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THE NATIVE BILLS STRONGLY CONDEMNED

NO REASON TO ABOLISH CAPE FRANCHISE

Government Trying To Restore
Tribal System By Means of Council
Whose Members Will Chiefly Be
Unenlightened Africans

Educated Africans Pushed Aside

The Government's new Native policy was strongly condemned by the Rev. John L. Dube when he addressed a meeting of the Natal Debating Society the other day. There was no reason why, he said, the vote of the Cape Natives should be abolished. They had done well with their vote and the only two constituencies where numbers counted they had sent good men to Parliament.

"Prior to the coming of the white to South Africa we had our great leaders—our empire builders—who mean as much to us as Rhodes means to Europeans. We had our Councils and we ran our own government. Yet when we came under the white man we were treated worse than children. We are repressed, not controlled as children should be."

Mr. Dube said that the fear that the Native vote would swamp that of the European was not founded on facts, as was shown by the franchise of the Cape, where only 2 per cent of the electors were Natives.

The Native Trust Bill promised 14,000,000 acres to the Natives and for that they should be glad, because one thing every Native wanted much more than the vote was land. But land had been promised in the past. In 1913 additional land had been promised to the Natives and the Beames Commission had decided that 1,000,000 acres should be given to them. They had, however, never got it.

Unfulfilled Promises

"How do we know that 14,000,000 acres will be given to us? I do not want to question the honesty of the White rulers of the country, but we have been promised things in the past and these promises have never been fulfilled."

The Council which was to replace the vote taken from the Cape Native was to be carried on largely by advisory boards and chiefs.

"The Government is trying to replace what it has already disorganised—our tribal system. Our tribal institutions have been disorganised and the power of our chiefs has been taken away. When we kept our men in reserves you told us we were lazy

niggers, but when we send them as permanent labourers to the towns you say we are a menace to industry. In this Council enlightened Natives are pushed aside.

Useless Senators

"How many chiefs in Natal know what type of European to send to the Senate to represent them? But the enlightened Native with access to the Native and European Press would be able to decide. If the Government had wanted us to have real representation it should have allowed these European representatives to go into the Lower House. Already we have four Senators, but we never see them and they never speak on our behalf when colour bar legislation is introduced.

"We want to be represented in the Lower House, preferably by our own people, but we feel that that would not be allowed. Only the other day the whole of the Backveld was stirred up because a young Zulu was appointed to assist in Bantu studies in Johannesburg University to teach the sons of the Backveld something they did not know.

that the Defence Force should not be used without the consent of Parliament. It is to be hoped, therefore, that Parliament will demand a full account as to who took the initiative in this matter and who was responsible for sending Union aeroplanes and bombs to another country without the consent of the tax payers. We seem to be back in the days of Charles I.



The Rev. John L. Dube, Principal of Ohlange Institute, the foremost leader of African thought in Natal.

Mr. Pirow's Action Severely Criticised

The sending of Union Aeroplanes with tear gas to Northern Rhodesia in connection with the recent Native strike on the copper mines has been subjected to severe criticisms in the "Cape Argus" by Mrs. Julia F. Solly, of the Women's International League for Peace and Freedom, the Rev. Ramsden Balmforth and Dr. R. Forsyth who expressed surprise and indignation at the report of the Union Air Force being sent from Pretoria to assist in strike breaking at Luanshya in Northern Rhodesia.

"This appears to us," they declare, "to be unwarrantable and hitherto un-heard of proceeding. A conscript Defence Force is bad enough, but at least its name implies that it should be used to defend the citizens of the Union, not to go outside our borders into another country to break a strike which appears to have been caused by political unrest, that is, by a sudden rise in the poll tax.

"The cause, however, is not relevant to this particular issue. Whatever the cause our Minister of Defence has no right to use the Defence Force in active conflicts without the consent of Parliament. Our previous experience in such matters has not been forgotten. The use of the Defence Force in the mining troubles in Johannesburg and in the Native trouble at Bulhoek with their legacy of slaughter and consequent discontent gave rise to widespread resentment, and if memory serves aright, an understanding was arrived at

Use Of Union's Air Force In Northern Rhodesia Defended

Addressing a meeting at Wakkerstroom on Tuesday Mr. Oswald Pirow, Minister of Defence and Railways, defended his action in sending to Northern Rhodesia means of quelling the strike of Natives on the copper belt.

"There is division in the Union," he declared, "and if you want to know how dangerous division is you should look across our borders. I have just returned from Northern Rhodesia, where there was trouble, and the lives of white women and children would have been in great danger if the trouble had not been nipped in the bud. I have been criticised by all sorts of people because I sent tear gas for use in Rhodesia, and it was said that I was siding in the destruction of the Natives and interfering with matters beyond our borders. But where the lives of white women and children were in danger and where their security depended upon the protection of Native soldiers, white South Africa could not close its eyes to possible developments as a result of the strike. Fortunately, the tear gas was not used, but the fact that it was there had a salutary effect.

"All this goes to show how essential it is that no Native policy is followed in any part of Southern Africa which is not a common one. Any Native policy which aimed at security must be on a common basis and entered upon after the fullest co-operation and consultation."

African's Changed Economic Life

SIR RAZA ALI SAYS
WHITE MAN IS
RESPONSIBLE

That the white man is responsible for the changes in African life and should, therefore, assist Africans to fit themselves into the new conditions, was the opinion expressed by Sir Raza Ali, Agent for India, in an address to members of the Bantu Studies Society of the University of the Witwatersrand last Monday night.

"The advent of the white man in this country," said Sir Raza, "has disturbed the economic and social life of the Natives. It is, therefore, the duty of the white man to see that an ultimate solution is formed. It has been said to me by some Europeans sympathetically inclined towards the Natives that this is not the white man's duty. I cannot see the force of that argument.

"It seems to me impossible to take up that independent and glorified attitude. The white man is responsible for the changes he has introduced. It is up to him to find a solution. Measures should be introduced to make the lot of the Natives better from the material point of view and to consolidate their economic position. The Native should be made to feel that life is worthwhile.

Natives' Friends

"I believe that more could be accomplished by any legislation introduced along these lines than would be the case if you were to associate the Native with political power and to tell him that he enjoyed that power with you.

"It is not a question of political power, but of what the Native's economic position is going to be; whether he is going to be exploited in the future, as friends of the Native say he has been exploited in the past. I am glad to say that there are some Europeans who are the Native's best friends."

Not A Menace But An Asset

MR. PIROW'S NEW
ATTITUDE TOWARDS
AFRICANS

Speaking at Piet Retief on Tuesday, Mr. O. Pirow, Minister of Defence, said that he did not belong to those who looked on the Native as a danger. To him, the Native was an asset, and he had the right to the highest development of which he was capable.

That, however, should not be interpreted to mean that the Native should take the place of the white man in the labour market. Those Europeans who would not co-operate politically had to consider that they belonged to a small handful in a vast continent of black men.

North of the Zambesi and Limpopo there were ten Natives to every white man. If the white men did not stand shoulder to shoulder for the maintenance of their civilisation, that civilisation ran a grave risk of entirely disappearing.

(All political articles on this page are edited by R. V. Selope Thema of 1 Hardy Street, Johannesburg.)

Zulu: Emgundhlovu Nezezwe Lonke

Ezemibuso Nezomhlaba Wonke

ABYSSINIA: Impi ipungwa ngezitebe kwelase Abyssinia manje sekuzwa kala ukuti ingase ibambane noma nini. Abase Ngilandi sebelahle itemba lokutela amanzi exolo kuloludaba kwazise kutiwa u Mnu. Mussolini ugibe izwi elilumelayo kwabase Ngilandi lokuti bangena indaba bayitove. Kuzwakala ke sengati i Jalimani ingase isekele abase Italy.

SOUTH AFRICA: Njengoba u General Hertzog esebuyile nje nganeno ugibe izwi mayelana nodaba lwamazwe angapandhle kwe Union, Uti ucela wonke wase South Africa alinge ngamandhla onke ukuba kusethenzelwe ukusobozelwa kwalawamazwe yileli. Loko kuzopejwa umoya omuhle wokudonsisana kwabaleli nabalawo mazwe. Wati ucela ukuba ucuku lupele luhlangabezwe ngomoya opilile loludaba.

AMANZIMTOTI: Namhla kugujwa umkosi wokupela kweminyaka eyikulu kwafika ivangeli a Natal nakwa Zulu kubantu abamnyama. Lomkosi ugujwa e Manzimtoti lapo kubutese kona abantu abavela ezigidini zonke zase Natal ezingapansi kwe Bandhla lase Melika. Lomkosi uzogujwa ngezindhla eziningi ezizoba yivelskanane. Kuzwakala ukuti u Lusibalukulu neNdlovukazi noNobhala omkulu wakwa Ndaba zaBantu ePitoli noMatwana uMshiyeni bobekona.

QUETTA: Lelizwe lase Indiya elibhucwe ukusibekeleka kwomhlaba agesoato elidlhule kwafa ama Ndiya anezipezu kwezinkulungwane ezingama 30,000, selingumuzi obileyo. Libiyelwe ngezacingo ezibhekwe amapoyisi akuze kungasondeli matu kulona.

ENGLAND: Emva kokuba vishloko kaHulumeni wase Ngilandi iminyaka eminingi uMnu. Ramsay MacDonald usesyekile lesosikandhla ngebhaxa lokungabinampilo emandli. Sesiitawo ngo Mr. Stanley Baldwin osehala uHulumeni wase Ngilandi. Naye uziketele amadoda azeqaba ngawe ukubusa kodwa wonke amomqondo mnyama nezijongo nikaHulumeni okado epeto. Kawako umahlubo onobakana omkulu.

IZIGIGABA ZOMHLABA: Um

ungu wagwinya insingo engazeli kcpa pinde imenze kabi ngitsho umudwa lona.

Umbane wabulala indoda okwat' lapo inkosikazi isibeleta kwafunyaniswa ingane inopau ebunzini olwalukuyise lapo atshaywa kona umbane.

Owesifazane eSwazini wati uyazama kabiskwazi ukuwuvava umlomo. Zabluleka izinyanga zabantu waza wayiswa esibhedhlala.

Umgundi owayegunda umlungu wati lapo ekuluma ngokula: mina ngingebula uma ngingafa okwempokwe yesibane!! Ute engakagwinyi wafu mbeka pansu wafa.

Umlungu ute epuza iwayini eMelika kwangena kulo inyosi wayigwinya engayiboni. Yamsuzela empinjani wavuvuka. wabulawa ukufutelana kwomoya.

ABE I. C. U. ETEKWINI: Abe I. C. U. eTekwini batumele kuKopeletsheni becala ukuba kwakhiwe ilokishi labantu p'kati kwase Nanda naseSes Cow Lake. Bati futi ink'iti ifikile yokuba iTeku libhale amaholo abantu lenze isibonelo ngokuhlela abantu abasebenza kwa Kopeletsheni eTekwini usheleni ngosuku' Futi basola uKopeletsheni ngokukhupisa abantu edolobheni abahleli emavungwini engabakeli izindhlu kwenye indawo.

UMLAZI VILLAGE: Kuzwakala ukuti amalungu abantu eAdvisory Board eTekwini abeke isifiso kuKopeletsheni wase Tekwini nokuba umuzi wabantu waseMlazi ubizwe kutiwe "Lamont Township" Kutanjulwe igama lomfundisi A. Lamont owabeyi M.yor yase Tekwini ngenakati kutengwa indawo umuzi owakhiwe kuyo. Lomfundisi futi wayeyizwela indhlu emoyama.

UMJAHO: Njengoba umjaho onedumela elikulu kulelwe we July Handicap ozobate Tekwini ngo July 6. iingqi labantu bakiti selihlala hagalale likuluma ngawe. Abanye bayehla uqobo baya kosa eTekwini bafuna ukuzibonela matupa ama-

Umsi wabekile imali Uinjano usengawa abantaban' s'k'iti ng'as'bo n'as'ben' le'ndaba' ng'amajazi ayobh' j'li an' h'as'ben' j'ho. Noma be'kina ab'winayo k'ud'wa banink' abahlu' kayo ng'ang'asa' z'z' on'ipekwe i'z'as'bo kayo

AMAZWI KA MR PIROW: L'po'kul'ama' e'Piet Retief ngolwesi' b'it'w'alo' len' u' Mnu. O. P'row opete' z'izimela namazi ok' nam'tuto, ut' abantu abamnyama' b'ogum'nto' kul'izwe, yena k'ziye on'uy'e w'lab' ab'ali umunt' em'nyama' u'nygozi' Ku'w'leki' atutuk'iw' L'ko' kodwa' k'utsho' ukuti' kul'alo' l'apuce' ab'm' h'lope imisebenzi' n'cutisane' nabo.

IZIMPAMA ZA BANTU: Ingozi epezu kwab'ntu sengati k'yibonwa k'ni' inkulu' kakulu. Izimpama l'zi' z'ide ziv'la' p'skati' kwabo zizohamba' z'hambe z'idle' insozi' enkulu. Manje' ab'ali'ni' base'ig' d'isi' sase' M'amb'ini' e'be'k'ipe' isiq'umo' be'iq'ond'ise' ku' Hulumeni' be'cala' ukuba' am'akosi' apete' bakwa' M'baso' n' base' Mangweni' be'zinduna' z'wo' adingiswe, apucwe' ub'ok'isi' ngebhaxa' lokuti' ayahlu'ek'is' ukupebeza' ututwa' kubantu' bawo.

ISAHLUKANISO SOMSHADO: Umbhish'epu' omkulu' we' Bandhla' lase' Church of England' o'ne' Ngilandi' ubhose' ukumema' umhl'angano' wabapeteyo' ib'andhla' ngayo' lenyanga' ubh'ole' udaba' lwez'ahlukaniso' zemishado' laqonde' ukuba' zitunyelwe' e'Palamende. Baqonde' ukuba' izahlukaniso' emithadw'ni' zivunyelwe' pansu' kwalezizici: Nxa' omunye' wabash'dileyo' e'bhile' izifo' za' ngase' nxa' e'bhile' izifo' z'ofuzo' zomzi' mba' nezobuc'opo; nxa' owe' if'zane' ete' e'had'ha' wayefihle' isisu' senye' indoda' kungase'io' salayo' ashada' nayo; nxa' munye' wabash'di' eq'aba' namalung'elo' okuhl'angana.

Kusobala ukuti kubh'olwe' ukuq'eda' ukongazipati' kab'le' kwabantu' be'gebe' ngokuti' "Ngoti' ngiogashada' ng'as'ade."

AMA WESILE: Ibandhla' lase' Wesile' libhekane' nokupandhleka' okuku' lu' noko' liy'qubeka' liyanda. Kut'wa' landa' ngenandhla' ngenogoba' amandhla' okubhangabezana' nemali' yalomebe'zi' ayanc'isa. Belin'ehlanhla' enkulu' veku' ba' iminyaka' yenke' lipiwe' ama' £60 000' yisicebi' esimhlope, manje' lesisicebi' ngokupandhleka' naso' sesiyehlanile' leyo'

U Mr. P. B. Nxele Uyapendulwa

UREV A. M. SIKAKANE
USEKELA UMBUZO
KA MAGWAZA

(Ku Mhleli wa Bantu World.)

Ngibone amazwi epepeni lika May 4 at: u Matwana "sewanqumisela," mina ngiti ca wena ka Nxele, aka sevanqumisela ezindabeni ezizizwe sakw. Zulu sonke. Wati masiyeke zindaba zase "Ndhunkulu" ekaya kupela, lezo zindaba wazi biza kahle smag'ama azo, wabonisa ukuti ezase kaysa la ekona, mazi kishwe nguye kupela, tina izizwe kuye. Angisho mina sihlolo ukuti iNkosi yetu ivimbela okuhle, oku sungulwa nokufezwa izizwe sakwabo.

Nenkuku inqunywa umlomo um'ipanda okugqithiwe, uma icosha oku'sobala ayinqunywa. Kuhle tina sicoshe konke okus' b'le k'iti. Mina ngicabanga ukuti okw' kubuzwa owakwa Magwaza kusobala kiti sonke, ngokuba kupetwe imilomo yabo bonke abantu bakiti kwa Zulu, yonke into eyigugu elikulu ayi nyamalali. Masivuke sonke sibusebenze bonke ubuhle betu buze bucume. Johannesburg

mali yaba £30 000. Kut'wa uma ku ngavimb'iki ukupandhleka' abanye abafundisi' balo' ngoveka, kodwa kuzanywa ukuba kungenzeki neze loko.

Noma bengake bayekiswe isikats'hana labobafundisi umsebenzi we Bandhla ungeke ubhele, uycubeka njalo izikati zize zibengcono. Kut'wa imali leli Bandhla eliyitola ngokusekelwa ama kolwa alo anolileyo ingama £163,000

"INKONDLO KA ZULU:" Iiyate ngiswa lencwadi eyiv'akanci elotshwe ngu Mnu. B.W. Vilakazi, B.A. Sitokozile lapo siyitola esiyitunyelwe abenzi bayo. Sisiyifunda akuze siyi ts'bayele izandhla siyibikezele nakuba fundi betu abaningi. Lencwadi icoshe la ezinye iblati kwazise ngoyokugala ogqa equkete kupela izibongo nokuzose ka kwompemulo wembongi lapo yel'mela izigigaba ezihle namimbi empilweni yesizwe sakube.

U Mgungundhlovu Onduku Zibomvu

NGU W.A.E.G. MANYONI.

Uma sitanda ukukuloma iqiniso a'li' vumelane ekutini masjele nezinkantolo enziwelwa izizwe esimnyama. Ngisho ngoba ejele iningi abantu, ezinkantolo kugcwalisa abantu, ngerxa y'kubona umuntu akatandi ukutshelwa n'aba uku solwa n'aba into ivimbi. Kungakoke nje kunjje. Buhle buni umuntu i'but'-'ayo' ejele? Imbuy'irelo yaloko yini? Soze si'fude nini tina ukuzipata?

Umuntu owaygaza umlungu ngom' bese belwa ekupeleni kwenyanga, imatshi umhlaufise i'£10 n'aba izinyanga ezintatu ejele. Yasho ukuti ukusebenzisa um'bese seku into ejwayelekile afuna ukuyiqeda ipela n'ya, ngoba nesidumbu sisenkukupama indaba zom'bese.

Umuntu uyati uyazizisa kanti uyizi kolisa. Umfana wasekibini ngase T'kwini weba iduku, nemali engango 3/6. Ukubanjwa kwake waboshwa izinyanga ezintatu ngapandhle ngkuk'ngabaza ngkweba iduku no 3/6 nje.

Ngapandhle kwakwezisa umpefumulo ayiko into ebahlulayo abelun'ku. Ku' kona manje umuti wokwenza isifazane sibuyele pansu sibe isiba. Okusho ukuti uma iminyaka yentekazi isibon' isihambile isgqezisa mutha ngalowo muti. Wo he, sengati ezakiti zimpewutole.

Abelungu n'aba basizisa nje ngezinto eziningi kodwa zisekona ezizizisa, ageseizele. Kwezizye eziningi ab'ngibale ezemidlhlo, ik'kulu ibhola Bani'ngi abezizwe ekiti' abakelwa ukuti ebholeni la kuyaliwa akudhlalwa. Sokukap'ing' kwakwala ukuti emdhlal'weni otile balimarene nomdhlalo awapela. Loku kubangwa abang'funa ukwehlulwa; abati beya emdhlalwen' bebe cape ucuku' bepeto iziduku. Njengasipi esizye isizwe esiti siya kodhlala sibh'ise iziduku?

