

THE  
BANTU  
WORLD  
Circulates  
throughout the  
Union of  
South Africa  
and the  
adjoining High  
Commission  
Territories

# THE BANTU WORLD



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PRICE 2d.

## ITALIAN COMMANDER-IN-CHIEF RECALLED

### EMPEROR OF ETHIOPIA FLIES TO SOUTHERN THEATRE OF WAR

#### Abyssinia Now Well Equipped With Modern Weapons And Ready For Battle

Events in Abyssinia are at last moving towards a pitched battle. Italy has recalled Marshal de Bono who has been Commander-in-Chief of the Italian armies in East Africa since the war started, and has replaced him by Marshal Badoglio. It is expected that with the advent of Marshal Badoglio the war will enter a new phase.

#### Tremendous Moral Effect

The departure on Tuesday of the Emperor of Abyssinia from Addis Ababa to the northern front was preceded by the beating of drums across the hills of Ethiopia and this has produced a tremendous moral effect. Accompanying the Emperor, who left by aeroplane, were 20,000 men of the regular army and his special guard commanded by a Belgian officer.

#### Ras Seyoum's Tactics

The elusive Ras Seyoum, Commander of the Abyssinian armies in the northern sector, is said to be gathering together a powerful force which the Italians are very anxious to disperse. His troops are said to be very restive at not having been able to take the offensive. A message from Rome states that a new Italian move has started in the northern sector by attacking Ras Seyoum's army in the Tembien region. But Ras Seyoum, genius of Ethiopia's guerilla warfare, is expected to make a determined stand.

#### Genius Of Guerilla Warfare

A message from Addis Ababa, states that the arrival of rifles and war material recently has hastened the equipment of the Abyssinian forces, so that the Emperor's brother-in-law has been able to leave for the northern front with 35,000 men armed with modern rifles and other up-to-date equipment.

The correspondent of the British United Press with the Italian army in northern Abyssinia states that the biggest battle of the campaign is expected to start soon, near Makale.

Native informers have carried news to Asmara that Ras Seyoum has mobilised an army of between 20,000 and 30,000 well-armed warriors in the mountainous Tembien Plateau region.

The Plateau separates the Italian right wing, consisting of General Maravigna's corps now near the Takaze River, from the Italian left, composed of General Birol's Native army corps and the Black Shirts now in the Male area.

In addition to mustering his force in the eastern Tembien region, apparently with the intention of striking at the heart of the Italian communications, Ras Seyoum is reported to have sent a column towards Shelikot, about 20 miles south of Makale. Informers state that his intention is

to attack the Italian front between Makale and Dolo.

To counter this threat from Ras Seyoum, two light columns of Eritrean Natives in Italy's service have started from Makale, while a third column is on its way from Mount Gundi, near Hauzien. It is expected that these columns will meet at a point 20 miles south-west of Makale to establish a base for operations against Ras Seyoum.

It is officially announced in Rome that three Italians were wounded in the bombing raid on the Abyssinian concentration south of Makale. The aeroplanes dropped six tons of bombs, and it is semi-officially estimated that 1,000 Ethiopians were killed out of a force of between 15,000 and 20,000.

#### Abyssinian Denial

The correspondent of "The Times" at Addis Ababa in a copyright message states the Italian estimate of 1,000 dead among the Abyssinian forces as a result of the bombing raid in the Antalo Valley on Monday is countered by Ras Seyoum's assertion that the Italian airmen mistook for corpses the recumbent forms of Abyssinians who, in accordance with orders prostrated themselves and remained still when the planes appeared.



Picked Abyssinian cavalry leaving Addis Ababa for the front.

## ARK OF S.A. LIBERALISM

### Mr. Hofmeyr's Great Address

BEST CLAIM TO FREEDOM  
IS WILLINGNESS TO  
FREE OTHERS

"The best claim one can advance to the right to freedom for oneself is a willingness to concede the right of self-expression to others."

This statement was made by Mr. J. H. Hofmeyr, Minister of Education, at the Rand "Sacs" dinner at the Carlton Hotel, Johannesburg, last week-end.

