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and the
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THE BANTU WORLD



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ITALIAN MUNITION DUMPS DESTROYED

Abyssinians Destroy Italian Munitions And Tank Depots

Over 400 Italians Killed
By Ras Imru's Forces
In Northern Front

Despite the victory claimed by the Italians against Ras Mulugeta's forces last week, the war in Abyssinia is still being waged relentlessly. The Abyssinians are still determined to drive the invaders out of their country. A message from Addis Ababa states that the forces of Ras Imru carried a raid behind the Italian lines and destroyed fifteen munition dumps and two tank depots, killing over 400 Italians.

War Material For Abyssinia

A message from Berbera in British Somaliland states that a large consignment of more than 500 tons of war material has been landed in Berbera and is being gradually shifted to the Abyssinian border. The consignment includes 36 anti-tank gun, six automatic guns, 10,000 Mauser rifles, 1,200 new automatic rifles, 15,000,000 cartridges and thousands of incendiary bombs. Two million cartridges are of British manufacture and the remainder are from Stettin in Germany.

Hand-to-Hand fighting

Further despatches from Ras Imru state that another Abyssinian patrol entered the enemy lines at night time and surprised the Italian column near Adowa. The Italians were put to flight, after a short fierce hand-to-hand struggle, leaving 256 dead and a considerable amount of booty in arms and munitions.

War Material For Ethiopia

A raid behind the Italian lines on the northern front is claimed in a despatch from Ras Imru, Governor of Gojjam, who declares that he sent out two flying columns from headquarters west of Aksum in the direction of the Mareb River, with the object of attacking the Italians communications.

The columns returned safely after destroying 15 munition dumps and two tank depots. The columns killed 412 white Italians. No prisoners were taken.

The raid appears to have been carefully prepared for a long time past and was carried out on a large scale.

This was the first time that Abyssinians had penetrated behind the Adowa-Adigrat-Aksum line. The Gojjamis surprised the tank depots in the same way as they did at Endasselassie in the middle of December, when tanks were trapped in an ambush and the occupants taken prisoner.

The present raid is regarded in Addis Ababa as an answer to Italian allegations that all the Gojjam province had revolted against the Emperor.

The Italians are stated to have been killed around the tanks, which were made a rallying point. The tribesmen used

swords, daggers and scimitars freely. Some of them thrust lances through the loopholes of tanks only to find that they were unoccupied.

According to another unofficial story, some Italians were attending Mass when the attack was made and were easily slaughtered as no arms were handy. The officiating priest and sacrament were, it is reported, spared. A Gojjami officer afterwards stated that the Italians fought bravely for the first few minutes and then turned tail and ran.

Stop Press

A Message from Magadisho states that in the southern front the Abyssinians forces are very active. For two weeks now important movements have taken place and while some of the Abyssinians are undoubtedly being removed to reinforce the armies on the northern front, others have appeared before Neghelli and on the Gestro River.

The Ethiopians, however, continue to advance southward, and their movements are being carefully observed and hindered by Italian squadrons. Reinforcements have been noticed behind the Abyssinian main lines.



Abyssinian soldiers marching through the streets of Addis Ababa on their way to the front.

Europeans Afraid Of Swamping By Africans Says General Hertzog

In moving the Second reading of the Representation of Natives Bill in the House of Assembly on Tuesday, the Prime Minister, General Hertzog, did not hide the motive which prompted the Government's action in depriving the Africans of their franchise rights. He told the House that the Bill was a "safety first" measure for white South Africa. It was a Bill to prevent the swamping of Europeans by Africans, to ward off the danger of miscegenation and make the position of the white man secure in South Africa.

"If there are two things," said the Prime Minister, "which have caused constant anxiety to the white people of South Africa, they are the danger of being overwhelmed by the Natives, and the danger of mixed blood. Since the time when the Europeans first came in contact with the Natives, they have realised the danger of their small numerical strength against the vast numbers of the Natives.

Great Honour

"The Europeans of South Africa have always felt that in view of the circumstances the possibility of a mixture of the races was a peril against which they must be constantly on the watch.

"They still fear that the Europeans might ultimately have to go under to the Natives. But despite this, the overwhelming circumstances in favour of the mixture of the races, the Europeans have managed to keep their race and their blood pure.

"This is a great honour to the European population that, in spite of the many temptations and the adverse conditions, they have always been able to keep the race pure. In the second instance, the European population of this country is always in danger of being overwhelmed by the millions of Natives."

White Minority

"When in 1875 the franchise was granted to the coloured people in the Cape Province on a basis of equality with Europeans, there was provided an opening for the 7,000,000 Natives or more to throw their weight against the small minority of only about 2,000,000 Europeans. If that door remains open to the Natives, they will, as they become more civilised and educated, inevitably get there if they have the will to do so.

"And I say that if the Natives get that opening at the polls, they will not hesitate to use it to their advantage."

"He was confident that the Natives could and would obtain the necessary qualifications for getting on to the voters' roll, and if that should ever be permitted to happen, the Natives would use their numerical voting strength to swamp the small minority of Europeans.

Not only was it a cancer eating into the soul of the European population, but also a disease that must of necessity eat into the mind of the Natives.

Removal of Fear

So long as the Native was kept in a state of suspension and uncertainty as to what was to be done about him, he would get and did get advice diametrically opposed to what really should be done for him. Even at this moment, there were numbers of persons—often persons who meant well who were influencing the Native in the wrong direction. No matter how innocent and law-abiding the Native might be, his feelings remained agitated and became more and more inflammatory with the effluxion of time.

[Sub-editing and Headlines of all political matters in this issue by R. V. Selope-Tl'ema No. 3, Polly Street, Johannesburg.]

Long Way To Addis Ababa

LONDON "TIMES"
COMMENT ON
ITALIAN VICTORY

Commenting on the recent Italian victory, the London "Times" says that the Italian reports are now tending to supply their own corrective.

The operations which lasted nearly a week, culminating in a four-day battle, ended on February 15 with the capture of a height only two or three miles from the starting line, suggesting resistance extremely effective or that the Italian methods were even more deliberate than the innumerable battles of the Isonzo during the trench warfare period of 1915-17, a parallel which is a somewhat gloomy portent for the prospects of the present invasion.

If Ras Mulugeta's army was completely routed a week ago with such disproportionate loss, it seems curious that Italians did not exploit the victory more strikingly and that they left the harrying of the beaten foe entirely to the air force. The Italians have still to show that they can move fast enough in such mountainous country.

The advance on Amba Alaji is continuing by cautiously short stages, and will reach a natural barrier stronger than the one just encountered. Its occupation is necessary to secure a hold on the Makale area, but it is still a long, long trail to Addis Ababa.

Japanese Troops In Revolt

CABINET MINISTERS
ASSASSINATED
IN TOKIO

80 people were assassinated in Tokio, the capital of Japan, when soldiers, led by Captain Nonaka, broke loose on Wednesday, seized many strategic points in the city, including the War Office, Cabinet Office, the Home Office and Police Headquarters, and carried out a series of assassinations on the following statesmen:—

The Prime Minister, Admiral Keisuke Okada; the Minister of Finance, Mr. Korekiyo Takahashi; and the former Prime Minister, Admiral Saito.

After murdering the Prime Minister, Admiral Okada, who was shot dead at his official residence by machine guns, they swept through the city hunting for other Cabinet Ministers.

Though it is yet uncertain who were the actual victims there is reason to believe that Count Makino, the Lord Privy Seal, who was the Japanese delegate at Versailles; General Kawashima, Minister of War; M. Vasa, Minister of the Imperial Household; General Watanaha, head of the Tokio police, and other prominent Liberals and ex-Liberals, escaped, though it is feared that some of them are gravely wounded.

Zulu: Umuzi Wase Orlando

Kwamkelwa Umfu. S. B. Mpalisa ne Nkosk. Yake Lapa E Vrede

Mhleli, — Kumhlana ngicela kuwe, ngokuzitoba ungfakale, lezindaba ngomhla ka February 2, nangomhla ka 13 ibizinsuku zokwamkela umfundisi nenkosikazi yake. U Circuit Steward Mr. J. Nkomo uwenze umsebenzi ngotando abalubonakalisile kumzi wase Vrede, namabandhla onke apakati komzi azibonakalisa nawo utando analo nangezipo abazenzele umfundisi nenkosikazi yake.

Abafundisi bonke, abebekona yilaba Rev. S. Sebotho, Church of England, J. J. Sitole, A.M.E. Church; P. Twala, Catholic; A. Nhlapo, Apostolic Faith; M. D. Soohatsi, Assembly Church; J. Moloi, Brethren Church; Evangelist J. J. Tshongwe, Presbyterian Church Bro J. N. Nhlapo, African namabandhla abo, nezipo abamupheza kunye namakosikazi esihlalweni. Esihlalweningu Nkosk. E. J. Sitole, A.M.E. Church; ku Izenzo 16. 28 31. U Mrs. Tshabangu isekela elikulu lase Weseli inkosikazi epate umsebenzi ngenhlonipo kanye nawo wonke amakosikazi ase Weseli bazibonakalisa ukutanda uninina wabo ngamazwi abawaposile olwamkelo.

Bafunda i address yake babeka nezipo, wonke amahlelo abeka izipo abapa unkosikazi zaba zizingi. Sengati azinakuba nandawo ama set ngama set. Konke okuhle okubonakalise utando nokuhongelana umoya wotando. Nginibonga nonke ebenikona u Nkl. abe nani nati.

J. MOLOI,
Box 16 Vrede O.F.S.

Izwi Eliqondene Naye Wonke Ongu Mswazi Livela Kwabapeteyo

Mhleli, — Ngicela isikala ngizokuni kumbuzana ngama Swazi; kanti ma Swazi akuzwakali yini na lo-ku esihlatshelwa umkhosi ngakona? Ukuhlangana kwama Swazi. Kunini kumenyezwa. Ake nenze okwakini okungokwenu. Asilwi nezinhlangano zonke ezikona, kodwa nati sifuna okwakiti ezweni ukuze sibe ngabantu kwabanye. Masihlangane sifane nose mende noma sese naba nezwe lonke: Buyani ma Swazi sihlalwane, sake ubuzwe. Ikakulu tina esipansi kwabe lungu lapa e Transvaal e Free State e Natal nakwa manye amazwe, senze umfuziselo wezinye izizwe ezashiya amazwe awokoko bazo, ukuzi nani ezinye izizwe ezinjengani zenze umfuziselo wenu.

Nitini ngaloku engikuzwayokwa ma Swazi okuhamba nezinyane le Silo. Ongenalolwazi makazibuzele noma kuyo i Nkosi noma e Head Office uyakuyitola incazelo ngokwanele.

Umpati wenhlangano ngu Chief M. R. Dhlamini kanye ne Council equba naye umsebenzi. Incazelo futi ungyifumana ngo kwanele encwadini ebizwa ngokuti "Inhlaba mkosi kuma Swazi" ibiza u 6d. nezinye izincwadi wozifumana ezikanyisayo uma uzifuna wobhalela ku Chief Michael B. Dhlamini utumele izitembu (stamps) ezingu 6 kuqala. Injongo eqondileyo ukuba sizihlume ngokwanele njengazo zonke izizwe, kulungiselwe izingane amalungelo mayelana nemfundo. Lomsebenzi kungati mncane nje kanti uyesabeka. Ngakoke ukuze siqube lula kulolu hambo lwe tu kuhle sibheke kulezi kwama ezibonwe yizihlakani pesizwi:— Esokuqala Ingungu (Umpandza) Esesibini Umhlinzeko (Ukusizana) Esesitatu Umfeladawonye (Ukusizana). Nakoke esinikutaza ngako nina beku nene. Uze ulibhekisise uma lipuma. Nkosi sikelela u Sobhuza II. P. S. C. NKONYANE, Sophiatown.

Umgungundhlovu Onduku Zibomvu

(NGU W. A. E. MANYONI)
Ngesonto elidlhule ngite nziya e Edendale ngakumbula ukuti konje sodhlula e Sutherlands umuntu akati qabu, etuse umzimba. Nebala site sifika ngati imoto ma ingilinde. Hawu, nebala ime. Sengibate qala-qala, babo, pinde! Sengizitela emanxiweni nje kade kwemukwa. Pela wonke umuntu nyaxoshwa e Sutherlands Kazi sosizakalapi!

Elokishi lase Mgu'ndhlovu kusand'u vulwa isonto elisha labantu. Lavulwa i Nkosi yomuzi (Mayor) isizwa abafundisi babelungu. Izibuki zabantu nabelungu zaziningi. Lakiwe kamnanjana ngesitini.

Abantu abasancibilikile kahle la indaba ka "pick-up". Njengoba ngake nganihlelela belu ngapambili. Usebenza ngempela u "pick-up" lo wetuka usupezu.

Izinsizwa zilwa nayo impela imfundo le. O "B. A." la eMgu'ndhlovu sebeyanda. Abapumelele la u Mr. P. Sililo, no Mr. E. Mesatywa. Siyanibongela bafundisi Sililo no Mesatywa namadodana enu. Songati kunganjalo. Halala!

Kwa Macibise yati indoda ilele kutiwa yatelwa umkayo ngepalishi elishisayo. Ite indoda isiva esibhedhlela wanyamalala unkosikazi. Indoda leyo ifele esibhedhlela; umkake bam'bamb' e Camperdown.

Ukwaka nokulima eduze nomfula loku akulungile. Kusand' ukuna unvimbi omkulu wemvula e Mgu'ndhlovu; waqala ngo 3 p.m. kwaze kwa u 6 p.m. Ite iqamuka yayigwala imifula amanzi akipa abantu ezindhlini, kwamuka tanga, zambane, tamatisi, konke okwakutshalwe eduze nomfula. Es'dakeni abanye baze balandwa ngesikebhe. Ngenxa yalemvula nokulahlekela u Kopeletsheni uzonikeza ama £50 ukusiza labo abalahlekelle.

Onke amadoda atengile ase Edendale abehlangeni e Mngeni Court ebizwe i Mantshi mayelana nendawo yase Yideni osongati ibifunwa uKopeletsheni. Imantshi yakwenqaba konke loko yati into engeni kwenzeka leyo. Umuzi wase Yideni owabantu. Amadoda apuma esemoyozela.

Uyeza Umfundisi B. Pitso Lapa

Ezase Pitoli

Baba, Ngivumele isikala kwelako ipepa lodumo ngibikele abafundi bako ngezvangeli lapa e Pitoli, eliholwa umfundisi B. Pitso, obe um Priest esontweni lase Church of England.

Pela manje uvule elake lapa e Marabastad nase Lady Selborne usekelwa Ummuzane S. Masondo obe umshumayeli omkulu kulo leliso abapuma kulo nabanye abaningi abamlandelayo. Ngiyiswe udumo lomsebenzi awenzayo kulezigodi ngemvusele lo aenzayo.

Kute ngo 3 o'clock ngesonto mhla zingama February 23 ngavakashela kona ngiyobona noma ngizizwe ngezimangaliso zokukula kwebandhla lake, ngesikati

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Ukupateka Kwabantu E Orlando Mayelana Nemali Yezindhlu Zabo

Ku Mhleli we Bantu World, Amazwi apume ne Rand Daily Mail, ka February 10, asikumbuze okudala esakuzwa ngo June 27 1935 okwavela emlonjeni we Advisory Board yase Orlando. Ikunikezwe incwadi eyayipuma ku Ndaba Zabantu walapa e Jozi-bele. Sabuya sapinda sakubona ku Star sika July 5 1935 ka Native Affairs Committee. Behamba ngamazwi esawanikezwa i Board enamhlanje sekukona ukungezwani nomuzi ne Board. I Vigilance Committee yase Orlando iyawabonga kakulu lawamadoda akipe imigondo yawo ngalendaba ebangelana amahloni kangaka kuze kwaziwe Izwe lonke into engekafezeki kulababantu abahlezi kulelozwe. Kepake sazikahle ukuti ukuba yayenyusiwe kwakuzotunyelwa amapolisa ngayo lelolanga lika July 1 1935. Babezabanjwa abangavumi ukuyikipa. Kule "Natives' Park Town" eyasetembiisa ngomfanekiso oqngiweyo, ngoba ilizwi lati ngomhla ka December 8 1935 labo abahambile abasnakufumana luto kanti nalabo abayikipayo inzalo kuse ngeka Municipality nanxa beyikipa nyanga zanke akagcineli bona inzalo yayo kepage siye-bezwela nabaki balezo zindawo esezibalwe i Town Council kakulu abase Pimville abanezinto zenqubo esingekabi nayo tina base Orlando esiti basenako ukuhlangana nezinye izindawo bafune nomteto wokusekwa kwe Orlando, ngoba ngokwenze njalo abenzeli bona mhlambe tina kodwake bobabenza isiseko saleso sizukulwana sase Orlando, nabo bonke abasazongena lapa e Orlando.

Namazwi aveliswe i Board yase Pimville ayezwakala ngesikalo sika Government School esise Pimville, nelungelo lokufuya izinkomo, nabamabhinisi izitolo ezisu 42 pakati kwalowo muzi, kube lapa e Orlando singenawo nama "Fruit shop". Sikude nane Steshi. Abantu bekatazwa ukuhamba kucishe kube 45 minutes kakulu kulabo abasezongena ngoba ubuningi babantu bangasecaleni eliza ngase Crown Mines. Nokoke kuyetembisa ukuba nyakana savulwa leso "Station" abati ibizo laso kotiya "Mlamankunzi" sekovela netuba labalo abaqonde ukuya emakemesi ase dropeni ngoba lapa e

esifushane kangaka. Ngingene ngeqoshama kungenandawo, ngazengapiwa isihlalo ngahlala ngalalela inshumayelo. Uvule isahluko se 18 ku Luke, wafunda amavesi onke, kodwa yena aqonde ngokupiliswa kwalempumpute ngu Jesu, okwati lapo sevipilile, u Jesu wayikomba kubakubo ukuba iyoquba ivangeli kona. Konje ngabaqondeni lamazwi emakolweni? Ingvuselelo yalilisonto iyoba ngesonto ngo 7 ekuseni mhla ziu 1 March 1936. Ngizopinde ngizazise izifundi zako. Ngixolele baba ngokwelula. TITUS MABASO

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Orlando asinawo. Nokoke asilwi no Manisipalati kodwa silingani-sa okuhlupa abantu nomake yena owake umteto uyaye ubonise nje ngomuntu olwayo ngokunganaki isicelo sokukatazeka kwabaki balapa e Orlando. Siyabongekake nalesikala so Mhleli. M. Z. W. VILAKAZI

Orlando

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"I then developed muscular rheumatism in my left hip, and later it spread to all my joints. They were terribly painful and swollen, and I could not get about at all.

"I had to send for my sister, and we again called in the doctor. He told me that the tonsillitis had poisoned the whole of my system. Of course I had to stay in bed. I could not bear to be touched or I would scream. I could not move myself.

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22 6	..	22 6	..
20 0	..	20 0	..
30 0	..	30 0	..

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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 bazingobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe 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, kungangtjabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude!

Buza 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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SOCIAL AND PERSONAL NEWS

THE
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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:-

12 words for 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:

Ngomhla we 20th January, 1936, ku-10.35 a.m. kungene ekupheleni kwakade u Mnu. Citumi Mhlo umfo wakwa Ndlangisa ititshala endala yase Mjanyane School, ebisey- ngumpumi (Pensioned) umfelo ubengumshumi eligosa nomkeli ku Methodist church ubudala baka 69. Ushiyi onyana abahlanu nentombi ezine. Inkonzo yomgqwabo womfelo ibiqutywa ngu Mlu. wesekele u Rev. G. Mahlati encediswa ngu Mfundisi L. Conja wase Loper Assylum Emjanyane. Umzi mawuzolele ngokwutumela kade kangaka lomphanga. --Rev. J. S. Likhing, Korsten, Port Elizabeth.

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NOTICE:

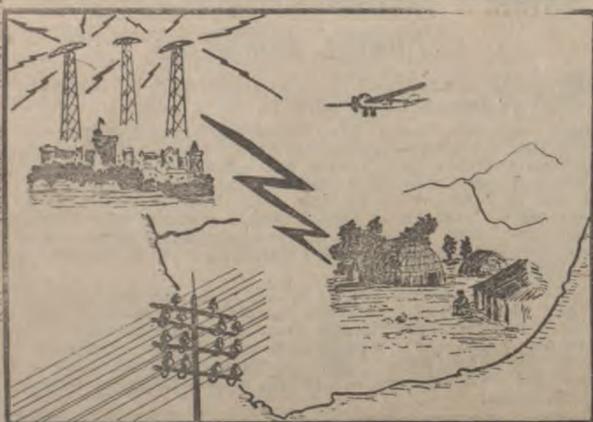
Henry Kgotleng who, during his schooling time at Mafeking delivered "The Bantu World" is a student at Khale Agricultural School, Gaborone Thomas Kgotleng is the deliverer. If you stay at Shurry or at Mafeking ask for a copy at 2d. D. Kgotleng.

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Who's Who In The News This Week



The Rev. B. Pitso, formerly of St. Cuthbert's Mission, Marabastad, for many years, has established a new Church called "The Bantu Catholic Independent Church." Those former members of the Church of England who followed him are busy demonstrating in the streets of Marabastad. On Sundays the procession starts from off Dougall Hall through the Location. It is reported that this new Church is doing great work for the Bantu people.

Miss Rose Manamela, of Lower Houghton, Johannesburg, leaves the city to-day, February 29, for Pretoria on three weeks holiday visit to her parents in Lady Selborne.

