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THE BANTU WORLD



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Abyssinia Faces Critical Hour

Empress Of Ethiopia Makes Impassioned Appeal To Nations

Although the Italians are making rapid progress towards Addis Ababa, the capital of Abyssinia, the end of the war is not yet in sight. Despite reports from Rome that the Emperor of Ethiopia was killed, Haile Selassie is still very much alive and determined to carry on the struggle to the bitter end. He is reported to be amassing a strong force in the mountains to the west and south-west of Dessie. The presence of this army is regarded as a serious threat to the Italian force at Dessie.

The Empress's Appeal

Fierce fighting is reported from Warrahailu, says a message from Addis Ababa, where the Crown Prince's guard claims to have routed the Italians and inflicted heavy losses. The Empress of Abyssinia, who is still in Addis Ababa, made an impassioned appeal on Wednesday to the world's Press to state Ethiopia's case. She appealed to France as the emblem of liberty and Britain as the defender of freedom and justice for all races, and also to the whole world to abandon delay in saving her poor country.

The League's Failure

Notwithstanding Great Britain's efforts to end the war through the instrumentality of the League of Nations, the League Council which met last Monday at Geneva failed to take effective steps in connection with the Italo-Abyssinian war. As the result the Abyssinians have lost confidence in the League of Nations, and the international situation has become graver than in 1914. In both Italy and Germany the opinion is expressed that the Monday's meeting of the League Council marks the end of the collective effort to stop Italy's conquest of Abyssinia.

Abandon Delay And Save Ethiopia

The advance to Addis Ababa is going on very slowly, and it is believed that the Italian forces are more than 100 miles away, according to the "Daily Telegraph's" special correspondent.

The Abyssinian Government is able to communicate by radio and telephone with the local authorities of a number of places which were believed earlier to have fallen into Italian hands.

Towns from which replies have been received include Sholameda, 100 miles from Addis Ababa on the Dessie road, Ankober 80 miles from the capital stated, by Rome to have fallen on Sunday.

Warra Hailu 150 miles north of Addis Ababa, Harrar, Jijiga, another important strategic point on the southern front, Daggahbut, 100 miles south of Harrar, and Jijiga Awash, about 70 miles from the capital on the Djibouti railway.

The Addis Ababa-Jibouti railway is still in Abyssinian possession for its whole length, and is being operated by Abyssinians.

It is believed that the Italians have paused to consolidate their positions before making a final forced march on the capital with mobile forces.

There are, however, rumours of

successful Abyssinian resistance on the Dessie-Addis Ababa road. One report is that the Crown Prince, Asfaou Wossen, aged 18, moving from Warra Hailu, engaged the Italians on Monday and drove them back towards Dessie.

The Empress's Impassioned Appeal

With tears glistening in her eyes, the Empress of Abyssinia made an impassioned appeal to the world Press to state Ethiopia's case when she received Reuter's special correspondent on Wednesday.

The Empress said that this was the most critical hour in Abyssinia's history, but there was still time for those desiring justice to take action to end a most unjust war and most wicked aggression against an independent non-aggressive people. All those respecting principles designed to regulate relations between nations must be stung to shame and indignation by the unfairness and inequality under which Abyssinia suffered. Abyssinia was not defeated and would defend her just cause to the end. The Empress (Continued at foot of column 3)



The Empress of Ethiopia with Abyssinian Nurses.

Fierce Hand-To-Hand Fighting Battle Of Gorrah Wadi

A graphic account of the battle of Gorrah Wadi is given by a correspondent with the Italian southern forces, who states that the Italians lost 10 white officers and 600 Lybian and Somali troops. The forces of Abede Dantu numbered 10,000 and were armed with modern weapons, with an unusually number of machine-guns.

The Abyssinian were entrenched in a narrow gorge at Gorrah Wadi. They used the caves and sheer cliffs as machine-gun nests and for the concealment of troops. Battalions of Lybians, flanked by the irregulars and Somalis, and supported by tanks and field artillery, charged up the gorge on April 15. Dark clouds and pouring rain hampered the artillery and forced the aeroplanes to fly very low.

No Quarter Given.

The Italian force by nightfall reached a tributary of the Gorrah Wadi River, where they were reinforced by three Lybian regiments. The advance was resumed in the morning when the Italians were met by the full blast of the Abyssinian machine-guns posted in front of the caverns. Charges and counter-charges were carried out and desperate hand-to-hand fighting continued for hours. No quarter was given and none was asked.

Dubats, Wiped Out.

The Ethiopians at midnight daringly attempted to encircle the Italian line but were repulsed. Then at dawn a detachment of Dubats started a flanking movement, but they were trapped and wiped out by Ethiopian Machine-guns.

she said that she herself would remain in the Capital.

The Empress appealed to France as the emblem of liberty, to Britain as the defender of freedom and justice for all races, and also to the whole world to abandon delay in saving her poor country.

Crown Prince's Guard In Action

HEAVY LOSSES INFLICTED
ON ITALIAN
INVADERS

Fierce fighting is reported from Warrahailu, where the Crown Prince's Guard claims to have repulsed numerous Italian attacks.

At nightfall the Ethiopians worked their way over difficult goat tracks round the steep mountainside and suddenly attacked the Italians in the rear. It is alleged that the Italians broke and fled, leaving a portable wireless transmitter and many rifles. The Italians made repeated assaults on Tarmibir Mountain, along the sides of which the Dessie-Addis Ababa road climbs with innumerable hairpin bends.

The Ethiopians claim to have repulsed the Italians three times, inflicting serious losses. The Italians finally abandoned the attack. The Crown Prince has arrived at Addis Ababa to help to organise the defences of the capital.

Turkey Afraid Of Italian Invasion Of Asia Minor

Although the statement that the Turks had re-occupied the Dardanelles has been finally denied, the "Daily Telegraph's" Athens correspondent reports that the principal reason for Turkey's request to reconsider the matter of occupation of the Straits is believed to be the suspected intention of Italy to occupy Asia Minor after conquering the Abyssinians.

Italy's original plan, it is alleged, was to attack Turkey first, but when it was discovered that Turkey was well prepared the Abyssinian expedition was preferred.

Germany Wants Her Colonies

QUESTION CREATES
GREAT DEAL OF
ANXIETY.

Germany wants her colonies back and this has created a great deal of anxiety in Great Britain, Australia and South Africa. Voices of protest have been raised, and it looks as if the question will soon become a thorny one.

The question was raised in the British House of Commons when Mr. J. H. Thomas was asked to state the British Government's policy.

Replying on the motion for the adjournment in the Commons and a demand by Mr. Wise (Conservative) for a pledge that the Government would not consider the recession of any territories, Mr. J. H. Thomas said that recent statements by himself and Mr. Neville Chamberlain on this subject applied to Crown colonies as well as mandated territories.

He said that if the question of transferring any Mandate ever arose it would not be a question for us alone because Australia, New Zealand and South Africa had Mandates. The British Government would not consider the handing over of any of their Mandates unless the whole question so far as the Empire was concerned was also reviewed. There was also the question of Mandates affecting France and Belgium.

He added that the inhabitants must also be consulted and their interests considered.

Former Chief Of C.I.D. Arrested

SENIOR POLICE OFFICERS
CHARGED WITH DEFEATING
ENDS OF JUSTICE.

As the result of the revelations made during the trial of Detective Sergeant Opperman who was sentenced to twelve years imprisonment by Mr. Justice Saul Solomon, the former chief of the Union's C.I.D., who is now the officer in charge of the Railway Police, three senior police officers and three Rand bottle-store keepers have been arrested on allegations of defeating the ends of justice.

The men are: Colonel Abraham Albertus Cilleirs (52); Major Petrus Rudolph Fourie, also of the South African Railway Police; Captain John Kane (53), District Commandant of Maritzburg; Samuel Sandig (62) of Sandig's Bottle Store, Boksburg, and Archie Sandig (32), also of Sandig's Bottle Store, Boksburg. Lazarus Sandig (41).

Immediately after they were arrested, the accused men were brought before a magistrate, but in each instance bail was refused. The case was remanded to May 4.

Zulu: Impi Iya Ekupeleni Manje!

The Bantu World

SATURDAY, APRIL 25, 1936.

Abyssinia

Impi iwamele kabi manje ama Bhisiniya. Inkosi u Haile Selassie kayiseko emzini wayo omkulu, isibhace kwenye indawo engaziwayo lapo ihlela kona ukuhamba kwempi yayo. Imikosi yama Ntaliyane iqubekela pambili ngezimila yonke, enyakato naseningizimu. Kubikwa ukunqoba kwawo konke lapo.

U Mosolini usekubonile loko ukuti imikosi yake iyakukula yikona nje esekiye izwi lokuti kafuni udaba loxolo luhlolwe abe League of Nations; uti yena uzoluxoxa nabase Bhisiniya kupela. Loko ukusho ngoba azi ukuti uma uxolo eluxoxa nabe League angeke azenzele akutandayo kanti lapo eluxoxa ne Bhisiniya uzokusho akutandayo ngoba useyicindezele.

Useziveze obala kwabe League u Musolini ukuti kanandaba nabo. Inkulumbo yake yonke imumete indelelo nokweyisa okukulu. Uti uhlose ukuba lonke elase Bhisiniya libuswe nguye. Umnoto walo nezindaba zalo zonke kubepansi kwake. Konke loko ukusho ngeqholo ngoba eti usenqobile kamukoke ongabe esa-de ekuluma naye ngalelizwe.

Kukona ukutokoza okukulu kwalase Ntaliyane ngokunqoba kwemikosi yakona. Kodwa izingqapeli ziti yikati bezokuzwa ukuncinzeza okubangwe yimpi. Ngoba sezikona izimpawu esezibona'ala e Italy ukudhla kubiza ino engaziwayo abanye basho nokusho ukuti ama kuyaziwa e Italy iqiniso labafayo empini ngabe ukujabula kakungaka.

Liyoti lipuma mhlambe ama Ntaliyane esengenile emzini omkulu wase Addis Ababa, okuzwakala ukuti u Mosolini uqonde ukuwutumba mhla kugujwa umkosi omkulu e Roma wokwakiwa kwomuzi omkulu e Roma. Lomkosi ugujwe ngolwesibili, esizwa ukuti u Mosolini uqonde ukuba ubukulu be Roma bezikati zawo Kesari bubuye benabele e Bhisiniya.

Lempi kayikawuqedi unyaka yaqala isibikwa ukupela-nje. Kodwa noma kunjalo ayilwile uqobo ama Bhisiniya, ngoba namuhla asayilwa. Nako ikunqoba kwama Ntaliyane akuzuze ngezindhla eziningi ezingagculisiyo. Okwati lapo ebona ama Bhisiniya elwa eqinisa engenazo nezikali asuka enza ubugebengu bodwa.

Abulala abantu nabangalwiyo ngogesi. Adilizela pansi izibhedhlehle nezindhlu zamasonto. Asakaza pakati nezwe umoya umubi eqata abantu nenkosi yabo. Ecita imali etenga abantu ukuba bavukele inkosi yabo. Esakaza amanga ngokufa kwama Bhisiniya wona eti kawafi. Konke loku kwenza abantu belwa bengenezako kahle nezikali ukuba bapelelwe itemba.

Nokuyipaka ngamandhla angaka impi u Marshall Bodoglio uja-ha imvula esiqala ukuna okwaziwa kahle ukuti uma ike yana-nje angeke nempela aqubekele pambili ama Ntaliyane. Abe League abebepete loludaba bahlulekile. Ama Ngisi kupela eqinisweni obeluwapete kabi, efuna ipele impi. Ama Fulentshi yiwona uqobo abefuna izwe lase Bhisiniya liwele kuma Ntaliyane ede ebika imbiba ebika ibuzi, enzela ukuba ama Ntaliyane aqubekele pambili.

Okusobala ukuti ama Fulentshi wona izivumelwano kanandaba nazo nxa zitinta omnyama nomhlopo. Kawaboni'cala esenzweni sama Ntaliyane, abe elibona esenzweni sama Jslimane.

Yisenzo sawoko lesa esibangele i League of Nations iyekelile ama Bhisiniya adhlale ama Ntaliyane kanjena. Ama Ngisi kawanacala. Azamile ahluleka. Sesibeka izwe leli ku Somandhla enze kulo okubonwa nguye ukuti kuhle.

UMnu. R. T. Caluza Efinyelel'eKaya

UMnu. R. T. Caluza Benza ivelakanci abase Natal mhla kufika uMnu. Caluza ngomkumbi e Tekwini wati ungenan-nje base bebutene beyinqwaba citshe bonke beze ngezimoto zabo. Abase Yideni nase Siyamu beze ngezabo besuka kona le.

Kukona nabase Tekwini, Mvoti nakwezinye izigodi. Wati ehlanje babembunganyela kwaba sengati bazomnyatela ngezinyawo NoMnu. noNkosk. Professor Edgar H. Brookes opete isikole sase Manzimtoti bamxawula kwabase ngati ingane yabo. Nomfundisi Dube nokwakwabe nabo kwayiso lesa.

U Nkosikazi Evelyn Caluza evunule sengatiti umakoti ngosuku lwake lomshado. Bakombise utando olukulu impela abantu base Natal ngomuntu wakubo. Kwasukwa lapo kwayiwa kwa-Mfu. noNkosk. F. M. Caluza ku Sydney Road, lapo afikela kona.

Kanti usazofika kubo eYideni kube yisona lesa. Kwabasengatiti kwenzeka umhlola. Ubevu-swa yibo abantu ekuseni asalele bezombingelela abanye besazomesula nezinyembezi ngokushiywa abazali baka bobabili engeko. Bafika balandelane lize liyoshona bezile. Kuse ngumuso kube yisona lesa.

Kahlalanga neze nasekaya ngoba siloba nje usesemsebenzini kona eManzimtoti, okusobala ukuti woze ahlabe ikofu mhla kuvalwa izikole ngo June.

Sesilinde abafana bakiti basixoxele ngomkosi enzelwe wona eYideni. Umkosi omkulu wokumbingelela sizwa kutiwa uzobase Mgungundhlovu e Town Hall uqobo ngo June. E Tekwini sengati uzoba ngo May.

Ezabantu ePalamende

Udaba lweBhili eladhlayo kusobala ukuti kayikapeli. Njengoba uMnu. Masiu wayeveze elake izwi lokuvimbela iBhili ukuba libe umteto wahluleka, sekuzwakele ukuti indhla angahamba ngayo eyaseNkantolo.

Ipuzu abapezu kwalo elokuti iPalamende inawo yini amandhla pansi kwomteto weUnion okusasa bonke abantu abanevoti encwadini yabavotayo na? Kutiwa noma kungenziwa ukuba kwakiwe olunye uhla lwamagama abavotayo njengoba leli Bhili liqonde ukukwenza nje, le (Ipelela ohlweni lwesitatu)

Ukuhamba Kwempi

Impi e Gorrah Wadi Ibibambene ngezihluto impi laza. Kuzwakala ukuti eyama Bhisiniya ingama 10.000 ubuningi ihlome ipelele. Kutiwa yabibhace emihoshweni. Yadumelana neyama Ntaliyane lina izulu, kunyama amafu.

Yalwa ibambene ngezandhla uqobo yalwa inkati ende kakulu Kute Jebusuku eyama Bhisiniya iti izungeza eyama Ntaliyane yahlehliswa. Ite eyama Ntaliyane iti yenza lesa nayo, ama Bhisiniya ayiwohlozela pansi ngezibhamu. Yalwa inkati ende kakulu yaze yanqamuka lapo sekufa induna epete impi yase Bhisiniya. Ahlehlake ama Bhisiniya. Kwafa abantu abaningi nhlangozi zombili. Ama Ntaliyane ati kwafa ama Bhisiniya angama 3,000 wona ati afa aba 600 nezinduna eziyishumi.

Inkosi Isapila Kayikafi inkosi yase Bhisiniya njengoba ama Ntaliyane abese sakaza ukuti ifile enzela ukukataza abantu, badele. Lapo ibhace kona izwa konke okwenzekayo. Futi isazihlelela uqobo ukuma kwemikosi yayo ngotelelani.

Eduze Ne Addis Ababa Njengoba ama Ntaliyane asebhikwa kudebuduze nomuzi omkulu wase Bhisiniya izwe lonke liyanakaza. Kodwa inkosi isilikipile izwi eliti noma umuzi utatwa yena nabantu baka bazokulwa baze bapele. Sezipumile izigijimi zihlaba umkosi oti wonke um Bhisiniya wesilisa kahlome avikele umuzi wake.

Emhlanganweni omkulu owabe ubizwe izitunywa, esinye sati le lizwe letu belinikululeko iminyaka engama 3,000, manje izita ziyasepuca leyo nkululeko. Okungcono asiyifele. Hambani niye empini nife nenkosi yenu.

Zajoyina Izinsizwa. Zite ukuba zikuzwe loko izinsizwa ezingama 5,000 za ngena. Inkosi isibonile ukuti akusizi luto ukuvikela umuzi, ngoba ama Ntaliyane eza nemishini ngesi. Iqonde ukuba imise imikosi yayo lapo kungeyu kuba lula kuma Ntaliyane ukuba abahlalele.

hlukanise abelungu kubantu abavotayo, inawo yini iPalamende amandhla okusasa amagama a labo abese bekuleyo ncwadi yokuqala na? Nanto ipuzu elifunwayo elingase lityiswe enkantolo enkulu iyolihlaka.

Ezomhlaba Wonke Ngabantu Nezinto

ICALA ELIBI

Umlungu onomuzi owalahlwicala lokudhlwengula ingane eminyaka emitatu nesigamu unghnyelwe iminyaka emitatu kupela ejele, emibili yayo aboshelwe ngapandhle kwejele.

ABANTU E SOPHIATOWN

Njengoba iKomishoni ibhilele ihlola ukuma kwalomuzi ite lapo ipeta uMnu. J. Mould Young owabe eyongamele wati iKomishoni izotumela kuHulumeni inqumo zokuti kufanele lomuzi wase Sophiatown upateke kahle wenzelwe imigwaqo, ubenamandla, ngesi, kulungiswe kahle nendawo zangasese nezezibi. Walimisa ngesihloko elokuti konke loko kokwenzeka nxashana bona uqobo abanikazi bezindawo besizana no Masipalati, izimfanekiso zabo bazitwale njengamadoda.

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6. Uma uzopenduka emgwaqweni osecaleni noma ngomgwaqo osuka komnye veza isandhla sako **ungakapenduki** usiveze njalo uze wengele kuwo u mgwaqo. Uma ungakwenzi loko ungase unyatelwe imoto ekulandelayo ingazi ukuti uzopenduka noma eza ngakuwe. Lomuntu wenza kahle impela.

6. Ha u palame pasekela setarateng me u batla ho nka se seng se ea thokeng le letona phahamisa seatla se setona pele o potoloha, me u se phahamisa ho fihlela u kena setarateng seo. Ha u sa etse jualo u tla hatoa ke motonoro kapa kari e ngue e ho latetseng kapa e hlhang thokeng e ngue. Mona enoa o etsa ntho e lokileng

SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.

OTUKULULAYO

(UMATUKULULAYO)

Uyidhlula yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU

Ohlanzayo

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazingqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinnye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukiye yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati.

Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude?

Baza esitolo sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalala ku:

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Lapo yonke imiti emihle yenziwa kona.

Zulu: Udaba Lwezikole e Driefontein

Nantoke Udaba Okutiwa Olwezikole E Driefontein

(NGOWASE DRIEFONTEIN)

Kwabaningi abezwayo ngaloludaba nengxabano enkulu nenomsindo e Driefontein basesithubeni esibi ngoba umongo bengawazi kahle. Angisho ukuti ngizenza owaziyo ngisho engikwaziyo nengakuzwa nengaku bona nga mehlo.

Akuko msindo e Driefontein ofanele i Driefontein njengendawo endala kangaka yemfundo nempucuko nobukolwa. Kodwa nxa umuntu engafuni ukuqonda akazondi. Kwati ngo 1924 sawalwa isikole se Driefontein. Ngesizathu sokuthi i Driefontein yathi ifuna izikole zabo ziphatwe uHulumeni kodwa zingazizwa nye. Kwati ngokuba uHulumeni angabi semalungelweni okusipata bacela kubafundisi be Methodist Church ukuba ke banikezwe ituba lokushayela lenqola eyisikole. Zisale zona pansi kwabafundisi. Umfundisi owayeyi chairman yefunda u Rev. Griffin waketa u Chief W. S. Kumalo ukuba abe iso. Kwati emva kweminyaka embili wasenikezwa amandhla obu grantee. Kute ngo 1931 wapakamisa u Chief ukuba kumiswe omunye uGrantee ngokuba yena ubambekile azoba iso lake kwamiswa u Grantee okade epete.

Kute ngo 1935 bapinda bakuluma abazali base Driefontein ukuba izikole zisive kuHulumeni. Kuloko ke kwacelwa ukuba kulungiswe u Grantee alete zonke izincwadi zezikole zezikole nemali engenileyo nepumileyo (financial statement) loku akuni-keze abahleli bakuhlele njengesinqumosika 1934. Lwasuka ke utuli lapo zingazi kwabanga umsi-ndo omkulu. Loku kwenza kwabanga ukuba kupambanise imiqondo sengati kuliwa no Grantee. Kanti owona mingo ukusa izikole ku Hulumeni loku kwala nezi nowadi ukuba zihlolwe yinto engasho luto kule ngxabano. Kute ke ngo 1936 kwakona imihlangano eyenziwa pezu kwemithetho nangapandle. Njengo imuntu owayekona ongezwa ngendaba -kutiwa izikole sezibuyiselwe kubafundisi kanti u Hulumeni (Native Edu. Dept.) Wati kuhle kube ngemvume yabafundisi ande abeke umqondo wake kulesisicelo noma wamukela zibe ngaki ngonyaka njengoba zivu 7.

Abangakutandi ke ukuhlala oku hle baqinisa ukuba u Nkondhlwasehlengene nabafundisi ukuba batate ifa labo lezikole. Sikohlwe ke tina ukuba ifa labo lanini na? U Chief W. S. Kumalo wabiza umhlangano omkulu e Driefontein wazozonke izifunda zase Driefontein wabacela wabanika zonke izincwadi ezivela kubafundisi naku Hulumeni. Wabacela kwase mini-wati ababuze imibuzo abayitandayo. Wabapendula baneliswa bonke akubangabiko nsolo. Bavuma ngokusobala ukuba izikole zingezaba fundisi bona babenikiwe ilungelo lokushayela nalo lingesiwo umongo ababewufuna balinde ituba lokuba u Hulumeni amukele izikole.

Wangena ngo 10 a.m. wapuma ngo 6 p.m. lomhlangano. Njengoba ngangingu nobhala mina uqobo kulomhlangano yavuma yonke inhlangozi ukuba lezi kolo zingene ku Hulumeni nxa ituba likona - nxa kungakabibiko tuba zipatwe umlobi wesi funda sase Klip River. Akubangabiko mpikiswano. Okwaba nga ukuba lo Grantee apume akubanga ngoba kukona ukuzondwa uNkondhlwane njengenkulamo yamahemu-hemu. Kwaba yilezizizatu ngokubona kwami mina ngangibona. Seloku laqala loludaba isizatu zokugala kuzo zonke.

(a) Ukuba izikole zabo zingene ku Hulumeni zingabuswa ama Grantee beti i Govt. Aided Sch. azina mfundo enhle, efaneleyo. Nemiteto inamafutufutu.

(b) U Grantee akazihlonipanga izinqumo zonke ze Joint Committee yase Driefontein nabazali base Driefontein njengalesi sokuba alete izincwadi zihlolwe.

(c) Kanti futi akatobelanga izeluleko zabafundisi mayela nezinto ezitile okutiwa zazisoleka ezikolweni zebandla.

Kulendaba ngitintenje okukombisa isimo sezinto, hayi amatumbu ezinto.

Abakalela lendaba bayolizwa iqiniso eliti konke okukulunywa ngo Chief Kumalo akusilo iqiniso. Iqiniso, yilo leli engilite qapupapu lapa. Yakulunywa lendaba kwashaywa amafastele neminyango endlu ka Chief ebusuku amashinga angaziwayo efuna ukuxabanisa abantu.

Pakati Nomuzi was'e Goli

Mhleli, Ngicela isikala ngixoxe ngezindhlela engizibonayo zokwenza imali. Ngati ngihamba edolobheni ngabona abafana babantu abancane bezungeza izimoto lezi ezimiswe abaninizo ecaleni lemi-gwaqo. Mpande ke, abafana banesu lokwenza imali ngazo.

Iti ingaqamuka imoto ifuna indawo engema kuyo, umfanyana azenze ipoyisana, ayiqwebe i moto ukuba ime esikaleni lesu.

Bahleke abelungu bebona loko. Iti ingema-nje umlungu angene esitolo sekuyayesula isicwebezela.

Sekumake kumisa isandla ukuze ezizayo zime zidedele lena ihlehlele kahle emgwaqweni ipume. Iti ingapuma bese kungenisa lenake engenayo. Sekuzo funa imali njalo. Kepa isimanga yikuti amapoyisa ayabaxosha lapo ebona, ngingazi ukuti boneni. Kepa akusizi ngoba bahlala kuzo kube ngo 8 kusihlwa. Lemali ibuye iyodlala amadayisi kona lapo.

Ezase Goli ke lezo
M. D. GWALA
Alexandra Township.

Amazwi o Mnu. W. B. Mkasibe Omunye Wabashisekela u Zulu

Ku Mhleli "Bantu World" Kwati ngomnyaka kudingiswa u A. W. G. Champion Esq. e Natal ngabhala ngati ungumzulu, wetu sonke tina Mazulu, ngaze futi ngati nangu no Mr R. T. Caluza upesheya nje ngako ukuba elande udumo lwetu tina mazulu. Bekusifanele ke manxatshana efika lapa e Goli kube ngu Zulu oqala ijadu pambili.

Sisho kuwe belu "The Sons of Zululand Benevolent Society" (S. O. Z.) wena ndoda emadodeni Izwi liti onke ama Africans asuke ufuna nawo ukababone laba bafana bakwiti kwazulu. Kodwa uma u Zulu kungasuke yena pambili kuqala, nawo ama Africans lawo angekenje abenzele a Bafana base Natal amalungiselelo. Kusho "Nodlulazihlizwa Xamkavinjela" owazi emva napambili.

Bakiti ziningi izinhlangano zama Africans pakati kwabantu. Kodwa langikaziz ngizwe kutiwa kuzozingama Mambuka e "Africanism". Kodwa tina Zulu siagati-nje senza intwana nje yobu Zulu uzwa sekutiwa, nampo ke manje sebeqekeka! Tina sekusahlule ukuba kusuke wonke-nje "Africans" bati bangafika lapa e South Africa babengaba numzane baganwe si fazane sakiti kube lapo tina singa hlupi bantu emfungunyaneni yesifazane sakubo.

Konje bati bangafika lapa ose ganiwe yintombi yakithi e South Africa enziwe umshumayeli akloledele tina pambikwesifazane sakiti na? Izopela yonke leyo mikuba yiti abaholi manje,

Chief W. B. MKASIBE
P.O. Box 31
Cleveland.

Ezase Cleveland

(Ngu Chief XAMU)

Nampa: Corporal Zulu omtsha, Gaula Mhlongo, Solomon Sitole, Victor Mkasibe, William Mdela, David Mngoma, Bhasobho Makoba, Vovela Mbata, Saul Nxumalo, Bhaskidi Nxumalo, Dabula. wake Mkize, Fawence Luthuli, Douglas Ndebele, Walter Ndebele, Nelson Ndaba, D. A. Masuku, Tom Mbata, F. Mfuti, Ex-Corporal Zulu. Nabanye ke abantu bakwa Zulu abaningi e Cleveland.

Kodwa ke ama "ladies" akiti asiwazi wona kahle ngoba kuvame pela yona imihunga lena egduza onke ama Lumu (Rooms) kufunwa uhlamvu emanhlwengeni naku mankengane. Cake, i Malvern yakile lapo kuhamba kona i Barclays Bank ne Malvern Bottle Store. Kodwa lapa imvama ngabantu abaluhlaza. Umeulo awuko.

