

a representative of his people. Man says: "A man's good is always buried with his whole body," but we must prove this is not true. We must show our appreciation before his widow and children. I hope in Marabast each one is going to do his best for the widow and children and we must ask God to give us men like the late Rev. Mabote. We need such men here. I am doing the best I can for his widow and I will always do so. What I would like to see is practice and not talk only. I am glad I was able to be here to address you and I can assure this church and congregation of my heart co-operation in this connection. I extend my sympathy to Mrs. Mabote."

The Rev. Mareka responded on behalf of the congregation and thanked the Superintendent for his kind attendance and sympathy. The Rev. Mareka delivered a very touching sermon on the text: "For here we have no continuing city but we seek for the one to come."

In the afternoon the members of the Temperance Order assembled at the Geduld Temple Hall and marched in procession to the A. M. E. Church. Brother Motlwanane of the Free State Grand Temple presided.

Brother Meshack Ramallane, speaking on behalf of the Transvaal Temples explained that the late Rev. Mabote had been a member of the Order for fully twenty years. As Grand Trust Templar of the Northern jurisdiction prior to their separation last January, Rev. Mabote proved himself worthy of his office as head of that great movement.

Mrs. Hilda S. Mabote, Mrs. Mabel J. Cruise (her daughter and only child), Mr. Jack B. Cruise and Miss Nobile Majalis then made a presentation of a golden font to the church in memory of the late Rev. S. J. Mabote. The font bears the inscription: "Presented to the Church in Memory of the Rev. S. J. Mabote by Mrs. Mabote and children."

Before closing the service the Rev. A. A. Mareka handed over £29 to Rev. Saepo to convey to Mrs. Mabote as a donation from her friends. The Rev. S. K. Ramallane pronounced a Benediction.

The Editor, "Umteteli,"

Sir,—It is quite evident that the Bills affecting the Natives are causing much of anxiety. Articles in various issues of "Umteteli" go a long way to show the restlessness of the minds of Native leaders in this respect. But what we would like to know is: "When will our leaders come to an understanding of each other's views?" They all seem to run along the same groove. In that they all maintain that our vote should not be taken away. However, somehow or the other they don't seem to understand each other. Lately, there has been a lot of accusations and misrepresentations. Is this going to remedy matters any way? It's time our leaders conferred and considered matters in a more friendly manner. Sometimes one wonders what the European community who read these articles think of these well meaning Native intellectuals.

J. McL. KOTI.

The Problem of Equality

(BY JACOB I NELAPO.)

The Premier, General Hertzog, in the course of his speech at Reitz on Friday, 19th October, which was otherwise highly appreciated by the Native section of the audience declared himself of the statement,—"The cry of equality or inequality does not concern me. Equality is out of the question, especially in

the interest of the Native whom I regard as a child." In this statement the Premier has vocalised the idea entertained by many white people with regard to the problem of equality between black and white in this country. The truth is that many white people dread the idea of equality, and this may be due to their failure to correctly catch the meaning the Native attaches to the term. I therefore propose to try to the best of my ability to give that meaning, after exposing the fallaciousness of the theory that the Native is a child.

This theory is born of fear, for the white man has clearly seen that the black man given equal opportunity is capable of competing successfully with him. If the black man were really a child most of his accomplishments would be inferior to those of the white man. In the field of industry the black man has already shattered this theory and the Colour Bar Act of 1926 was enacted for the purpose of concealing Native industrial genius and the white man's patent failure to maintain his position of superiority. The black man is progressing rapidly in spite of the legal and material obstacles which his way is so profusely strewn. This is an indication that though he might have been regarded as a child a few years back he has now more or less reached puberty. In the field of education though it had already been maintained that the black skin connoted mental inferiority the success of Natives at University and other examinations taken by both black and white has exposed the absurdity and falsity of the theory. The Cape Native vote as it exists to-day has the axe of abolition placed at its roots not because as children, the natives of the Cape have abused or misused it but because the present Government has felt that the hand that wields this power of the ballot is not that of a child. It is therefore easy to see that the Native is regarded as a child only when he justifiably clamours for those privileges which he has proved himself capable of using wisely.

The Native by equality does not mean social admixture. He does not mean that the white man should "mark time" until he "closes up" but what he does mean is that there should be equal opportunity for development and progress given to both black and white. Let laws made be not such as to retard the progress of the black man and give the white man an unfair chance in the race. The natural obstacles should not be supplemented with artificial ones. The idea that the black man has to take 2000 years to overtake the white man is foolish. Of course, there are some Natives who are not progressive. This is true of a nation of any colour, but those who are progressive should be given every encouragement to go from strength to strength and their statutory fetters should be struck off. Unless equal opportunity for development is given to both black and white not only will the apparent truth of this inferiority theory be perpetuated but the wheel of the progress of South Africa will be clogged.

UMTETO OLUNGELE IKAYA.

Yenza kube ngumteto wekaya lako ukubhala kuko kufutshane ibhokle ye Chamberlain's Colic Diarrhoea Remedy ukubhangabasa inkathazo se slan. Ikholeka ukukawesisa ukunyanga ekungoko kuya kufutshane lingabinye. Ibangwana zivenkile zonke.