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Further Particulars from:
The Secretary,
CLERMONT TOWNSHIP
P.O. Box 1855, Durban.

News Items From Different Centres

Pretoria News

(By "PAT.")

A grand concert and dance was given at Douglas Hall on Jun. 8, by the "Pretoria Bantu Ladies Club" under the able management of Miss R. P. Thogo (conductor and founder of the club). Mr. Seithogo was in the chair. Songs were sung including drills and other displays of interesting originality.

Among the soloists were: Miss Malange, Miss Watz, Miss Mkhonyane and Miss Modise. Mr. Thompson (pianist) thrilled the hall with his flourish. The club is the first of its kind in the capital, and consists of only ladies whose chief aim is to promote athletic games, sketches and songs.

We thank Miss Thogo for bringing about this harmony-making club and the pains-taking efforts of members in general. Refreshment were served by Misses Mpafudi and L. Mabilelong.

Among those present:—Mr. J. Martin, Mr. and Mrs. Gillings, Mr. Molatedi, Miss Kolokota, Mr. R. Malebye, Mr. Setshedi, Miss Malange, Mr. Magozi, Mr. Ntuli, Miss L. Mabilelong, (of the Champion Lady Star Dancing Club) Messrs. Gil. Motsepe, Gwaqwa, J. Manyuruli, Mpawu, J. Nkomo, O. Modiega, L. Motsepe, H. Bean, Magagola, and E. Masioane (door-keeper).

Messrs. S. P. Matseke President of the T.A.C., J. S. M. Lekgetho and I. B. More; arrived from Johannesburg where they attended the T.A.C. leaders' conference at Pimville during the holidays.

Miss V. Mogosi, of Kilmerton Institute, passed through the city to Bloemfontein after spending a week-end visit with friends.

Mr. R. R. R. Dhomo, of "The Bantu World," paid Pretoria his first visit last Sunday as the guest of Mr. and Mrs. Pat Melato. After being shown round the Union Buildings and all places of interest, Mr. Dhomo spent the afternoon at Mrs. Melato's residence where a quiet social gathering took place. Messrs. J. Martin, Magagola, Ngobeni, and others were among those present to see him. Mrs. Melato assisted by Mrs. Tou were able hostesses.

Sterkfontein News

(By H. A. MVIMBI)

On May 19 the Rev. A. Masoko of the Zion C.A. Church, visited the farm on Church business. He left for the Rand on May 20.

The Rev. Ndebele of the Bantu Zion Church arrived here on May 25 and left on the 26th. He officiated at a marriage feast held on May 26, and conducted services. A few people were to be baptized but owing to extreme cold they were not.

Mr. C. Kgosi left for the Rand on May 31. He left on business of the grand building he is erecting.

On May 31 a grand return match played at the Putfontein Tennis Court by the P.B.B.T. Club against the Bethel T.I.T. The Institution Club was very strong indeed but most unfortunate, for they lost: Bethel 77 Putfontein 87.

The Rev. Mokoena, of Ventersdorp has arrived on circuit duty. He conducted the 11 a.m. service. In the afternoon he was busy with Church members as he comes to this place once a quarter. He left on Monday morning for Ventersdorp.

Messrs. M. M. Kgaolang, S. Mthapo, Mrs. Kgoleng, Mrs. P. Mo'shabi, and Mr. Makgetla, all of Christians.

The people donated large sums of money, whilst the Christian church under the leadership of Simon Kgoleng Esq. took the lead. The Bishop gave alone as donation the same amount of money as given by the Congregation put together.

Western Township News

By "Resident"

Mr. A. T. Skenjane, an active young man and an agent of the African Homes Trust Insurance Co. resident at 757, Mats-mela Street Western Township gave a unique wedding reception which developed into a big blessing in disguise. Besides the good things provided by the host and hostess a good selection of musical pieces was given by Mrs. A. T. Skenjane (daughter of Mr. Msimang of Dri fontein, Natal.)

The Principal speakers were the Rev. Mabona, Messrs. Sithebe, P. H. Msimang, Mutle, Mauba and J. P. Tutu. The Rev. Mabona explained what was really meant by a wedding reception and expressed surprise that in such a short time from their date of marriage the young couple had embarked upon a reception wedding programme.

Mr. P. H. Msimang said a wedded couple not living happily would never give a wedding reception but that in the present case it was really an indication to the public of a happy life.

Messrs. Sithebe and Mutle gave eloquent addresses followed by Mr. Manaba. Lastly Mr. J. P. Tutu was the only young man who was given the honour to speak. He represented the youth who married in order to be happy but not those who really regarded their wives as properties purchased (applause).

The Rev. Mabona then offered prayer.

People came in from as far as Springs and Krugersdorp. Among those present were: The Rev. & Mrs. Mabona, Mr. & Mrs. P. H. and Miss B. Msimang and J. Skenjane. Mr. T. Twala, teacher J. P. Tutu and Ed Radasi, Messrs. Vil Nkomo, Mutle, K. Oloshant, A. Msooni, P. Dlakiyo, E. D. Jabavu, Nurse Qophe, Misses E. Mofefe, B. Sidumbu and B. Ndebele, Messrs. Manaba and Mr. and Mrs. Mabona and Mr. and Mrs. Mzolisa and Mr. D. Gantsho, Mr. and Mrs. Nojele, Mr. and Mrs. Adams and Mr. and Mrs. Makhu bu Messrs. J. J. Msooni and J. Gida.

Schweizer Reneke Notes

By M. M. KGAOLANG

The Bishop of Johannesburg opened the Anglican Church at Schweizer Reneke, recently. It is the fifth church built under the Priesthood of Rev. J. K. Masole, who is not very long in the Western Transvaal. There were five services and three sedan cars from different parts of the T.V.

Mrs. S. K. Masole held a large service of the Women's Prayer Association during which, she robed a few young women. At about 6.45 a.m. the procession commenced, circling the church building thrice as is customary. Catechist Simon Kgoleng, of Christiansburg, was elected. The Church choir conductor for the occasion, whilst John Mokoena, of Schweizer Reneke was the interpreter for the Bishop.

The Bishop said: "I am glad to be among you to open the new church building of Schweizer Reneke. First of all, let me thank the Rev. M. M. Kgaolang for his courageous spirit in the Western Transvaal; this being his fifth church building to be opened since his short Priesthood in this part of the T.V.

Secondly let me thank Catechist J. Molotisi, who led in getting this building done. Thirdly, let me thank Catechist S. Kgoleng and others who came all this distance to assist me.

The Bishop knocked at the door thrice whilst it swung open, and then followed a silent prayer by the Bishop: "Lift up your heads O ye gates and it shall be opened." After a short sermon by the Bishop and the Rev. Masole, the Holy Communion was solemnized. The following people were present: Headman Piet Motshabi; (Continued on front of previous column)

She Plays Organ At 75 Years

HER FINGERS QUITE LISSOME

Takes Kruschen to Keep Rheumatism Away

Writing to tell how she keeps her activity, this wonderful old woman states:—
"My hands were becoming so crippled that I had to give up piano and organ playing—and almost entirely gave up knitting. I have been using Kruschen Salts for nearly two years, and am very pleased with the result. Last August I played two church services on the organ, and hope to do so again this August. My fingers are nearly straight, and quite lissome, and I am 75. I have recommended Kruschen Salts to many people."—A. A. C.

Kruschen Salts brings quick relief from the cutting, stabbing pains of rheumatism because it actually rids your blood of every trace of poisonous uric acid. Two of the ingredients of Kruschen Salts dull the sharp edges of these uric acid crystals, then dissolve them away altogether. Other ingredients of these salts assist Nature to wash out these dissolved crystals, through the natural channels. And as they go, there's no doubt about those aches and pains going too!

Nor is that all. Kruschen keeps your inside so regular, so free from stagnating waste matter, that no such body poisons as uric acid ever get the chance to accumulate again.

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

Siyendhle Swaziland News

(By SWAZI INTELLIGENTSIA)

At Siyendhle in the district of Mankasi, at 9 a.m. on June 1, ten Native Schools assembled to hold their Annual Competition in drill, music and recitations.

The schools were Gege Methodist School under Miss I. Nkosi; Gege Swedish School under Miss N. Tshabalala; Gege Apostolic Faith School under Mr. Mavimbela; Siyendhle Apostolic Faith under Mr. J. Dhlamini; Gege Lutheran School under Miss G. Lubhede; Bethlehem School under Miss Nkumane; Ndzonzane Independent School under Miss A. Simeane and Magubheleni under Miss C. Vilakazi.

About 200 children participated in this competition and well over 200 spectators witnessed the competitions. Among those present were Laduna Nkakanzi Hlatshwako, Chief Sabathwa's representative, Mr. J. J. Nkuku, the Supervisor of Native Schools and several Evangelists representing the various denominations concerned.

The entertainment was a great success and all the schools gave an excellent show. The School teachers are highly congratulated particularly Miss I. Nkosi, the organising Secretary, for this entertainment.

Heilbron News

By THABO

The local sports teams have so far maintained their former prestige in the field of play by the heavy defeats they have been inflicting on the visiting teams since last month.

On May 30 the Moonlights F.C. defeated Parys by 6 goals to nil. It seems our hopes that the local teams would partake in the Association matches this month, have been frustrated due to lack of funds.

Among the visitors last week-end were Messrs. Duker, Nyati Nyookong, Rev. Tlaletri, Mr. and Mrs. Jules, Mrs. Lethaba and Makoe.

Our roads which were becoming dongas are now on repair; we see Mr. Modikoe and Mr. Kolokoto busy in this praise-worthy work. We congratulate the local Advisory Board for this.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

INTSHUMAYELO ZIKA RULUMENTE

No. 100, 1935

IRHAFU EYONGEZELELWAYO KUBANTU ABANTSUNDU BELALI YASE BALASI, KWISITHILI SASE QONCHE.

Njengoko abantu abantsundu abahlala kwilali yase Balasi, kwisithili sase Qonche, baze isicelo sokokuba kuqokelelwe irhafu eyongezelelwayo ukwenza ukuba kubekho inxhova yemali yokubiyela umda wangase Mj. umalanga walolisi; Nanjengoko ke Umphathiswa micimbi yabantu abamnyama anelisekileyo ukuba esona sinzi sabo abarhali balendawo bayafuna ukuba lerhafu mayiqokelelwe, waye ehamba nayo nenjongo emiselwa yona; Ngoku ke ngoku, ngaphantsi nangamandla endinikelwe wona sisiqendwana soku (1) sisiqendu seshumi elinesihlanu so Mthetho waba Ntsundu No. 41 ka 1925 wokuhlaswa nokuhanjiselwa kwabo pambhili empucekweni, obe wihlonyelelwa ngesiqendu sesithoba somthetho No. 37 ka 1931, apha ndiyabhegeza, ndixela ndaye ndsizisa okokuba irhafu eyongezelelwayo ye £1 ngokwenjenge izukuqokelelwa kuye wonke umntu omkhulu oyindoda ongumrhali welali leyo ixeliweyo; Lerhafu yongezelelwayo ixeliweyo apha iyakufuneka irholiwe ngomhla wokuqala ku June ngo 1935.

THIXO, SINDISA U KUMKANI.

Isikelwe phantsi kwesandla sam ne Tywina elikhulu lomanyano lwase Mzantsi Afrika e Khimbhili ngalombha wamashumi amabini asaxhenxe ku April ngomnyaka wewaka elinamakhulu asithoba amashumi mathathu anesihlanu.

CLARENDON

I Rhuluneli Jikelele Ngomyalelo womntwan'omhle i Rhuluneli Jikelele-ise Bhungeni R. STUTAFORD.

No 101, 1935

IRHAFU EYONGEZELELWAYO KUBANTU ABANTSUNDU BELALI YAKWA NDONGA EPHEZULU, KWISITHILI SASE GLEN GREY.

Njengoko abantu abantsundu abahlala kwilali yakwa Ndonga ephezulu, kwisithili sase Glen Grey, benze isicelo sokokuba kuqokelelwe irhafu eyongezelelwayo ukwenza ukuba kubekho inxhova yemali yokubiyela imihlaba elinywayo yalolisi; Nanjengoko ke Umphathiswa micimbi yabantu abamnyama anelisekileyo aku a esona sinzi sabo abarhali bal ndawo bayafuna ukuba lerhafu mayiqokelelwe, waye ehamba nayo nenjongo emiselwa yona; Ngoku ke ngoku, ngaphantsi nangamandla endinikelwe wona sisiqendwana soku (1) sisiqendu seshumi elinesihlanu so Mthetho waba Ntsundu No. 41 ka 1925 wokuhlaswa nokuhanjiselwa kwabo pambhili empucekweni, obe wihlonyelelwa ngesiqendu sesithoba somthetho No. 37 ka 1931, apha ndiyabhegeza, ndixela ndaye ndsizisa okokuba irhafu eyongezelelwayo ye £1. 10s ng kwenjenge izukuqokelelwa kuye wonke umntu omkhulu oyi ndoda ongumrhali welali leyo ixeliweyo; Lerhafu yongezelelwayo ixeliweyo apha iyakuhlawulwa izizaverge ezibini emnyakeni ze 15s. sisinye, esokuqala siyakufuneka sikhulwe ngomhla wokuqala ka July, 1935, ukuze esesibini sifuneka ngomhla wokuqala ka July, 1936.

THIXO, SINDISA UKUMKANI

Inikelwe e Sandleni sam ne Tywina Elikhulu lo Manyano lom Zantsi Afrika e Kapa, ngalombha wesithoba ka May kumnyaka wewaka elinamakhulu asithoba amashumi mathathu anantlanu.

CLARENDON

Ngomyalelo womntwan' Omhle i Rhuluneli Jikelele-ise-Bhungeni R. STUTAFORD

No. 732

20 May, 1935

Umphathiswa Wemicimbi yezinto zomphakathi welilizwe ukholisekile ngokwamaqondo esiqendu sesibini so Mthetho No. 43 ka 1916, ukwenza abalandelayo ukuba babengabathatshi ngeloxe, abayakuthi babe besengabafundi belizwi nabahambhisi bevangeli balamshlo okanye amaqela axeliweyo.

Lethake: Rev. Johannes Molei, wase Tsheshi ukusukela ku March 4, 1935.

Makhene: Rev. Jacob Lebello, wase A.M.E. ukusukela ku March 5, 1935.

Kambula: Rev. Simon Samuel, wase Methodist Church of South Africa ukusukela ku March 16, 1935.

Dhlamini: Rev. Elliot Timothy, wase African Presbyterian Church, ukusukela ku March 4, 1935.

Selepe: Rev. Nathaniel Thakane, A.M.E., ukusukela ku Feb. 13, 1935.

DIKHOELETSO TSA MMUSO

Khoeletso ea 69, 1935.

TUKOLOHO EA MOTSE OA VREDE, ORANGE FREE STATE, PASA EA BOSIHO

Ka matla ao ke nang le sons katlase ha temana ea (1) ea Tema ea leshome le metso e robileng mono ole mang ea Molao oa ditoropo oa ba batsho (Ntsoi Urban Areas Act, 1923 Amendment Act 1930) ke es holetsa e ile t: tchib: hore tshimolohong ea khoeli ea May, 1935, ha ho motho o msho, o msho ka p o msho, eo o lokilohong katlase ha temana ea (b) ea motse oa (4) ea Tema ea bobakeng ka holim, ea tla tsu la ntle setirating m hureng s nako ea 9 mntsoe le 4 hoisong tuto'ohong eoh'e e leng ta'long ea Masepale oa Vrede, kante le pasa e sponoreng ke mery a ha ka p mtho ea lantletsoeng ka molao ke mang a hie kapa motho ea lantletsoeng ke Masepala oa Vrede, Orange Free State, kapa hloho ea Maphodisa le leng tukolohong ea Vrede.

MOLIMO BOLOKA MORENA.

Etsa ka seatlha sa ka le Tlletso e khelo ea 'Muro oa Kopya ea South Africa mona Cape Town tsatsing lena la bone kholing ea April selomong ea L-oaks le mkholo a robileng mono ole mang le msh-me s mar o a metso e mehlanu.

CLARENDON

Siba Lehlo Ka tselo ea Mohlomphehi Siba Lehlo le Lekhot'a. R. STUTAFORD.

Xhosa : Esiziv Ngoo Norauzana

The Bantu World
SATURDAY, JUNE 15, 1935

Ukulyaziswa Ezi-ofisini

Kwiphepha i "Star" yomhla wesi 5 kubekho umlungu uku okhalazele uku lityaziswa kwakhe esitishini sase Johannesburg xa ebeyokuthathela isicakazana sakhe itikiti Kwa oko i "Star" ithumele ummeli wayo ukuba ayekuphononga lonto apho esitishini, apho umthunywa lowo afike lukhanyelwa ngamandla ulibaziso olunjalo.

Siphantse saqiniseka ukuba skukho namnye umntu omnyama ongekazange adibane nokulityaziswa okunjalo kwenye yee ofisi zika Rbulumente, — nokuba kusezi Pasi Ofisi, nokuba kukwezokubhala i Politekisi nokuba kuse Pasi Ofisi na, kodwa ke lento ide itshatshela kakhulu ezitishini zikaloliwe, apho abantu abaninzi bade bashiye ngoololiwe ngokunganiwa matikiti ngexesha, okanye bangene ezinkathazweni kude kuye maxawambhi nasikubanjwe ni ekungavisisaneni bokuba bekhwele benegamatikiti; buthi ubuncinane balonkathazo ibe kukudlwa kwabo jimali ezingaphezulu.

Olulibaziso ludla ngokubangelwa zizinto ezimbini. Eyokuqala kukuthi lendawo yabamnyama inikelwe kumlungu omnye okanye abambalwa kakhulu enanini elingena apho. Lonto ke ibenze bangafezi lutho. Esesibini isizathu sesokuba udla ngokuthi umlungu obekwe kulondawo abelugcala-gcala umsindo, irathi nokubathiya abantu abamnyama. Ngelifutshane udla ngokuyilibala ngokulusizi into yokuba elipho nje uhlulwa ngokukhonza bona, usis eska sabo ke ngoko. Abanye kwabobelungu bakhohlakala ngokokude bathuke, maxawambhi babethe, bathi ukuba bakoyikile kwezondawo bakwenzel ipali eyakuma apho ingasetyelwa matu bekudambhisa amagugu ukuba mawazi ukuba umnyama nje banyakukhonza ngelabo ixesha lokuthanda

Ezizizathu ke zozibini banako abantu bakowehu ukuzilwa. Ukuba abelungu bokunikhonza e-ofisini ethile abanele dibanani nibhalele kwikomkhulu lalo-ofisi niyibike lonto ngapandle kwexhala, kuba lo ofisi imile nje ime ng nxa yeemali ze n u. ningayilibali nokuyikh nkanya into yokuba kwindawo eyeyaba mnyama kuphela ibengabantu ab-mnyama abanikhonzayo, ithi ukuba ayinakwenzeka lonto niqiniseke ukuba abobelungu nibafunyaniswayo bayifanele na londawo ngolwazi, ngesimlo nangokukwazi ukukhalelisa. Ayilibali i londa wo yokukhalelisa kuba sikhe sibone maxawambhi athi umlungu elungile kwaphela yena kanti risiqhela sento eyakuthi ukukwenzela itikiti lilinye ithathe unyaka onesiqhuma.