Bapela Abantu!

Sekwa vama ukuti abantu abase "Blue-Sky" zifundiswa kuti wani ngale mikuba yabantu abaluhlaza [so-called Native Christians] asebebopisa abantu manje abaningi. Beti "mzala wobuhamba nalo mtwadlana wami. Ngizokufica manje." Sekuboshwa abaningi ngenzangu [Umantayi] ngaleyondlela manje, bakiti musani ukulalela beti abantu abaluhlaza manxatshana bonke, abantu abafundisiwe base ma "New Lock" e Pitoli.

Kuhle kwe Nkau endala eyamema i Congress yenkau, ibabaza ububi bemisila. Kwasukuma Ixegu lenkau lati, manxatshana ubusenako ukuwupisela owako ubungawubiza yini lo Congress na? Kwati nkutu, du, nya! Hamba "Mantayi", safa sonke.

Ezase Matimatole

Besinomhlangano omkulu lapa eMatimatole we Good Friday sasi nezivakashi eziningi ezazilulukela izwi lika Nkulunkulu zashumaye-la izintokazi nezinsizwa kwawa izinkehli zikuluma nje ngo Betelweyo kuyatkozisa ukuzwa izwi lika Nkulunkulu ngemilomo emisha. Basishiye noku kutala okukulu satola nezi ntombi zenkantanga.

Pambili! Matimatole mzanomncane, kwati nge Easter Monday ntambama abebezemhlanganweni bacela ukuba sobakombisa isima-ngaenziwa ngu Nkulunkulu la kutiwa ika (Shushu) Lilane Hot Springs amanzi ahlala eshisa safunyanisa kugcwele izivakashi zase Goli nase Mdu zabelungu zizohlamba kulamanzi kutiwa futi lamanzi anemiti etize ma ugeza ngawo ma ugula ampofu anukisa kweqanda.

Satokoza uma umhlangano wetu wanokutula okukulu okwasitkazisa sati sisatandaza sezwa omkulu umshado uhlabela kanti abaka Moya Full Gospel beculisa kwendhlamu beshaya izandhla beti [Aleluya! Amen Saubona mzalwane ngoba lamasonto masha ezindhlebeni zetu nasemimoyeni engati bayadlala asazi koketha i Nkosi.

M. G. MEYIWA

Ngelizayo

Ningakohlwa belu ukuti ngelizayo sizonikombisa kulezinhla isifanekiso setshe elisetuneni le nkosi u Shaka kwa Dukuza, elingakembulwa elisapetshetwa imimoya nezimvula limile lite pulhe pezu kwamatambo ka Nodumehlezi ka Menzi.

Siyoti qapu-qapu amazwana aqondene nalo esetemba ukuti izwe hyowatokozela kakulu ngoba aqondene nodaba olukulu kakulu.

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Social And Personal News

THE Bantu World

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

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams Wanted, For Sales, etc. are charged at following rates:— 1d. per word.

Minimum 2s. 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World" 3 Polly Street, Johannesburg.

UMPHANGA:

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Mr Ambrose Nxumalo wishes to inform his patrons that he has opened a Hairdressing Salon and an up-to-date Lion Hotel at No. 1, Smal Street, Johannesburg. Best meals supplied at all hours in the Hotel. The Hairdressing Saloon is one of the best in town.

FOR SALE

Amagama okuhlabelela ase Merika, Church nawate Lutela (Lutheria) 3s. 0d. ngepost. Zulu-English Dictionary 5s. 0d. Ukuzipata kahle (Good Manners) 2s 9d. Noma Nini (By B. W. Vilakazi, B. A.) 3s 0d Abantu base-Afrika 2s 0d ngepost. Tomela Kwazi BHA-STORE, P.O. Appelbos, Natal.

ENGAGEMENT.

LEGAE - MTEZUKA
The engagement is announced of Miss Esselina Legae, eldest daughter of Mr & Mrs Thos. Legae of Koster, to Samuel Darlington Mtezuka, (Johannesburg) second son of Mr & Mrs Thompson of Southern Rhodesia.

LOST:

Revd. Matthew Mbolebane of 69 9th Street Location, Benoni; lost his small suit case containing his Gown and books while returning from Potchesteerion last Sunday night between Booyseba and George Goch. Any one who has found it please communicate with him.

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Small Column.

Who's Who In The News This Week

The Misses Roses Matshaba and Mary Malotsane, of the Saron School, Phokeng, were the guests of the Nurses at the Paul Kruger's Memorial Hospital, Rustenburg, over the week-end.

Nurse J. E. J. Lebele, of the P. K. M. Hospital, Rustenburg, is on leave. She will spend a few days at Klerksdorp with her parents and at Lichtenburg Dist. with relative

Mrs. Orpheus Kumalo left for P.M. Burg last week on Friday. Those who saw her off were Messrs. O. B. Kumalo, A. Makatini, W. Madonda, the Misses M. Hlubi, G. Motlabe and M. D. Koffie. Mr. Kumalo accompanied her as far as Germiston. She will be away for a month.

Miss K. Manduna, of Brakpan Location, teaching at Benoni, visited Springs where she spent the day with Miss R. B. Mackenzie, a teacher at Springs.

Friends will be shocked to hear of the death last week on Thursday at Springs of Mr. J. Rasebitse. The Rev. Canon Rakale, of Springs, conducted the burial service which was attended by many people including Miss Hilda Rasebitse, the deceased's eldest daughter, Miss Maggie Rasebitse, youngest daughter who came from Inanda Seminary to attend the funeral, Mr. Samuel Rasebitse, son, and Mr. Elias P. Motlaba. Deceased is survived by his wife and family.

When Mr. R. T. Caluza, M.A. (Mus.) landed at Capetown from America he was met at the dock by these friends: Mesdames, C. F. Sipamla, E. D. Ndollo, M. N. Bholi, Messrs. D. Mwelu Skota and L. T. Mvabaza.

Mr. Edwin Mhlongo, of Mapumulo, Head teacher of Mapumulo Intermediate School, Mr. T. Makhaye, Head Teacher of Mapumulo Primary School and Mr. Paul Xakaza, of Durban, were the guests of Miss M. G. Meyiwa and Mrs. P. Mngadi, of Matimatolo, recently.

Mr. Seth P. Mokgatle spent two days at his home in Rustenburg to attend his grandmother's funeral who passed away on April 1. He passed through the city on his return to Durban and was seen off at the station by his sister Nurse Aggie O. P. Mokgatle, Misses Ida Mntwana, S. M. Mafoko and L. Mandie.

Mr. Wilkin Ngcayiya, work-foreman of "The Bantu World" has returned from a fortnight's holiday visit to the Cape.

Mr. Abraham Modubu and Mr. Moroane paid a flying visit to Pimville last week-end on business.

Mr. J. K. Ngobeni, of the C.N.A. Pretoria, left the capital for Potgietersrust on April 13 to spend three weeks with his parents and is expected back early next month.

The Rev. Samuel M. Malale, of the Swiss Mission, Mhinga Location, Northern Transvaal, has been on a visit to the city in connection with missionary work.

Miss Doll Macbaba has returned to Eerste Rust from her visit to Durban.

Messrs. Elias Matsubane, B. Potha, P. Motau and P. P. Nhlanzana were the delegates to the Edendale Berlin Mission District Conference.

Mr. Magagula paid a visit at Eerste Rust last Sunday to Mr. P. P. Nhlanzana the Agent of "The Bantu World."

Mr. Levi K. E. Sitebe—who is well-known in Natal for his activities,—he was founder and editor of "Izwe Lakiti," a Zulu English weekly published in Durban some years back and has fought many literary and legal battles with his pen in Natal, has joined the staff of "The Bantu World."

Mr. D. G. Mahemane, the youngest brother of Mr. J. K. Mahemane arrived in Johannesburg by the Messina mail from Nyasaland accompanied by Mr. Carton Mawuka.

Mr. G. Gulubane, of Bulawayo, is the guest of Mr. and Mrs. Wm. Dube, Western Township for a few weeks.

Mrs M. Dalman and her friend Mrs Williams, of Alexandra Township, Johannesburg, spent their Easter holidays with her son teacher J.C. Dalman and his wife of the Staff of the D.R.C. Secondary School, Warmbaths. They left to return to Johannesburg on April 15, and were seen off at the station by Mr and Mrs J.C. Dalman, Mrs Scheepers and Mr Joel B. M. Thema.

The Rev. J. H. Mahlamvu, of the Methodist Church, Warmbaths returned home on April 15, from Port Elizabeth where he attended the Annual General Meeting of the I. O. T. T.

Mr. Simon Thebe and Mrs. Marta Thebe have returned from the Easter holiday spent at Hanskraal. Mr. Thebe is a well-known photographer at Eerste Rust.

Mr. Stanley Lebesse has gone on a visit to his people in Pietersburg and is expected to return very soon.

Mr. and Mrs. Jack Sebone invite all friends to attend the dinner party which they will give in honour of the birth of a son, on March 29. The dinner party will be held at their residence 3rd Avenue, Alexandra Township on May 3 at 2.30 p.m.

Mrs. O. J. C. Msane and her children have returned to Randfontein after spending her Easter holidays with her brother the Rev. A. Sikhoete, of Sophiatown.

Mrs. S. N. Ngidi, of Alexandra Township spent a week-end with her son Josiah and daughter-in-law at Bhongweni Location Randfontein.

Mr. Don Motsoahai, of the C.N.A. Randfontein has joined the South Compound Native staff. Mr. Stephen L. Makhene spent a week-end at Portjes with his family.

Salvation Army

JOHANNESBURG 2.

Mrs Mitha Merengula, beloved wife of Mr Merengula and who was a Soldier of the Johannesburg 2 Corps passed away at Orlando Native Township on April 17.

The funeral was conducted by Major Malesela assisted by Captain Ngcobo, Envoy I. Mambona and Sergeant Major J. Ndélane

The Johannesburg 2 Band conducted by Deputy Band Master R. Mfiko led the procession, young and old came out of their houses to witness the slow procession as the Army carried the corpse of their dearly beloved Sister who had been a faithful Soldier for so many years under the Salvation Army Flag. A great crowd gathered around the graveside. The Major spoke very feelingly of her good deeds. Captain Ngcobo as well as Mrs Captain Monkoe were requested to say the last prayers. May her soul rest in peace.



DIKHOELETSO TSA MMUSO

(Khoelsetso ea 64 1936)

HITLO EA JUALA TSA SESOTHO

Jualekaha ho batleha hore khoelsetso ea 1 ea 1930, e okeditsoeng ka hkoelsetso ea 185 ea 1935, e sebediso mafatseng a ba batsho ba lefatše la British Bechuanaland.

Kabaka leo he, katlase ha matla ao ke nang le oona katlase ha temana mashome a mabedile ameto ke mehlano Molao oa Puso ea ba batsho (ea 38 oa 1927) ke ea hoeletsa bile ke tsebisa hore tshimolohong ea khuedi ea April, 1936, khoelsetso e boletsoeng ea 1 ea 1930, e tla fetolea ka ho phumoloha ha mantsoi ana "le seterek ba Mafeking, Vryburg, Taung, Kuruman le Gordonia eleng lefatše le itsoa ng British Bechuanaland"

MODIMO BOLOKA MORENA

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano South Africa, mona Cape Town, ka tsatsi lena la botshelela la khuedi ea March selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelseteng.

CLARENDON

Siba - Lehlo

Ka taelo ea Mohlompehi Siba - Lehlo le Lekholo.

P. GROBLER.

(Khoelsetso ea 65 1936.)

LEKHETHO LA SELETE SA MATLALA KATLASE HA MORENA MASERUMULE

Jualekaha ba ha Matlala ka tlase ha morena Maserumule ba ahileng seterekeng sa Lydenburg, sa Middelburg le sa Pretoria, ba kopile hore ba khethiso e khetho la ho reka le ho tseletsa pele dinaha tsa selete.

Jualekaha Tona-khoho ea taba tsa ba batsho ele khotso hore bongata ba bafeli ba lekhetho ba selete sena ba batla hore ho ntshue lekhetho lena me ba dumellana le morero oa lona:

Kabaka lena he, katlase ha matla ao ke nang le oona katlase he temana (1) ea Tema ea leshome le metso e mehlano oa Molao oa Lekhetho la ba batsho (Molao oa 41 oa 1925) o fetotsoeng ke Tema ea boroba mono ole mong ea molao oa 37 oa 1931, ke ea hoeletsa ebile ke tsebisa hore ho tla ntshua lekhetho la £1 ke monna e mong le e mong oa selete sena.

Lekhetho lena le tla lefioa selemong sena sa 1936 ho fihlela ho sa 1939, me le tla simolla ka tsatsi la pele ho khuedi ea April selemong sa 1936, ere ka dilemo tse latelang le lefioe ka tsatsi la pele la khuedi ea January ho fihlela selemo sa 1939.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano ea South Africa, mona Cape Town, ka tsatsi lena la bone la khuedi ea March selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelseteng.

CLARENDON

Siba - Lehlo

Ke taelo ea Mohlompehi Siba - Lehlo le Lekhotla.

P. GROBLER.

Khoelsetso ea 22. 1936.

LEHETHO LA SECHABA KATLASE HA KHOELETSO EA 283 EA 1929.

Jualekaha ho batleha hore ho fokotsoe lekhetho le ntshuang ke Barolong ba ka tlase ha Morena Lotlamoeng Montsioa katlase ha khoelsetso ea 283 ea 1929.

Jualekaha katlase ha matla ao ke nang le oona katlase ha Temana ea leshome le metso e mehlano (1) ea molao oa 41 oa 1925 ke ea boletsa ebile ke tsebisa ka mokhoa ona:—

1. He tloha letsatsing la pele la khuedi ea March, 1936, lekhetho le ntshuang katlase ha khoelsetso ea 283 ea 1929 le tla emisoa, me ba ntshue lekhetho la 5/- (mashe'eng a mahlano ka selemo le ntshua ke monna e mong le e mong oa ba Ratshidi karolo ea Barolong ba ahileng Molopo le Sethlagoli seterekeng sa Mafeking, bao eleng, ba lefi ba lekhetho. Lekhetho lena le tla ntshua ho fihlela chelete e lekana ho aha sekolo sa morate Mafeking Stad le ho phetha mesebetsi e meng ea mofate e ka dumelloang ke Tona-Khoho ea Taba Tsa ba batsho.

2. Chelete e kolotoang ea lekhetho le ntshuang katlase ha khoelsetso ea 283 ea 1929 e tshuanetse ea lifioa leha khoelsetso ena e fedisitsoe, ho seng jualo e tla fumanoa ka matla ao a hlalositsoeng khoelsetso ena.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano ea South Africa, mona Cape Town, ka tsatsi lena la Mashome a mabedi a metsoe supileeng ea khuedi ea January selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelseteng.

J. W. WESSELS.

Tona-e-Tshiereng Mmuso.

Ka Taelo ea Mohlompehi Tona e tshuereng Mmuso le Lekhotla.

P. GROBLER.

Tsebiso ea 360

Ho tsebisoa mang le hore Mohlompehi Siba-Lehlo le Lekhotla o dumelletse hore ba boletsoeng katlase mona ba neoe ditaba tse n'.

Jualekaha katlase ha temana ea bobedi (2) ea molao oa 38 oa 1827.

TRANSVAAL:

T. E. H. Muller, seterekeng sa Marico, M. Israel seterekeng sa Zoutpansberg, kantle le tikoloho ea Sibasa.

News Items From Different Centres

Bra kpan News

(By WALLY E. TALAZO)

A very pleasurable evening was spent here on April 3 at the dance given by Mrs. R. Masole, M.C.'s Mr. Sol. Talazo and Mr. J. Mogael; Doorkeepers: Messrs. S. H. Mbambo and Mr. S. Ndlazu-lwana; Waitresses: Misses Kay McDonald, Stofile and Mrs. Mokehele. It was also attended by Dr. W. Scott and family. We enjoyed it when Doctor and Miss Scott had a round in dancing.

Among the guests were: Mr. and Mrs. Talazo, Miss E. Ncetane, (State Mines), Mr. G.B. Makalima, H. Jorha, Ben Jorha, M. Maqanda, H. Ncakeni, Bra kpan Mines Clerks, Mr. J. Minni, W. Hoko, Hoko, Mr. E. A. Lauli, and Mr. P. Tsuech, Miss L. Mohale, Miss M. Mallela, Mr. Mankazana, Mrs. Natal, Miss V. N. Ncakeni, Mr. A. Pirri, Mr. Z. J. Sifumba, Miss B. Gozongo, Mrs. Mabhlalela, Mr. D. Ntsiko (Springs Mine), Mr. O. Sijaki, Mr. R. B. Kanyangwa, Miss S. Grass, Mr. Masina, Mr. L. Maphunye, Mr. A. Rabotapi, Miss V. Pikoli, Miss A. Zingwa, Mr. E. Monakhatle, Mr. Malindi, Miss G. Minni. All members of the British Centre Dancing Club, under their management of Mr. J. G. Black (Springs), and members of the Tigers Dancing Club under the management of Mr. J. Maleka, (Bra kpan).

A fancy dress ball and a concert was given in the West Springs Compound on April 18. Music was provided the famous Michigan Izipono no Big

Mr. Sol. Talazo has paid a brief visit to his sister Mrs. E. R. Mfama at Butterworth he entrained on Tuesday, 7th April, 1936. And from there straight to East London. This is only for the ten day's holiday.

Miss F. Stofile also left for the ten days holiday to her parents' out at Clarkbury, Lovedale. Date entrained is Tuesday, 7th April, 1936. Wish her many successes.

Philippolis News

By J. M. S. M.

Last week-end our little location was alive with visitors among whom were teachers Maribe, from Springfontein, S. Leeuw, from Bethelie and Miss H. I. Mogoai our new Mistress from Vredefort. A reception in her honour was held on Tuesday. Words of welcome were spoken by the manager and Mr. K. Moeketse (Sch. comm. member). School children rendered songs of welcome.

The Southern Executive Committee of the D.R. Mission Church also had its sitting here. Mr. S. Z. Setloboko is preparing to attend his cousin's marriage at Springfontein.

NORTH RAND NEWS

(By S. B. MAKGAOA)

We were pleased to see the students from different Institutions during the Easter holidays. One of them was elected chairman of the concert given by the Magazine choir at the compound hall of the Dynamite Factory. After the concert a student Mr. Snell Phoshoko, of Kilnerton, gave welcome lecture which gave his fellow-men food for thought. Amongst those present were Messrs P. Z. Mapena, Earnest, K. Dikgale A. M. Sekoala all of the Magazine choir.

We were sorry to hear of Mr. Dalson Moakamedi's death on April 2.

Morija Training College Notes

Mr. A. P. J. Mohasi, our Sports Master, is busy making arrangements for the opening of the football season. A new team, Budding Rose, has come into being and is made up of boys under seventeen. Owing to congestion on the present sports ground these young men are at work laying out an additional football field.

The week-end starting Friday, March 20, was enlivened by the presence of the ministers of religion, who had assembled for the 'Seboka.' The Rev. Joel Mahapelo conducted our morning prayers on March 21, while on March 22 the Revs. Monnapula and Mobote addressed the S.C.A. College Pathfinders, reinforced by Pathfinders, Wayfarers and Sunbeams from the Intermediate School and the village had a colourful Church Parade on March 29.

An event of significance to us is the departure of Miss J. Makakule, for Thabana-Morena Girls' School where she will assist in the training of Pupil Teachers. Miss Makakule has been of great help to our Normal Department.

PILGRIM'S REST NEWS

(By SLAAGPAAL)

Mr. Mphahlele, Supervisor of Schools visited the Methodist School last month and spoke to the children on Practical Hygiene.

Miss G. Maluka, of the Methodist staff spent her week-end at Frankfort, Transvaal, as the guest of Miss Loster Mndawe. Mr. H. Mkabela, Methodist Evangelist, paid a flying visit to his wife at Accornhoek.

Mr. Geo. Leslie, Makatini, Principal, Methodist School attended a teachers' meeting at Sabie on March 28, where Mr. Mphahlele the Supervisor explained the new system of examination, and the function of the Examining Board which is composed of the Head Teachers of the following schools: Methodist and Berlin schools (Sabie) Methodist School (Pilgrim's Rest), Berlin School (Frankfort, T.vl.), Berlin School (Mathibidi). The Methodist School has made wonderful strides since the beginning of this term despite the new regulations of school fees adopted by the Department. An additional qualified teacher is essential to the present staff, and additional classroom is essential too. The principal and his staff is busy organising for the erection of a new classroom.

POTCHEFSTROOM NEWS

The Rev. S. P. Moroke, of the Methodist Church left on April 13 for two a weeks' holidays to the Northern Transvaal.

Mr. S. Nkosi, of Potchefstroom, is spending a few days in Johannesburg.

The Methodist Church a Potchefstroom held Easter Convention under the leadership of Mrs. Moroke and the services were well attended.

Last Saturday the troupe performed at Robert's Heights. It is further learned from a reliable source that the troupe is thinking of a tour.

A farewell reception was given at the A.M.E. Church by the congregation for the Rev. Tansi and others who left as delegates to the A.M.E. conference in America.

We understand what the football players are busy with their meetings.

Fort Hare News

February 22 was the opening date of the College for the current year. Students arrived from nearly every Province of South Africa: The enrolment is the highest the college has ever had: In the evening of the same date Principal Kerr welcomed Staff and Students, and among new members of the Staff mentioned Miss B. Ogilvie M.Sc., Miss Cook, and Z. Matthews M.A. L.L.B.

In the meeting of the Literary and Debating Society Mr. Mon T. Chiepe moved that the claims of Italy in Abyssinia are justifiable. Mr. A. Lazarus opposed the motion. Both speakers presented their points clearly. After a heated debate from the floor, the motion was lost by an overwhelming majority.

After the debate General Armstrong gave a memorable lecture on Turkey. Bishop Furgason Davie thanked him for the address.

We welcome in the college about 18 Bantu women who are attending a retreat under Mrs. Yergan M.A. They are taking lessons in house management, domestic science etc.

GERMISTON NEWS

(By PANSY)

The Annual Promotions in all the schools will be held from the May 4 to 8. The choral and Dramatic Society gave a concert at Alberton on the April 18. Over sixty children with their parents attended a well-organised picnic at the Pretoria Zoo recently. They were under the able control of Mrs. W. Mdhuli and Mr. R. Maseko.

I regret to announce the death of the Pathfinder Michael Sekonyela (1st Alberton Troop) who passed away on March 21. The funeral took place on Monday, March 23. The Pallbearers were the following Pathfinders: Stephen Dabula, Eddie Mputhi, Josias Mantso, (1st Alberton), Abraham Phake, Majority Kelly, and Charles Dunn. (1st Germiston Troop) Messrs H. Eland, and H. Ndindwa were in charge of the (1st Germiston Troop) which attended the Funeral.

Owing to the strictness of the Police; visitors are warned to visit the Superintendent's office and get permits. Mr. Kelly is the owner of a modern up-to-date hotel, catering for all distinguished visitors.

Pretoria News

"BY "PAT"

Lady Selborne was the scene of the awakening of Bantu nationalism on Sunday, April 5, when the Bantu Methodist Church demonstrated in the streets. The occasion was unique in the history of the city. People from different parts and the Reef assembled round the new building of the Bantu Methodist Church listening to the revival services and the laying of the foundation stone by the Rev. Ramushu.

Many ministers, teachers and distinguished figures were present including the Bantu Catholic Ind. Church whose founder is the Rev. B. Pitso. A letter from this church was presented to the Bantu Methodist Church which expressed unity and co-operation in the religious activity of the church. Mr. Masondo endorsed what was said. The money realized was roughly estimated at £22 4s. 10d. Thus the work closed with blessing by the Rev. Rumushu.

The Lady's club of the city is laying stresses towards progress. (Continued at foot column 2)

Stegi, Swaziland News

(By J. R. SAOLI)

"The Bantu World" is being widely recognized and enjoyed as a national paper by the Africans of this place. We hope for more enrolments of readers by the agent. The Africans are progressing although very gradually owing to deficiency of leaders of thought. Football, Tennis and similar activities are in progress. Last Saturday afternoon, the Rainbows played a friendly match against the W.N.L.A. team on the Bantu Grounds here. Among the enthusiastic tennis players are Mr. S. P. Gule, Mr. and Mrs. S. Nkambule, Messrs. Ntuli and others. The executive committee of the Bantu Teachers' Association, meeting last month, consisted of the following:—S. P. Gule, (Chairman), J. R. Saoli (Secretary), F. L. Nkambule, J. Z. Zalo and Miss M. A. Ntuli. The committee will meet in the Nazarene Hall to discuss this year's sports day programme.

We have a successful year for we have not been troubled by any locust pest this year and crops are promising. Many people are sick as the result of 'flu', but we hope for speedy recoveries in all cases.

PERSONAL

Nurse S. Msimang is a young active worker in the Stegi Dispensary. Nurse Msimang was trained at St. Mary's Hospital, Kwa-Magwaza, Zululand, where she qualified for work in Swaziland.

Mrs. E. Saoli is taking the place of Mr. F. L. Nkambule, in the Fitkin Memorial Mission School, during his absence. Among our students who have left for Amanzimtoti are Messrs. H. Magagule, N. Kunene, N. Vilakazi and S. Mkwanazi.

Messrs. Z. Zalo and Zama have passed Part I of the Natal T4, and are preparing for the final.

The Rev. W. C. Esselstyn is spending a week end in Johannesburg on Church business.

Did No Housework for Six Months.

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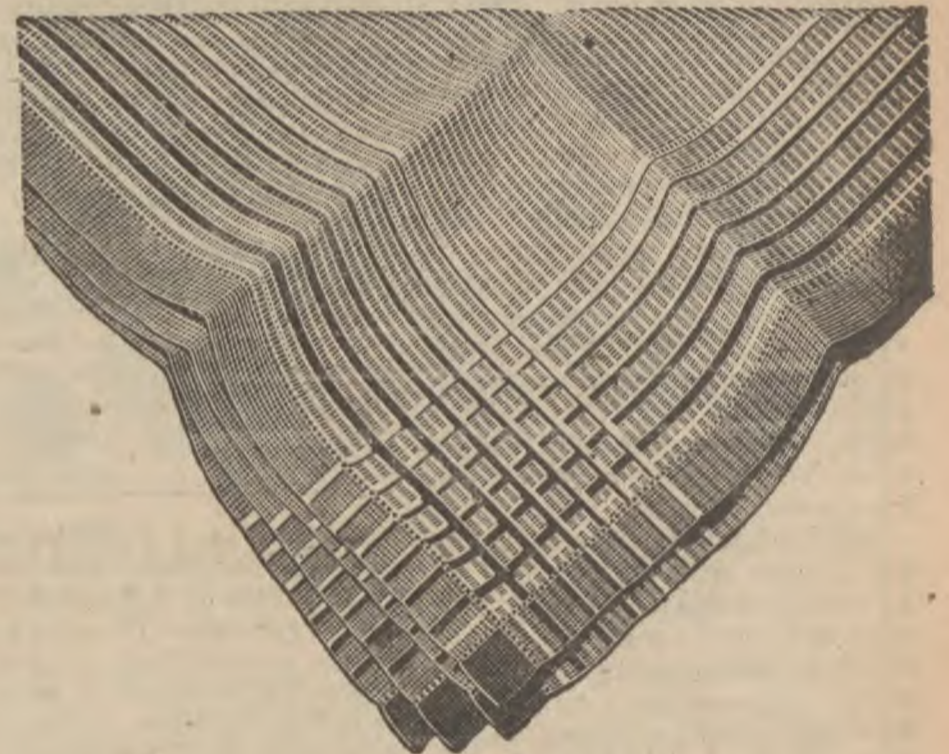
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League Of Nations Ngunququ

The Bantu World

SATURDAY, APRIL 25, 1936

Isheyi Lama Yerephe

Zimbhi ezase Abyssinia. Ekubeni kudala ama Taliyane esenza zonke izinto ezimadaka, edubula iinqwelo ezitwala iingxwelerha, izibhedlela, idolophu ezingena majoni, esapula ngako oko izigqibo zase Hague nase Versailles neminye imithetho awayethe mhla yenziwa ayakuyithobela, izizwe ezimhlophe azenzanga nto ibheke phi yakunqanda vonke lonkohlakalo; eyayi sengzelelwa kweyokuqalwa kwemfazwe ngama Taliyane ekwaphula izigqibo awaye ezivumilile ngenkxolazwe ye Sityikityiki, nezigqibo ze Convenant ye League of Nations zokuba iingxabano eziphakathi kwezizwe ziyakugwetywa yi League leyo.