Miss Jemima T. Tyali, who has been holidaying at Alexandra Township, left on Tuesday night for Spion Kop College, Ladysmith, Natal. Miss Tyali is the youngest daughter of Chief Tyali, of Butterworth, Cape. Her sister Nurse Justina, of Modder Bee Central Hospital and many other friends saw her off at the station. Miss Tyali is the direct descendant of Hints-Zanzolo.

Mr. E. A. Kanyile of the Native Affairs Department, Dundee, left the city last Friday evening on his return to Dundee.

Mr. T. Mbuza, skin dealer of Umtata, is spending a month's holiday on the Rand.

* Mr. Milward J. Baqwa and Miss Epiphia Baqwa paid a flying visit to Mr. A. D. Baqwa, of Gollel, during the holidays. They returned to East Griqualand where they are both teachers at Umzimkulu.

Mr. A. M. Mokgomo after a visit home at Pietersburg, visited his siste Mrs. J. M. Molepo, of Sophiatown, Johannesburg Mr. Mokgomo left on Tuesday night on his return to Capetown.

Mr Fortescue Kunene, Librarian, Natal Native Teachers' Library, Education Department, Maritzburg, is our new agent there.

Mr. Z. C. Ngubane has opened a Tea Room (Mandleni) at 477, Church Street, Maritzburg.

There will be an Easter Picnic at "Richmond Estates" Vereeniging, on April 13. An elaborate programme has been arranged. The promoters are Messrs. H. Tatane, A. S. Vil-Nkomo, D. Makoe, J. R. Rathebe and P. Dabula.

It is with deep-felt gratitude among those who know her to see Mrs. P. M. Selokane, who has been ill for a long time, now steadily on her feet again.

Mrs. Ivy Deliah Ntuli, of Kilenerton Village, has returned from a visit to Cape Town. Mrs. Ntuli has improved in health and speaks highly of Cape Town.

Mr. Sibalenoyoni, will pay a flying visit to his Aunt at Isipingo, Natal. He will visit Mr. J. E. Booker Maseko's home at Standerton on March 5.

Mrs. M. J. Sibalenoyoni has left Nigel for her home at Clermont Township, Natal, for her holidays. She will also visit Durban.

Mrs. G. E. Maseko has left Standerton for Lady Selborne, Pretoria, about the death of Mr. Thomas Maseko. On her way back she will stay few days with her son at Nigel.

Messrs. J. Nkosi and J. Dakile spent last week-end at Bethlehem with their people-in-law. They went there by car.

Evangelist J. K. Mahemane, of the Presbyterian Church, is now organising Revival Meetings on the Reef after the meeting he held at Modder Bee last Sunday. He has already visited Alexandra Township and his face is now facing Witbank.

Mrs. M. L. Radebe teaching at the Amalgamated School, Evaton, and three of her Wayfarers, visited a sick Wayfarer, Harriet More and brought her a gift of candles.

Miss Nobody writes from Bethlehem:--Mr. McFadyen Miya left last week for Durban after spending his holidays with his uncle.

Miss Caroline Mosena left recently for Johannesburg.

Mrs. Marita Maseko is back from her visit to Johannesburg.

The new students of Modder Poort School who left recently for school are Messrs. Alexander Madiehe and Paulose Maboea.

The new teachers among the staff Bethlehem are Mr. Michael Mokuena, Mr. Sesing and Mr. Matsao.

In Memoriam

ROSE.- In memory of my beloved "Dad" Joseph Manamela who departed this life on the 6th of March, 1926.

The shock was great the blow severe,
We little thought your end was so near;

Forget you dear we never will,
We loved you in life, we love you still.

'Tis sad but true we wonder why

The best are always first to die,
Sadly missed by your beloved wife, sons and daughters.



INTSHUMAYELO ZIKA RULUMENTE

(Seyiqalile)

ISAHLUKO II.

IIMALI SOKUHAMBHA IBHUNGA
KUNYE NEENDLEKO ZENDLELA

1. Iimali zokuba sentlanganiseni ye Bhunga Elikhulu nowezithili kwanece Komiti zawo zakuma ngoluhlobo :-

(a) Ngokuba kwiintlanganiso zesiqhelo ze Bhunga Elikhulu, koba yi mali engange £30 kwaphulwe i £1 ngaleyo mini ilungu lingekhoyo ngaphandle kokuba u Mgcini-Sihlalo akunqande okokwaphulwa ngokubona kwakhe.

(b) Ngokuba kwiintlanganiso zee Komiti ezibucala ze Bhunga Elikhulu koba yi £1. 5s. imini nganye.

(c) Ngokubakho kwiintlanganiso zama Bhunga Ezithili koba li 10/- nge mini.

2. Iimali zokuhlala iindleko zeendlela zamalungu xa akumsebenzi we Bhunga ziyakuma ngalendlela :-

(a) Ngokuya nangokubuya ezintlanganiseni ze Bhunga Elikhulu nakwii Komiti ezibucala ngayo yonke imayile yendawo leyo lihlala kuyo ilungu eelo ukuya kuloondawo ikuyo intlanganiso, kubalwa eyona ndlela imfutshane kunokuhanjwa ngayo koba yi 1/4.

(b) Ngokuya nasekubuyeni kwintlanganiso zama Bhunga Ezithili ngayo yonke imayile ephakathi kwendawo leyo lihlala kuyo ilungu eelo kunye nendawo yentlanganiso leyo.

(i) Xa umgama lowo ungadluli kwimayile ezima 20 koba yi 6d.

(ii) Xa umgama uzidlula iimayile ezima 20 koba yi 8d.

(c) Ngokuhambela eminye imicimbi phakathi kwesithili eeso (ukwenzela izixhaso neendleko zendlela) koba yi 6d. ngemayile nganye ebimele ukuba ihanjwe.

(d) Ngokuhambela eminye imicimbi ngaphandle kwesithili.

(1) Ngayo yonke imayile yendlela leyo ebekumele ukuba ihanjwe kuthathwa eyona ndlela imfutshane kunokuhanjwa ngayo ukusuka apho ilungu eelo lihlala khona ukuya kwesona sitishi sololiwe sikufuphi okanye semoto yakwaloliwe koba yi 1/-;

(ii) Kobakho imali yezixhaso eyi 10d. ngemini eneyure ezingama 24 ngalo lonke eeloxesha ilungu eelo lingekhoyo ngokufanelekileyo ekhaya lisemsebenzini we Bhunga.

(iii) Kobako ubuyiselo lweendleko ezichithwe ngokufanelekileyo kwaloliwe okanye kwimoto yakwa loliwe (kuhlalelwa i sekoni klasi) kwakunye neendleko zokuthwalwa kwempahla.

3. Ukuba kwindawo ezithile i Gosa lanelisekile okokuba imali eziqingqiweyo azanele ukhlangabeza iindleko ezenziwe ngokufanelekileyo lilungu kuwo nawuphina umsebenzi kule ixeliweyo kwizahlukwana ezingaphambhili esokuqala nesesibini lingathi ligunyezise intlalo elingathi libone ukuba ifanelekile.

4. Iimali zokuya kwiintlanganiso zesikhawu ze Bhunga Elikhulu zakuma njengoko ziyakubekwa li Gosa.

5. Iindleko zokuhambha zezicaka zakwa Rhulumente xa zihambhela u msebenzi we Bhunga zakuhlalwa ngokwemali ka Rhulumente yokuhlalela izixhaso neendleko zokuhambha.

6. Iindleko zokuhambha kuma kumagosa e Bhunga xa ephethe umsebenzi we Bhunga ziyakuhlalwa njengoko kuyakumiselwa li Gosa.

ISAHLUKO III.

IMVUME YOKUNGABIKHO
KUMAGOSA

1. Amagosa e Bhunga Elikhulu okanye ama Bhunga Ezithili anganikwa imvume yokungabikho lelona Gosa likhulu ekuphatheni ngokwamaqondo angabekwayo amaxesha ngamaxesha leloogosa linjalo.

2. Kuhanjwa ngokwamaqondo esiqingqu singaphambhili sokugqibela amaqondo emvume zokungabikho amiselwe izicaka zakwa Rhulumente asebenzayo ngoku, ayakuthi ngangoko kunako kuthi zakuba izinto zimiswe ngendlela yazo asebenze kubantu abaqeshwe li Bhunga Elikhulu okanye kuma Bhunga Ezithili.

ISAHLUKO IV.

IMGAQO YEMALI EZIKHUTSHWE LI BHUNGA EKWAKHENI
IINGCINGO EZINGAPHANDLE ZEMIDA EZIBIYEL' AMAQELA
AMASIMI

1. Kuhanjwa ngamaqondo esiqingqu sesibhozo iimali zokubuya ezikhutshwa li Bhunga zakuma kuphela kwiindleko zokubuya iingcingo zemida engaphandle eziyakuba zingabiyelanga ngaphantsi kwamasimi alishumi.

2. Ezimali zakukutshwa ngokubona ko Nondyebo xa zikhoyo iimali, kube ke kodwa sisiqingatha kuphela sendleko eezo ezikhutshwa li Bhunga.

3. Izicelo zemali zokubuya zakwenziwa ku Mgcini-Sihlalo we Bhunga Lesithili ngeloopepha lokwalatwa ngoyena Mlauli uphambhili e Bhungeni kuze ke kubekwe phambili ko Sihlalo lowo imali engange £5 ukubonisa ukunyaniseka kwalowo ucelayo, ize ke loomali ibalelewe kunye neyakuthi abe ayikhuphe ekufezeni elakhe icala leendleko ekwakheni oolcingo lunjalo.

(Isaqhutywa)

News Items From Different Centres

Randfontein News

The Randfontein Methodist staff regret to report to all readers of "The Bantu World" and teachers of the four provinces the death of Mr. M. E. Motale who was trained at Kilnerton as teacher and afterwards passed as an assistant teacher in Sophiatown and then at the Randfontein Wesleyan Methodist School.

The death occurred on Saturday, February 15 at 10.45 a.m. He died at the age of 26 years. The funeral took place on the following Sunday at 1 p.m. The service was conducted by the Rev. H. B. Make, A.M.E. Church. Other speakers were the Rev. B. Mavi, of the Wesleyan Methodist Church and the Rev. Luhlongwane, of St. Paul's Anglican Church.

Mr. B. B. Mbhalu, principal of the Methodist School, Randfontein, spoke on behalf of teachers and scholars. Mr. Tladi spoke on behalf of the True Templars.

The cortege including the hearse extended for about a mile. He lies peacefully in the depths of the sand of the Randfontein non-European cemetery.

"Whom the Gods Love die Young."

WESLEYAN METHODIST STAFF

Lovedale News

Re-opening.

The opening Ceremony and Service was held on Wednesday, 15th February, at 9.30 a.m. in the Hall. A warm welcome was given to all members of the staff, and to all students, both new and old.

The following new members of the staff have assumed duty—Mr. Douglas Hey B. Sc. (High School); Mr. Delarey van Heerden B.A. and Miss Eva Harvey M.A. (Training School). Mr. Lieberman Mpati and Miss Eunice Boya (Practising School) and Miss Jessie Makasi (One Teacher School).

Owing to difficulties in arranging for the vacancies due to the resignation of Mr. W. Caley, B.A. Mr. D. Wilson, M.A. and Mr. L. Ducasse M.Sc. Mr. M. L. Kabane B.A. has kindly consented to continue for this quarter in the High School and Mr. N. Hela will continue to act as Head of the Practising School.

External Examination Results.

We are very pleased with the results of the external examinations which indicate the excellent work in the schools last year, and should encourage greatly the teachers responsible, the students and (not least) their guardians. The full lists have been published elsewhere, but we note that in the Training School examinations, 79 per cent of candidates were successful, 21.5 per cent obtaining First Grade and 57.5 per cent obtaining second grade Passes. From the Primary High Courses, out of 40 candidates there were only 3 failures. A very high standard has been attained, and we believe that this will be maintained in the present year.

The results in the Junior and Senior Certificate Examinations indicate equally hard work; but as Native candidates face in those test absolute identity of curricula with Europeans and are inevitably handicapped at this stage, the same high percentage of passes cannot be expected, 4 obtained First Grade and 29 the Second Grade in Junior Certificate or 35 per cent. In the Senior Certificate Examination, the most difficult of all the Examinations both for the European and the Native Students, 6 passed with the second grade, and while there were 12 failures, 5 of these are sitting the special examination this month for those who failed in one subject only.

Upington News

(By Our Correspondent)

We all sympathise with Mr. Elias Morakile, chef at the Gordonia Hotel, on the sad news which reached him during the week of the sudden death of his father Mr. Morakile in the Orange Free State.

Mr. Freddy Booysen, ex-Captain of the local Rangers Football Club 1934 season, who is employed on the Keetmanshoop, South West Africa, paid his relatives and friends a short visit last week, and returned on Wednesday to Keetmanshoop.

The Wesleyan Methodist Church held a successful concert and bazaar on Saturday, February 8, in aid of the Church building funds, for their new building to be erected soon in the New Municipal Location. As it was one of the most important social functions and the first of its kind given by the above Church a large number of supporters attended. Mrs. Paul Myoyo, the Church Steward, thanked all those present for their very kind assistance, and announced that the amount of £12 10 0 had been raised. He also paid tribute to those ladies who helped to make the function such a success, and for providing such enjoyable refreshments to the public.

The Right Revs. Sopsky, Swanepoel and Muller, ministers of the Lutheran Mission Church, arrived here on Friday, in connection with some important Church affairs. During their short stay they held religious services which were largely attended. They motored back to Kimberley on Tuesday morning from where the Revs. Muller and Swanepoel left for their homes.

We regret to announce the death of Mrs. Lentjie Molale, one of the few surviving African ladies of the oldest inhabitants of Klein-krook who passed away on February 11, after a long illness. Mrs. Lentjie Molale was widely known and respected, moreover as she had become blind lately. She was of very sober habits and was a member of the Anglican Church. Owing to the absence of the Priest Mr. Crossby, Mr. J. Mnyande, of the Railway Location, conducted the funeral services.

We extend our congratulations to Mr. and Mrs. Willie Monathebe, of the Railway Location, on the occasion of the birth of a bonny daughter. Both baby and mother are well. Also to Mr. and Mrs. Izaak Tities, of the Municipal Location, to whom a bonny son has been born. Both mother and baby are well.

Miss Pumla Mooi, of the Railway Location, has returned after spending two months holiday in Cape Town. She is looking very fit.

Mrs. Violet Mkhathini, of the Railway Location, has left for Warrenston where she is to take up teaching.

The eighth annual general meeting of the Upington Rangers Football Club will take place on Tuesday night, March 3, on Location Stand No. 617. All members and those interested are requested to attend. New members who wish to enrol themselves should please hand their names to the Club Secretary, Mr. P. B. Mphabla.

Mrs. Annie Matlhaba, of the Municipal Location, after a long illness, has happily recovered. Mrs. Sarah Mhlana is spending a holiday with Mr. and Mrs. P. Myoyo, of the Railway Location.

of Mr. Mokgosi as an Assistant Inspector. In him a wiser choice could not have been made, at least as far as the Vryburg-Mafeking Districts are concerned.

Preparations for the Taungs Agricultural Show are early afoot. A meeting of all the teachers in the area assembled in the Magistrate Court last Saturday and a comprehensive organising programme has been drawn: Mr. F. H. Ferreira, Native Commissioner, presided.

Frankfort News

(BY CALVIN T. P. LIPHOKO)

The new teachers in the Bantu United School are Messrs. R. T. Miya from Kestell and J. B. Motsabi, local.

Recent arrivals: Rev. J. Loate from Johannesburg, Rev. and Mrs. Mqomo from the Cape, Mrs. Matsego from Winburg, Master Arthur Ntsane from Witzieshoek and Mr. J. Mokuena from Heidelberg.

At a fairly attended annual conference of the Ethiopian Church of Basutoland, the Rev. L. R. Phosisi presided who immediately after declaring the conference being open for general discussion called the roll. Ministers from different centres attended, and according to seniority as follows:—The Rev. D. S. Twala, P.E., Peter S. Motloung, Jas. Mozamelela, D.H. Phosisi; Sheldon Gxekwa, M. Mathetsa, E. E. Lethole. Evangelists: Alben Hlongwana, D. Serati, Timothy Moloi, A. Mohulo and J. I. Phosisi the Secretary.

Recent departures: Miss J. Sehlako for Modderpoort Institute, Miss N. S. Liphoko for Inanda Institute, Mr. Don Seele for Johannesburg and Mr. S. J. Nhlapo for Indaleni High School.

Maritzburg News

(By R.A.C.)

The new Pick-Up van has begun its rounds and the first victims were a group of Coloured ladies and Indians, followed on Saturday by a European lady who was found in the City gardens under the influence of liquor. Though this van in a way is not welcome, it again serves the purpose of respecting those arrested who were marched by police through the crowded streets, furthermore the van is for anyone who violates the law, black or white or brown. So far as the Native section is concerned the van will not have much to do as she-beens are not many and most people go to the suburbs during week-ends. The advent of the Pick-up van will get rid of the non-working girls, who loiter about the streets.

Social And Personal Paths

Mr. L. Msimang, who has been at the N.A.D. Umngeni Court, is now a typist and Clerk-Interpreter at the office of Moon & Hyman, Solicitors.

We congratulate Mr. S. D. B. Ngcobo B.A. on his recent success in his B. Com. examinations. Mr. Ngcobo is a typical example in the City of a determined young African.

We regret to announce the serious illness of Mr. E.O. Msimang, President of the Natal and Local African Soccer Association, Mr. Msimang, who was unable to attend the S.A.A.F.A. meeting at Bloemfontein due to illness had recovered for a few weeks but has now had a relapse.

Miss Annie Majozi, of Indaleni, who has completed her T4 course at Edendale College with excellent results now teaches at Macbise Wesleyan School along the Edendale Road.

Mr. P. M. Sililo who has been at Fort Hare, for his B.A. degree is now on the Mariannhill High School staff.

Taungs News

(By AGNULAM).

Mr. C. J. Langford, B.A., Inspector of Schools and Mr. D. P. Mokgosi, Supervisor of Native Schools, are presently engaged in examining the Lower Primary Schools in this area. Those who know the little amount of time generally spent by Circuit Inspectors in country African Schools owing to the many schools to be done and a crowded routine in a wide and sparsely populated area, will greatly appreciate the appointment.

(Continued at foot of column 2)

Benoni News

I do not think that I am far wrong in stating that—in the history of Benoni there has never been a function of such a discriminating nature as the Balloon Ball which was held in Mr. Nobhadula's Spacious Hall, last on February 15.

The promoter was Mr. S. J. Thakedi, with Messrs. S. J. Phalathe, Theo. November and E. Pitso, as joint organisers and manager. The presence of Mr. and Mrs. Brown lent more zest which served the function a final perfection. Mr. Brown (Supt.) gave appreciable address in which he paid a deserving tribute to the Merry Black Birds who were in attendance as well as to the dancers. Another short but brilliant address was given by Mr. Masole, of Brakpan, who urged us to enjoy ourselves and forget our troubles.

Mr Pitso in welcoming the guests gave an inspiring address which held the audience spell-bound, and no wonder. It was remarkable to listen to him advocating socialism when we have always regarded him as an anti-socialist. Mr. Thakedi in thanking his guests, exercised his usual tact and enthusiasm to the enjoyment of his audience. A sumptuous repast comprising the best delicacies and served by waitresses who looked very attractive in their "black and white", as well as by a few male attendants who were so smart that they often forestalled one's wishes, was served in the banquet hall.

The brains responsible for this well organised function have my heartiest congratulations.

E. J. G.

Westdene, Benoni

ASK TO HEAR THESE COLUMBIA RECORDS



10" Double Sided 36

COLUMBIA

- AE 86 KUYEKELNI KUKULE (Traditional) African Zulu Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- LUSAPO LWE-AFRICA (Traditional) " " " " "
- AE 87 NGIKUMBUL' UBABA (Tradition) African Zulu Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- ANGANGINE HASHI ELIHOPE (Trad.) " " " " "
- AE 88 VULI NDOLELE IDHLE (Traditional) African Zulu Male Voice Choir
(Arr. by M. S. Radebe.)
- SIKETI NEHILUKWE (Traditional) " " " " "
- (Arr. by M. S. Radebe.)
- AE 89 UKUXABANA NGENKOMO (M. S. Radebe) Versatile Trio
UKUBUYA KWESIDAKWA (M. S. Radebe)
- AE 90 SIYEMUKA WEBAFANA (Traditional) Moonlight Stars
Accompaniment Jazz Revellers' Band.
- SALAKAHLE (Traditional) " " " " "
- Accompaniment, Jazz Revellers' Band.
- AE 93 AYAJABULA (M. S. Radebe) African Minstrels
Accompaniment, Jazz Revellers' Band.
- SALANI KAHLE (M. S. Radebe) " " " " "
- Accompaniment, Jazz Revellers' Band.
- AE 91 DIRAM, DIRAM (Traditional) Xosa Nomximi Mixed Voice Choir
Piano Accompaniment, M. S. Radebe.
- SITAND' AMAHLUBI (Traditional) " " " " "
- Piano Accompaniment, M. S. Radebe.
- AE 92 WASE LELE UZAKWA LIWA (Trad.) Xosa Nom. Mxd. Voice Choir
(With Piano Accompaniment).
- E-KIMBERLEY (Traditional) " " " " "
- (With Piano Accompaniment).
- AE 94 BAHLABANI (Traditional) Basuto Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- SENYANO SA LEKGAIHO (Traditional) " " " " "
- Piano Accompaniment, M. S. Radebe.
- AE 95 THUSANG KA LINA OA (Traditional) Basuto Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- TRUMA LEGAGO (Traditional) " " " " "
- Unaccompanied.
- AE 96 PAWUNDI (Traditional) Shangaan Choir
UTILOTI (Traditional) " " " " "
- AE 97 IPASI LOMDENDE (Traditional) Shangaan Choir
Unaccompanied.
- TEKANI UKESHE (Traditional) " " " " "

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IMPUMELELO YABANYE
EZIFUNDWENI KWANE
NQUBELA NGOKUBANZI

Ezase Kirkwood

(NGU NDIM NANGOKU)

Kusahleliwa Mhleli nakweli lethu lame Rhanuga, namaxa lona ilanga lenze isithwakumbh' esinye esekude kwancameka ngakwicala lezilimo—asiyo ndlala nonyaka nje; iyoyikeka kweli!

