vegetable fat, rind and juice of the orange and lemon, spice sugar, nuts and brandy. Stir until well mixed.

Place in a large enamel basin covered with butter muslin and stir every day for a week, then bottle, leaving the mincemeat one inch from the top. Cover and store in a cool place until required. Keep at least three weeks before using, for the flavours to blend. As this is a large quantity, the materials may be halved or quartered.

The Cake In The Tin

You probably know from experience that it is almost impossible to put an iced Christmas cake into its tin or take it out without damaging the icing. Here is a good way to solve the difficulty.

Put lid of tin upside down on your pantry shelf or a place you wish to store the cake. Stand cake on lid, right in the centre of it, then put the tin over the cake and fit it inside lid. Of course, you must have a tin big enough to allow a little space all around the cake. This works very well.

Tomatoes Are Delicious

TOMATO AND NUT PIE

4 or 5 large potatoes
4 medium sized tomatoes
1 cup minced or ground mixed nuts
1 small tin champignons
1 tablespoon butter
half teaspoon vegetable extract dissolved in quarter cup hot water
1 tablespoon breadcrumbs.

Boil the potatoes until tender, then mash with 1 tablespoon of butter and dissolved vegetable extract. Skin the tomatoes by immersing them in boiling water for a few minutes then cut into slices or chop up.

Drain the champignons. Arrange the tomatoes, champignons, minced nuts and mashed potato in layers in that order in a buttered pie dish finishing with a layer of mashed potato on top. Sprinkle with breadcrumbs and a few dabs of butter. Place in a moderate oven for a few minutes to thoroughly heat through and serve with salad.

CREAM OF TOMATO SOUP

2 lb. tomatoes
1 tablespoon butter
1 tablespoon flour
2 cups milk
1 teaspoon sugar
Salt and pepper to taste
A blade of mace
A slice of onion
one eighth teaspoon bicarbonate of soda.

Wash the tomatoes and cut up roughly. Place in a saucepan with the sugar, mace, onion, salt and pepper. Cook until very tender, then rub through a sieve and add the bicarbonate of soda.

Make a sauce with the butter, flour and milk. Gradually add the tomato puree to the sauce stirring constantly. Serve at once with sippets of toast and, if liked, place a tablespoon of cream in each plate.

TOMATO JAM

Skin the tomatoes, cut up roughly, place in a saucepan with a little lemon juice, allowing the juice of 1 lemon to every 4 or 5 lb. of fruit. Cook gently until the tomatoes are reduced to a pulp, then weigh and return to the saucepan. Allow three quarts lb. of sugar to every lb. of fruit. Heat the sugar and add a little bruised ginger tied in a piece of muslin to flavour the jam. Allow it to boil rapidly until it will jell when tested on a plate—about 20 minutes.

Home Dressmaker

To Lengthen Men's Trousers

I find my son's trousers have a habit of shrinking, so the other day I had a brain wave and now pass it on to mothers who have growing sons.

Take out hem, open up both seams about two inches, then nick and turn on right side and sew up. Now take piece of material which does not need to be the same as trousers, but a strip 2 and half in. wide, sew to bottoms of legs. On the right side, hem and press. To make permanent turn ups gave a stitch at either seam.

V V V

A Sewing Machine Tip

When the spools are wearing at the end and fail to run easily, while winding the cotton on, I find it an excellent plan to cut a tiny round of material and slip it in at the left hand end of the spool, when it will wind quite freely.

I have used my worn spools for quite twenty years by this method. Women on isolated farms will find it most useful.

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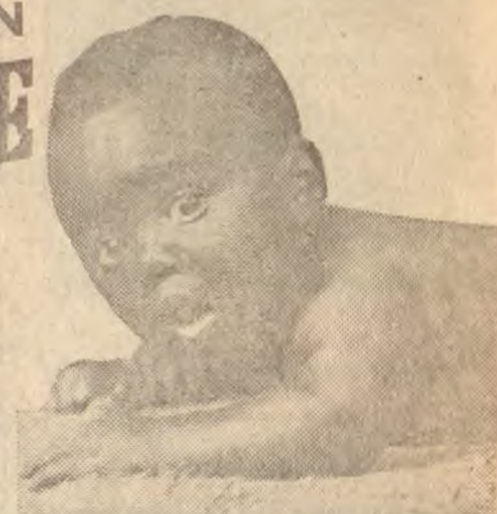
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A Word In Season

"Always be prepared." Anything can happen in this world, in any place in it, at any time or hour, and to any of its creatures and animals, man included.

"Do all the good you can to all the people in all the ways you can, and as long as ever you can."

"If you are going to do a good thing do it now. If a mean thing, wait and think it over."



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Miss E. Hlatshwayo

Miss Elsie Hlatshwayo, eldest daughter of Mr. and Mrs. J. Hlatshwayo, of Eastern Township, is a keen reader "The Bantu World." She finds the women's pages very interesting. Miss Hlatshwayo, who, by the way, wrote that fine article in support of Miss Matshaba, in our issue of November 6, teaches at the Methodist School, Sophiatown. She loves teaching for, she says, it gives her an opportunity to impart her knowledge to the little ones.



Miss Hlatshwayo is also a keen Wayfarer sub-leader. Asked what she thought of the Movement she said: "It inspires in girls a sense of responsibility and a desire to do the right thing always." Miss Hlatshwayo was trained at Kilnerton Training Institution from she took up her present position. She is an inassuming young lady who finds much to occupy her in her mother's house after her school duties. For this young lady, as her article on November 6 revealed, is one of those who strongly believes that young women must help their mothers in the houses.

This is as it should be and it gives me great pleasure to introduce such a young woman to a wide circle of friends--women readers of these pages. The great difficulty with these interviews is the willingness of most young persons to have their photographs published. They think their friends will misunderstand them and think they went out seeking publicity.

But that is a wrong attitude to take for is it not Christ Himself who says, 'Neither do men light (Continued in next column)

Kilnerton News

(By Florence Mabona)

"THE GARDEN PARTY"

On October 30, the Institution was honoured by the visit of Ministers of the Methodist Conference, including the President. It is the first time in the history of the Institution that such a gathering was seen. The visitors were brought from Pretoria in many private cars and three big buses at 3 o'clock in the afternoon. Awe inspired their hearts as they trod in front of Mr. Rist's for the scene was gay with awnings to give the visitors shady seats. The arrangement of everything was up-to-date so that the exclamations: "Beautiful!" "Splendid" were heard in private conversations.

Third Year Choir began to sing. Its first notes arrested attention. All listened quietly to the beautiful English, Sotho and Xosa music. We then took our visitors to the hostel after Mr. Rist's and the President's speeches. We went in and out of the avenues where the blue carpet of the jacarandas was at its best. The scent of flowers pervaded the still air. The watered leaves of flowers dazzled with glorious splendour in the serenity of the sunset. The visitors left us with many expressions of gratitude for a pleasant and happy afternoon.

a candle and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house."

That is, let your deeds of kindness and worth, no matter how seemingly small, encourage others to "see the light."

I am more than pleased that the Women's Pages of "The Bantu World", have not only encouraged women to look ahead, but have brought to light many great-hearted young and old women who were not known, but who, nevertheless, are a credit to their people.

Editress.

Note to Readers

Please address all letters and articles intended for the the women's pages to the Editress.

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The Bantu World

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BON AMI

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Page Of Interest To Women Of The Race

Why Are Engagements Broken?

BY (CHARLOTTE D. P. SLINGER)

Nowadays we seem to hear of more broken engagements than ever before. Perhaps this is a change for the better, many of these girls being those who would a generation ago, have dreaded the scandal of a broken engagement. In one sense, then, the number of present day broken engagements indicates clearer thinking and a more honest attitude towards life. But if engagements are broken more lightly, they are also entered into more lightly still.

Parents

Parents nowadays have little to say about their children's engagements; they are informed of them, rather than consulted. Young couples seek no advice. They do not value the mature consideration and sound sense which would often prevent ship-wreck of their happiness later on. There would be no harm done if girls talked the matter quietly over with their parents before it was finally settled and announced. Most parents do sincerely want their children's happiness more than anything in the world, and the objections they might bring forward against this or that possible partner are not just the stuffy prejudices of middle age, but do deserve serious consideration.

Reason For Parting

Now what actually causes most of the differences of opinion that end in these partings? "Jealousy," many people would answer. But I say "Dishonesty" and most would say "Money". The girl of the money type should have thought of that before accepting him at all. But money would be the cause of broken engagements as it is a vitally important factor in all marriages and different attitudes towards it can make for endless friction.

Life is a struggle nowadays for the average man. However, much he is in love with a girl. Signs of extravagance and discontent in her are bound to fill him with misgivings for the future. I am quite sure that the type of girl who holds a man's affection and gives him a feeling of confidence and happiness both before and after marriage is the one who has a sensible head on her shoulders where money is concerned. Pimville

Nurse "Village Blacksmith" Again

Editress,

I wish to speak strictly against Miss Selina Rampa whose article appeared in "The Bantu World" of October 16, supporting Miss Mokoena's article on married life. Firstly, I would like to advise Miss Rampa that, the ladder is never climbed from the top downwards. We usually start from the first step upwards.

Why do I say so? Because she said "it is hard, sad and painful to read of married women living apart from their husbands or married women acting like single girls". Why? Do you know why? Because they hide their husband's faults from their parents, who can assist them in such awkward times.

(Continued at foot of next column)

About Women's Hearts

Question To Roamer

Editress

We do not know whether R. R. Roamer, Esquire, K. A. etc, will help us in this problem about hearts. R. Roamer and his degree seem to be real K. A. They did not get this degree for nothing. In "The Bantu World" of October 2 they tell us that they heard it from a Viennese professor that jealousy is a disease and that it can be cured by doctors of medicines. Also in "The Bantu World" of September 11, they (Roamer and degree) tell us that there are hearts(women's) that can break and still be mended. The mending is to be done at the court with cost of £50 or £200.

Last week we had a great trouble with our lady's heart, which, she told us, had got torn. She, prior to the trouble she had, had told us that she was seeking for another man, through correspondence, to marry. She said

she was very sorry that she married a man who does not belong to her tribe. This proved to be true for "love is blind" so she was still blind when she had more love for him.

She told us that her correspondence was making a success of her quest. The day following, she was praying when she started crying. She cried and cried so pitiously that we all felt crying too. We could hear the words "My heart is torn" repeated several times. I presume you can imagine how terrified we were at that moment. Our talk is based on hearts. It seems there are stony hearts that can break and crack, and others are soft and they get torn.

Our question is, "How are the torn hearts sewn and mended or patched."

H. M

Johannesburg

Which Boy To Marry?

Madame,

Please allow me space in your valuable newspaper "The Bantu World" to ask one or two questions about this important subject, 'Love,'

I hear some people say girls must not change their lovers as they change their dresses. I do agree with them to a certain extent; but what can a poor girl do with a lover who doesn't please her in one two of these ways? If a boy is a drunkard. If he follows every charming girl he sees? If he is untrustworthy, he makes promises and does not attempt to keep them? If he is not a religious man?

These boys are some what wonderful, and seem to be alike. When they come to propose love they seem to be so honest, and make such solemn promises, and yet in two month's time or so they'll break every one of them.

Now, in such cases what is the poor, disappointed muddled girl to do? And these boys will come and pretend you are the sweetest, dearest, most darling girl in the whole universe, whereas in his heart he knows he loves another, and more other girls besides you. These boys are such pretenders. Now how can you cling on to such a lover?

(Miss) G. N. P. MQOBOLI
Goedgedacht

Funny, that Miss Rampa says Miss Mokoena would have given married women more sound advice, and turns to say that she is looking forward to married life to give sound advice about married life to young girls. This is what is termed by the Afrikaans man Agtestevoor. That is simple crossing a bridge before you come to it, and that before married women could advise you you advise them, that they should not expect married life to be a bed of roses, as they will still meet with some difficulties. How do you know that? Because everything is got from experience. Never contradict on a matter which you are not too sure of.