I League of Nations, ewe ikhe yamfamekisa ngelokuthi izakuzama okokuba izizwe zingahwebi nama Taliyane. Kodwa nalonto ayiphumelelanga kuba i League leyo (Inkundla Yezizwe Zonke) ibiseyi zibonakalise ukuthiyafa ngokoyiswa kukukupha umlomo wokokuba ama Taliyane aqale imfazwe ngaphandle kwesizathu. Logama i League ifuna ukuqonda ukuba ngubani oqale imfazwe, ama Bhisiniya abandezwe izixhobo; axhelwa ngoku kwegusha ngama Taliyane abe bukelwe yi League esenza onke amalungiselelo okuhlasela izizwe esingena tyala, phantsi kwegama lokuthi afuna ukusi "phucula !!!"

Ide ngeligeni Inkundla leyo Yezizwe yakhelela kwelokuba, hayi ngenene ama Taliyane onile - cwaka kel Kwahubeka kwaqhubeka yabuye lo Nkundla yathi izakunga rhwebi nama Taliyane ngezinto ezinokuwanceda ukuba aqhubele phambili ngokwe fiva. Ayisebenzanga nto naleyo kuba venziwa ngotyhafo olukhulu. Abe wona ama Taliyane ebheka phambili ngokombathalala.

Kuthe kwakucaca okokuba amathole amaduna, abantwana bale Afrika baxhathise ngokwengwenya isala ukuphuma emanini, aqala ama Taliyane ne avela nee eropleni. Kwanstomi. Kuba ama Bhisiniya wona ebengenazo ezixhobo. Ixhathisile noko ingwenya leyo, abantwana be Afrika esingenzanga nto thina ukuba nceda ngexesha labo lokuxakaka. Into leyo eyakuhlala ilihlazo lethu kude kube semaphakadeni. Ude ngelokuncama u Mussolini wavumbulula intlobo-ntlobo zegesi. Wawuquba umsebenzi wakhe akabeka mda.

Athe amaBhisiniya akukhalela kwi League ayawasa so, yathi noko icacile ukuba lento ama Taliyane ayayenza ngenene, yalibala kukubuzwa ukuba ngaba yinene na lento! Bafa abantu, batyaphakakabane, kwafa zintsana, balazi, zingxwelerha - "Yinyani na lento?" yatsho i League. Yabe phofu icacile into yokuba into le yona yinene. Ngokufutshane amaBhisiniya axinwe ngelongwe kungoku nje, kuba akukho mntu unokulwa negesi engenzazo izixhobo ezifanelekileyo. Kungoku nje umntu nthi kwazi Ophezu-lu.

Iyonke lento yalata isheyi elenziwa zizizwe ezimhlophe. Ama Jamani awelwa zizizwe zonke, ingezabiko nale League of Nations, ngezizathu ezazingapantsi le kwezi, kuba ezonto ayezenza kwiintlanga ezimhlophe. Sijiyekengako. Ezizinto zise zakulungiswa apho izinto zilungiswa khona - nokuba kuphina.

Kungoku nje iyacaca into yokokuba ama Bhisiniya akulufumana kuvakele usizo kuba izizwe ezimhlophe nazo ngokwazo zijongene ngamhelo abomvu. Sele ngama Ngesi odwa ekubonakala ukuba anganento ayenzayo yokunqanda esigebenga u Mussolini. I France yona iyipholele lento. Eyixhomele amehlo yila yama Jamani asuke afak ama Joni emhlabeni okwa (Iphelela kumhlathi wesibini)

Ezenzeka Kweligade

Byabhebbetha

Ama Taliyane ayayikanyela into yokokuba asebenzisa igesi eraxayo e Abyssiniya ati ama Bhisiniya afumana izixobo zentlobo nge ntlobo kuma Ngesi, kwakunye ne gesi. Athi ke azama ukuzi sebenzisa ezizixhobo ekulweni ama Taliyane. Kuthi ke kuba akakwazi ukuzisebenzisa azenzakalise.

Phofu, noko . . .

Phofu nokuba ama Taliyane ebe zisebenzisa ezintlobo nge ntlobo ze gesi, ngeba aselungelweni ngenxa yezinto ezenziwa ngama Bhisiniya ezi nyikimisa umzimba. Atsho ama Taliyane. Aba bhaleli bama pepa ke bona bati ama Taliyane ayayi sebenzisa le gesi ngenjongo yokufaka intaka kuma Bhisiniya afungayo ukuba azakulwa ade afe onke ukuba ayafa.

Ivoti noka Masiu

I Palamente ipumelele ekuyi fumaneni i two-thirds majority yokuhluta i Voti ya Bantu base Koloni. Ke ngoku kusashiyeke okokuba i Ruluneli Jikelele iyshicilele. Yakuba yenziwe ke lento, iyakuba ngumteto le Compromise - usinga Voti. U Mnu, Masiu wase Kapa usayi brekile yonke lento. Uti uva ukuba kuko ama nkontenkente okokuba kukho umthetho owe nziweyo wokokuba yena Masiu likutshwe igama lake emqulwini waba voti lize lifakwe kumqulu ekutiwa ngowe Native. Lento uti ayindivisi kamnandi. Ndifuna ukuqonda ukuba isemthethweni na into yokndlwengulwa kwe voti yam ngoluhlobo. Aqhuba ke oka Masiu ebuza ukuba kuse mthethweni na ukuba i Palamente yenze lomthetho ihleli kunye kusinina. Aqhuba oka Masiu athi ngoko mthetho we South Afrika Act, eyenziwa yi Palamente yase Ngilani, into enokwenziwa yi Palamente kukugququla imithetho evumela ontsundu ukuba abe ne Voti (Franchise Qualifications).

Ebe kukuhle ukuba ubuya kuthi umzi ulixhase eligora kuba ubuzela umzi wonke upela lomfo ka Masiu nakubeni esithi. "Lento ayindivisi kamnandi; engaquki. Iukokeli zomzi kuyathembeka ukuba ziya kuyi phaphamela le ndawo. Ngati oka Masiu walathe intunja kwelitye besiba lintanjaye. Kufa ayayo nto ka Masiu.

U Kumkanikazi wase Bhisiniya

Kutsha nje U Kumkanikazi uviwe kwi wireless echaza inzima abakuyo e Abhisiniya apho ngenxa yama Taliyane agaula pantsi konke oku phambi ko nyawo. Ithe

ngowawo. Le yabantu abafake amajoni emhlabeni wolunye uhlanga, aluhlasela ngapandle kwesizathu ayisiwe so. I France kucaile ukuba ayisayi kuncedisana nezizwe ezizama u kuba u Mussolini a ngayo yisi i Abhisiniya. Sihleli nje sekungenzeka nayiphina into kuba nakubeni isheyi labanga ukuba izizwe ezimhlophe zimbukele u Mussolini ekuqaleni kwakhe lento, ngoku ukuba kuyacaca ukuba uy yisa, umona uzakubanga ingxabano kuba nebezingalwi zizakufuna inxaxheba kwelo xhiba legazi.

Sekukho okokungxama nje yinto yokuba kukho into yokungathi ama Bhisiniya azakoyiswa. Ama French ke angathembha ukuzaza ngokuthi abenobuhlobo nama Taliyane. Ama Ngesi ke wona ngoo Phila-Kuzenzela. Kodwa nokokuba kwenzeka ntonina, buphele ubukumkani base Topiya njengazo zonke ezinye ezimnyama, lento isitunuke sonke isizwe esimnyama, satsho savuki samamela. Ngathi ixilongo liyavakala kude - iseza kucaca into eliyithethayo Ngathikodwa liza kuthi mayiphuthumane indlu emnyama. Akukho nto yimbhi inokulandela ezinyikima. Kuvuke abantu abazalise lonke ihlabathi - abantu abamnyama. Bayaqonda ngoku ukuba abayongozi endalweni ka Thixo. Bafuna indawo yabo phantsi kwelanga. Eukosi Mussolini.

Izizwe ezikwi League of Nations mazizame ukuyinqanda lemfazwe kuba itsho yasi hogo senene i Bhisiniya. Kuxa zinga qondaniyo ke zona kuba i France ayina bhayi nento yase Bhisiniya ebilelwe impumlo ngama Ngesi, abe ama ngesi engayi nanze nganto eyama Jamani ebilelwe impumlo ngama French. Yilo nyobhane ke. Kubenzima ke xa kungevani ezizizwe zingu wona mqolo we League of Nations. Ama French afuna ukuba kunga rhwetywa nama Jamani [sanctions] ama Ngesi akayise so lento. Ama Ngesi afuna into yokuba kunga rhwetywa nama Taliyane. Ama French ati notshekete. Ngako oko ke kuyacaca okokuba inkomo ka Msileni izakuke inyantsule e Afrika neka Hitler e Yerephe.

Ilizwe Yirhuluwa

Nto nje sekulindlele oyakusuke afake umlilo. Ama Japan nama Russia ajamelene nawo ngokwawo Zingatsha naninina. Ilizwe libi kangangokuba kungafumane kusisa ngomso oku sekusithiwa kukho ekhoyo pesheya kweelwandle, akukho mntu ungaze othuke. Into enganqanda eziphitiphithi zomhlamba kuku Thandeza, kuba onke amacebo oyisakele ngoku sekusele linye qha - elase Getsemane.

Abambhene ngobunjohi Ikwa ngumadun' akowabo, Amagwanqa akavumani, Abambhene ngobu njoli.

Mntan'enkosi, ukuhambha kwakho. Ungumacul' ukunyathela. Akufane Imbhengi yesizwe isithi Ungu Mangangendlova Nna ndithi ungu Zweliyanyikima, Zwe lixengekile lada labhukuqeka, Zwe Limaxongo lizele iindaba. Yode izale ninina lenkomo Yode izale ninina lenkomo Sizokuty' isigqoko?

Imbhiza ziyatsha, ziyatsha, Namakhwani ayephulana. Hoyini nonke zizwe zomhlaba! Kunamhla izizwe ziyaphanyazana Kunamhla igazi egezini, Kunamhla umpelumlo komny' umphefumlo, Kunamhla - kunamhla! Umoya wobudlelwane komny' umoya, Kunamhla kujongene Impulanga neNtshonalanga! Noincilili

Izigigaba zee Holide

Ezase Rafu

(Ngu W. XALISA)

I-Holide ze Easter ne Good Friday zigqitile, zigqite nezigigaba Enye intokazi iswelekelwe ngu mntwana wayo ote xa elele, waqengqeleka, wayaku bambeka ngentloko pakati kwe bhedi no donga. Unina ufike umntwana sele lengalenga ngemilenze, epolile. Ebeminyaka mibini. Omnye umntwana ulunywe yinyoka emva kwe ndebe. Ute unina epuma naye embelekile kanti apa emubasini, entla kwesi tshixo, kuko umngxuma ofukamele iramba Livele ngentloko, lamcana umntwana emva kwe ndebe, latshona. Usiwa kwa gqira, akwanceda nto. Wasweleka. Ebe minyaka mibini enesiqingata. Udonga ludilizwe yabulawa.

Sike sahanjelwa ngu Mn. I. B. Nyombolo epuma kwa Ngqika. Ndlambe nakwela Batembu. Ute te kakulu, nakalusizi nge ngqungqutela e Qonce ngomhla 25 ku May [Empire Day]. Lo ngqungqutela yeyama joni ekulindleleke kuyo inkosi, am pakati, inkokeli, abafundisi njalo njalo kwe ilizwe. Apa abatunywa siyabatumea. Wamkeleke ngomoya oshushu.

Izibongo Zika Prince George

A! ZWELIYANYIKIMA! (Yi Mbhongi Yaphantsi Kwe Ntaba ka Ndoda) Hoyini mzi ka Phalo! Hoyini mzi Ndaba! Nani mzi ka Mshweshwe Kunamhla ilizwe liyanyikima, Kunamhla ilizwe lijambhalekile, Kunamhla ilizwe lixengekile. Mntan'enkosi lithole Lenkunz'engwevu ya [Pesna Kowandle], Abayikuz'ukhlabi ingekahlabi Lithole leramnwa. Elimazinya' ziqinti kukudle zinye Ngumadun' akowabo asemilungwini. Nawe midaka akavumani (Iphelela kumhlathi wesithathu)

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Ezase Rhini
(NGU TIWHIT-TOWHO)

Kube luvuyo kwi Titshala nakubafundi ukuba izikolo zemini zikbe zivalwe itutyana leveki. Inkoliso ye Titshala iyicite apa pakati komzi iholide. Kwezike zeshalala singabalula u Mnu. Zondi obethe gxada e Bhai, kwano Nkos. Minah Matshikwe obeye kwase Bhai; u Mnu. G. H. Nduna obethe gxada e Cawa ngokuya kubeka ilitye kumphanga osandu la ukhula ebukweni bake. Ubuya elincoma elo langaselwanda ngobule bezityalo. Aba Namz. Ngxiki, Ncane bekeke betshalala ukuya kusilungiselela indawo e Bhai njengoko umzi usiya e tumenteni. U Nkos. Kuze nentombi yake u Nene nabo bake betsi e Bhai.

Kwindwendwe ebezipakati komzi lo singabalula a Makosz. Makupula, Wule, Ntlebi, otitsha e Bhai, aba Namz. Nyaluza ititshala yodumo lwase Nxukwebe efumene ipensile. Mashiga okwatisha e Botolo. U Makubalo otitsha e Fort Cox ebeze nenkosi-kazi bekwele kweti bhe imoto Nobantana, Ngobho, Vuzane kwakanye no Mnu. Masabalala obekwabamba neqela elithile bekwele kwase motweni, ekube mndani ukuba pakati kwezindwendwe sibone umhlobo wetu Mnu. Niyobo. No Mnu. Funani ose Qorba naye uke walapa pakati komzi ukuya kuwucazela ngo Rhona watsho ngomtyabulo we nshumayelo.

U Mnu. Bika ufake epolileyo i concert and-dance apa e Holweni ngomhla wesi 3 kulesiyipeteyo. Ingoma zake zibe zezinyuliwe kunene. Indwendwe zetu zisithiye nge cawe ngokuhlwa, zite kodwa zakokelwa ngu Nkos. Any Ntlebi ngokuya kuvula isikolo e Farmerfield. Sikhe setse u Nkos. Maneli no Mnu. Mbambisa beqita ngeyomlilo ukuya kuvula isikolo e Cawe, no Nkos. Maggie Belu ngqite apa ukusinga e Bhai apo afundisa kona. U Nurse wetu woduno u Marry Doti, usate gxada ekaya e Mtata ngeholide yevaki ezimbini. Sibone kokwela kwi Railway Bus ebhaka e Botolo aba Namz. Mantshongo no Richard Calani.

Kubanjwenwe nga Bantu nge Cupka Whiteside. Ixego u Mnu. Gill Tyamzasho libamise ngokubamisa abafana ebaleni ngati lifunzele ukusebenzisa le leave likuyo yenyanga ezimbini. Umzi umiswe ngokumiswa kwicala lase Magqunukwebeni ufakwa umbane ukuba yonke ilali izokuba mhlope ebusuku kupela ukoyika abancatami ngekona.

Ngu Mnu. Jorha noko ompilo inkonkono apa pakati komzi. Zizabhengu usapo lulungiselela ukuya e tumenteni e Bhai. Ndlela ntle lusapo.

Kuyakuhlenganwa Entabeni Yomzi E Pimville

Onke ama nenekazi namanene ayamanywa ngomhla we 29 ku April, 1936, entabeni yomzi ngenzima ka 8.30. a.m. Nazo zonke inkokeli ze All-African-National Convention kuzakuxoxwa ngendaba yase Bloemfontein. Esenu senene.

J. G. KAIYANA
(Umququzeleli omdala we Congress yase Transvaal Pimville)

Kuba Bhaleli

E. M. N., East London. Thumela igama lakho lonke. Nokuba usebenzisa i initials ephepheni, igama lona masibenalo ngokomthetho.

Jikelele

Zihlobo ncedani nibethe komofu ukwenza ukunikana isithuba Incwadi ezishiyekayo zininzi kuba abanye babhala 'stu'gith'. Ama phepha amabini ubuni: zi. Mhleli

Izinto Nabantu Khona E Bhai

(NGU A. B. NTSHINGA)

Ngomhla we 2nd April e Korsten Village Hall kubeko ingxikela yomdaniso we Union F.C. yodumo lwa lapa. Ekute nakubeni soloko kuko imidaniso zonke iveki kwakho iqela eli kulu kakulu labantu abate beza kulomdaniso. I Hall ihonjiswe yayi ntombi ngemibala yalombuto aye nama nenekazi etsho nge uniform etsho lonto yabukeka kakulu. Ibe i President yalombuto u Mr. J. Ngcanga ete aya pumelela ukufika ngoku katazwa yimpilo yaza indawo yayo yatatyatwa ngu



Lo ngu Mnu. W. L. D. Matini oyi Director General ye African office e Bhai.

Mnu. A. B. Stevenson Ntshinga oyi chairman yalombuto ote wenza amazwi okwamkela nokubulela, abantu abo bate beza kuxasa lomsebenzi. Ibe zeki qubileyo izi selo (cold drinks) ezi hanjiswe ngama nenekazi ebantwini, nengoma ete yanikwa leli qela laba dlali, Densa Dance Band, ibe ye qubileyo.

Icawa yama "Hlamvu" e Bhai

Ama Tiyopiya (Order) ayi bambhele e Korsten i cawa yawo yama hlamvu ete yaba yinkonzo enkulu nezukileyo kakulu ebi petwe ngu Mnu. K. Ngxhane. Eyama Tshatshi ibe se New-Brighton ete nayo yankulu kakulu ipetwe ngu Mnu. J. Mguqulwa.

Kungosizi esi vakalisa ukusweleka kuka Nkos. Maqanda wase Korsten ofihlwe nge cawa April 5 ngenkonzo ezukileyo ngu Mnu. K. Ngxhane. Abantu abate bayi kapa le nkosikazi, ekuvakala ukuba itete kakuhle ngoku konza u Tixo babe yi 230.

Ngu Nkos. Nkwana wase East London olapa ngohlaziyo lwe mpilo.

Ngu Mnu. M. Norongo walapa osate gxada e Victoria West ne nkosi yake.

Icawa Yama Sundu E St. Marks Bontrug Ibe Yeshushu

Ezase Kirkwood
(NGU SOVALI)

Ibizi ziyunguma abantu bomzi wama Tiyopiya-Oda, e St. Marks e Bontrug, nge April 5 ngomhla wama Sundu (Palm Sunday) I Procession yekwayala ibe ngumbono obukekayo, waye u Mnu. S. B. Xakwe ongu mpathi ngoma yetyalike yalapha. ewutsalle wonke umzi, ngelolizwi lakhe limyoli; kuba umfo lo uyiphiwe kanene lento kuthiwa yingoma! Angathi khona eke wazinika ithuba lokuqeqesha ilizwi lakhe—siqinisekile angaba yenye yee mvumi zodumo Kushumayele u Mnu. J. Qokama watsho kwavokoteka u Mazaleni. Asikuko nokuba izothusile ii Titshala zalapha intetho, ebona-kele kwiphepha "Umteteli" we April 4, ka New Comer phantsi kwe ntloko ethi:— Kirkwood Teachers Association, Kucacile ngentetho yalombhaleli ukuba ba sebaninzi abantu abakwazi ukudhila amalinge abanye abantu. Uthi umntu endaweni yokuzithundeza ngokuzifundisa iziyaha afikele kuzo, awadhilizele pantsi onke amalinge afike ezanywa ngaabo bantu.

Izinto Nabantu E Bersheba

Iititshalakazi zalapha ama Kosz. E. Thu no M. Mazwi, ziyichithele e Tinarha nase Bhai iholide yazo. U Mnu. S. Mkatshane uke wenza uxgada e Bhai ngokusa e Paterson High School, intombazana yakawabo.

Kugaleleke nge mail ya ngom Vulo March 30 u Nkos. H. M. Qhina evela e Mtata. Ulundwendwe lomsakwabo u Nkos. S. N. Mkatshane apha. Ukangeleka esempilweni entle-u-Mahlanga lo. Ekubeni ebekade khuselwe yi Mission amadoda alapha, sisiyaluyalu ayabanjwa nge Poll-Tax, selelala emahlatini ngoku. Ayamlilela umfo ka Ngaleka (Rev. Gericke), owathatha ipensile. Indlu yee titshala ena magumbi amane, igqityiwe ukwakiwa.

(Iphuma kumhlathi wesihlanu) ketiswa kakulu kulo nina. Ukuba eligama leleli xesha kupela sowingweba ngokwako. Khupa kuqala umqadi kwelako iliso.

Lombhali uti umkwa wokunqal' intloko "lisiko". Ukubake "lisiko" asingomkwa maka calule sizokuya. Kodwa "lisiko" yinto eyodwa isiko lenziwa ukuze kungalandelelwa shwangusha emzini, Makendime apo.

"MNYWABE",

Amanqabaza Apa Napaya

Ezase Sheshegu
(NGU HETTY MDAYI)

Inete kanobom invula ezolileyo ukususela ku March, 27 de kube yi 29.

Bayicitele ekaya e Sheshegu iholide zabo u Miss Nomvula Ntshona, no Miss Mhoto Madolo Bobabini batundisa e Qonce.

Sekulitutyana engapilanga u Mrs. Nora Bhevana (zalwa Sihawu). Siyamyaleza ngemitan-danza. U baby wake yena uyapila.

Nge April 8 u Sister H. Mdayi no Bro. S. Ntshona bayakubamba uloliwe oya e Bhai ngezobu tempile. Ndlela ntle.

Sike sati tshe pakati komzi lo u Nurse Tryphina Ntsona obeze kubona umsakwabo. Kwaluvuyo ukumbona epil'.

Sike sahanjelwa ngu Mr. Mpati ofundisa e Lovedale.

Luvuyo ukubona u Miss Sibali epakamile kumkohlane ebenawo She is one of the best cyclists endingazi ukuba udibene pina nabo. Ubosicola wetu wakudibana nati.

Nabanina kummandla wase Dikeni ofuna i Bantu World paper makabhikise ku H. Mdayi Box 2 Alice. Liyakutunyelwa kuye ngeposi lemini lafika. Elinjala icam lolwazi ngemeko yelizwe!

U Mrs. P. K. Mabece obetate i operation usingisela ebubhetele-ni kwintlungu abekuzo. Enkosi Mhleli. Nangamso.

Impendulo Ku Mr. K. W. Tybosch

Mhleli, Umbhaleli wako ozibiza ngeligama: K. W. Tybosch uhlaba imikwa etile eyenziwa lulutsha.

- (1) Ukunqal' intloko
- (2) Ukuteta isi Ngesi ngabantu bebodwa
- (3) Nezinye ke

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NIYAZI NA INDHLELA YOKUBALEKELA UKUSONGELEKA?

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Noma yipi ipilisi yokurudisa enamandhla inokusigeza isisu. Kuyinto ehla loko. Kodwa iningi lemiti yokurudisa inengozi ngoba ngoku sebenza kwayo ngamandhla kwenza wonke umbilini ube butakataka. Lemiti iyarudisa kepa ayikwazi ukunika amandhla noma ukwakha. Ukusongeleka kutshetsha kupindele kumntu ngoba amatumbu agayako nakhpa ukudhla engazange atole amandhla okwenza umsebenzi wawo. Kuti ke isigulani, ngeso sizatu, sipateke kabi okudhlula ngapambili singake upuze umuti wokurudisa.

I Partons zehlakile kuyo yonke imiti yokurudisa. Zihlanganise ukurudisa noku nika amandhla. Azisebenzi ngokweqileyo. Kodwa ziqinisekile emusebenzini wazo. Zigwinye kusihlwa nje. Kusasa, ngesikati se blakfesi, uyozizwa unyanzalekile ukuya ngapandhle. Isisu siyakusebenza ngokugcwele. Kungeko kusikwa. Kungeko zininlungu. **Kodwa uyokwazi ukuti itumbu lako eligay-ukudhla liklini.**

Futi uyopaula ukuba isisu sako sisebenza kangcono ngoba i Partons zikhulule inyongo, zitinte futi zanika amandhla emalungwini alaula ukukitshwa kokudhla. Kuyindhlela yazo yokunika amandhla leyo. Ziyakha futi zinika amandhla.

Ukuba ufumanisa omunye epetwe likanda, noma ezizwa kugcwele esiswini emuva kokudhla, noma esongelekile, enenyongo, igazi lingacocokile, enuka umoya, noma kukhona olunye lwezimpau zokusongeleka, musa ukungabaza, meluleke nge Partons. Izihlobo zako zokubonga ngeso seluleko. I Partons azize zehluleke.

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What We Think And Say

"Bantu World"

3, POLLY STREET
(North of Bantu Sports Ground.)
P. O. Box 6662 JOHANNESBURG

SATURDAY, APRIL 25, 1936.

We Must Have Police Enquiry

The Opperman case has revealed to the European public what Africans knew was going on all these years in so far as the illicit liquor traffic is concerned but could not go to Marshall Square and divulge these secrets because no white man would believe their story.

It is a tragic fact that most of Europeans in this country regard anything that a black man might say against a white man as an untruth because the policy of the white man is to maintain and uphold the prestige of the white race. So, as far as the black man is concerned, the Police know that very few magistrates will believe his story against their story. Indeed there was a time, but now past, when magistrates would not believe the evidence of the black man against that of a white man, be he civilian or member of the Police force. Naturally Africans realised that it did not pay to say anything against the Police, although now and again there were those who vigorously protested against Police methods of terrorism.

It is an undeniable fact that most of the Africans have suffered and endured Police terrorism like a lamb before its shearers, because silence to them was the best policy. There are Skokian queens today who would let the cat out of the bag, if only they knew that their evidence would not be considered from the racial point of view. And there are "Skokian queens" who through trapping Europeans who supply them with liquor, had made fortunes through the sale of Native concoctions with the connivance of some members of Police force. Some of the "Skokian queens", we understand, are allowed to brew their deadly concoctions if they pay so much per month to some members of the Police force. These are serious allegations which no one would believe, if the Opperman case had not revealed that Police methods were not above-board.

From time to time complaints have been made by Africans against Police terrorism, more especially in connection with the Pick-Up Van. It has often been alleged that the Police in the execution of their duties, do not discriminate between the law-breakers and the law-abiding black men and women. To them every person whose skin is black is a potential criminal, who should be lodged in gaol and be kept under lock and key. We must admit, however, that the fault is not entirely that of the Police, who are called upon to administer laws which cannot be put into operation without inflicting hardship upon those against whom they are directed. The fault lies with the policy of segregation and discrimination, which has naturally led many Europeans to think that Africans are not entitled to the same treatment as other sections of the community. It is a tragic fact that as the result of this iniquitous policy the Police are under the impression that their bounden duty is to protect whites against blacks by sheer parade of force. As we have already pointed out, the laws which the Police are called upon to administer cannot be put into operation without harshness. Nor can they be enforced without brutalizing those who administer them and demoralising those against whom they are enforced. It is no exaggeration to say so long as there are discriminating laws the Police in this country can never attain to the position of being the guardians

of law and order. They must always be the disturbers of peace and the promoters of racial hostilities.

It is, therefore, the administration of justice which is at fault and which is responsible for the brutalisation and demoralisation of the Police Force. The truth is there can be no justice where there is one law for one section of the community and another for the other section, and the Police can never be expected to do the right thing when the laws which they administer compel them to inflict an injustice.