Kusivuyise kakhulu ukubona ebutsheni balonyaka, sifikelwa liphepha elitsha pakati kwethu i "Bantu World." Silingqenelela impumelelo entle, kwakunye nabaxhasi balo pakati komzi wakowethu; kuba ngathi silijongile; lizimumethe kanobom nendaba eziphongomise umz' Ontsundu, ngemfazwe yase Abyssinia, zaye zibhalwe ngolwimi lohlanga. 'Nalo ke icham nakuwe Hese-wu! Awulityalwa ubuhle nobukhulu bawo umhla wama 21 kwephelileyo (January), ebe kumanywa ngawo ngeqhina lomshato ngu Mfu. K. Ngxhwana wase New Brighton Village—intombi enkulu ka Mnu. Tozi Qekema walapha ekutiwa ngu Dinah, itshatela ku Mnu. Joel Mgcokoca wase Klein School; lomshato ubuqhutyelwa kwityalike yase St. Marks (Order of Ethiopia) e Bontrug. Sibaqwene-la impilo ende enobomi obumnandi abatshati abo! Sivuyisana kakhulu no Mnu. S. Mkatshane ongu mfundisi ntsapo e Bersheba, ophumelele nge private study uviwo lwe J.C. kwakunye no Nkosaz. Maria Mbena ophumelele yena i N.P.L. III. e Lovedale.

Simncom a simkhuthaza ngoku ngazenzisiyo u Mnu. J. Mtenganya, oli khumsha kwi-office yezi phatamandla zalapha ngempembelelo zakhe ekwakhiweni kwe Public School yaba Ntsundu e Kirkwood; ulixhaphetshu umakhi ngokuyiquzelela londlu, sibhala nje!

Kwiveki ephelileyo u Nkosaz. Maria Mbena wase Bersheba, ebeke wenza uxada ngokuya kusela umoya e Bhayi, ubuya ekwencomekayo impilo.

Sivuyisana nobukho pakati komzi buka Mnu. Petshwa (u Tshawuz'ompondo wase Mtwaku), olapha ng kuza kubamba kwindawo ka tishala u Mnu. Kom e Sweetkloof, ongabuyelanga khona kule kota: Simnqwenelela impumelelo entle u Tshawuza lo, kulomsebenzi wakhe.

Ukuxatyiswa kwama phephandaba esizwe pakati komzi wase Kirkwood, kwinxamelele ukuba ngu ndaba mloniyeni komzi.

Ngoko sithi, zama ungaposwa yi "Bantu World," izakuzela ne ndaba.

Enkosi, Mhleli, ngesithuba ondi phe siona.

Opendula U Mrs. Fanny Sinxo

(NGU A. M. ZONDI)

Namhla, Nkosikazi, ngu 1936-Yeyesibini inyanga enyakeni-Kumhla ubona icawa zingamaqela emhlabeni, kanti kudala waba kona. Ubonile ekuveleni kwako ukuba bekunjani. Yima pezu kwengqondo yako ufune ukuba yintonina le yenziwa luhlanga olutsundu. Nkosikazi ndiza kuti kuwe icawa le ikoyo yabizwa ngegama le cawe enga peliyo. Le wena uyi bonayo asinto yanto, kupela yeyokudukisa ingqondo nize nihlale nibuzana njengokuba ubuza njalo nawe.

Usiva nalendoda yase Fransi kweli pepa le 8-2-36 isiti ama Afrika akanangqondo nje yindaba yezo cawa ndini zingamaqela-qela kanye.

Kwakona no Mr. A. J. Ndlebe usabuza kwayona lento kwelipepa le 8...2...36. Abafundisi ngabona benze icawa ezininzi, abanaku-bahlanganisa abantu. Abafundisi ngabo abadala lento.

Browns Rd.
Durban.

Ubudlelwane Phakathi Kwabo Bendileyo Nabo Bangendanga

(NGU VICTOR TONJENI)

Mhleli Obekekileyo, Pambi kokuba ndingene pantsi kwale-ntloko ndizakuteta pantsi kwayo nditanda kuqala ukucela ingqondo zabantu zinganditati kakubi kungabiko bani uti lenteto isikisa kobani nobani ngabo abanjalo, nje elowo nalowo ufanelwe kuku-zikangela esake isimo aselesiti ke ukuba kunjalo akwelele.

Umzekelo

Andishumayeli, andingomshumayeli. Make ndandulele ngalomzekeliso: ngokusingiselele kwelasebuhlali icala, ndiyatamba okokuba sonke siyazi xa umntu eyinkwenkwe kude kufikelele ixesha lokuba aye esikweni abeyindoda, uye ayalwe okokuba angabinabo ubudlelwane namakwenkwe abefudula ehamba nawo. Injongo zalonto kukuba kusaziwa okokuba akasokuzilahla intlondi ezimbi, engenakubanayo nengqondo yokuzaka. kufuneka ngoku abengumntu apa okwaziyo ukuyilinda inteto ayitayayo, ibeyezinzi-leyo, baqale ke abakulu babenento abayivunayo. Masibeke inca ke zinkosi zam, mandingene ke emcimbinini endingatandayo ndipendulwe ngawo.

Ukusukelwa kwe "Latasiti"

Abaninzi banokuyinqinela lenyaniso esele ikolisile ngakumbi ezilokishini zaba Ntsundu, ubutshomi babafazi abatshatileyo nentombi ezingekathshati. Wumbi umfazi obekangeleka ukwaka umzi asuke alibale zezindaba zale-ntombi kungekonto unokuvuna yona kuzo. Kuti maxesha wambi izokucela lomfazi endodeni yake. Uyazi ke kutiwa kuyakudlalwa intenetya, isuke ivume indoda. Igqite ke leyo. Ifike kwaletshomi ngolulandelayo usuku izokucela kwalomfazi kuyiwa kudani-swa, isuke nendoda idane ke.

Ngalo lonke elixesha lendoda ilungileyo iti yona izama ukugcina iziyalo zika mfundisi obunene nokulandela i "Latasiti" kuba ngoku ixesha lipakamile, ungeze usahlule isinxibo somfazi nentombi, pofu lento intle enkangele-kweni, kuba ndisiti abasanziba isinxibe samandulo abazifumani ezinyweba zokuya kwezindawo. "Uze ulibale wena kukuti ugcine amazwi ka mfundisi". "I say mfundisi is not there" ukuba uqonda kakuhle.

Isiphumo Esibi

Mandibuye ke. Iqubeke lento yokutshomana, sithi isipelo sayo sibesibi, kuba ibuye nendoda le icetyiswe, kuqale ke kungevisi-swana; ibuye yonke ilali izokungena entwem ebanga yazi apo ibiqale kona, zivele ne divosi. Xa nditshoyo ke andihlaseli zintentya namidaniso kuba azinasizatu, eyona nto nditeta ngayo bobu-budlelwane bupela ngesibi isivuno. Anivanga na? Ziti ni "Izibhalo ezingowele? Elowo nalowo wovuna into abeyihlwayele". Enkosi Mhleli.

Ibuyile Inkosi U Njokweni

BEKUYIWE NAMAPHAKATHI
O FUMBA NO BUKANI
E NKOMFENI

Ezase Mpekweni E Ngqushwa

(NGU HELLENA)

Sihleli kweli lase Ngqushwa, asiboni nto, ngapandle kwelanga eli lte lajikeleza lonke ngokubalelela. Kodwa imvula iyasitembisa kakulu ngokumana itshiza. Lonto isasibeke etembeni elihle kwizityalo zetu emasimini, noko akangeleka kakuhle. Ubuyile u Mhlekezi u Adam Njokweni no Baba Fumba into ka Somawa u Tshezi, i Pakati lalapa kunye no Mr. A Bukani kwi Komfa yebandla le Order of Ethiopia ebi hlanganisene e Monti ngomhla we 3rd February 1936. Bancoma kakulu ukupatwa kwabo kakuhle ngumzi wase Monti.

Kuwo lonyaka kwisikolo sama Methodist kuyile itishala u Mr. Alfred X. Njokweni obesakuba yitishala yakwa Tulu. Utabate indawo ebino Mr. Bekwa otisha e Hamburg ngoku. Utsho lomfo ka Njokweni umzi wawumisa ngokuwumisa. Uvule ngenani elikulu labantwana kunye ne tishalakazi yake u Miss Martha Novapi Njokweni. Nayo into ka Sontshi isivule ngenani elihle kakulu isikolo sayo iCwala Anglican School.

U Rev. A. Zambodla wama Methodist uke wawuhambela lomzi ngenkonzo yomtendeleko ongowele. Ikhe yati-gxada apha unto ka Sikti, i Demonstrator, ngesitutu sayo. Liya quba i phepha eliyi "Bantu World" apha ngamandla. Wenza into ekulu unkosikazi u Mrs. Julia Njokweni ukusitabatela eliphepha. Umzi uzonwabisa ngalo.

Izandi Zase Khebonqaba

(NGU E. S. NDUBE)

Inkonzo yomncwabo wo Kumkani ibizuke kakhulu ngomhla we 28 kwephelileyo, ipetwe ngu Mvangelu Mr Sxakwe waso Topiya (Oda) no Rev. Lukomo wase A.M.E. Church! no Mr. E. N. C. Duna. Abantu babe ngapezu kwa makulu ama hlanu. Kute emva kwe yure ye sitandatu kwafika u Mantyi, ne Mayor, Mr. Midgley, Rev. Smith, no Nolokishi Mr. Botha, bezokucaza injongo engayo inkonzo leyo.

U Rev. Smith ute kufuneka lombuso siwutobele ngenguquko kuba no Kumkani u George wabonisa umzekelo we ngqoboko. Lomazwi asekwazi yi Mayor yetu u Mr. J. Midgley yavalwa inkonzo ngo "God save the King," nomhobe we sizwe "Nkosi sikelela i Afrika".

Nge 2nd February sishiwe ngu Mr. D. Ntaka ummi walapha omdala obesenetuba elele. Inkonzo yake ibeye zuke kunene ipetwe ngu Rev. Smith wase St. Mitchell, abantu bebe kuma 200. Sivulana kakulu nentsapo yake ngakumbi inkosikazi yake esoboko igula.

IZINSUKU ZONKE.

Inhlalo yabantu iyapenduka. Izikati zasendulo zokuzingela, nokudhla nendhle' ezindala azisizi namhlanje.

ENDULO

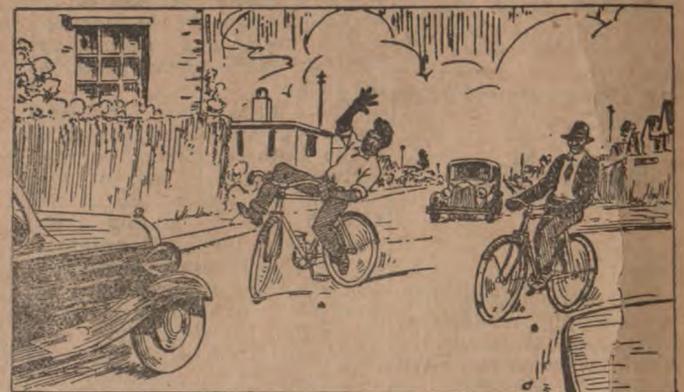
kwakuphumelela abanamandhla nabakwa i ukuzingela Namhlanje umntu onotile osebenzisa ingqondo, apilise umzi wake, alonde imali.

NAMHLA

izingubo nokudhla sikutenga ezitolo ngemali. Ukudhla loku kuyedhlulana njenge zinto zonke. Uma sitenga-ke singonga imali ngokutenga ukudhla okwaka impilo nenqondo yona esitola ngayo imali. Ukudhla okuhle-ke kakulu inhlanzi etolwa ezilaheni noma ezitolo zenhlanzi. Kumbula loko.

Tenga isigaxa senhlanzi namhla!

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2. When entering a road from a side street, go slowly and do not swing out into the middle of the road. If you ride out into the middle of the road you may be knocked down by the car approaching on the far side or by one following in the same side. The man in the white shirt has done the wrong thing. The man in the jacket, is careful and is doing the right thing.
1. Ha u palame Paesekela hlokomela hore u haufi le setupu, me u shebe kahohle.
2. Ha u fihla moo ditarata di fapanang teng u seke oa jaga, me u seke oa kena hara' setarata, Ha u palama hara' setarata, u ka hatoa ke motorokari o hlangang ka lehlakoreng le teng, kapa ke o ho latelang. Monna cona oa hempe e tshueu o entse phoso, oa baki e ntsho o entse ntho e lokileng.

**SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.**

E tla ho natefela 'Ovaltine'

ha u etsa ka tsela ena

Tshela malepola a tee ale mabedi a 'Ovaltine' ka komiking e tlet-seng lebeso le chesang kapa lebeso le chesang le metsi a chesang kapa kgomobolekane e kopantsoe le metsi a chesang. Juale u huduue ho fihlela 'Ovaltine' e se e kopane

hantle. Ha u batla hore ebe monate, tshela suikiri. Ho bonolo ho e etsa?

'Ovaltine' e loketse banna, basadi le bana me ha u e noa kamehla e tla ho phedisa hantle, e ho matlafatse.

Ha ho ntho e molemo ho feta

'OVALTINE'

E entsoe England ke A. WANDER LIMITED.



IKomfa Yebandla Le Order Of Ethiopia

Ophikisa Umbhaleli wase Alvani
Malunga Neenkonzo Neenkokeli

Indaba Zase Alvani

(OWAYEKO KUZO ZONKE INKONZO)

Mhleli Otandekayo,
Kwipapa lako le 15 February 1936, kuvele inteto ebhalwe ngu "Ngowakona" eti inkokeli ezipambili zetyalike ziyakalazeleka ngesenzo sazo.

Nkosi yam lenteto asiyonyaniso. I komiti yabafundisi balapa yadibana, ukulungiselela imini ye 19 ngesicelo se All African Congress. Yagqiba entweni yokuti kuze ngenkonzo zakusasa kutandazwe ezityalakeni, kuti emva kwedinala isizwe sonke siye ebaleni lemidlalo. Kwanyulwa uMlu. Libalela ukuba aqube umtandazo, kuze ngokuhlwa uMlu. P. S. Mbete owayeko e Qonce kwi Komishoni ka Rulumente enze inteto esingisele kulomcimbi kunye no Mlu. J. Msikinya. Ngokwenene kwaqutywa kanye ngoluhlobo.

Inkonzo e Holweni

Lo Katikisi u Meanyangwa asimazi tina ukuba yinkokeli apa e Alvani kwaye akavumanga ukuza entlanganisweni yamalungiselelo. Ukubako kwake ngemva kwemini, yinto yake leyo, kwaye akacelwanga mntu. Ngokwenene kwabako ukungevani malunga nokupatwa kwenkonzo eholweni. Nayo lonto yenziwa nguye u Mkatikisi ngokuba ikomiti yati yakuba igqibile ukwenza amalungiselelo yamazisa, waphendula ngokuti uxolile ngesigqibo eso, kanti uyakuvuka ngasese acite esosigqibo. Amazwi ake akataza umzi kakulu naye wemka kukubi apo. Ayiyiyo inyaniso into yokuba abakokeli babehlelele bucala. Tina asiyibonanga lonto. Tina esibonanga mposiso eholweni njengokuba naye impisiso eyibone xa eqonda ukuba akanikwanga ndawo epambili.

Ingxikela Yomjiko
Kwi Social Hall

I CONDUCTOR YAWO
NGU CHWENENE INTO
KA BASHE

Ezase Monti

(NGOWAKONA)

I Nkomfa yebandla le order of Ethiopia idudle apa yonke iveki epelileyo pantsi kolongamelo luka Provincial Rev. J. D. Antoni. Intlanganisano notshintsho lwabafundisi ziqale ngomhla wesibini kwade kwangowesihlanu. Imizi yabafundisi abatsshintshweyo imi ngoluhlobo, Rev. A. Nyobo e Bhai, Rev. W. Yaya e Rini, Rev. K. Ngxwana e Rawutini, Rev. S. Mtyeku e Somaseti. Ubuko balendibano benze ifute elimnandi bashiya ne Tamsanqa lemvula enkulu ebesingasayazi.

Umbuzo Nge Voti

Make ndifundiswe zimfundi ze Sizwe sam okokuba ilizwi elafakwayo emteweni womanyano lelilizwe, indawo eti amalungelo obu nini-mzana aze ahlutwe ngesitatu esibinini, ngaba kuko mntu uyaziyo into eloluhlobo ezimbalini zama Ngesi pantsi kobukumkani obunye kwabantu abapantsi kwe nkosi enye kutiwe boze bahlutwe ilungelo lobu nini-mzana bengavukelanga mbuso okanye hapula mteto basiwa pambi kwabagwebi bsgwetywa; Ukuba ke kungenzeka siyihluti woti lingabakona ilungelo lokokuba sirafe irafu zobu nini-mzana, mawetu kanindifundise ngalendawo njengomntu ongenalwazi ngelizwe.

Umdaniso

Ngomhla we 7th ne 14th March yoba yingxikela yomdaniso wodi-olupambili kwi Social Hall we L. Bantu Jazz Band, amangeno iphumela kumhlathi wesibini

Sasizama ukubulala lomoya wobotyalike. Kwakona ayiyo nyaniso into yokuba kwakungeko bantu eholweni ngokuhlwa. Indlu yayizele inkonzo yaba yepakamileyo iquywa ngumfundisi u P. S. Mbete no Bawo u Msikinya.

Ngomchwabo Wo Kumkani

Uti umbhaleli wako, "Ityalike ezintsundu zalapha azizange zibe nazinkonzo ngomhla wokunchatywa koKumkani u George." Nale akuko nyaniso kuyo. Inkonzo zaziko e Methodist nase Presbyterian Church of Africa nakwezinye, mhlambi ke ezonkonzo azikange zibaluleke ngokungabiko kwe Katikisi leyo kuzo, kodwa noko izindlu zona zazizele.

Malunga ne Fura (D. R. C.) asingeteti nto kodwa babeko abantu belohlelo kwinkonzo ze 19. Mhleli, ndingavuya ukuba umbhaleli wako angayiqonda into yokuba xa umntu enganyulwanga ukuba enze into sisizwe, mhlambi ayokumela isizwe e Bloemfontein, makangazitobi ngokuteta into engeyiyo inyaniso. Umhlobo wam ndiyavelana naye ngokuba ingxaki yake ndiyayibona, kodwa ke makaponde ukuba umntu utenjwa ngumzi ngezenzo zake.

Abafundi be Bantu World mababona ukuba abalungiseleli P. Mbete no J. Msikinya zinkokeli ezixatyiswe kakulu ngumzi walapa e Alvani ngenxa yemisebenzi yabo, nokukhuthalela inqubelo yomzi

Ndingavuya xa lenowadi ungayipapashayo. Mhleli, kuba inowadi ka "Ngowakona" yenzakalise izimvo zabantu ngokuswela kwenyaniso kuyo.

Ulungiso lwesi Phoso
Kumanqaku ase Bayi

Nkosi Mhleli,

Umbhaleli wako ose Bhai ongu "Ntabaziaduma" uthi kwi phepha i Bantu World le 15th Feb. 1936 xa esenza "Ezase Bhai". "Amanye amanekazi azokuchitita i holidi apha akwasuka kwase Lovedale ngal : Misses H. Masoka no P. H. Zwide."

Ndingwenele nje ukulungisa lendawana yegama njengoyise walomntu ku hethwa ngaye. Intombi le yam ngu Emily Janet D. lwe n E. J. D. Zwide ke ngoko. U F. H. M. uyise Singabantu abaliqela kulomzi: singetandi amagama etu akutywe okanye apanjantwe.

Enkosi Mhleli

F. H. M. ZWIDE

Bethelsdorp.

yisheleni. Loracaza we Band uyanqwenelwa ukubonwa yimpi entsha kuba ngati upetwa ngamadodana atembisayo. I Conductor yawo ngu Mnu. W. S. M. Bashe.

Aba Mnu. Ed. Mlomo T. T. Panyana babuyile kuhambo lwabo abebeye kulo e Batenjini. Siko setshe u Nkos. no G. Sipondo wase Qonce obelundwendwe luka Nkos. no Mnu. Chas. Mazingi. Ititshala zalapa zibuyile into ka Sofute ebisandukutabata i Khaka ibuye isapila nento ka Mdlulwa ibuye ihlaziyekile nama Kosazana Norah; Bambani, Mina Qabaka, Bukelwa Wotshelwa no Fetsha.

Sivelana ne Ramente yase Mkubiso ngokuswela kuka Mlu. Damane obeke sabika ukugula kwake kulemhlathi.

U Rev. W. B. Rubusana D.Ph., osoloko elele ukususela kwakunyaka odlulileyo ngati betu kuko umnyinyiva endodeni enkulu. Siti Ngamama ngakumbi kumadoda afana naye.