U-Langalibalele

(NGU NZULU LWAZI.)

U Langalibalele yeyona mtloko yawo onke ama Hlubi, kuba ngu nyana ka Mtimkulu II, wayo u Mtimkulu lowo njengoko sendiwe udatho spa ngonyo imini, engayena omkulu ka B'ngane. U Kameke kuba B'ngane ngu Mpangazita; u Mbutu (Xhoba ngesi Xosa) ngu Monakali. U Langalibalele ubule ngapandle boyise, kuba ubuze kubeko isivundoviya sika Tshaka, intsebe hahugetyengwa kuba Mtimkulu lowo ngama Ngwane, epote ngu Mawana isifombo sika Mawampa. Sivela aje ke isipitipiti esi u Mtimkulu shasho, apo angene ko na yena u Tshaka ungene agokuzi hela u Mawana lowo, epidacelela ama Hlubi. Leadawo he ababaiji badla ngokupambana kuyo, bati ngo Tshaka owacita ama Hlubi, hanti hayi, yena wayo walwela.

Pakati kwazo z. nke itlanga zase Mbo, ezaziwazi kunene ngeso mini, clova luhlaga lwaleso zimbezweni, nolona lwaleso mandla ngapasa kwa ze sonke ezinye yayingama Hlubi le. Ama Zulu agezo mini eyengesiso siwe esiluto, aye agabatsengisi bebaba bopole. Apo eyami kome ama Hlubi ngezo mini kwahuse mantloko o Mawanti, paotisi hwe naba ze Ndi, ete xangxe ade eze ekuqeneni ko Mziyotisi elu Tabela. Zesuhelana he izizwe, zabulalelo; kodwa sawashiya ama Hlubi wona kwakweso adawo

UKATAZWA NGAMAPALO NA?

Pantes ukuba onke amadoda naba-fazi nabantwana banamapalo. Nali ke ituba lokokuba uyipale lonkatozo uzoku tanda ukutya kwako.

Amawaka abantu anooma amayesa am amapalo, kuba abanoedile. Awukufahlekelwa yimisi yako kuba uyakubona ngawako amebilo ukuti amayesa am ayangqolwa futi ayafungelwa.

VERMEX VERMIFUGE: Ehi liyaza elinamandla kakulu lamapalo entlobo zonke abantwaneni nakubantu abakulu. Eliyaza liqala ngoku doma amapalo lamandule ukwawuka. Liqinisekile, aliposisi laye lingenangozi. Akufuneki Castor Oil yanbo.

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ebehuzo bahide, ngakumbi leadile inkulu, kuba eyase Kameke yafahlela ngapya kwe naba esho no B'ngane. Esi sizwe sibu Hlubi sisi zwe esi saba nengxobano zepakati hwehaya zanioti, esza seabi sisi zwe esiqinileyo ke ngoko. Kete bona emta hwezi mfaswe sine Zulu, esnata ukutshona mpela, asinda kuba esisiloko sipantsi kwepiko lila Zulu; eshoyela kwase maxoweni seo laku kola. U Mpanda uyise ka Cetywayo, uke wafone ubusi bonkatalisa nanto abubo ngomoya nmyelr, ogoko siyala esizwe apo besimi bone, esi dedulele ezilalizi zika Kulamante; oho shwenze pambi kwemfuzwe ka Mlanjeni, esenza ukusibonisa okuts, "Ngoko kwakungok, egoku ku go ku."

UKUYELA KWE DAYIMANI,—1867.

Uzihlalele ke umntwan' emhosi, hwezon dawo abehwe huzo; umteto ate wawuwa hawo onke emadodana aye e Dayimani kuya hwebenza ibe ngowobuba meze kungekoti mfaswe aye e Dayimani, aze abuye esapete mpa; ngexomisi yayise tengiwa lula imipu. Obomene madodana abuye nezip'a ngezip'a semipu, yade yangu lowo nalowo umsi ongenantonga inkone ama Hlobini. Umfundi makapule ububa imbeko eyayinihwa u B'ngane ngoyise ngoko kulenhosi, ihlonoleke ngobukulu bayo bobuvelo,—ngapaya koho, njangazo sonke i Kunkani nama Hlubi, yayiji cutsho yegqira. Umata omh'opo he, yindoda engata. ndiyo ukuba kubeko enye inkunzi esesi' spa engayezayo ukuba ipile yintonice. Ute he ngoko u Bulumante wawex'ala yiludoda, wanga angaba nento yokutshani nayo. Isizatu asitumeneyo he u Bulumante ibe sesokuba.

IMIFU MATIB'ALWE

Ubizwe futi u Kunkani lo e Ofsini, kusitwe mabeze nemipu ize kab'awo; ute okukona eyitumelayo, kwabe bakubhona ebiyayo shuba maza zise eminye; ute agoku elandula kwe baze kutiwa iyaziwa imipu yama Hlubi abantuzi hayo, ngoko makhe nayo ib'awo. Ati he ama Hlubi nabho elub'alo, ubusiti lundo oiswaye, ubuye sebulir'ox'oxo. Lupa olunc. rozi lwembiza elwabi siqondakala ku



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