It is to be hoped that it will not be only into Police methods that the proposed commission will investigate but also into the whole system of the administration of justice which in our opinion, needs a thorough overhauling.

Weekly Message To Africans

This week our message is directed to those men and women who disgrace our race in the face of other people; who behave like animals and not like human beings in the cities and towns of this country. We feel that as it is our duty to encourage and exhort our people to work out their destiny it is equally our duty to point those things which make other people regards us a menace and a danger to life and property. We have the right to live and develop to the full but we have no right to endanger the life of others. As a people we must have respect for life and property.

Those members of our race who glory in stabbing people, be they white or black, with knives are doing us a great deal of harm. To some extent they are responsible for the hostile attitude shown by a large section of the European population, for the harshness and roughness with which we are often treated by the police and certain classes of Europeans and the contempt with which even other non-Europeans look upon us. Those of us who are trying to fight against repressive laws such as the pass laws and others are often discouraged by the lawlessness which has become rampant among Africans. It is true that to a large extent this lawlessness is due to the harsh treatment meted out to Africans. When men are treated like beasts they behave like beasts. But we cannot, if we want to be a great race, allow people to degenerate to the level of brutes. Our duty is to tell them that in spite of repression and oppression they must maintain the qualities which are inherent in our race - the human qualities.

In the words of Joseph Mazzini let us say, "We are men; that is rational and social creatures capable, by means of association only, of a progress which no one may assign limits; and this is all that we know to-day of the law of life given to Humanity. These characteristics constitute human nature, which distinguishes us from the other beings around us and which are entrusted to each of us as a seed to bring to fruit. Whenever we suppress one of these faculties or allow it to be suppressed wholly or in part, we fall from the rank of men to the level of the inferior animals and violate the law of life, the law of God."

We cannot, therefore, allow even oppression to suppress the qualities which distinguish us from the brute creation, and yet hope to play our part well on the stage of the world. Hooliganism and lawlessness must be fought tooth and nail. Week-end stabbing affrays must be stopped and the use of the knife must be discouraged by all right thinking men and women.

Before The Advent Of The White Man

III.

(BY SCRUTATOR)

Age played an important part in Bantu society. People were graded according to age, and thus the young respected the old irrespective of their station in life. There was no such a thing as the coming of age of a child. A man or a woman was under the tutelage of his or her parents until death intervened. This classification of people according to age regulated their relationships and made it impossible for them to encroach upon each other's rights.

Then there was the law of kinship which bound families, clans and tribes together and compelled people to look after one another and share whatever they possessed. It was because of this law that the aged, the infirm, the orphans and the destitute were looked after not by the state or philanthropic organisations but by those of their kith and kin. Thus in ancient Bantu society no one starved and went about begging for food. Beggars were unknown because the haves shared with the have-nots. The rich did not trample upon the poor, but cared for them and made them feel happy and comfortable. Indeed those who were possessed of the necessities of life, knew it was their duty to help the destitute and the orphans.

Divorce in Bantu society was practically unknown, because no man or woman could divorce without the consent of his or her parents. Fundamentally speaking no case was brought before the Kgotla until after it had been considered by the families or clans of those concerned. The result was that cases were generally settled amicably out of court. In the case of divorce, no man as I have pointed out, could put away his wife because, according to the law of kinship, his wife belonged to the family and not

to himself. That is, she was the wife of the family and not of the individual. True her husband had duties towards which other members of the her family did not possess, but when it came to the question of divorce every adult member of the family had a say. Thus the married woman in Bantu society was more secure than the married woman of to-day.

What sort of government did the Bantu have? This is a question of absorbing interest, because there are those who say that it was that of a dictatorship. The Chief, they say had absolute powers and could do what he liked without anybody questioning him. He had the power of life and death. Thus we have to-day a system of Native administration based on this theory. The Governor-General, as the Supreme Chief, has been made a tyrant who rubs with the rod of iron. He has the power of banishing any person from his place of residence without trial and of appointing and deposing chiefs at will. These powers, it is said, are derived from Bantu law and custom.

It is needless to say this is a misinterpretation of the system of Bantu government, and it is an intentional misinterpretation. The truth is the so-called autocracy of our system of government has been adopted by the Department of Native Affairs for the purpose of controlling the Africans. Bantu system of government was more democratic than autocratic. The Chief ruled with the advice of a council consisting of his uncles, brothers and heads of other clans and the people were consulted by means of a tribal pitso. It is not denied that military genius, such as Shaka, often arrogated to themselves absolute powers. But to say his system was the right form of Bantu government is utterly wrong.

The Fight Will Go On

(CONTRIBUTED)

Speaking at the closing service of the Fort Hare "coming-of-age" celebration, Rev. Thomas Stanton, President of the Conference of the Methodist Church of South Africa, said that there was much reason for thankfulness on the part of the African people. It was true that many unnecessary restrictions and limitations had been imposed upon them, and many obstacles placed in the way of their progress and development. But the bitterness that comes of the dwelling on these grievances leads nowhere. Bitterness and resentment merely poison the mind, distort the outlook, and deaden the finer sensibilities of the soul. The right attitude is that of thankfulness for what has been already achieved and confident courage born of the assurance that the cause of righteousness will ultimately triumph.

While aboriginal races in other lands have been exterminated or rendered helpless in their contact with Western peoples, the African Natives are to-day a virile and growing nation. In spite of disabilities, facilities for education are increasing and the remarkable results achieved at Fort Hare indicate great possibilities of development, while the spread of the Gospel gives elevating power and immortal hope for the future.

The outlook may be black but it is by no means hopeless. There may be exploitations by unscrupulous persons, and in some cases actual contempt on the part of those who should know better. But such contempt is apt to defeat itself. The races which despise other races have in some instances gone down in the race of life, while those they despised have grown great and powerful.

There is no need to be discouraged. The right of the African peoples to be educated is being increasingly recognised. The rigid enforcement of colour bars is proving mere and more impossible. Even the recent "Compromise" is a proof that the growing volume of pro-African opinion cannot be ignored.

And the Native Bills when passed cannot possibly be regarded as a final settlement of the Native problem. The European friends of the Native peoples are growing in influence and may be relied upon to fight on. When recently the Methodist Church of South Africa made its strong pronouncement against the Native Bills in their earlier form, a Minister of the Government took upon himself to rebuke publicly the Churches for interfering in politics. But the Church is in this matter altogether unrepented. We take no part in "party politics" as such, said the President, but we refuse to be silenced when we make our protest in the name of righteousness and justice to the races of South Africa. We fight on.

Fear and cowardice, can contribute nothing to the ideal state for which we are working. Fear paralyses effort. Like St Paul we must make the best of seemingly impossible circumstances, and we shall then find them working together for good in our lives. The race that prove itself worthy must in the long run have its rights granted. There is a great future for the African Native people. They will yet make a real contribution to the life of the world.

R. Roamer Talks About . . .

A DOG'S LIFE

Jeremiah: Joshua, old boy, have you realised that Europeans despite their brains are funny in more ways than one?
Joshua: Tell me of one way first.
Jer: It's the dog way
Jos: What do you mean?
Jer: Haven't you noticed how they treat their dogs?
Jos: How can I know? I am not a kitchen boy.
Jer: To Europeans dogs are not for hunting and catching thieves
Jos: Do they catch mice and rats with them?
Jer: Their dogs only catch self-esteem.
Jos: What kind of a burglar is that?
Jer: It is a feeling; for European dogs sleep in the houses.
Jos: Don't joke, Jerry.
Jer: And cats sleep outside
Jos: So European cats catch burglars while dogs sleep inside and catch mice?
Jer: These dogs are washed, brushed and -
Jos: Remember, Jerry, that this is Mr. R. Roamer, Esquire's column. Balance your talk wisely.
Jer: and combed and then kissed.
Jos: Hau! Hau! Hau! Hau!
Jer: and kissed?
Jer: Don't bark! And called, "you darling sweetie!"
Jos: Hau! Hau! Hau! what kind of dogs are those?
Jer: And then hugged and pressed close to the cheeks of Mesdames Europe and Africa.
Jos: So the life of a dog is a warm one?
Jer: It is to be envied by many of us.
Jos: This is the only time in my life I have wished to be a dog.
Jer: After this affectionate toilet, the dog is taken out for a walk. Fresh air, Sir, for "lovely doggie".
Jos: But when do the children get their chance after this?
Jer: In most cases the dogs take the place of children.
Jos: Jerry, are you really sober this a.m.?
Jer: As sober as a priest and as sane as a judge.
Jos: Oh for the life of a dog!
Jer: In the evening it is given supper and put into the house to sleep. Some sleep in nice beds and have toys to play with.
Jos: And then the cat is put out to keep the burglars out?
Jer: No; to keep its love appointments.
Jos: What about the appointments of the dogs?
Jer: These dogs are carefully guarded against having undesirable affairs. Their makotis are chosen for them.
Jos: To me it seems as if cats deserve better attention. They catch mice and have very clean habits.
Jer: Well, they see at night and can safely see their lovers in the dark.
Jos: Don't you think that that is because animals have a society that protects them?
Jer: Perhaps; but the chief point is that dogs are not like Africans
Jos: How are Africans?
Jer: Africans are people who, once they are treated like dogs, would claim equality with Europeans to the downfall of South Africa!
Jos: Oh, (Fear) what sins are committed in thy name!
Jer: If you meet these dogs in the streets they lift up their noses at you.
Jos: So they have learnt to have colour prejudice?
Jer: They know that socially they are above you. They don't even want to bark at Africans.
Jos: How could they bark if they wanted to when they sleep in doors?
Jer: Now you know all about a dog's life.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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BEAUTIFUL WOMEN

By THE EDITRESS

Is it true that beautiful women (who know they are beautiful) are more cruel and vain than their less beautiful sisters? I have often heard this repeated by people, particularly menfolk when they speak of their women friends. Can this be true, or is it inspired by the unbending attitude usually taken by these women?

I am not going to answer these questions, but will only satisfy myself by putting them before my readers and let them answer them. All I need say is this: there is no greater tragedy on earth than that of a beautiful woman who, knowing her great charms, only seek to ensnare men with them or look scornfully at other women less gifted.

Such a woman is a painful thing, more to be pitied than admired. For instead of using the beauty it pleased God to give her, in bringing joy and hope in other breasts, she uses this glorious gift for evil purposes, thus shaming all decent womanhood with her deeds. Such a woman's motto is, "I don't care!" whenever her beauty wrecks the lives of those who thought it housed a clean soul and trusted in it.

She says she does not care, for experience has taught her that round each corner she passes a crowd of men admirers will flock to her while a crowd of envious women will feast their eyes on her. This continual admiration and envious glances have tended to warp this woman's heart so that she goes through life deceiving herself that her beauty means more than her soul.

Then when it is too late, when her beauty leaves her slowly but surely, she realises that after all beauty of face and form alone, without the inner beauty of the soul, means nothing. Her "I don't care!" cry now becomes the bitter, "Had I known!" This attitude is true in many aspects of life. A woman who dresses better than others, thinks the world cannot go on without her. A good woman singer feels that no concert can be a success without her. And so on....

Yet it is only then, when we are more gifted than others that we should use our talents in the welfare of others. A beautiful woman can, with her beauty, bring to many hearts, great joy and spiritual uplift if in her beauty she saw God's love and purpose. Have I answered my questions after all? Are beautiful women invariably self-conceited and inclined to be a little "offish" than their less beautiful sisters?

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Do YOU KNOW - - Our Health Corner

How Months were Named?

In the first place you should know that the Romans in the olden days worshipped gods. They had gods for everything; for an example: they had a god of war, god of love, god of money and so on.

Now the Romans named their first month JANUARY after their two-faced god Janus. Janus was the god of Beginnings and Ends.

Then we have the second month in the year—February. The Romans named the second month February in honour of their goddess Lupercus. This month takes its name from a festival of purification which was in honour of the goddess Lupercus.

The Romans' god of war was called Mars. And March takes its name after this god.

March was regarded as a month full of storms and thunders. Now we know that after a storm there is sunshine. Well, after March comes the joyous month, full of peace and quiet--they gave this month the name of April, which means "the opener;" for it was the month that came before Spring with its beauties.

MAY got its name from the goddess Maia whose father Atlas was supposed to carry the world on his shoulders

Which is the Best Way to roast potatoes? Leave the peeled potatoes in hot water for a quarter of an hour before roasting them. This method improves the flavour and lessens the time required for roasting by one half.

A Mole? Well, a mole can dig a tunnel 100 yards long in a single night.

Next week I shall tell you about how the other months got their names.

Our Health Corner

Chilblains

By NURSE ROSE

The time for chilblains is near, so beware. Take care of yourselves. In fact, I would advise you to exercise great care now in what you wear and eat, for the time of the "flu" is at hand. Choose your winter clothes carefully and see that you safeguard yourself from getting ill.

Chilblains are local inflammations of the skin produced by cold in predisposed persons. If your circulation is feeble you are sure to get chilblains. The fingers, toes, tips of the ears and nose, where normally the circulation is most sluggish, are naturally the parts chiefly affected.

This Week's Thought

You can do as much harm through not understanding as through unkindness.—MAUROIS

When you feel that you are attacked by chilblains or are subject to catching cold, see that your dietary should be ample and contain plenty of fatty foods; foods which contain a rich supply of calcium salt, such as eggs, milk, butter and whey. The clothing should be thick, and the underclothing of wool; it should not be tight fitting. Wear roomy shoes and warm stockings in cold weather.

Many people invite chilblains by warming the fingers or toes at the fire on coming in out of the cold. Others dip cold hands and feet into hot water. This always invites chilblains. The best thing is to restore warmth and circulation in your body by rubbing the hands and feet sharply, away from the fire. Above all, adopt all measures which will promote a good, healthy circulation of the blood.

TAKE CARE OF YOUR CHILDREN

Feeding.

The child of two years old is on a completely mixed diet, being given meat, vegetables, fruit, cereals and nuts, besides a certain amount of milk. As to how much milk he should be given, authorities vary a great deal; some say that a quart of milk is the minimum per child per day, some say that other food should take the part of milk and not more than half a pint per day should be given.

It seems a sensible plan to strike an average and give about one pint each day, not necessarily as a drink, but used in preparation of other foods.

Most food contains more nutriment raw than cooked, but to be on the safe side it is wise to sterilise milk in some way, if you are not absolutely certain of the wholesomeness of its source. Nowadays most dairies go to endless trouble to ensure the purity of the milk they send out; in many establishments the cows are milked by machinery and the milk is never touched by hand; yet the boy who delivers the bottles picks them up, inevitably, by the top—just at the rim over which the milk is poured...So make a point of wiping the rim of the bottle before you open it, with a clean damp-cloth. Pour off the whole pint and if you wish to sterilise it, do so at once.

A better plan than the usual boiling—which so often results in boiling over—is to put it on top of a double saucepan with boiling water underneath. Let this water boil for 20 minutes and then pour the milk into a clean jug, allow it to cool as quickly as possible and then keep covered for the rest of the day in a cool place.

You are invited to let us know of your children's troubles so that we may help you. Get into the habit of asking questions whenever you read of important matters.

JUST A SMILE, PLEASE!

Lady: "You say your mother is ill to-day?"

Johnnie: "Yessum, sumpin' the matter with her throat."

Lady: "Well, that's too bad. She was well when I visited her yesterday."

Johnnie: "Hugh! It's your fault, then. Ma said you always give her a pain in the neck."

"I'm the happiest woman in the world. I'm marrying the man I want."

"That's nothing! True happiness comes to a girl by marrying the man somebody else wants".

The little man walked into the police station with a sprightly air. "I wish to notify you," he said to the sergeant on duty, "that my wife disappeared three days ago."

"Three days since!" the sergeant exclaimed. "But why on earth didn't you come in and inform us as soon as you found she'd gone?"

"Well", he continued, "at first, I couldn't believe my luck!"

Small Son (to father): Dad, I shall marry grandma when I grow up.

Father: Do you think I am going to let you marry my mother?
Small Son: Well you married mine.

Arabella (to bossom pal): Oh, my, what a beauty of a coat, and just the latest fashion! What, may I ask, did that cost you?

Clara: Just one-eleven-three.

Arabella: Nonsense! One pound, eleven shillings—"

Clara: Oh, no! Ours big tiff, eleven little sulks, and three good cries!

WOMEN'S HOME PAGE

Your Household Linen

(By MADELINE MAY.)

BED — On a cold winter's night! We shiver out of our clothes and the next minute we are nestling down under the warm blankets. Sometimes we give a thought to the poor, shivering under their rags on the bare floor. In big places like London, there are hundreds of poor homeless creatures who, at night, seek shelter on door steps; huddling in

their corners to keep off the wind and rain, sometimes snow! Brr! our own bed is not such a bad place after all, is it? although it is not quite such a smart piece of furniture as Mrs So and So's!

But talking of beds brings us to bed linen — and what dainty things these clever manufacturers in England are making for us. Sheets with pretty coloured borders of pale, green, pink, blue and yellow; of course pillow slips to match. So the sheets can match the colour scheme of our bedroom! Of course, these sheets are a bit expensive, pretty things always are, aren't they?

But do not sigh so sadly, gentle reader, they do not cost a fortune. With a little saving of the pennies even you could possess a pair.

That reminds me though, I have a clever friend - I cannot tell you her name, because everyone thinks that her sheets were bought - but she made them! She said she had a very rich friend coming to stay with her and so she wanted her guest room to look extra pretty. The colour scheme in her room was pink. She hunted through the shops until she found the right shade of pink in a reliable washing cotton.

One single yard she bought and it cost the enormous sum of 1/6! And with this single yard she turned her plain white linen into a smart pink and white "set." The top hem of the sheet was neatly faced with a band of pink and the top of the under sheet done in the same way. Then she cut out two little pink circles the size of a half-crown and three artistic leaves and these she grouped and tacked carefully on a corner of the pillow slip and "button-holed" them down with white fil-o-sheen.

And she had her reward, for the linen looked quite smart as any in the shops — all for one shilling and sixpence! Have you seen the new wool blanket in pastel shades? They are not really so very new because they came in last year; but we have used brown and fawn blankets for so long that these lovely new shades of pink and pale green still thrill one as 'something new'; the ends are bound with a band of rich satin of the same colour. If your husband has lots of money why not er — well, coax him a little and see what he says. If that does not work, take him to see some - and then see what he says!

Towels have a horrible way of suddenly falling into holes, haven't they? Mine did that last week. And the awful part is that my yard is not private, so everyone within a mile is quite aware of the state of my towels! I am saving up to buy some new ones, but before I buy them I want to be quite sure which are the right kind for hard wear. I went shopping the other day so I had a good look at all the different types of towelling.

I have come to the conclusion that the thick towels with long loops are not as thick and strong as they look! By "loops" I mean the texture of the weave. I think the smooth flat towels with fine light loops wear better. Hold a corner of the towel between the thumb and fingers and stretch it.

If the threads spread apart easily you may be sure that your towels will soon make you blush with shame, as mine do!

A Curtaining Hint

Light weight curtains such as net or lace hang well if threaded on strong elastic, say quarter-inch wide. This is sewn into a loop at each end, threaded by means of a safety pin, and slipped onto small hooks screwed into the frame of the window. The length of the elastic should be about two-thirds of the width of the window, the remaining third allows for the expansion of the elastic.

Housewives Hints In The Kitchen

A new use for mustard: After cooking onions and fish, all trace or smell can be quickly removed from the utensils used if they are rubbed with a little mustard. After washing, sprinkle with dry mustard, rub with a damp dish cloth and then rinse thoroughly.

A substitute for whipped cream:

Add a sliced to the white of one egg, and beat until stiff. The banana will disappear, and you will have a delicious substitute for whipped cream.

A cup of chocolate: A delicious cup of chocolate can be made by mixing one dessert-spoonful of cocoa in a saucepan with three-quarter cup of water. Boil and add 2 good teaspoonfuls of condensed milk, add sugar to taste. This is a French recipe and it should be a nice drink to give your guests on a cold night

SEWING HINTS

(By PEARL BUTTON.)

A net curtain: When making net curtains a great difficulty is that pins supposed to hold the hem before tacking only too easily drop out of the open mesh. Get a packet of small 'invisible' hairpins and use them instead. They stay in yet are easily drawn out when the job is done.

A cutting-out hint: After cutting out the top of a dress with a V-front immediately run a tacking thread all along the edge of the neck. This will prevent the neckline stretching out of shape during fitting and making.

Sleeves: Remember that the fit of the sleeves is one of the most important things in making a dress. It will be worth your while to back and re-tack many times rather than stitch them in before they fit perfectly. If the material has not right or wrong side it is very easy to make up both sleeves for the same arm! Beginners should carefully note the curve of the top. The side which curves in goes to the front and that which bulges out a little goes to the back of the armhole.

What to do with....

By M. D. K.

Dry Stale Bread: Put it in the even to brown then take out and crush with a bottle or rolling pin then store away — these crumbs can be used for coating food which has been crushed over with an egg or butter.

Water From Vegetables: After straining the vegetables keep the water and use it as a foundation when making gravy or soup.

Odd pieces of Candle: (1) A bit shredded into boiling water starch prevents iron from sticking when ironing. (2) Very good for cleaning irons, put a little on a cloth, then rub the iron with that cloth. (3) Rendered to a liquid and mixed with equal quantity of paraffin and left to cool is a very good polish for floors and an ointment for chapped hands.

Old Cotton Reels: These can be used as door stoppers a three inch screw with a fairly large head driven through the hole is screwed into the appropriate position on the floor or wall.

Tea Leaves: Pour a quart of boiling water - leave for an hour, store for use. It gives an excellent gloss to mirrors, glasses and windows.

Water from cooked potatoes: It is excellent for sponging out dirt from silk.

Lemon or Orange Peel: Put the peel in cold water, bring to the boil and cook until tender. Drain, put in cold water, and when cool remove the soft portions. Make a syrup of 1 cupful of sugar and half cupful of water - boil until the syrup spins. Put the peel in this and boil until the sugar is evaporated and the peel looks clear. Drain on to a wire sieve, leave in the open air until dry. The peel is then candied and can be used for cakes, puddings, etc.

New Stockings: Wash them before use in warm water to which a little vinegar has been added, this strengthens the threads.

Stocking Ladder: Sometimes this happens when there's no time to darn there and then, so to prevent it running dab the top and bottom of it with a little moist soap.

SOME USES FOR VINEGAR

A burnt enamel saucepan is easily cleaned with vinegar and bathbrick.

Vinegar and sage make a splendid gargle for a sore throat. Vinegar put into blacklead, instead of water will give a brilliant polish to a grate.

If new coloured blouses are placed in water to which a table-spoon full of vinegar has been added, and allowed to remain an hour, the colour will not turn when they are washed. For the sick room put a few hot coals in a shovel, and pour a little vinegar over them. The odour produced is most pleasant and refreshing.

Dressmakers' Hints

If you have to slip some stitches on to a safety-pin when knitting a garment, it is a good idea to put a small piece of cardboard on the pin before the stitches. This will prevent them from twisting round the pin.

The best way of washing delicate chiffon is to soak it, first of all, in a jug of water and shake well. Then leave to soak overnight in milk.

For fruit stains on linen apply powdered starch instantly. Let it remain on the linen until discoloration has become absorbed by the starch, then brush off and wash in the usual way.



Ubisi luka-Nestile luphekisa kakuhle. Ubisi luka-Nestile olusenkonxeni yinkosi kwimbhisi. Ezixutywe ne-swekile. Lulunge kakhulu xa ungenalo. Oluvela enkonxeni ngqo.

NESTLÉ'S MILK

LOLONA EKUPHEKENI.



Thabatha ubisi enkonxeni ulusele ne-Ti ne Kofu.

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African Mothers!

The Good News is Spreading!



BABIES SLEEP SOUNDLY with

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Bantu women in the town locations first heard how white mothers keep babies healthy and happy so that they grow fat and strong. Now the country women in the kraals are hearing it too. When baby cries, he has a small pain somewhere. Ashton and Parsons' Infants' Powders stop the pain. Baby becomes happy and sleeps soundly.

You can buy these powders at the store and they do not cost very much. Just put the powder dry on the baby's tongue. Give one half a powder if baby is less than six months old — one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

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N.I. 36/28.

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Take Robinson's 'Patent' Groats regularly through the breast-feeding time and your baby will grow up into a fat, strong healthy child. Robinson's 'Patent' Groats give the correct amount of food to strengthen you and to ensure a good supply of breast milk for your baby. Start taking Robinson's 'Patent' Groats today and see the difference in yourself and your child.



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If you want to know all about the correct feeding of your baby you should write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, for a FREE copy of "My Book." This valuable book is full of good news and advice for every mother.

1179-1

Miss Ida Mntwana - Dressmaker

Afternoon Tea In A Japanese House

(By A Correspondent)

Instead of taking tea this afternoon with Mrs. So and So, of Orlando Township, let us take an imaginary flying visit to Japan, and spend the afternoon with a charming little Japanese lady!

As we walk up the garden path we notice the whole front portion of the house is open. There are long shutters that are pushed back along grooves—the same principle as the modern sliding garage door. It is a lovely warm sunny afternoon so the shutters are pushed right back and the front of the house lies open to sunshine and air.

Presently our hostess appears in gay 'kimono' with a broad sash tied in a butterfly bow at the back.

"Honourably deign to come in," she says, and bows low with her hands folded. We do not enter Japanese drawing rooms with our shoes on so we slip them off before we enter the house. At present the house consists of one long cool room, here and there along the floor and the roof grooves are cut and at night bamboo and paper-covered screens are slid along the grooves, thus making separate private rooms.

As in most Japanese houses, there is very little furniture, a couple of low tables, some exquisite cushions on the floor, perhaps a big vase standing in a corner with a long spray of blossom in it, and one or two large unframed pictures on the wall. The floor is completely covered with woven straw mats, beautifully made and fitting close together. We arrange ourselves on the cushions in the Japanese fashion by sitting on our heels with our heels tucked under us.

Some Japanese people in big towns have adopted the western style of dress, furniture and mode of living, but this afternoon we are taking tea in the true Japanese fashion. Polite remarks are passed for a few minutes and then the daughter of the house comes in with the tea. The cups have no handles and look like tiny little amber-coloured bowls and we drink pale amber-coloured tea, without milk or sugar. It is delicious and refreshing; tiny sugary rice cakes are handed round too.

In Japan it is considered impolite to pay very brief calls so we chat for a while and then we slip on our shoes and walk in the garden. Such a quaint little again it is with tiny bridges over a small stream of water like a furrow fish pond bordered with purple and mauve aris and clumps of flowering reeds; flowering plum and cherry trees trained to grow up with weird twisted branches.

Everything is kept beautifully neat and tidy and we cannot help murmuring our appreciation of its artistic beauty. At length, we bid our hostess farewell in the politest words possible, she sinks to the ground in a low bow and bids us "Honourably deign to come again."

The daughter of the house opens the gate and with a last bow we turn from the quiet little garden of 'old' Japan and make our way towards the hustle and bustle of a modern Japanese town. Here we see a mixture of the old and the new, a little lady steps out of her "chair" in which she is carried by her servants, we see that she is dressed in a kimono, little wooden 'clogs' on her feet and a bright paper parasol in her hand.

A little further on pass a young girl and a gentleman, but both are dressed in the modern western style. Electric trams clang down the main street. In the shops we notice the same mixture of old and new; a beautifully embroidered kimono lies on the counter next to a smart western two-piece costume. We eventually find our way to the aerodrome and in a few minutes

we are in the air, looking down on the rice fields of Japan; presently we fly over rows and rows of mulberry trees, the leaves are the staple food of the millions of silk worms who provide the little Japanese ladies with the silk for their lovely kimono's—silk is the chief export of Japan.

On we fly, over hill and valley away in the distance we see the lovely snow-capped Fujiyama, the sacred mountain of Japan. Presently the 'plane' zooms high above the clouds and Japan becomes a misty dream.

Mrs. C. A. Mali



This is Mrs. Constance A. Mali who is reported to be one of the best lady singers in the Eastern Province. You will note, dear readers, that the prefix "Mrs" before ones name does not stop an energetic and progressive woman from contributing her share towards the uplift of her race.