Izijungqe
Zase Fort Malan

INDATYANA EZIMYOLI
NGEZINTO NGEZINTO
ZENQUBELA

(NGOWAKHONA)

Kusahleliwe apa kulomzi wase maZizini, pantsi kwepiko lo Mntan'omhle u Cuthbert D. Bikitsha—A. Flatel' Nqaba l—Indlala nelanga zona ziyawubuka umzi ngokubanzi. Kambe ke into ka Mabusela u A. T. yena nge 27 Jan. isivulile isikolo noxa kunjalo. Kugaleleke nge motor ka Dr. D. W. Conjwa ukwela ezi holideni ezititshalakazi: Misses N. E. Lumkwana no S. G. Ndlazilwana balapa kwisebe lokusonta nokupeka (Spin, Weav. & Dom. Science Sch.), E. N. Gwaza wase Ntsimbakazi, W. Peter wase Shixini, ate u Ndelele le wanembeko yokutwala neqela labantwana be Weaving kwalomini, 25th Jan. 1936.

U Miss G. Manqola yena ugaleleke nge 26th Jan. nge taxi ka Mr Bangani wase Dutywa. Kube mnandi kakulu ukumbona u Mr L. T. Njilo oxe kutata indawo ka Mr R. Mlomzale oyishiye ngenjongo yokuya kungenela ubufundisi. Late ikalipa elikulu lase lixasa ngokuba ngomnye wabafundi bepepa eli. Tantamisa, mfo ka Mdinisi, S. M., kobe kulunge wena.

Indwendwe

Kube luvuyo ukutyelwa kwetu ngunyana womfi u Rev. W. Siwisa, u Kerr, opumelele uviwo lwe Matric e Healdtown. Ubelundwendwe luka Rev. & Mrs Pamela. U Dlangamandla lo ufike nge 27th Jan. wemka nge 29th Jan. Eputunywe ngu Uncle wake u Dr. D. W. Conjwa nge motor yake epeleke ngu Mrs Conjwa wase Willowvale no Miss Ntabati udade wabo. Nge 30th Jan. kugaleleke amalungu e Bhunga elikulu lase Mtata, angala Cr. C. K. Sakwe wase Idutywa, Cr. Chief J. Moshesh wase Matatiele, Cr. Bam wase Libode, Cr. Qamata wase Cala, bezo kuvelela isikolo esi somsebenzi wezandla.

Abaphumeleleyo

Kuluvuyo olukulu ukuvakalisa ukuba u Nkosikazi u M. D. Bikitsha, unina ka Cuthbert, ubuye nge 1st Feb. ehlaziyekile mpela empilweni ukwela e Santini e Monti, apo ebetshintshela kona ngokwapuka kwempilo ituba elide. Kugaleleke nge mail yase Kapa u Mr A. Sicam nge 30th Jan. Siyavuya ukumbona epila u Dlamini lo. Sivuyisana nabo bonke abaphumelele imviwo zabo esinaleni

ngekaya eli ngakumbi aba: Mr M. Ngambu no Mr B. Mbana P.H., Miss M. Tshiki no Mr G. Qangule N.P.L. III, kwano Mr & Mrs P. Baleni abalizwe ngentombazana ngo 1st Feb. 1936.

Abantu nento Zabo

Isaquba i shop yokucwela (Capentry) nezihlangu (Shoemaking) yalamanene Mr G. L. Maka no Mr R. April, kukwanjalo nokutanda kwabo ipepa eli. Lurozo amasinala ukupindela ezikuleni. Elona qela likulu ibe

leli kwele nge 3rd Feb. ukusanga e Nxukwebe nase Dikeni, abano Charles Pamela, S. M. Siswana, Princess Pamela nabanye. Kunduluke nge Bus ukusanga e Dutywa o Misses N. E. Lumkwana, G. Manqola no S. G. Ndlazilwana ngenjongo ye ntlanganiso yombuto we Wayfarers ehlangene nge 1st Feb, yaba nesipumo sokuba yodibana apa e kaya Fort Malan nge 29th Feb. 1936.

Danke, Mhleli, ngesituba.

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The Big Bowel is where Constipation arises. In this large gut masses accumulate which should be passed out each day.

Intestone clears away all body poisons

In every factory, every workshop and every kitchen there is some rubbish left over. Just so with the HUMAN BODY. The Stomach and the Liver turn the food into Blood, flesh and energy, but they leave much waste over. If this waste is not cleared away the body is poisoned. **INTESTONE** is a medicine which clears away the Slime in the Stomach, the excess of Bile and the masses of poisonous rubbish which lie in the Bowels. **INTESTONE** contains herbs and fruits for this purpose but it also contains chemicals for cleansing the Blood Stream. This is why it clears the coated tongue, removes pimples from the face and rash from the skin.

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INTESTONE

is just like jam being taken out of a spoon. The price is 1/9 per pot from all chemists in the Union.

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Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, FEBRUARY 29, 1936

The Firm Stand Of African Leaders

When the news that the Executive Committee of the All African Convention had rejected the compromise suggested by the Prime Minister in regard to the Cape Native franchise was published there was a severe criticism of the Committee's action in certain quarters. The Committee, it was pointed out, should have agreed to the compromise and thus prevent Parliament from abolishing the Cape Native franchise. "Half a loaf" it was said, "is better than no bread at all." In our opinion the Committee acted wisely, because what the Africans are fighting for is a policy which will enable Europeans and non-Europeans to live in this country in peace and harmony. They are not fighting for black supremacy but for membership in the South African nation, and for the right to decide their destiny without let or hindrance. And it is only the policy of common citizenship as expressed in the Cape Native franchise that will enable them to hold their own in the struggle for existence.

According to Sir Abe Bailey, whose views on the so-called Native problem have clearly shown that he is one of the protagonists of white domination of the African continent, the policy embodied in the Native Bills is designed to "meet an immediate and pressing problem—the stemming of the tide of Native domination." That being so, is it right that our leaders should be persuaded to accept a policy which aims at stemming the tide of African progress? Is it fair that they should be asked to accept a compromise which was offered not as a concession to our demands but for the purpose of ensuring the unity of the white race against the freedom and progress of our race? To these questions no sane man, be he white or black, can answer in the affirmative.

That the compromise suggested to the committee of the All African Convention by the Prime Minister was dictated by the desire to ensure European unity in order to pass the Native Bills is clearly shown by the action of certain members of Parliament who, as soon as they knew that our leaders had rejected the Prime Minister's suggestion, hastened to General Hertzog and asked him to accept the compromise as emanating from them. It is clear, from this action, that their intention was to shift the responsibility of the compromise to our leaders. Fortunately our men refused to shoulder the responsibility because they were convinced that by agreeing to the suggested compromise they would be accepting the policy of differentiation—a policy which assumes that the interests of the African people are not identical with those of Europeans. The issue before South Africa is whether harmony between the races can be secured by the adoption of the policy embodied in the Representation of Natives Bill or that which is expressed in the Cape Native franchise. We are firmly convinced that the former policy will promote racial bitterness and create strife and conflict in the future, for its primary object is to ensure European domination over the Africans. Human nature, be it that of the white man, black man or yellow man, will not tolerate domination. The Africans, therefore, cannot be expected to submit

willingly to a position of subordination for all time. They will, no doubt, submit as long as they must and not a moment longer.

By pursuing the policy of differentiation as expressed in the Bill now before Parliament South Africa has taken a course which will have far-reaching repercussions throughout the African continent. She has embarked upon a policy which must inevitably divide Africa into hostile camps, and make every African to regard the white race as his enemy. There is no security for the white race in the policy of repression. White South Africa should pause and think before taking the road that must eventually lead to disaster. This country, as the leading State of Africa, should build its national life upon the rock of justice and freedom and thus become the bulwark of racial goodwill and harmony in Africa.

Those who urge the Africans to accept the compromise on the ground that half a loaf is better than no bread, should be reminded that the Cape Native franchise was included in the South Africa Act as the result of a compromise between some of the men who are now advocating for its abolition and liberal-minded men of the Cape. To-day that compromise which resulted in the entrenchment of the Cape Native franchise is being violated, and what guarantee have we that this new compromise will be respected? The truth is, the advocates of the policy of repression are determined to achieve their object—the abolition of the Cape Native franchise, and the compromise now reached is only a step towards that end. The fact that the Government is unable to extent even this separate franchise to other Provinces clearly shows that the enfranchisement of the Africans is not part of their scheme. Their object is to keep the Africans in subjection, to stem the rising tide of African progress in order to ensure white domination of the African continent. Our leaders, therefore, have done well to refuse to be party to a scheme that has been designed to make us a race of hewers of wood and drawers of water.

"Let Us Close Our Ranks"

Sir,— May I crave a space in your valuable paper to clear up certain misunderstandings in connection with the stupendous work which is engaging the serious attention of the members of the Executive Committee of the All African National Convention. Newspaper reports, abbreviated as they are, are capable of misleading and in some quarters may prompt unnecessary suspicion that one or other of the Executive members may be inclined to bargain with the resolutions of the Convention. I want to say that in my whole experience as a public man I have never worked with a group of men so jealous of the trust placed in them by the Convention that whatever their personal views none dare hawk with the responsibility of the mandate.

All the members of the Executive Committee know that they were never authorised to negotiate with the Government or members of Parliament for a compromise or to barter with the Cape Native Vote in any way. Our mandate is clear, concise and unequivocal, for the Convention felt that it had nothing before it in the nature of a charge laid against the African voters in the Cape which it had to defend or explain away and knew of no reason why the Cape Franchise should be abolished. There was therefore no reason why it should offer an alternative or negotiate for a compromise, save to protest against an obvious injustice.

It is common knowledge that three representatives in a Parli-

THE PEOPLE'S FORUM

ment such as of this country cannot hope to influence Parliament in any way unless they be of an extreme revolutionary kind capable of holding up the business of Parliament by tactics bordering on abuse of Parliamentary procedure; in which case Parliament may hasten to repeal the law, thus abolishing the Cape Native Vote.

My countrymen must accept as a fact that things are bad and that our salvation lies in the strengthening of the All African National Convention. The fight is just beginning and in order to meet it we should close our ranks. This we can do by each organisation in the country doubling its efforts in seeing to it that its membership is increased. I, as General Secretary of the Convention, am in duty bound to assist any organisation in whatever way possible, for it will soon be necessary for the Convention to insist on the registration of organisations composing it so as to gauge its strength. I propose in the near future to tour the country.

May I in conclusion remind my countrymen of the resolution of the Convention requesting each delegate to appeal for funds. The Convention wants five million shillings which must be collected and remitted to Dr. J. S. Moroka, P.O. Tabancho, O.F.S. immediately. This is very important if we must keep up the fight.

H. SELBY MSIMANG,
General Secretary.

Native Attitude Is Right

Sir,—The action of the Executive of the African National Convention, in rejecting, after long and anxious deliberation, the compromise suggested to them, is being criticised by many people as "foolish," and the Natives are being blamed for not jumping at what is represented as a generous offer.

May we put another point of view, and plead for a more sympathetic and understanding consideration of the Natives' action?

In the first place, do the critics realise that the Executive had been given a mandate by the Congress to fight, by every constitutional means, for the retention of the present Cape Native Franchise, and that it had no mandate to do anything else? None the less, the Executive offered to take the proposed compromise back to the Congress, and asked for time to call the Congress together. This request was refused by the Prime Minister, though in the circumstances it was a perfectly reasonable request to make.

In the second place, as the Press reports of the proceedings in Parliament clearly reveal, the compromise had been, and is still being, urged, not at all in the interest of the Natives in the first instance, but in an effort to secure unity within the ranks of the "United" Party. This is the reason why, although the compromise did not originate among the Natives at all, but was suggested to them by certain members of Parliament, tremendous pressure was brought to bear on the Natives to shoulder the responsibility of putting forward the compromise as coming from themselves. Only on this condition was the Prime Minister prepared to embody it in the Bill. Now what were the advantages of the compromise, thus sponsored by the Natives, to the United Party? They are two. In the first place, the compromise could then be presented as "what the Native themselves have asked for," and this would have enabled the "liberals" in the United Party to vote for the abolition of the present Native franchise with a good conscience. And secondly the Prime Minister

would thereby have been relieved from having to rely for his two-thirds majority on the support of the Malanites and perhaps having to pay a political price for that support. Is really fair to blame the Natives for refusing a compromise which was proposed to them mainly for the convenience of the United Party?

Thirdly, it is said that the compromise secured to the Cape Natives the retention of the "individual franchise" which they now enjoy on certain qualifications. This is utterly incorrect. The compromise offered to leave them with the shadow of the franchise whilst taking away the substance. For, the essential principle of the present franchise is COMMON CITIZENSHIP, as expressed through the registration of both White and Black voters on the same voters' rolls and through both voting for the same candidates. It is precisely this common citizenship which the compromise took away. For, while it left qualified Natives with an individual vote, it segregated them into separate voters rolls and made them vote for separate candidates.

Moreover, it limited the number of these Native representatives in the Assembly to three, however large the number of Native voters might become in future. These three members would have little, if any, influence in the House where they would almost inevitably come to be regarded as cranks, whilst the other members would feel themselves relieved from responsibility for Native interests because of the presence of these specialists. Mr Heaton Nicholls has vehemently asserted, in Parliament and out of it, that the present Native franchise is a "sham" and a "fraud". If he is right, then the franchise under the compromise would be even more of a "sham" and a "fraud".

Actually, the present Cape Native franchise is far from being a sham. In various important respects, e.g., greater educational facilities, freedom to buy land, and exemption from the Pass laws, the Natives of the Cape are better off than those of the other provinces. Without doubt this is to be attributed to the fact that they either have the vote, or can attain to it by acquiring the prescribed qualifications.

But the usefulness or otherwise of the present Cape Native franchise to the Natives is not the most important point at all. The fundamental ground on which the Natives, and especially their northern representatives, refused to accept the compromise, is that the abolition of common citizenship (without regard to skin-colour) is contrary to the best interests of the whole country. There is every reason to think that the principle of segregating Native voters into separate voters' rolls would, in time, be extended to other Non-European groups, thus forcing on the people of South Africa a political division into racial groups. And these groups, in virtue of this very division, would be forced into pursuing purely sectional interests, often in bitter antagonism to each other. Each group would think its own interests different from, and opposed to, the interests of rival groups. The scheme of separate voters' rolls on racial lines thus contains within itself the seeds of endless and growing hostility, friction, and inter-racial strife. Were the Natives wrong in rejecting it?

We affirm that they were not only not wrong; they were absolutely right. It is to the credit of their leaders that, in this critical hour for South Africa, they showed a fine grasp of principle and statesmanship.

R. F. ALFRED HOERNLE,
O. D. SCHREINER,
W. H. RAMSBOTTOM.

R. Roamer Talks About . . .

ALEXANDRA TOWNSHIP

Pshew!
We didn't know that Alexandra Township was such a nice little place! We went there last week not expecting to be so surprised! Man! We were surprised. The place is simply funny, true fact, as the students say. In the first place we had to get into a bus so as to reach Alexandra Township. Before we got into the bus in Noord Street, we had to stand for about half an hour not knowing which bus to take. One came along and we rushed towards it, but great was our disappointment when we found that it was going to Alexandra Township. But after half an hour's indecision we were told that even those buses marked "Alexander" were going to Alexandra. The only difference was that their owners or painters did not know how to spell Alexandra properly.

Well, we got to Alexandra Township at last. The first thing that struck us as wonderful was the way most of the houses are built. They seem to have been built by one contractor who had no originality at all. The bricks are large, flat and not baked at all. The roofs are flat and others are helped to keep down by a number of stones on top. The gardens, some of them, seem to be open spaces where rubbish is deposited. Fruit trees in some of them are planted anyhow.

And almost all the fruit trees we saw were peach trees. How they love peaches at Alexandra Township. Then we looked closer into their streets. Pshew! You never saw such streets. The bus bumps you this and that way along some of the streets until the screws that tie your bones together in your body are loose. At one time you even feel your bones rattling like a "tulanville" tin filled with stones.

Next time we go to Alexandra Township we shall not forget to take with us our bicycle spanners so as to tighten up our loose bones. We hate to have our bones getting loose over the bumps of those dusty streets of Alexandra Township. And you would whistle like this Pshew! Pshew! if you were to see the dongas that run side by side with the streets. Proper, gaping dongas! What they look like when it rains heavily only Alexandrians know!

Of course, we did not see all the streets and houses, but those streets we saw made us take the next bus and hurry back to our common location streets which are full of liquor holes and other rubbish. Getting into some of their buses too, isn't all a bed of roses. It is a problem, let us tell you. In order to get into a bus, forget that there is anything called a lady. Forget it or you won't get into a bus quick enough.

Those who forget this lady business are the first to get their seats. When the bus comes to a stop you see a wild rush towards its door, by men, women and children. Then you see a broom-cope, my man. Men pushing and pulling women aside in order to get into the bus. Big men, with stomachs as big as footballs, crush women in their mad rush for the bus. Seeing this you would think it was the last bus in the world and that he who didn't get in it, was losing kingdom come.

Then when all are inside, you see the same men, smile nicely at those women who were brave enough to rush into the bus. They smile sweetly at them, take off their hats, seem so pleased to meet the dear things they nearly crushed to death a minute or two before. It's so nice to be a gentleman with second hand manners when these ladies are not in trouble or in need. But let them be in trouble or despair and you will see what savages some of us are!

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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Beautiful Homes

By THE EDITRESS

I believe that every housewife takes special pride in her home. It is her greatest wish to make it beautiful and comfortable. Now, let me see if I cannot offer you a few suggestions on this subject so that those who take pride in beautiful homes may find little help and encouragement from my short talks on homes.

The mistake made by many of our womenfolk is the tendency to think that the outside part of their houses is not important. They neglect their gardens or patches of ground near the homes because they think that as long as the inside of the house is nice to look at the outside does not matter so much. This is a great mistake. Remember that first impressions are most important. Guests or visitors who are met outside your home by an ugly appearance are likely to miss enjoying even the beauties within.

Last Sunday I paid a visit to Orlando and was pleasantly surprised at the charming beauty in some of the gardens of the flowers and green vegetables plants in them. This was pleasing to the eye and made me anxious to go into these houses and see what their interior would be like. I was drawn by their outward appearance.

Strange to say, side by side with these beautiful gardens were deserts of barren sands, relieved here and there by dirty tins, rubbish and one inch deep holes, half filled with papers and ash. Who, looking at such gardens, would want to go into such houses? In some cases only the interior of houses with such "desert-like" gardens are clean and tidy. But the appearance of the outside does not encourage one to sample the inside.

Very little is required to make a home nice and clean. If the housewife would only take the trouble to plan her household duties she would find out that she has time to tidy over the house. If she has taste, she would also find out that just a little correct arrangement of the furniture and a little colour-scheme on her curtains and other coverings would make the house look as if it had very expensive furniture.

No husband likes to come home and find his house looking like the inside of a "half-price day" store. He wants to find it clean, tidy, comfortable and cool. He wants to find his wife also in harmony with her surroundings. She must be cool, tidy, clean and sweet-looking.

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Our Health Corner

(By NURSE ROSE)

A small burn or scald can be cared for at home, by using a dressing of caron oil (equal parts of lime water and raw linseed oil), vaseline, or a solution of baking soda (one teaspoonful to a cup of water.) For a more extensive scald, care must be used in removing the clothing, cut it away rather than run the risk of breaking the skin.

For all cases of extensive burns or scalds, a dressing of equal parts of linseed oil and lime water (caron oil) applied by dipping soft absorbent old linen into the mixture and applying it wet enough to drip, is always a safe remedy; or applying lard and baking soda mixed in equal parts.

If this is not immediately obtainable, the intense pain can be relieved by immersing the part in cold water to exclude the air until a suitable dressing can be obtained. This is a better method than to smear it with flour and water, which will stick to the skin and may be painful to remove. The object is to exclude the air.

All ointments used for dressing burns should be spread an eighth of an inch thick on the cloth used for applying it. When it sticks it should be carefully soaked, loose to avoid tearing the injured skin. Blisters should not be broken. As my space is finished I wish to hold over until next week the important notes on burns caused by clothing catching fire.

Spirits Of Camphor

A few drops internally often relieve a cold in the early stages, and when inhaled it helps clear the nostrils. It is also used as an external application for the relief of toothache and cold sores.

Household Hints

(By M. D. K.)

Knife Handles—The most inexpensive and simplest way of fixing a knife handle is to fill the cavity in the handle with powdered sealing wax. Heat the prong very hot indeed and press it down into the cavity. Leave it to cool before you use it again.

Protect The Saucepan—If you will place two ordinary metal skewers under your boiling pudding basin, the saucepan will not be marked in any way.

Vinegar On Tomatoes. A little vinegar put on top when cooking tomatoes which are cut in half will prevent the seeds from bursting out and will improve the flavour.

Silk Stockings If you want them to wear longer wash them first before you wear them. Be careful to get out all the soap from the feet.

Washing Glass If you want your glass to look bright and also to prevent it from staining, add a little vinegar to the rinsing water.

Oven Door Do not slam the oven door when there is a cake inside. If this happens the cake is liable to fall and become heavy.

Egg Yolk Those who find it difficult to separate the white and yolk of an egg try breaking it into a funnel. The white will filter through and the yolk remain intact.

Your Mirror Rub a mirror which has become smeared, with a mixture of fine whitening and methylated spirit on a soft flannel.

Hints For Dressmakers

To make sure of it being even, measure your hem length upward from the ground with a ruler, as well as from the waist downward. The fashionable length this season for day dresses is twelve inches from the ground.