Malunga nabelungu abangenasimilo abasebenza ngeniyo, ngokungena, ngokugeza nokukukuceza, into enokwenziswa ngumntu ngamnye okanye ngabantu bedibene yeyokuba umlungu onjalo xelwe kwi komkhulu lakhe. Nokuba ngowaseposini, nokuba vigadi yoololiwe, nokuba ngowamatikiti kaloliwe, aka geze wamana exelwa ngabantu ngabanye okanye ngamaqela abantu kabini nakathathu engaguquka ngamnye, okanye engaguquki ke, engaxothwanga kulowo msebenzi wakhe, basale ke abantu bona belungelwa.

Ukuze ilunge ke lonto iyakuphakaneyelwa ngabafundileyo, athi umntu nokuba esosiphoso asenziwa kuye abhakamele anele abobantu bakowabo bangaziyo. Kaloku imfundo, engenjalo asiyiyo imfundo, ukuba umntu makagonde utuzinceda yena ngokwakhe kuphela.

Maxawambhi ke kuthi ngezizathu zebala nezinye athi noko umlungu aneziphoso ezinje akilwa ngazo adukise amakomkhulu. Ikho ke into eyoyikwa kunene nguye wonke umlungu. Abantu mabathi kwakubanjalo bayibhengeze into enjalo emaphapheni ngesi Ngesi— ngakumbhi kulawo maphapha afundwa ngabelungu, uyakuqala ke utabone ukubukuma kwabo, njengoko kwenzeka njalo akuthetha lomlungu kazi wase Rhautini esiibu'ela luene ngolusithethelela.

Umzi Wakwa Langa Uqgibe Entweni Yokuba Ungarhafi

Ezase Kapa
NGU M-AFRICA

Umzi wakwa Langa ngokungafakwa kwe ceiling kwizindlu ezikumakulu amabini ekudala wati mszifakwe ugqibe entweni yokuba ungarhafi. Ke abanye bati makungarsfwa yimpi yonke abanye bati makungarsfwa ngabo bakalazayo. I Kansele ivotele amawaka atile eponti okwakela indlu i Asst. Supt of Natives ne F. reman kwi Sanitation kwa Langa, yiqqaba ukwenza i ceiling.

Mayelana necapaza kwakulembhlati ngevoti singati u Mr Du Toit njengoko wayeze kufunwa uluvo kwatwa woxe'elwa emva kwe Convention. Nge 26 kwefileyo igalelekile impi yase Rautini yegela le Rugby abajikezezi. Singati kuqala alaziwanga ngumzi, bawuqubule; nabadlali Rugby bema ne mata ukufikela ngabantu ngolubhlo lokubona sekuko abantu ningabazi. Ke kwati nakuba kunjalo szalala into zo Fessie, Sizani, Mxakato Gaika nabanye ngendawo zokulala nezezixaso nezokuba baphiwe umdlalo. Okweneke ke baupiwa nge 31st. Ikaya (Capetown) limelwe ngo S. Sizani (Capt.) E. Matshikwe, B. Klaas, Ken. Nearywe, J. Phala, S. Ndlwana, Welkom, F. Boyce, M. Joloza D. Yobo, G. Maya, S. Mfobo, S. Ngcukumeni, G. Gcilitsho, G. Maroti. Yabetwa i Kapa nge 5-3. Kwasa badlala emka amakwenkwe asezindundumeni labangati i Kapa sivi "Mother city of S.A." ati ama Rauti siyi "Backbone of S.A." yabetwa i Kapa nge 15 0

Ibengumdlalo omhle obukelekileyo. Sifunda izinto ezininzi ukuba nati sinako ukuzaka. Ibe ngumdlali ngokuhwa ukuya kwi Reception esingamane si nqumla into ezimnandi nezifundisayo eziziswe yimidaka yezwe lako wetu. Umdlalo, nezinto zezwe (Politics) ne Tyalike zingqobo zokwaka isizwe, utshilo u Mr. Fesi (Chairman). Besesiyilibele, sirusile i Rugby. Abanye sibakupe ehlatini. Nibe yimvuselelo kuti, siyanibulela utshilo u Mr. S. Sizani (Capt). Ukuze niti mhla nipi ndayo i iqale ngapha ngoku Ndiyaniqinis-kisa oluswazi nisibete ngalo

sonibata ngalo ngalomini, utshilo u Mr. J. C. Nabe (representing N.P.L. T. Union, Elona scala iwini leyo lio elibhetel nib eele ke kunati ezizinto zivela entsholanga kuti, ngoko, lumkani utshilo u Mr. H. B. Mgwetyana (representing Cricket Union). Onke lam zwi bekuyiswana nabahambi ba Uthethile so Vice President u Mr. Gcilitsho egameni le President V. C. t. evuyisana nazo ezibulela esiti "Football m."

Kuzokupendula u Mr. D. Sondo (Manager) ngokumnandi nokuvotileyo Kwababeko sipaul emaneneni Messrs N. Ngaleka, T. Mdlalo, J. D. Nzuz J. J. Vii, H. Siwendu, Mxakato nabanye. Kwakumana kungqum'hela uhadi.

egama lalo lingu Bahram. Ixabiso lalo xa u'ithengayo lingakubiza ama £60,000 kodwa kangangeemali elimenzela zona akalithengisi.

Oxolele Intolongo Kunokuxela
Kutsha nje umKushe ebethetha iyala lokuba imali e Pitoli ibeyinkinge xa athi umantyi xela apho uyifihle khona okanye ndakusa ezijajini, wathi yena, "Nokuba sendigwetywa phina nakangakananina nisavakuphuma nizee kuba andisayikunixelela apho ikhona; ndakuyisebenzisa ndakuphuma entolongweni!"

Ama Abhisiniya Nama Taliyane
Lengxushu ngxushu ingaphele adawo isaghuba. Kuyabonakala kanye ukuba ama Taliyane afuna ukongeza imihlaba yawo ngokoyisa elizwe. Imikhosi ewezwa ngama Taliyane iyoyikeka, kodwa isimanga apho sikhona kuyabonakala ukuba ama Tiyopiya kukhona angxamileyo. Ngoku aphikele ukumane ehlasela ema Taliyaneni, Kaloku kuzo zonke imfazwe ezingaphambili abadlali ngokoyiswa ngama Taliyane. Kuyoyikeka ke noko ngoku kuba ama Taliyane anobugqili obungaphezulu, into ke eyenze u Haile Sillase wama Tiyopiya ukuba axhobise nabafazi! Phofu ke izizwe zisanyule ikomiti yokulamla ebihlangene ngolwesi Bini lwaleveki e Itali.

Amabal' Engwe Ngezinto Zelizwe

Ezimnandi Zokuthotywa Kwe Rente

Umingi mingi lukhulu lwaye luvakala kamnandi lokuba irente zase Orlando e Rhautini zizakuthotywa ngesihlanu sonke sesheleni.

Intsumantsumane Yombuso E Fransi

Ngugulubhedde kwezantsuku umbuso wase Fransi uxabene ngezemali. Namhlanje kumiswa to u Rbulumente kuthi kuyasa kube sekumiswe omnye.

Umbuso Ob phethe E Ngilani Uyekile

Inggonyela ebikade ilaula iyinkulumbuso e Ngilani iyeke ngolwesi Hlanu uphelileyo yakusikela umingane wayo u Mr. Baldwin we Conservative Party. Yona inkulumbuso le ibiyi Labour Party. Kaloku nabo ngokublanganisamaqela njengalapha kuthi basebenza kunye.

Ingxaki Yase Melika

E Melika i Presidanti yakhona ikhohlene nelizwe kuzima ukulala ngkungavani kwabo.

Imithetho Yokulaulwa Kwezwe Lase Indiya

Ekugqibeleni i Palamente yama Ngesi ide yavana ngokulaulwa kwelizwe lase Indiya njengoko nalapha u Smuts no Hetsorho bade bavana ngokuphathwa kwethu. Asazi kuba ngathi nalapho e Indiya iyakuba yi

ngqushu enje ngale yenziwe yilemietho ka Tsalitorho!

Isono Sibulala Abantu Abathathu

Umlungwana ongu Stoner e Ngilani uthe akuba erexeza nomfazi wenkosi yakhe, ixego elingu Raltenbury wathatha ngobusuku ihamilile walithi bele entloko, kwaye kurhanelaka kakhulu ukuba babekunye nerexekazi lakhe kulonto, befuna ukonwaba nobobutyebi bexwego. Ijaji imgwebete akula u Stoner ngokubulala yamnyelisa kunene umfazi noko imkhuphileyo etyeleni. Kuthe kungentoku ziphi lowo mrazi w-zigwazwa wayakuzintywilisela elwandle.

Isono Sibulala abantu Ababini

Umlungu ongu Cornelius Theodorus Nel wase Welgevoden ugwetyelwe ukufa yi-ji u de Wet ngolwethathu oluphelileyo e Louis Trichardt. Wamithisa umfazi emnyama osefameni yakhe noko anowakhe umfazi—thu wavela umntwana eli Bhulu Esesefu. kwini njalo umdlezana u Nel umngenele wathatha usana o'lo walurwitsa ngentsambho, lafa. Amaceba aibe esithi uncutyala lokubulalala ebe emtarhuzisela, kodwa ijaji yathi ayiyiboni indawo yekwenza itarbu.

Ihashe Elibiza ama £60,000

Kugqatso olukhulu (Derby) obe use Ngilani kutsha nje kuphumelele elankosana yama Kula (i Aga Khan)

Basutoland Government Notice.

It is hereby notified for general information that the Basutoland, Bechuanaland and Swaziland Governments' Offices have removed from Exploration Buildings and are now situated at:
No. 4 OLD CLEWER HOUSE, Simmonds Street, Johannesburg.

Tsebisio Ea 'Musu Oa Lesotho.

Ho tsebisoa sechaba sohle hore Lekhotla la lekhethe la 'Musu oa Lesotho, Botjoana le Soatsing le faletse Exploration Buildings 'me le se le le mona:
No. 4 OLD CLEWER HOUSE, Simmonds Street, Johannesburg.

Ketsisho Ea Tshireletso.

Lo etsisiwa gore Lekgotla la lekgetho la Lesotho le la Bechuana Maswazi le hudisitswe mo Exploration Buildings le ile mo:
No. 4 OLD CLEWER HOUSE, Simmonds Street, Johannesburg.

Isaziso Sika Hulumente wase Swazini.

Kwaziswa bonke abantu ukuthi ama-Hovisi okutela ka Hulumente wase Lusutu nowase Lutshwana nowase Swazini atutlele ku Exploration Buildings manje aku:
No. 4 OLD CLEWER HOUSE, Simmonds Street, Johannesburg.

(Sgd) D. M. WILSON,
Representative for Basutoland, Bechuanaland and Swaziland Governments.

'OVALTINE'

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

I 'Ovaltine' iya omeleza amadoda, ibatyebise abafazi, ibenze bonwabe baphile abantwana. Inecasa emnandi ye chocolate, iyawakha umzimmbha, nemit-hambho nobuchopho.

'OVALTINE'

Kawuko ofana ne 'Ovaltine.' Yen-zizwe ngobisi olutsha, namaqanda amatsha namabele. Abelungu bezwe lonke bayazi ukuthi nxa bepuza i 'Ovaltine' ibenzela umhlandhla ipebeze izifo nobutaka.

'Ovaltine' is made in England by A. Wander Limited.

Xhosa : Inqubela-Phambhili Yesizwe

Imvuselelo Enkulu Yama Tempile Eendawo Ngeendawo

Ezase Bisdolophu (NGOWAKHONA)

Ngemvume nobubele obubulekayo bomfundisi P. S. Mbete (Circuit Minister) negosa lase Kapa u Mau. E. I. Meko ama Tempile ase Kapa abe nmvuselelo enkulu ngomhla we 12th kwehlayo. Indawo ezibe ziyiqwenela le mvuselelo bezi nizi kakulu. Ngelishwa mhlambi ngetamsanqa imvula itsho inkoliso yezo ndawo azaphumelela ngandle kwe Molteno ne Komani ne Hewu nezinye izi palukana ezikulo macala.

Lamagora abazili benene aye agaleleki nge ntsimbi yesitatu nge Cawa ye 12 kwehlayo. Kwabaninzi ababeko singabalula aba, Bro. Msengane (utambo dala kade bemqongqota) F. Gxoyiya (Ikwange lakwa Hila) B. os. Zweni no Tantsi. Lite eliqela lakufika yathi naangona imvula izingise ngokunamandla, latho layifudumeza inkonzo. B-fike seyi kona epi, ibalindele ingw Nkulu, u Bro. J. Silwane (Umfundi) ibubuxspetshu no Bro. Jonnie opete abazili base Molteno. Akubangako mvelapi kuba bekuyivuselelo evuleleke kuwo wonke umntu.

Kute pakati kwentshushu eshushu eyenziwe ngu Bro. M. Polissane (I. G. S. yase Kapa) abonakala ezinikela amadoda namankazana ezwelokuzalwa: Azelwa ngokutsha amsekele. Inkonzo iqukunjelwe ngolwamkelo labazinikelayo. Iqela elininzi lase Komani, Molteno, Hewu, njalorjalo, lona lamkelwa panti kwe nkonzo yabake banqamka ezimfaniselweni zabo. Kubonakele ukuba lenkonzo ibafanele abazalwane nodade base Komani ababe ludula bezibiza ngokuba bangama Tempile eene e Temba lase Komani eyayi lunge ipanti kwe Nd'u Nkulu yase Mpumalanga (Eastern Grand Tempile unozala (Mother Temple) kwaza ke kwacaca ukuba ababazalwana baroxile kulo Ndlu Nkulu ngoko ke babalela banqamka ezimfaniselweni zabo. Kuyacaca ke ukubamvuselelo iyafuneka kskulu kwezindawo bezibambeke e Kapa. Naangona abazinikeleyo bekumqulu (Roll) wa Star Of The Cross (eligama leya se Kapa i Tempile) elunge nesenzi la i Ndlu Nkulu yo Matla Mpuma.

Kuyafuneka ukuba lama lungu ane ne kule Tempile yase Bisdolophu anizelwe i Tempile yawo (Sub Tempile) kuba akude engenako nokufikela ngemini zokungena kweyase: Kapa i Tempile. Umyalelo kubo ngowokuti zonke imfaneco ze Tempile bayakuzifumana ku G. S. we Star Of The Cross Temple, de kube lituba lokuba bamiselwe i Tempile eyiyeyabo.

Lite ilanga xa litengwayo xa imvula idyudyuza kwabonakala ukuba indwendwe ebezize kulomsebenzi mazikululwe. Amazwi amafutshane okukutaza nawokomeleza enziwe yi Fosi ka Ntombella u Mse yena. Walekelwa ngu Bro. Tsegare oyi nkulu yase Kapa kwezabazili. Emveni kokovalwa komsebenzi ngu Bro. Polissane ama Tempile sbulisene ngotando ku vunywa ingoma, inxakama sphoiponi engqukuva ka Mqayi u Western vena, uhaditomfo. Asishiyi kunjalo lamagora aseba Tenjini. "Pakati E Dabini Kude Kufwe".

Ngezinto Nangabantu

Ezase Bhayi (NGU NTABAZIYADUMA)

Umvangeli Samson Dubase wase Mampondweni ulapa e Bhai kunyanwake u Mau. W. Dabas e Korsten uze ngemicimbi nexegokazi no mamwetu omkulu u Nkosik M. Qobas wase Nequshwa. Sib-novuyo olukulu sekumbona spa eze kwakunyanwa wake Izinandiba zase New Brighton abantu mzana Ncala Levy no Ngene b-bek beazi umts-wenkwa e Cawa, Rini nase Mnyameni nge Dodge ka Mn. Ncala. U Mau. John Bhelewa walapa e Naw Brighton ugula ngokungatmbisiyo. Intombi enkulu yo Mau. u Nkosik. P. Mvubu e Korsten igula no mndli ngu-omkhubane. U Nkosik M. Xityeni wakwa Hili e Korsten akuphanga ksoobom yingilo. Sinyoziz olukulu ukavakalisa ukuba u Mau

Intlanganiso Yeenkuku lthi-Bee! Ixhaswa Ngoonkosi Poto Nabanye

Ezase Ngqeleni (NGU A. MABHUMBHULU)

Mhleli, Apa sibenomhla omku u owe 11th ku May lo, ingungqutela yeenkuku "White Leghorn Congress" Eutibane kwa Rev. D. V. Sikutshwa, ingu maneli lo esibhaleweni nonobhala wake u "Mrs. Jange."

Lembhuto izinyaswe bubukho bomhlekazi u "Victor Poto" i Paramount Chief of W. Pondoland. Ure kwa oko usibhale wawenza mofutshane ukwamkela indwendwe, wanikela ku Mhlekazi. Yeka ke. Nkosil Ndayiboni'nt' entle, inkosi ibeleka abantu bayo, ibafudusa kuzwe lendala, ibasa kwele ntutla! Weteta umntan' omhle wayengezel' inyembezi, echaza ngkulima. Esithi, "Bantwana bam, ukulima ngowona mqolo wezinto, sonke isizwe esiqona ukulima asisoze sibe ato kwezinye izizwe; zinto ezideliweyo kuba ziyalamba; imizi ingamanzwa nje yindala eyacila amadoda, yawakupela ngapandle, yasala ingu moinimzi". Utsho esithi, "Ndiyabona ke ukuba umlilo uyspembeka ngoku, kuba naku indlu izele ngamanenekazi apume nimsidoda ezokushumayela ulimo; yimithontshi yokulima ke elisebe lenkuku."

Ubalise ngehlwempu lomfana wase Bofolo esithi namhlange lomfana wase xsekile yinto eyamkela amakhulu ama-

bini eponti ngoyase ezikukwini ngenaiso ekubezibhalele z nke indleko. Maysipele into yokulima amawo nke. Umfazi makalandele emva kwe qanda lenkuku loene niyabona seningasathi "Bas" motwini, "M-lawundini."

Kwababeko adipawur Adonumz Chief Victor Poto, no Mvangezi Kinq. Rev. D. V. Sikutshwa, A. Xapile, Mounz Fodo, Sosoi, Bvu, Nabezi, A. Tete nezinye miala ezinye, kuko nabengubo. Kumanenkazi ad pawule aba, Makositsi: Fodo, Jange B. Nqika, J Mhla, M-bele C. Mabumbhulu, Dytrowu Sikutshwa, A. Tete Luka nqela endingabakumbuliyi amagama. Yavalwa inzwana yentlangano xa ishushu kumandla.

Mandingalibhili, Mhleli, ukubulela ububele esibulumeni nge. Indlezana u Mrs Sikutshwa neqela lake batsho ngezi muncumuncu zabo rada yays kufika emakaya emunc' iminwe. Zidoma i Moto ukusina emakaya, zikokwe yizwana ka Citi Ford v. 8. Yaye into ka Xpille izile nge Chev. yayo. Iaye iqela lase Mngamnye litho yazala i Lorry yalo.

Bas'op Gcuwa nawe idutywa, nanyatelwa yi Ngqeleni! Iza kakubi esapa! Enkosi Mhleli.

I Showu Ebe Nenqubela-Phambhili

KUDIBENE APHO ZONK INTLANGA NGOMOYA OMHLE

Ezase Tabankulu (NGU JNO. MAS. LWANE)

Ngomhla we 10 nowe 11 ka May besinengxikela yomboniso wesikolo (Tabankulu Native Schools' Industrial and Agriculture Show). Ibengumboniso obenempumelelo kakulu kuneyeminyaka emibini edlulileyo. Lomboniso upantsi kelawulo lwe tithala ezingamalungu entlanganisweni (Tabankulu Native Teachers' Association) iRegistered as Ta'ats.