There is a tendency among some of our womenfolk to think that once married avenues towards progressive aims must be avoided. They think it is not becoming for married women to appear in public places as singers, speakers and performers.

This is wrong. Provided a married woman does not neglect her home in her efforts in these directions there is no reason at all why she should not make use of her talents outside her home.

We thank the Africans Office for the use of the photo—The Editress.

Never Too Late

It is never too late to be happy;
It is never too late to smile;
It is never too late to extend a hand with a cheering word once in a while.

For there's never a sorrow or worry.

In all this green-covered earth
But is followed soon by a
gladsome joy.

And a generous measure of
mirth—JEANETTE H. CAREY

Miss Ida Mntwana Ten Things To Do

(By THE EDITRESS)

This week I am introducing to you one the well-known society women in the city—Miss Ida Mntwana. Miss Mntwana's popularity in social circles arrived with her in Johannesburg from Kimberley long ago. It was in Kimberley where Miss Mntwana's home is where she first shone as a progressive woman.

When the I.C.U. was in its might, Miss Mntwana took an active part in this great national movement as Shop Stewardess to the I.C.U. branch in Kimberley. In her capacity as stewardess, she handled a lot of money for the organisation with trust and faithfulness. This post at once placed Miss Mntwana in the front ranks of Bantu women who were on active service for the Race.

Despite this responsibility Miss Mntwana still found time to shine as a singer whenever a social party or concerts were organised.

When she left Kimberley for Johannesburg she brought with her here all her social gifts. Last year she was the Lady President of the Hungry Lions Benefit Society (Western Township Branch.) She is also one of the active members of the Ladies Thursday Club whose progress is watched closely by other groups.

Miss Mntwana's flat at 1890, Matsemela Street, Western Native Township is one of the popular spots where men and women well-known in the city meet on Sundays and on holidays and pass pleasant hours singing or dancing.

When I visited Miss Mntwana last Sunday morning I was surprised to see a sign-plate at the door of her house written "Dressmaker and Costumier." On asking her who was doing dressmaking, she told me it was herself. I was pleasantly surprised.

In fact, I was still to be more surprised for inspite of the fact that Miss Mntwana has just started dressmaking, she has had encouraging support from customers.

She has her hands full of work—She showed me a double-breasted costume she was busy on for a customer. Although she has not taken any pupils yet, she hopes to do so when her work has grown. There is no doubt that her work will soon grow for Miss Mntwana is an able dressmaker and she puts her soul into her work. She carries on her work at No. 1890, Matsemela Street, Western Township.

READ
"The Bantu World"
FIRST

Do good to all
Speak evil of none
Hear and know the facts before judging

Think before speaking
Hold an angry tongue
Be kind to the distressed
Ask pardon for all wrongs
Be patient toward everybody
Stop the ears to a tale-bearer
Disbelieve most of ill reports concerning friends, neighbours and people in general.



Miss Ida Mntwana

TO OUR READERS

I am planning to give you more and more interesting news on these pages each week, so please get the habit of reading these Pages carefully each week. Important and special articles on almost every interesting subject will soon make appearance on these Pages.

Meanwhile, please let me know whether you enjoy these Pages or not. Get into the delightful and helpful habit of writing to the Editress and M.P. and ask for help.



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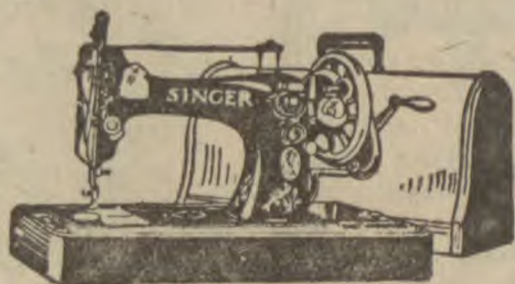
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Page Of Interest To Women Of The Race



Bantu Girls sitting outside the Registry office of the English Church Girls Hostel, 14, Sherwell Street, Doornfontein

Dancing

Dear Editress,
Through the columns of your paper, I beg to thank lady M. P. for her article entitled 'Ladies and Gentlemen at Dances.' Those who are rather hazy about dancing, should, at any time this question bothers them, appeal to lady M. P's article.

Though greatly interested in the art of dancing, unfortunately, I have never had the privilege of tapping the floor with a partner of the opposite sex.

"Modern dancing has now become a rotten affair," says one. "Our forefathers never danced in this fashion. Really we are fast deteriorating," says another. Are concerts, bioscope, magic lanterns, or, in short, are general social gatherings any better than dance halls? No, definitely no. They are not. Proof. Take a low minded supposed gentleman who attends a dance with the sole aim of making love to most or all ladies who happen to dance with him. Because his mind is full of cobwebs, he broods over nothing but his dirty aim. He is already creating judgment over his soul.

Another gentleman of a similar type, not interested in dancing, attends other social gatherings, say concerts. Either during the time the concert is in progress, or afterwards, he seizes the opportunity of conversing with most of the ladies present. He does not actually handle them, but spiritually he does. Surely there is nothing wrong when a clean-minded gentleman dances with a clean-minded lady.

Our forefathers used to dance naked in great gatherings and in the presence of women. What happened? Nothing. Why? Because they were clean-minded. They were only interested in their sport and nothing else.

Ladies and gentlemen, clean-minded or not, attend dances with your partners and up to the time the Orchestra strikes the last cord, see that you dance with nobody but your partner. Do not attend a dance when you have no partner and make it a point to read and re-read Lady M. P's article; it is an advice worth nothing.

PROMOTER OF DANCES
Burghersdorp.

Mrs. P. Mafuya Challenged

Dear Madame,
I read Mrs. Mafuya's article on "Her Happy Married Life." Well, surely we cannot rush at things which are still far from us for she is advising young girls to marry. There is no girl who can hunt for a man to marry unless time proves itself. Again it depends according to luck.

You might enjoy life while you are single, but when you get a husband you might have a very unpleasant time. For instance you can just imagine some young women who had been ladies like ourselves, but where are they now? Some are selling mealies by the road side. Of course by so saying I don't prevent anyone who feels like marrying when it is time.

(Nurse) N. XABA
Johannesburg

Engagement

Miss Avis Grace Tokozile Majola, the only daughter of Mrs. E. and the late Mr. Majola, of Siam, Edendale, announces her engagement to Mr. J. S. Malinga, the only son of Mr. and the late Mrs. E. B. Malinga, of Newcastle.

[The Editress congratulates Miss Majola on her engagement.]



Miss Majola

What Parents Ought To Know

It is manifest that parents are being puzzled by the ill behaviour of their children who should grow up obeying them and be a great help to them in many respects. Some of us are under the impression that town life has spoiled loyal Africans in that they have lost their obedience to customary laws; but that is not the case. Town life is, as far as morality is concerned, 100 percent all right. People who have left the country on account of economic reasons are acting contrarily to the dictates of civilised life the mechanism of which is town or city life. It is, therefore, necessary that parents who are educated and who have made towns and cities their home should see that their children do not get spoiled or demoralized by promiscuously living with illegitimate children or children whose parents are uneducated.

They, educated parents, should bear in mind that education can be beneficial to their children if heredity and environment cooperate in developing the latent potentialities of their children; or in other words, they have to cooperate with teachers in order that education can drive its points home. Whatever evils there are in town or country life, the difference is between civilization and barbarism—between Christianity and heathenism. The world is in a great need for wise parents—parents who can adopt eugenic policy not by vaunting an education which is unreasonable as a dodo, but by bringing up their children under desirable conditions and so, enable them to become intellectually, morally and physically educated.

Therefore it can be hoped that if parents realise the importance of parental responsibility and do all they can to set good examples of living, a great service will be rendered to the world.

JAMES R. KOROMBI,
Johannesburg.

Who is to Blame Mother or a Child?

Dear Editress,
May I be allowed to say something in your columns in connection with the article by Miss Vernon Nxaba which appeared March 28th, entitled "Who is to Blame, Mother or a Child?" Looking first on both questions, you will notice that most of the spoiled children, (by spoiled children I mean children with no manners whatsoever), are children who were neglected by their mothers, or guardians.

Spoiled children are always acutely selfish and self centered. They become spoiled not because their mothers love them so much, but because they are too self indulgent to take the trouble to train their children. Training a child does not mean only a day or two, it means days and days of thought, care, unselfishness and self control.

Mothers should encourage their children to be interested in Path-finder and Wayfarer movements for these movements give much scope to children who want to work off their superfluous energy.

The one saving feature about spoiled children is that they can be so easily unspoiled, and trained into charming persons, if only mothers can put up their whole interest in them.

JAMES C. PITSO
Pretoria.

Girls are Deceivers

Dear Madame,
Having read your precious newspaper "The Bantu World" I have found some very interesting news in the "Page of the Interest to the women of the Race". I wish to say something about love.

Let me kindly express myself in your precious paper. Many girls always complain that they are being deceived by boys. Oh! they are the deceivers—the downfall of men and they are deceiving boys. In their minds they say they are loved wherever they go. A girl may love a boy here and go to another place and love another boy again there. Girls think that they are kings when they are being proposed by boys; for instance, one girl may be proposed one-two or even twenty boys. In this case how many who tell her the truth. I believe only one boy out of twenty.

True love will get another true love, and false love will get another false love. In this respect remember this saying "Think twice before you speak". Love begets love is a law as well as a fact, and herein is this saying justified.—We love Him because He first loved us 1. John 4, 19.

Why do not all people marry? You know that people should not marry unless they want to have home together for the remainder of their lives. There are some people who have never loved anyone so much as that, so they remain single. Sometimes people love each other and intend marrying but one of them may die, and the other may continue to love one who died so much as to feel that life would never be so completely shared with anyone else.

Unfortunately some people marry without really loving each other and then unhappiness comes into their homes. So it is very necessary that those who marry should both love each other, not only because their happiness depends upon it, but because that of their children and of other people will depend upon it also.

Yours truly
M. M. MAPUMULO
Appeelsbosch M. S.
Natal.

Nurse Selina's Sorrow

Nurse Selina Seyeng, of the Central Hospital, City Deep, writes to tell us of the regretted death at the non-European Hospital on April 8, of late Charles Pale Seyeng, eldest son of Mrs. Seyeng, of Bloemfontein. The funeral took place at Alexandra Township. The deceased is deeply mourned by Mr. and Mrs. Seyeng, Rebecca, Celia, Norah, Ben and Selina the writer.

Women's Progress

Madame,
Until I became a regular reader of "The Bantu World's" women's pages I had no idea we had so many women doing so much on their own.

I thank you for writing for us such articles on what our womenfolk are doing. I am sure all who read these articles are proud of these women. Let us hope as time goes we shall read more of women who are doing something for the race.

Long live "The Bantu World" as the first newspaper to recognise the interests and work for the welfare of its womenfolk.

I am not surprised "The Bantu World" is such a popular paper among young people here. It has a soul. That is the secret of his success. Our women's pages are not only full of matter, but as you read them you feel as through the writer spoke face to face with you. They inspire and comfort.

(Miss) MATILDA MAYER
Capetown.

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NUTRINE

Happy Couple

MAKUBU—MASHININI

By D. L. MOTLOUNG

On April 11 we attended a grand wedding which took place in the Zion Tokoza Church between Elijah Mashinini and Gertie Makubu. Mr. Mashinini is well known in Johannesburg. For many years he was a taxi driver there and was a great friend of many people. Mr. Mashini invited to his wedding the Free State Choir but unfortunately it could not attend owing to some unforeseen circumstances.

The ceremony which commenced at 2.30 p.m. was conducted by a minister of the D.R. Church. After the services, the married couple accompanied by Messrs T. Tshabalala, P. L. Motloung and others rushed to Johannesburg for a photograph and returned at 5.15. On their arrival meal was served, after which we went to the evening reception. On Sunday afternoon the wedding continued at Mashinini's.

We all wish the happy couple God speed!

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Pick-Up Kajeno E Olela Maphodisa

The Bantu World

**Ka Mokete Oa Paska Gobe
Go Dubegile Motseng oa Belabela**

**Koma E Loma
Beng Ba Eona**

Tsa Ntoa

SATURDAY, APRIL 25, 1936

Thusang Ba-Afrika

Ka di 29 tsa kguedi ea June go tla ba le pitso e kgolo ea sechaba Mangang. Monna emong le emong le mosadi emong le emong o memoa gore a be teng pitsong ena. Gape go kopio mang le mang gore a thuse ka chelete. Go batlega tulo 'ngue le e 'ngue gore e romele chelere go Dr. A. B. Xuma ka adrese ea kuranta ena, elmg P.O. Box 6663, Johannesburg.

Sechaba se tshuanetse go tseba gore tse e fofa ka mosuang. Go rialo ke gore ga go banna ba ka sebeletsang sechaba kantle le gore ba fumane thuso go sechaba. Ntho eo re tshuanetseng go e tseba ke gore ga go banna ba ka sebeletsang kantle le gore ba thusoe ka dichelete. Ntoa eo re e loanang e batla gore banna ba senyegalele. Dibetsa tseo re loanang ka tsona kajeno gase marumo ke chelete. Monna ea bogale kajeno ke monna ea sa tshabeng go senyegaleloa, monna ea tsebang gore tshuanelo ea gagoe ke go loanela tokologo ea sechaba sa gabo.

Ntoa ea tokologo ke gona e loana. Masole a Afrika go batlega gore a be le dibetsa tse bogale—dibetsa tseo ke chelete. Kantle le chelete ga go seo re ka se etsang sa tselela. Ntoa ena re e loanang re keke ra e hlola gaekaba re tshaba go senyegaleloa. Re ka thaba ga banna le basadi tulong e ngue le e ngue ba ka ipopa ngatana ea dikgong gomme ba kgobokanya chelete ena 'me ba e romela.

Re Leboha Makobonts'o

Tsa Sehong-hong

Ke nyolohile mona ka la 1-4-36 ho ea ka thabeng re ena le Mr. Nelson Sekhonyana, ra ba ra ea robaletsa motebong ha Teu, ha re le moo ra fumana hore le ne le khethehile ho tloha ka la 28-30 ea re ka la 31-3-36 pula ea na baholo hoo le ileng la esa le ha hone ho saletse mahlatsipa ao, ra ea motseong oa Morena Moholi, ra hlolloa ho na le ntle e ngoe ea mosali e monyenyanane e seng e koetsoe, ho theoha majoe sehlohlolong ha mong a eona a kena, rufi masisa pelo, ho utloahala e mong o kile a toha bosiu phafa e lla.

Ra ea feta, re bile le mokete oa Paseka, ebile ele tebelo Kerekeng ea A.M.E. le ka 11 April ho ne ho apesoa libini (Choirs) tse leshome le metso e 'meli tsa Nightingale le tse robeli tsa Moremoholo Up, ha apesoa basali ba Merapelo ba bane ke Jevrou Bolutu, ruri ha 'molela mor'a Molimo, hela ruri seli le hlalile; ha neoloa Mr. Samuel Molefe sebaka sa ho bua a bolela kamoo a makalitsoeng ke ho bona phutheho e kaalo ea Batlokoa kamoo e sitang koana ha habo Witzieshoek moo leseli le hlalileng teng pele ba ntse ba thatafalitse lipelo, are efeela mosebetsi oa Molimo o oa hola. Ha bua Chief Stuart Sekhosana a ananelg mantsoe a Mr. Molefe, are: Ke leboha ho bona Makobonts'o, batho ba bang ha ba tsebe hore kereke ena ha e tiile tje ke basali bana, tsietsing efe le efe e hlalang ke bona ba ka mpa ba robala ka tlala, empa ba phethe-tse kereke, ha e hole A.M.E. Church.

Re thaba ho bona Mr. Motleng a le teng har'a rona, ka nako e khuts'oanyane eka o se a bile a tla khutla; re mo lakaletsa katleho leetong la hae.

Eka oa Maafoa o se a theoha ka thabeng ba mo hlaba ka liporo eka o tla phethisetsa Mr. Makanya ka li 18 April. Re soaba ho tsebisa babali here Ngoan'a Morena Makhooa o theohile ho lata moen'ae ea mokholane mane Gaudeng, re ba lakaletsa katleho leetong la bona. Ngoan'a Morena Mohale Mohale o tsoa theoha haufi ho ea lata moen'ae hona koana malla a-ileng.

A. M. MOPELI.

Madireng A Warmbaths.
(Ke JOEL B. M. THEMA.)

"Po...Po...Po. Tsiriri...ri. Eke soara teu ga botse, moshimane. Chaba dimotorokare. Pasopa booi." Mokgoshi ona oa ka godin'fo o ne o hlabioa motseng oa Belabela ka di diholetsi tsa Lehu le Tsogo ea Morena motseng oa Belabela mohlang dimotokari, dikoloi, dikariki, tse hlagang tikulogo eohle ea fase la kopano di kitima motseng oa Belabela gomme di leba Sedibeng sa metsi a belang. Tsatsing leo toropo ea Belabela u be u kare ke ea Johannesburg. Mebotokare e ka bang diketse tse pedi le go feta e ne shiana gare ga toropo ea Warmbaths gomme ele sephitiphi. E ne e tlshitse Makgooa go hlapa metsing a Belang. Feela taba e thabishang a se goaba le kotsi byale ka mengoangeng.

Re soaba zo tsebisha babadi le metsotselele gore mona kgoeding ena Modimo O biditse bana ba latelang: Ngoana oa mosetsana oa Mr. le Mrs. Lukas Lebodi eo dilemo tsa gagoe e ka bang 16. Ngoana oa tichere Elliot Kgabele ea biditsoeng a le Basutoland ga koko oa go. Lesea la dikgoedi tse tharo la Sara Kutu, moradi oa Mr. Klaas Kutu eo eneng ele Koporale ea maphodisa Neila, le mosetsana ea dilemo tse 19, sebara sa Mr. Sixpence Ndhlovu oa Koolie-Kampa. Re utloelana le metsotselele ena bohloko gomme rere Modimo a ba homotse ka khotso.

Bare ka di 4 tsa kgoedi ntsiboeana e ne ele mokete o mogolo oa basadi ba Merapelo kerekeng ea A.M.E. gomme ebe ele letsatsi le go beoang Jevrou J. S. R. Molefe setulong. Tsatsing leo e ne se baeri ba hlagang kgole le kgaufzui ele tlang le bone. Ba neng ba hlagang Marapyane ba ne ba eteletsoe pele ke Jofrou Modikoane le koaere ea kereke ea teng gomme ba e-na le tichere ea bona Mr. Lamola. Go utloagalagore koaere ena ea batho e letse e dira mehloho gomme ba neng ba se teng ba tlaetse tse monate.

Ka lona tsatsi leo go ne go e-na le kereke e kholo ea di kamogelo kererekeng ea D. R. Church.

Kerekeng ea Luther gobe go e-na le concert gomme le eona re koa gore e sepetse gabotse.

Lekgotla La Magastrata.

"Ke go bona molato ka go utsoa dieta tsa mong oa Mr. Lippa Friedman, ke go file sebaka sa gore u nihalosetse gore dieta tsena o di humane byang. Byale lepkising la bohlati u boletse maaka gomme oa ba oa tlama ele uena. O lefa diponto tse tharo goba goea toronkong kgoedi." Mantsuana a kagodimo a ne a boleloa ke Mr. L. B. Thorp, Magastrata oa Belabela ge a ahlola Piet Majoko ka molato oa ka godimo. Willie Keswa, lehodu le tsebegang gagolo le Jan Makgai oa go kata mosetsana Buisko, melato ea bona e tla tsena bekeng eona ee, ka la 23 tsa kgoedi ena. Babadi ba tla tsebi soa ka botlalo.

Re kile ra bona Messrs. Henry Keta le Rueben Sekoati ba N.A.D. Nylstroom mona Belabela ka diholetsi tsa lehu la Morena gomme ba le bophelong byo monate.

Mrs. Keta, mohumagadi oa Mr. Henry Keta oa Neila o fetile mona Belabela gomme a leba Basutoland mo a ea go chakela teng. O ne a le bophelong byo monate.

Mr. Gabriel Sehlu, modula-setulo oa Lekgotla la Leihlo la Motse (Warmbaths Location Vigilance Association) o khutlile go tsoa Pretoria mo a neng a ile gona ka mosebetsi. O re koa Tshoane banna ba eme ka maoto go loanela ditshoanelo tsa bona gomme o re na Mabelabela le eme kae le reng ka sheleng ea go thusa baetapele ba rona ba loantsang melao ea tona e kgolo ea Mmusho a e ikemi-

sheditseng go e dira. O re a re thuseng bagesho sebaka se fihlile sa go loela ditshoanelo tsa rona. Modimo o thusa ba e thusang.

Re kile ra bona Mr. Cuthbert Nthapeleng Thema moratho oa Mongodi oa ditaba tsena tsa Waterberg a hlagang Johannesburg mona motseng oa Belabela ka di 13 tsa kgoedi ena a tile go bona mogolo oa gagoe Mr. J. B. M. Thema gomme a le bophelong byo monate.

Rekang Mafats'e Ba-Afrika Bageso

Go tsebisoa baagi bohle ba setereke sa Rustenburg le Transvaal kaofela hore go teng polasa e rekisoang, e bitsoang Boshkopis 685, eo eleng dimorogo dile 2200. Polasa ena e na le matamo a mararo le Windmill ele ngue.

Ba batlang ho reka polasa ena ere ba ngolelele go Mr. Paulus Lisemelo, 31 Diagonal Street. Ba-Afrika phalalang go reka mafats'e.

Go nyelegile. Tola di tseleletsoe ke metsi. Maphodisa ga aje ditheogelang gobane a okamatsoe ke leru le letsho leo a sa tsebeng gore e tla re mohla le duma tladi ea ratha mang.

Molato oa Detective-Sergeant Opperman, monna oa Leburu eo a ileng a ahlolaloa dilemo tse 12 chankaneng, o senotse bolotsana ba Maphodisa a mang. Opperman o ne a sikisoa ka molato oa go kguthosa batho le Mumso. Gothoe e ne ere bakeng sa go tshuara barekisi ba majuala a ba tshireletse ga ba dumela go molefa; ba bang a batshuara ka majuala lega ba sa rekisi. Kahlolo ea Opperman e entse gore go tsoge Kgaruru dikuranteng tsa Makgooa, Kgaruru e batlang gore go hlaloboe tsamaiso ea Maphodisa.

Kajeno re utlua gobane Mmuso o tla kgetha banna ba tla hlola taba, ena gape re bile re utlua gore go teng Maphodisa le Mafokisi ao ditshipi di lokisetsoang go a ngometla. Kajeno koma e tla loma beng ba eona. Pick-Up e tla olela Maphodisa le Mafokisi ao gothoeng a phela ka go kgothosa Mmuso le sechaba.

Le leng Lephodisa le ahlotsoe ka molato oa go kgothosa Ba-

(Di fella serapeng sa bohlanu.)

Ka baka la boloi ba Mantariana ntoa e tsamaea gampe bakeng sa Ba-Abyssinia. Mantariana, go utluagala gore a setse a le kgautsui le motse oa Addis Ababa, oo eleng moshate oa Abyssinia. Mohlomong ga kuranta ena e etsua a tla ba a setse a o gapile.

Empa le ga gole jualo Ba-Abyssinia ba re ba keke ba ineela. Kgosi ea bona ere ba tla loana ho fihlela ba fela, gaekaba ba tshuanetse go fela.

Ka boroa go loanne e kgolo. Ba-Abyssinia ba re ba bolaile Mantariana a le 600. Naka ea phala ke gona e lla, gothoe Mantariana a tla gapa motse oa Addis Ababa godimo ga ditopo tsa banna le basadi ba Ethiopia.

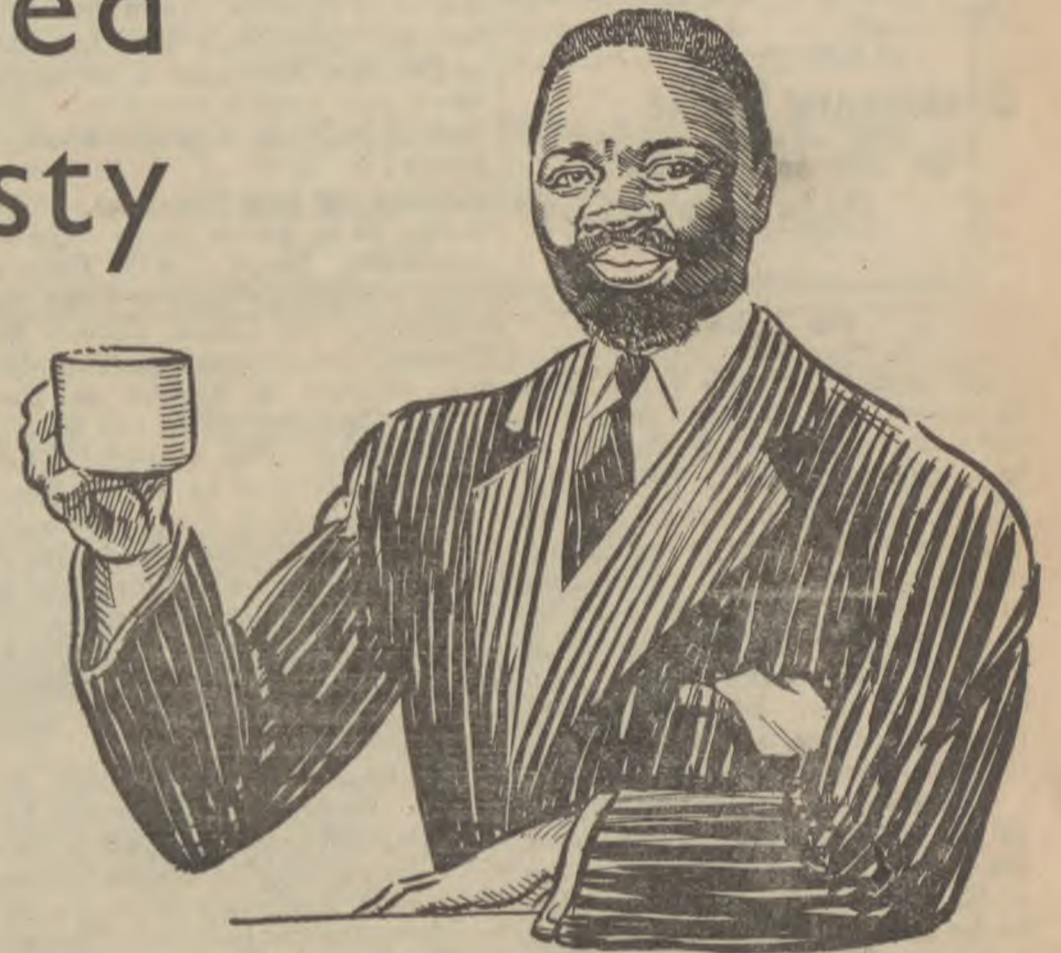
Tsebiso Ea Lehu

Balepye kamoka ba tsebisoa gore Mokgalabye Abram Machipi Thema, tatago morulaganyi oa kuranta ena, o fetetse lefatsheng la Badimo. O 'hlokaletse ka di 13 tsa kguedi. O fetile ka kgotso, gomme ere a ka robala ka kgotso.

Afrika motseng oa Orlando. Go utluagala gore le fetiselitse molato go Lekgotla le phagameng.

Erile ga re ea kgatisong, ra fumana pego e reng Colonel A. A. Cilliers, Tona ea Maphodisa a ditimela le Major S.P.R. Fourie, motlatsi oa gagoe, ba tshueroe.

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Madireng A Ditulo Ka Ditulo

Baruti Ba Eme Ka Maoto

MORUTI PITSO O AMOHELA PHUTHEHO E NCHA

Tsa Vereeniging.
(Ke Moss.)

Re bile le mokete o moholo mona Vereeniging, eleng Sandfontein, oa ho amohela ha Kereke ea rona ke Moruti B. Pitso, oa the Bantu Catholic Church, Pretoria. Moruti enoa o ile a kgobatsa ka mantsoe a matla a Molimo. Ere ka hoba re ne re qala ho 'mona ele khale re utloa setumo sa hae—kannete mantsoe eleng thero ea hae e keke ea tloha lipelong tsa rona.