Skirts cut on the cross should be tacked at the sides and left to hang for a least twenty-four hours. Crossway material is always likely to drop, so that the hem should not be turned up until the "fall" is right.

This Week's Thought

Innocence, modesty and decent pride are prime attributes of beauty. There can be no beauty without them.—H. W. Seaman

If you run soap down the seam folds of thick materials, then press under a hot iron, they will lie more flatly.

Do not tack your garment straight away—pin it first, then tack with small stitches. Never rely on pins alone if you want to avoid a crooked and puckered line.

Try tacking edges to the seam cut on the cross while holding the material flat on a table. This will help to avoid stretching.

Always tack your side seams from the top downwards and shoulder seams from the neck outward.

If any garment has knife-pleats it is important that they are carefully tacked down, on the inside, before the article is laundered.

Take Care Of Your Babies

Care Of Teeth

(By MABEL YOSE)

The proper care of the milk teeth is of the greatest importance, as, if delay is allowed to proceed unchecked in these, not only is the health of a child impaired, but the permanent teeth which lie in the jaws beneath the milk teeth tend to become infected.

In order to have good teeth a child must be properly fed and supplied with salts and vitamins which are good. The teeth must be cleansed with a tooth brush twice daily after breakfast and supper with simple chalk.

Tooth brushes must be kept thoroughly clean, the evening brushing is the most important. Sweets such as chocolates and caramels are bad for the teeth and should never be eaten late at the end of a meal or just before going to bed. An apple on the other hand cleanses the teeth, and produces the flow of saliva and is therefore a good thing to eat just before going to bed. In order that the jaws may be freely exercised the food must not be too much minced. Give crusts, toast, stale bread and biscuits and meat in very thinly cut small pieces.

When taking your children out for a walk, teach them rules of the road, also the "Safety First" signs. Point out to them that before they cross a street they must first stop on the pavement, look first to their right for the nearby coming traffic and then to the left. If there is no traffic coming they must then cross the street quickly in a straight line where there are no white lines.

Mistress And Servant Maid

Mistress And Servant Maid

[This is the second of a series of articles addressed to women readers of "The Bantu World" by a European lady friend—Editress.]

I wonder why young Bantu girls seeking domestic employment so often engage themselves to a mistress and then fail to turn up?

Do they realize that if they go to a house to ask for employment and they find that the wages are too low or the work too heavy they are quite free to say so? Nothing is more annoying to a mistress than to have a girl promise to come the following day and then fail to keep the promise.

What would happen to the big businesses in a town if people engaged themselves to work and then at the last minute changed their minds!

Bantu girls would give themselves a much better name among the Europeans if they did not make promises which they never intended to keep.

Probably some will say that there have been instances where European mistresses have engaged them and then taken another girl instead, but I think this is only because 'there is safety in numbers' and mistresses have sometimes engaged more than one girl to make sure that at least one will turn up. Unless I am very much mistaken, I think the first 'broken promise' was on the Bantu side.

We Europeans wonder greatly what will become of the Bantu 'street girls.' They will not always have youth and good looks to help them earn money easily; gifts from their men friends will not always be lavished on them. What is going to be their fate when they reach middle age? Will they settle down and make good mothers?

Probably they will marry—but they will not have good husbands. No self-respecting man would marry a street girl. Let some of these girls take a look round in the back streets and see what it is like to be married to a drunken man who beats his wife and takes all the money.

It is not a pleasant life! Compare it with the life of a respectable Bantu lady; wife and mother, in a pretty home; children growing up around her who are destined to be the backbone of the future African race.

I would say, choose, young girls, for now is the time—when you are older there will be no choice.

I have often thought about the progressive Bantu lady. I admire and respect her. Because I do not know the workings of her mind I sometimes wonder how she looks on life—what she would like to do. There are quite a number of European ladies who would like to help the African ladies...if they knew how.

There are so many Bantu ladies in domestic employment; I wonder if they ever seek advice and help on matters which puzzle them. I am sure that most mistresses would be quite ready to answer questions on dress, etiquette, or any other matters which concern the social life of a Bantu lady.

M.P.

Johannesburg.

[Our womenfolk can either bring their difficulties to their mistresses or write to us about them. If they like we would publish their letters without revealing their names and then answer them with a footnote or answer them through the post. The writer of these articles is quite willing to help.]



Some members of the Ladies Thursday Club.

African Ladies Thursday Club

(By A Pal Of Pleasure)

The Ladies' Thursday Club had its first debut at the New Inchcape Hall last Thursday, February 20. A smart set of African beauties of all shades in colours assembled at one of the most magnificent and up-to-date "Palaces of Pleasure." The groups arranged according to tables showed their ability at certain games amongst which were, Cards, Draughts, Ludo, Dominos, Snakes and Ladders etc.,

Some ladies arrived at 2.30 p.m. sharp that afternoon in beautiful frocks of varying shades, and immediately sat down to play what-ever game interested them. At about 4 p.m. the ladies were escorted to the Banquet room, one of the most up-to-date non-European eating quarters in Johannesburg, where reservations had been made. A delectable collection was served. After their tea the ladies returned to their tables where they continued their games. Soon after this, the group was asked to assemble for group-photos.

The climax came in the evening when the three-in-one function of a Party, a Concert and a Dance brought in no fewer than five hundred guests. There was

a good sprinkling of celebrities from Pimville, Eastern and Western, and Alexandra Townships amongst the guests. To make the night more enjoyable the Famous Merry Black Birds were seated on the Band stand, and sent out irresistible syncopated music making every-one join in to make this everyone's pleasure night.

Another sensation was when Mr. J. R. Rathebe, Master of Ceremonies...announced the following choral groups, Pimville Quartette, African Own Entertainers and the Mendi Lads, with Marshall as soloist. All these groups played their parts well.

Mr. Jack Phillips...manager of the Hall...congratulated the sponsors for their good efforts and their great success, and in conclusion said: "We want another one like this" to which a lady replied "why not every Thursday."

To some people this seems to be just one of those little ambitious schemes familiar to Africans. No, this is another of those real endeavours familiar to other races of the world. We in Johannesburg have a Bantu Men's Social Centre for men only; a Bantu Sports

Club for both men and women; but no non-European Women's Social Centre where our women-folk can go on their offs and do a bit of reading, debating, knitting and indoor games and have rest rooms etc., such as European clubs. Such a club could follow clubs like the Alpha Kappas; Alpha Bettas; Sorority Alahas and the Nacerima Club in America, and the Martha Washington and Ladies Book Club for European women in Johannesburg.

At such a Club the Ladies Civic Society led by Mesdames Mandleni and Diniso and the Johannesburg Bantu Women's League led by Mrs. Sango could all have their headquarters. Here could be organised Beauty contests, Garden Parties, House cleanliness contests, knitting contests and Bazaars, etc.

Thanks and praise are due to four African men who have inspired this good cause, and through whom last Thursday's function was such a great success. These gentlemen...Messrs H. P. Tatane, Peter S. Dabula, J. R. Rathebe and A. S. Vil-Nkomo made it possible for the entertainment we had.

Our women-folk will in future have the chance to invite their male friends to their functions and be proud of inviting out their friends and have a meeting of all the "Pals of Pleasure."

A Story For Little Children

"The Ox And The White Bird,"

One day long ago an ox went down to a pool to drink. While it was drinking a white bird flew down and sat on the grass near by. The ox looked at the bird and said:

"O Bird, why do you come to the pool?"

"To have a drink, O ox," said the bird.

"Go away!" said the ox. "I have toiled in the fields all day and I am so thirsty that I want all the water."

The Bird said: "Do not send me away. I am your friend, O ox. Lie down on the grass and see what I will do for you."

So the ox lay down and the bird hopped on to its back and started to pick off all the ticks with its sharp beak. The ox was very pleased and said: "White Bird, you are a true friend of the ox. Do for my brothers what you have done for me and you can share the drinking pool for ever."

And that is why the white birds are always near the oxen.

Make sure your washing is white—use

RECKITTS BLUE



Teach your children the Lifebuoy habit!



Ho hlapa ka sesepe sa Lifebuoy ke mokhoa o lokileng. Rutang bana ho tsikitlela mele oa bona ka sesepe sa Lifebuoy, hobane Lifebuoy e bolaea dibokoana tse nang le kotsi, tse di ba keneng ha ba papala. Lifebuoy hase sesepe sa bana feela... le ba baholo ba ratang ho phela hantle le ho matlafala ba tshuanetse, ho sebedisa Lifebuoy.

LIFEBUOY SOAP
for health...



LONG BEFORE YOUR BABY IS BORN

You should start taking milk with Robinson's 'Patent' Groats, and then you can be sure that he will be fat and healthy. Your baby's health depends on the food you eat before it is born, and for mother and child there is nothing so good as Robinson's 'Patent' Groats. It strengthens you and makes breast milk much better for the child.

ROBINSON'S

Before your baby comes write for a FREE copy of "My Book" to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown. It tells you all about the right feeding of mothers and babies both before and after the child is born. It is also full of good news for you.

"PATENT"

GROATS

GUIDES AND WAYFARERS



All Wayfarers will welcome this official statement in view of the controversy that has been going on in the European Press and elsewhere.

Guides And Wayfarers

Official Statement of the South African Girl Guides Executive Headquarters Council will regard to the Girl Guides and Wayfarer negotiations.

Some years ago the Girl Wayfarers Association, a Christian Association for the girls of the non-European races of South Africa, was started and for a long period had the sympathetic support of the Guides, many of whom acted as officers in both movements. In 1932 an appeal was made by the Girl Wayfarers Association to the Girl Guides Association for closer co-operation and in response to this appeal the Guide Association arranged a meeting in Bloemfontein of Guide and Wayfarer representatives. The result of this meeting was the formation of a Joint Council for the purpose of discussing matters of mutual interest. One of the most important matters brought to the Joint Council by the Wayfarers Association was their request to be included in the World Association of Girl Guides and Girl Scouts, and thereby to gain World recognition.

The object of the World Association is through co-operation to promote unity of purpose and common understanding in the fundamental principles of Girl Guiding and Girl Scouting throughout the world, and to encourage friendship between girls of all nations.

Membership of the World Association is restricted to Girl Guides and Girl Scouts, who must take the Guide promise and wear the Guide trefoil in some form; moreover, the World Association recognises only one Girl Guides Association in each country. It was realized that the Wayfarers Association was not eligible for membership. In order to meet the position, the

South African Girl Guides Executive Headquarters Council (the governing body of the Association in this country) offered the Girl Wayfarers Association branch membership seven representatives on the South African Girl Guides Executive Headquarters Council, one of whom should be termed the Headquarters Commissioner for Wayfarers. According to this arrangement the Wayfarer Guide Branch would continue to be a branch for Christian non-European girls, and thereby share in membership of the World Association. After much negotiation, this offer was accepted in 1935 by the Wayfarers Central Council, and further time having been given for consideration and reference to the Provinces, it was finally ratified in January 1936.

The South African Girl Guides Association has now formed a branch which will be known as Wayfarer-Guide Branch, and realizing that the lines on which the Wayfarer movement has been run, and which have been so carefully thought out by those who inaugurated the movement, and proved to be the most suitable and best for the non-European girl, has decided that the Branch shall continue along its present lines with a few necessary adjustments. Guides and Wayfarers will, therefore, subject to the above arrangement, continue as heretofore. There will be no question of joint companies or camps, and the Wayfarer-Guide Branch will retain its distinctive uniform.

The South African Girl Guides Executive Headquarters Council would like it known that this is the only official statement being issued to the press, though a further detailed memorandum will be sent to all officers of the

(Continued foot of column 3)

Ironing Economy

When an electric iron is used, both time and electricity may be saved if the ironing is methodically arranged beforehand.

Small things, such as lace, ribbons and fancy handkerchiefs, need little heat and may easily be dealt with while the iron is warming up. Heavy damp articles and starched things should not be attempted until the iron is thoroughly hot. When these are finished the current may be switched off and the iron will still be hot enough for flannels and woollens which only need pressing over and which are easily scorched if the iron is too hot.

(Continued from column 2)

Girl Guides Association and of the Girl Wayfarers Association.

SIGNED.—L. MacNeillie, Chief Commissioner; Winifred Willey, Chairman and Provincial Commissioner, Orange Free State; F. M. Campbell, Provincial Commissioner, Cape East; Kathleen Dobson, Provincial Commissioner, Transvaal; F. Margaret Worters, Assistant Provincial Commissioner, Cape East; Nellie North, Provincial Commissioner, Natal; Florence M. Black, Director of the Y.M.C.A.; Elizabeth R. Dyke, Headquarters Commissioner for Wayfarer-Guides; Hilda Oliver Cole, A. M. E. Exley, Jessie M. Seth-Smith, Wayfarer Representatives.

How To Do Your Washing Properly

Gloves, Woollen, Suede And Fabrics

Use one tablespoonful of soap flakes to a quart of water. Dissolve the soap in hot water, then add cold water until almost cool. Whip into a heavy sud.

Keep the gloves on the hands and work the sud gently into the tips and soiled parts. Remove and squeeze the suds through the gloves until clean.

Rinse in two almost cool rinses using one teaspoon of soap flakes in each rinse water, except for wool.

Wipe as dry as possible with a Turkish towel. Blow into the gloves and shape.

Protect any embroidery or coloured stitching by inserting absorbent cloth or tissue paper between all folds.

Dry slowly in towel or over a line indoors but away from the heat. When dry put on the hands and smooth into shape.

For silk gloves omit soap from rinse waters and use only one tablespoonful of soap to a gallon of water for washing.

(Continued from Column 2.)

put between the blades cut up and down as though you wished to sever it.

See that the whole length of the blade comes in contact with it.

How To Prevent Needles Rusting

Make a little cushion and stuff with sheep wool. Stick needles in this, and they will never rust, because of the percentage of fat in the wool.

Unravelling Wool so that you can use the wool again, fill a circular aluminium bottle with boiling water. Wind the wool round this as you unpick it. When it is cold the wool will be absolutely straight again.

Sharpening Scissors. Take a fairly thick knitting needle and

(Continued at foot of Column 4)

Such a shine—
and so easy
WITH
BRASSO
LIQUID
METAL POLISH

1913-3

Tunga ingubo Yako kasiliga ngohala we COATS' SHEEN

Wenza imipeto ilale

ibebushelezi



NXA wenza ingubo entsha noma uguqule endala, sebenzisa uhala oqinile impela uma unganguni imipeto yako ivokomale udhlula yonke ngokuqina owe Coats' Cottons. Abelungu izwe lingaka-nje baqoma wona kupela. Uma utunga usiliga nezingubo ezitambile owona hala we Coats' okusweleke uwu sebenzise owe Coats' Sheen. Ungawusebenzisa ngomshini noma utunga ngesandhla.

Uma utunga-nje noma ingamupi uhala izi ngubo ezitambile imipeto yazo yovokomala ibemibi.

Sebenzisa ohala be Coat's Sheen ungakataze-ki uti izingubo zako zizobukeka zizimbi.

Owe Coats' Sheen njengabo bonke ohala baka Coats' kabahlushwa neze ukugezwa kwe ngubo nokushiwa. Ungabatenga nakusipi isitolo abaka Coats' Sheen ohala.



LESI ISIQONGA SIKA HALA WE COATS' SIX-CORD sezinhlobo zonke zemitungo. No. 12 wemitungo eqinile. No. 40 wemishini Ubheke iketanga esiqongeni

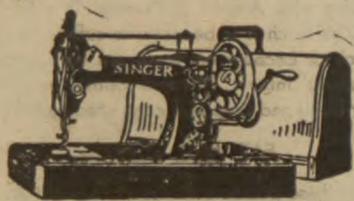


LESI ISIQONGA SIKA HALA WE COATS' SHEEN utunga amasiliga nezinye ezi tambile ngomshini nange zandhla. Ubheke iketanga esiqongeni.

COATS' COTTONS

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Page Of Interest To Women

Life In Our Hospitals

BY MISS "HOPEFUL"

[Miss "Hopeful" is a Nurse with many years' experience. She is a keen reader of "The Bantu World" and loves nothing more than to make a mark in journalism. This is one of the many articles she has written us when "off duty."]

Poor unfortunate patients lying helplessly in beds day in and day out to their dislike. What a different place our world would be if we could run away from disease and keep away from injuries which bring us so much pain and actually take all the strength from us and force us to take to bed.

Adventure

When disease and accident lay their icy hands upon us, we fail to help ourselves. All we look around for is the help and consolation from others whether it is from our friends, Doctors and Nurses.

Doctor enters the ward with a cheerful "good morning" as usual. The first patient he goes to is a distressed and wearied young man, who has been lying in bed for a long long while, as the result of an accident, during which time the pain he has endured bears no telling.

He is sick to death, besides the actual pains he is experiencing he is sick of the sight of the Doctor and his assistants with their daily "How are you feeling this morning?"

Drama

One morning the Surgeon comes in with a new suggestion: this, after all his endeavours to save the limb have failed.

"I suggest that you allow me to take your leg off to save you more pains, as I am convinced that nothing more can be done to save it", he says quietly.

The weary little figure in bed replies that he is really sorry to lose it, but tends to agree to whatever can be done to relieve pain of so long a duration with not a slight improvement.

It has all been decided and settled. The next few moments the operating theatre and the general preparation of the patient is carried out.

The theatre-sister hurries to and fro, her skilful fingers moving with wonderful swiftness over her tables setting all the necessary instruments, dressing materials, and all that is needed for the operation, while the nurses quickly do the general preparation, particularly rendering the limb surgically clean.

Modern Surgery

In due course the Surgeon walks in with every confidence that all is well done and that he will be successful. He administers an anaesthetic, scrubs his hands in several basins of water, slips on his sterilised gown and gloves of rubber to commence his duty at the table. He handles his knife, saw and needles with such skill and quickness—one of the characteristics of Modern Surgery. It is indeed all said and done within a short while.

Within a week's time or so, the stitches are removed, the stump is healed by first intention. The weary little man is now over his pain and suffering, enjoys better health—Consoled, even if he has lost his leg. He leaves the hospital shortly afterwards, full of life and hope for the future. How interesting and helpful is our modern surgery.

Dannhauser.

Wealth cannot buy loyalty or love. The greatest rewards come with "One thing that matters." Don't miss it in the hurry and rush and confusion of your life. Don't get lost in the intricate meshes of modern living. Don't take the by path that lead only to fame, wealth and other glittering meaningless rewards.

All things are empty baubles unless they lead to a fruitful contented home. A home is life's riches, whatever mistakes you make don't forget the "ONLY ONE THING THAT MATTERS."

(MRS.) P. MELATO

The one thing that Matters

Madame,

May I once more say something in our precious columns. Sometimes to most of us life is an incomprehensible complication. We are sometimes lost in the maze of its intricacies. "It may be beyond understanding in many ways but ONLY ONE THING THAT MATTERS" said my lady friend the other day when we had a short conversation. "What is that thing?" I asked. She replied, "A happy home, which means the love of a good woman and a house full of healthy joyous kiddies."



Miss D. Moetsi

And she was right. What does wealth amount to, if it does not ultimately lead you to a happy home. Of what avail is fame and the applause of the multitude, if there is no foundation of rest and contentment in your own soul? Whatever your goal in life may be, however intense your ambitions may be, there must be home-making instinct behind it all, or it will be aimless, pointless and useless in the end.

There are times when the struggle required to reach the goal of ones ambition brings great satisfaction in itself. But unless you are working for the fundamental thing a home and a family—this can be nothing more than a temporary pleasure. You need a home with a sweetheart in it and with happy voices resounding through its rooms.

Yes, my friend is right. Wealth can buy you anything. It can buy you a palatial mansion, but alone it cannot buy happiness. (Continued at foot of column 1)

Two Deep Drinkers

Mrs. Caroline Merriott, who celebrated her 110th birthday on October 2 at Croydon in England, is eleven years older than the Empire Tea industry. She was born midway between the battle of Waterloo and the first shipment of Indian tea to London, and was middle-aged before Ceylon's ruined coffee estates were replanted with tea-cuttings from Assam. She must have lived for many years before a cup of tea became the cheapest drink next to water; but she makes up for that now by drinking several pints a day.

Another tea enthusiast is Frederick Arthur Lone, aged 75, of Ontario, Canada, who at 21 was told he would never be fit for outdoor life again. He has followed the sea for many years, rises at five every morning, reads without glasses, has never been to the dentist or touched tobacco or liquor, and has only one weakness—tea, of which he says: "I never have less than three cups at a sitting".

Eerste Rust Wedding

JACOBSON—KOZA

Alleta, third daughter of Mr. and Mrs. Johannes Koza, of Eerste Rust, was married to Mr. Jacobson of Dornkooch (Pretoria Dist.) in the Lutheran Church, Eerste Rust. The Rev. C. A. Matle officiated. The Church decorations were done by Mr. David Kumalo, the Church bell-ringer.

The bride's lovely gown was of silver-corded crepon. Her hand embroidered lace was held in place by a halo of seed pearls and arum lilies. She carried a bouquet of arum lilies and lilies of the valley.

The bride's friend, Miss Ndhlangi Mkwanzani was the bride's maid. She wore an attractive gown of old rose taffeta cut on Victorian lines and a brown hat. The flower girls were Sibbie Olifants, Small Mtembi and Wati Baartman. Master B. Jacobson acted as page boy.

The reception was held at the bride's home. Mrs. Koza received her guests wearing a smart dress. There were about 1,000 people.

P. P. NHLANZANA

Mbabane Wedding

NTULI—DHLAMINI
A quiet and pretty wedding took place in the South Africa General Mission, between Irene



Helping Hand Club Girls

Innocent, first daughter of Sergt. and Mrs. E. E. Ntuli, of Hlatikulu, Swaziland, and George, son of Sgt-Major S. Dhlamini, of Pigg's Peak, Swaziland.