Nurse NDAWO V. B. SMITH
General Hospital
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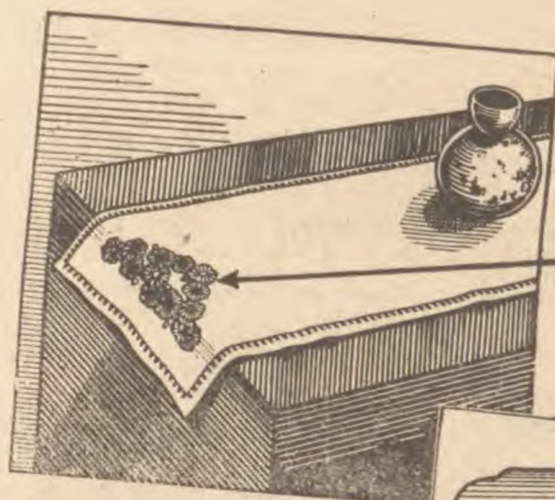
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Madireng A Ditulo Ka Ditulo

Moruti Pitso Oa Mangaung

O Thabisitse Ba Bethulie Ka Leeto La Hae

TSA BETHULIE

(Johnie Buxton Leeuw)

Ka la 15 Mphalane re ile ra thaba ho bona Ntata rona Rev. Pitso oa Mangaung mona motseng ea rona. O ile a chakela Sekolong ea Bantu United ka nako ea Dril 'me ntha tau e tona Mr. S. J. Leeuw a khanna baka ba hae ka moo a ba rutileng lipapali kateng. 'me ntho eo e ile ea thabisita ntata Rev. Pitso naholo. Ao re lakatsa ho mona hape motseng oa rona. A motha ea monate ruri, Che sekolo se ile satsoa 'me itse motseara matsiboa ka nako ea 6 (6 o'clock) Ra utloa krrrrrrr, pi, pi, pi—pi—pi, a!! ke mang eo. Ke Moruti Barry. Waar is saul. Hy is al wag Hel ke eng? Tichere; che ho I oa Krompos. Ho ilo etsang? Ho il'o etsoa mokete oa lipina. Ue? e e.

Che re ile ho fihlela tlung ea moruti moo re neng re tsoanetse ho kopanela teng. 'me eitse ha re fihla teng ea na ba is die kinders almal hier Saul? Ja moruti hulle is almal. Khele ha rea es. E ne ele motokara tse peli. 'Me tseleng e ntle ele mphete ke o fete ho batho ba khannang.

Che re fihlele moo Krompos, mokete o il'a qala. Bana ba ile ba bina ba be ile tichepe tse peli ka morao eleng T. Time la Baxton. A moete o monale Joaleka oo ha ke so o bone. Hone ho le Makhooa le Basotho. 'me o ho thabo e neng ele teng le a e tseba. Ba ile ba refa likofi le likuku 'me raja ranoa. Re khutlile mo ha mokete o tsoa, 'me o ho bantse bakopa hore hoioe hape.

Sekolo sa rona le ntle se hola 'me bantseng ba tsoere mosebetsi moo entse ele Benghali Saul Jerry Leeuw (Principal) Glad Thamae, Johnie Baxton Leeuw, Mistresses S Schalkwyk, Lydia Taioe Mrs. W. Moleko le tichere e ncha Mr David Mokopipi. Ha o batho a ko nthuseng ka James Goodman Katiba ea ka ebite e litsila ka moo a e nyobakang kateng. 'me le eona ea mo tsaba Mesdames S. Goodman, R. Goodman, M. Litanyan, R. Foutie le Mr. and Mrs. Goodman ba gaketse ka motokara oa Mr. Frans Sand. He batho ba rata motokara bso.

Mr. F. Sand o na re chaketse ka Satertaha le Sondaha 'me o na a fihletse ha Mr. and Mrs. Tau.

Bethulie e tsebe hore tsebe hore pheletso e tla ba efe. Pula e hana ho na.

Helang habeso 'na ke be ke boetse ke hlaketse ke mohlolo. Maoba ka laboraro matsiboa ha ke ntle ke tsamaea ke ea hae e fumana ke tsamaea ka tsebe ele 'ngoe 'meke o lo sieo le hloho e lesieo empa ha ke fibla ka kamoreng eaka ke fumana 'mele, ke hore maoto. Setopo matsoho, hloho, mahlo le tsebe e ngoe li robetse, 'me tsa loantse tsebe e 'ngoe e na li batl' ho tsebe hore e tsoa kae. Che ke ile ka makala feels eitse ha mamorao ka fumana ke lokile hape. 'Le e bitsang ntho eo baheso? 'Na ke e bitsa Semeshe Lona?

Che a re tlohe'eng hobane mohlomong bo Mr. Letsoho 'le Mahlo batla halefa e be ke tsoara ntoa e khole hape. Ha ho Joala na? Ho Joala papa Johnie.

A re seka li bolela kaofela, re li emisetse hosane.

Che ke se buile le corner lume lang hle Baheso.

Kopano ea Baruti Ba Tumelo ea Bapostola

TSA WITZIESHOEK

Ke ne ke le motseng oa Bethlehem Kopanong ea seruti kerekeng ea Tumelo ea Bapostola (Apostolic Faith Mission) e neng e lutse motseng oa Bethl-hem ho tloha ko la 2-3-4-5 1937 September

Monahali e ba mosa le mohau ho amohela mantsoe a na a seboke se neng se utse motseng oa Bethlehem kanako e boletsoenk ka holimo, seboka se qalile hantle ho bua litaba ka la 3-9-37 ka baruti baseng ba kae.

Ka la 4-9-37 ha qala ho lubeha Maburu a tsohela ma-Afrika matla, a bua ngoana e motena khomo ea Maseko Leburu la ba la lakatsa ho motabela. A lateloa ke Eleazar Mabesa Moruti oa Witzieshoek ha tsatsi le rapama Mabura a mosupa ka menoana hobane a ne a sitoa ho ts'ela.

Moruti oa Dist. Villiries e leng Maseko ea tsoabolelo le Eleazar Mabesa oa Witzieshoek bahlokiile litho tse bathusang sebokeng sena.

Re bolaoa ke mosali o Lekhooa kerekeng ena ke eena mookameli monna os hae eena ha ke tsebe hore na keng.

Ha chaba tsatsi la Morena la 5-9-37 lablaha re thabile; ha amoheloa selallo sa Morena ka mora sona ha qaleha mofereferika bona Makhooa s se a talimile fatse kaofela a sa alla, a re ka mora Phutheha baruti ba sala ha baloa lengolo la ho tsoa Kerekeng. U-tsoile mora Nkitsing kajeno ha re tsebe moo a hopotse ng'

U tsoile le baruti ba mashome a mane ha bakopana le ba-Evangeli lo baboleli, phutheho eona e molatela kaofela libakeng tsa hae.

Mookameli oa rona Elia Nkitsing ha e sale mpokameli kajeno e se e fe mo Evangeli re tsekile re hlotsae mosatsana oa lekhooa u re ea moenteng mo-Evangeli ke 'Muso.

Baruti baneng ba le sebokeng sena bane ba le 6 Phutheho eoble e ne e le 120 Ba-Evangeli le baboleli 15 basali bamerapelo 25 Libini 15 ba amohetseng se'allo 60. Koleke £1-0-6 Molimo a u boloke sechaba sa ona ka mo-Afrika emong e seng ka ramosoer. E. A. A. MABESA

Pula e Kgolo ea Modimo Nthuse e Senyeditse Batho

TSA MOEMA LE DIKEBU

(Ka L. D. THIBEDI)

Ka di 21, Mphalane, 1937 ho nele pula e kgolo ea Modimo nthuse. Pula ena ebolailo dilote tse dintsi—dinyanyane dikgoho, dipudi le diuku—ha Moema le Dikebu, hobane e nele ko sefako seo seileng sa lateloa ke phefo e maatla eo bohale ba eona boiling ba nkgopotsa phefo ea mariga mo Gauteng.

Dinku, tseo dineag di rekisoa hotloha ka 6d hooa ho 2s 6d. ka honona le bohobo ba tsona; di sule hofeta dipudi. Maita a ba ba senyehetsoeng mmoho le palo ea dinku le dipudi ke ana:—

MAINA	DINKU	DIPUDI
Mr Peteke	260	0
.. P Toka	11	7
.. S. Pete	9	0
.. E. Matloa	8	0
.. N. Modise	7	5
.. P. Matshohe	4	2
.. N. Matube	3	5
.. A Mosalo	2	2
.. P. Phatshoane	2	1
.. D. Moerane	1	2
.. W. Maake	0	14
Banna ba (3) bararo,		
.. ale mong,	2, 6	0
.. borataro (6)	1, 3	0
.. "	2, 0	12
.. "	1, 0	6

Tsentsotlbe — 316 66

Mr J. Mosoen le L. D. Thibedi ba lekile ho ngola maino okahodi-mo Dinku tsa Mr Pateke di thasetsoe ke pula di ntle difula haufi le Nkgopedimatlatje—moedi o mangope—ka moo di leng tsoala mme tsa betoa. Bao ba itseng Mr Peteke ba lemoha hore dinku tsa hae dine di feta 400 empa bakeng sa hosoa hofitlha ko si ena e di tlhahla ho setse 37. Ha ke ntle ke bolela le ena Mr Peteke o rile: "Kotsi ena ke moleko oa bodumedi eseng modiroa a batho." Ho itse mang, kahobane mosadi oa hae one a bitsoa Mmadinku! Erile he koa Dikebu le Moema ho utloahala selo sa tshenyehlo, Rrankudikae a re: "Ba kgonehile kaore ba hana ho di nthekisetsa." Monna omong a thapaloa are: "O raea he a di tsoa fels." Omnrooe are: Pula a dige benketjana ea hae, re eo tsoa phatho."

Batho ba M kali-tsoe Ke Manzalo A Bana Ba Mokoallo

TSA VREDEFORT

(T. B. G.)

Bekeng tse peli tse tsoa feta re bile le manyalo amabali a popota a bana ba ka tsoa lilemo tse 15 ba ntseng ba kena sekolo. Liaparo le lijo li ne li ka lekangoa le manyalo a 'nete' 'nete' le ha mpa baka na ne ba ipapalla feela. Manyalong a na ho ne ho bhokahala TSOHLO feela. Bengh I. Mac. Machogo le T. B. Geza le bona ba ne ba chaketse le leng 'me ba e-ja lijo tse hlalobeheng habolo. Ho ne ho nyala Job Masike le Stephen Fisher 'me re makala ha re bona ba sa tla le lingoteisi.

Eka batho ba makalitsoe ke papali ena ea manyalo, ba re ke mohlolo o e tsang le hore pula e seke ea na. Ke khooa hore bana ba ne ba se ba khathetse ke manyalo a lipolasi, le li TSOHLO tse latoang hole koana lipolasing-joale eka le leqesheneng mokhoasa oa leayalo o teng.

Re kil' ra fumana maroteli a pula leha a sa ka kenella hantle. Mongh L. Hlalele o kile a re oea thuto emonate kerekeng ea A.M.E e le TSATSI LA BANA. Babali ba rona ba bacha ke Bengh. A. Mahase, T. V. Sibiya, Zack. Bena die, H. Parkie le J. Tloome.