Abakutezi bayo le Show abanje ngo Miss A. Rowe, Needlework Instructor, no Rev. J. W. Wilson, umbingeli wehlelo lase Tshetshi, barole amakhaka (Shields). Omabini lamkhaka atatyatwe siikelo sase Tshetshi esi qutywa Lufafa olumadolo made, into ka Mantshongo, u Elich igama sziwa ngalo ngabasemzini, abakowabo bati ngu Matyeni; wawawungula omabini nditsho mna into ebukelake kskuhle. Make ndishiye apo ndobuye ndibalale. Ishlalo sibhale into ka Magwantsbane u Jelemiya isekela le President yale ntlanganiso umnuzana James Mvubu

Tiyane elinye lamagora sse Salisbury Park spa ataseko, ubube ngisiqupe, ushiye umlinganisazi wake ongumweliwe, ituba elingange 16 years engesaboni. Umfi lo ushiye nentombi ezimbini, no Mau, no H. M. Kika bodumo lase Korsten bashiye ngamatwana wabo u Billy ekubeni omnye umntwana wabo omcinci nose Hospital balele kwangulomkhubane; siyavelana nzulu nozizi wa kwa Kika kobubuozima ukubo. Sibulela abanuzana Stemela no Tubali ngoncedo abalezizileyo ngcuxuma lo mzi wase Matshaweni. Ngamama!

Umzi wase Bhai ulahlekelle yenye ventokeli zodidi olupambili ngakumbi twezizwi. U Bishop J. M. Sonjica. (BD U.S.A.) (79) owayese Melika ngo 1913 wabuya ngo 1920, waka cawa yakhe i Thopia Catholic church of S.A. Umfi lo waqala ngo 1926 ukuba, wafa icala lonke, ubube ngo May 11, wenchwatywa nge 13, nge-xa yemvula. Iatshumayelo zomfi lo nemisebenzi yake emihle syenziyo mhlabeni asizokuze ziliba. Ushiye onyana ababini nentombi norina wabo. Siyavelana kakulu nomzi wakwa Sonjica, enyanyeni i Afrika lahlekelle ngomnye wonyana abakulu; onke siyalila.

Ngo May 20 sishiwe ngu Nkosik. Mary Skosana (29) e New Brighton sishiwe ngo 25 siyavelana kakulu noziz wakwa Skosana ng-sishilo, umntu mazivo u Jeremi Swariboi was'eddie owenka ngo 1915 m-katshalela n Mami and Mami Cape (P.V.) Ltd 25 Strand St. K. S. P.E.

The Bantu Presbyterian Church

Mhleli, -Kuko intelo eziwa ngokuva p kati komzi nga bantu ubacele ukuya Caweni bayunyelwa, intelo ezi zazi: bantu bay-qekek, bacase umlungu, bafuna ubufudisi; sziwa bunyaniso zonteto konke. Indawo yokugala aba bantu bangamlungu e B.P.C. emakayeni abo. Ngekung-biko kwe Tyalike yabo'apa e Rautini bzigcinta kwi Presbyterian Church of South Africa shate ke baki felwa kukuba baki i Tyalike yabo, hacela kwi P.C. of S.A. ukuba bakululelwe kwi Tyalike yabo B.P.C. of S.A. becela bengalwi ne P.C. of S.A. becela ngml'eki nekuzitaba ukuba baye kuxasa i Tyalike yabo yase kaya. Kute ke emva kokuboniswa macala omabini banikelwa incwadi zokuya kwi Cawa yabo B.P.C. ngexolo nango moya wobulali. Woziketela ke

Mesi kulentelo ukuba lungaba lupina uqekeko? Kungeba kupina ukucasa u mlungu xa i B.P.C. inabafundisi abamhlope abaninzi kangaka besziwa lizwe lipela? Ingaba ngubani onga cinga ngokuba ngemfundisi we B.P.C. engabufudisanga obo tufundisi kuba kwi B.P.C. kufunwa sba fundisi abagqibeleleyo ngemfundisi! Abucolwa ubufundisi kwi B.P.C. naspakade. Le Tyalike ayivuki ndeleni, yi Tyalike endala kweli lizwe lase Afrika yi Old Free Church of Scotland le-vo Gavin no Lanke bakudala ekute ngo 1923 sase Scotch apesheya (Mother Church) yikulotelela sase Afrika e Dikeni apo yagqulelwa kona kweli gama liti Bantu Presbyterian Church of S.A. ngemisebenzi kukalwa ibadi kunikwa abantwana ilfa le Tyalike. Moeder "B" KING GQABAZA

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Our Opinion And Readers' Views

THE "Bantu World"

1, HARDY STREET.
(North of Bantu Sports Ground.)
P.O. Box 6663, JOHANNESBURG

SATURDAY, JUNE 15, 1935.

D.R. Church's Native Policy

On May 25 we published a statement by the Federal Council of the Dutch Reformed Church in Durban with regard to the Church's attitude towards Africans. "The Church," we are told, "is fully convinced that God, in His wise council, had arranged that the first European inhabitants in this southern corner of darkest Africa should be men and women of deep spiritual convictions, so that their progeny should be bearers of the light of the gospel to the heathen nations of this continent and it considers, therefore, that it is the special privilege and responsibility of the Dutch Reformed Church in South Africa to bring the gospel to the heathen, and where the Church acknowledges that there were among the nations different colours, culture and language groups, it also acknowledges that God has made all nations of humanity of one blood to dwell in different parts of the earth. And that every soul for whom the blood of Christ was shed, was in the eyes of God, of equally great value."

No sane man will quarrel with the Church's acknowledgment of its "responsibility to bring the gospel to the heathen." The Christian Church exists for this purpose. Its mission is to bring the different "nations of humanity" into the Kingdom of God which Christ came to establish on earth, a Kingdom in which Jew and Gentile, Greek and Barbarian will be replaced by the children of God, enjoying equal political rights and equal opportunities in every sphere of human activity. The Christian Society of which the Dutch Reformed Church is a member was not founded on the sand of race and colour prejudice, it was founded upon the rock of human brotherhood. The divisions between Jew and Gentile, Greek and Barbarian, rich and poor, slave and free, were cancelled within its fold "by the discovery of a deeper spiritual unity, a higher common factor, a transcendent single goal. That unity, that factor, that goal lay in God. Men who, through Christ, knew Him had something in common that made all differences irrelevant."

The Christian Society in this country faces to-day an historic hour; the clash of the titanic forces of prejudice and materialism has created a crisis of first class magnitude. What part will the Christian Church play in this crisis? Will she stand by Christ or will she, through colour and race prejudice, allow the perpetuation of those very divisions against which Christ sacrificed his life on Calvary? If we accept the answer of the Dutch Reformed Church to these questions as a criterion for other bodies, then we know where the Christian society stands. "Whereas," says the statement of the Dutch Re-

formed Church, "the Church is against social equality of the races in daily life, it wishes to encourage social differentiation and mental and cultural segregation to the advantage of both races." It is quite clear from the foregoing that Africans, because they are black, will not enjoy equal opportunities with Europeans in either Church or State. Their mental and cultural development will be directed along different channels so as to preserve the purity of the white race. No doubt the leaders of the Church are of opinion that the education of the African along modern lines of development will bring about miscegenation. But they do not tell us why this process has been going on in the lower strata of our social life despite the efforts of those who have taken upon themselves the duty of preserving race purity, and the ignorance that prevails among African and Coloured sections of the population. We are not impressed with the Church's argument that the encouragement of "mental and cultural segregation" of the races will ensure the purity of race. On the other hand we are firmly convinced that the recognition of the African as a citizen of South Africa and his education on modern lines will encourage him to develop race pride which alone is the guarantee for race purity. In our opinion "mental and cultural segregation" of the races is not part of God's scheme of things. It is certainly not a principle underlying the Christian religion. We agree that there are features in African culture which should be preserved not only for the African but also for the enrichment of the civilisation of mankind.

One thing is certain, and that is the gospel cannot be preached to the "heathen" African without de-Africanising him to some extent; and the only way to prevent him "becoming a mere imitator of the European" is to give him sound education which will enable him to think for himself and fight his own life's battles. The assumption that, because his skin is black, his economic needs, therefore, are different to that of the white man's fallacious and the Church will do well to recognise this fact. If "the nations of humanity are made of one blood to dwell in different parts of the earth, then this principle has been violated by the white man who now dwells in every part of the earth, thus creating conditions which make the separation of the nations difficult, if not impracticable. The good work which the Church is doing among Africans is not denied, but it is doubtful if the evangelisation of the Africans can take place without de-Africanising them. The mission of the Church, we are persuaded, is not to uphold race and colour distinctions but to destroy the barriers that exist between the races of mankind.

THE PEOPLES' FORUM

Educate Your Children

Sir,—The state of the Natives is deplorable—they are oppressed, they starve, they are destitute, they are unemployed. We plead for equality and we are denied it. And further how can we expect equality if our brothers, sisters and children leave school at an early age? Most parents can not afford sending their children to institutions; but they can at least give them an education as far as standard six. Yet if one really aims at educating the children, he or she may find a way or make it. Two good examples are Booker T. Washington and Dr. A. Xuma.

To-day the streets are full of young boys and girls loitering about aimlessly or looking for work. Most of these mothers and fathers of tomorrow are unable to spell and write their names. The parents are responsible for this deplorable state of affairs. It is nauseating to hear parents saying: "Education is useless. See So and So, a qualified teacher or tradesman, is only getting £3 a month, while So and So who never went to school is a cutter or a presser in a factory getting £2 or £3 a week!" Just as the rates of pay differ so does the knowledge. But there is one consolation—consolation that a good time is coming when the world's vacancies will be for educated men—when a chauffeur, a waiter, a cook, a gardener and even a scavenger will be a well-educated man—a graduate. The time is coming—Mr. W. B. Vilakazi is a staff member of Witwatersrand University.

Some of us love unity, education, upliftment, recognition, but amongst us there are those who are unfair, who dislike bonny play. It is those who will agitate for compulsory schooling until standard six certificate is obtained that will build Africa. The wrong ideas of parents must be combated and conquered. Who shall stand with Horatius on the bridge? And who claims to be Horatius?

WALTER M. B. NHLAPO
Johannesburg

Africans Should Support Their Press

Sir,—Recently in your esteemed paper there appeared an article in which Rev. Berhens wafts the name of "The Bantu World" in eulogistic strains. This article together with some, written by certain correspondents in that same issue regarding newspapers, succeeded in arousing keen interest in the minds of many. Surely the high praise pronounced in this paper by Rev. Berhens should stimulate fellow-Africans to the reading of our Bantu papers and magazines.

By opening up its columns to various topics of social, political and economic significance, "The Bantu World," like many others, has endeavoured to distribute its interest equally for the satisfaction of diverse tastes.

Our papers, however, within possible means, daily attend to the needs of knowledge for Africans of average intelligence who have neglected the means of carrying on their social and intellectual life. It becomes most wise who makes the most judicious selection from this wide field of information.

On account of the vast amount of information from many sources, most Africans have hitherto been neglecting this vital portion of their education; the noteworthy reason however is that the great majority of our people lack breath of outlook and have not had an intelligent understanding of the part played by a newspaper in the upliftment and development of a race.

It is of urgent and practical necessity that we tender our support for the improvement and preservation of these papers, which have always persisted in the face of great vicissitudes and have thus proved to be the lights that must illumine the footsteps of the African race in its quest for higher knowledge and better civilisation.

"THABO"
Heilbron

Rough Justice

Sir,—Admitting that he had been in regular employment at £1 a month for the last nine years, a Native, Jim Ntantasa (50) pleaded guilty to never having paid Poll Tax.

"You appear to be a regular loafer and deserving of no sympathy whatsoever," remarked the magistrate. "You have been in a far better position to pay your tax than the majority of Natives we have been sentencing here. You have earned a £108 and you have not troubled to spare only £9 that the Government demands of you. You will be fined ten shillings or seven days hard labour in respect of each year you have defaulted, and in addition pay £9 tax or go to goal for ten days in respect of each year."

Strong criticism was made in the Eastern Province Herald of May 15 regarding the sentence of the African concerned in the above matter. Here is one of the articles as it appeared in the issue.

A Savage Penalty

Sir—The remarks of a local magistrate in inflicting a savage penalty upon a Native Poll Tax defaulter will have been read by many with mingled feelings of amazement and horror. A Native is paid the appalling low wage of £1 per month which is scarcely enough to keep body and soul together, and because he feels he cannot pay a tax the whole of a month's wages he is described as "a loafer and deserving of no sympathy whatsoever." If the wage provided a margin above actual living expenses, as I presume does that of a magistrate, something might be said of the onslaught, but how in this particular case, it can be warranted, passes understanding. A further remarkable statement of the magistrate is that this particular Native earning £1 per month is in a far better position to pay the tax than the majority of Natives he has been sentencing. I am, etc

"Rough Justice"

"SPECTATOR"

Port Elizabeth

Bantu Organisations

Sir,—One wonders why so many of our societies or organisations fail to function satisfactorily from the very time of their inception; or if they do function their term of success is short-lived, and those that reach a self-supporting stage reach it with great difficulty.

What is at the root of this sad state of affairs? Many have blamed the leaders for these failures. I admit that our leaders do err at times, but I do not here wish to point out their errors for they have been pointed out time and again.

What I wish to state is that we should not blame the leaders alone for the followers are equally to blame. There are many of our people who lack the sense of heredity. When a society or organisation is established they show abundant enthusiasm and they honestly promise that they will support the organisation financially and they will attend meetings. But before long they cease to pay their dues regularly; then meetings are poorly attended and others disappear for ever.

I am convinced that no matter how trustworthy a leader may be if the followers are not honest enough to do their share the organisation is bound to collapse. No movement can exist without a regular financial support. It is very sad to see the death of some of these movements because the ideals for which they are inaugurated are a direct contribution to the advancement of the Bantu nation.

Let us take a living interest in our organisations. Let us cultivate a sense of appreciation for things that are African.

SOL. M. MATSHAI
Thaba Nchu

R. Roamer Talks About

Racial Commission Report

This is to certify that we, your humble and humbled Commissioners, appointed by Yours truly to look into the racial question, have looked into the said question and were surprised by what we saw in there. One of your Commissioners who looked too long into the question thinking it might be the cup that cheers but inebriates had to be rushed to the opticians for glasses as his eyes became strained and he developed cross eyes which embarrassed us when he spoke.

Having looked intently into the question your Commissioners placed a Zulu there, and a Xosa there and a Msuto here and a Swazi here and an Etc. there and another Etc. there. There they stood all of them—looking like stupid fools who don't know what they want because when you give it to them they say, thank you. We placed them thus so as to get a good look at them and thus satisfy ourselves as to their respective claims to superiority over each other. We mention, in passing, that we had before us the maps of their territories.

We looked closely at the Zulu. He had two feet, two hands, two eyes, two ears, one mouth and a head where he has his brains. We looked closely at the Xosa. He had two feet, two hands, two eyes, two ears, one mouth and a head where he has his brains. We found that the Msuto, the Swazi, the Etc. the Etc. had the same things, just like the others. No difference at all. We rubbed our eyes, and looked again. Exactly the same—all of them. And, what is more, they were all black from the crown of their heads to the soles of their feet.

We thought our eyes deceived us, so we adjourned to a near by liquor queen and asked her for a stimulant. Having taken it in great, anxious gulps, we went back to our national duty. We were now full of energy and care free bravado brought about by the stimulant. "Hey, you!" we shouted at the miserable wrecks of humanity, "what is the trouble about?" "The trouble, Sir, is that this country is too small for us, Sir. Bulls cannot stay in the same kraal, Sir."

"Get to Goodness knows where, you lumps of uselessness! What bulls are you talking about? Do you deceive yourselves by thinking you resemble bulls? You! A miserable lot of clumsy cows! Bulls! Bah! You waste our time in investigating your petty, racial pomposities and here-brained superiority over one another when you should be fighting side-by-side for your destiny and then come and tell us about bulls. Who are bulls, you miserable grovelling, sloppy racial sentimentalist?"

"Just look at your black skins, you half baked clay, are they not all black as coals? You, Mxosa—" "Yes, Sir!" "We are not calling you, stupid; we are exemplifying you. And you, Zulu—" "Yes Sir!" "Oh, by all that is imbecile on the face of this unbalanced world! Who's calling you?" "We thought, Sir—" "Think nothing, you pillars of unsavoury salts."

"And you Msuto—now, now, now, don't 'Yes, Sir,' us. We say, you people, what is there in all of you, black as you all are, which makes you want to keep on tearing one another racially like a pack of puppies fighting for a bone? Now from henceforth, let this sink in your clumsy woolly haired heads that you are all the same—black. No matter what each of you does it is done by a black man to Europeans and Indians. So for racialism sake, go home and digest that!"

Here endeth our Report, Sir. We hand it over to you with fervent prayers in our hearts that the spirits of our fathers may bless our benighted people who are cursed with the sin of racialism, selfishness, and self aggrandisement regardless of the consequences of their singularly unbalanced hatreds on their Race as a whole. We your Commissioners, now ask you for a shilling each so that we can celebrate our Report with something stronger than lemonade.

Tse Re Di Utluang Ka Pudi-Ea-Tsela

Aaron O Fumane Ba-Afrika Feela Heleng Ba E-noa Joala

(Ke P.D.S.)

Mohumagadi Elizabeth Poonyane oa Heilbron eo a nteng ale mono Gaudeng haesale ka mekete ea lesa la Morena (Good Friday), one a etsetse Vereeniging vekeng ena e fetileng. Mohumagadi A. Poonyane le Master Peter ba ne ba tsamara 'mogo ba kopantshoa ke Mrs. R. Mohale oa Tikatole koa Germiston.

x x x

Ba bang ba neng ba etsetse teng Vereeniging matsatsing a bofelo ba veke ena e fetileng ebile: Mr and Mrs. Ariel Malafane ba Meyerton. Messrs. Calbat Vumazonke oa Belfort North, le Jacob Khabela oa Johannesburg.

x x x

Mr. Piet Mphuthi oa Germiston one a chaketse Meyerton ka Saterdag ena e fetileng.

x x x

Miss Johanna Chikane o nametse ka Saterdag goa Heilbron ka leeto la veke tse pedi. Eka Miss Chikane o tšeng go tloga Heilbron ebe o se a theogela goea koa Capetown ka leeto le go tshabisa ke moea.

x x x

Miss Dina Mokiriš one a potlaketse Vrededorf go bona ba habo. O boetse motšeng mogolo mona ka Mandaga.

x x x

Moruti L. N. Baholo oa A.M.E., eo sneng ale Warmbaths dilemong tse fetileng kajeno a leng Vrededorf, O.F.S., one ale Kopjes ka Sondag ena e fetileng ka mesebetsi ea bona eo bo "Aterapeleeng."

x x x

Mr. Jeremiah J. Rampa oa Kopjes, emong oa babetsi ba bagolo ba sechaba sa Ba-Afrika, o mona Heidelberg ka ona mesebetsi oa gagoe oa go betla le go aga mat'u.

Motho eo sa phelang hantle matsatsing ana ke Motlotlegi T. M. Tlabakoe oa Cyrene koana seterekeng sa Lichtenburg. Motlotlegi o na o safe a simolola ke lekoto leo go bonalang gore ke lona le mo tšoseditseng matlhoko a margata. Che, re kgolosa gore Ea Matlothe O tla musetsa bophelong bo botle.