The bride's maids were Misses O. Kumalo, C. J. Ntuli and Toko. Makgato sister and cousin of the bride. Mr. Magagula was the best man.

The Rev. C. Boyce officiated. The bride was given away by

her father. The Hlatikulu Choir sang few pieces at the end of the service. There were present: the Rev. E. Zwane, of the A. M. E. Church; Mr. & Mrs. G. A. Ntuli, Mrs. M. E. Ntuli, mother of the bride, Mrs. E. P. Mavimbela, Mrs. M. Makgato, aunt of the bride, Misses M. M. Ntuli, sister of the bride, B. Ntuli, M. Ntuli, E. Ntuli, Figgy Ntuli and Messrs Goodwin Ntuli, Ephie, Ntuli (Jnr) cousins of the bride also Sol. Radebe, M. Sikonde, Alfred Dhlamini (conductor), Teacher Dhlamini of the Wesleyan School. There were also present Misses Dhlamini, Huye's daughters as well as Dhlamini sisters, late Corpl. Mveshe Dhlamini's daughters. After the ceremony the party motored to the home of the groom where reception was held.

Sergt. P. S. Katangane, Dr. J. W. Nquku, the Rev. Zwane and Mrs. M. T. Cele, Mrs. A. Dhlamini, Mrs. Mahlobo, Nomahau Dhlamini, and many others are heartily thanked by the parents of the bride for kind assistance. Mr. Jeremiah L. Jiyane, uncle of the bride, was also in attendance. There were no invitations. The reception will take place in July at the place of the bride.

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... you give him GOOD Food. Try Nutrine. If you would like advice on Nutrine Feeding write at once. A reply will be sent on receipt of Mother's letter giving age and weight of baby. Address your letter to:

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NUTRINE

"Baby greatly improved in health"



says this African Mother

"I just want to thank the Bantu papers for letting me know about the great medicine, Ashton & Parsons' Infants' Powders," writes Mrs. Victoria Dinwa. "Ever since I used it for my boy, he has greatly improved in health, he sleeps well and is no longer feverish. Your powders are marvellous. I recommend them to all mothers with teething babies."

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MRS. DINWA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT AND STRONG

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 only half a powder if baby less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

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VACUUM OIL COMPANY OF SOUTH AFRICA, LIMITED

Belabela Banna ba Tsietsing

Segopotso Sa Moruti Kanyane

LET LAPA LE TLA
BE OA KA DI
13 APRIL, 1936.

Morulaganyi oa Bantu World.—Ke kopa sebakanyana mo koranteng ea sechaba, go tlagisa dintlhanyana mo pampiring ea morafe. Ke itsise morafe oa Afrika tiro e e diriloeng ke bana ba bone baruti, mo phuthegong ea nguaga ka di 5 December, nguagola, mo Pretoria. Santlha phuthego ea buloa ke Bishop J. M. Kanyane Napo. Baruti ba phuthegile le di Archdeacons le ba-Periseta le ba-Deacon, le barongoa ba diphuthego tsa Bloemfontein le Kimberley. Me santlha se se beiloeng ha tafoleng ele dikoele tsa kereke ea African Church ka bophara, Bishop are baruti dikoele tsa rona ga di ise di amogeloe ke Goromente.

Ke ile gantsi koa Mmushong 'meoa re re batle Moemedi (Inspector), ene moruti oa Lekgooa, ke gone ba tla di amogelang, 'me ga buioa ga tloa mo phecong ea gore: A re batlang moemedi Inspector eo tla emelang dikooelo tsa rona mo go Goromente 'me Conference ea dumalana go tsaoa moruti oa kereke ea Church of England go shebelela dikoele tsa African Church mo Mushong. Ntliha ea bobedi ga buioa ka matshidisho a moshui nta'a rona, Mobishopo oa kereke ea African Church, eo timetseng ka di 13 April, 1932. Matshidisho a gagoe a tla diroa ka di 13 April, 1936 le go beoa ga letlapa la segopodisho ka lone tsatsi leo. 'Me Conference ea dumalana gore letlapa la segopodisho le rekoe 'me la batlhoa la bonoa ka tloa-tlhoa ea £75 0s. Od. Baruti ba dumalana gore bana ba gagoe ba itsisioe botlho motikologong ea South Africa go laledioe dikereke ka tsatsi leo ba tle go bua mafoko a bofelo mo sefing sa nta'a bona, ba tle ka dimpho tsa letlapa la matshidisho, di tla amogeloa ka lona tsatsi leo. Ntliha ea boraro. Ga buioa ka kago ea kereke mo motseng oa Lady Selborne, Pretoria, mo nta'a bona a feletseng teng. Ba bua ka goro a go rekoeng Stand (setsha), mo kereke e ka agioang teng 'me ga dumalanoa ka gore go rekoe setsha mo go moroa oa Bishop Kanyane Napo, eleng Mr. A. L. Kanyane Napo, ele gore go tle go agioe kereke ea segopotso sa ga Au Rt. Rev. J. M. Kanyane Napo.

Ka ene ele kgopolo ea gagoe ga a santse a phela. Ke ha baruti ba roma Mr. H. Motle go ea go bua le Mr. A. L. Kanyane Napo ka ga stand sa kereke, ke ha Mr. Kanyane are a ka rekisa ka £36, 'me fela o tla se neela hereke feela eleng mpho eo eleng ea kereke. Are poraisi ea shone ke £100 'me o se ntsa fela joale-ka phatho ea kereke mo go tla agioa teng kereke aa segopodisho sa mofu Au Bishop. Baruti ba ema ba amogela mpho eo ka diatla tse pedi, ga diroa thapelo ea tebogo. Mookamedi Mothapi are: Nguan'aka Mr. A. L. Kanyane Napo, dichaba di tla go sheba ka leitlho la kutloelo bo-
tho ga tiro eo o e dirileng; le rona baruti re tla go sheba sentle yaka nguan'a nta'a rona. Modimo a go tshagofatse. Ke eo tiro e e diriloeng ke baruti lona dichaba tsa Afrika. Kea go itumelela mogatisi ba o ka nkgatisetsa mafokoyana ao. Lume-lang morafe.

J. L. SELEKE,
Kimberley, C.P.

Mpatliseng

Tsa Vilhers.

Iyool Iyool Batho Pudi-Ea-Tsela o ile kae? Ke tla itumela ha nka arabeloa poco eeo. Vekeng e hetileng re bone Rev. le Mrs. Eph. Motloung oa Kroonstad are gau mono ka motor car oa gage, 'me ele moeti oa ga Mr. R. Naare, Principal teacher ea mono Vilhers.

[Pudi-ea-Tsela ga esale go simologa ntoa ea Abyssinia, ga emone. Mohlomong o ile ntoeng—Mor.]



Lenyalo la Kgosi Tshekedi Khama, oa Sechaba sa Bamangoato, Bechuanaland.

Masepala Oa Belabela O Gaketse Bakeng Sa Rente

(Ke JOEL B. M. THEMA)

Warmbaths: "Botsa basoariao bana gore ke ba bona molato, melatong ena e mebedi. 1. Go se patelele disetene tsa bona Lekeisheng. 2. Go gana go tloga Lekeishineng gomme e legore ba filoe notisi ea beke gore ba huduge." Mantsu ana a kagodimo ane a boleloa ke Magastrata e mogolo oa Waterberg Mr. S. M. C. Hope lekgotleng la Belabela ka di 20 tsa kgoedi ena, morhang go sekishoa Ma-Afrika a a mararo (Baagi ba motse oa Balebala) ka melato e ka godimo. Ba-Afrika bana ebe ele: 1. Sam Molelekwa, 2. Saul Morudu, 3. Nathaniel Mokoena. Sam Molelekwa e go neng go thioa o kolota Mmasepalata £596, o a hlotsoe gore a lefe chaletse eoe kamoka pele ga iri ea bo 12, goseng byale o soanetse go ea toronkong kgoedi. Ka molato oa go gana go tloga Lekeishineng o ahlotswe go lefa £2 goba go ea toronkong dibeke tse pedi. Saul Morudu ea kolotang £710 o ahlotswe byale ka Sam le Nathaniel ea kolotang £5 eena o ahlotswe byalo. Ke gore emong le emong oa bona o soanetse go ea toronkong kgoedi le dibeke tse pedi ga a se na chaletse. Ditaba di eme mosenekeng Belabela, banna ba lahleloa kgoeleng ga go na sebaka. Lefang dirente tsa lona ka tsoanelo.

Re soaba go tsebisha babadi le metsoalle gore mathomong a tgoedi ena re tlogetsoe ke Mrs. Una Magashoa, mohumagadi oa Dr. Philemon Mogashoa ea berekang ga Ngaka ea Belabela e sebegang ka bophara (Ralesome). Re utloelana le Morena Mogashoa bohloko.

Segoale.

Bare koa Segoale tladi e bolaile Mo-Afrika eo lebitso la gagoe eleng Aaron Mashike morhang kgoedi ena ele di 17. Ngaka ea Mmusho e ile ea potlakela gona Segoale goea hlaloba moha eo gomme e ile ga e boea ea neela raporoto ea gore monna enoa oa Mo-Afrika o itieloe ke tladi, gase a bolaoa ke batho goba se seng.

Tweffontein.

Maphodisa a Belabela a soere Joel Maluleka oa ga Madifoloko ka molato oa go utsoa pholo ea Solomon Moeletsi oa Kwarrihoek, Mokgalagangoe. Solomon ore pholo ena esale e timela ka ngoaga oa 1927 gomme a seke a tseba mo pholo e ileng teng ke ge a e tlaleha maphodiseng. Joel eena ore pholo e ile ea tla leshekeng la gagoe ka ngoaga oa 1227, gomme ea dula sebaka se setelele a sa bone mong oa eona, ke ge a e rekisha go Johnson, Belabela.

Pholo ena e reila tanaseporo sa Johnson mona Belabela, gomme e na le mengoaga e 9 e

ntse e utsuitsoe. Molato oa Joel Maluleka o tsene lekgotleng la magastrata ka di 27 tsa kgoedi ena. Re tla tsebisha babadi gore o sepetse byang.

Pula e gaketse setereking sohle sa Belabela. Letsatsi le letsatsi pula e ea-na. Motseng oa Ba-Afereka ba Belabela ke ntlakgatlagka, ditarata di ela metsi. Paisikile, kariki, goba koloi, 'motokare, di tsamaea ka bothata kabaka la seretse. Batho ba lla bare: "Jo! nkabe re lemile ga re ne re tsebile gore Modimo O tla re neela pula e-ka. Ba ileng ba seke ba nyama dipelo, ba na le mabele a mabotse a kgalitshang." Byale ba gopola seema sa Sesotho se reng "Nkabe ke lle ka dira byalo nkabe ke phometse," ga lthushi selo. Ka ntlheng ea Settlers go utloagala gore e feditse batho.

A.M.E. Church.

Baruti ba bacha ba setereke sa Waterberg ho-Revs. J. S. R. Molefe, (P.E. Waterberg Ext.), le le Msikidi, Nylstroom, le M. P. Mataboge, Vogelstruispan, ba thomile mosebetsi ditulong tsa bona gomme ba sebeta ka mafolofolo. Mookamedi J. S. R. Molefe o kile are chelele go leba ntlha tsa Marapyane le tukulogo go ea lekola mosebetsi ea dikereke tsa gagoe goome o khutletse Belabela a le bophelong byo monate.

Ka Sondaga di 16 tsa kgoedi ena, o ne a biditse Pitso ea kereke ea tlang ka dikobo (Church Conference) gomme go utloagala gore tsatsing leo mosebetsi o ile oa tsamaea ka tsela e kgahlisang, o ne a thusoa ke Rev. M. P. Mataboge. "Tsogang Ma-Itopia a Belabela le tukulogo le soane le Ma-Itopia a tulo tse ding byale ka Bethlehem mo ga ileng Rev. T. L. Mokau, P.E. ka tsoelopele." Moruti T. L. Mokau o ngolela gore koa Bethlehem A.M.E. Church e agile kereke e ka ts'oarang magolo a ts'eletseng a batho. Ntlo ea moruti e na le dikamora tse shupang. Ke taba e thabisang ele ruri. "A-e-boee-Afrika."

Jefrou Ramailane

Tsa Viljoens Drift.

(JOSEPH SEFALI)

Ka la li 13 February, hono ho le mosebetsi o moholo Kerekeng ea Methodist. Hono ho amoheloa setulong Jefrou H. S. Ramailane. Basadi ba merapelo ba le bangata hammoho le bana ba merapelo. Oh, ebile mosebetsi o moholo o monate. Molulasetulo a bula mosebetsi ka pina ea 91 Sesothong, a bala buka ea Matheu 5, a bua mantsoe ana: "Ho lehlohonolo ba llang hobane ba tla ts'elisoa." Ha bua mafumahali le ka lithapelo.

Molulasetulo are: Etlare ha re bina temana ea 3 mo Sefeleng sa

91, 'M'a-rona o tla nka setulo. Eitse kamor'a temana eo Jefrou a bua a leboha 'me a bina 105, Sesothong, temana 6, 7 le 8; a bua mantsoe ana are: Morena Solomon o kile a bua mantsoe a makatsang are "Molimo ke kopa hore O nee bohlahe le tsebo ea ho busa sechaba sa hao, ho se bo-

nts'a 'nete ea Hao." A bua le ka sefapano. Motho emong le emong a jare sefapano mahetleng a hae. Bana ba mokhahlo ba bina pina ea 228 Sesothong. Ha koaloe mosebetsi ka thapelo. Mosebetsi oa koaloe ke molulasetulo, Mrs. Reitz.

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It is packed in bags of 180lb., 100lb., 50lb., 25lb., 10lb., and 5lb. If your trader does not stock it, ask him to write:—

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Ka hobane ele phofo e lokileng haholo le hona e sitsoeng ka machine o makhethe o lokileng.

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

E fumaneha likhatsaneng tse boima bo 180lb., 100lb., 50lb., 25lb., 10lb., 5lb.

Ha ra lenkenkele oa heno a sena le eona phofo ena, mokoape a ngolle ho:—

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FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR BOILING WATER.

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Madireng A Ditulo Ka Ditulo

Ba Bua Sona Sa England

MATICHERE A MOTSE
OA TSHOANE GA
MMAMELODI

Tsa Pretoria.
(Ke PAT.)

Ha re ke rere: Rona ba Tshoane re masoabi, ke hore re soabile haholo haele mona re lahlehetswe ke Morena e Moholo oa sechaba sa ba Basoau hammoho le sa ba bats'o. Che re lla le Mofumahali Queen Mary. Eka Molimo O ka ts'elisa ntlo ea Borena hle baheso.

Bakeng sa sehopotso sa Morena George V., Kereke ea Chachi e toropong e bitsoang St. Albans Cathedral, e ne e tletse bots'onyana le ba-Mala, ho kopanoeng teng kaofela, ho ea rapella Morena le tahleho eo sechaba se leng ho eona. Ebile ho lebohloa Molimo le ho kopela Morena e mocha Edward VIII mahlohonolo boreneng boo a leng ho bona, hore a hlhonolofale. Che, Kereke e ne e tletse. Mots'oari oa marapo ele Rev. D. Stowell a thusoa ke Moruti Maimane. Moruti Mokgabudi oa Mathibestad a bua mantsoe a matle haholo a bile a le monate, a leboha a bile a kopela ba ntlo ea borena mahlohonolo le mats'eliso.

Li-Pathfinders le li-Wayfarers li ne li le teng. Ba sa e otle meropa bashanyana ba joalo. Eare mokokong hona u no ka qama u se Mothepu.

Ma-Wesele.

Veke e fetileng ma-Wesele a ne a amohela Circuiting ea Pretoria Moruti Hlabangane ea neng ale Springs. Mokete oa kamohelo ea hae o no o entswe Holong, ntleng e'ngoe ea sekolo Marabastad. Bohle ba ne ba le teng, eleng bats'oari ba marapo, hammoho le tsona liea hanong tsa Sekhooa tse kang likuku. Che, metsinyana a masehla oona a ne a se teng. Tsa bua libu tsa heso hle. Feela re utlua hore moruti enoa, o tla e ts'oa hantle Circuit. Re mo lakaletsa katleho le lehlohono ha'moho le 'ma-rona.

Re utlua hore kereke e ncha e bitsoang The Bantu Catholic Independent Church "bokotoliki" (Catholic) ba eona bo futha mollo. Empa ha re makale haholo hobane moruti oa eona ke Mokotoliki ea tletseng—eleng Father Pitso. Re utlua le hore hoso bile ho kena makala a mang le hoja mabitsa re sa e tsebe. Basali ba merapelo ba kereke ba re pee! Ba kopana Laboraro la veke e'ngoe le e'ngoe. Feela haele kereke eona re utlua hore e se e tla hauoa. Banna ba komiti ea Bots'ephehi ba ts'oere ka thata, re utlua le hore melao e eona e se ntswe e ngoloa. Lekhotla la Kereke le re: E re ka hoba mangolo a kereke a atisa ho lahleha le ho lieha, re kopa hore mangolo kaofela a ngolloe ho Mongoli (Secretary) Bantu Catholic Independent Church, P.O. Box 180, Pretoria. Le seke la lebala he.

Lady Selborne

Baahi ba Lady Selborne ba ts'oere ka thata. Re utlua hore 'Masepala o ba ngoletse mangolo ao ho oona a ngotseng lichelete ka hoesa kamoo a lekantseng kateng lits'enyehelo tsa batho lits'eng tsa bona (valuation list), le ho lekanya lits'enyehelo tseo mong'a sets'a a li lefeng ntlong. Feela ha re tsebe hore 'Masepala o lekanya e'ng? Hothoe ke molao o mocha. Haeba moahi a sa utluane le tekanyo (valuation) e ngotseng a kanna a ngolla 'Masepala, a hlahisa a hae mabaka. Joale ere ka hoba re batho ba ts'ohang haholo, oho makhotla a bitsoang Vigilance Association, a se a eme ka maoto. Che, khangannang banna re batla banna ba-joalo.

Lekhotla la (Improvement Club) Tsoelapele, le eme ka maoto ba kang 'bo-Nyoo, matichere a heso, Hee, Sekhooa sa bona! Ba bua sona sa mose oane oa maotle, 'me kea makala hore na ba ile ba e neng teng! Ha ho le joalo nna kere: re na le likolo tse chabileng joalo ka letsatsi. Batsoali rutang bana ba lona.

Mora Kokozela O Kentse Moea Sekolong Sa Kopano Harrismith

Tsa Harrismith
(KE MONGOLLI OA RONA)

Pula e nele feela hore bata-Selemo sena se secha na sereng ho rona? Ea bofifing ke Rev. A. Skosana ka mora oa hofela oa hae. Re mo utluela bohloko ruri, motho eo oa Molimo otele-tsoe ke bana. E fela "motho ea tsoetsoeng ke mosali o khotse litsietsi."

O ntse ale Gaudeng Rev. S. Leu. Moloi morekisi oa koranta ena. Leshano le ipetsa kahore ose ahile Gaudeng. Na koranta e se e tla tsamaea hantle?

Foromo ea molao omocha oa masepala ontse otsoela pele. Lerapo yoale lea tiea le se lekana molaleng. Bo Mr. Takane bao re ba tsepileng tu; a ho keletso. Kea bona ho re Masepala ojetse banna maime. Hake re ketsoela kante ho motswe, kefumana hose ho hlangoa li thupa tsa tarata Hakebotsa, che re aha kampo ea



Morena Seretse, Rangoane oa Kgosi Tshekedi Khama.

makhomo ase kompolase. Khele! Ka tsoara oka tlase. Ka talima bonyenyane ba kampo ho sioa lefatse, le sala e mosoau, kare che a ho molato perenyana tsarona leha li shoela ba khalahali kebona feela mo na batla li buha. Haele Bulo le Ramotlane batla sitoa ke Mokojoane. Iepole-sa la masepala lerekenela mamatlung. ho snnya li notice hothoe melato e finyelle kaofela, hose yoalo retla nehoe tsela. Yoale Mr. Mochoko ose ane a kene boruti, monna eo ona are phokela makhoaa.

Sekolo sa United se tsohile, hose sheba pela oea fumana hore moea okhutlela setopong hobane setopo kesena sea si sinyeha. Ma-Tichere a jela khobeleng, o oaba tsobokanya mora Kokozela le Manager ose abile a lebetse hohitsa komiti ea School Board, o kenetsoe ke osele.

Kereke ea St. Paul e bolutung ka ho tsamaea ha Rt. Bishop S. W. Maegar Leha hole yoalo oesile e phetse enchafe tse molilang aneng a tsamaea thuto tsa Morena ene ele tse bohloko ruri. A felehetswa hoesa station ke motsoalle e moholo oa hae, Rev. J. J. Lepele ka kare ea hae ea pere tse ts'ehla. Che, "hosa ka makhoro ana ho tsoana." Monongoana "The Bantu World" o re timile Almanaka, joale ea 1935 e se e rona matlo a rona. Oa re tloaetsa hle. Mohlomong o ea re fa entle isao. Lumela.

(1) Phiri, (2) Theko, (3) Mphela, (4) Molokoe, (5) Thoafi, (6) Mabalane, (7) Melatsoe, (8) Nneeleng, (9) Mabalane II., (10) Moefi, (11) Mabalane III., (12) Mabalane IV., (13) Mabalane V., A. A. H. Mabalane). A Modimo a thusa Kgosi le sechaba sa Baphiring.