Kamogelo Ea Moruti Brooke

KE KEREKE EA UNITED APOSTOLIC FAITH

Kereke ea United Apostolic Faith Church e tla tshuara phutho ea selemo koa Eastern Native Township tloga ka di 10 isa December go isa go di 13. Gape go tla, dumedisoa le go amogela mookamedi ea tsunag England eleng Rev. James Brooke le mofumagadi Brooke. Kamogelo ena e tla ba ka Leb' hano ka di 10 ka nako ea 7 mantsi-boea



Botshelo bo coa mo Maleng a itshekileng A NONOHILENG

Botshelo bo coa mo Maleng a itshekileng A NONOHILENG. Legale melana le tsoa keng, kotsi kgonne ka go kgarametse ga cone mo go golo e kwalatsa. U tla a silang diyo. 'Ea tabogisa 'me ga e nce thata epe gape ga e age epe. Go tlalana mo maleng go aga yalo golo gona ka gonne mala a silang le a ntshetsang diyo koantle ga a thatafadisa gope gore a dire tiro ea one. 'Me moloetsi, ka mokgoa o ntsheng yalo, o tle a hithlele a koahetse go gaisa gantlha a ise a dirise molemo oa go tshabisa.

Di Partons di fapane le melemo mengoe e tshabisang. Di tlhakantse go tshabisa le go nonofatsa. Ga di kgarametse. Legale di bereka ka ilhomamo le boammururi. Di tsee bosago yono. Kamoshu, mo lobakeng loa brakafesi, u tla ikutlwa u tlamegile gore u ee koantle. Mala a tla bereka sentle. Koantle ga go segoa. Koantle ga ditlhabi. U tla itse gore Mateng a gago a itshekile.

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

Ha u fitlhelana mongoe a choeroc ke tlhogo, a ikutlwa a tlalane morago asena go ya, mala asa bereke sentle, ana le gaumakoe, madi a senyegile, moo o nkgga, kgotsa gona le chupo ngoe e shupang gore go kabetsa moteng ga gagoe mo gakolole gore a dirise di Partons. Ditsala tsa gago di tla go leboga ka kgakolole entseng yalo. Di Partons ga di tiholee ke sepe.



FUMANA MATLA!

MATLA KENG? A tsoa bokae? A qetoa keng? A khutlisoa joang?

Matla ke ntle e khannang, e susumetsang ho sebetse, ke pitso e bitsang matla otle a bophelo. Ke bophelo. Ha u tsoara mohala oa 'mane' (electric) o tla o bolaea. Empa ha u tina matla a oona eba mohala oo ha ona mosebetsi.

Matla ke ntho e khannang, e susumetsang ho sebetse, ke pitso e bitsang matla otle a bophelo. Ke bophelo. Ha u tsoara mohala oa 'mane' (electric) o tla o bolaea. Empa ha u tina matla a oona eba mohala oo ha ona mosebetsi.

Matla ke ntho e khannang, e susumetsang ho sebetse, ke pitso e bitsang matla otle a bophelo. Ke bophelo. Ha u tsoara mohala oa 'mane' (electric) o tla o bolaea. Empa ha u tina matla a oona eba mohala oo ha ona mosebetsi.

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Taba Tsa Mafatshe

THE BANTU WORLD
SATURDAY, NOV., 20 1937.

Keletso Go Sechaba

"Ea bohlae o ithuta kamehla" Ena ke puo e hlalefleng, eo e tshuanetseng go tsena kgopolong tsa Ba-Afrika. Gape go teng e ngue e reng "go anegelo ke go tingoa." Ga go nnete e fetang ena. Motho ea sa baleng dikuranta a ke ke a hlalefa le ka mohla ole mong. Go tseba ditaba tsa mafatshe ka mafatshe ke thuto e kgolo go motho. Kabaka lena re eletsa sechaba gore se hlokomeleng go bala dikuranta.

Gape gore batho ba tle ba tsebe seo se etsoang ke baemedi ba bona Phalameteng ba tshuanetseng go bala dikuranta. Senator Rheinallt Jones o ikemiseditse go hlagisa melaetsa ea gagoe mona go "The Bantu World" ka veke le veke. Phalamente ea Ba Afrika e tla kopana Tshuane ka December ele 6, gomme taba tschle tsa eona di tla hloga kuranteng ena. Kabaka lena re eletsa sechaba gore se hlokomeleng go bala kuranta ea "The Bantu World" eleng eona e ikemiseditse go hlagisa ditaba eseng tsa South Africa feela empa tsa le:atsho lohle la tsuelopele.

Re batla gore sechaba sena se tsuelopele, re batla gore se tsebe ntho tse etsoang ke chaba tse ding ebile rebatla gore se tsebe seo Mmuso oa Kopano o ikemiseditse go se etsa bakeng sa Ba Afrika. Kuranta ke lebone le bonesetsang sechaba sefe le sefe tseleng ea sona ea tsuelopele le phagamo. Gape ke moeletsi le mosupatsela go sechaba se gateletsong, se hlorigoang, se fokolang le se okametsoeng ke leru le letsho la morallo oa tla.

Ga banna le basadi ba sechaba sa rona ba ka bala kuranta eona ka bongata go ka hloga phetogo e kgolo sechabeng sena; go ka etsega ntho tse kgolo gomme sechaba se ka phagamo, sa hlophaga pele ga mahlo a chaba tse ding.

Kuranta ke muedi, ke moruti ebile ke morutisi. E buella sechaba bakeng sa melao ea kgetello; e rera evangeli ea kopano, thusanu le boithuaro; e ruta batho go sebedisa hloganyo ea bona gamogo le matsogo a bona.

Go Hlomiloe Araka Ea Kgoebo

Ka Mokibelo o fetileng go ne go kopane banna ba mesebetsi ea kgoebo, ba etsoa tukologong eohle ea Gaudeng, go tloga Randfontein go isa Springs; ba bang ba etsoa moshate, eleng Tshuane ga Mamelodi. Pitso ena e ne e be itsoe ke Messrs. R. G. Baloyi le R. V. Selope Thema gomme e ne e kopanetse Bantu Men's Social Centre. Modula-setulo oa lona ele Mor. L. T. Mvabaza Mongodi ele Mor. J. Marks. Messrs R. V. Selope Thema le R. G. Baloyi ba ile ba hlalosa morero oa pitso, ba bontsha ka botlalo gore go batlega gore banna ba mesebetsi ea kgoebo ba ipope ngatana ea dikgong, ba tshuara-gane jualeka letsopa la samente.

Banna kaofela ba ile ba thabela kgopolo ena, gomme ba dumellana gore go hlorigo lekgotla la banna ba mesebetsi ea kgoebo le tla bitsoa "The African National Business Association." Morero oa lona ke go tshireletsa banna ba mesebetsi ea kgoebo le go tsue e tsa pele mesebetsi ea kgoebo gare go sechaba sa tsa Afrika.

Go ile ga kgethoa banna ba bararo go tshuara mesebetsi oa Lekgotla go fihlela molao oa motheo oa lona o loka. Banna ke bana Mr E. P. Moretsele (modula-setulo), Mr R. G. Baloyi (Ramatlolo) le Mr A. H. W. Dhlamini (mongodi).

Madireng A Dichaba Ka Dichaba Tsa Fatshe La Tsuelopele

A Tlala A E Mphsa Madiba

Haile Selassie, Tau ea Juda, Kgosi ea dikgosi "gothoe eena la ba lapa la gogoe ba bolola ke tlala koo England, ebile ba sitoa ke go reka malahla a go gotsa mollo.

Haile Selassie o boleletse hangodi ba dikuranta gore erile ga a tshaba Abyssinia a seke a tsiea chelete e lekaneng gobane o ne a tshpile gore o tla kgotla Abyssinia ka thuso eo Lekgotla la Dichaba (The League of Nations). Gape cheletenyana eo a neng a ena le eona e senyegetse melatong eo a neng a e seka koo London le Paris.

A tlala a e mphsa madiba Tau ea Juda kajeno e hloka moo e beang hlogo anthae maabane ene ele "Kgosi ea dikgosi." Go jualo go tsamaea ga lefatshe. Ea kgadimo kajeno kamoso ke oa ka tlase.

Ke Jerusalema Ea Meferefere

Jerusalema gase motse o benyang ka kganya kajeno, ke motse oa meferefere le dintoa. Motato o tsuang Jerusalema o bolela gore ka sondaga se fetileng banna bane ba emelene k. maru mo gare ga ditarata tsa motse, gomme ba lelekisana jualeka mashoboro, ba thunyana le go hlabana jualeka diphoofolo. Ene elentca ea Mejuda le Ma Arab.

Go utlaga gore go bolailoe Ma Arab a tshelatseng, go gobetse ba mashome a mabedi a metso e mehlano.

Phapang Gare Ga Bangwato

Ga go pitsa e sa beleng go lena la tsuelopele, Motato o tsuang Serowe (Bechuanaland) o bolela gore go nyelegile gare ga sechaba sa ga Mangwato. Ka Mokibelo o fetileng Kgosi Tshakedi Khama o boleletse lekgotla gore go teng sekaku se tshuanetseng go phunya. Go teng bakgmana ba bane, bao seemo sa bona gare ga sechaba se tshuanetseng go hlalhojisa. Mabitso a bona ke ana: — Disang, Lebang, le tile Raditladi le Galagabe.

Go bonagala gore seboko sena se ntseng se fehla sechaba sa Bangwato esale se hloga mehang ea Kgosi Khama. Gothoe ntago Leetile Raditladi o ile a fapana le Kgosi Khama gomme a lelekoa, a ntshoa ka meedi ea lefatshe la ba ga Mangwato.

Go utlaga gore taba di eme mosenekeng. Hlahlobong ena, go utlaga gore bopaki bo tla nca ke Kgosi Isang Pilane oa Bakgatla Nswazi le Bagakgametse mosad ea hlaliloeng oa Kgosi Tshakedi Batho bana ba ka lehlakoreng la ba ga Raditladi, bao ba sekeng gore base Leetile ea neng a ratana le Bagakgametse.

Majapane A Gapile Motse Oa Shanghai

Ntoa ea Machaena le Majapane e tsuela pele ka sehlogo. Majapane a gapile motse oa Shanghai gomme a tselenge eang Nanking, moshate oa China. Ba tsebang bare Madira a Majapane a tla jele Kerese mese motseng oa Nanking.

Dichaba tsa Europe di ahlotse gore Mmuso oa Japan o entse phoso ka go hlasela China. Empa puo ena ga e tshunya banna ba Nippon (Japan) moo tsatsi le tsuang. Ga dichaba di dutletse go busa bona ba gapa fatshe la China.

Ba Tla Reta Kgoshi Sekwati

Gobane A Ba Agetse Tamo La Metsi

Molokishi wa Bantu World:—Ka boikokobetso ke kgopela sebakana mo koranteng ea gago e rategago go tsenya mantso a. Mathomong a kgoedi ea June go fihla gare ga August gu bile modiro o motona oa go aga letamo (dam) mono Mamone (Hooggelegen loc. Mo bathong ba ba diri go be go kwala dillo tse kgolo gore ba bolawa ke modiro gape go lletwa dikgomo le diesele gore letsona di bolawa ke moshomo le tla.

Mokutamong kgoshi Sekwati II obe a bolelwa 'mme a bonwa ele eehoro gore go direo tamo eo, melomong ea Marota go be go koala. "Ge yena kgoshi a dumelela Makgowa go tlo aga letamo mono ga geshu maruteng re tlo se fetole. ra ba byalo ka batho ba Maraba:ad?" Ka byako go tso gela modiro esale bosasa yare ga pheto tsa marena goilwe gwa tloaloa ka pela, gomme badiri ba fodira ka thabo le lerato ge lona tamo lee ekabago tekanyo ea 110 yards botelele le 15 goba 18 feet go ea godimo Marota a e kwa gore le fedile ebile thabo e kgolo.

Kgoshi Sekwati Mampuru, ka tebo go ea gagoe o diretse badiri Monyanya o mogolo o o llwego ka la 2/11/37. A bolela ka la Maruta a mthabishi se go ka gona. ka boitapisho le mofolofolo le go a kgofisha modiro ka gona ebile tlabego.