"When I speak of liberalism," said Mr. Hofmeyr, "I think especially of the relations with the Native people of this land. I think 'Sacs' men can claim that our Alma Mater has been a foster-mother of liberalism in that sense. If we think of the great names in the history of liberalism we will find that they were 'Sacs' men—Solomon, Schreiner, Sauer, Rose-Innes, De Villiers, Onze Jan. Every one of them regarded the retention of the Cape Native franchise as the very Ark of the Covenant of South African liberalism; that, so far as the Cape was concerned, it would be wrong to deprive any citizen born in this country of the opportunity to aspire to the full right of citizenship merely because of race or colour.

#### The Wider Issue

"Next session we shall be asked to abolish the Cape Native franchise, to save European civilisation in South Africa." That claim becomes the more ironical when we remember that there are 900,000 European voters and only 11,000 Native voters.

"I have in the past opposed the abolition of the Cape Native franchise. I see no reason why I should not continue to do so. But there is a wider issue that will have to be determined in South Africa. It is the issue between those determined to save European civilisation in South Africa—so determined that any injustice to non-Europeans, any denial of rights to them that would serve to

gain that end would be regarded as justifiable—and those, on the other hand, who would not be prepared to purchase even the saving of European civilisation at a price that would mean the surrender of those essential principles which give value to European civilisation.

#### Fear Complex

"It is the issue between those who are oppressed with a fear-complex, striking out blindly to save what they can, and those on the other hand who are not unmindful that he who would save his life will lose it, who regard it as the great task and test for us to show whether it is not possible for white and black in this country to live together, in racial distinction, but none the less in peace and harmony.

### Stop Press NO PEACE TALKS WITH ITALY

ETHIOPIA DETERMINED  
TO FIGHT TO  
BITTER END

Just before sunrise on Tuesday the Emperor of Abyssinia stepped into a two-engined aeroplane and left Addis Ababa for an unknown destination perhaps Dessie or Harrar, where the approach of the Italian forces according to the "Daily Telegraph's" Addis Ababa correspondent, is causing concern in official quarters.

The Empress and her two daughters sat in a motor car outside the aerodrome and silently watched the departure.

The Emperor, just before leaving, told the "Daily Telegraph's" correspondent that any peace discussions with Italy at the moment would be futile. He does not consider the economic sanctions will be a decisive factor and he added that his armies had not yet been in contact with the Italians as his troops had not had time to reach the front. Ras Ineru, The Governor of Gojjam, a close friend of the Emperor, has left for the northern front with 15,000 men.

## All Africa Convention

DELEGATES SHOULD  
ARRIVE AT BLOEMFONTEIN  
ON SUNDAY MORNING

The date of the National Convention is approaching, and Professor D. D. Tengo Jabavu wishes once more through the medium of "The Bantu World" to speak to the Bantu nation in connection with this national gathering which has been called into being by the Union Government's Native policy, a policy whose purpose is to deny the Africans the right of citizenship. He says:

For the convenience of teachers coming from distant corners like Durban, Pietersburg and Cape Town, all delegates will be expected to reach Bloemfontein by the trains of Sunday morning December 15 and be ready for the preliminary registration conference at 10 a.m. in the Community Hall.

At this registration meeting the names of attending organisations or constituencies will be recorded in an official register; and delegates will be recognised on the production of their credentials and payment of a nominal affiliation fee of a shilling which is indispensable for secretarial documents, typing, duplicating and printing for the convention, is without funds wherewith to carry on at the start.

After the necessary enrolment of delegates, a working Executive Committee, including office-bearers for the Convention, will be elected by the popular vote of recognised delegates. This committee will forthwith frame rules or regulations for the guidance and control of the Convention that will start its official sitting on Monday December 16.

All resolutions passed at home, and all other representative papers should be tabled at the Community Hall on Sunday noon and placed at the disposal of the Executive committee to be sorted and made ready for business that will start at 10 a.m., Monday, Dingaan's Day, December 16.

## Meatless Days In Italy Start

The League of Nations' sanctions against Italy as the aggressor in the Italo-Abyssinian war were enforced last Monday, November 18. Already Italy is feeling the pinch. According to the "Daily Telegraph's" Rome correspondent, an appeal to ten million housewives to economise is being made by leaflets and wireless. Vegetables will replace meat, all fats and oils, most of which come from the British Empire, are to be used sparingly; meatless days have started and policemen guard the backdoors of butchers' shops to prevent the entry of customers.