Morerong oa hae oa kamohelo ea kereke, o bile joaloka mohla Jesu a kenang Jerusalema, 'me baahi ba motse ba moletse lipalema. Joale kamohelo ea kereke ea rona Machachi mona ke Moruti Pitso ebile sehopotso se sehlo lipelong tsa rona. Haholo-holo re leboha Molimo hobane a ile a kena mokhatlong oa phutheho ea rona ele ka Sontaba sa lipalema.

Re utloa hore mafumahali a phutheho ea bo-'M'e a tla theoha ho ea Pretoria ha kereke e sena ho hauoa. Moruti enoa oa rona re mo lakaletsa katleho mosebetsing oa Molimo joaloka ha ele Mookameli oa "The Bantu Catholicism." Kajeno rea khohla hore ke mpho eo Molimo a mofileng. Ha ke 'm'ntsa hore na mohopolo oa hae o reng bakeng sa thuto le kereke hammoho le baruti: O re ha Molimo o ka monaha matla o rata ho aha sekolo sa ho ruta Ma-Afrika. Baruti aleng bo-Peresia ba 'nete. Moruti o na a e-na le monghali Oliphant oa Pretoria.

Basali rapelang le rapelle le moruti oa lona eleng Moruti Matela hore Molimo a mo hlohonolofatsa mosebetsing oa Oona.

Bashemane Ba Ne Ba Ilo Ho Bapala Bolo Frankfort

Tsa Villiers

Ke tsebisa lefats'e lohle hore bashanyana ba Villiers ba sekolo ba ile ba ea koana Frankfort ho ea bapala Football ka li 13th April (Easter Monday). Ho fihleng ha bona ba ile ba fumana bashanyana ba Frankfort ba eso lka ba lokisa tsohle. Eitse ka hora ea bobeli ea qaleha papali, ba o qala mokhoa bashemane ba hae, ba o qala ba sa tate. Ba ile ba fufula ba ba ba ntlhatsoa pelo kamoo ba bapetseng ka teng.

Team ena ea Villiers e ileng ea ea Frankfort ke The Young Tigers. Ba ile ba bapala ba fihlela nalo ea ho phomola (half-time), eitse ha ba boela ba kena ba etsa ntho e makatsang, ba etsa hore hohle kantle ho tulo eo bapaloang (ground), ho be ho lume e be lerata le lehelo, 'me eitse ho se ho kae 'na Mr Joseph Koitheng, ka ha ke ne ke le moshanyana ea bapalang morao, ka raha bolo e 'ngoe e makatsang eo eitseng hoba ke e rahe ea otl'a Mr Sam Radebe eo e leng e mong ea neng a bapala morao le 'na, ea khutla ea leba lipalong ea kena, ea be se le moo ba seng ba entsa goal ea pele 'me re 'nile ra bapala ho fihlela qetello ea papali.

Ra boela ra kena hape re se re kenya second teams tsa rona ka bobeli. Second team ea rona ea bapala hantle ruri ea ba ea nhl'a tsoa qaati. Ba ile ba bapala ka mokhoa o mong ruri ba ba ba feta rona ba pele. Ka tsela e kang eno ke ea khohla hore selemong se tlang re tla bapala ka mokhoa o mong. Kea khohla le tla boela le utloa kamoo Young Tigers e tla bapala ka teng. Ke sa rata ho ea bapala koana Balfour ka li 21 tsa May, koana groundeng ea bona, re ile ra kopa Captain ea rona Mr Jacob Sigasa ho ea bapala teng 'me kea khohla hore matichere a Balfour a tla joetsa bashemane ba hore re tla ba teng ka li 21 tsa May 1936. Kea khohla hore ba tla re amohela ka thabo.

JOSEPH KOITHENG

Kopano Ea Dikereke

Tsa Pretoria.
(Ke PAT.)

Ha khuts'oanyane ha nke kere: Ntata rona eleng Matseke, Mookamedi oa the Transvaal African Congress o satsoa fihla mona (Tshoane). Re utloa hore o tsamaile tikoloho ea Transvaal ka eona mesebetsi ea hae; ka li 17 tsa khoeli e fetileng o ile a bitsoa ke baruti ba bang ba dikereke tsa Tshoane hore na maikutlo a hae a reng maloka le dikereke tsa batho ba batso. Ntata rona ena o re e ka khona dikereke tsa batho ba bats'o li be hlano (5) feela: 1. African Lutheran Church; 2. African Catholic Church; 3. African Methodist Church; 4. African Baptist Church; 5. African Sabbath Church. Re utloa hore hohle moo a ntseng a tsamaea ontse a puruma monna moholo enoa oa heso. U ke u 'mone ee!

He, ha se dikereke mona Pretoria batho ba heso, Uena! Liputheho tsa bo-'m'e li re pee! Che, ts'oarang bo-'m'e ka n'q'a tsohle. Feela lehoja ke le motho ea sa ka ba ile maoba bona "amper" ke batlle ke lla. Khele! Father B. Pitso oa the Bantu Catholic Church eitse ha a ruta ka Good Friday 'me a khohatsa ka mantsoe ao Morona Jesu a neng a bue, a supileng ha a le sefapanong, oho! ke hore ke ile ka utloa ankhala, ha are: Jesu o na re o nyorile, a nyoretsoe Afrika hore Lentsoe la hae, thuto ea hae eka e ka fihla ho tla hlalefisa Ma-Afrika, hore batsosoe borokong. Oho, babali ke soaba hobane le ne le se teng Dougall Hall, u n'o tla bea letsoho hlohang u se reising ea lipere. Che ka hopola mehlang ea hae ha a sale St. Cuthberts 'me a bokanetsoe ke liputheho tsa Setereke sa Pretoria Makhoa a motlatsa 'me a eme kapele ho-'oona. He, monna moholo o etsa liaba eo. Khele! ka 'nete...! A le hokae motlatsi oa hae Masondo? Che babali ha ke rate hore le lona le futsahale. Empa haele Paseka eona re e jele ra ba ra e supa ka monoana. Re thaba haholo ha Moruti Pitso a tsoa amohela lekala le leng la kereke ea the Bantu Catholic Church koana Vereeniging. Che, tsoelang pele Ma-Afrika leha re sa kene dikereke re tla ba ra li kena; hobane ke mona lefats'e le eme ka maoto.

Ngoan'abo rona Litelu, eleng tichere ea Rabokala, o na a le teng mona Tshoane. E re ka hoba ke motho ea sa roaleng katiba ea tona e bophelong bo bottle.

Morona Mafole le Monethi ba ne ba theohetse ka mona ka Lejoeleputsoa (Gauteng) ka Paseka, ho ea bona ha lipere li matha; kapa bengahali bana ba ne ba il'o becha (ho beetsa), ha ke tsebe ka 'nete hobane baeka ba ratile lipere hampe joale h'a e hlile ha ke tsebisise hantle maikutlo a lithena. Mohlomong ba hopotse hore pere e tla khupjoa e robehe molala, ha ehlile ha ke tsebe hantle-bo babali.

Dikereke Di Ea Tlala Me Ho Batleha Tse Kholo

Tsa Ladybrand.

Ho bile le Bazaar e kholo kerekeng ea D. R. Church, 'me oa atleha hantle haholo. Ka Sondaga sa la 15:36 ha eba le mokete oa Selallo sa Morena. Batho ba ne ba le bangata kereke e tletse, moruti a ba a re haufinyane ho tla hlokeha hore ho hahoe kereke e kholo.

Ka la 3:43 ho bile le mokete oa lipina kerekeng ea D. Reformed Church, motsamaisi e le tichere A.M. Bookholane. Ea eba mokete o monate ruri, ra mamela linots'i ea e-ba chae ntle, ra sala re ahlame ha ho binao koli-ea-mallapakamahlomela.

Ka la 4:36 banana le bashemane ba sekolo sa Kopano (Bantu United School) ba ne ba bapala le ba Modderpoort Practising School. Ha simolla bashanyana ba banyenyane. Ereka ha ba Ladybrand ba ne ba tsamaile li-maele tse supileng ka maoto ba khathetse ba shapua ka 3-1. Ha kena banana ba banyenyane ba basket-ball. A hana 'Mathabo a li kenya joaleka metsi. Modderpoort a e fumana phafa e bohloko, ea e-ba 3-11. Ha kena banana ba bahoholo ba net-ball. Modderpoort ka ho ts'aba phata a nka e mong oa ba kenetseng botichere hore a tlo etsisa 'Mathabo a li kenye; a fela a leka ho li kenya, empa a ka a kopana le pela falla. Che ea kena thupa ho Ladybrand 11-8. Ha re ses, ho leba lebaleng la bashemane ba baholo. Tsa kopana lipoho kea u bolella, ha nkha ho sa bola. Ka morao ho metsotso e leshome a e hlalela Philip (Ladybrand), ka morao ho e meng e mehlang a e hlalela ka hare ea bobeli Philip, tsa utloahala litlatse tse tsoang ho barutuo ba Modderpoort Training Institution: Philip the Terror! Philip the Terror! Ka morao ho phomolana, goal! Philip the Terror! Che, Modderpoort ea ts'oela. Goal Ladybrand! Ea e-ba 4-1.

Ladybrand Bantu United School ea hlola Modderpoort Practising School ka banana le bashemane Banana: 19-14 Bashemane: 5-4. Moikutloa pelo a tle Ladybrand a ho shapua.

Ka lona tsatsi leo sekolo sa Ladybrand se ntseng se shapa se shepa sa Modderpoort, ke ha tichere M. Mokhati, e mong oa sekolo sa Kopano a nka kharebe kapele ho matichere le bahlangana ba Kroonstad ba ba sala ba its'oere linala ba beile matsoho liphatleng ba re: Ha a mo nka hel 'me re thabile haholo mona Ladybrand ka 'm'a rona. Lemo sena ke sa lehlolonolo ho rona hobane ka phomolo ea Christmas tichere A. M. Bookholane o ne e eo hlobila Miss Josephine Lits'eho oa Smithfield eo e neng e le Mistress Petrus Steyn, kaj-no tichere A. Mokhati o tsoa ntlaba Miss Mgorosi oa Kroonstad, eo e neng e le Nurse mane Seno ka'.

Mokete O Monate Oa Lipina

Tsa Marseilles

Ka la 11 Mesa ho bile le bazaar mona kerekeng ea Dutch Reformed. Ka pbirimana ea eba mokete o monate-nate oa lipina. Ho ne ho bina ba sekolo sa hae mona Marseilles ba tsamaisoa ke hlooho ea sekolo Mr D. Mphutlane ba bang e le ba Ladybrand ba tsamaisoa ke Mr A. M. Bookholane, e mong oa mesuoe ea Sekolo sa Kopano. Ao! Ba bina bana ba Marseilles, a phutla mor'a Mphutlane; empa ba hana Bookholane ba itihela ba hlapa ba ts'ela, bobane ha ho ts'osoe ke ho tlala ha noka, hape moo bo lebileng teng bo lebile ha bo ts'ohe ntho e hlanghang kapele ho bona (Re utloa hore The Lily-Roaring-lions Choir of Ladybrand e itokisetsa ho nea mekete ea lipina libakeng tse ngata). Eitse ka la 12, ka Sondaha, ea eba pulo ea kereke e ncha hobane e tlositsoe moo e neng e ntsa le teng e isitsoe haufi le seteishene. Sebaka seo se neiloe kereke ke Mr Stofberg eo ngoana oabo a theileng sekolo sa Stofberg Gedenkschool. Morena a ke a mo hlohonolofatsa. Dr Stofberg oa Boshof o ne a fe kerekere ea A. M. E. lejeoe le letle la motheo. Morena a ke a hlohonolofatsa ntle ea Stofberg. A o hole mosebetsi oa Molimo.

Re Batliseng Banna Baheso

Motho kapa batho ba tsebang meloko kapa metsualle ea mohu Silas Manapi Moloto ea kileng a aga Pietermaritzburg (Mogokutlou) a ba a nyala teng, ere ba ngolele go morulaganyi oa kuranta ena. Go teng lefa leo meloko ea Manapi Moloto e tshuanetseng go le fumaua. Motho eo eleng leloko la Manapi Moloto a tle go bona morulaganyi oa kuranta kantle le go senya nako. Go teng taba tse monate tseo re tla 'molella tsona.

Phihisano Ea Tennis Vredfort

Tsa Vredfort.
(T.G.)

Ka la li 13 April re bile le papali e ntle mona Mokoallo mathaka a tennis a phihisane ha bohloko hoo bileng ha oa prompi kotong, ha e-ba litseho tse monate hle. Lehlakoreng la Parys Primrose Lawn Tennis Club e ne e le Miss Ntsuku, Mr. Matsobane, Mr. J. C. Mekute, Mr. S. Olifant le Mr. Rampa—Ba Mokoallo ele e le Misses M. Mokhahle, M. Fumba le Baby Mogoai, Messrs I. Mac. Machogo, R. Parkie, H. Pule le T. Gexa. Papali ena ebile "Draw" ke hore ha ho ea hlo-tsoeng. Vredfort 104, Parys 104. Mathaka a rona a bolo (Tigers) le bona ba tsoa Bothaville Viljoenskroon moo ba fumaneng thupa e babang.

GENERAL DEALER'S BUSINESS carried on by FANNY MGULI on Stand 3087, Pimville Location has been transferred to MOSES WESSIE at same address as from 1st. April, 1936.

FOR BLOOD DISORDERS PIMPLES, INDIGESTION SKIN TROUBLES USE "GRAPINE" Health Salts SOLD IN BOTTLE BY ALL CHEMISTS, GROCERS AND DEALERS. Do not accept substitutes. Look for the name "GRAPINE" on the bottle.

BUY "INKOSI BRAND" MEALIE MEAL RECAUSE... It is the very best that the finest Maize and very latest machinery can produce. It is more easily digested and contains much more nutriment than the ordinary Mealie Meal you buy. It is packed in bags of 180lb., 100lb., 50lb., 25lb., 10lb., and 5lb. If your trader does not stock it, ask him to write:— Union Flour Mills, Ltd. JOHANNESBURG.

REKA PHOFO ENANG LE LETS'OA LA "NKOSI" Ka hobane ele phofu e lokileng haholo le hona e sitsoeng ka machine o makhethe o lokileng. Ke phofu e jehang ha monate e naeng motho matla meleng ho feta phofu tseling kaofela tseo o ka li rekang. E fumaneha likhatsaneng tse boima bo 180lb., 100lb., 50lb., 25lb., 10lb., 5lb. Ha ra lovenkole oa heno a sena le eona phofu ena, mokoepa ngolle bo:— Union Flour Mills, Ltd. P. O. Box 323, JOHANNESBURG.

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Le Reng ka Kopano Ea Dikereke?

Go Batlega Kopano Ea Dikereke Tsa Ba-Afrika Kaofela

Mohlomphegi a ko mphe sebakana pampiring ea gago enke ke hlalise kgopolo ea Baruti ba La-kgotla la di Kereke tsa Ba-Afrika leo le bitsoang "The African Native Ministers' Association." Go Marena, Baruti, Baetapele ba Sechaba sa Afrika. Baruti ba Pretoria ba di Kereke tsa Ba-Afrika tse ditsoaileng go ba basoou (Separatist Churches) e lego la lebitso leo, ba ba bitditse President oa T.A.C. Mr. S. P. Matseke gore a ke a ba thuse ka mogopolo tabeng eo ba ka agago Kereke e tee ea sechaba sa Ba-Afrika.

Pitsong eo goile goa eletsana ka gore Kereke e tee e ke ke ea kgonega ka nako e, ka baka la go tsaafapana ka di tumelo tsa bo kereke ba tsona ka mo batsuilego go tsa Makgona ka tsona. Se molemo go ka lekoa go aga bo Kereke ba Ma-Afrika ka tsela e latelago ka tumelo tsa bona ka mokgona o. Ba Kereke ea Sechaba ba kopane ba dire Kereke e tee ea lebitso le tee la African Catholic Church, ba se Wesele byalo le ba se Zion, le tee lingoe di-bitsoe ka gore:—(a) African Catholic Church, (b) African Methodist Church, (c) African Baptist Church, (d) African Lutheran Church, (e) African Seveday Adventist Church, (f) African Zion Church.

Ka tsela e mohlomong re ka kgona go aga, le go bo ledisana le ba Mmuso, gore re tie re fumane di tselo tse di soanetsego bo Kereke. Mogopolo o, o lebisoa go di hlago tsa Kereke tsa Ba-Afrika, e lego di Bishops, Deans le di Moderators le ka di Superintendents, Marena le Baetapele ba Sechaba. Pitso eo e be e kopane ka la di 17 March, 1936 kua Marabastad Location, Pretoria. Le byale pitso ea baetapele ba di Kereke e tla boela e kopana gape Pretoria ka letsatsi leo le tlogo baakanyo ke baetapele ba lekgotla le la "The African Ministers' Association," e le go Baruti ba Revs. J. K. Sesoko, S. L. S. Motsepe, J. N. N. Segala, le J. L. Serossi.

Ke eo kgopolo ea go aga bo Kereke bo tee ba Ma-Afrika. Le reng lea baetapele ba di Kereke Marena le na ba T.A. Congress? Go batlega kgopolo ea lena Ma-Afrika. Marena ke baetapele ba di chaba tsa bona, Baruti ke baetapele ba di Kereke tsa bona, ba Congress ke baetapele ba sechaba. Kopano ke matla a sechaba. Morafo o mongoe le o moagoe o o sa kopanang o hlalisoa ke se se re hlalatseng. Byale ka melao ea mebuso ea ba basoou, e re gatellang ka go se kopane ga Ba-Afrika. Le go raka bana ka mo di Skolong, e hlalitse le bana ba Ma-Afrika melao, le bono. Lereng ka kgopolo eo Ma-Afrika?

Tshoarello Moralaganyi go go senyetsa nako ea madireng a gago.

J. J. KEKANA,
Chiefs and Ministers
Organising Secretary.
54, 8th Street,
Location Benoni.

ea Jesu. Ts'ebetso ea jaraa ke mafumahali a thapelo. Ba tsa-maisa mosebetsi jaka mehla tebelong. Ka moso ba ea mabilleng ka "procession" e khabiteng le ho khutisa. Mosebetsi oa roaloa.

Ka li 12/4/36 Sondaga, ba kolobetso bana ba supileng e moholo a le mong. Ha amoheloa batho harpo 3. Thero ea ts'oarora ke Moruti A. G. Mokau (Act. P.E.) a tshela ka buka ea II. Samuel 18 Chapter verse 29. Ke bone mo'eelere o moholo. Ka mora tseo ha kena mosebetsi oa selallo Morena, Moruti oa seba- (postor) a thusana le moruti A. G. Mokau (act P.E.) Batho ba neng ba atametse selallong e ne le mashame a supang (70). Batho baso a re tlitleng mesebetsi ea rona joalo ka mehla.

MRS. A. MOREMI.

Moruti N. B. Tantsi O Tshuere Phuthego Ea Kereke

Tsa Kaffirskraal (Magokgoane)

Ho tloha ka 9 ho fihlela 12 April, ho bile le phutheho e kholo ea A.M.E. Church motseng oa Mogokgoane. Mosebetsi o ne o ts'oeroe ke Rev. N. B. Tantsi oa Ventersdorp. Mafumahali a Ventersdorp, a thapelo, a ne a le teng le Stewards li ne li le teng. Phutheho tsa Zwartkorp, Zwart-rand; Rietfontein, Qwaggaslaagte, Buffelsvelei, li ne li le teng. Ka la bone mosebetsi oa qala; oa qhojoka makhethe. Mohla Good Friday pinyane e ne e khangoe ke le role. Mafumahali a nkoa a ne a ithoka; a bolela mahlomola kamoo Jesu a neng a bohe boima ka teng. Eitse ka Moqibelo ka phirimana ka ha ho apesoa mafumahali le baroetsanyana ba bacha.

President ea Mafumahali Sister Tantsi a bua haholo mabapi le mosebetsi oa mafumahali. A re motho e mong o na a re ho Morena o rata ho mosebetsi, ka ho le eena o rata ho jara sefapano. Eaba ho motho enoa o jarisoa sefapano. Ha feta matsatsi a se makae, motho enoa a qala ho lla a re sefapano se ea mo imela ha se bobobo joaleka tsa batho ba bang. Sello sena ea eba sa ka mehla; ho fihlela a ea ho Morena hore a monehe se molekaneng. Morena a nka sena seo motho enoa a reng se bo ima a se kenya ho tse ling motho enoa a sa 'mone, eaba o re ho motho enoa a ipatlele sefapano se molekaneng. Motho enoa a li leka kaofela ho fihlela a ba a fihla ho sona sane sa-pele, 'me eaba o re ke sona se molekaneng.

Eaba Morena o re ho eena "Sefapano sena ke se ke neng ke ho khethela sona, ho a ho supa here u ne u sena 'nete ha u nka mosebetsi ona." Eitse ha Sister Tantsi a qeta ka ha sets'oants'o a kopa hore Motikone M. Legae a khotatsa mafumahali le baroetsanyana ba neng ea apesoa. Motikone M. Legae a khotatsa

haholo ka nako ea ha Kereke ea A.M.E. e ne e lonts'oa hore e se ke ea lumelloa ho ba teng.

Kamor'a moo ea ba mafumahali a bolela tsa ho tsoha ho Jesu. Mosebetsi oa emisa har'a bosiu hona Moqebelo. Eitse ka Sondaga ka mohla 12 April ke ha ele pulo ea ntlo ea Kereke. Mosebetsi oa eba motle haholo. Rev. N. B. Tantsi a khanna ka mokhoa o motle haholo. Chelete ee ileng ea kolekoa ho thusa mabapi le Kereke e neng o buloa e bile tsena: - Kaffirskraal £2 1 9d; Ventersdorp £1 15 6; Zwartkop £1 14; Rietfontein £1 0 0; Buckingham Station 10/6; Skaapplaas 10/-; Zwartrand 6/6; Qwaggaslaagte 5/-. Motsoalle e neng e le teng ea thusa ka chelete e ka £2 4 11d. Rev. N. B. Tantsi a nts'a 7/6 a nts'etsa ntaae le mae. Kamor'a moo mosebetsi oa koaloa ke eena Rev. Tantsi 'me a lebohile haholo kamoo phuthego e bileng ntho kateng.

THOS. R. J. THATILO, Sophiatown.

feela. Ka gore ke koele gabane Mong oa rena o kile a hwetsa batho ba rekisha ka Tempeleng gomme a ba e tia a re go bona le dira ngoako o oa Tate gobo le golo la ba hlakodi.

Lemogang gobane batho bao babe basa rekishe eena babe ba rekisha thoto ea bona, e bago ba barekishago eena bona batlaba byang. A ngke le mpotseng gore ge reile ra butsisho gore tseo rebe re direka ka baka lang retla reng, a re re rebe re sa tsebe goba retlare ke gore gore kushishi sesotho; gomme re fora mong oa legodimo le lefase, gomme re bile re ncha le dichalete tsa go reka Makgona gore ba re rute Sesotho ka theko e shoro. Ngke le mpotseng gore bona ba serutile ke, mang, ge leba kgalabye basa sepetelela go bona, lekgetho lona gale repye.

Go Nyakega Tswelopele Ea Bohlale Ba Thuto Bagesho

Ke kgopela lesedi go lena ba badi ba "Bantu World." Ke tla-ba ke thaologanyo ea rena basoa ka tlhokong ea tsoelelo pele. Ke lemoga gore; re boela morago kudu, go fitisha, gobane go thoma ka mphatho oa Makiti, ka go basadi, sadi, go isha go rena, ba rutiloe Sekgona go fihla pukung ea bone go isha ga ea bohlano. Gomme ruri thuto eeo, e a shokisha! gobane thuto eo e phara mebu. Byale go lena bana, ngke lekeng go re tsoeleletsa pele bohlang bya thuto, ka go rekela basadi ba lena dipuku, tsa go e thutela bana ba lena, gore gotle go bone mohola oa thutego ea basadi ba lena; a ngke taba eo e seke ea le imela, gore ba sechabeng batle ba kgone go re duma gore re ruteloe, re bile ne kgona go e thutela.

A rure ge e kaba le nyatsa taba eo ea thuto e tsena ngoaneng ka go pateleloa feela! lege mohola le sa o bone, patela ea go patelela bana ba basitsana gase thlaologanyo gona. Ka gore gareng ga bao kamoka ga gone eo a ileng dileteng gole ruta, le goba go e thutela ngoana kamoka thuto ea bona e phara mebu seleteng sa Masemola. Sa bobedi ke kgopela gore lena ba badi "Bantu World" ngke le mpheng keletso ka thotokong ea go patelela kolobetso "five shillings" chegofatso pondo "a pound" lekgoto la kereke. Byale ge ba badi, kebe ke kgopela gore, ge lempha keletso lebe le be le ngoaleleng temane e, e bolelago gore tseo kamoka di a rekoe? A fa le a lemoga gore tseo kamoka re e tirela go i tiosa (Di fella serapeng sa boraro)

LETSATSI KA LETSATSI.

Bophelo ba Se Afrika bo ea fotoha. Matsatsi a bohoholo ao bo ntata-rona moholo ba neng ba phela ka ho tsona a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mokhoa oo ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsi a fetileng monna ea neng a na le matla, ele momi e e ele monna ea phelang hantle. Kajeno monna e phelang hantle ke monna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho se edisa chelete ea hae ka bohale.

Kajeno dijo tseo re di jang le diaparotseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetang. Jualeka ntho tshole, ijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea r na re tshuanetse ho bona hore re reka dijo tse lokoteng ho jeba hobane di thusa bophelo b r na, me ho teng dijo tse eleng tsa bok hobane re fumana matla a ho seba chelete ka ho sebedisa boko. Se seng a dijo tsena ke hlapi e rekoang leseloheng kapa moo ho rekisoang dihlapa. Hopola hona me u reke hlapi e lekaneng kajeno:

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Kamohelo Ea Moruti Makhene

Tsa Maquassi
Ka li 11 April re ne re na le namane e tona ea mokete mona Mquassi Kerekeng ea A.M.E. Church. Ho no ho amoheloa Moruti Makhene le Mofumahali oa hae, ho bile ho anesoa basali le bana. Mosebetsi o ne o ts'oeroe ke Steward Mr. A. Sebekeli oa Bloemhof. Ts'ebetso ea buloa ke Mr. P. Rampai ea rometsoeng ke Moevangeli Mr. F. Majake oa Kereke ea D.R.C. ka ho baelloa ho ba teng memong, a hula mosebetsi ka thapelo le sefela 440.

Ha tsebisoa phutheho ba neng bale teng bo Moruti A. G. Mokau (Act. P.E.) le Mrs. Gabashane, Mrs. Maaroganye baneng ba tile ka memo mo mosebetsing Morao ha tsena ha booa mofumahali Mrs. Makhene setulong ke Mrs. Gabashane. A etsa mantsoe a makhutsoane ho eena a khotatsa. Ha baloa lengolo la kamohelo ea Moruti; labaloa ke Steward Mr. A. Moremi oa Maquassi Committee ee emelang Circuit e ne e eme ha ho baloa lengolo; la nehloa Moruti ha le baliloe. Dibuo ea eba Mr. Mokake oa Anglican Church le bo Mrs. Gabashane, Maaroganye, Kamele le Moruti J. L. Makhene le Moruti A. G. Mokau (Act. P.E.). Koleke ea etsa £1 8 2 mafumahali a etsa 18/11 banna 9/3, ea eba mpho ea Moruti le Mofumahali.

Ha qaleha ts'ebetso ea kapesoa oa Mafumahali a mahlano le bana bale shome le motso omong. Basali ba apesoa ke Mrs. Gabashane. Batho ra l-bella mosebetsi o motle ha ho apesoa batho lehlomo, thebe ea ho loana le sera e teng Diabolosi, mosebetsi oa khabisoa ka lipina ke (Choir) ea Bloemhof. E. binetse ts'ebetso eohle ka lipina tse monate. Motsamaisi oa eona e le Moruti J. L. Makhene. Hamorao ha kena mosebetsi oa Mafumahali oa tebello ea tsoho (Di fella serapeng sa pele).