Ge kgoshi ka hat'e'a ba gagoe a ga fetse Marota dijo goile goa kwala modumo o mogolo o e tswa banneng oa gore. "Tau Phahla, Kweyama Tau Tona Kgolo" Tsatsi le 2/11/37 le ka se ke le balwa ka pela mapo Mamone ya merula. Ka gobane le bafiti ba bararo ba bashoeu bai e ba gakanaga ka tlabe go go bona kgoba kano e kaaka ea banna ba tbeo le tekanyo ea 300, 'mme ba thabile ba bina. Chachu ele shebeshebe kgoshi e retwa ka maina. Se golo thaba Bapedi ba tlo reta le go tumish kgoshi Sekwati go feta gore Tau Phahla gape ka gagolo le yona kgoshi e kgolo eleng godimo ga marena kamoka, mohleng meetsa a tamo (dam) eo a noaga ke dikgomo le diesele tsela dibego dillelwa gape a noshetsa dirapane tsa bona tsa mero go le dimela tse dingwe.

R. MPHEHLI MOLOPE

Metsoalle Hlokomelang

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Ke hobane methape eo e khathetse me e ea fokola ha u kula tjena. Methapo e matla e khona ho loantsha maloetsi 'me e ea leleka tsoe nindeng ea hao, 'me u ikutlue o phetse hantle. Ha u khathatsoa ke lo bong ba maloetsi ana, ntho eo u tshuanetseng ho atsa ke ho sebedisa moriana oa methapo, ho phekoa methapo ea hao hore e matlafale. Pheko ea dipheko ke Phosferine e sebedisitsoeng ke Makhooa dilemo ea dilemo. U ka e reka Venkeleng ele metsi kapa khokoe, ha e turi. E sebedise jualekaha u laetsoe. Ha u tsuela pele ka ho e sebedisa u tla ikutlue u matlafala. Ha methapo ea hao e matlafatseng e loantsha bolotsi u tla ikutlue u le kaone ho fihlela o fola.

U matlafaditsoe ke Phosferine.

Mr. O. D. Ben Mazwi, (oloko, ea shileng East Bank Location, East London o ngola are:

"Kabaka la mesebetsi oo ke o sebetang ke ile ka fumana hore ke ea khathala moo ke sa batleng ho utlue letho ka taba tsa lefatshe. Ntho e bohloko ke hore ke ne ke sa khone ho tsuela pele le thuto tsa ka mantsoebo, ho fihlela ke eletsa ke motsualla oa ka hore ke leke Phosferine. Ha esale ke etsa jualo, kajeno ke sebetisa hantle esita le ka mora' mesebetsi oa ka ke sebetisa ke thabile, 'me ere hosasane ke simolle m mesebetsi oa ka kele mafolofolo, ntho e fumanoang ke basebedisa ba Phosferine fee a. Bao ke sebetang le bona bare 'ke na le hlalohanyo e sa lebaleng.' me ke lehoha Phosferine.

PHOSFERINE

Pheko ea dipheko

E REKOA DIKHEMESING LE MAVENKELENG. Beng: PHOSFERINE (Ashton & Parson's) Ltd., London, England.

Pitso Ea Dikgosi Tsa Leboea

Pitso Ya Dikgoshi Tsa Northern Tol. Ga Kgoshi Ramokgopa

Re Sebetsa Re Sa Lefioe

"Re sebetsa gamogo le basadi ba rona, le bana ba rona le kgo-mo tsa rona gomme re sa lefioe letho. Re tsamama re roele thota matsatsi ohle sna a Modimo re hloka moo re ka beeing Hlogo teng anthe fatshe lena ke la bontata rona mogolo."

Mantsui ana a kagodimo a boletsoe ke oanna ba Deon le ba dipolasa pele ga Senator J. D. Rheinallt Jones le Mr. R. V. Selope Thema, M.R.C., kos Devon ka Sondaga se fetileng. Senator Rheinallt Jones le Mr. Selope Thema bane ba tshuere pitso e kgolo motseng a Devon go utlula dillo tsa Ba-Afrika ba tikologo eo.

Go tloga moo motorokari o ba kule go ba isa Balfour North, moo ba ileng ba kopana le Ba Afrika ba ngata. Senator Rheinallt Jones o ile a hlalosa kamoo a tsamaeng a thusa Ba-Afrika kateng gomme a eletsa gore e ka kgona ba kgethe banna ba tla hlalosa dipelaelo tsa bona pele ga komisi ea Mmuso ka di 15 Decemore kos Heidelberg.

Pitso E Kgolo Ea Bafumagadi

Mrs C. M. Maxeke o bitsa pitso e kgolo ea Bafumagadi ba Afrika gore e kopane Pimville ka Decemore ele 3, ka nako ea 12 motshegare.

Go memisa Bafumagadi bohle go tloga Springs go isa Randfontein le Pretoria. Morero oa pitso ke go lokisetša pitso ea kgolo ea All African Convention e tla kopana Bloemfontein ka Decemore go tloga go di 13 go isa go di 16.

Re tshaba gore Bafumagadi kaofela ba tla phalalla mokgosi ona, gobane ntoeng ana ea tokologo banna ba tshuanetse go husea ke basadi.

le gona le marena a botsishago dipotsho tsa ona gwa ema Morena Machaka a re: Lena di kgoshi byaloka ka re utlwile di phetolo re amogetse taba ya kopano ya dikgoshi. E se re ge re bitswa chabeng sa kgoshi ye ngwe ra nyatsa ka gore a e ka ba ke yena mogolwane wa rona.

Morago gwa ema Morena Sentumule a shupa ka mo a romi, lwego ke Marena a kua Tswella gore a tle a ba kwele se se tlemi. lwego ke dikgoshi tse dingwe, ba ba nse ba dumelana le sona. A isa pele are re di kwile dipno ka moka le ditlaloso a botsisha gore a re a dumellana gore a kopano e begonagarega rena dikgoshi tsa North Transvaal. Ke tla botsisha ka gore a le dumela kore le hono re theile kopano ya rena dikgo'shi? Pitso ka moka ya re: E—re a dumela. Gwa fetswa ka gore a dikgoshi di boele di tlo kopano gape kua Pietersburg go tloga la 4 Decemore ga fihla 5 Decemore. Di bitswe gape ke Morena Phooko le Raphatelo ba thushane le Morena S. H. Thema le moeletsi wa rena e lego Rev. J. J. Kekana eo e lego mongwaledi wa Marena lekgotleng la T.A.C. gwa kgopela yena moruti Kekana gore a ba tswallele pitso ye ka ohegofatsa.

Ke tseo ge Marena, Baruti, le matichere le Sechaba ka moka se se tlemi lwego ke dikgoshi tsa lena tsa Northern Transvaal. Re letetse kopano ya dikgoshi tsa Eastern Transvaal le Western Transvaal le tsona di be byaleka dikgoshi tsa Northern le Southern Transvaal.

J. J. KEKANA
Chief Organising Secretary
T.A.C.

(Bangoleli ba kgopela go kgu-tsufatsa, ga go sebaka Mor.)

ke ba: Gare ga bona matichere go be ge le Supervisor Mr. J. M. Lekgetha le ba bang. Dikgoshi e le tse: Chiefs Modjadji, Letswalo Machaka, Letswalo II' Rapatelo, Mashapa, Mogoboya, Sekgopo, Phooko, Mamahlola, Manhanta, Senthumule, yo a emetsego dikgoshi tsa Tswella ka moka, Rapatelo II, le matona a a bego a rometse ke dikgoshi tsa bona. Morogo ga pulo ya pitso kgoshi Phooko a begela dikgoshi se pitso e bileditswego sona. A re: "Dikgoshi, go batlega kopano byaloka ka baruti le matichere le dikgoshi tsa kua Borwa, di shetse di thomile kopano ya dikgoshi A e hlalosa ka botsele se matla a kopano a lego sona, a shupa le ka mo re kgethilego baemedi gore ba ka kgona go re emela Phalamenteng le lekgotleng la Representative Council ge ra kopane.

Ge a dule a tlatswa ke kgoshi Raphatelo. Ba bega baata-pele ba: Morena S. H. Thema le Rev. J. J. Kekana gore le bona ba ke ba bee maikutlo a bona gore re ka aga byang kopano ya dikgoshi. Gwa ema Mr. Thema a thalosa kamoo kopano e nyakegago ka gona le kamo tsona dikgoshi di ka kopana rena batho re tla fo latela. A shupa ge kopano ye e kilego ya ba gona ge Congress e sa sepela e be e rera yona kopano ya dikgoshi le dichaba tsona. A bega le Moruti Kekana se a lako sona Morena, neng ka tlase ga Lekgotla la Congress ka mo e lego yena lengwaledi la marena le moeletsi wa bona tabeng tsa Mmuso ka tlase ga lona lekgotla leo, le ka mo a tlelago ka gona mono ka go bitswa ke dikgoshi bo—Raphatelo le Phooko ba bile bo rometse le "train fare" ya gagwe gore a tle go eletsana le bona mo lekgotleng la bona le go re anegela tsa di diregilego gona mehleng yeno gona kua sekgoweng, le go re baetsapele ba rena bo Morena R. V. Selope Thema le R. G. Baloyi le Morena Rheinallt Jones gore ba sebetsa byang mosebetsi wa go emela sechaba.

Gwa ema Rev. J. J. Kekana a dumelisa dikgoshi le pitso le go leboga Morena Phooko le Raphatelo ba ba mo thusitsego ka maoto gora e be a tle a fihle mo, le go leboga Morena Ramokgopa ka mo a ba rometsego kariki ya gagwe go tla go ba fihlisa. A re: Gaete kopano ya lena dikgoshi e anyakega ka matla gobane baemedi ba lena ba ka shitwa go tse a dillo tsa lena go di tsha Mmusong ge lena le sa kopane. Gobane ba ka se kgone go tseba sechaba le sechaba, motse le motsana ba tse dilo tsa lena. Gaete tsa pitso ye ya lena ge e ka be ba sa swarega nkabe ke na le ba bang ba bona ka gobane ke ba tshibitshitse tsa pitso ya lena le go tla ga ka fa. E shita le yena President S. P. Matseke ke be ke swanetse go tla le ye na fa o swerwe kelgo neya bopaki Commissioneng e dutsego le hona ko Pretoria. A isha pele gore gaete dik oshi tsa kua Borwa e shetse e le mengwaga e meraro ge ba na le kopano ya dikgoshi yeo e bilego gona kgweding yona ye ea September. E be e kopane kuaga kgoshi Lefsihi gomme ka hlaelwa go fihlisa go yona ka kgopela President S. P. Matseke sa'yo ntabolela.

Baetsapele ba lena e lego R. V. Selope Thema le R. G. Baloyi ba boletse ga golo ka kopana ye mohlant go bego go kopane baetsapele ba 50 kua Bantu Men's Social Centre ka la 21 July 1937. Mohlang ba beng ba boledishane ka ga batho ba le ba go oitwa ka baka la ga kolota mochele. Ba utlwana gore ga go -re mo ba ka go emela batho ba sa kopane. Ba utlwana ka moka gore kopano e a batlega.

Morago go diphetlano le dipotsho tsa Matichere sa a bego a (Di fella serapang sa 3)

A ke o mphe sebakanyana nke ke tsebishe dikgoshi le sechaba ka tsa kopano ya dikgoshi tsa North Transvaal.