Koa Fora tulong e bitsoang Amiens dingaka di oetsoe ke leru le letšo di tšebetsa. Go utloala gore dingaka tse 200 di o di le mokiteng ka tlas'a lekgotla la bona la dingaka, The French Medical Association, etse ha di fetsa goja, dingaka tse 150 tsa oa ka segadi, ba kula. Go bonala hantle gore motho o teng eo a ileng a tshela botlhole (poison) ka dijong tsa bona. Bangoe gothoe ba kula hantle ho tšhepo e seng teng. Ga re tšebe haeba le tšona tsa Makgoa di lekana ka bo "Matme"

Molato oa serukhuhl' seo eneng ele sachene oa Mapolisa eleng Coetzee o hl'ile o tšositse moferefere.

Kajeno re utloa gore basadi ba tla dumeloa go dula dijuring; ke gore go tloga ka la pele la ngoaga ona otlang oa 1936. Ha re tšebe mohlomong bona ba tla athola melato ka toka go feta banna kaha dipelo tsa banna ba bangoe di le tšhata joaloka majoe!

Bojaloa Diheleng!

Ene ere gothoe batho bangoe ke mathanya ene ekete batho ba bolela feela. Maoba re sa tso utloa taba e mšakatsang es moshemane mongoe koana polseng e bitsoang Writtle haufe le Hoopstad. Moshemane enoa hothoe one a shoelle, eitse mole hontšo ho lokisoa tsa ho patoa ha hae, a tšoha, ke moo metlholo e qalchileng.

Moshimane ona o bolela hore one ale Legodimong moo alleng a bontšhoa dintho kaefela. Legodimo, kamoo a buang kateng, le arogan-soe kabo tse pedi; lengoe ke la batho le lengoe ke la diphoofolo. O bolela kamoo a ileng a bontšhoa kgalalelo (Kganya) ea Modimo, le gore teng moo letsatsi ha le oele, dibatana ha di na taba le motho, ha ho motho a ilang ka tšala kapa lenyora. Empa o! moshimane o bolela gore etse ha s' setse a busoa legodimong a seno go bolelloa gore nako ea gagoe ga esoo filthe a emi soa le go okometsoa diheleng. Moshimane ona oa dihele are ene o bone ba-Afrika feela moo ba aeng ba duletse mothamagana (bojaloa) oa se-Afrika ka makokokong a petrole! Empa are bojsloa, boo ke bo babang, bo galakang... moo a bonang hantle hore ke eona kotlo eo matšoga a otloang ka eona diheleng, kaha a bolela hantle hore mollo oo gothoeng batho ba chesoa ke ona ha o bona. Magodu (thieves) bona kotlo ea bona ke go dšha dikgomo le go bolalosa tšala! Hona ke bo-tšona fele. Lentšoe la Modimo ha le bolele hore o teng motho ea ilang legodimong go bolela ntho tsa mofeta ona.

Sekomfana le Seshimiana. Aaron ore hele ke ea diepa-mekoti. Ga re tšebe, go nyelegile. Ca ekaba Aaron o bolela nnete sechaba sena sa Ba-Afrika, seo basadi ba ikemiseditseng go se etse sechaba sa diepa-mekoti, se tla fella diheleng.

Gore Titus Seneloe, monna oa Mo-Afrika, o kentse sechaba sa Batlokoa ba ga Motsatsi letsatsi. Erile selemong se fetileng banna ba lekgotla la Batlokoa ba mo tšhura, ba mmolotsa kantle le tumello ea gagoe. Kajeno Titus o ba tšeneletse ka disigente gomme ebile ba dumetse gore ba tla mo lefa £300; eena obe a batla £1000.

Re Uhlua Ka Pudi-Ea-Tsela

Gore Lekgoa le shloletsoe go pegoa kabaka la go bolaea nguana eo le neng le metsuetse le mosadi oa Mo-Afrika, seterekeng sa Louis Trichardt. Gothoe le bo-tšale nguana enoa kabaka la go tšhaba go goboga, go rislo ke gore go senyega lebitso. Empa sebe sa lona se ile sa latela gomme kajeno se le tsa lebitšeng. Go ngodiloe gothoe "sebe sa gago se tla go utulla." Se ile sa utulla Coetzee sa mo kenya chankaneng ea bophelo gomme se tla utulla ba bangata. Sebe seo motho a se etsang lefifi se mo hlaga le seding gomme ka morogo se molahle ka legaga la lebitš.

Gore mosadi oa Lekgoa koa England o ile a ratana le mooladi (driver) oa motorokari oa gagoe. Erile ga ba utlua dimonate tsa lerato ba kenoa ke moea bademons, gomme ba rera go bolaea monna oa mosadi ona. Ba etsa jualo, gomme ba tšhura; ba sekisoa, monna a shloleloa go pegoa; mosadi a fumanoa ase molato. Empa sebe sa moutlulla, sa mohlantšha gomme bofelong sa molahla bodibeng ba noka.

Lerato le sehlogo, le thuba malapa a banna, le hlantšha banna le basadi; bofelong le ba lahlele heleng ea lefu.

Gore banna ba Ba-Afrika ba amogile basadi mosebetsi. Bogologolo go busa ka mabitšo a batho ba bang ene ele ntho ea basadi. Empa kajeno u ta fihlela banna ba Ba-Afrika, gagolo ba rutekileng, ba senya mabitšo a banna ba bang.

Gore banna ba Ba-Afrika, lega ba rutekileng, kagare ke diphiri tse gagolang. Thuto ga e ba ntšhe bophofofo. Ga ba paleloa ke puo ba itekela ka difeja, hlogo le melamu. Plogelang go sebedisa matla a diphoofolo, le sebedise matla a hlalaganayo.

Gore moshimane oa Mo-Afrika ea bitsoang Aaron oa Hoopstad, o ile a tšha a ea legodimong moo a ileng a fihlela le tš'etša banni le diphoofolo; he leng gona o fihletse go tš'etše Ba-Afrika feela, rose Lekgoa. Ba-Afrika ba enoa (Di fella tšase ga serapa sa bobedi.)

Tsa Mafatshe Ka Mafatshe

Ndola N. Rhodesia

S terake sa Ba-Afrika mekoti ea dikoporo se ledile. Empa Ba-Afrika ba lahleletse ke banna ba tšhelela ng ba ileng ba tšhura ke m'p'odisa. Seterake sena go bonagela gore se tšositse ke leig'ho. Mmuso oa Northern Rhodesia o ile o ek leisa lekgotla kantle le go tš'etšisa Ba-Afrika kapa go rerisana le bona.

Cape Town, C.P.

General Hertzoq o kgutile England, gomme o ile a amogela ka m'kethe ke lekgotla la moise oa Cape Town, a hlalisoa nku, a neoa diphuthing tse monate. Meketing ona Gen Hertzoq ile a busa ka mafatshe a Tšhireleiso. Aie o kopa Lekgoa le leng le le leng la South Afrika gore le dumellane le eena gore mafatshe ana a kenye katšase ga puso ea Kopano. gomme ga a kentšoe ebe boikemisetšo ba bona go bona gore mafatshe ana a be le thuso

go South Africa e go ba batho.

Lega Mmuso oa England o sentse o ikgopola bakeng sa go prela mafatshe a Tšhireleiso. Mmuso oa Kopano, go pepeneng gore bofelong Mmuso oa England o tla dumela. Mohlomong go tla feta dilemo di se kae emp'a anete ke gore mafatshe a Tšhireleiso a tla nvelo Mmusong oa Kopano, gobane Mmuso oa Kopano o kgona go busa batho ba batšho joaleka mmuso o le o le oa tšelopele.

Tokyo (Japan), — Maj-pane le Mach ena a emelane ka mšurumo Go utloagala gore Mach ena a ne a hlami e m'kethe a sephiri a go rera hloeano gore go Chana le Japan. Mmuso oa Japan go o utloa ntho ena oa romela lenqolo le reng ga Mach ena a se thubi makgatlana ana a sephiri, go tla thuba civano Go utloagala gore Mach ena a dumetse go a thuba, gomme dikaono tsa Majapano di kg'etšela Tokyo.

OTUKULULAYO

[MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

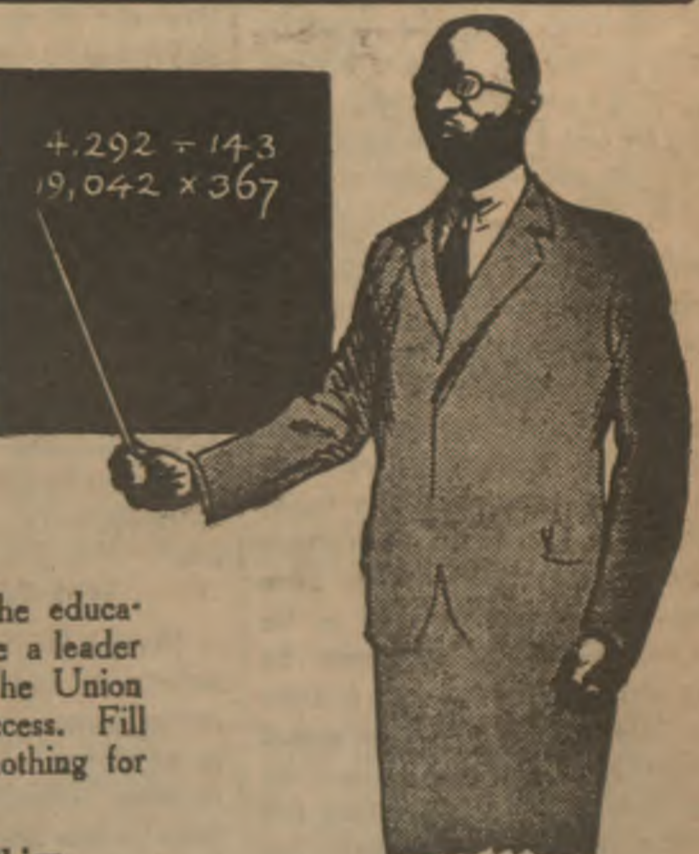
MATSETSELE.

Moriana o etselitšoenng ho thusa batho. SEHLARE SE TSOLLISANG-SEHLAPOLLANG. Mahloko ohle a 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitšoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitšeng ka lilemo tse ngata. Le batho ba hlalafileng ba tšeba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tšonatseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletšoe ke matla le mamello, ba sa tšebe joaleka bo ntata bona moholo ba neng ba loana lintsoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele nqoe ha u robala habeli ka beke, etšare hosasa u tšoha u kholo tšohle tse mpeng tse ka maleng, le mahloko. U ke ke oa sebetša mesebetsi o moholo o qaqileng ha 'mele oa hao o tšetse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotšale, u be matla, u thabele lijo le bophelo ba hao. E mong oa marena a kileng a sebe'isa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa baholo ho utloa hore batho bohle baka ba nale oona moriana rna. Ke ka baka lang ha u sa re tšebise ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tšebisa hore le ka o fumana ho eena ka puso. Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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REKA PHOFO FNANG LE LETS' OAO LA "NKOSI" Ka hobane ele phofo e lokileng haholo le hona e sitsoeng ka machine o makhethe o lokileng. Ke phofo e jehang ha monate e nang motho matla 'meleng ho feta phofo tseling kaofela tseo o ka li rekang. E fumaneha likh'etšaneng tse boima bo 180 lbs., 100 lbs., 50 lb., 25 lbs 10 lbs., le 5 lbs. Ha ra-levenkele oa heno a sena le eona phofo ena, mokoepa a ngolle ho

Madireng A Ditulo Ka Ditulo

Pego Ea Phuthego Ea Kereke Ea A.M.E. Sterekeng Sa Waterberg.

(Ke J. S. Molefe)

Minghadi,....A unke u mphe sebatanana pampiring ea hao ea sechaba ho bolela mantsoe a se makae fela.

District Conference ea A.M.E. ea set-reke sa Waterberg e ne e kopane metseng o moholo oa A-her Kekana, Leeuwkraal, ho tloha May 3 ho isa 5th May. Mookamedi Thos. L. Mokau ale setulong, ea e-ba mosebetsi o motle haholo. Tsamaiso ea mosebetsi (programme) e ne e eme ka tsela ena:

Tsatsi La Pele.

Phutheho ea buloa ka Psalm 122 ke Moroti E. S. Kekana sefela ke Rev. J. E. P. Mokone, thapelo Rev. J. S. Molefe; sefala T. L. Moku Thero ea selemo, ke Rev. W. B. Modikane. Phutheho ea mantsoe: Thero: Ke Rev. P. D. Moutloane.

Tsatsi La Bobedi.

Leha re ile ra fumana Morona A-her Kekana ale hospital ka kotsi eo eileg ea mo hlaha mabakeng a fetleng, re ile ra fumana kamohelo e loleng haholo ke Morena Abram Kekana, ranoana morena eo a ileng are kamohelong ea hae a hlaha le kamoo A.M.E. e fihlileg lefatsheng la ha Kekana; le kamoo eena kanosi a fumaneng tsebo eo a nang le eona ka eona A.M.E., ka selemo sa 1895, Pre-

toria, a kgothatsa phutheho ka dibuka tse na tse latelang, St. Luke 18 v 13, le Isalah 48 temana ea mafelo.

Ka letsatsi la kamohelo ea barumoa e'ntle letsatsi le letle haholo moo tichere Tiddie S. Masoga a ileng a ntsha matsotso a hlabosang a dipina ka koaere e ho bonalang a ile a ipha sebaka se setle ho e ruta. Rea mo leboha.

Mahareng a rona re ne re e-na le baruti ho Revs. W. B. Modikane, le mohumagadi; J. E. P. Mokone, J. S. R. Molefe, P. D. Moutloane le mohumagadi le Rra rona le mohumagadi Thos. Mokau, P.E. Har'a baeti ba hlomphehang ele Messrs N. Mashabela, Mashamite, Masoga, Mohoroshi, Mohotlane, Chief Kekana, Mrs. C. Makgomo, Maseke, B.Sc., Mrs. Ndimande, Mr. S. R. Schoola le mohumagadi, Mr P. Mochile mohumagadi, Messrs Mosehle, Malebye, Kekana le Maletle, le ba bang ba baogata.

Morena A. Kekana ene ele eena modulaetulo ka letsatsi la kamohelo.

Bahlankana le baroetsana ba Juvenile Society ba tsoeng Schildpadfontein, ba etsa mosebetsi o motle haholo. Phutheho ea koaloa ka mohau le mantsoe a hlabosang ke mookamedi, Thos. L. Mokau.

Ba-Afrika Ba Ea Meketeng Ea Dipina Ba Jele Haholo

Tsa Ladybrand.

Haele mona haeso re tseela pele, ebile ho bonahala hore re Ma-Afrika a sebele. Ka la 30 May ra bile le concert e ntle haholo, e nenge kopane le Dance. Re ile ra qala ka 7.30, motsamaisi e ne e le Mr. S. Masooa; ba bina bana ba Afrika. Eitse qetellong ra

qala Dance ra hobela ha ba ha thola ha re tu, eitse ka 2 a.m, ra koala re entsa che e- e k- lo ke £4. Ba neng ba le teng mona ke iticb- re tsa Clocolau, Mr. Moletsane le Mr. Likate, ba ne ba itile ho bona Mr. le Mrs. Phumane.

Ka la 1 June ho bile le Concert e'ngoe hape kerekeng ea D.R.C. Ba ne ba tlats'iso ke ba choir ea Chache e tsamaisoa g ke Mr. Mokhatl, ba neng ba le teng ke Mrs. Senkhe le Mrs. Mpholo, joale ho iphang matle mona haeso ke borolo. Ho no ho e-na le ngoana emong mona ea neng a etsoa Maseru, e m- te, mahlo a hae a

bite a ts'oana le a lehoi. Re leka hose rea mo fereha a hana, empa q-tellong a lumela. Te qhile hlabo ea Quarterly Test.

Ka la 3 June re ne re boetse re ena le Dance Clarendon Hall. Oho Hall ea tsoha e ts'abeha, e tletse mahiatsa Oho ithonephego Ma-Afrika le se eanna la re le hateletsoe empa le ia etse hore ba basoeu ba khahloe ke ligetso tsa lona. Hape ho na le matsoha har'a lona Ma-Afrika. Ka Sondaga se seng mona haeso, matsoha a maog a bahlankana a ts'oana emong oa bona, feela ena e se eletsa le qhekoana, ba mo zkhela ka lengopeng; ke tso tsa botsoha le Ma-Afrika, nts'ang lihloho ka mekotleng, le seke la tlontlolla lijo tse na tsa lona, tse monate hakalo.

Bakgatla Ba Ramanchane

Ka Sondaga, May 2, honne ho kopane pitso ea Bakgatla ho khetha boetapele ba bafyo ho tsamaisa mosebetsi oa theko sa naha. Banna bao ba khethilong ke bana ka ho latelana. Phutheho e ne e okametsoe ke Mr. L. I. Chaane: Messrs Ephraim Khokane, Assis. Chair- man; Amos Moeketsi, Secretary; M. M. Motyatlati, Assis. Secretary; Stephen Khokane, Treasurer; Simon Motyatlati, Assis. Treasurer. Komiti; Daveose Chaane, Dedirek Moeketsi, Thmas Molate, Johannes Mothechane, le M. Maditee.

Ke bona banna bao sechaba sa Bakhatla ba ha Ramanchane seo (Di fella serapeng sa bobedi.)

IZITOVU ze PRIMUS

zaqala ukwenziwa kwisithuba esingaphezu kweminyaka eagama 45 Ngoku seyizigidi zeminyaka zikhohisa abaninzi. Koewa ke njengoko sekukho ezenziwe zayeleliwa kuzo, umahlal' ekho ke towo kuyo yonke into entle, qononondisa ukuba mawubone u Phawu lwethu Lweshishini.

PRIMUS

esitovini apho
yiyo into eyakukukhusela.



Komosasa e Hlokometse Tsoelopele ea Ba-Afrika Ba Hamanskraal

Tsa Hamanskraal.

Morulaganyi oa "Bantu World."

Minghadi,....Nts'enyetse mantsoenyana sna ke utluse babadi ba ba karanta eoa madireng a Hamanskraal. Maloba Komosasi ea Hamanskraal, Morena J. C. Yeats o ne a biditse baruti ba tukoloho ea hae: (1) A tšile ho ba leboha bakeng sa ha ba ne ba amohetse memo ea hae, le ho ba teng ha bona moketeng oa King's Jubilee, oo o nong o etseditsoe hona Hamanskraal. (2) Le hoba a amohedisa dimpho tsa mabone (torches), ka letsa la 'Muso.

Morena Yeats a fetsa ka ho kothata baruti hore kopano ea bona le eena ha se ea bofelo empa ele ea mthomo 'me o tlame a kopane le bona ho rerisana le bona ka tsa dikolo le tsoelopele ea tsona. Lehlokomeng la metsanoko ea bana, a laela baruti haholo hore bona ba-eo ipha maila a ho ruta bana metshano 'me eena ts'aho o tla rekisa sebyana (Cup) seo bana ba tlang ho phehisana holimo a sona ka motshano o a khoele ea maoto (Football). Morena Yeats ke Komosasi ea ntho mo karolong eoa ea Hamanskraal eo khopolo ea eona e si felellang mo bathong ba bahlolo feela empang e fetetse le ho tsona dikonyana tsa motlhape oa hae le ho badisana ba tsona. Ka ketso ena re khona ho ithuta tse khoho ho Morena Yeats.

Re ithuta lerato la hae mo bathong ba batsho le sa pateletsoeng, le thohohelo ea tsoelopele ea bona. Re ikutloa re na le nate oa nate, A Modimo o be le ho duleng ha hae le rona, 'me rona re fele re aye molemo oo eena a kemiseditsoeng ho re direla oona.

N. D. HLABANE.

Mmetla Kgola Ea Mariga

Tsa Lichtenburg.