# Zulu : Ezempi Nezika Hulumeni

## Amazwi Ka Mnu. D. L. Smit UNdaba ZaBantu WeUnion

### Akukuluma E Mgungudhlovu Ngolwesibili September 3, 1935

#### Abake Emapulazini Ngokuwasebenzela

Nonke niyazi ukuti kukonjwani uma kushiwo owake ep'ulazini ngokulisebenzela. Umteto ofaniswayo ucaza ukuti lowo ngumuntu wesilisa osekulile (male Native adult), owake ep'ulazini okungesilo elake, omelwe ukuti ngokwaka kanjalo unokumsebenzela umnikazi we'pulazi isikati esitile, esimisiweyo, njalo yonke iminyaka. Umnikazi wep'ulazi uyakumiselwa-ke ukuba abab'ale e Nkantolo ku Native Commissioner bonke labo abama-kele ep'ulazini lake ngokumsebenzela, futhi amiselwe ukuba ake incwadi yokumvumela loko (licence), ayikipe ngokuyitenga ngemadhlana. Labo-ke abake emap'ulazini ngokuwasebenzela, ubunini babo bangafingqwa, lapo kubonakala kona ukuti loko kufanele, ukuze balinganele umsebenzi womnikazi wep'ulazi; kuthi-ke ukuze kuhambe ngokufanele loko kufingqwa, bese kumiswa ibandla elizokuba namandla okunquma leyo ndaba.

Labo-ke emap'ulazini ngokuwasebenzela, isimo sabo emtsetweni kuyakuba yizisebenzi zomnikazi wezwe, kuthi-ke umteto opatayo kube ngumteto owamiselwa uBasi neSisebenzi (Master and Servants).

#### Abaq'ashe Izinq'nti

(See Natal Laws Nos. 2 of 1855 and 41 of 1884)

Abaq'ashe izinq'nti ngaBantu abake ezweni labanye, bengamsebenzeli umnikazi wezwe. Esilungwini baningi abanjalo ezindaweni zabelungu, abakipa imali (rent) kubanikazi bezwe, beyikhipela ilungelo lokwaka kona nokufuya kona imfuyo. Loku kudibaniseka kwaBelungu naBantu kakusiyi into elungileyo; ngaloko-ke kuyakuba yindikimba yalo mteto ukuba lomkuba upele lapo sekuzuzeke izwe elibanelayo laba aBantu kuhamba njalo ngokubekela nokubekela.

#### Ukuma Nokuhamba Kwempi

Kusobala impi izotata enye indhlela manje. Indun'enkulu epete imikosi yonke yase Italy uGeneral de Bono kutiwe kayeke indawo yake itetwe, ngu Marsha Badoglio. Kuzwakala ukuti lonake impi lena uzo-yipaka ngezinye izindhlela ezahlukile.

Lona kutiwa impi uzoyitshetshisa ayipake ngemizila yonke. Ngase Ningizimu kutiwa ama-Ntaliyane apateke kabana impela. Amatange awo akalakatela emigodini yenziwe ngama Abyssinia. Futhi kutiwa ama Abyssinia asetumbe amatagn ayi 12 ama Taliyane. AmaTaliyane asetumbe amanye amabuto lapa nezikali.

Imikosi yase Abyssinia kutiwa isapelele yonke, futhi ukhlehla loku kutiwa isu-nje labo lokuyenga ama Ntaliyane az'ateleke opate. Bati abanye ingozi ikona noko eti uma kuqubeka kanjena imikosi yase Abyssinia ingase ihlakazeke yonke ibe isisulu sama Ntaliyane.

Kodwake kusobala ukuti nje-ngoba imikosi yaseNtaliyane isi petwe enye induna izinto zingase zihambe ngenye indhlela. Ukuzimisela kwemibuso ukuba ingatumi meli kudhla nezinye izinto eltaly ezingasiza empini kuyimise kabana Italy.

## Umgungundhlovu Onduku Zibomvu

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

Kwenzeka indaba la eMgundhlovu eChase Valley lapo indoda yabika emapoliseni ukuti inkosikazi yayo pinde, yalahleka ngomhla ka 2 November. Abasheshi bayimbulula lapo yanswelaboya yagqitshwa kona. Dukuduku, kwabanjwa amadoda amane enye pakati kwawo ku indoda yayo lenkosikazi eyabulawa. Icala belingakatetwa.