UNION RUGBY FOOTBALL CLUB.

Port Elizabeth - 1934 Season.



BALA SE MANAGER LE CAPTAIN EA BATSHAMEKI BA BA PAGODIMO BA SE BUANG KA VIRATA:—

Etsala,
Yaka Motsamaisi (Manager) le Molao (Captain) oa Port Elizabeth Union Rugby Football Club re eletsa go buka tshiamo ea Virata kaha e nang thata 'me e thusang gore batshameki e nne ba itekantse gore ba tie ba henye mo motshamekong ea bone.

Re itsemelle gore gase marapo le go akola fela tse go batlegang mo motshamekong oa Rugby. Tsamaisi le Ditshika bo choanetse go ana mo ba itekanelong gore motshameki a itse go raloka kabanako yaka motshameko o coela ka pele.

Re itsetse batshameki ba rona gore ba dirise Virata ka gonne rea itse gore ke seyo se se elameng sa go nonobisa Ditshika. Batshameki ba rona ba choanetse ba tshela sentle ba tie ba tsameke sentle ba ba tsena mo lobaleng loa go tsamakele 'me gore re be le thomamo ea go nna yalo re beile cholofelo ea rona mo thateng e gagamatsang ea Virata.

(Lo koatlloe ke) Wilson Nangu, Manager, A. E. Magaba, Captain.

Ha ditshika tsa monna dile bokowa 'me di loala a ka seka a siamela tiro leha ele motshameko. Go bereka kabanako le ka thata go ka nna teng ha botshelo yo bo itekantseng bole gona mo Ditshikeng. Di choanetse tsa tsamaisa mahoko a coang mo bobokong kabanako yaka lofadima go a isa mo mmeding le ditokelolong. Ditshika tse di choereng ke tala di ka seka tsa dira yalo. Legale ha di ka fepioa ka diyo tsa Virata di ka busetsa thata ea marapo mo mmeding, gore e siamele go bereka, e siamele go dira dilo. Seyo sa Virata sa Ditshika se tsena mo Mading 'me a se roala yaka diyo go se isa mo bontsintsing yoa ditshika mo mmeding.

Go fepioa ga ditshika ke se se batlegang thata gore mmele o nne mo boitekanelong. Ke ka gone kaha mathaka a Union Rugby Football Club a dirisang Virata kagone ha a ipaakanyetsa mets-hameko.

E rekisioa gongoe le gongoe ka dipakisi tse ditshetlha ka 3/3 bottiolo kgotsa tse 6 ka 18/- Kgotsa romela mo go Virata Co., P.O. Box 742, Cape Town.



The People's Point Of View



Members of the St. Johns Brigade who are giving a Dance in The Bantu Mens Social Centre on Friday 1st May 1936. [St. John Ambulance Brigade 5th. Division (1st. Bantu.)]

History Repeats Itself They Say

Sir, Every one of the parliamentarians who wanted the Bills to be passed seemed to have been inspired by spirit of fear, because they said if the Natives received the franchise on the same basis as the white men they would swamp them by virtue of their numerical strength; and thus have complete control of the country. But that is not true. That is a fallacy because the Natives of the Cape have had the vote for a pretty long time and have not misused it.

The Natives do need the vote because no nation or race can develop fully if it has no power to rule itself or to participate in formulating and enacting the laws by which it is to be governed.

I thank the All African Convention for having appealed to the Government on behalf of the Natives. It gave Parliament

a chance to do justly by the Natives but Parliament has chosen to act unjustly and partially. The Parliamentarians chose to consider the Natives as servile and hopeless wretches who cannot take any measures against the injustices done them by Parliament. R.G.

We have petitioned for redress, in most humble terms, our repeated petitions has been answered only by repeated injury. The members of Parliament have chosen to be deaf to the voice of Justice and fairness.

Almost all countries have been in the same position as the Natives are in today, History shows us that oppressed races have obtained their freedom by revolutions, I therefore think we shall also get our freedom through fighting. Learn history and use it—is my advice to the powers that be.

Africans, you all are descendants of brave people. Your forefathers were noted for their bravery, Uniteto face the common enemy; Remembering all the time that you are right and that it is your duty to fight for your freedom. "Fortune favours the brave".

ZEPHANIAH MOTHOPENG
Daggaskraal

Unemployed Teachers Repeteadly Fooled by Advertisements

Sir,—May I draw attention to what I and many other applicants consider as "Mere Fooling Unemployed Qualified Teachers," that is, advertising for a qualified female teacher in the Education Gazette and at the same time writing to the Education Department, asking for the extension of time for an unqualified teacher who has held the post for two and a half years. Is that not fooling with qualified teachers, who, when they see an advertisement, apply at once for the post, enclosing two or three well written copies of their recent testimonials and a stamped envelope? Is the Committee responsible for the appearance of this advertisement playing a fair game with the teachers?

This reminds one of the fable—"INKWENKWE NE NGCUKA" Its time that this fooling is stopped and the Department's attention is drawn to this "fooling" by Teachers' Associations.

Sir, I cannot see the wisdom of some of our "Leaders" who fill posts with unqualified teachers who make no attempts to obtain the necessary qualifications when Institutions and Colleges turn out hundreds of fully qualified teachers each year. No! No!! No Fooling!!!

DISAPPOINTED
Port Elizabeth.

Hymn Books Need Revision

Sir, In allusion to Brother P. P. Madinane's letter which appeared in your issue of April 4, I beg to submit the following: The saying that there are no Music Laws in our Hymn Books is unfounded. May be the Roodepoort people use such books; but not the inhabitants of the places and localities that I have visited. In the centre where I am now stationed, Books with Music Laws are used; that is why I describe that statement as a delusion.

My only point of concurrence with Mr. Madinane is that there is too much harsh singing in our Churches. And in connexion with this I advise that our people be taught according to the expressions obtaining in the Hymn Books. Although this will be resented by most unlettered and grown up people, still it must be impressed on them that, when songs are sung with music expressions clearly brought out, it is not an ear-sore. The change will not come all of a sudden; but should gradually be wrought towards completion.

At present there are already churches whose singing is not offending to the listener.

B. S. T. LIKATE

Ficksburg

On "Names With No Sane Foundations"

Sir,—I am called upon to give a reply to Mr. Tsekeletsa of Lindley whose article "In defence of Bantu" appears in the last week's issue of your good paper. Among other things he advises me to go into my study and use my intellect to find out the origin and meaning of the words "Kaffir and Bantu." In reply I have this to say: My esteemed friend should take up his paper and carefully read the article in question, and he is sure to find enough data, in the article itself, which will leave no room for such conclusions as to think I say we should be called stones!

To his lame remark that "Bantudom and Bantuisim" are appropriate and correct terms, I give a definite "No." If truth is to remain truth, such terms should never be allowed current use, as no dictionary however modern, contains them. He helps immensely the view I take of the matter when he affirms that, when the educationalists introduced the word "Bantu" he was overjoyed, and concluded it was one of the 'best things in life.'

From what you say, you prove beyond all doubt, that the introduction of the name Bantu, has been very recent, which implies it was done in your life-time, which I suppose may not be over a hundred years. I know you would expect me to go further, but owing to lack of space in the race paper, I leave off. Come, tell us all you know about the origin of the names Kaffir and Bantu. You might reveal to us depths we have never sounded.

J. K. S. MOHAPELO
Barkly West

The Fort Malan Appointment

Sir,—There appeared in the issue of March 28, 1936, an article bearing the above heading by a Willowvalian. He (or she) says in the letter that the newly appointed teacher comes from outside the district of Willowvale. I regret to inform the writer that:—

(a) He has failed to understand the scriptural dictum 'that a prophet is not recognised at his home. (b) That if he is sensible at all he will agree with me when I say that nearly all the schools are full up of teachers from other places.

(c) That if he is one of those lingering about he is to go to the other places and search for a job. He may have the good luck of getting one as our newly appointed teacher.

He also says:— Will this encourage the Fort Malan parents to give their children higher education? I think that as I see how the Fort Malan parents think of education this does not touch them a bit. Even to day their are striving forward and if means allow them they will soon have B.A.'s. The aim is not that they should teach here. They are free to go as far as Jo'Burg, Cape Town etc.

He again says:— Are those responsible able to satisfy us with their wise choice? Though I am nothing concerned with the choice, I think it wise for the Fort Malan authorities not to worry themselves with people, who send to the Press things that ought to be understood verbally. There is a school committee and he may carry his questions to it not to the Press. As far as (Continued at foot of column 4)

this choice is concerned there is nothing wrong. It is just like the other places' and is fair and just. In conclusion I humbly ask the Editor to close the question of Fort Malan appointment at once Unless Willowvalian is with drawing and I am sure that if he had nothing at his back he will solemnly with draw.

Fort Malanite

A Martyr to Nervous Debility Headaches & Sleeplessness

Gains New Health, Strong Nerves,

and Restful Sleep by the aid of Dr. Williams' Pink Pills

"For a long time I was a martyr to nervous debility, headaches, and sleeplessness," states a woman of Briton Ferry, England.

"I used to be called 'a bundle of nerves'. My eyes were extremely weak. I suffered from giddiness, and dared not venture into a crowd.

"I had burning sensations and stabbing pains, as well as neuralgia, twitching of muscles, and it was impossible for me to sleep.

"Sometimes my head was all of a whirl. The slightest sound would startle me. I was often in a state of prostration, and felt that I was on the verge of a breakdown.

"I had severe and constant pains in the head, which at times became unbearable, and I also had ringing in the ears. It was really dreadful to bear. I also suffered much from indigestion.

"I tried all sorts of remedies, but they did me no good. I then started taking

If you are a victim of nervous debility, indigestion, rheumatism, neuritis or any ailment due to poor blood, do not hesitate, take a course of Dr. Williams' Pink Pills, and see what a difference they will make. You will soon be as enthusiastic in your praises as thousands of others who have used them.

Of all dealers, or direct from: Dr. WILLIAMS' MEDICINE CO., P.O. Box 604, Cape Town; 3s. 3d. for one bottle, or six for 18s. 0d. post free.

Dr. Williams' Pink Pills, and before I finished the first box I felt the benefit. I continued with the pills, and was soon sleeping well. My appetite picked up, and I was able to eat anything. My nerves became strong, and I felt bright and cheerful.

"I am now as well as anyone could wish to be, thanks to Dr. Williams' Pink Pills, and I can do my work with a light heart."

What would you give to banish your weakness and regain robust health? That is exactly what thousands of men and women have been enabled to do by the use of Dr. Williams' Pink Pills.

The secret of wonderful results obtained from these pills is quite simple. They create new rich blood, and this new blood coursing through your system kindles life in all your tissues, revitalising the whole body. The result is a feeling of well-being, restful sleep, and ability to do your work happily.

Ukunikisa Amandhla

UOvaltine wenziswa ngobisi olunamafuta, namaqanda, nokolweni oxutshiwe. Uwu-tenga ngetini uwenze ngengoba wenza ucocoa. Kodwa ungabulilisi ubisi noma amanzi owenza ngawo uOvaltine Ngoba awuyunambiteka.

UOvaltine uyaka, uma uwu-puza njalo ukwenza ubenamandhla njengebubesi. Unosizo kanti umnandi futi. Abelungu bapuzwa wona esikundhleni setiye nekofi ngoba unosizo.

UOvaltine waka amatambo nezikwepa negazi elicebile. Ulungele amakosikazi nabantwana namadoda. Wonke opuzwa uOvaltine njalo uzizwa engcono enamandhla. Tenga uOvaltine namuhla. Uwenze ngendhlehla yawo. Umnandi.

OVALTINE

Made by: A. WANDER, LIMITED.



Amaphepha abomv naluhlaza achaza ngamayeza Omtwa, asasazwe kwezi nyanga zimbalwa zidlulileyo. kuto lonke elaseGoli, ukususela eRandfontein kude kuse e Springs; eziKomponi naze zi Lokishini. Imfuneko yawo kungoko isuke ya nkulu ngoku mangalisayo.

Inqubo yetu enomekayo ibonakaliswa zi odolo ezininzi ezisifikelayo, esiqondayo ke ukuba olu lwaziso lwalu mayeza Omtwa lolunye lwezaziso ezipambhili. Abantu base Transkei ngabona ba wa xhinile kakulu lamayeza Omtwa; kuba be wazi kwaseMonti nakubo bonke oNovenkile babo; belwazi kwanakanjalo uneedo lwazo imbhodhela nganye zawo. Wobona kuwo omabini amaphepha-ndaba abantu. "Bantu World" no "Umteteli waBantu", kukroziswe amagama abanuzama aba wa tengisayo la mayeza, kwa nendawo a ba kuzo. Endinge libali ukucacisa okokuba abantsundu abasebenzela lomzi we KOWIE MEDICINES apha, ngaba namava ngawo, ngabase lduywa, Transkei.

Funda Apa Uyakufumana Uncedo

Qondisisa ukuba yonke ipaketi ibe inaloo upau lweshishini lomzi odumileyo we **KOWIE MEDICINES (Pty.) LTD, EAST LONDON.**

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- No. 2 IPILISI EZINAMANDLA ZOKUHLAMBULULA IGAZI. Zihlamba isisu kakuhle, isibindi zihlaziye igazi. Iqaga 1s 6d
- No. 3 IYEZA LEZILU ZESISU. Iyeza elinamandla lokubulala izilo. Umntu kufuneka ukuba ngaty ngokuhlwa, ukuze alisele kusasa angaqale atye konke lide lisebenzise. Ixabiso 1s ibotile.
- No. 4 IPILISI EZINAMANDLA KANYE ZOKUGUTYULA. Ezipilisi zinamandla okugutyula isisu zisetyenziswa ngabantu abadala kupela azifuneki kubantu abafazi abamitshi nomntu ubutataka. Ixabiso 1s. 6d iqaga.
- No. 5 AMAFUTA EZILONDA NENGOZI. Lamafuta anyanga ngokungamangalisayo izilonda namanxeba. Ixabiso 1s iqaga.
- No. 6 IYEZA LOKUHLOKOHLE. Eliyeza linyanisekile ukukauleza uku nyanga ukhokhokho, umqala obuhlungu nemipunga ebuhlungu. Ixabiso 1s 6d
- No. 7 ELOKUHLIKHILA INDAWO EZIBUHLUNGU. Iyeza elilunge kakulu ukudambisa indawo ezibuhlungu lizishenxise kamsinya elishukumisa negazi lambe kakuhle. Lisetyenziswa nakwisifo sokuqambaba kwamatambo, nentlungu emzimbeni nomkinqi ekubhlanganeni kwamatambo nentlungu ematunjini. Ixabiso 1s 6d ibotile.
- No. 8 IPILISI ZAMANKAZANA KUPELA. Ezipilisi zilungele inkatazo zamankazana, zilunge nakwintlungu zokuya exesheni mhlambi ixesha limhlope. nokubeka ixesha kakuhle, nezinye izinto, xa uzakulungisa ixesha. Ixabiso 2s 6d iqaga.
- No. 9 UMGUBO WAMAZINYO ABANTWANANA. Lomgubo ulungisa isisu somntwana apume kakuhle namazinyo, ulunge naselurudweni oluluhlaza, ne shufufutu, nokukhulula isisu, nomoya. Ixabiso 1s 3d
- No. 10 IPILISI ZOKOMELEZA IGAZI. Ezipilisi ziqinisa umzimba ziso-nagezelela igazi. Kotatya ipili ibenye katatu ngemini emvakokuya 2s 6d iqaga.
- No. 11 IKASITOLI ENGAMATONTSI. Isetyenziswa ngabantu abakulu kupela, kotatya amatontsi alishumi linanhlano kuye kwamabini ekezezeni lesokana ulitye xa uzakulala. Ixabiso 1s 6d, ibotile.
- No. 12 IYEZA LAMEHLO ELINGAMAFUTA. Ukulungisa umlilo wa mehlo abuhlungu, nazo zonke inkatazo zamehlo.
- No. 13 AMATONTSI EZINYO. Eli lilungele izinyo eliqaqambayo kwa-nokufuta kwamazinyo. Ixabiso 1s
- No. 14 AMAFUTA ENGAQAMBO ZAMATAMBO. Lelokutanji-nya ngapandle nokuba yintloko ebuhlungu, nokuba lizinyo, nokuba zintlungu ematunjini, nokuba ngamalungu namaxwele. Ixabiso 1s 6d
- No. 15 AMACWECWE ENTLOKO NEFIVA. Lamacwecwe azisusa msinya intlungu, intloko ukuqambaba kwezinyo, ukuqambaba kwamatambo netlungu zamaxwele, nezinye izinto. Alunge kakulu nakwizinto zefiva. Ixabiso 1s. 3d.
- No. 16 ELOKUTYEBISA UMZIMBA. Eli liyatyebisa, liqinise umzimba, licacise nentliziyo ekutyeni, lihulumise negazi linceda kwanokungalali, lihulumise igazi. Ixabiso 2s 9d
- No. 17 IYEZA LENTLIZIYO NEMITAMBO EBUTATAKA. Ukuwa, azipangazane, ukubeta kwentliziyo ngamandla. nesisu esinenkantsu nemitambo engalunganga. Ixabiso 1s 6d
- No. 18 AMACWECWE ANGUMOMELEZI. Eliyeza lelokomeleza ku madoda namankazana asele madala ukuba uti uwasabenzise roqo ayawavuselela amandla obuntu, oko kukuti ubudoda. Ixabiso 2s 6d
- No. 19 IYEZA LENDLEBE ELINGAMATONTSI. Eliyeza lisetyenzi-nya kwindlebe eliqaqambayo nobobovu, neziqwati ezilukuni, nendlebe ezinengxolo, kwanezinye inkatazo zendlebe.
- No. 20 IYEZA LOKUHLAMBULULA IGAZI. Lihlamba igazi ngo-kucokisekileyo ukwelenisa namaqakuva, izilonda, nokuba yiqoshansi nazo zonke inkatazo ezisesikumbeni. Ixabiso 3s 6d
- No. 21 IYEZA LORUDO NESISU SEGAZI. Eliyeza lelesisu segazi nokudwala nokugqata nozo zonke inkatazo zesisu. Ixabiso 1s 6d.
- No. 22 IYEZA LESIFUBA NEMIPUNGA. Eliyeza lisetyenziswa esifubeni nasokohloleni nasengqeleni, nakuzo zonke inkatazo zamapapu, iyaza elincedo ukukhulula inkatazo zokufa kukataza isifuba nemipunga. Ixabiso 2s. 6d
- No. 23 IHLABA. Eliyeza liyeza elibalulekileyo kwintlungu zesifuba intlungu zengaqambo zamtambo fiva, umkuhlane. Ixabiso 1s 9d
- No. 24 IYEZA LOMLAMBO NENTLUNGU. Eliyeza lincedo olukau-lesizayo ukunika umtyi ezintlungwini, intloko, izinyo, imisipa ebuhlungu ukuqamba kwamatambo ukungalungi kwendlela yobunkazana, ifiva. Ixabiso 1s 6d.
- No. 25 UMXUBE WOKOMELEZA WESISU. Iyeza elilunge kakulu ukusebenza impilo nokulungisa isisu amatumbu ukuba asebenze. Liti livase uku-ngola konke okungapakati lishenxise zonke ityetyetye esi-wini nokuncola. Liti lihlahize ukulungazelela ukutya lihlahize nombilini linike nokuqina. Ixabiso 2s 6d.
- No. 26 UMPITIKEZO WEYEZA LEJOMFELA. Iyeza elilunge kakulu kwizifo zesinyi nemijelo epuma kuso, intlungu ekucameni, ukungacami kakuhle, ulavingcaka kwentunja zokucama kukungcola okungapakati nokuyenza kwezontunja kwanokutya kwamandla obuntu okuti kulandele ezompau. Ixabiso 3s 9d ibotile.
- No. 27 I-FEMIX ilunge kanye, yaye yenzelwe ezi zifo:—Ukungayi exesheni, upalalo olumhlope, ukuya exesheni ngokugqitisileyo ubutataka, nokuza nokungcola kwezeshu, isisu esibi nesibutataka, ukupelwa ligazi, ukuqhina, nazo zonke intlobo-zezilo zamankazana. Ixabiso 2s 6d ibotile.

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nga afanekiswe nwo
angan no kuwo ngoku-
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Kae le kae moo batho ba kopanang, kerekeng, timiting, dants'eng esita le hona seterateng, kaofelo ba bua ka meriana ea Kowie e makatsang.

Nakong ena selemong ke ea hore u hloekise mali a hao. U ka phetha hona ka ho sebelisa No. 20 Moriana o Hloekisaog Mali o entsoeng ke Kowie Medicines. O hloekisa mali le hone o matlafatsa 'mele. Felisa mali a mabe a selafetseng a bakang ho opa ha hlooho, lihlababa, liso, mokhathala, ho hlo'aeloa, mochecha, ho feloa ke takatso ea lijo ie phokolo. Sabalisa botlolo ea sehla se sena serekoang ka 3s. 6d. feela 'me u iebelle thuso ea sona ho uena. Hopola hore Kowie Medicines e lokile ho feta emeng eohle. Hlokomela hore bitso la rona le teng botlolong.



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- No. 2 IPILISI TSE MATLA TSE HLATSOANG. Pilisi tsena li hloekisa mala, nyooko, le mali. Theko 1s. 6d. bokose.
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- No. 4 IPILISI TSE MATLA TSE SEBELISANG. Pilisi tsena ke tse matla tse sebelisang mala. Li ke koenyoa ka batho ba baholo feela. Li se ke tsa nea batho ba emereug kapa ba fokolang Theko ke 1s. bokose.
- No. 5 SETLOLO SE FOLISANG. Ke setlolo se makatsang. Se folisang kapa. Theko ke 1s. bokose.
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- No. 7 SE SELILANG. Moriana o na ke o loketseng ho selila mmele kapa mahaba, o thusa le mali ho matha le mmele. Se setse rumatisi, lehlaba ho horahana le litokollo. Theko ke 1s. 6d. botlolo.
- No. 8 PILISI TSA BASALI. Pilisi tsena ke tsa matsoenyeho ohle a basali. Di loketsa chenche tse mahlabi, le tse fokolang kapa tse matla ho fetisisa. Theko ke 2s. 6d. bokose.
- No. 9 POIRI TSA MENO. Poiri tsena di lokisa mala a bana. Li tsa hore linakabali li tsoe hantle leha bonola. Thusa ea tsena e kholo takatsong ea lijo, le ho tlalolong ea moea kamaleng, le mateng a matla a. Theko ke 1s. 3d. komana.
- No. 10 PILISI TSA THUSO LE MALI. Pilisi tsena li matlafatsa 'mele ebile li nchafatsa le ho hloekisa madi. Theko ke 2s. komana.
- No. 11 KASTROLI EA MAROTHODI. Kastrolia ona e matla haholo. O ka tsela marothodi a le leshome kapa a le leshome le metso e mehano holima borotho, oa bo ja ha o robala. Theko ke 1s. botlolo.
- No. 12 MORIANA OA MAHLO. Moriana ona o loketsa mahlo aa melaka, a bohloko le likhatatso tse lung tsa mahlo. Theko ke 1s. 6d. pitsana.
- No. 13 MAROTHODI A MENO. Marothodi a na a meno a loketsa ho opa le ho bola ha meno. Theko ke 1s. botlolo.
- No. 14 SETLOLO SA RUMATIKI. Setlolo sena se ka tloloa hlohong e opang, menong a opang, lihlabing tsa litokollo, mesifeng le lipitong-oaneng. Theko ke 1s. 6d. komana.
- No. 15 LIPILISI TSA HLOHO LE FEBERU. Pilisi tsena li folisa hloho ka pe'e p'le. Li loketsa hloho ho opa ha meno, mochecha le mahlabi. Li folisa feberu. Theko ke 1s. 3d. bokose.
- No. 16 MONONTSA. Moriana ona o lokisa mmele. O eketsa tak tso ea lijo. O phekola ho hohlobaela o nontsa le mali. Theko ke 2s. 6d. botlolo.
- No. 17 MORIANA OA PELO LE LITSHIFA. Moriana ona ke oa he akheha, oa selikoalikoane, oa ho uba ha pe'o, oa kerempe. oa ho honahona mala le oa litshifa. Theko ke 1s. 6d. botlolo.
- No. 18 PILISI TSE NEHANG MATLA. Ke Pilisi tsa loketseng banna baholo le basali baholo ba tsofetseng. Ha li koenyoa ka tsoanelo li nehe matla. Theko ke 2s. 6d. bokose.
- No. 19 MAROTHOLI A LITSEBE. Morotholi ona a loketsa tsebe tse bohloko kapa tse kenoeng ke li kha. Theko ke 1s. botlolo.
- No. 20 MOHLEOKISA MALI. Ke moriana o hloekisang mali, o tloa lihlababa, liso, mahloahoa le mathlopa. Theko ke 3s. 6d. botlolo.
- No. 21 MALA A MAFUBELU LE A MATALA. Moriana ona o loketsa mala a mafubelu le matala, le a mefute eohle, Khaba e le ngoe ea ona ea thulisa. Botlolo e folisa hang hang. Theko ke 1s. 6d. botlolo.
- No. 22 MORIANA OA SEFUBA LE MATSOAFO. Moriana ona o folisa sefuba kapela, hammoho le mekhohloane le matsoenyeho ohle a matsoafo. O thusa haholo le ho fokolang ha sefuba. Theko ke 3s. 6d. botlolo.
- No. 23 MORIANA OA MAHLABA. Moriana ona o folisa mahlababa kapelle. O thusa le hlohong menong, mahlabeng, le khatatsong tsotle tse basali, le mochecheng. Theko ke 1s. 6d. botlolo.

Mr. K. Maphela Founds Rugby Board

Transkeian F.A. To Hold General Meeting

The 1936 General Meeting of the Transkei Native Football Association, which will be opened by the President at 3.30 p.m., will be held in the N.R.C. Hall, at Butterworth on Saturday, May 2, 1936. Branch Secretaries of all the Transkeian football centres are requested to attend with three other representatives nominated by each team.

The following items comprise the agenda of the said conference:

1. Opening of meeting and 1936 season by President.
2. Reading of Notice convening meeting.
3. Reading and confirmation of minutes of previous meeting and disposal of any matters of importance arising therefrom.
4. General Secretary's Report for the year 1935.
5. Determination of Fixtures by fixing dates and venues of each of the three cups.
6. Treasurer's Financial Report for last year.
7. Constitution, amendment of etc.
8. Affiliation and Registration of centres and teams.
9. Election of office-bearers for the ensuing season.
10. Sundry matters.

F. S. ZINI,

General Secretary and Treasurer Transkei Native Football Association.

Numerous Teams Affiliate To The Far East Rand F.A.

The Far East Rand held their fourth Committee Meeting on Saturday, April 19. This was also the last day for consideration of applications and competition fees. Affiliation was very successful as 32 teams affiliated from the first to the fourth Division.

1ST DIVISION

Home Sweepers F.C., Flying Stars F.C., Red Roses F.C., Hosking Stars F.C., Aston Villa F.C., Hungry Lions F.C., Rainbows F.C., Fire Fighters F.C., Olympic F.C., B.L. Stars F.C.

2ND DIVISION

Sky Larks F.C., Mighty Jacks Home Sweepers F.C., Red Roses F.C., Rainbows F.C., Home Sweet Lions F.C., Zulu Stars F.C., Eleven Great Powers F.C., B.L. Stars F.C., Fire Fighters F.C.

3RD DIVISION

Vultures F.C., Red Roses F.C., Motherwell F.C., Flying Stars F.C., Home Sweepers F.C., Home Sweet Lions F.C.

4TH DIVISION

Aston Villa F.C., Red Roses F.C., Hungry Lions F.C., Rainbows F.C., Home Sweepers F.C., B.L. Stars F.C.