W. I. MABALANE.

Sekolo Sa Rona Se Tsoelapele

MAOBA SENE SE
CHAKETSOE KE
MOHLAHOBI

Tsa Dover.

Ka li 29 tsa January ho fihlela ka li 3 tsa February, Mohlahlobi Mothibeli oa Bloemfontein, o kile a chakela sekolo sa tichere Mogopodi sa St. Joseph's Roman Catholic School, 'me a amoheloa ka thabo e kholo ke tichere le bohle ba mona. Re thabela haholo ho bona sekolo sa rona se ntse se chakeloa ke bahlahlobi; che le tichere bare o ntse a tata-setsa pele bana ka mokhoa o ratehang.

Re lla haholo le ba ha Mr. Maoba ba hlokaahletsoeng ke ngoana oa lilemo tse 'ne ka li 4 February, a patoa ka li 5 February. Bana ba sekolo ba koloka ka pel'a setopo; tichere o ile a khotatsa haholo hobane ke eena ea ileng a qhoba mosebetsi. Bana ba sekolo ba bina pina ea qetello e reng "Holy! Holy."

Ea ntseng a sa phele ke eena tichere ho tloha ka li 6 tsa February, o ntsa itlaleha lihlabi.

MOKOADI.

Mokete O Moholo Oa Bazara Kerekeng Ea Chachi Ladybrand

Tsa Ladybrand

Ka la 5 February, 1936 ho bile le mokete oa Bazara kerekeng ea Chachi (Anglican). Ke Bazara ea pele e atlehleng ka mokhoa o makat'ang. E ne e entswe ke basali le banna ba phutheho, ba thusitsoe ke banana le bashemane bo mokhatlo.

Ke hlahisa liteboho tsa ka hamoho le phutheho ea Chachi, kamoo liphutheho tsohle tsa motse ona li re thusitseng kateng moketeng ona, 'me re re: le ka moso bana ba Afrika. Mosebetsi ona ke oa ho aha kereke, re le-boba le bona bo-'me ba neng ba phehile limenyemene tse monate tseo rea ba leboha. Batho ba bangata ba santse ba tsota makhethe le lijo tse monate tse neng li phehile Bazareng.

MICHAEL NKONYANA.

Leso La Kgosi Jonas Mabalane

Re bega taba e bothoko e e tlhagetseng Baphiring mono mot-seng oa Mabaalstad. Retlogetsoe ke Kgosi Jonas Mabalane ka di 29 tsa Firekgong (January) 1936, eo a neng a tshoareletse ngoana oa ga mogolooe Bogosi go tloga ka 1919 go fitlha ka 1930—mme a naea ngoana eoo, setulo sa Bogosi eo e leng. Kgosi Archie Arthur Herbert Mabalane.

Mme go tloga mo selemong sa 1930 o ne a ntse a thusa ngoana

oa ga mogolooe. Kajeno o tlog-tse mo masoabing legale go san-go na le bo rangoanagoe ba santseng ba ka imo tshagetsa Mosoi a fitliloe ke Moruti Janssen ka di 31 tsa Firekgong 1936. Mo phitlhong ea gagoe ne ga-tla batho ba le bantsi. Magosi a mangoe a motikologoa Motse oa Gaphiri o busitsoe Dikgosi tse di latelang-jaana

(Di fella tlase ga serapa sa 2.)

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Tlogelang Pulo Le Sebetseng

The Bantu World

SATURDAY, FEBRUARY 29, 1936.

Molao O Mocha

Go gana ga baetapele go dumelana le kgopolo ea General Hertzog gore ba Voti ba Kolone ba aroganyoe go Makgooa, gomme ba emeloe ke Makgooa a mararo Phalamenteng go entshe gore General Hertzog a tshuare tau ka dinnaga, ebe eena a hlagisang kgopolo ena ea gagoe Phalamenteng.

Ka laboraro la veke e fetileng o ile a hlagisa molao o mocha, o reng Ba-Afrika ba Kolone ba ke ba amogioa voutu ea bona, empa ba ke ke ba dumelloa go yuta gamogo le Makgooa. Ba e kgetha Makgooa a mararo go ba buella Phalamenteng, a mabedi go ba emela go legkotla la Kolone (Provincial Council)

Ntho ena e hontsha gantle gore kgetholo ea mmala e tsene lefatsheng la Kolone. Ga go belaeitse gore molao ona o tla etsa gore matla a Makgooa a be boima godimo ga sechaba sa Ba-Afrika. Ga go belaeitse gore Makgooa a ikemsseditse go re tshuara jualeka sechaba sa bakgi ba metsi le baroaledi ba dikgong. Ga re sa tsoege borokong boo re bo robe-tseng, re tla re rere ga bare ra fihlela re kgangoa ke setoropo sa joko ea kगतello.

Baetapele ba ikemiseditse go ntsha sechaba sena ntlong ea bohlanga, ba ikemiseditse go tsamaea le sona lefelling la matshuenyego, go se tshedisa leantle le lehubedu la hloriso le go se fihlisa lefatsheng la tokologo. Seo se batlegang ke gore sechaba se latele. Re ea pheta re re, ga baetapele ba ka tsueletsang mosebetsi pele ga ba sa tshagetsoa ke sechaba. Matla a baetapele ba sechaba sefe le sefe a tsua sechabeng. Mafolofolo a sechaba a etsa gore baetapele ba fadimegele go loanela tsuelopele le tokologo sa sechaba.

Ntho eo rona Ba-Afrika re e batlang ke go sebeletsoa; ga re batle go sebetsa ele rona, anthe le bao ba re sebeletsang ga re ba nee dibetsa tseo ba re loanelang ntoa ea tokologo ka tsona: Re sechaba se makatsang, se gopolang gore se ka fumana tsuelopale le tokologo kantle le go sebetsa. Ntho eo re e tsebang ke go etsa lerata le senang mosebetsi. Re ratile go bue, seng go dira. Diketso go rona ga di teng gaese leleme le letsele, le tshelang noka e tletse. Seo re se gopolang ke gore re ka fumana ntho tse lokileng ka puo le leshata.

Ga re batla tokologo re tshuanetse go ikemisetsa go sebetsa. Sechaba se tshuanetse ko tshagele ba baetapele. Ga go tsela e re. Puo le leshata di keke tsa tsa. Ntoeng ena go batlega tsa, eleng chelete, Ga go baetapele ba ka sebetsang mosebetsi oa sechaba ka chelete tsa ana ba bona. Kabaka lena sechaba se tshuanetse go thusa ka dibetsa. Ga ko bahlabani ba ka panang ntoa kantle le dibetsa. Ntoa e kgolo Ba-Afrika. Sechaba se kametsoe ke leru le letsho, gomme go batlega gore sechaba e eme ka maoto go bontsha Makgooa gore se shuang se ea agaraga. Ga ekaba re ea shua re a shua jualeka sechaba. Bakeng a tokologo re tshuanetse go lalegaloa ke tseo re nang le tsona. Re tshuanetse go ikemisetsa ntho le ngue feela—gore lefatsheng a bontat' rona mogolo re ke ke ba ba makgoba, re tla ba banna le asali ba lokologileng. Kabaka ena a re tshjaraganeng jualeka tsoptsa la samente.

ena le tsepo ea gore Modimo o re tsepsa tiro ea Egepete ka toro a Pharaoh ea dilemo tse 7 tsa ala le 7 tsa kgora. Kaieno re ditse menyaga ele 7 re ntse le tsietsing e kgolo ea tlala, mpa ngoageng ona oa bo 8 temo phle e ea kगतlisa, eka re tla tula monongoga.

MISHACH MASHIANE.

Noga E Lomile Ngoana Kgathane

MORUTISHI O SEKISHOA PELE GA BARUTI LE BARUTISHI

(Ke P. B. MALSON)

"Ke nna foromane ea Kgathane gomme ke mahludi oa melotnthe, ke bya ka Kgoshi, gomme ke loele le morutishi ke gore o lala a letja moropo (drum) boshago; byale ngoana oa ka o lemiloee ke selo boshago; a na le eena gomme a me tlogela nageng are ese oa sekolo sa ka ke oa sa Masemola (Berlin)."

Taba e ea ka godimo e hlagishitjoe Lekgotleng la "T.A.T.A., Sekhukhuneland Branch" April 7, 1935. Mmigi o be a nyaka keletjo gore a tle a phale morutishi ga ditaba di yo tsena kgorong ya Kgathane Molato o gannoe gore o boleloe ka Kerekeng gomme goa kgethoa Baruti ba gore ba yo bona taba yeo ka ofising—J. H. Mahlumu (Methodist) le D. Mmole (Berlin) Ka morago ga taba tja Mmigi, Morutishi a re: "Molato o begiloe ka phosho ga gore (1) Molato o lebeletjoe gagabo ana Kgathane. (2) Mmigi ga aka a tsibisha morutishi goba eo mong oa Kgathane gore molato o ea kgorong ea baruti le barutishi (3) Ngoana eo le sekolo a se a ka a se tsena le ga tee. (4) Tichere ga ea ka ea tloga le ngoana eo sekolong ge a etioa le bana."

Mmigi are "ke go file bana ba polasa kamoka gore ba ka tsena sekolo gomme o reng oa re ba bang ese ba gago?" Karabo ea re "lege nkabe ke tloga le ngoana eo gae gomme a gobala gare ga rena nkabe ke mo tlogetje mtseng bya ka ge ngoana a theme-tjoe motseng oa M. Kgateke moloko oa bo ngoana eo." Baruti ba feditje ka gore oena Morutishi o molato. Soaranang ka matsogo le lebalalane, gomme goa phethoa ka Lerato lege Mmigi a difithshitje Ermelo le Mooiplaas gomme tja ganoa. Ba Phathfinders le baruti le barutishi le hlokome-leng taba-eo!

Phutheho ea Kereke ea Ba-Afrika

REV. E. Z. MOKOPANELE KE MORUTI OA MATLOTSANE

Tsa Klerksdorp

Ka li 8 tsa kgoedi ena rene re ena le mokete o moholo oa Conference Kerekeng ea Native Independent Congregational Church mona Klerksdorp. Okametsoe ke Rev. A. A. Mofantoa eo tsamaea hantle haholo; eitse ka li 9 ka Sunday ha ho hlalisoa Rev. E. Z. Mokopanele hore ke eena Moruti oa Matlotsane, ha beoa le Jefrou Mokopanele setulong sa bo Jefrou.

Mosebetsi ono o tsamaisoa ke Rev. Mosiane. Ebile mosebetsi o motle haholo bahlangana ba mokhatlo ba Wesele le ba A.M.E. Church. Thuto ene e nkiloe ke Rev. Msimango a ruta ka tsa Joshua. Are Joshua ona a loana le marena a mahlanga a ahlola marena ana a balehela le haheng. Are bantseng le haheng re ba bolaele mona ba bolaele hobane ke marena a mabe a loants'a chaba sa Jehava. Joale are ba boleheng are mabitso a marena ana ke mona ke lefufa kepele empe ke lithoano ke li ts'eba: Are lehare ke pelo ea motho are nts'ang marena ana pelong tsa lona are ha leka ants'a lerato letla ba teng ho lona le tla ratana are ratanang Ma-Afrika le ikahe rapellang moea o motle Jehova atle ale hlohonolofatse.

Ebile thuto entle haholo. Ke kopa Molimo hore uthuse Afrika le lilo tsa eona 'Musu oli utloe. Moea khotla ha a tsekisoe kea ho leboha mongoli.

A.M. MOSOEU.

Pulo Ea Ntlo Ea Moruti W. B. Modikoane Oa A.M.E.

Tsa Schildpadfontein

Ka Sondaga di 16 tsa February 1936, re ne re ena le mosebetsi e mogolo mono Marapyane oa go bula ntlo ea Moruti eo e agiloeng ka makgethe.

Ene ese batho ele tlang le bone ga phethagala seema se se reng pela e tlhokile mogatla ka go romeletsa. Pinyane ene e kgangoa ke lerole le tloha ka letsatsi la Saterataga mona "Mohohlango-dikala." Tukisetso ea mosebetsi ona ene e kgannoa ke bo Au Mrs. Maria Moeketsi le Komiti ea hae ea Tukiso.

Kemoo ge re boneng bokgeleke ba ma Itopia (A.M.E.). Pele ga pulo ea ntlo mosebetsi oa ka hoo-sane oa 11 one o ts'oeroe ke Moruti S. J. N. Tladi oa Gwelo.

Kereke ea meriti e ile ea ts'oa-roa ke Rev. W. B. Modikoane le di kolobetso morago ga di tsebetso tsena. Ra tla ra bona bokgabane bobogolo ge phuthago e tloga "Mohohlango" e kolokile ho ea ntlung e ncha Choir e etile pele e latetse baruti. Bongata ba batho bone bo tsabeha juale ka he dikereke tseo aining difemiloe di ne phalletse memo eo. Ke tsena tse latelang

Berlin Bapedi Lutheran, Transvaal Basotho, African Catholic le Transvaal Bakgatla. Mosebetsi o ile oa ba motle gagolo.

Baruti bao ba ile ba ba teng eme ele bana: Revds. W. B. Modikoane A.M.E. S. J. Tladi A.M.E. (Gwelo), Wm. Sebolai, (Bap. Luth.) J. Mogomotsi (T.B.C.); J. Molefe (T.B.C.); Ba-Ewang. B. Nkgodi (A.C.C.) Maila (Berlin) le baholo ba ba ngata ba dikereke ka dikereke. Chief Steward A. R. Schoole (A.M.E) oile a bolela mantsui a matle gagole mabapi le pulo ea ntlu ena,

morago ge Rev. Modikoane a lebogile ra-lebenkele Mr. Aronoff kathuso e kgolo eo a e diretseng Kereke ea A.M.E. Morena Aronoff a fetola ka boitumelo bo bogolo. Lego lakaletsa ma-A.M.E. katlego mosebetsing, are ga se nna ke ratileng ke le thuso kaseo 'na ke se ntsitseng ke kaiebaka la gore bongoneng bame ke rutiloe gore e mong le e mong ea lobaneng ke thuso a e neoe.

'Me are ennile makatso e kgolo gele kgonne go aga ntlu e kगतlhi-sang gakana gare ga tlala e kgolo e makaditseng, feela tsoela pele Rev. Modikoane o sebetse, Modimo o tla nne o go fe maatla. Ra mo leboga thata ka puo ea gagoe e monate.

Pula eona e entsitse fagotlhe kajeno ga esa fetisa letsatsi kaano (Di feela serapeng sa 2.)

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New Bill Introduced In Parliament

Dr. D. F. Malan Presses For Political Segregation of Coloureds

At the Joint sitting of Parliament on Wednesday last week, the Prime Minister, General Hertzog, moved for leave to introduce a Bill to make special provision for the representations of Natives in Parliament and in the Provincial Council of the Province of the Cape of Good Hope and to that end to amend the law in force in that Province relating to the registration of Natives as voters for Parliament or a Provincial Council, to establish a Native Representative Council for the Union; and to provide for other incidental matters." The details of this Bill were published in the last issue of "The Bantu World"

DR. MALAN'S AMENDMENT

Dr. Malan (Native Calvinia) moved an amendment which he said, would also give separate representation in Parliament and in the Cape Provincial Council to the Coloured people. If this amendment were acted upon, there would then be legislation before the House providing not only for the separate representation in Parliament of Natives, but also for separate representation of another group.

When I say this, I do not intend to convey that by legislation of this character there shall be any change in the existing qualifications for the vote for coloured people. The existing qualifications will remain, I think, as it is. Neither do I mean by this that coloured people and Natives will be lumped together in one group and will be represented as one joint group in Parliament. What I do mean is that there shall be set up by the law three separate groups having representation in Parliament—whites, coloured people and what is now before the House, representation for Natives."

He brought up the matter at this stage because it seemed that an amendment to the coloured franchise, as in the case of one to the Native franchise demanded a joint sitting of both Houses of Parliament. The Bill before the the House drew a distinct line between European and Natives in regard to the franchise, and his amendment required the drawing of another line between coloured and European. But this need not delay the present Bill, for the principle of a colour bar was already widely accepted and was of effect in both legislation and administration.

The question of the coloured people had always been considered as related to the Native question. In 1927, when the Prime Minister brought up the matter, he assured the people time and again that the two questions belonged together. He had said clearly at Smithfield that the Native question could not be solved unless the coloured question was solved at the same time. Parliament itself had considered the matter in that light. When a committee of both houses was appointed, it was to go into both the coloured question and the Native question. The Government had not given effect to that instruction from both Houses. In regard to the Natives the committee's report, which had been adopted by an overwhelming majority, had now been thrown aside and the Government had come forward with new legislation which practically ignored the fundamental principles contained in the committee's recommendations.

As far as the coloured people were concerned, the Government had gone still further. While the committee was in session the Government had sent a message to the effect that it was not prepared to put forward any legislation in regard to the coloured question. The committee took it that under the circum-

stances consideration of the coloured question would be useless. The Government had therefore not only ignored the clear instructions of Parliament, but had gone out of its way to nullify the will of Parliament.

Separate representation for the coloured people was the logical consequence of existing legislation on the coloured question and of the new legislation now proposed in regard to the Natives. By declaring the coloured people a separate group for franchise purposes, they would be import-



The Prime Minister, General Hertzog.

ing no new principle into South African legislation but merely carrying it to its logical conclusion. It was true that there were important differences between the Natives and the coloured people since the Natives still had their own reserves, but these differences provided no reason why the coloured people should not be looked upon as a separate group.



Mr. Coulter, M. P. for Capetown Gardens.

"Bill Unjust In Conception"

DIVIDING SOUTH AFRICA INTO HOSTILE CAMPS

Mr Coulter (Dom. P., Capetown Gardens) moved as an amendment: "That this joint sitting is not prepared to consider any legislation affecting the Native franchise and the representation of Natives in Parliament until such proposed legislation has been adequately made known to the people of the Union and submitted to the Native Conference constituted under Act 23 of 1920."

Nobody would regard this as a just measure. The Bill was unjust in conception. It stank to Heaven. Its passage would create an intolerable grievance. It would divide South Africa into two hostile camps, and create on the part of the Native a feeling that the white man should be hated. He asked the Government to think again before forcing through the measure in defiance of the feeling of the whole Native population and of a very considerable section of the white population

Bill Divides The People

SENATOR MALAN SAYS JAN HOFMEYR'S POLICY IS ONLY TRUE ONE

Senator the Hon. F. S. Malan said they could not divide the interests of different sections of the people. Whether a man was black or brown or white, when the Estimates were before the House they were as much interested as the Europeans. In peace and war they were as much interested in the country's welfare as anybody else. It was impossible to divide them into groups and to



Senator the Hon. F. S. Malan

say that each should have different representation.

"If you are going to have this separate representation for the Natives, then you must also have it for the coloured people. I fail to see the argument that has been put forward that there is any difference between the two." There were about 15 constituencies in which there was a substantial Native vote, and there were about the same number in which there was a substantial coloured vote. To say that the vast majority of Natives were in their own areas was perfectly true, but the intelligentsia of the Natives were scattered all through the Union. It was the same with the coloured



Dr. D. F. Malan M. P.

Leader of the Nationalist Party, who urges for political segregation of coloureds.

people. They only had the vote in the Cape, but the day was coming when there would have to be a unity of principles carried right through South Africa.

"No, sir, do not let us try to rule this country by dividing the people up into different sections and giving them separate representation. The broad principle of democratic government was laid down by no meaner a South African than Jan H. Hofmeyr as far back as 1887. Let all enfranchised men vote as citizens of the country. Give them the responsibility of feeling that they are citizens, and that they must work with the other citizens for the welfare of the country. That is the broad principle under which I was brought up; that is the broad principle which I supplied in the select committee; that is the principle on which I stand, and which I believe future generations of the Union of South Africa will find is the only true one."

New Bill Received Without Enthusiasm By African Leaders

The change in the Representation of Natives Bill has been received without enthusiasm by the two members of the Native Convention still in Capetown. Mr. J. M. Dippa and Mr. R. H. Godlo, expressing their personal opinion in an interview, condemned the proposed new Bill as no more acceptable to Native opinion than the old.

"We can say nothing that implies consent to the taking of our franchise in return for any form of concession," said Mr. Dippa. "We feel that a bargain has been made, which is not for our benefit for the sake of parliamentary unity."

"There are three things outstanding in this compromise. We have lost the safeguard of the two-thirds majority; we are losing our right to stand for the Provincial Council; and the principle of segregation on the lines of colour is being established. Furthermore, our right to buy land outside the scheduled areas will be gone. Our common citizenship will disappear."

Common Citizenship

"The qualification of a Native voter at present include the ownership of land, but now we are to be confined to the scheduled areas and cannot acquire land outside them. The ownership of land in the scheduled areas will be on a communal basis. At the same time the wage qualification will be endangered by the minimum wage and white labour policy. We are asked to draw a colour line across the pages of history."

"In the future people would say that we asked for it ourselves—that is why the Prime Minister wanted the proposals to come from us and even dictated the terms. But we would not be a party to them. We stand for common citizenship and the right to express ourselves

without restrictions." Mr. Godlo who was recording secretary of the convention, said that in his opinion the measure was still a grave departure from liberal principles.

Not An Improvement

"We cannot help thinking that our representatives have bargained away our rights for the sake of preserving unity in the parliamentary ranks. I am strongly of opinion that the influence of the three members representing the Cape Natives will be negligible. The representation now enjoyed by the Natives in the Cape is far more satisfactory."

"I feel certain that the Native people throughout South Africa will not hail the new proposals as an improvement and the action of the Union Parliament in this matter will shake the confidence of the Bantu people in the white man's justice and his ability to keep his word."