Okwenziwa abantu kolo kwamangalisa-nje njalo. Umuntu la usanduboshelwa ukuficwa nevolovolo futhi ukumba ngalo amaNdiya eqonde ukuwagebenga. Imantsi yati ayimtate. Songati amaNdiya lawo wa esebenza kuwo nevolovolo lelo walitata kuwo. Kodwa noma esecaza akuzwakalanga; wanqunyelwa izinyanga ezintatu ejele.

Umame ngala eDalton wati elele nomtwana ngaseziko endhlini ababengapandhle betuswa umtwana ekala eziqandula. Nempela bafica unyawo lwake selusha eziko. Bamputuma, baqala umsebenzi bevusa unina. Kwati ngesikade kwa ima evukayo. (Omunye wa ababagabatwala nombhede bavuke sebese hlane.) Kwasisa umesisi owamputuma ngemiti. Kodwa noko amaZwane awasayupelala onke.

Yini na, kwenzanjani? Izwe lonke liyakala. Abefundisi bati amasonto awasagewali ngoba abantu abasasanti; abantu bakala ngomsebenzi, nendhlala, nentelo ebasindayo; amatishel'akala ngezingane ukuncipa kwazo ezikoleni nezikona zipuma zincane; abazali bakala ngenhlonipho ukuti ayiseko ezinganeni zanamhlanje. Impela wonk'uwonke uyakala. Kwenzanjani? Mhlaumbe nati sesakohlwa ukuti ukona opezu kwako konke, sesizibona ukuti sibakulu nati sidinga ukukonzwa.

Kwenzeka indaba ngala eNtabamhlope kwelaseEstcourt. Umuntu otize wangena esitolo samaSulumane waveza isibhamu. Aliko elatshela linye; wati uyalinemba elinye lasinda walidubula engalweni. Ute esuku mantundini wa eyula isitsha semali, watola ama £10 wapuma zaya kabanzi. Umkosi walibala ukutunyelwa umuntu waze wanyamalala. Abasheshi bevela eMgundhlovu nase (Bheka ekugcineni, ohleni lwesi 2)

## Funda i

"The Bantu World"

Kuqala



## Bona Ngapesheya Komlilo Ngesibani Esihle i Eveready.

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Abasuke sebeq'ashile izinq'nti mhla kumiswa lomteto, kabasoze bacitwa kodwa kuyafuneka ukuba bayob'awa e Nkantolo njengezisebenzi ezake emap'ulazini futhi ke umnikazi wezwe ake incwadi yokumvumela (licence) ayikipe ngokuyitenga ngemali—leyo mali ihambe ngokukuliswa yonke iminyaka.

Uhlangoti lwoMbuso lwakwa Ndabazabantu luyakulungisela aBantu abaciteka emap'ulazini. Tubab'ekele izindawo ezabelweni (in the scheduled or released areas for Natives).

Loku okufaniselwa abaq'ashe kakusiyi into entya lapa eSilungwini, ngoba senakujwayela okufana nako ezindaweni ezibizwa ngokutiwa yi Ntala-kabili—into esiqede iminyaka engamashumi ayisishiyag'alombili ikona pakati kwenu.

#### Ukukhulwa Kwezimali Zokuqasha

Kufumaniseka ukuti kuyavama ukuba aBantu bakishiswe imali enzima bekipela ukusebenzisa izwe, noma bekipela ukwaka kulo; ukuzeke kuhlele loko, uHulumeni angaba namandla okunquma ukukawula kwemali engabizwa kuBantu abake emazweni ashijo ngumteto ofaniswayo (released Native areas—kumiswe futhi ukuti oweq'a isilinganiso okukawulise ngaso, angahle ehlelwe ukujeza okunzima. Ukumisa kanjena-ke kungabasiza kakulu abakele amap'ulazingokuwatelela kulezo ndawo.

Mnambiti nezinja bazama kodwa abakapumeleli. Umuntu lowo usafunwa.

Ngala eMgundhlovu (Dalton) uMary wati elungile uSam wake ukudhla watata iqanda walicoboza kwati pakati wafica elinye futhi iqanda negobolondo lalo. Kwaba indaba impela bakombisana. Iqanda lelo lalizalelwe inkuku yawo lawo maNdiya.

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Njengokuba kuqubeka oko intlanganisela ezomelezayo ze Partons zobe ziqula umsebenzi wazo, ZOMELEZA isibindi nesisu, zishukumisa isisu nenyongo nayo yonke imifambo elaula umetyiso nokutshwa kokutya esiswini. Nanko ke umsebenzi wesibini omkulu owenziwa zi Partons.