(Ke Johannes Kgori)

Morulaganyi utumelle ke tsenye mafokonyana mo pampiring ea gogo ea "The Bantu World." Baruti le tichere ba betla kgola ba e betlela kae? Re kopa tseletso mo go lona ka gore 'Mmetla kgola ea mariga o e lebitse oa-bo.

Mo tlemong tse fetleng ra kopela boyaloa ke Mr. J. Rampa ba Secoana (4 gallons) ka beke le beke, 'me ra bo fioa ke 'Masepala: Go fetile lilemonyana re ntse re li ra eona 4 gallon eo. Janong morego 'Masepala o fetogile are bo rekoe ka £1 10 0. Ra itumela ra fihlela gore Morena Rampa o re betletse kgola. 'Me re ea bota ka gore baruti le tichere ke bona Advisory Board mono Lichtenburg Location.

Ge Masepala a seoa go fetoga ka boyaloa ga ba bue sepe le gona ge a bo rekisa ga ba bue sepe, go ba re eletse ka sepe go li fetetse fela.

Moletlo Oa Kgosi.

Maloba ka li 6 May gono gole moletlo oa King's Jubilee ka lefatsho lotlhe mono Lichtenburg magallimana ntoeng a ya ga a galixane. Ra bona Masepala a re bitse, ra filha ra lula fatsho, ra bona a ntsha bukana a e bala; erile a fetsa are: Emeng re rapeleng, a rapela a tetsa; ga rapela moruti oa Church of England o mots'o. Erile ge a fetsa 'Masepala are: Tsamaisang go felle, Tichere oa Church of England a opela "Nkosi Sikelela Afr.ka."

se leng mono Johannesburg se belleng mosebetsi ohle hodimo ha bona ka tseho e khoho le ho ba lakaletsa katleho mosebetsing oa sechaba.

Oa lon,

S. S. MALOKA,

Oa neng a kopilo go thusa khethong ena.

OA RATEHA-AK'U BONE KAMOO BAHLANKANA BA 'MOKANETSENG KATENG.

E. O SE A HANNE BAHLANKANA BALE BARARO BA KOPA HORE BA MO NYALE. EKA-BA SEPHIRI SA HAE KENG?

O MPOLELETSE HORE BORELELI BA LETLALO LA HAE LE HO TLALA THABO HO HO EENA HO ENTSOE KE FELUNA PILLS.



Banna Ba Hoheloa Ke Sebopelo Le Botle.

Esale ba lintho tse na tsepo ea tsona e holim'a bophelo bo botle. Sebopelo se ka sengoa ke sefahleho se detseng lihlobo le mahlo a lerotho. 'Me mosali a keke a rateha ha a lula a nyorobetse, a sosobantse sefahleho, a fokolloa ke mali 'me bokahare ba hae bo sa sebetse ka tsuanelo. Kharebe e tsuanetse hoba le mali a tetseng, ebe le bophelo bo botle, haeba e tla ba le 'mitsa o etsang hore bahlankana ba e hlokomela ba rate hoba hau li eona joalo. Hobane mohlankana, ha a fereha kharebe, keletlong ea hae o na le mohopolo oa hore ka tsatsi le leng e tla ba molekane ea tla mo thabisa lehaeng la hae.

Ho bopuoa le nts'enyetse ea mosali e fapane hole lea monna. Haeba ho sa loka kahare ho eena o ba matsuenyehong a maholo. Mali a hae a fokole. Athe a tsuanetse ho lula ale matla a nonne. Bana bao a tla ba tsoala ba kaba le bophelo bo botle kapa bo fokolang ho ea kamoo mali a hae a sebitsang hantle le ka matla kateng.

Li Feluna Pills tsa Basali Feela li hile li etselitsoe ho hloekisa, ho lokisa le ho matlafatsa litho tseo bophelo ba mosali bo tsepetseng ho tsona. Li na le motsoako oa tsepe e entsoeng ka mokhoa oo e kenang maling habonolo. Motsoako oona oa tsepe ke mofepi e moholo oa mali o etsang hore basali ba Feluna ba be matla ba kothale.

Hape Feluna e hlokomela tsilo ea lijo. Ha hona lijo tse bolileng tse sallang ka maleng ho kenya chefu 'meleng ho basali ba sebelisang Feluna. Ho sokela, ho pipitloa, moea o nkhang, lihlobo, mahlo a lerotho, ho tepella, hohle moo ho tlosoa ke metsoako e tsolisang ea Feluna. Mohlomong mosali a keke aba le sefahleho se setle. Empa a ka khanya khotso le thabo ha moea oa hae o bontsa hore bokahare ba hae bo sebetse ka tsuanelo. O tla ikhutha a thabile. 'Me kaofela re tseba hore batho ba thabileng ke bona ba ratchang haholo.

Aku leke Feluna. Etsa hore moriana oona o moholo o bontse matla a oona. Ha ona kotsi 'me o na le thuso ho likharebe, bo-mma-bana le basali ba holleng.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 bottolo kapa tse 6 ka 18/-. Kapa u romelle ho P.O. Box 731, Cape Town, u romele chelete. Sephuthelo sa tsona se sefubelu. Hlokomela liketsiso tse rekisoang ke bo ramavenkele ba sa tsepahaleng. Fumana tsona tsa 'nete tse tsoantsisoeng mona.



Banna ba Memeloa Pitsong Mangaung

The Bantu World
SATURDAY JUNE 15, 1935.

Itukisetseng Pitso

Jualekaga re ile ra bolela v-keng e fetileng go tsene moea o moha gare ga sechaba. Melao e mecha ea General Herzog e hlabile pelo tsa Ba-Afrika, gomme e goteditse mollo oa lerato la tokologo Kagohle go utluagala megosi e re g: "Sebata kgomo, banna phalalang kgomo di ea-ea." Basetapele ba eme Thabeng ea Badimo ba letsa lepotata le reng: "Ba-Afrika tlang bohle Mangaung ka di 16 tsa kgoedi ea December go rerisana ka kotsi e re hlagetseng jualeka sechaba. Ke tshuanelo gore banna bare go o utlusa ba lotse marumo a bona, ba sile dikome ba itukisetse go ea Mangaung.

Taba tsa bophelo ba sechaba sa rona di eme mosenekeng. Ga re ka se hlokomela setlogoloana se tlang se tla hloka bodulo lefatsheng lena gomme se tla fetoga bahlanaka ba bahlanaka. Monna ea sa arabeleng mogosi ona, o tla rogakoa ke setlogoloana se tlang gomme lebitla la gagoe le gatskeloa fatshe ke banna le basadi ba pelo tse utuileng bohleko.

Bakoena Tlogelang Puo Le Lefe Melato Ea Dinaga tsa Lona

Tsa Bethanie
(Ke SOL. W. MAHUMA)

Morulaganyi oa "The Bantu World," Ka thapelo mphe seabakanyana pampiring ea gagoe e e rategang, go bua ka tsa Levy ea Bakoena.

Pitso ea Bakoena ea Levy ene e tsene mono Beth nie ka di 31 May 1935. Go le teng Kgosi ea Bakoena, Mophuthi eo mogolo Rev. W. Behrens Rand Bethanie Commission, Bethanie Commission le Bakoena ka bontsi.

Rand Commissioner ea baa selo sa bona peli, gore Bakoena koa Gauteng ga ba ntsho chelete ba thibile ke di ketsana ditsebe ka gore go phuthoa ka dikgoro. Mophuthi are dikgosana ke ba thusi fela ba dikomisi. Ga nna dipotso tse ntsi ka molao oa October 1934. Ga bonala tiro e sa tsamaisoie kafa molong. Dikgosana tsa araba ka gore, ge eba ke rona re th belang madi go tsoa re tla tsoa ka morago gore go dire Komisi. Mophuthi eo mogolo are mo tiron e ga ra tshoanela go dira ka lerato gongoe go tlhosa metho. Re batla ba diri eseng mains a tloto fela. A ba maina a dikommissie tsa Gauteng ebonz Messrs. Isaac Tshephe Chairman Hendrik Mor ke vice Chairman. S. Skaria Tlhabi Secretary, J. N. Letsoge vice Secretary, Kaleb Mmanz Treasurer le bathusi ba bona.

Mophuthi eo mogolo a ntsha megopolo ea gagoe are: Go bat'ga monna eo o seng mo tiron e Matgosa eo o 'Free' go ts'amaa moo metseng ea Pretoria le Johannesburg go phutha Levy. Monna eo o tla fiosa makoalo ke Kgosi, Commissioner le nna go mo tiisa, o tla bega tlothe mo go nna. A di bgele Kgosi me Kgosi ea dumelana le ene f gothl. Bakoena ba kopa Kgosi gongoe Moruti go bala eo ba ka ma akanyang. Kgosi ea bole a gore re tlogele mafuta lets-l-tse re itshenkele monna eo o ka thusang Kgosi are nna monna eo ke gopolang a ka dira ke Mr. Daniel More (Phiri) Bak'ena ba lumaluma, Mokoena a kopa gore go ak'ngoe ka selo se. Mophuthi a mo itlisa fa gothle. Morena Daniele More ke senalla madiroang. Ge a dira tiro oa e dira s'na. Gape k' monna eo o nang le d'otho le madi (property).

Bak'ena s'na! Go bat'ga senalla se se ka ts'amaang le mets' eothl-koa go leng Bakoena, go phutha Levy, le go okama dikommissie Bakoena lefeng mela t' ea dinaga, tlogelang puo le go leela diti o.

Eitse ha nko e fihla ra qala ka tsona tsa puo ea ker-ke diina are qabaqaba ng'ans'oa Moseja a mas'ole a-e bula nthlo eo e kholo e nthle, ra kena ho rona a ruta ka Palam 118 a kopa th'ohonolo fatso ea Modimo. Kamara moo ra eba Sel'losa M rent. Sa a tameloa ke ba- tho ba 96 Ke kereke ea bobedi e bu- tseeng ke baruti bana ba b-di engoe ke ea Waterval. E tsula peli-ker-ke ea M-th-dist koano a re roriseng Morena Medimo.

MOFETA KA TSELA.

Lesholu Le Utsua Sale

HO JEQA SELALLO KA
KEREKENG EA
D R. CHURCH

Tsa Witzieshoek
(Ke MOOTLA-KHOLA)

Haeso mona re bona Makaama (limakatlo) re bona Ba Nazare bare ba reng ha ba kute meriri iha e le litlu kajeno ba kutie ba deoise lithoho ka mahare, bare ke hobane moruti oa bona o hokahetse. Enna masuabi ke hoba baneng, bssading, banneng ba bona, ha ba ka ba kuteia bana ba bona jualeka ha ba entse kajeno ho moruti oa bona.

Ebile mats'itiso a Moruti Matita mona Pamabali ka 19/5/35 Kerekeng ea Moshoeshe, batho oa le bangata. Feela rona re fihlele morao ra bara ba morao ra 'na ra hola melala ho taimese se etsoang ka pele le lichele ra se ke ra li utoa na li kae.

Re bona Richard Mooko a boitse qalile mosebetsi oa hae oa litsele ka ba o ne o sa emisitsoe ka baka la lichelete e se e ka mosebetsi oo o ka nka nako e telele a 'na a fumana bohobe eo ngoana bo rona.

Litichere tsa koano li ne li ile bapala Kestell li ile bapalisa leoto (football) Khele l'leha re ne re saea ra ikutloa re thabile ha re bona ba tla ba nkile flaga (flag) ea Kestell hona e bile bopaki hore ba hlotse, hona moo bana ba Thoksona Makaota li peli li tharo Ramonyetsane le ka tlolola ha ntata lona a ne a sa hloloe a ile a bolaea Rasen'ka! Lehuru.

Bare moh'a Selallo sa D.R.C. mane Lefika n'tso e ngue ea fihla le eona Kerekeng. Eitse batho ba re ole-ole-ole ka Kerekeng eona ea sala kantle ea ikela man'e moo ho beiloeng lisale ea fihla ea khetha sale e nteng e re pee. ka botle le ka bocha, ea ea e stunya morung. Eaba e itela hae ea eona ea itulela. Kereke ha etsoa monga sale o tlotse, a tlolaka, a re sale l' sale ea re u bo u neile eng. A makala, Molula monyako, pee! Ke bone nts o mona tate e kene ka Kerekeng ea hana Oh! e nkuoe ke eena. Ke monga sale eo ka ha a se a tsejoe ele mohlola o lietsa, a ea batloa a fumanoa a itatola batho ba makala a lateloa mapolesa a bana che qetellong nts'o ea lumela. Ea ea e utula morung moo e nong e patile teng, tsa robeha joale ho tsa Muro o sa tokisi soe khoeli. Re tla li utloa ka morao.

Taba ts'o re sa li tsebeng hore li eme kae, ke tsa sekolo sa li ngamele nane Qosqos. Ha e sale re utloa hore sa ra mela toangangel bo ba onna.

Tsa lona a jaa bo rekisoang) eona e h'itshaba e rekis ka m'tla, Oh! o tla k' t'iba e a alingoana a batho a it'oe'ang Gaudie ba a laletse tseleng ka eona ba e reke hlee. Ba ba le ba-h re Mali guan'ng tala engata. Ia - ra t'lina mokotla (purse) a fumane o se o re poo! Oh! Tella Tella - tla f'iooa joang na? Ha re tsebe nobane e se e namile metsu.

Pulo ea Kereke Ea Wesele

Ts. Transactie

Monghadi ke kops hore uke uake nyetse mintsue ana pampiring eo ea sechaba ka treo re di bonang koano Balabela. Ka letsatsi la di 26 May 1935 ene ele mokete o moholo kerekeng ea Methodist Church of South Africa, ok'keng oa lebat'ha.

Ene ele pulo ea nthlo ea kereke mot'ennng oa Transactie, Wat-berg Dist Mookamedi oa circuit Rev W. T. Goodwin le Rev. S.M. Baholo, Moruti oa sebak'a seo, ba tlhobile esale hosara ka car m ho le batho b'ka bang 20 ka car ts; tharo ba fihla Transactie Bagogi bo Mr. Sentso ka bo Se- s'edi le bo Motsei e nte ele, heela otla thongoa u e ng? Ma'wahadi ona hake sa belela bo susi Mrs. Pitso kabo Mrs Sentso ka bo Mrs M. taung entse ele hare bineng. (Di fella serapeng sa mathomo)

Peo ea Lents'oe La Lebitla

Tsa Ventersdorp
(Ke C. MAHE)

Mr. G. Matthias a dirala moshu Tichere George Molobi tlotlo e ka go dira leats'oe je le nte thata. Moruti Lucas Mthobi rare gole Loabobedi eo pele ga tsatsi je le golo je ja Tlhatlogo (Ascension Day) a hitlha mo thegolatsa Lents'oe, me a laela Mogogi D Kgarebe, gore a dire tiro ea go thoma Lents'oe. La thaba le siame le didim'tse le seaa phefo la Loabone (Thursday); baruti batla ba kopanela mosebetsi E le Rev Mokoena oa Wesele le Moruti N Tantsi oa AM E Mokoloko ono ole montle thata ka mekesele ea mebala-bala.

Tichere Z. J. S'kgaphane le bana ba gagoe ba sekolo ba chotse mokgele ba etelitse pele ba nts'e ba opela. Moruti Mokoena a apola, Lents'oe ka kgothaco. Mr. Joe Mooketsi a i'sise sechaba mosebetsi eaga moshu Tichere Molobi eo e neng e le molekane oa gagoe tiron ea sekolo le kereke Dibui e nts'e:— Revs. Mokoena, N. Tantsi, le Messrs. Mahery le Karebe.

Barapedi: E nts'e, Jevrow, N. Tantsi Jevrow J. K. Mokoena, Mrs Minah Bys, (Kok). O dibui tsa shupa ka 'hano mosebetsi oa ga moshu Geo. le Rragoe Lucas. Bana ba Sekolo ba (Di fella serapeng sa bone)

Tsala Ea Rona Pudi-ea-Tsela

Morulaganyi oa "The Bantu World"

A o ko o mphe sebaka sa go itumedisanya le tsala ea me Sarah M. Chitji. eo o buditseng ka ga tsala ea rona Pudi ea Tsela gore o kae ha a sa tlhole e bonala mo koranteng? Le nna ke nts'e ke mak'ise gore o ile kae, h'kesa tlhole ke 'mons a tlhaga me e le e ne eo e reng ha ke tsaea koranta ke bat'le e ne

tsola ka pina e reng: "Blessed are the peace-makers." Mr. Matthias a tlhabile kgomo 'me bot'he ba ea go ja. Ba b'neeng bal' gone:—

Messrs. J. E. Kree'ing (Methodist Principal) Moses Selebogo, Salthiel Mancho, Israel M'kgorogo, Joshua Mangole, John Ramps, Misses P. Nkotsie, M. Matthias le ba'angoe. Palo e ne ele 298.

pele ke isi ke bale mahoko a mangwe. Le nna ke sekona Sarah, ka gore erile ha ke tla nna mobadi oa "The Bantu World" ka utoa ka ga Pudi ea ts-la, ke gaseleseceus ka ga ga soe re le mo tirona.

Ke eona le Mr. J. S. Mohl'kane; re bereka 'm'go ka utloa a bus ka tsaga Pudi-ea-tsela ka 'moisa hore Pudi ea-tsela keng a nth' ea a re batla pampiri ea "The Bantu World" o tla i'se gore Pudi ea tsela keng ka morae kare a ha e re koe, a re e ea re koe 'me e reko ka peni tse pedi hela, ka beke le beke. Ka a raba kare, ha u sa bere ke yaka nna yasa u tla ts'ea kae peni tse pedi ka beke le beke, a ntha-a a re monna dira yasa, a ere o asutse o le mo sekorepong o e reke e tle e re ha se hela o bo o ka tloge 'a ha go molato, ka lumellana le ene ka e reka, yasa'ng sekoropo sa hela yasa'ng le ha sehdile re nts'e re coc'e-tse mogo. cone

A Z. Kimberley.

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How to Make Good Tea.

Buy your tea in 1/4 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



MR. TEA-DRINKER says:

"Whenever you eat, you should also have a cup of TEA"

TEA is good for you!

1174-1

Page Of Interest To Women Of The Race

Women Are Progressing

Editress.—Will you allow me a space in your pages as I wish to emphasise the fact that women are progressing. I have noticed that women of to-day are not at all retrogressing. When I was in Pondoland a few years ago, the Pondo people were still uncultured and uneducated, but they educated their children. Most of the boys did not like to attend school, because they were stiff-necked and did not like to be under the iron stick of the school master. So they were left to amuse themselves outside.

The Pondo girls who attended school regularly, completed the 3rd year and got their certificates. They were employed in their own Pondo schools. They revealed the inner light of civilisation to people of their own age and to their parents. The result is that to-day people build substantial houses which are well-ventilated. These educated ladies were really the sun of civilisation. Some start nursing and explain to people the right way of living hygienically. Is that not a step of progress brought about by girls?

There are also some skilful ladies I know who do a lot about dressmaking. To-day women are able to send their clothes or any fine materials to towns like Umtata for exhibition. Is that not progress?

I dare say that if women make rapid progress in whatever they do, they are likely to be leaders in future.

A. T. MBEBE,

Headtown,
Fort Beaufort,

Women's Pages Much Appreciated

Dear Editress.—Some time back I cut from the Women's Page, your "Alphabet of Success." I pasted this where I could read it daily. I am now trying to practice each alphabetic sentence. From the depth of my heart I must say I greatly appreciate the Women's Page. I would like to write a little about.