Kopano ya dikgoshi tseo e be e kopanetse chabeng sa kgoshi Ramokgopa ka lona le la di—30 September. E biditswe ke tsona dikgoshi ka noshi, ka dikgoshi tse: Phooko Peleyakomo le Raphatelo. Bona ba be ba biditse motseta wa dikgoshi gore a tle go eletsana le bona pitsong yeo. Byalo e tloga mona Benoni ka la di 28 September, a fologa ka la di 29 September, mo Pietersburg Station, la di 30 a tloga le Mr. S. H. Thema go ya mo. Pitso e kgobakatsago gona ga Ramokgopa, ba fologa station sa Zoekmasaar, ge ba le tseleng ya go ya Pitsong, by le kariking ya ditonki ba tla ba gabanetswa ke "segadi-gadi" motor-car. o rometsego ke Morena Ramokgopa a shetse a kwile gore ba tseleng. Ba fihla pitsong ka nako ya 3 p.m.

Pitso va bulwa ka lapeng la morena Ramokgopa ntlong e kwa godimo ga thaba. Dikgoshi le matichere a bego a le gona

Oa ho hloekisa le ho sueufatsa meno le hohloekisa molomo.



TSHEPA NGAKA EA HAO EA MENO. E RE SEBEDISA KOLYNOS

KOLYNOS DENTAL CREAM:—ke mafura a bolaeang diboko a hloekisang meno, me ha ana kotsi menong a motlho. A tlosa tshila efe le efe menong le tshila sa dijo. Kabaka la matla a ona a tsebehang a bolae diboko ka metsotso e se mekat me a etse bore meno le molomo o dule o hloekile o hlatsohile. A sebedisa me e tla bona meno a hao a tla hloeka hamono le molomo oa hao. Kolynos kabaka la matla a ona ke mafura a sebedisoang habonolo. U ka sebedisa KAONE ka Porosola e OMI-LENG. A rekora Dikhemising le ma-tenkeleng.

1/3 KA PITSANA



KOLYNOS DENTAL CREAM

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OTUKULULAYO

IMATUKULULAI

O feta moriana kaofela. **1/6**

O feta moriana kaofela. **1/6**

MATSETSELE

Moriana e etelisoeng ho thuse batho. SEHLARE SE TSOLLISANG-SE HLAPELLANG. Mahleke ohle a 'meleng sa batho.

SE HLATSOA 'MELE KAOFELA

Se steelitoe hore se thuse batho. Se rekora ke marena le matona le batho ba se sebelisiteng ka lilemo tse ngata. Le batho ba hlaefleng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetse ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hloa lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare bonam u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etla hore pelo e betsoeu, u khotahle, u be matla, u thabale hjo le bophelo ba hao. E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa baholo bo utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi!" Moetsi oa moriana ona o le tsebisa bore le ka o fumana bo eona ka poso. Eopa moga's lebelakeng la heno pele kapa a ramole Postal Order sa 1/4

A. H. TODD Ltd. Mokemisi.,
ENDHLOVINI, RED HILL, NATAL.
Me moriana sechikileng hahole o etsoang teng.

The People's Point Of View

Love Affairs

Sir.—A little while ago Mr. Peter M. Sebina wrote an article disapproving of the publication of articles in this paper; treating in marriage and divorce matters. I now propose to take up the cudgels on behalf of those who participate in this question by its open discussion in this organ.

The number of illegitimate marriages and births obtaining in our urban areas, the official statistics of the Supreme Court showing divorce cases of Africans on the increase—these facts are in themselves sufficient testimony of the Africans sore need for sound and regular advice on matters pertaining to marriage and some causes that lead to divorce.

That "those who can tender any advice on these delicate questions may do so quietly to those who seek such counsel" is as vague a substitute as it is rapid; because one would infer from the method recommended by Mr. Sebina that only those who seek advice are entitled to it. Surely those who go to seek counsel know that they know not, therefore their condition is less dangerous. It is for the African youth who know not that they know not—for some of the town folk who think little if anything of illegal marriage, birth, and of divorce that these articles are intended.

This is an enlightened era, and equally so are we a disillusioned generation that wants its national problems thrashed out in the columns of its national papers. Gone are the days when open discussion on knotty questions of sex was a veritable taboo.

Mr. Sebina's vain display of pity dismisses his own arguments and defeats the purpose of his letter in that he admits that counsel is required by those who seek it. We add, counsel is even more necessary for those who do not know they need it; and we should write letters in this paper to give advice to African Youth on marriage and divorce.

A. LLF. RAKAUOANE, Pretoria.

War, Wine And Women

Sir.—War is a destructive factor. War impedes progress. "Alpha of the Plough," in his book—"Leaves in the Wind," says, inter alia, if the dead, the wounded, the maimed and incapacitated during "The Great War" could be made to fall in Indian file, and pass at some point at the rate of five every minute, one could sit and watch day and night for ten years before the last of the phantom procession could be insight. This supports my statement that War is a destructive element.

Some sage of yore has rightly called "Wine a Mocker." Yes. But that is not enough. A preacher once told his congregation that he takes wine because it creates in him a spirit of generosity, that when he is under the influence of wine all his cares vanish. Of course I disagree with him. We do not have to take wine in order to be able to offer our incapacitated brothers silver and gold. There is no virtue in accidental generosity.

Many homes have been ruined through Wine. Many people have committed suicide and—alas! the appalling list would fill the Statute Book.

This attitude of women hampering human progress dates back from creation, when a woman tried to entangle man, and continues until unto our day when we find man marking time.

Harry Feversham (vide The Four Fathers—Mason) might have been a better man had his career not been wrecked by a woman. David did an evil thing by sending Uriah to the front because of a Woman. Henry VIII executed Wolsey because of a Woman. We shall always remember Wolsey's last and great

Dr. Seme Supported

All African Convention Must Not Stay

Sir.—As a humble reader of your columns, I have been impressed by the weightiness of the argument against the continuance of the All African Convention brought by Dr Seme in his last letter. He brings out the fact that the All African Convention was only an emergency meeting in a time of crisis to give a vociferous protest against the then pending Native legislation. This special mandate has now been dealt with and thereby terminated by the passage of the Native Bills into the Statute Book.

Again he draws our attention to the fact that the African National Congress established some years back, already embraces the objectives of the All African Convention, and if the people feel that its—Congress—leaders are not looking well after the interests of the nation, the constitution provides for the relative remedy—replacement.

This latter point—the authenticity of which has not been disproved—is to me very vital because it will remain a bad precedent to neglect a traditional Council unconstitutionally without convincing the adherents of note. If this neglect is done at the behest of the clamour of shortlived enthusiasts, what will save the All African Convention from being superseded by another body of the same objectives in future—say an "All African Convocation?"

'INTERESTED,' Impolweni, Ntl.

African Maid Servant

Love Her, Love Her Work

Sir.—Many European employers never realise the necessity of paying decent wages to the Bantu women employees. Since a woman is most sensitive of creatures, she therefore does not respond to bad treatment.

A European employing an African maid servant must make it his or her bounden duty to furnish her with all the necessities for clothing; and a suitable room must be provided for her use as a bed-room.

The performance of the daily duties alone is not the principal thing the employer must, particularly look up to, but the proper care and nourishment of her maid servant at which time she is expected to execute those duties.

If employers of our African ladies treated them well, gave them good wages, good food and a suitable bedroom, they would be gratefully rewarded by continued and heart devoted service.

S.H.D.L. MNYANDU, Durban.

Shangaans Are Coming

Sir.—Sophiatown is a home of Shangaans. All Shangaans from Seploken and Portuguese East Africa are residents in Sophiatown. They are very proud of their nationality and dialect, which others find it difficult to understand. Sophiatown will soon become little Seplokein.

A decade or so ago, Shangaans were a very illiterate nationality, during which time Zulus, Xosas, Basutos and other nationalities were most outstanding in the struggle for an endeavour to improve their lot. Today Shangaans are well educated and are the richest nationality in towns locations.

"Times change with the tide," for Shangaans are our future leaders.

E. F. NDHLEVE, Sophiatown.

words "All my glories in that one woman I have lost for ever."

Other things being equal, we have seen that great men have fallen because of women.

Whatever criticisms may be hurled against me—if facts are to be faced, I shall stick tenaciously to mine.

LAZARUS D. MOSIMANE, Johannesburg.

Food Shortage

And The Mealie Scheme

Sir.—The secretary for agriculture has announced in the press that in the declared drought-stricken areas, mealies will be available to bonafide farmers for the purpose of feeding stock, and will be supplied at the reduced rate of 8/- or 8/6 per bag including railage. At once the question arises in one's mind "What about the Africans?" Is live stock worth more to the government than the Africans? Once again the government is pursuing its policy of differentiation; the policy of "Unto whom that hath it shall be given." The Africans are an asset to the government in all directions. The mine industry; the farming and many other industries in this country would be nothing without native labour. The Africans are an integral part of the South African nation and their interests are identical with those of the white man.

Mealies are the staple food of the African and the government knows it. The scheme should be extended to the Africans who, in view of the prevailing drought with its resultant starvation will, in the not too distant future, be compelled to pay exorbitant prices to the trader. The drought is general and is bound to have

deleterious effects upon all sections of the community. It is generally agreed that Africans are physically deteriorating as the result of malnutrition. The prevailing drought which is destined to give birth to starvation will inevitably aggravate the situation. I contend that it is quite opportune that our M. P's and M. R. C's should make representations to the government for the extension of the mealie scheme to our people. PASTOR, Fransburg.

A PLEA TO STUDENTS

Sir.—Sometime ago Mr G. Malie wrote through the medium of "The Bantu World" an article relative to the above. He requested all existing Students' organisations to unite into one and discuss matters affecting them.

From my point of view it is necessary that all existing Students' organisations should be of the same opinion and objectives as Mr Malie says.

We as students have already endured this monotonous hovering of entertainments and if there is an organisation that would tackle the subject of unity effectively, we would not hesitate joining the South African Students Association.

L. B. MOLEELE, Pretoria

Roots Of Labour

Bitter, But Fruits Sweeter

Sir.—Every able bodied person is endeavouring to lead a life of comfort and decency, but this can only be achieved through the effects of promptness, patience and integrity. In every walk of life there are three arch enemies of mankind namely jealousy, debanchery, and spite that try to make an end of our lives.

It is our duty to fight against these vices before they take firm root. We should therefore, deem it our duty to get rid of these enemies which are prevalent in every sphere of life. When we have gained the upper hand, we shall be given the everlasting reward. Let us not succumb to these ruinous and noxious enemies. Let us strive to be clean, fair, and pure in our actions and deeds. This can be secured by taking the helmet of salvation, and the sword of the spirit which is the Word of God.

In the past, the stalwarts who did not count their lives dear to themselves, had to cope with almost insurmountable difficulties. We are therefore, enjoying the luxuries resulting from their strenuous efforts. Abraham Lincoln, John Wesley, Dr Philip and a host of others did not leave any stone unturned in order to decrease the sum of human suffering.

WEAVER J. LEPATI, Johannesburg.



PILBARRA AUSTRALIA

IT IS SO HOT HERE THAT IF A MATCH IS THROWN ON THE GROUND IT BURSTS INTO FLAMES.



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LADAKH INDIA

IN THIS PLACE IT IS SO HOT THAT WATER WILL BOIL IF PUT IN A BLACKENED GLASS JAR AND LEFT IN THE SUN.



SOUTH AFRICA

IN ALL PARTS OF THE UNION IT CAN BE TERRIBLY HOT AT TIMES. HERE, AS IN OTHER HOT COUNTRIES, THE WISE MAN DRINKS PLENTY OF TEA TO KEEP HIM COOL AND WELL!

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People In The News This Week



IZAZISO ZIKA RULUMENTE

Kuyaziswa ngokubanzi ukuba umphatiswa mali ka Rulumente unyule iqumru lokupicotha indlela yokuqokelelwa kwe rhafu (Poll Tax) kubantu abantsundu; needlela engathi umntu obanjelwe ukunga rhafi abenako ukuyihlala irhafu yakhe.