The following statement has been handed to Reuter's Agency by Mr R. H. Godlo and Mr J. M. Dippa, the recording and acting secretaries respectively of the All African Convention Committee, which completed its labours last Saturday:

"Our attention has been drawn to a statement published in the Press to the effect that the natives of the Union as a whole have not accepted the compromise, but the natives in the Cape are in favour of it on the ground that half a loaf is better than no bread." The decision arrived at by our committee was absolutely unanimous and was passed without a single dissentient. The report published in the Press is therefore devoid of all foundation, and if allowed to pass unchallenged would create the impression that the northern delegates imposed their will upon those of the Cape, which was not the case."

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The Old Bill And The New

Bill Designed To Abolish Cape Native Franchise

Representation Of Africans In Senate By Whites Union Native Council

The original Representation of Natives Bill was designed to abolish the Cape Native franchise by stopping further registration of Native voters. It provided that:

- (1) No Natives in the Cape, except those who are already on the voters' rolls will be registered as voters. Those on the rolls would retain their franchise until they die out.
- (2) Natives in the Cape would be represented in the Provincial Councils by two African members so long as matters affecting them, such as education for instance, were under the control of the Provincial Administration. The members were to be elected by chiefs, members of local and general councils and advisory Boards.
- (3) Four European Senators, elected by chiefs, members of local and general councils, Advisory Boards and Management Boards, were to present the whole of the African people of the Union in the Senate.
- (4) A Representative Council of 16 Native members would be established. Twelve members of the Council were to be elected by chiefs, members of local and general Councils, Advisory Boards and Management Boards, while four would be nominated and appointed by the Governor-General.
- (5) The functions of the Council would be to consider and report to the Minister of Native Affairs upon (a) proposed

legislation in so far as it may affect the Native population (b) any matter referred to it by the Minister; (c) any matter specially affecting the interests of Natives in general. Further the Council may recommend to Parliament or to any Provincial Council legislation which it considers necessary in the interests of Natives. Members of the Council would receive a salary of £10 a month.

These are the provisions of the original Representation of Natives Bill which was considered and rejected by the All African Convention on December 16 at Bloemfontein.

Why You Must Vote

Europeans and especially Members of Parliament say that most Africans do not care what laws are passed by the Union Government, and that only a few Educated Africans are interested in fighting for their rights. If what these people say is true, then you who read this page will not bother to fill in and post your voting paper to us. If you do not post your voting paper it will be because you do not care for what is happening or what your leaders do.

We know that you are interested in what is happening and we know that you do care and wish to help your people. That is why we ask you to fill in your voting paper and post it to us so that we can PROVE by thousands of voting papers that African people know and care what is happening, and the next time anyone says "Oh only a few are interested" we can point to the voting paper and PROVE that he is wrong.

In order to enable you to express your opinion on the Bill now before Parliament, we are sending to our agents stamped and addressed envelopes. Call upon your agent during the week and he will supply you with the envelope.

Bill Providing Retention Of Cape Native Franchise On Separate Rolls

Three Europeans To Represent Cape Natives In House Of Assembly

The new Bill, which the Prime Minister introduced in Parliament instead of the original Bill described in another column, as the result of the compromise between him and certain members of Parliament—a compromise which was rejected by the Executive of the All African Convention—provides that:

- (1) The Cape Natives will retain their franchise on separate rolls and vote for three European members of the House of Assembly and two for the Provincial Council.
- (2) The representation the Senate will be the same as in the original Bill and that the four Senators will be elected in the same way as provided for in that Bill.

(3) The Representative Council will be established as provided for in the original Bill and its members elected in the same manner as provided therein. Its functions will be the same as described in the first Bill.

(4) The Natives who live on European farms will also elect Senators and members of the Representative Council in the same way as Natives who live in reserves and Urban areas. That is to say wards will be created which will be under Magistrates for the purpose of voting for Senators and members.

This is the "Compromise" Bill which the Executive of the All-African Convention rejected on the question of principle and of having not time to place it before the Convention. The Bantu World wants you to express your opinion on this Bill which is now before Parliament.

(Continued from column 2)

South Africa the palladium of racial peace in Africa.

"The committee further considers that the proposal embodied in clause 1 of the Bill constitutes a departure from the spirit of the Treaty of Vereeniging, in which provision was made for the consideration of the granting of the franchise to Natives in the north after the introduction of self-government to the Orange Free State and the Transvaal.

"The committee is convinced that the only safe form of franchise would be one which, regardless of race or colour, was based upon a common form of qualification."



Members of the Executive Committee of the All African Convention who rejected the "Compromise" Bill at Cape Town.

Why The Executive Of All African Convention Rejected Compromise

The following are the reasons why the Executive of the All African Convention rejected the compromise suggested by the Prime Minister:—

"Absolute Refusal"

"And, whereas the result of the interview of the All-African Convention executive with the Hon. the Prime Minister on February 19, 1936, was the absolute refusal of the Prime Minister to withdraw Clause 1 of the Bill and the substitution of an offer by him to retain the Cape franchise in an improved form of separate rolls for Native voters and the right to elect three members for the Assembly, two European members for the Cape Provincial Council, and an additional two European Senators;

"Whereas the Honourable the Prime Minister has refused our request to refer the Prime Minister's new proposal to the people in convention; "Now, therefore, we have had no alternative but to assume the responsibility and adhere to our stand, to oppose any alteration of the present Cape Native franchise.

"The executive committee is convinced that the fundamental principle of full political equality hitherto entrenched in the Cape Native franchise will be wilfully and unjustly violated by the passage in Parliament of Clause 1 of the Bill, a violation that would perpetuate the discrimination against Natives of South Africa by reason of their colour throughout all future legislation by Parliament.

Palladium of Peace

"Further the executive committee is convinced that this differentiation in electing the lawmakers of the country, of which Natives form an integral and inseparable part, cannot in any circumstances whatsoever receive their support, sanction or ratification.

The committee is firmly convinced that the policy of common citizenship as expressed in the Cape Native franchise is the only one that would ensure harmony between the races and make

(Continued at foot of column 5)

VOTING PAPER

Read what this issue has to say about the changes in the Representation of Natives Bill which is being introduced in Parliament. Then give us YOUR OPINION of the Bill in a few straightforward words.

Write out your views on a separate piece of paper then copy them on this paper. Ask your Agent for a stamped and addressed envelope.

Fill in your name and address

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P.O. Box 6663, Johannesburg.



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Apo abantu bedibene kona ecaweni, kwi mbuto, emdantsweni naxa bedibene ezitratweni, undaba-mlonyeni ngamayeza angumangaliso e Kowie Medicines.

Lilo eli ixesha lonyaka ekufanelekileyo okokuba ulungise igazi lakho. Oko onokukwenza ngokusebenzisa n No. 20 iyeza loku Cokisa i Gaz libi elenziwe ngabe Kowie Medicines. Lihlamba igazi lomeleze umbilini. Khupa elogazi libi elingu nombangela we ntloko, amaqakuva, izilonda, ukudinwa, ukungalali, irumatisene, ukuphelelwa ngumngweno wokutya' nokucubuka. Funda imbodlela yalomciza obiza 3 6 ukangele umahluko oyakuwenza kuwe. Ungalibali okokuba amayeza e Kowie Medicines ngawona-wona. Qiniseka okokuba igama letu likwi mbodlela.

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No. 22 MORIANA OA SEFUBA LE MATSOAFO. Moriana ona o folisa sefuba kapela, hammoho le mekhohloane le matsoenyeha ohle a matsoafo. O thusa haholo le ho fokolang ha sefuba. Theko ke 3s. 6d. botlolo.

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Inter-National Cricket Matches Create Great Interest And Keeness

The Witwatersrand Indians who gave the Transvaal Bantu a rough time in the first fixtures of the Johannesburg Inter-Racial Tournament suffered an outright defeat against the City and Suburban Coloureds at the Indian Sports Ground last Sunday. The Coloureds first Innings score was 219 for 7 wickets (declared), and hence doubled the small Innings of the Indians.

The Transvaal Bantu who defeated the heroes of the Indians (City and Suburban Coloureds) also suffered a 1st Innings defeat against the Transvaal Coloureds at Vrededorp. It was indeed a hard struggle on the part of the

Bantu in this match, for when they were attempting to chase the total score of 195 runs booked by the Transvaal Coloureds, their nine wickets were down for only 70 runs, save the grand last wicket stand by Messrs. C. Ngengebula, 48 (not out) and D. Kandanisa, 25, which added 70 runs to close the Innings at 146. Nevertheless, the Coloureds won for they had still a good margin of 48 runs ahead.

To complete the tournament each section has to play four matches, and as the log stands to date, we may still perhaps find ourselves confronted with three ties to bring about semi-finals and finals.

THE LOG.

	Outright	1st Ings.	1st Ings.	Outrgt	
P.	Win	Win	Loss	Loss	Point
City & Suburban	3	1	1	1	10
Transvaal Bantu	3	...	1	2	7
Tvl. Coloureds	1	...	1	...	3
Wit. Indians	2	...	1	...	3
European Union	1	1	2

First International Tennis Matches At Bantu Sports Club

TENNIS: Sometime back an argument through the medium of "The Bantu World" ensued between Mr. Freddie Smith and Mr. H. Jajbhay regarding the merits of Tennis playing amongst the three Non-European grounds viz., Coloureds, Africans, and Indians. Mr. Smith contended and still contends that the Coloureds are superior players closely followed by Indians and that the Africans were practically inferior. Mr. Jajbhay defended the Indians and as a result a match between the two was staged at the B.M.S.C. when Mr. Smith won in brilliant style.

No one defended the Africans, but recently a group of young men decided to challenge the Transvaal Coloureds Union and the challenge has been accepted. It will be the first time that such a match is played i.e., Transvaal Coloureds vs. Africans. The Africans side which will be captained by Peter W. Rezant is a powerful one and the Coloureds to win will work strenuously. Africans are:—Peter Rezant (Capt.), G. Xorile, R. Molefe, Wit Deep, Germiston; John Oliphant (Pimville), C. N. Setlogelo (W.N.-L.A.), P. Mbaso (City Deep) and Archie Mbule (Randfontein). The Coloureds will presumably call on Messrs. Freddie Smith, H. Jajbhay, J. Spiers, and Myles of Roodepoort. This is a convincing quartet but—The match starts at 9.30 a.m. Bantu Sports Club on Sunday, Match 1. As this will be the first international between the two sections Tennis enthusiasts are requested to come and witness what will be a great game.

J.A.F.A. Meeting.

At the Annual General Meeting of the J.A.F.A. the President, Mr. D. M. Denelane, welcomed the members once more and again exhorted them to be loyal to their Association and stand for the principles and policy embodied in their Constitution. He spoke very highly of the spirit of co-operation amongst the players and the Referees, and stressed the necessity of producing efficient referees to develop a high tone in our games. He laid emphasis on the fact that the J.A.F.A. has won for itself a very dear name even amongst teams outside its pale, and this good influence can continue to spread if every member realised that the Association is his own and that its honour rests on his good behaviour on or off the field of

Frankfort Sport

(By CALVIN T. P. LIPHOKO.)

Mr. B. P. Lesenyehlo presided at the annual general assembly of the Lady Moon Lawn Tennis Club when the undermentioned were elected officers to constitute the committee of management for the year 1936: President, Mr. B. P. Lesenyehlo; Assist. President, Mr. J. B. Mots'abi; Secretary, Mr. F. D. Mazoek; Assist. Secretary, Mr. Eric Mokoka; Treasurer, Mr. B. P. Lesenyehlo (Pres.); Assist. Treasurer, Mr. C. T. P. Liphoko; Captain, Mr. H. A. Maphohoshe; Assist. Captain, Mr. P. Ts'olo; Field-Marshal, Mr. J. I. R. Phosisi; Lady-Captain, Miss M. Molahloe.

The Jajbhay Brothers' Trophy

TOURNAMENT AT B.M.S.C. ON MARCH

The Jajbhay Bros. (Singles) Tournament commences on Saturday, 7th March, 1936, at 1 p.m. Members are requested to enlist not later than 6 p.m. Thursday, 5th March, 1936. As in the past a record is expected. The present B.M.S.C. (Singles) Champion is Mr. F. J. Smith.

Mr. D. M. Denalane Submits J.B.F.A. Annual Report For Year 1935

Gentlemen,

It gives me much pleasure to submit to you the report for the year under review. Your Association continues to make steady progress, and by the obvious sincerity and unswerving loyalty of its members I have every hope that this progress will be maintained. As further proof for this optimistic note, applications for affiliation from Clubs outside the pale of your Association will be laid on the table for your approval or otherwise. The existence of your Association has fully justified itself. It commenced its enviable history in the year 1933 with only 34 teams, and during the last two years its advance was nothing short of phenomenal, you will be happy to learn that at the close of the season it controlled 84 teams. This advance was made in the teeth of the strongest opposition imaginable, and at this stage, your Association having so successfully survived the relentless onslaughts of its adversaries is now able to face the future with full confidence and unspokeable hope.

Saturday League.

This league is and always has been the revenue producing source of our Association, due to the fact that according to law gate charges on Sundays cannot be entertained. This League which consists of ten teams

(an increase of two from the previous year) played three rounds on the point system, viz, two rounds for "Umteteli" Cup and one special round for the "Ngonyama" Cup. This arrangement made it possible for the Saturday programmes to be continued without a break up to the Knock-out and championship competitions.

(To be continued)

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

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play.

It was agreed that the Financial Report and the Presidential Report be sent to "The Bantu World" for publication.

The retiring officials were re-elected en bloc, and the date set down for the commencement of the season was March 21.

Hockey.

Last Thursday Hockey games were the attraction at the Bantu Sports Club. The Albert St. girls met the St. Agnes girls and after a big tussle the St. Agnes were fortunate to score (1.0). The Doornfontein School girls met the Crown Mines girls. A lively game ensued both sides playing a draw (0..0). The Gents captained by Abe Manala played the Ladies at 4 p.m. The Ladies were captained by Martha Marumo. This game brought many people to the ground, and proved the exciting game of the afternoon. The men were superior at all phases of the game and gave the women players (4..0). Miriam Tshoni was excellent at Centre-forward for the women, and Herbert Makhothe was the Men's great dodger. The day's programme was wended up by a Talkie show and a Dance.

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SENATOR F. S. MALAN'S PLEA

Mr. A. M. Jabavu Stands Firm

MEETING AT KING
ENDORSE EXECUTIVES
DECISION

Mr. A. C. V. Baines, M.P., addressed a meeting of Native voters, called at short notice, on the subject of the Native Bill, on Tuesday at Kingwilliamstown, and explained the developments that had taken place since the original Bill was introduced.

He defended the action of the Eastern Province members, who knew definitely that unless a compromise could be reached the original Bill would go through in spite of their opposition. They were responsible for the compromise, which retained the citizenship rights of Natives. The Bill was a better Bill than the original one, and he supported it solely on the ground that half a loaf was better than no bread.

Mr. A. M. Jabavu, editor of the *Imvo*, and a member of the executive which met recently in Capetown, spoke strongly against the new Bill. He complained that in the appointment of members of the Select Committee on the Native Bills, the dice were loaded against the Natives, because northern and Nationalist influence preponderated. He regarded the two-thirds majority as camouflage. He could not see how the matter became one of a whole loaf or half a loaf.

Nothing could take the place of their vote entrenched in the Act of Union. He was afraid members of Parliament were rather under-estimating the consolidated opinion of the Natives of the Union. The Natives had not rebelled against the Government. They had been very loyal to King and country, and were a great asset to South Africa. To justify their vote being taken away there must be rebellion.

Europeans had rebelled, but were still on the voters' roll. The Natives had not rebelled, but they were being told they must get off the roll.

The responsibility for alienating the loyalty of the Natives was going to rest with the Europeans, through the Native Bills. If the Europeans were to despise the black man and his principles, it would be a sorry circumstance for the Natives' sons and the sons of white people in years to come.

Rather than accept the compromise, Mr. Jabavu concluded, he would prefer his vote to be taken away and then fight a battle together with the Natives of all the other provinces, with whom the Cape Natives had to unite. Whatever influences had been brought to bear to separate the Natives of the Cape from those of other provinces would not work this time. The meeting resolved unanimously that it could not agree with the compromise.

Non-European Safe Driving Competition, 1936

IMPORTANT NOTICE.

All Non-European vehicle drivers who have not yet entered the "Safety First" Association's "Safe-Driving" Contest for 1936 and who wish to do so, are kindly requested to send in their entry forms together with a remittance fee for one shilling not later than March 14, 1936. Entry forms and all other information concerning the contest can be obtained at the Association's Office, 47, Provident Buildings, 109 Fox Street, Johannesburg or at the Municipal Licence Office, 230 Van der Walt Street, Pretoria.

Prospect Township

At a joint meeting of the Johannesburg Municipal Health and Native Affairs Committees on Monday night it was agreed to recommend to the City Council that the Minister of the Interior should be asked to exempt Prospect Township from the operation of the Gold Law with the object of expropriation by the Council and of erecting a sub-economic township there for Coloured persons.

It is understood that the Government will be prepared to lend the money necessary for expropriation estimated to be in the neighbourhood of £100,000, at three-quarters per cent. for sub-economic purposes. There are 200 stands in the township, measuring 100ft. by 50ft. each, and it is estimated that two houses of the type required could be erected on each stand.

Mixed Population.

It is pointed out that Prospect Township, from its proximity to Johannesburg, is likely to be more acceptable to the Coloured people than a site situated farther out, such as in the vicinity of Orlando Native Township, as has been suggested. The need for some form of segregation has long been felt even by the Coloured people themselves. At the present time Prospect Township includes a very mixed population.

The present scheme has been under consideration for a long time and was advocated by Councillor Freeman when he was Mayor. As chairman of the Health Committee, he strongly favours it now, and Monday night's decision was unanimous, as it was felt that steps must be taken at an early date to deal with the question of better accommodation for the Coloured population.

Bantu Opinion Mobilised

Mr C. W. A. Coulter said they could not shut their eyes to the fact that one of the most important conferences of Natives ever held in the Union had been unanimous in opposing the abolition of the Cape Native franchise. Did the supporters of the Bill not realise the significance of the decision of that conference? The unanimity of all those Native leaders from all over South Africa indicates that the Government had succeeded in mobilising Native opinion into one unit. The Bloemfontein resolution showed that the Native considered that the white man did not mean well by him and that this in regard to the Native franchise was a further step in the policy of wrong-doing towards him—a policy calculated not to uplift him but to degrade him in the character of a citizen. If that was the right conclusion to draw from their proceedings, as he believed it was, it was a very serious matter indeed and he thought it would have very far-reaching consequences in the future.

General Smuts had told them in 1929 that they could not hope to pass a Bill of that kind without having Native opinion with them. As far as they knew, Native opinion was definitely opposed to the Bill and he considered that in passing it in defiance of that Native opinion, they were storing up for themselves a great deal of trouble for the future.

mises, would obtain the support of the Natives.

Referring to the proposed establishment of a Native Representative Council Senator Malan said that such a Council would be a body that would have no responsibility, and representation without responsibility must lead to dissatisfaction and friction.

"The Prime Minister has spoken about self-preservation," said Senator Malan. "We all want that, but if you preserve self by treading on others your policy will never prevail. There is the golden rule: 'Do justice and the rest will take care of itself.'"

Emergency Meeting Of All African Convention To Be Held In June

An emergency meeting of the All-African Convention, writes the General Secretary (Mr. H. Selby Msimang), has been summoned to take place at Bloemfontein on June 29. The agenda is as follows:

1. Report of the Executive Committee on the presentation of the resolutions of the Convention to the Government.
2. Consideration and adoption of the Constitution.
3. Finances of the Convention.
4. Consolidation of Provincial Committees.
5. Correction of record-book "Findings of the All-African Convention."
6. Constructive scheme for the economic uplift of Africans to counteract the Government's "Civilised Labour Policy" and other repressive measures.
7. Date of next Convention.
8. Any other competent business (notice of which should be given in advance).

The various organisations are urged to furnish the General Secretary with the names and addresses of their Secretaries.

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Senator Malan's Plea

In the House of Assembly on Tuesday, Senator the Hon. F. S. Malan told white South Africa that best way of preserving themselves was not by treading on others. Dealing with the proposed establishment of a separate roll for African voters, he said that that proposal rested on the assumption that the interests of the Natives could be separated from those of the rest of the community. There was no common sense in such argument. If there was a depression, the Natives suffered as much as the Europeans and they bore their burden of taxation together with the Europeans.

An hon. member: What about defence.

Senator Malan: If the white man is so proud as to think that he alone is suitable food for the cannon, let him have it. I have still to learn that it is an honour to be killed. Where was the good sense in giving the vote to the educated coloured man of the Cape and refuse it to the educated Native?

He feared that the introduction of group representation into the House would result later in the dominance of such groups. Contrary to the pious belief held by some members that the separate representation for Natives would for once and all eliminate the exploitation of the Native vote, he feared that the candidates, who made the most reckless pro-

(Continued at foot of column 2)

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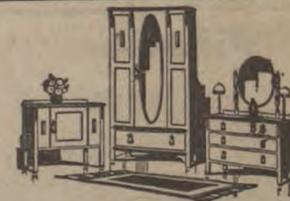
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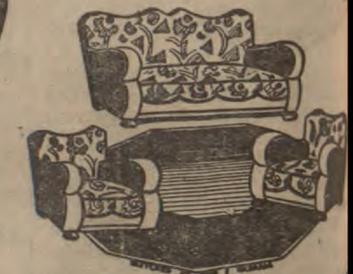


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