I Partons Purifying Pills ziduma kulo lonke Lomzantsi we Afrika ngoba zibonakalise into yokuba ZINIKEZA AMANDLA ZAYE ZIRUDISA. Azirudisi nje kube kuyisa ZINIKEZA AMANDLA KUYO WONKE UMBILINI WOMNTU.

Impu zesisu esiqhinelayo yilezi Ukusongeleka, Amaqakava abusweni, Ukudangala, Umoya onokayo, Iqolo elibuhlungu, Ukuqagamba kwezito, Intloko ebuhlungu, Ukuziva kuzele esiswini emva kokutya, Ukungetyisi kakuhle, Igazi elonakeleyo, Amehlo abutuntu, Ubuvila njalo njalo. Ngokunika amandla nokukhula itumbu elikulu lezipu zonyamalala ati umlwele azive ebhetele ecwayitile.

Tenga ibhotile namhla uzingqinile kulenteto yetu. I Partons Purifying Pills zitengiswa kuyo yonke indawo nge 1/6 ibhotile ene 50 pills. Mhlaumbi ngqo kwi P.O. Box 1032, CAPE TOWN.



X. P. P. 3.

# Zulu: EDundee Nase Danawozi

## Owase Vrede Opikisa Owakona

UTI LO U MN. VILANE  
UYAMPIKISA  
KOKUNYE

Mhleli.—Ake ungivumele kwela kholo iphepha ngiphendule umbiko ofakwe ngomunye umzalwana kwelidule echaza lapho umsebenzi waqutshwa ngakhona. Ngiyethemba nabafundi bephepha bangajabula ukufunda iqiniso mayelana nalendaba. Okuningi lapha kuyimpoxo.

Okokuqala ngo Mr. R. A. Mdaweni akazange abe u organiser lapha e Vrede. Kuphela-nje umsebenzi awenzile mukhulu ngiseno kusho okuningi kodwa ngisema lapho.

JAMES NKOSIE,

Vrede O.F.S.

## Ezase Carolina

U JOE NE ZAKE

Wo! sibona icele elitile le zingane za 'o Anti sezihamba zibhembese lapa bo! Abayifunda ivaliwe bati yimivuzo yamakaza ababayo obusika obadhlule isipumela obala—izingwenya se zizi tele ngaqandayo.

Ibhizi into ka H. Kumalo igququzeza umkosi we "Swazi National Royal Club" Nalo-ke ituba lokuzifukula ma Swazi kuya-joyinwa kupele.

Site setuka sabona qatata umongameli (umlumbi) wama Weseli u Rev. H. D. Leigh opete i Middelburg Witbank ne Bhova ezokushumayela ku Bantu wayehamba ne ngqonyela katishela opete ikolishi la Belumbi e Witbank. Au! Watsho umntano mlumbi umongameli ebalisa ngo Danyela wakudala kwashisa ndoda! Cishe ngizilah! inyanda eziguqweni. Sabona utishela (womlumbi) emva kwenshunyayo esukuma ehlabi iculo wacula kwahlamusa.

Imantshi yase Galina (Caroline) ehloba amacala masonto onke lapa ike yabhekana ne zinkingankinga zamacala abantu ababulala abanye abantu lasi mande kwapenywa amacala amane onke engiya 'weting tilayi."

Adumelene kwancipa indawo ama kwaya alapa i Keyi Blozi eshayelwa ngu Samuel Nkosi, i Mbhuleni eshayelwa ngu Makaza Kumalo, i Ngodwane ne Bennoni. Walihluntula ikeke umfo ka Makaza. Pela kwakuyibheji.

Induna u Mnu Paulos Mnisi no Sofasilahlane wake basate shelele ukubheka e Koloni e Kip-tawini (Capetown) bayo betwa ngumoya wase Iwandhle. Umfundisi M. J. Seripe ne Nkosikazi yake bazo ti gqi baqonde e Bloemfontein ku Conference yase A.M.E. Church. Ubuyile e East London u Mfundisi wakithi ohlonipekile u Rev. D. T. Nguza ubukeka epiile—solangi!!