Those present at the meeting were President: S. Lebe, Chairman: H. Jacobs, Secretary: E. Hlongwane and all the delegates of clubs.

J. OLIPHANTS.

Johannesburg And Kroonstad Tennis Circles

The City Deep L.T.C. played a friendly Tennis Match against the African L.T.C. of Kroonstad on Easter Monday. The visitors from the very onset showed superiority over their opponents, and it was evident that they were masters of the situation. In particular D. Mdiana "Cutter" and M. Z. D. Mabusela were in their best form. These two players cleverly outclassed their opponents. At the close of the day the score stood at 144 to 95. In conclusion we wish to thank Miss L. Soga and other ladies for their hospitality in providing refreshments.

Uitenhage Bantu Rugby Board

Mr. K. Maphela (President) has proved himself a capable and influential man. During the past, there was no Bantu Rugby Board at Uitenhage, and there were no floating trophies to be competed for by the local Rugby teams. The board that controlled the game etc., was at Port Elizabeth.

Mr. Makapela's energy, and untiring appeal won the approval of our European friends, who presented the following trophies, Brockets, Dolleys, Kohlberg, and Evans, to be played for by the teams affiliated to the board.

The successful result of his strenuous work of forming a board at Uitenhage is being appreciated by other Bantu Rugby Boards. It is gratifying to make known, that there are seven teams affiliated to this board, namely: Star, Hamilton, Swallows, Busy Bees, Blue Sky, Crusaders, and Morning Star, the two last named of Addo. "Man's deeds are noted and spoken of after his death."

S. T. YOKWE,
Uitenhage Bantu Rugby Board Secretary.

Golden Stars of P.E. Plays Perfected Soccer at Uitenhage

By "QAMAKO"

A highly spectacular game was played on Easter Monday, April 13. The curtain raisers were Golden Stars of Port Elizabeth captained by Mr J. Moremi versus Eleven Experience of Uitenhage Captain Mr J. Mnci. The latter won the toss and the match started exactly at 3.45 p.m.

The game was fair and brilliant from the beginning, but in twenty minutes the spectators were wild with excitement when the visitors talented Centreforward registered the first ball. Then grave changes took place and witnessed from good to thrill. Their passing was excellent. The score before interval was 4-0 in favour of Golden Stars of P.E.

The home team was thirsty and attacked furiously in the second half, but the defence proved impregnable. They replied with tremendous shots and bombs and netted four more. The play ended with 8-0 in favour of the visitors.

bank Roses A. CDMC 2.45 p.m., Hunt Leuchars B. vs Early Roses, 1.15 p.m., Zebras A. vs. Wemmer Blue Birds B., Wemmer 13.15 a.m. S.A. Wild Beasts (Bye.)

Rustenburg D. Diggers A. vs. Happy Lads A. E.N.T. 1, 2.45 p.m. Abyssinian Fighters A. vs. R. Swooping Eagles A. W.N.T. 2, 11.45 p.m.; Hunt Leuchars C. vs. Pietersburg D.B. E.N.T. 2, 11.45 p.m.; R. Swooping Eagles vs. Neutrect Waaihoek, Orlando 1.15 p.m. R.G.

S. G. SENAOANE
Secretary.

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J.B.F. Association Fixtures

FIXTURES 1936.

JUNIOR LEAGUE:

Saturday, April 25, 1936.

Young Bush Bucks vs. Young Hungry Lions, Wemmer 12.15 p.m., Young Rainbows (Bye.)

CONNOCKS:

Saturday, April 25.

St. Peters vs. African Morning Stars, End Street 1, 1.30 p.m., Orlando Bush Rangers vs. Hungry Lions, End St. 1., 2.45 p.m., Naughty Boys vs. Dangerous Darkies, Wemmer 1.15 p.m.

SATURDAY LEAGUE:

Saturday, April 25.

Blackburn Rovers vs. B.M.S.C. Reds, End St. 1, 4.15 p.m., Canvas Kudus vs. Eastern Leopards, Wemmer 2.30 p.m., Free State Callies vs. Shooting Stars, Wemmer 4 p.m.

SUNDAY LEAGUE:

Sunday, April 26.

WARD & SALMONS.

Crocodiles vs. Klipspruit Champions, Pimville 4.15 p.m., Rebellions vs. Free State Callies, Wemmer, 2.45 p.m., Bush Bucks vs. Hungry Lions, Wemmer 4.15 p.m., St. Cyprians vs. Dangerous Darkies, WNT 1., 2.45 p.m. Springboks (Bye.)

MAYOR'S DIVISION:

Sunday, Apr. 26.

Tvl. Rainbows vs. Winter Roses WNT 2, 2.45 p.m., Winter Swallows vs. Wemmer Blue Birds, Wemmer, 1.15 p.m., Rebellions A. vs. Fire Fighters, CDGM 2.45 p.m., Young Tigers vs. Crocodiles, WNT 1, 1.15 p.m. Eastern Leopards (Bye.)

UMTETELI:

Sunday, April 26.

Rainbows vs. Zebras, WNT 2, 4.15 p.m., Tvl. Tigers vs. Waschbank Roses, ENT 3, 2.45 p.m., Violets vs. Cannons, Orlando 4.15 p.m. City Deep vs. Canvas Come Again, CDGM., Star of Hepe (Bye.)

UNION COLLEGE:

Sunday, April 26.

C.E.D. Patriots vs. Celtics, Orlando, 2.45 p.m., Rebellions B. vs. Mighty WNT 2, 1.15 p.m., Pietersburg District vs. Hunt Leuchars, Wemmer 11.45 a.m., Golden

Arrows vs. Moonlight Stars CDMC, 4.15 p.m., Abyssinian Fighters (Bye.)

KATZ AND LOURIE:

Sunday, April 26, 1936.

Solomon St. Royals vs. Orientals End St.1., 2.45 p.m.; Canvas Masters vs. Shooting Stars E.N.T. 2, 1.15 p.m.; Mokoni Home Lads vs. Hibernians E.N.T. 2., 4.15 p.m. Premier vs. Victorians C.D.M.G. 1.15 p.m. Rhodesian Mountaineers vs. Rho. Defenders W.N.T. 1., 4.15 p.m.

HUNT LEACHARS:

Sunday, April 26, 1936.

Middelburg Callies vs. City Deep A. E.N.T. 2., 2.45 p.m. Hudaco vs. Wemmer B. Birds A. End St. 1., 1.15 p.m. Young Tigers A. vs. Rho. Sweepers E.N.T. 1. 4.15 p.m. St. Traishill vs John Laing & Co. E.N.T. 3., 4.15 p.m. Winter Swallows A. (Bye.)

SAUL PINCUS:

Sunday, April 26, 1936.

St. Saith U. Jacks vs. United Vultures End St. 1., 4.15 p.m. Hunt Leuchars A. vs. Sons of D.K. Visitors E.N.T. 1., 1.15 p.m. Flying Lions vs. Transvaal Middelburg E.N.T. 3., 1.15 p.m.; Stone Breakers vs. Celtics A. Pimville 1.15 p.m.

Arcadia Home Boys (Bye.)

STEWARDS & LLOYDS:

Sunday, April 26.

Old Trainers vs. Happy Lads, Pimville 2.45 p.m., Hungry Spiders vs. Pietersburg District A., ENT 1, 11.45 a.m., Steady players vs. Wemblers, WNT 1, 11.45 a.m., Rustenburg Diamond Diggers vs. Rebellions C., End St., 1, 11.45 a.m., Basutoland Hunters (Bye.)

HERBY TAYLORS:

Sunday, April 26.

Solomon St. Royals A. vs. Stone Breakers A., ENT 3, 11.45 a.m., Victorians A. vs. Waschbank (Continued column 2)

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GIVE YOUR NERVES ANOTHER CHANCE

Easter Monday Sports At Indaleni

Sports Events At Indaleni M. Sch.

Edendale Students Visit Indaleni High School During Easter

(By RYRAY NQCOBO)

TENNIS:

An inspiring tennis match was played at Indaleni High School between Pirates of Edendale and Tigers of Indaleni. The Pirates showed their experience by winning the match with a considerable margin.

BASKET BALL:

Basket Ball was also played between the two Colleges and Indaleni won the match. Indaleni had to win judging from their players - Gretha Madonda and Cathrine Mounu (both Indaleni Mission residents).

SOCCER:

As usual on the Easter Monday, under the auspices of the Richmond and District African Football Association two soccer matches were played in the afternoon at the Indaleni play-ground. The invincible Golden Stars played against the Springboks which are under the management of E. V. Majaza and the score was 1-0 in favour of the invincible Golden Stars under the captainship of Ph. Mazibuko a young star who is only 14 years of age.

The match did not come up to the expectations of the pavilion. The Pavilion was simply sure that the Springboks were going to win the match judging from the Springbok's prominent individual players like J.W. Ciya (Puzagazi - lomlungu), G.A. Sindane (Tshilo zonk inyoni), Joseph Tshelembe (green mamba), Kaiser Ngwenya (B.K.), Kubheka (Bhula Ngonyezi) and many other prominent players.

The second match was between the Tigers of Indaleni and Pirates of Edendale, and the match resulted in a draw, 3-3. It is the third time these two colleges have played drawn matches.

CONCERT:

The holidays were brought to a close by means of a concert held at Indaleni School. The programme included Recitations, comics, part songs and other musical items, although music was not of a very high order.

SOCIAL and PERSONAL:

Several notable visitors were present, including Misses Kuzwayo, L. Nyide, G. Mazibuko F. Silgu and Messrs F. Kunene, Lutango, R. D. Ngcobo, M. Dhlamini, K. Ngwenya, H. M. Hlongwane, H. Ngcobo, J.W. Ciya, R. Butelezi, F. Mounu, C. Zondi and many others.

Rose Buds L.T.C. Plays Solid Tennis Against Good Teams

(By SPECTATOR)

Three important matches have been played by the Rosebuds L.T.C. during this month. On Sunday April 5, this club was visited by the Bantu United Services L.T.C. from Johannesburg, headed by Mr. T. Mpahlele. The home team beat the visitors for the second time, the last of which was won by 39 games.

On Saturday April 18, our club lost to New Modderfontein Coloureds. Yet on Sunday, 19, a most thrilling match was played between the Rosebuds L.T.C. and Impucuko L.T.C. at Brakpan Location. Two important features dominated throughout the day. First—the home team led from start to finish. Second—our ladies won every set they played. Mrs. Mayekiso (Lady-captain), returned proud of the splendid display shown by her side among whom were: Mrs. J. Manithana, Mrs. F. Pekana, Miss R. Cikwe, and Miss S. Johnson. Despite the strong attempt made by the Impucuko our team won by the comfortable margin of 7 games.

Hoosen Jajbhay Now S.A. Singles Champion

National Honours To Sportsman With A Fine Record

BY "NON DIPLOOM"

The first South African Indian Singles Championship was played in Johannesburg under the auspices of the S.A.L. Tennis Association, wherein 29 entries were received from Natal and Transvaal including the Natal Singles champion. Mr. W. Thomas and H. Jajbhay the well-known Transvaal champion.

The championship commenced on April 13 and concluded on Sunday April 19. The first, second and third rounds were keenly contested and Mr. H. Jajbhay and P. B. Singh, Natal qualified as Semifinalists, and Mr. W. Thomas (Natal) qualified as Finalist. Mr. Jajbhay played Mr. P. B. Singh on Saturday at 3 p.m. and within a short time Mr. Jajbhay got into brilliant form and with courtcraft and wonderful style beat P. B. Singh by three straight sets. Score 6.0 6.0, 6-1. Mr. Hoosen Jajbhay then played Mr. Thomas the Natal Singles

Champion in the finals, and after a thrilling and well contested match. Mr. Jajbhay with determination, pluck, and consistent forehead terrific driving won the match. Score 6-2, 6-0 6-0 6-0.

As soon as the match was decided the crowd congratulated Mr. Hoosen Jajbhay for his victory, and also congratulated the loser. The president of the S.A. L.T.A. then presented the magnificent Hassim's Memorial Trophy to Mr. Hoosen Jajbhay and hailed him as the **First South African Champion.**

Mr. Jajbhay since entering championship matches has won a record number of championship including Western Province Singles and Doubles Championship, The Transvaal Coloured Singles and Doubles Championship 1935, The Bantu mens Singles and Doubles Championships 1935 6,—The Johannesburg Singles Championship and various other Championships

E.R.P.M. Wins Cricket Finals On E. Rand

Finals In The Second Division.

(By MARTIN TSHUKU.)

E.R.P.M. played their last victorious match against New State Areas on Sunday April 19. New State Areas played 51 all out (Blom Kettleas 32 not out). E.R.P.M. played 55 for two wickets. New State Areas then gave the game up after an hour's play after lunch.

Thus E.R.P.M. won and proved to be too strong for the 2nd Division by winning all the three trophies. Dan Bosman took the most wickets for E.R.P.M.

RUGBY: 2ND DIVISION.

New State Areas played a draw with Universals (3...3), at Brakpan.

1ST DIVISION.

All Blacks beat Cannibals 13...5 while the Crusaders beat the Blue Birds or Bells of Johannesburg 16...5. Blue Birds were beaten in the scrummages, but their three-quarter line was fair. In Rugby if the forward line is weak there is nothing doing. The Springboks are famous and victorious because their forwards are good players.

RARABE.

South African Railways & Harbours

IZITIMELA ZIKA MBOMBELA EZIBHEKA e NATALI.

Ukusukela ngeSonto ngomhla ka May 3, 1936, nango Lwesibili, nango Lwesine, nange Sonto emuva kwaloku njalonjalo, isitimela samadoda siyosuka eJohannesburg ukuya eNatal ngesikati 6-30 ntambama - eGermiston ngo 7.

Amatikiti alezi zitimela ayotholakala, kodwa awanaku lungela izitimela ezihamba kusihlwa ezisuka lapa eJohannesburg yonke imihla ngo8-40 kusihlwa.

Abesifazane abavunyelwe ukuhamba ngalezi zitimela zikaMbombela omusha. Amadoda afuna ukuhamba nga lezi zitimela kuhle atenge amatikiti aqondene nazo ka 3rd woqobo.

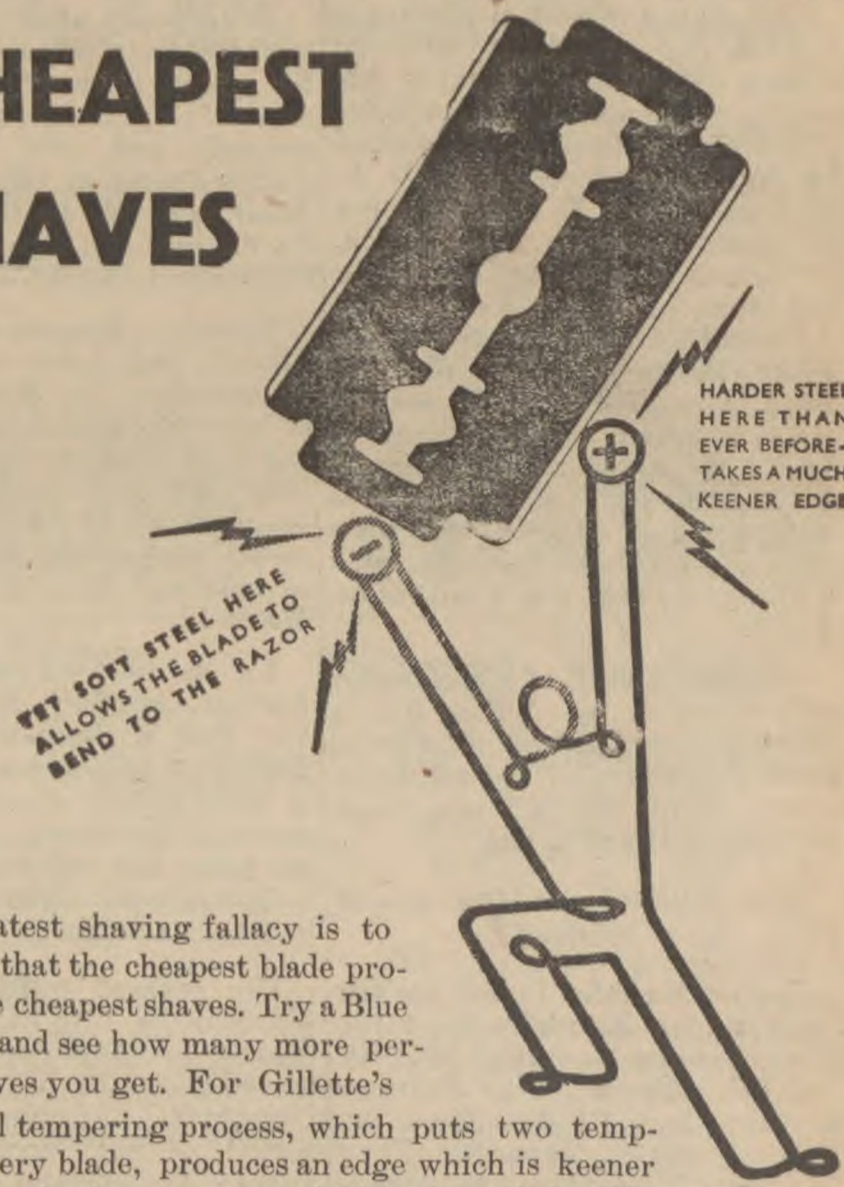
QONDANI.

UMBombela oshibhile usuka eJohannesburg ngo 6-30, eGermiston ngo 7 ntambama. Kupela ngeSonto, ngoLwesibili nangolwesine. Abesifazane noma abesilisa abahamba ngalesi sika 8-40 kusihlwa babotenga amatikiti afa-nele sona.

G. J. Viljoen,

UMpati Wezitimela Ohlangotini lweTransvaal.

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Kroonstad Stages Bantu Day

Africans Respond To Clarion Call Of Bantu World

The Bantu World is playing a role of importance in national affairs. That this journal is becoming more and more influential among Africans is evinced by the letter addressed to Dr. A. B. Xuma by Mr. E. Buller Lwana of Luderitz, South West Africa. Mr. Lwana in sending Dr. Xuma the sum of £1:15 for the All African Convention states among other things that: "We read from The Bantu World several times and had seen in the same paper the appeal made by Mr. H. Selby Msimang that our leaders expect every African to do his duty and give not less than one shilling towards the Convention Fund."

"As the result of the Clarion call sounded by 'The Bantu World' some Africans in Luderitz came together and collected the sum of £1:15 which I have been asked to forward to you."

The following is the list of those who subscribed:

James Maflika Is., Jonathan Hutamo Is., Frank Damant Is., Elias Sidwaba Is., Julius Mhlauli Is., Sol. Mhlauli Is., Johnson Moyake Is., Phillip Zuzo Is., Moses Zuzo Is., Johannes Zuzo Is., Ntsali Nngonyama Is., Mncedisi Nngonyama Is., Mr & Mrs Saul Khakhane and family 5s., Mr & Mrs Robert Ramothibe and family 5s., Mr & Mrs Silas Gantsho 2s., Mrs Maggie Mhlauli Is., Beauty Thelma Mhlauli Is., Doreen Nomhle Gantsho Is., Florence Nombuyeselo Lwana Is., Enoch Skokiaan Gantsho Is., Nicodemus Mitle Is., E. Buller Lwana Is., Dick Jali Is., Ben Mohau Ramora 3s. and Attie Jika Is.

Death Of Dr. W. B. Rubusana

PASSING OF A GREAT FIGURE IN BANTU POLITICAL LIFE

The Rev. Dr. W. B. Rubusana Ph. D. passed away peacefully at East London on Sunday April 19 and was buried on Monday.

The late Dr. Rubusana lived an eventful life. Born in 1858 at Somerset East, he received his education at Lovedale and became teacher and assistant pastor at Peulton under the Rev. R. Birt. He was ordained in 1884 for ministry under the London Missionary Society. But being a born leader of men, he soon took keen interest in politics. He was the first black man to become a member of the Cape Provincial Council, and he accompanied on more than on occasion deputations to England. Dr. Rubusana has played an important part in Bantu politics. His book "Zemka Inko mo Magwaladini" is a treasure in Xhosa literature. His death, therefore, will be mourned by the whole of the African race.

Meteorite Causes Consternation Amongst Africans In Matatiele

There was consternation among Africans in Matatiele when a meteorite, traveling from the north to the south west burst over the town at 10 o'clock on Monday night. There were three distinct explosions, which lighted up the whole countryside. The Meteorite fell in the location about 20 miles south-west of Matatiele, causing consternation amongst inhabitants.

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Sentence Rectified After Four Years By Supreme Court

Four years after two African boys had been sent to reformatory for a long term of detention, an error in their sentence was discovered, and two judges, the Judge-President, Mr Justice de Waal, and Mr Justice Grindley-Ferris, rectified it in the Supreme Court, Pretoria, on Wednesday.

The two Africans, Charlie and Moses, had been convicted in Krugersdorp on March 12, 1932, of housebreaking and storebreaking with intent to steal and theft. They had been sentenced to be detained at Diepkloof until they were 18 years of age. At the time of sentence Charlie was 11 and Moses 12.

In his judgment, Mr Justice Grindley-Ferris pointed out that a magistrate was not permitted to impose a sentence of detention in a reformatory in excess of five years. The reviewing judge had unfortunately overlooked this point and the sentence had been confirmed.

The present court, therefore, set aside the original sentence in respect of these boys, and sentenced them to be detained at Diepkloof Reformatory for a period of not more than five years. That means that both of them will be realised next year, Charlie at the age of 16 and Moses at the age of 17.

Cattle Cause Serious Trouble

EUROPEAN FARMER ATTACKED BY AFRICANS

A European farmer was attacked by Africans on his farm 20 miles from Pietersburg on Tuesday afternoon. They battered down the doors in his house to get at him and finally left him very nearly dead. He is now in the Pietersburg hospital.

The farmer is Jan Petrus Stemmet, of Klipdam, near Rita.

It appears that Stemmet found their cattle on his farm. He rounded them up with the object of impounding them. A horde of men, however, came to the rescue of their cattle, armed with knobkerries and axes. They chased Stemmet, who took refuge in his house.

Locked doors could not stop them and they battered down the front door as well as smashing windows, and gained an entry.

Stemmet, cornered in a room, put up a fight but he was battered down with sticks and an axe which gashed him behind the head.

African Child Christened Haile Selassie

That Africans are keenly interested in the Abyssinian war was shown the other day by parents who christened their child Haile Selassie at Heilbron. Another child has been named Ras Seyoum in Sophiatown.

Kroonstad's Bantu Day

EFFORTS TO RAISE FUNDS FOR ALL AFRICAN CONVENTION

In pursuance of the resolution of the All African National Convention on Native Bills, writes our Kroonstad correspondent, the local Committee of the Convention whose chairman and secretary are Messrs John Maraba and Samuel Mangakane respectively has asked the assistance of ministers, teachers, women associations of different types and the general public to give their support to the monster collection for the purpose of raising shillings for the Convention. The Committee has set aside the second day of May (Saturday) 1936 for the collection of this fund and all residents of the Marabastad Location have been informed that this day should be known as Bantu Day.

Pathfinders and Wayfarers of all the schools have been asked to make a house to house collection on this day. Street collection has also been arranged. The Committee has printed over a thousand tickets with the inscription: "Support the All African Convention" written on each ticket so that all people collecting or subscribing shall each receive this ticket which automatically serves as a receipt for the money paid. The Child Welfare Society led by Mrs. Eva Kobeli, has agreed to support the children in their labours to collect the funds. Mesdames E. Khesa, D. Tekane, H. Litheke, A. Garekoe and others are taking a prominent part in this monster national effort. The local treasurer, Rev. J. S. Litheko will receive the collected sum and forward same to the Convention Treasurer, Dr. J. S. Moroka of Thaba Nchu. On the evening of the same day a Super Feature Film will be screened in the location Theatre by the kind permission of Mr. J. R. Brent, the Location Superintendent and the funds will be added to the day's takings. The Bantu District Nurses will also play their part.

In the meantime Messrs R. A. Sello and T. W. Keable Mote are staging meetings in the locations preparatory to the 2nd of May. Arrangements have been made to get these two organisers to visit district towns like Viljoerskroon, Ventersburg and Steynrust to hold similar meetings. The Kroonstad public are exceedingly enthusiastic and are eager to smash all records.

Native Land And Trust Bill

The House agreed without discussion to the first reading of the Native Land and Trust Bill, which was introduced by the Minister of Lands, General J. C. G. Kemp, on behalf of the Minister of Native Affairs, Mr. P. G. W. Grobler.

The second reading was set down for April 30.

ive work and culture which nothing but indifference can close. A vigorous entry for the prizes this year and next will encourage the directors of the May Esther Bedford Fund to continue the award for further period of years.

South African Native College Fort Hare

THE MAY ESTHER BEDFORD PRIZES FOR BANTU LITERATURE, ART AND MUSIC

The Competition for the year 1936 is as follows:—

(a) LITERATURE: Original unpublished work in VERSE in a Bantu Language, with English prose translation.

(b) MUSIC: Original composition in Music.

The total value of the Prizes is £50 which shall be awarded at the discretion of the Committee and the Adjudicators.

The competition is open to all members of the Bantu speaking peoples.

English translations must be literal enough to convey Bantu idiom. They must be written on the pages, opposite the Bantu version so that they be read together. They need not be by the authors of the Bantu version.

Each entry must be accompanied by a signed declaration that it is the work of the competitor.

Work must be sent at the owner's risk; its safety will not be guaranteed. Packing should be carefully done.

The work, which will remain the property of the competitor, must be submitted by October 1, addressed to... The Principal, Fort Hare, Alice, C.P.

It is hoped that the whole Bantu nation will take an interest in this competition. It encourages a way of advance through creat-



Li Parton's Lia Hloekisa 'me Lia matlafatsa.

Hona le fikete-kete tsa masojoana a manyenyane kapa melomonyana kahare ho mala. Ke ka masojoana ana mali a fumanang matla a tsoang lijong joaleka ha li feta Leleng le silang. Haeba mala a thibane ke lijo tse bohlong eba ho hlaha chefu 'me chefu eena e kena maling ka ona masojoana ana. Hoo ho utshahala hantle.

Li Partons Purifying Pills li etsa lintho tse peli tse kholo. 1.—Li sebetsa ka maleng 'me li khofela kante lijo tsohle tse bohlong. 2.—Li sisinya nyooko le litho tse silang le tse ntsang lijo, li li tsoelosa li li matlafatsa hore qetellong li tsebe ho sebetsa li sa thuse ke letho. Kamorao ho ho sebetsa li Parton's Purifying Pills ka nakomana e tseng ho tla fumanaha hore mala a sebetsa ka tsunelo kamehla kante ho schlare se tsoilang. Hoo ke hobane li Partons li tsoelositsoa 'me tsa matlafatsa litho hore li phethe mosebetsi oa tsona.

Ha u ikutlusa u le boima,—joaleka ha eka bo-kateng ba hao ho batla ho hloekisoa,—ke ka baka lang ha u sa leke li Partons? U tla li fumana li lokile ho feta meriana e tsoilang ka ho tsukutla e tlang e thohela motho a fokotse hoo kapele-pele a iphumanang a se a sokile hape.

Kemisi le Benkele e ngue le e ngue li rekisa li Partons Purifying Pills ka 1/6 botlolo e nang le pilisi tse 50. Ha ho le thata ho li fumana moo ngolla ho P.O. Box 1032, Cape Town, u romele chelete.

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Umbila, obomvu	15 0	Pone e tshela	15 0
Amabele	16 0	Mabele	16 0
Le nd'labu	20 0	Linaoa tsa Djugo	20 0
Le nd'labu zesintu	18 6	Linaoa tsa Sesotho	18 6
Ubb'atshisi omhlope; omkulu	22 6	Linaoa tse kholo tse tshuru	22 6
Ubb'atshisi omhlope; oancane	20 0	Linaoa tse nyane tse tshuru	20 0
Ubb'atshisi wahlabo	30 0	Linaoa tsa Sekgooa	30 0

Tumela imali nancwadi ebiza impahla. Romele chelete ha u batla phahlo tsena
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