"Friendships"

There is nothing sweeter than to rest assured that a friend, a true friend, thinks and cares for you. We should be wise in the choice of a friend. It is not every one that can make a friend. Many persons appear to be friends and yet they are bitter enemies.

Be slow in making friends. Make friends with those whose standard of right is high and in accordance with those who deem holy and righteous what you have been taught to deem sacred. There is no better example than that of our Lord Jesus Christ. A true friend is the one who, from the abundance of a loving heart, sedulously tries to destroy the bad in us and encourages all the good.

O. M. HILLARY,

Swaziland

How Tea Is Transported

Tea goes through many adventures before it actually reaches the homely tea-pot. First it has to go to the chief port of the district, in Ceylon, for instance, the port of Colombo, is the distribution depot. The tea, packed in wooden chests which bear the name of the estate, starts off from the factories in bullock waggons, not unlike the ox-waggons with which we are all familiar.

It is a common sight in Ceylon to see a long procession of waggons each drawn by two bullocks.

The bullock waggons are unloaded into trains, and the tea is then taken to Colombo. It is then, of course, placed on board ship.

In India, elephants are sometimes used in place of bullocks.

When To Marry?

BY P. D. S

Taking my pen I am reminded of the now famous old story of an old shabby European who, it is said, once remarked when seeing a well-dressed African reading a newspaper "I wish I was a Governor General... I would see to it that no Native is allowed to read a newspaper!" The African replied and told the disgruntled old man that "it's a good thing you are not the Governor General and you will never be one!"

This story came to mind when a day or so ago my friend and I were discussing the question of "what is or should be the right age for marriage." My friend in eloquent language characteristically told me what he thought the right age ought to be. "If I were an M. P. (Parliament)" I said emphatically, "I would have long introduced a Bill asking the Government to make it illegal for anyone over the age of thirty-five to marry!" My friend stared at me and without asking me to give him an explanation for this somewhat autocratic statement he told me that he thought I was not wrong. "It is absolutely unfair," he said, "that some people should wait until they are too old to rear up their young ones... I think you are right. The Government should be approached in this matter."

There we are now. Without having to "overburden" our Government with more work I prefer "my Government" to be women readers of this bright journal. They are brighter than the paper itself. They have shone brightly with their constructive arguments in these pages in the past and I trust they can still shine brighter over this question: "What is or should be the right age for marriage?" I hope they will find some real matter of great importance and interest in this subject. I feel that no man or woman has any moral right to marry when he or she has no hope of being able to live up to the times when his or her dependants will be able to stand on their own. Come on now, my good women, forget a bit about tearing one another over "Town or a Country girl" and tell us what you think of this matter.

able for her to be married by a town man. And the country girl to be married by a country man.

As for myself I am looking for a girl to marry me but there's no need for me to go out of the country to look for a girl. While there are many girls in town I am sure I'll marry one of them. I even feel my stomach sore when I think of a country girl.

C. S. LETTHEYA,

Masern.



Town and Country Girls

Dear Editress,

Allow me to answer questions set to town ladies by A. M. M. Pnasbe, of East Rand. He or she says town girls run after boys, instead of boys running after them. They smoke, drink, cycle and powder their lips and cheeks.

In my experience, I think that boy who was chased by a girl was too weak. Country girls munch and smoke tobacco in long pipes instead of cigarettes. They drink excessively beer ground by their own hands. They do not cycle, if ever cycling is a shame, but ride horses and oxen. They do not powder their lips and cheeks only but smear their faces with red ochre.

Even if they are converted they steal some of their customs and they are glad whenever the time and fashion has brought them too close to their customs.

Mr. Rakgomo, these girls were strictly kept by their parents and they left their homes to please themselves in town. There are thousands of them in every town, because now they have daughters of their own who also misbehave themselves.

Some of those who obeyed rigid discipline from their parents are very good. Although I am not educated but a very poor nurse girl, I'll add that even educated country girls are "too showy" when they get situations in towns, except those that are trained at Lovedale and Fort Hare. I was utterly disgusted by a certain country lady who used to boast that Kimberley rivals London, just because she was teaching there. And she used to boast about every garment she wore. I am a town lady, but I was in the country for many years, which means that I am also a country lady. Please, hands off town ladies.

LADY JO NQOLOBA

De Ast

Beware Of Town Girls

Editress.—Will you be kind enough to let me express my opinion on the above subject:—"Beware of Town Girls." It really makes me sick when I read this sentence.

My friend when you talk of town girls you must be sure that the country girls are better than the town girls and there's no need for anybody to say beware of town girls because if you are a town boy how can you beware of a town girl and propose the country girl?

I recommend the town girl for the town life. I think it would be advisable. (Continued at foot of previous column)

Good News for NEW MOTHERS

It is not safe to feed a young baby on ordinary cow's milk. Breast feeding is best, but if you cannot feed baby yourself,

follow doctor's advice, and use cow's milk with Robinson's 'Patent' Barley. Robinson's 'Patent' Barley makes cow's milk safe for baby.

ROBINSON'S

"PATENT"

BARLEY

No mother should be without a copy of "My Book." This useful book which tells you all about correct baby feeding, and how to look after yourself and your baby, is FREE. Write for your copy today to Colman-Keen (Africa) Ltd., P.O. Box 1097, CAPETOWN.

Household Hints For The Home

(BY THE EDITRESS)

Vinegar Substitute

When you have no vinegar use the juice of a lemon instead.

Lemon Juice

Heat your lemon before squeezing it and you get the fullest quantity of juice.

Damp Cupboards

If your cupboards are damp place a box of quicklime inside them.

Fabrics

Varnish on fabrics is removed by soaking in turpentine. Rub gently and then sponge with alcohol.

New Broom

When you have a new broom, soak it in salt water before using.

Thermos Flask

Clean it by half filling with warm water, adding a broken eggshell and a

tablespoonful of vinegar and shaking well.

Threads.

Keep the thread of a garment running in the same direction as a patch to ensure hard wearing.

INDIGESTION

Sehlaré sena se etsa hore u rate dijo, 'me se thusa hore mala a hao a sebetse hantle,

Se entsoe ka diblare tse lokileng me se sebedisa ke Makhosa ka dilemo tse ngata lefatsheng lohle. Se rekisa venkeleng e le efe. Eru u batla

MOTHER SEIGEL'S SYRUP



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because it is a Good. Pure food that builds solid bone firm flesh and great strength the same way that natural feeding does. It can be used with, or instead of natural feeding and Nutrine is made for All children.

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BANTU mothers are learning the secret of how, for many, many years, white mothers have kept their babies contented so that they grow up strong and healthy. They know that if baby cries much it is because he has small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby. Always keep Ashton & Parsons' Infants' Powders in your house, because they will save you much worry when your baby cries and is fretful.

HOW TO GIVE THE POWDERS TO YOUR BABY:

WHEN the baby is less than six months old, give only half a powder early in the morning or before he sleeps at night. Put the powder dry on the baby's tongue. If the baby is more than six months old, give a whole powder. If the baby is very restless, fretful or feverish, you may give the dose more frequently until he is soothed.

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

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BANTU WOMEN IN THE HOME

Give and Take

(By THE EDITRESS)

This thought provoking and helpful article was published in "The Star" a month ago. I am publishing it here for my women readers who, I am sure, will find it of great interest. Many of my readers have written on the fascinating subject of "marriage" but even they will agree that the writer of this article has brought forth very interesting points which will surely do a lot of good to many who will read them with understanding.

Perhaps after the article is ended, many readers would like to express their opinions for and against the views expressed by its writer. These will be welcomed in these columns which have been the stage of many heated but good-natured controversies in the past.

The essential basis for married happiness is the ability to appreciate the aspirations of your husband, to sympathise with his jokes, and to love him in spite of his faults; always bearing in mind the fact that he will have to do the same if he is to be a real friend to you. There must be plenty of give and take, not—as is so often the case—all the taking being on the woman's side.

Try to bear with each other and, above all, do not, if you can help it, do irritating things. Nagging is a very common fault in married life; nothing will cause a man to leave home so easily. Things that matter so much to women are generally beneath a man's notice and he will be horrified when you explain to him what has upset you and caused you pain. Women are apt to bring up old grievances even after they should be dead and buried. Guard against this even if it does mean making a sacrifice.

Make your home as comfortable as possible, darn your husband's socks sew on his buttons, and make his home so attractive that he will look forward to returning to it at night after his day's work.

Arrange a cosy nook for him and have refreshments ready for him when he comes in; above all, encourage him to bring his friends home.

Be careful of your own appearance. Wives are so apt to think it is not necessary to appear so attractive in their own homes and will trail round in slippers and dressing gown, or in a soiled dress with hair in curlers. Wear simple overalls when you are busy in the kitchen and always remove them and put on something fresh and attractive before appearing at a meal or welcoming your husband.

(Continued at foot of next column)

Our Coming Features!

We are beginning next week the first of a series of informative articles dealing with the activities of our womenfolk in Hospitals, Hostels, Institutes and Domestic Service. Our aim is to bring forcibly to the attention of our readers what their fellowwomen are contributing towards the progress of their Race.

Owing to limited space we can only touch the fringe of those activities, but we have no doubt that these articles will prove to the world what is being done by the sympathetic European workers among our womenfolk and what women themselves are being taught to do for themselves, for their people and for their Race.

The first of these illustrated articles on the "Bridgman Memorial Hospital" will be published in these columns next week. We advise our women readers not to miss this unique feature.

Apart from this series our usual features of "Household Hints," "Cookery Recipes," "Health Hints," "Children's Needs" and Letters from our women readers will be published.

Another interesting series of articles by Miss Matta Rilda, on her experiences in America will be published shortly. Read and study these articles!

Truthful Child

A speaker has related the story of a boy who broke a valuable vase, and at once went and told his mother. The mother highly prized the vase, and was very sorry it was broken, but she said to a friend: I would rather my boy broke everything in the house and told me, than that he should try to deceive me. Every mother ought to win her children's confidence and trust—"M.B." in "The Christian Herald"

Remember how you used to dress to please him when he was your fiance and keep up the standard, as nothing destroys romance more quickly than a slovenly-looking wife. Your husband will otherwise notice how fresh and dainty your girl friends are and make comparisons. Do your beauty treatment as much as possible during the day and do not retire at night all covered with face cream and with your hair in curlers. Be courteous to each other; because you are married to a man it does not give you licence to be rude and abrupt. Study each other's likes and dislikes and make allowances for a trying day when he returns feeling irritable. This refers to men as well; they do not realise what a trying time the busy housewife may have.

Needle and Thread

(By PEARL BUTTON)

Here is an interesting cutting from the women's Pages of the "Natal Advertiser." I know most of you have your sewing machines and will find this very useful. I would advise every woman to save up a little and buy herself a sewing machine. It will repay itself when you save money by making your own frocks.

When a child's coat is too short and nothing more can be done at the hem it may still be lengthened about two inches. Undo the lining at side seams and hem, cut through the coat at a point a little above the waistline (at the original waistline if the coat has become short-waisted) and join a cross way strip of material, as near the colour as procurable, to the upper and lower portions.

To do this satisfactorily tack the right side of the coat and the strip to a strong piece of paper, with the edges together but not overlapping, herringbone the strip to the coat, on the wrong side; remove the paper, lay a length of bias binding along the joins, on the wrong side, and sew it neatly to strip and coat.

Care is necessary to avoid "pulling" the coat, and it must not be hung up till finished. Add a strip to the middle of the lining and sew it in again. Cover the alteration with a leather belt kept in position with loops.

Read

"The Bantu World"

First

FIGHT A COLD

where the cold fights you . . .



COLDS usually attack in the nose, throat, and chest. That is where you should fight them. You can—by simply rubbing Vicks VapoRub on the throat and chest at bedtime.

Penetrates—To Ease Congestion. Instantly, there is a warm, comfortable tingle in your chest as the ointment begins to "draw out" the tightness and pain and break up the congestion.

Vaporises—To Clear Air-Passages. At the same time, its healing vapours carry soothing medication direct to the air-passages. They clear the clogging mucus—let you breathe easily again.

All night long, while you sleep in comfort, this powerful two-way action keeps on work-

ing. By morning, almost always, the worst of the cold is over.

Mothers especially appreciate this safe, external treatment for children's cold-troubles.

For better Control of Colds. Vicks VapoRub has an ideal companion product that helps to prevent colds. It is called Vicks Va-tro-nol. You simply put a few drops up each nostril at the first sniffle or sneeze. These two products are the basis of the remarkable Vicks Plan for better Control of Colds. The Plan provides the proper medication for every type and stage of a cold. It means fewer colds, less severe colds, far less danger and expense from colds. Full details in the packages.



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It helps the seams to lie flat and smooth

WHEN making a new dress or altering an old one, use really strong cotton thread or your seams will soon work loose and all your careful sewing will be wasted. The strongest and best cottons are Coats' Cottons. White people all over the world know and prefer them.

For silk or satin dresses, the right kind of Coats' Cotton to use is Coats' Sheen. You can use it either for hand-sewing or machine sewing.

If you use ordinary cotton for sewing silk or satin, it will make the seams pucker and look ugly.

Use Coats' Sheen and have the satisfaction of knowing that the seams and hem of your dress will not have a single pucker or wrinkle. Coats' Sheen, like all the other Coats' Cottons, is made to stand constant washing and ironing. You can buy Coats' Sheen at any shop, in any colour.



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Johannesburg Bantu Football Association

LOG

The following is the Log of the J.B.F.A. which is showing the positions of its 95 competing teams to date:

JUNIOR WEDNESDAY LEAGUE

P.	W.	D.	L.	F.	A.	Pts.
Y.N. Boys	10	7	3	0	28	10 17
Y Rainbows	10	7	2	1	22	7 16
S Pet-rs A.	10	8	0	2	28	9 16
Y.H. Lions	10	6	2	2	22	9 14
Y.B. Bucks	10	6	1	3	23	11 13
W. Lillies	10	3	1	6	16	23 7
Orlando Bush						
R ng-rs A.	9	1	3	5	12	30 5
Y.N.B.ys A	10	1	3	6	12	30 5
Young Foxies	10	1	1	8	4	33 3
Y.W. Swallows	9	1	0	8	8	13 2

Saturday League Division

P.	W.	D.	L.	F.	A.	Pts.
Stg Stars	9	7	1	1	28	12 15
E Leaps ds	9	6	1	2	29	20 13
Olympics	10	3	5	2	22	24 11
B.M.S.C.Rs	10	4	2	4	21	24 10
Bk R. v. rs	10	2	1	7	16	20 5
Bush Bucks	10	1	2	7	14	30 4

Connocks Saturday Division

P.	W.	D.	L.	F.	A.	Pts.
Hy Lions	10	8	1	1	20	10 17
Nty. Boys	10	7	0	3	12	10 14
S P ters	9	5	2	2	14	9 12
D. Darkies	9	4	1	4	9	12 9
O.B. Ra gers	8	2	0	6	9	23 4
A.M. Stars	10	0	0	10	0	0 0

Ward & Salmons Division

P.	W.	D.	L.	F.	A.	Pts.
Rebellions	10	7	2	1	29	13 16
Hu gry Lions	10	7	2	1	29	16 16
Bush Bucks	10	4	3	3	16	13 11
D. Darkies	10	4	3	3	16	17 11
St Cyprians	10	4	2	4	19	27 10
Crocodiles	10	4	1	5	22	20 9
Spruaboks	10	3	1	6	9	18 7
Nl Rainbows	10	0	0	10	0	16 0

What I Have Heard And Seen

(By The Man in The Street)

Another New Jazz Band.

Quite recently I foreshadowed that in a short space of time our golden city would be teeming with African Jazz Bands. The local bands have their numbers augmented by the Sullivan Mphahlele's Jazz Band which gives great promise although it has not yet performed in any of the main halls in the city. Those who had occasion to hear it play at Radfontein the other day, will certainly side with me when I say Sullivan Mphahlele's Band has not only come into the field of popular music well prepared to vie with its contemporaries, but also has a brilliant future.

Appointed Social Worker.

Just prior to returning for his homeland, Mr. A. P. Khutlang, formerly Assistant Secretary of the B.M.S.C. and a great sports enthusiast, told me he was going to Basutoland to take up a position of social worker under Mr. O. B. Bull, formerly of the staff of the Lerotholi Technical School. Mr. Khutlang's headquarters are at Maseru, and it is beyond doubt that he will be greatly missed by the sporting world of the golden city. Mr. Khutlang's new appointment is certainly quite an enviable one, yet fraught with great responsibilities and obligations. Nevertheless, it is to be hoped our friend will put up with all this. Mr. Khutlang is energetic, sociable and (continued at foot of column 5)

Mayor's Division

P.	W.	D.	L.	F.	A.	Pts.
K. Champions	9	7	1	1	30	18 15
Young Tigers	8	4	3	1	20	14 11
R. rebellions A.	9	5	1	3	23	20 11
W. Swallows	8	4	1	3	16	12 9
Fire Fighters	9	3	2	4	13	18 8
Bk Rovers	8	3	0	5	19	18 6
Crocodiles A.	9	0	0	9	9	30 0

Umteteli Division

P.	W.	D.	L.	F.	A.	Pts.
Zebras	10	7	3	0	16	6 17
W. Blue Birds	9	7	1	1	23	10 15
Violets	10	5	3	2	18	15 13
Rainbows	10	4	2	4	15	15 10
Star of Hope	10	3	3	4	15	19 9
Tvl. Tigers	9	2	2	5	10	14 6
B. Bucks A.	10	2	2	6	13	19 6
B. Rovers A.	8	0	0	8	0	12 0

Union College Division

P.	W.	D.	L.	F.	A.	Pts.
W'bank Roses	9	9	0	0	34	7 18
Celtics	8	7	0	1	25	14 14
Cannons	8	6	0	2	30	8 12
M'light Stars	9	2	1	6	13	22 5
G. Arrows	9	1	3	5	9	28 5
C.C. Against	8	1	1	6	9	24 3
Violets A.	9	1	1	7	8	25 3

Katz & Lourie Division

P.	W.	D.	L.	F.	A.	Pts.
P. District	9	7	2	0	21	8 16
Premier	10	6	2	2	15	11 14
Victorians	8	5	2	1	17	11 12
R Mountains	10	4	2	4	25	20 10
Oriental	9	4	1	4	24	16 8
Hibernians	9	3	2	4	8	19 5
Rho. Defender	9	1	1	7	11	10 3
S.F.U. Jacks	8	0	0	8	7	34 0

Hunt, Leuchars Division

P.	W.	D.	L.	F.	A.	Pts.
Hunt Leuchars	8	7	1	0	31	6 15
Winter Swallows A.	8	6	1	1	15	7 13
Rebellions B.	9	6	1	2	14	6 13

Y. Tigers A.	8	3	1	4	7	18 7
M.H. Lads	8	3	1	5	10	15 7
S. Traishill	9	2	3	4	15	13 7
Cannon A.	8	3	0	5	7	15 6
A. Centrals	8	2	0	6	9	14 4
Rh. Sweepers	9	2	0	7	20	6 4

Saul Pincus Division

P.	W.	D.	L.	F.	A.	Pts.
W.B. Birds A	9	8	0	1	35	8 16
Celtics A.	9	7	2	0	28	4 16
Stone Breakers	9	5	2	2	20	14 12
Flying Lions	8	4	2	2	18	15 10
Shtg Stars A	9	3	1	5	14	21 7
H. Leuchars A	9	2	3	4	8	16 7
U. Vultures	8	2	2	4	14	25 6
Imperials	7	1	0	6	8	19 2
Old Trainers	9	0	2	7	10	27 2
O. Trainers A	1	0	0	1	1	7 0

Stewarts & Lloyds Division

P.	W.	D.	L.	F.	A.	Pts.
Ar H. Boys	10	9	1	...	45	7 19
P. District A.	10	5	3	2	25	13 13
Rebellions C.	9	5	1	3	25	18 11
Bld. Hunters	10	5	1	4	27	21 11
Steady Players	10	5	1	4	23	20 11
H. Spiders	10	2	3	5	13	31 7
R.D. Diggers	8	1	4	3	16	21 6
S Breakers A	3	1	1	1	10	39 3
M. Stars A.	9	...	1	8	14	38 1
Tvl. M'Burg	3	...	...	3	3	23 0

Herby Taylors Division

P.	W.	D.	L.	F.	A.	Pts.
Happy Lads	9	7	2	...	23	3 16
W.B. Birds B.	9	7	...	...	24	12 14
S.A.W. Beasts	8	4	2	2	10	14 10
H. Leuchars B	9	4	2	3	12	11 10
A.H. Boys A.	9	5	...	...	4	23 18 10
Victorians A.	8	3	1	4	11	12 7
Crocodiles B.	8	...	3	5	3	17 4
W. Roses A	9	2	...	...	7	10 20 4
F. Lions A.	8	1	1	6	9	18 3
F. Fighters A	1	...	...	1	2	4 0

Maritzburg B.F. Association Annual Five-A-Side Tournament

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

In favourable and ideal weather conditions before a record crowd of some 900, the Maritzburg Bantu Football Association staged her annual five-a-side tournament on Friday, May 31.