Nangu umyalelo we qumru elinyuliweyo:—

Ukumema bonke abantu abantandayo ukunika incebo malunga nokuqokelelwa kwemali yerhafu; ukuphulaphula icebo kubo bonke abantu abanokuphakamisa indlela yokuncitshiswa kwerhafu nobunzima kuba rhafi;

Ukuva bonke abantu abanokucedisa ukuba abantu ababanjelwe irhafu babe nokuyihlala irhafu yabo, njengokunikela umsebenzi okanye indawo zo msebenzi.

Ukupicotha bonke ubungqina kulungiselelwe umphatiswa mali.

Iqumru elo loba ngo:—

- Mnu A. F. Corbett, ummongameli we mali, umgcinu sikhalo.
- Mnu. A. Baanet umhle womneno Nciba.
- Mnu. R. P. Campbell, umantyi wama tyala.
- Mnu A. M. Slade, uno Canda kwi ndhlu yemali.
- Umkhokheli G. Kruger wama polisa.

Bonke abafuna ukunikela incazelo nokuthetha mababhalelelwe uno Bhais, iqumru lokupicotha i Rhafu P.O. Box 402, e Pritoria banikezele amagama abo nendawo zokuhlala zabo, kwanencazelo yentetho yabo.

Iqumru elo loqala ukhulala e Pretoria ngomhla we 28 kulenyanga lize lihambele ezindawo ngezintso:—

Johannesburg:	4—8 ku October.
Pietersburg:	11, 12, 13 "
Mafeking:	18, 19, 20 "
Kimberley:	22, 23, 25 "
Bloemfontein:	27, 28, 29 "
Port Elizabeth:	1, 2, 3 ku November
Grahamstown:	4, 5, 6 "
King Williamstown:	8, 9, 10 "
Umtata:	12, 13, 15, 16 "
Pietermaritzburg:	18, 19, 20, 22 "
Eshowe:	24, 25, 26 "
Durban:	29, 30 ku November ne 1 ka Dec.
Pretoria:	3, 4, 6 ku December.

Bayakwaziswa bonke abantu e phepheni nabo abafuna incazelo.

IZAZISO ZIKA HULUMENI

Kwaziswa wonke uwonke ukuti Ohlonipekile Opete Isikwama sezwe usekete amadoda azohlala ukuqoqwa kwemali mentela nokuti kungase kwenziwe iisu lini lokuba ababoshelwe, ukungateli basebenze umsebenzi ku Hulumeni ukuze batole leyomali yokutela.

Nazi iziyalezo ezinikezwe ikomishani:—

Imeme bonke abangaleta ubufakazi mayelana nokuqoqwa kwentela. Iilalele imiqondo yalaba abavezwe amasu angcono okuqoqa lemali ngapandhle kokukataza abantu.

Iilalele noma wubani onsu lokuba ababoshelwe ukungateli basebenze imisebenzi etile emisiweyo ukuze batole leyomali yokutela.

Ihlohisise bonke ubufakazi obuletiwe k'Ohlonipekile Opete Isikwama sakwa Hulumeni.

Nansi i Komidi:—

- Mnu G. F. Corbert, Opete imali yompakati, ushhalo;
- Mnu. A. L. Barret, Undaba za Bantu e Ciskei;
- Mnu. R. P. Campbell, Umnti—maca'a, Umnyango we miteto;
- Mnu. A. M. Slade, Umbheki wamazwe, kwezomnyango wemali;
- Captain G. Kruger, Ipoysa.

Bonke abafuna ukuleta ubufakazi kule Komidi bacelelwa ukuba bazise u Nobhala, Departmental Committee on Native Tax, P.O. Box 402, Pretoria, bamnike smagams abo namakeli nezinhloko zobufakazi babo.

I Komidi izogala umsebenzi e Pitoli ngo 28 ku September, 1937 ihambele lezindawo.

Johannesburg:	October	4 kuya 8
Pietersburg:	"	11, 12, 13
Mafeking:	"	18, 19, 20
Kimberley:	"	22, 23, 29
Bloemfontein:	"	27, 28, 29
Port Elizabeth:	November	1, 2, 3
Grahamstown:	"	4, 5, 6
Kingwilliamstown:	"	8, 9, 10
Umtata:	"	12, 13, 15, 16
Pietermaritzburg:	"	18, 19, 20, 22
Eshowe:	"	24, 25, 26
Durban:	"	29, 30, December 1
Pretoria:	"	3, 4, 5

Bokwaziwa njalo abantu ngezinkati nangezindawo nangosuku lapo iyohlala kona i Komidi baziswe ngamsepe abanye balotshelwe.

No. 188, 1937

ISIMEMEZELO SEDOLOBHA LASE COLENZO, NATAL, PANSI KWESIQUENDU 12 SOMTETO ACT No. 21 ka 1923, WENGEZELWE NGU ACT No. 25 ka 1930.

Ngapansi nangamandhla enginikwa wona ngumteto ka section 12 wabantu aba Nsundu (Urban Areas) Act, 1923 (No. 21 of 1923) wengezelelwe ngo section 7 ka Act No. 25 ka 1930, ngiyamemezela, ngazisa ngokubanzi ukuti indawo yase Colenso, Natal, kusukela ngosuku lokuqala ku October, 1937, izopatwa ngumteto ka section 12, njengawenezelwe.

Futi ngimemezela, ngazisa ngokubanzi ukuti nginikeza amandhla ibandhla elipete amandhla edolopheni (Colenso Town Board) ngeziquendo (a) kuye ku (c) no (e) no (h) no (i) of section (1) ka section 12 as amended.

NKOSI SINDISA U KING

Inikezwe ezandhleni zami Nesinyatelo Sombuso wase South Africa e Pretoria mhla zi smashumi amabili nambili ku September, inkulungwane yeminyaka amakulu ashinyagalunye, amashumi amatatu nakombisa.

PATRICK DUNCAN
U Somqulu.

Ngezwi lompati Wombuso Nebandhla lake jikelele
JAN H. HOFMEYR.

Who's Who In The News This Week

Pastor J. R. A. Ankhoma is busy with the arrangements for the forthcoming Annual Conference of the United Apostolic Faith Church which meets at the Eastern Township from December 10 to December 13. The conference will be of special interest for Pastor and Mrs. James Brooke, will be welcomed from England. Pastor L. Shaw Butler will be present.

Z Z Z

The following nurses have passed the South African Medical Council's preliminary examination for medical and surgical nurses:—Flora L Dongo, Agnes M. Dhlamini, Mirriam N. Gobinca, Mavis M. Gumede, Leah M. Matiwane, Amelia M. Yeni all of McCord's Zulu Hospital, Durban.

V V V

A popular shilling concert and dance will be held in the Communal Hall, Eastern Township, on Friday, December 10 under the auspices of the Eastern Leopards F.C. a team of local boys. The Township choir—five in number—assisted by a town choir will sing for the concert. Dance music by the Collegians Jazz Band. All residents and friends are invited to support the boys who are organising this show for funds to improve their social and sporting efforts.

O O O

The Albert Street School will give a closing concert at the Bantu Men's Social Centre on Thursday, December 2. Programme features part songs, Bantu compositions, Gymnastics and Drills.

O O O

Misses B. Skoana and J. B. Zulu were the guests of Mr. and Mrs. S. B. Lekgoane, of Western Township last Sunday.

X X X

The St. Cuthberts Sunday Club of Pretoria will give a Xmas play at St. Augustine's Church Proes St. and at St. Cuthbert's Church on December 5 and 8 respectively.

V V V

Congratulations to the Black Jacks F.C. captained by Mr. Simon Mokgoadi of Pretoria for their success in winning the King George VI Coronation Cup and the Charles Megge Floating Trophy.

O O O

Mrs. Mpama; Messrs Hardy Hlabakoe, Obed Mhluhi, S. M. Mphahlele were seen at Pretoria on the occasion of the Dulamo—Mathabathe wedding.

V V V

The marriage took place last Sunday at the Bantu Methodist Church, Sophiatown, of Miss Mirriam Molefe, daughter of Mr. and Mrs. J. Molefe, of Mareszane, to Tob T. S. Mooki, of Klerksdorp, son of Mr. and Mrs. S. M. Mooki. Bestmen and Bridesmaid were Misses Rebecca Modimogale, M. Mocume, Messrs J. Leshumo and S. Mooki (brother) Page girls Elizabeth Hennicks, Satile Zulu, and Kitty Matsidiso. The bride was given away by her cousin, Mr. James Molefe. Guests from Randfontein were Mrs. Matjabe, Mr. Segobo and his son of Krugersdorp; Mr. and Mrs. Mosebetsi. Principal hostesses were Mrs. D. W. Modimogale and the Misses Mirriam Modimogale, S. Mosebetsi and Mofife.

O O O

It is with deep regret that we announce the death of late Thomas Mapiqoye, of Mpisana. He was a member of the Swiss Mission Church and one of the Church elders of Mpisana. More than 58 people accompanied him to rest.

His Back Ached For 4 Years

Kruschen Put Him Right

For four years, this man's back never stopped aching. Now, at 57, he starts the day fresh as a daisy, and his back aches no more. Read his story:—

"I had continuous backache for four years. I looked on the black side of every thing. Now, I write with extreme gratitude for what Kruschen Salts has done for me. The freshness with which I start my days work is perfectly marvellous. After seven days of Kruschen, I felt better and could get up immediately, without any special effort. I am 57, and my early morning dose of Kruschen is my salvation."—J. T.

The kidneys are the filters of the human machine. Their duty is to expel certain poisonous wastes from the system. If the kidneys become sluggish, these impurities find their way into the blood-stream and produce troublesome symptoms—backache, rheumatism, and depression.

The numerous salts in Kruschen quickly coax your kidneys back to healthy normal action. As an immediate result, you experience relief from those old dragging pains. As you preserve, you lose your pains altogether.

no stone returned to make the show a success. Mr. E. T. Landsberg on the clerical Municipal staff has asked Mr. Motsieloa to bring out a full cast of De Pitch Black Follies to Springs when he hopes to have many Europeans present to see the show.

Randfontein will have the happy privilege of seeing Show Boat Vaudeville Entertainers and the Harlem Crazy Girl Steppers at the Madulla Hall on Thursday, November 25. Dance music will be provided by The Merry Black Birds Jazz Band.

Messrs Griffith Motsieloa, Petros Qwabe, Johannes Masoleng will be on the air at 5.30 p.m. to-day

Wedding Bells

Matonsi—Mkalipi

(By SHILLIN SQUIB)

The marriage of Jeremiah B Matonsi, of Durban, presently of Rietfontein; Springs, to Miss Adelaide Mkalipi, daughter of Mr. Thomas Mkalipi, of First Square Farm, Endicott, near Springs, took place on November 13.

It was solemnized by Rev. W. Mdhlati of the A.M.E. Church Springs, with him Rev. I. Mntu.

The preliminary and initial ceremonies were held at the residence of Mr. and Mrs. E. A. Gumede, Springs location.

At 6 p.m. a lorry conveyed the contracting parties to the bride's home where the traditional ceremony was continued.

The Havana Entertainers under Mr. Moses Ntuli, of Springs location, kept the spectators spell-bound from the early hours of Saturday night up to half the day on Sunday.

The distinguished visitors of the bridegroom were: Mr. and Mrs. E. A. Gumede, Mr. and Mrs. E. W. Mfeka, Miss Jane Kumalo, Messrs Micah Dube, L. Sitebe, L. Mhlongo, A. Ndhlovu, J. Majala, A. J. Skosana, G. Shabangu, Mlangeni and many others whilst the bride's were: Miss J. Nkosi, D. Mhlabane, Martha and Esther Mndaweni, Sophie Mavimbela, Messrs I. Ntshanyoni, J. Mhlabane, C. Kati, E. Mdauda, I. Wesley and numerous others.

Bridesmaids: Miss Elia Mkalipi and Maria Dhlamini who were exquisitely dressed in uniform with the bride. Bestman: Mr. Ernest Cela. The bridegroom and bride received many presents from friends, relatives, well wishers and admirers.

Congratulatory speeches were made after the closure of presents. Messrs. M. Dube and T. Mkalipi, respectively responding on behalf the bridegroom and bride.

Elaborate arrangements are already afoot in connection with the popular society Ball to be held in the famous Communal Hall, George Goch location, on Saturday, December 11. The function will not only be successful, but also unique in view of the popularity it is gaining amongst the local leading organised and other dance interests. Assisted by the leading social figures of the city, Mr. Sol. L. Sidumo is the promoter. The Merry Blackbirds in attendance

O O O

A grand sensational variety double show in aid of Children's Sports Fund Matinee concert and evening concert and dance will be held in the Communal Hall, Western Native Township on Wednesday, November 24.

Matinee Programme: 2.30 to 6 p.m. School Choirs: Sophiatown Methodist, American Board, Salvation Army, W.N.T. Methodist, Lutheran, Swiss Mission, Bantu United, Roman Catholic, Independent, St. Cyprians, Dutch Reformed and St. Magdalene. In the evening at 8 the following Philharmonic Choral Groups will render their best selections:—W.N. Township under Mr. Muthle, Orlando—under Mr. Ngakane and Pimville—under Mr. Maqubela. Dance music by the Famous Merry Black Birds Orchestra. A cordial invitation is anxiously extended to parents, brothers and sisters to support a good cause. Don't forget 2.30-6 p.m. and from 8 p.m. evening concert and dance.

O O O

The engagement was announced of Miss Paulyn Sejaki, daughter of the late Mr. and Mrs. Sejaki of Aliwal North, Cape, and Mr. Jacob Molahloe, son of Mr. and Mrs. Molahloe, of Springfontein, on Sunday, October 31 at Beni Location.

O O O

The Rose Deep Compound Hall was crowded out the other night by both white and black people when the Show Boat Vaudeville Entertainers: Griffith Motsieloa, Petros Qwabe, Babsy Oliphant and Godfrey Choolo performed there on Saturday, November 6. The Harlem Crazy Girl Steppers: Lindi Makanya, Dina Matla and Eleanor Oliphant also assisted in the show. The Manager Mr. L. G. Hallett assisted by his staff: Messrs. Johnson Shehlako, Innocent Mjwara, Christian Ndhlovu and Robert Gwadelo left no stone unturned in making the show the success it was. The hall was beautifully decorated and painted and looked beautiful with the crimson stage curtains that have been fitted there recently. Altogether an enjoyable evening was spent. The Revellers Jazz Band supplied dance music.

O O O

The African Theatrical Syndicate drew a packed house last Wednesday when a repeat performance of De Pitch Black Follies was given at the B.M.S.C.

O O O

Mrs. Ellen Mposho, well-known in social circles, leaves at the end of month to spend her holidays in Bloemfontein.

O O O

On Monday night a most successful show was held at the Recreation Hall, Springs Location, by the Show Boat Vaudeville Entertainers assisted by the Harlem Crazy Girl Steppers. Dance music was supplied by the Merry Blackbirds Orchestra.

O O O

Messrs. M. Mosiah Stanley Waucoupe and C. Mapanya left

Around The Cricket Fields

HOW TO CURE SKIN DISEASE

Olympic Meet H. Sweepers

In N.R.C. Cup Final At Olympic Ground

Tea at Presentation of Cups

On Sunday November 28 will be the pulling down of the Rugby season curtains in the Transvaal.

Olympic who headed the log were checked by Home Sweepers who lost only one against Rand Union and are favoured by a protest against Queens Park; a final has been forced and staged for 4.30 p.m.

As had been hinted at the start of the N.R.C. Cup competition through the press that "Olympic will have to go—all-out" if they mean to be champions of both competitions this season, it ought to be no surprise that they have had a set-back in the last stages. But it goes without saying that their (Olympic) having taken things too easy in their match against Home Sweepers is all that led to the surprise of 7-5 against them, which enabled the steady but sure Home Sweepers to be now equal in points with them.

If a team flings care to the winds by way of dragging because it has been hailed as "dangerous" or "predicted—champions" the usual result is "to fail to live up to a reputation."

May it be said that if Olympic on this final day do not pick-up their tails, Home Sweepers have a surprise in store for them still.

The occasion should prove a fine if not a loud finish as it has been honoured fortunately by falling on an afternoon of a "Free Get-To-Gather Tea Entertainment" arranged by the Ladies Section of the Transvaal Native Rugby Union to be held at the Communa Hall, Western Native Township next to the Olympics playing ground where the final will take place.

A representative of the Transvaal Chamber of Mines (Donors of the N.R.C. Cup) will present cups to the winners.

The ladies section is all hands on preparations seemingly aiming at making the "Tea-Entertainment" an enjoyable one as token of thanks to those friends who helped with their support to make the Rugby reception the success it was.

The programme includes, speeches, music, dancing, serving of tea and presentation of cups to winners. Admission to the Hall of entertainment will only be by invitation card.

East Rand Cricket

E.R.P.M. BEAT MODDER BEE 1st DIVISION

In the match between Modder Bee and E.R.P.M. C.C. E.R.P.M. batted first and scored 178. Modder Bee followed and made a score of 125 runs, and were only behind with 53 runs.

The E.R.P.M. increased their lead in the second innings by scoring 116, leaving Modder Bee to make 169 runs. Modder Bee scored 80 runs, and thus E.R.P.M. won by 139 runs.

Nigel Cricket Club Lose to E.R.P.M. by 40 runs 2nd DIVISION

E.R.P.M. went in first and scored 91 runs in the match between Nigel G.M.C.C. and E.R.P.M. C.C. Nigel followed in their 1st innings and scored 48 runs, but they were behind by 43 runs.

E.R.P.M. B.C.C. went for their second innings and scored 63 for 9 wickets and declared, leaving Nigel to make 106 runs. Nigel scored 66 runs for their second innings, leaving E.R.P.M. B.C.C. to win by 40 runs.

Durban Cricket

Bantu cricket is slowly but surely making headway in Durban, where a few years ago hardly an eleven could be raised for a match. Now the Durban and District African Cricket Union boasts of eight clubs with two more expected to affiliate in the course of the season.

The Bantu Recreational Grounds, Sontseu Road, are a picturesque park with lawn tennis courts, a bicycle track and two cricket pitches with a background of green.

Pilots Beat Fight Forever In Coronation Cup Contest

Saturday November 6 saw the commencement of a series of matches for the Coronation Cup, when Pilots met Fight Forever. Pilots batting first made 56 all out. 33 for 4 batting. Pama 33, Moses 10. Legodi took 1 wicket, Siwisa 3, Bonda 2.

Fight Forever replied with 33 for 4 wickets. Joseph Bonda 11 not out, S. Siwisa 20, W. Solomon took 2 wickets, Pama 2. The match was continued last Saturday, when Stars C.C. of Adams College met Ohlange Institute C.C.

Bantu Beat Indians

On Sunday November 7, the Bantu XI met Greyville C.C. Indian team. Bantu XI batted first making 119 of which S. Siwisa 29 one 6, Joe Somakwe 19, one 4. Engelbrecht Cira 41 five 6's and one 4. Bowling: Abrahams 4 wkts Nazear 2, Osman 2, Iyob 1, Essop 1. The Greyville C.C. replied with 110. Omar Buckers 43, Nazear 38 not out, Pama took 4 wickets. Alex. Somakwe 2, Cira 1, Phashe 1, Jos Somakwe 1.

In the 2nd Innings time was up when Bantu XI had made 37 for 1 wicket, Makaluz 38 not out, Beggie Ngcobo 28, Pama 15 not out.

Wemmer Athletes

(By SPOTLIGHT)

Among entrants to the South African Bantu Athletic (Championships) sports meeting to be held at Wemmer on Dingaan's Day under the auspices of the Johannesburg Municipal Native Affairs Department, are entries from some renowned Athletes at Colleges and various institutions in the Union.

Winners of last year's championship events, among whom whom are competitors for this year, were as follows:—

In the 100 yards race run within 10.5 secs. were the following in their order of merit. L. Smith (Lovedale), A. Thobane (Johannesburg); S. Rampa.

220 yards within 1 mn. 16 secs were L. Smith (Lovedale); J. Tukulu (Healdtown); S. Makhokeng (St. Peters College)

440 yards within 1 mn. 15 secs. L. Smith (Lovedale); K. Masemola (Lovedale); P. Malgas (Johannesburg)

880 yards within 3 mn. 17.5 secs. A. Leburu (Lovedale); J. Tukulu (Healdtown); S. Makhokeng (St. Peters College).

1 mile with 3 mn. 48 secs. S. Nkonyane (Morija); A. Tlopane (Johannesburg); S. Makhokeng (St. Peter College).

120 Hurdles within 18.15 secs. J. Oliphant (Johannesburg); E. Fihla (Lovedale); S. Semoko (Johannesburg).

High Jump 5 ft. 6 and quarter ins. E. Fihla (Lovedale); B. Musi (St. Peters College); S. Mbata (Johannesburg).

Long Jump B. Mavi (St. Peters College) K. Masemola (Lovedale); J. Selaledi (Johannesburg).

Other events have a flow of entries, especially the cycle race.

team in the C.M.R. grounds under the sagacious captaincy of Mr. T. T. Tsamaesi. Orientals B. won the match by 26 runs and an inning.

Oriental beat C.M.R.

The above match was played at the Dumas oval on Sunday November 14. The C.M.R. having won the toss decided to bat first. They were cheaply dismissed for 29 runs. Now came the opportunity for Oriental who batted till lunch time.

After lunch, a little after the game was resumed, Mr. H. B. Piliso presented a bat (an autograph) to the last season's top scorer (Mr. Eric M. Fihla) on behalf of Messrs Ward and Solomon. The Oriental made 238 runs for 6 wickets and declared.



Mr J Tshabalala of the Rockster Golf Club, Bethlehem who won the Charles Sesing Golf Trophy

During the second innings C.M.R. made 134 runs all out. Thus Oriental C. won the match by 85 runs and an inning. Mr. Eric M. Fihla of the Orientals had 18 fours and made a total of 103 runs—not out. This young man is the chip of the old block Mr. G. G. Fihla, once known as the B.S.A. in the cricket circles of the Transvaal.

While Oriental C. mastered the game in the Crown Mines Oriental B. proved their superiority against the C.M.R. B. (con inue foot of column 2)

City Deep Vs. Nancefield In Cricket

(By H. H. M)

City Deep went out to Nancefield to play against Willows last week. Willows went in first to bat against seven men of City Deep, and scored 71 all out. Shadrack Manco has mysterious bowling and is a terror to the teams. Edward Stokwe is a keen back stopper. City Deep scored 113 all out. They were a full eleven bating. Willows have now 42 for 6 wickets down in the 2nd innings.

WASH only with FELAFORM SOAP—a real medicinal soap containing Salicylic Acid which is antiseptic and scurf removing. Apply FELAFORM OINTMENT to all sores, spots, rash, itch, pimples or scales. FELAFORM OINTMENT has "complete-action," being anti-itch and stimulating to the growth of skin-cells.

Persons with Eczema should use FELAFORM SKIN POWDER as face powder as well as body powder. This Powder should be dusted over all parts affected by rash. It is excellent for babies being both healing and protective. FELAFORM SKIN POWDER is also used as foot powder and after shaving.

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- Native Law.
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Address

B.W. 20/11/37C

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Hebron School Sports

The above school has a staff of ten teachers, who work hard to improve the sports in the school. The teachers are respectively given responsibilities of being instructors in Football, Basketball, Tennis, and Athletic Sports.