The tournament opened at 8.45 a.m. the senior 'B' division matches starting first. It was apparent from the very first match that all teams were determined to put up a credible show and carry off the cup. Nor did the crowd lag behind in showing their enthusiasm, especially the ladies who were gaily dressed in their clubs' colours for the occasion.

The competition being under the knock out system did not take long to decide who was who for the cup. Although most of the favourite teams for the cup were knocked out of the running, that did not deter the spirit of the crowd. The semi-finals were eventually called in late in the afternoon. This put the crowd on their toes.

The contesting parties in the two divisions were: Senior 'B' Royals vs G. Highlanders. Senior 'A' Royals vs G. Highlanders. In the senior 'B' final after a hard fought game the Royals emerged victorious. The senior 'A' final proved to be a bigger affair and was played with more speed and dash. The Highlanders however were the more fortunate and came out on top. Final results: Senior 'B' won by Royals 2-1; Senior 'A' won by Royals 2-1.

Senior 'A' won by Gordon Highlanders, runners up Royals.

The cups and medals were duly presented to the teams by the President. Thus ended a very successful and enjoyable day to all football fans. The gate takings amounted to some £20.

Re Governor General's King's Silver Jubilee Shield a full report will appear (space permitting) next issue.

honest... a little more essential to an individual than academic education without them....

New B.M.S.C. Secretary.

It gave me great pleasure to be introduced to the newly appointed Assistant Secretary of the B.M.S.C. a few days ago. Mr. E. Luthe comes from Kroonstad and is distinctly sociable. Though slightly bearing the characteristics of an outsider, there is no doubt that he will make use of the opportunity of adapting himself to our social standards. I can safely assure him as well as others intending to reside in the golden city, that is Johannesburg's Africans one finds true friends whose noble ideal is to be in the forefront and to be active in all spheres of our common life.

IMITAMBO YINTONI?



Ngapandle kwayo imizimba yetu ayina kushukuma.

Kangela isandla sako! Shukumisa imimwe yako! Jika isihlahla sako! Sigobe sibheke ngasemva! Fumbata inqindi lako! Bamba into! Cola isipeleti! okanye ilitye! Ligibisele!

Uke ucinge na ukuba isandla sako sisixobo esingumangaliso kuzo zonke izixobo zokusebenza elizweni? Sinjalo! Akuko sixobo sokusebenza elizweni lonke esisetyenziswa njengesandla futi esinokusebenza kakuhle njengaso!

Kodwa isandla sako, okanye imilenze, okanye amalungu ako akana kushukuma, anokoma, imitambo ewalulayo ibinokunqanjla ukusebenza.

Imitambo yintoni? Yimisontwana emincinani yemisipa epuma emqolo. Umqolo, njengoko sisazi, udibene nesiseko sobucopo, apo kupuma kona ingcinga zetu, iminqweno namandla asiqubayo ekwenzeni.

Imitambo sino kuyifanisa nengcingo ze telefono. Itwala imiyalelo yokwenza nenkatalo kuzo zonke indawo zomzimba. Ukuba unqumla omnye wemitambo londawo yomzimba elulwa ngulomtambo iyakoma ingabi namsebenzi. Ilungu alinako ukuba ubizo lo Bucopo ngoba ucingo (umtambo) olufanele ukutwala umyalelo luqaukile.



Kwakona, ngalondlela, ukuba imitambo ibutataka iyagula, ukuba ayondleki ngokufanelekileyo, itumela imiyalelo ebutataka emalungwini.

Kodwa imitambo enamandla itwala imiyalelo yokwenza enamandla neyomeleleyo. Nxa ubona umntu omeleleyo, nokutele ukwenza izinto, okaulezayo, onefute, nomtsalane, nokutanda umsebenzi uyazi ukuti Ubucopo Nemitambo zina mandla ngokupheleleyo. Zondliwe ngokutya Kwemitambo.

I Virata kokona kutya nomniki-mandla wenyani wegazi, Ubucopo Nemitambo. Yondla imitambo ngegazi. Njengoba idlula etunjini lokwetyisa abamfifitana abapakati kwelitumbu batabata amandla ayo bawafake egazini, igazi liwase emitanjeni. Kwangoko umguli ocubhukileyo eve ukhlokoma kobomi namandla, ukudikizela kobomelelo. Umnqweno wokwenza ubeko. Imitambo ne Gazi yondliwa!

Abantu ababutataka abadakumbileyo, abaduniweyo nabanesitukutezi, okanye abavuka ekuguleni befuna umhlaziyi onamandla bamelwe kukutabata i Virata. Kamsinyane bokuba amandhla ayo ayisimangaliso ebuyela kubo.



Zonke Ikemisti nevenkile zitengisa nge Virata kwj paketi ezintubi nge 3/3 ibhotile, ezi 6 nge 18/- mhlambi ngqo kwi P.O. Box 742, Cape Town ngokwamkelwa kwesibho.



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IN the home, at a dance, or at a picnic the H.M.V. Portable Gramophone should be with you. It has a lovely tone, and in its handy size and form can be carried anywhere. It is inexpensive to buy, and provides a cheap form of entertainment. YOU should not be without an H.M.V. Portable Gramophone; call in at MACKAY BROS., Rissik Street and ask to see, and to hear them.



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GU 364	I KONSATI (arr. C. Xabanisa) Sketch	Unaccompanied
GU 364	YISE KA NOMAWELE (arr. C. Xabanisa)	with piano
GU 364	YININA M'STRESS (M. M. Myat-za)	with piano
GU 365	HAYILISHWA (arr. C. Xabanisa)	Unaccompanied
GU 365	NKOSI SIKELELA (arr. W. C. Mtyeku)	Unaccompanied
"	RHODA (M. M. Myat-za)	Unaccompanied

His Master's Voice Records 3/6 each.



(Established 1888)

Enthusiasm Of Cape Ladies In Sport



The Adelaide team which played against the Transvaal Touring Team and won by 8 points to 3

Johannesburg Beats East Rand Tvl. Henochsberg Cup Competition.

Before the first kick-off, the two teams were lined out at the centre for inspection by Mr. H. L. Matlang, President of the Transvaal African Football Association, who was ably assisted by Mr. L. J. Butelezi, President of the East Rand-District African Football Association. The teams lined out as follows: East Rand: E. Molefe, C. Lee, and B. Mate, G. Silinda, E. Fintni, J. Kambule, M. Kubedi, E. Mlambo, H. Makhothe, R. Motsamat, J. Majala. Johannesburg: J. Mandy, P. Xulu and E. Tshabalala, E. Nkonjane, J. Malitetsa, and E. R. Mokoetli, M. Tale, L. Kozza, J. Chiloane, T. Makoana and Jack Sethole.

As soon as the first kick was taken the spectators were treated to some sudden entertainment by the fine exhibition of positional play shown by the Johannesburg side. Many a time the linesmen had to call for the assistance of the officials in order to stem the rush into the field of the excited crowd. The rush of almost 500 people was profoundly embarrassing to players and the referee, particularly when the East Rand team was speedily besieging the visitors' goal area.

Johannesburg did not waste time, and took good advantage of the first opportunities offered. Joe Chiloane, the visitors' centre-forward, opened up the score with a brilliant delivery from a distance of 20 yards, into the goals, which found the goalkeeper out of position and non-plussed. Not very long after

this, the visitors were awarded a penalty kick, which was fruitfully placed by the smart shooting of Joe Chiloane (2...0). Johannesburg was decidedly better for the play, and the winding up of a good exhibition of soccer trickery was terminated by the sound of the whistle for interval. The officials of the East Rand must have given their players a good lecture during the interval for the East Rand team played inspired soccer on resumption. Dilly-dallying with the ball in an effort to dribble more than one opponent, was dispensed with by the East Rand forwards, only to be adopted by the visiting side.

The aggressive onrushes of the East Rand were initiated by Herbert Makhothe, "Bidla," and "Bloemfontein" who were not only master-dribblers, but clever mates at passing. There were some moments when the ball seemed to be glued to Makhothe's foot, who in turn carried it safely into "Bidla-Bidla's" foot, where it was tossed and twisted much to the ridicule of his attacking opponents. Johannesburg territory was now in danger, the full-backs and goalies were taxed to desperation. With the exception of spasmodic dashes from Jack Sethole, L. Kozza, and

Mr. Jajbhay Winner Of Coloured Tennis Championship

The Transvaal Coloured Tennis Union Championship was played at Joburg on May 24. The tennis union received a good number of entries represented by Mr. J. Spiers (the singles Champion for the previous years) and many other wellknown tennis players from Johannesburg and the reef. The first and second rounds etc. were played and Messrs H. Jajbhay and J. Spiers qualified themselves to play the finals.

The Finals were played on the 30th May 1935 when J. Spiers met Mr. H. Jajbhay in a five set match. Both players showed brilliant form.

Mr. H. Jajbhay won the match and has been declared the Champion for the Singles Championship. The above match will long be remembered amongst the Tennis circle in Johannesburg and the reef, as it was of the most fast and strenuous matches ever played for a long time.

Joe Chiloane towards East Rand goals, the visitors' front line was almost depleted and harmless. The halves and backs were all concentrated on the defence, with Makhothe and Bidla-Bidla thorny-bug bears of the attack.

Fortunately for Johannesburg, they had a van-Vuurenlike goalie in Joe Mandy. He was as safe as a Bank, and beaming with anticipation. The visitors' penalty area was besieged for more than 30 minutes during the second half of the game, but only one goal could be scored, and that a reward of some smart heading by Makhothe (2...1). After this goal the visitors made two fine movements, which early cost the East Rand two more goals, were it not for the timely interception of B. Mate. Only time saved Johannesburg from another dangerous attack by the East Rand, who were playing like Trojans and straining every sinew for an equaliser. The game was the best yet ever seen in the East. The East Rand were unlucky to lose but the better side deservedly gained its victory. Johannesburg 2, East Rand 1.

Transvaal Rugby Football Union Welcomes Home Its Tourists

The Transvaal Rugby Football Union welcomed its tourists on their return from the tour at the Inchope Hall last Saturday, Mr. J. R. Khathlane being the Chief Organiser. Mr. D. Denelane, occupied the chair and after opening remarks of introduction and welcome Mr. J. B. Gedye of the Chamber of Mines spoke and said that he was glad to come and welcome our warriors who had been out to show what they can do in the sportfield and he is even pleased to see them all back safe and he hopes that they will not lose their jobs.

The most striking part in his speech was the appeal to the educated Native to try to get into touch with his raw brother in the Mine into the sportfield etc. Stressing the fact that they are looking upon educated Natives to help them in bringing up the raw Native to a civilised state. If you can take my advice and organise your raw brothers you have the strongest team that can never be beaten in South Africa and

you have a very good chance to do so for the people of Johannesburg are very proud of sport and the Chamber of Mines is giving you every possible support was Mr. Gadye's last remark. The second speaker was Mr. L. Robinson Chairman of the Transvaal Referees Union, who also spoke words of welcome and encouragement. Other speakers were Messrs. H. B. Piliso and D. M. Denelane who also corroborated the former speakers in welcoming the team.

Mr. T. S. Sondlo, Manager of the Tourists, made a brief report of their tour, and stressed the fact that ladies were playing a very important part in the sportfield at the Cape and he hoped that Transvaal ladies would do the same.

The Merry Black Birds Orchestra provided the music and the dance continued until 12 p.m.

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45 More Schools To Be Opened

Council And Native Problems Housing, Beer Shops And Schools

Two of the most important moves by the Johannesburg City Council are:

(1) The planning of a £30,000 hostel and bazaar for Africans at the Jubilee and Salisbury Compound

(2) A special meeting of the Native Affairs Committee on June 17 to hear evidence on the question of opening municipal "Kafir Beer" shops. Settling the illicit-liquor is considered of vital importance in the slum clearance campaign.

The Kafir beer question has already raised bitter controversy. At the meeting on June 17 all the persons interested—social workers, religious organisations and the Temperance Union—are giving evidence.

The City's Native Affairs Department has already invested £1,000,000 in housing 58,000 Africans. But between 20,000 and 24,000 have still to be provided for in the near future, and this will cost about £250,000. This year £80,000 is to be spent.

More schools for Native children are also being considered in conjunction with the education authorities.

At present there are 8,000 Native children going to school in the Johannesburg municipal area. But there are still another 8,000 of school-going age for whom there is no accommodation. Living under urban conditions, the old tribal control of these youths has broken down altogether. They are in danger of becoming delinquents. Building schools for them is not a matter of education for the sake of education. It is just as much a question of discipline and control.

Transport to the distant townships of Pinville and Orlando is also causing serious difficulties in the slum clearance campaign. The Africans have to pay 8s 6d a month. It is expected, however, that as soon as the line has been electrified the journey will not only occupy less time but be cheaper, as well.

At present the Africans save by living in a slum room in preference to a municipal cottage. In view of this fact it is thought likely that the City Council will soon reduce the rent in its Native villages.

Native Education In The Cape

ADDITIONAL TEACHERS TO BE APPOINTED IN SCHOOLS

In the Cape Provincial Council recently Mr. A. J. Ries, M.P.C., asked the following questions in regard to Native education:

(1) Whether any additional money is being made available for the current financial year and, if so,

(2) if it is the intention of the Executive Committee to open more schools for the education of the countless thousands of Native children for whom no provision whatever for their education at present exists; and

(3) whether the Executive Committee has any intention of revising the existing scales of salaries with a view to their improvement to the advantage of Native teachers?

The Honourable the Administrator replied:

(1) Yes; an additional sum of £21,500 has been made available from the Native Development Account.

(2) Yes; it is intended to open 45 new schools and to appoint 230 additional teachers to existing schools.

(3) The scale of salaries for Native teachers are regulated by the Native Affairs Department and no intention to alter the present scales has been disclosed by that Department.

(Headlines and Sub-editing of all Political matter in this page by Guybon B. Sinxo, No. 1 Hardy Street, Johannesburg.)

Ke Setofo Se Sa
Fetseng Mafura,
Se Sebedisoang Ha
Bonolo. Se Bitsoa



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- ✦ HA SE KHATHATSE ha se hotetsoa
- ✦ SE NA LE NTHO e lokisoang khabo me ha se senye pharafent
- ✦ HA SE ETSE LERATA ba setuka.

Provincial Council And Non-European Motor Drivers

The Government does not consider it necessary to empower Provincial Councils to introduce legislation prohibiting Coloured persons, Natives and Asiatics from driving the motor vehicles of Europeans.

This announcement has been made to the Transvaal Provincial Council in Pretoria following the acceptance by the Council of a motion to that effect recently. In notifying the Council of the Government's attitude in the matter, the Secretary for the Interior (Mr. P. I. Hoogenhout) goes on to state in his letter: "I am to point out that control in connection with the licensing of persons to drive motor vehicles is a matter for Provincial Councils, and there would appear to be nothing to prevent the introduction into the Council of legislation with a view to ensuring stricter control than is at present exercised over the driving of motor cars by persons, irrespective of colour, who are or might become a source of danger to the community."

Sir William Clarke On His First Tour Of Bechuanaland

Sir William Clarke started his first tour of the Bechuanaland Protectorate from June 12. He will visit all the chief towns and villages including Lobatse, Gaborone, Mahalapye and Francistown.

A comprehensive itinerary has been arranged to enable Sir William to obtain an insight into the life of both settlers and Africans.

Addresses of welcome will be presented. Sir William will meet prominent settlers. At Gaborone and Francistown there will also be meetings with the African chiefs, sub-chiefs and tribes, and at Mahalapye Acting Chief Dinolaen will be presented to Sir William.

if once they do make up their minds, they never go back on their word (hear, hear.) That is going to be the case here. I thought that to leave this matter in the state in which it has been up to the present would be bound to cause friction and cause a state of feeling between the territories and ourselves which, later on, would have been most regrettable.

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Transfer Of Protectorates

BRITAIN WILL AGREE TO INCORPORATION IN GOOD TIME

We are as competent to govern and administer Native territories as any other nation in the world and I ask every South African, no matter how much he or she may have differed from me and others, to join hands with us and see not only that these territories are taken over, but that they become a real asset to South Africa and to the Natives themselves. I ask everyone to abstain from anything that may give offence. Let us join hands and do everything possible to make this project a success.

These remarks were made by General Herzig at a luncheon in his honour given by the Cape Town City Council at the Queen's Hotel last Monday on the occasion of his return from England.

The Prime Minister, after speaking of the conditions of things in Europe and of his impressions on the King's Jubilee Celebrations, referred to the question of the incorporation of the Protectorates and said they would, in good time be transferred to the Union in terms of the schedule of the South Africa Act. I hope it will not take long, added Gen. Herzig. A few years may pass, but the day will come because, as far as I have had experience of British Governments, I have found that it sometimes takes them a long time to make up their minds, but (Continued at foot of previous column.)

Nchafatsa Methapo

Seo re se batlang

Ke ba se bakse ba ka hanang ho nchafatsa ha methapo ea bona. Batho ba bangata ba tseba se ka hlhang ha methapo esa sebetse hantle. Re ea halefa, re opoie ke hloho, re sa robale me re kenoe ke phokolo ea madi.

Se batlang ke hore u nchafatsa methapo ea hao. Seo se ka etzha, empa se ka etsoa ka tsela e ngue feela, me tsela eo ke ho nontsha madi. Methapo e fumana matla mading, me ha madi a fokola methapo le eona e ea fokola.

Ka ho nontsha madi u matlafatsa methapo. Ha ho nete e fetang ensa. Empa ha ho pheko e fetang di Pink Pills tsa Dr. Williams ho nontsheng madi. Di pills tsa na di nontsha madi me di a matlafatsa, me madi ana a matlafatsa methapo, a etse hore 'mele ohle o sebetse hantle.

Simolla kajeno ho nontsha madi a hao ka ho noa di Pink Pills tsa Dr. Williams. Ha u ka etsa jusu u tla bopa u se u matlafala, u rata dijo. Di r-koa venkeleng e le e kapa ho Dr. Williams Medicine Co., P.O. Box 604 Cape Town; ka 3/3 botlolo ele ngue kapa a tshelentseng ka 18/- kante le ho'lefa pose.



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