The Bakwena of Hebron out working are acquainted with the reconstruction of the Tennis Court out at Hebron. This work up to this date is entirely in the hands of the teachers, who have contributed the sum of twelve-shillings and fourpence to the improvement of the sports.

People at Hebron are asked to contribute some money. Such contributions entitle one to a year's membership. Annual subscription is 5s. Read "The Bantu World" for activities about the school.

Communications to be address to A. N. C. Kutu, Organising Secretary, P. O. Hebron, District Pretoria.

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NESTLÉ'S MILK

LOLONA ESIDUDWINI.



Ubisi luka Nestile olupbama enkonxeni lutshiphw. Kuba seluna-swekile.

Re South African Football Tournament

To The Sports Editor, "The Bantu World"

Sir—It is to be regretted that one has had reason and cause to remark on the rather annoying and open-to-criticism comment made by your correspondent "Spotlight" in your issue of October 30, re the recent South African Football Tournament held in Johannesburg.

Evidently Spotlight is a staunch supporter of Johannesburg football in fact more than a sports commentator so much so that he has gained the wrong impression that Transvaal representative teams are invincible.

Personally one fails to see what Spotlight's aim is, what good his remarks will do the game, or whether he stopped to think what effect his remarks would have on the Natal players before making them.

First he paints Transvaal with all glory and slings mud at Natal.

His assumption (for that it is) that Natal was well entertained is grossly exaggerated, erroneous, and misleading since there was nothing of the kind.

I would suggest to Spotlight and other budding young reporters to endeavour at all times to tell the public the truth. Unless, on the contrary, I am compelled I would not like to lay bare to readers of "The Bantu World" the shortcomings of the Johannesburg football unions in so far as entertaining visiting teams is concerned. Suffice it to say that their sense of entertainment is sadly lacking and does not favourably compare with the popularity of their Golden City.

WILLIAM A. E. MANYONI
Pietermaritzburg.

Presentation Of Myles Burke Cup And G.G. Shield At Pretoria

The Pretoria and District Bantu Football Association held a grand dance and concert last Saturday in the Douglas Hall, Pretoria, when with the absence of Mrs Brent the Myles Burke Cup and the Governor General Shield were presented by the president, Mr E. J. Masiwane. The former Cup was won by the Black Jacks F. C. amid much rejoicing and shouting, whilst the latter, on Mr Goad's proposal was left for further discussion by the officials, and the protest committee.

The Glee Singers conducted by Mr E. J. Masiwane sang beautifully and, under the tuition of great masters of music, become a distinguished choir, not only in Pretoria, but in the Union of South Africa. Other choirs performing were: The Blue Flame Darkies, The J. D. C. C. and the Hoana Jazz Band which supplied the dance music.

In conclusion, a vote of thanks was given by the treasurer Mr N. Magegula who thanked the teams for their sporting spirit through the season and the audience for their wonderful discipline and orderliness. Present were: Messrs H. B. Mgadi (chairman) A. B. Mathobela (Recording Sec.) J. R. Choen (Secretary) J. B. Moleele, J. G. Mali, and M. B. Magoba.

Bantu Sports Singles Tournament

(By Sol. E. Mogcye)

"B" Division

The following are the first round results of the first "B" Division men's singles Tournament which began last Saturday at the Bantu Sports Club.

- Messrs Don Matlana beat D. E. Madiba 6-1-6-1
- Abel Mpholoo beat T. Marwa 6-0-6-1
- Bob Nyidi beat J. Selam 6-4-11-9
- C. J. Njokweni beat T. Ntombela 6-3-6-0
- H. E. Gau beat S. S. Phahlane 6-1-6-1
- J. Matsunyane beat Nxumalo 6-4-6-2
- E. Nkosi beat Kgosapone 8-6-6-2
- P. Mtetwa beat P. Mokwena 9-7-6-1
- Abe Bouwers beat T. T. Mphahlele 6-1-1-6-6-1
- P. J. Nhlapo beat J. L. Mabuse 6-3-6-2

2nd Round 15.11

To day (Saturday) the following will take part:—

- Messrs, George Tauoana, S. E. Mogcye D. Le-Rouse w. o. W. Sitibo, w. o. J. Moleledi, w. o. D. Mathlana, A. Mpholoo, B. Nyidi, C. J. Njokweni, H. E. Gau, J. Matsunyane, E. Nkosi P. Mtetwa A. Bouwers and P. J. Nhlapo.

Soccer In Middelburg

At the close of day people crowded round the football ground at Bothsabelo to witness a match against "Belfast Homesweper's."

There stood by the centre line, a short swift-footed man, with an over-sized summer hat above his head; and the players, tense on their toes, listened to the sound of the whistle of the short man.

Baby Sipono the centre-forward of B. T. I. passed the ball to the right wing. From man to man went the ball as they neared the poles.

From here the method was the one of magicians. From U. T. T. to simplicity, back to U. T. T. to "Drop masjine" the left out and to Baby Sepono; and "Doom" right into, and through the poles, faster than the whirlwind went the ball. A few minutes, and that was half time. Again they started. This time "White—Horse—oh Whisky" had the ball; and he and his wings exercised their legs wonderfully; but "Emakayeni, six to one," that muscular full back of B. T. I. gave the ball such a blow that I saw dozens of germs fleeing from it. Bothsabelo won the match by one goal.

except two or three were won by Estcourt also. The teams equalized in ladies and mixed doubles. Ladysmith tried its best to be victorious but Estcourt would not allow it. At the close of the match Estcourt Light were victorious. The result read thus: Estcourt Lights 129 games. Ladysmith Stars 124 games. Estcourt therefore won the match by 5 games. Estcourt was represented by Mr J. B. Motsabi, Mr W. Ndaba, Miss Z. R. Zama, Miss M. Mah'obo, Miss C. Khumalo. Ladysmith by Messrs Molele, Khanyile, Boesen, Molele, Miss Mtaung and Mahongo.

Estcourt Beats Ladysmith

Inter-Town Tennis

The Estcourt Light were once more engaged in a tennis tournament against Ladysmith Stars at the Estcourt tennis court

on October 30.

The Stars were good in the game but failed to overcome the Estcourt in men's doubles and men's singles. All singles were won by Estcourt. Most of the doubles (Continued at foot of column 3)



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Thousands Of Africans Turned Away

Farm Labourers And Complaints

SENATOR RHEINALLT JONES AND MR. SELOPE THEMA MEET AFRICANS

"We work together with our wives, children and oxen and ploughs without any pay." This statement was made by farm labourers to Senator J. D. Rheinallt Jones and Mr. R. V. Selope Thema, M. R. C., at Devon on Sunday November 14, when they addressed a gathering of Africans and told them to prepare their evidence and present it before the Farm Labour Committee at Heidelberg on December 15.

From Devon Senator Rheinallt Jones and Mr. Selope Thema, who were accompanied by Mrs. Rheinallt Jones, drove to Balfour North where they addressed a large gathering of Africans. Here too complaints were made about the working and living conditions on the farms, speakers stressing the fact that farm labourers were poorly paid.

One man spoke feelingly on the lack of educational facilities for African children in urban and rural areas, pointing out that while European, Indian and Coloured children received free education, the Africans, the poorest section of South Africa's population, were called upon to pay for the education of their children.

Senator Rheinallt Jones explained that efforts had been made to secure more money for Native Education and that 18/- out of the general tax of £1 went to the Development Fund. The Government, he said, was to day spending £800,000 per annum instead of £340,000, on Native Education. However, he was not satisfied with the present system whereby Africans were taxed to pay for the education of their children and in this connection he was urging the Government to put into operation the recommendations of the Departmental Committee of inquiry on Native Education.

African Business Men's Meeting

NEW BODY FORMED WITH HELP OF COUNCILLORS

On Saturday November 13, Messrs R. G. Baloyi and R. V. Selope Thema both, Members of the Native Representative Council, addressed over 200 African Traders and Businessmen who hailed from all over the Reef and Pretoria and assembled in the Bantu Men's Social Centre, Johannesburg.

The object of the meeting was to discuss and consider the trading rights of the Africans as stipulated in the Native Laws Amendment Act, and to establish an association that will protect and safe-guard the interests of the African traders and businessmen as well as to promote and encourage business enterprise among Africans.

The Councillors made lengthy speeches, dealing with the various aspects of the Act and to what extent it is likely to handicap the further development of African Traders and Businessmen. At the conclusion of the meeting a definite organisation under the name of the African National Business Association was inaugurated.

Sub-Editing and headlines on political news in this issue by R. V. Selope Thema, 3 Polly St. Johannesburg

Alexandra Residents Want Home Brewing Of Beer

Mr R.G. Baloyi, M.R.C. Addresses Huge Gathering

Mr R. G. Baloyi, M.R.C. addressed a large gathering of the residents of Alexandra on Sunday November 14.

The main item for discussion was that of domestic brewing of kafir beer as provided in the Native Laws Amendment Act.

The Councillor explained at length the conditions under which beer could be brewed. He said the matter should be discussed under the following headings:—

1. Domestic brewing of kafir beer in certain circumstances.
2. Manufacture and sale of kafir beer by Africans in certain circumstances.
3. Exclusive Municipal supply of kafir beer in certain circumstances.

The speaker also acquainted his hearers with the severity of penalties under the new law that will come into force early next year, quoting a paragraph of Section 21, which reads thus:—

"In any area in respect of which a notice has been issued under sub Section (1) of this Section, any person who manufactures, sells or supplies kafir beer or who is found with in the area in possession of kafir beer, save under the conditions

permitted by sub-Section (3) of this section, shall be guilty of an offence, and liable on conviction for a first offence to a fine not exceeding twenty pounds and, in the case of a second or subsequent offence, to a fine not exceeding fifty pounds or to imprisonment without the option of a fine for a period not exceeding three or to both such fine and imprisonment."

After this explanation, speaker after speaker expressed his or her views.

All were definitely opposed to the municipalisation of beer.

Before the meeting concluded, a vote was taken. The majority voted in favour of domestic brewing.

Jeremiah Objects To Vaccination

SAYS GOD TOLD HIM NOT TO SUBMIT

A SECOND African in Germiston has been prosecuted for refusing to submit to vaccination after being ordered to do so by the District Surgeon. In the Germiston Court last Saturday Mr. R. C. Green fined Jeremiah Morobi £5 or two weeks for this offence.

The magistrate advised the man to submit to vaccination, and after passing sentence, said he would give him another chance by suspending the sentence if Jeremiah would consent to be vaccinated.

Jeremiah still refused, saying his religion did not allow him to be vaccinated, and that he had had a special message from God, telling him not to undergo treatment.

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People Must Be Vaccinated

ONLY WAY TO PREVENT SPREAD OF SMALL-POX

Africans will be well advised to submit to vaccination when ordered to do so as that is the only way to prevent the spread of this terrible disease. Refusal to be vaccinated will be followed by prosecution and severe punishment in the interests of the health of the whole nation.

During the past two weeks outbreaks of small-pox have been reported from several centres in the Union, and the Department of Health has issued instructions that people, both white and black, should be vaccinated and many people are now submitting to this treatment.

Haile Selassie In England

SAID TO BE LIVING IN POVERTY

Haile Selassie, Lion of Judah, and "King of Kings" is said to be living in a condition of extreme poverty in England.

NEW PALACE THEATRE

Cinema Hall Alexandra.

WEDNESDAY, 24th. November.

Cary Grant and Myrna Loy in "WINGS IN THE DARK."

A thrilling story of fighting planes in the air.

FRIDAY, 19th. November.

Buck Jones in "WHEN A MAN SEES RED."

Dashing dare devil Buck at his breakneck best.

Also the Third chapter of "PIRATE TREASURE" ADMISSION.

WEDNESDAYS: 6d. All round.

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