## Emva Na Pambili

(NGU MHAMBI)

Ngike ngati qu e Dundee. Cha, abanumzane engibaziyo basashayela pezulu o Revs. Majavu, Sibiya nawo Messrs W. Mtinkulu Butelezi nabanyeke.

Kanti sokuboshelwe ngenye indhlela e Intermediate yakona, sokumi kanje: Mr. S. Butelezi (iqude,) Mr. Zwane, Misses Ngobese no Dhlamini. Pela ngacina kusabambe izintokazi zawo Koffie no Mokoena.

Indhlela engcono yokuba utisha azehlise emehlweni abantu yikuba apuze adakwe. Lowaya engambona ejika ngesitimela esishintsha e Glencoe wa eselela amahloni kwabamazayo.

Kwasekulututu nje engasazazi nokuti ungubani, nangane ayitundisayo engasayihlonipi umlomo lo so umhlopetwa! Hayi puzani nizilinda bakiti bo!

## Ezase Dundee

I ZINIA

U Nkosk. Zwane wase Burford ufike lapa kwandodana yake u Mnu. L. E. Zwane ngokuzwa ukuti umzukulu wake udutyulwa umkuhlane kabi-ufike selengcono impela noma bepambene ngezitimela nomzukulu esegonde e Burford kuye ukulu—miningi yona imikuhlane kuleli lakiti, kodwa ayikabi nazidumo.

U Mnu. N. D. E. Mtetwa we Newcastle Advertiser uke walapa mayelana no msebenzi awenza ezikolweni zonke. Ubabaza inhlonipo ayitolayo ezikoleni zabamhlope. Ubonisa amanani ezincwadi zezikole—okwamanje usadhlulele e Swazini loku uselihambe lonke leli kusuka e Waschbank kuya e Newcastle.

U Mnu. J. H. Moruthane onesikati esebenza e hovisi lomhloli omkulu wezikomponi usepindele kwelakubo e Basutoland. Siyemba impilo yake iyobangcono njengoba inesikati imkataza lapa.

Abahambi (Wayfarers) base Int. School bebemukelwa (Enrolment) ngolwesine ngu Nsumpa wabo u Nkosk. McCord, uma-Koffie oyena esungule lomsebenzi kulesi sikole ngimzwele ubuhlungu nxa engoko ukubona idhlanzana lake lamantombazana seligwaliswa.

Ibandhla lase Swidi beline Church Bazaar ebe impumelelo ngoba abantu kwakunyatelana. Kwakona izinto ezinhlle zodwa, nezidingekayo, amanani anelisa impela.

Ngolwesihlanu linile kanti line ngempela e Zinduneni sekubonakala ngamanzi amaningi aqamuka kona ngenxa yoba imvula ibingeningi lapa kuningi okulimele.

Kubonakale i Spani sezimbongolo nebhayisikili ongati lali kwelwe owayequba zona izimbongolo, nemnyuzi nenkomo, nomahlubi abepase umgwaqo wesitimela.

Umhlangano we Northern Natal Dist. African Lawn Tennis Ass. owawumenyelwe umhla ka 2 awubangako ngenxa yoba akubangabiko muntu ngapandhle kwesekela lika Seketwayo no Mlam-lankunzi sekwenze njani, loku sisabheke lukulu-nje kulo Sosheni.

## Inkosi Yase Abyssinia

Kuzwakala ukuti i Nkosi yase Abyssinia isipumile ekaya iqonde enyakato nezwe lapa kutiwa impinkosi lena izimisele ukuba ibe seduze nalapo impi enkulu izobakona.

Ama Bill

Amabombo obaholi besizwe asebhake e Bloemfontein emhlanganweni omkulu ka Congress ongo December 16. Uzozukuzana nodaba olukulu lwemiteto ka Hulumeni okuzwakala ukuti kuhloswe ingene e Palamende elizayo.

Izwe lonke liyacelwa ukuba lihlolisise imiteto yakwa Hulumeni ngoba iyona okuzoxwa ngayo lapa. Siyapinda sitimpoqa kunempi yase Abyssinia bakiti yiqondeni imiteto enizobuswa ngayo.

## UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlabvu,

MAYEBABO PILLS

Inani 1/6 ngedosha.

Bhalela u:

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P.O. Box 88, Durban.

## Ezase Dannhauser

(OWAKONA)

U Nkosk. J. H. Msimang wase Waschbank njengoba uke wavinjelwa i Flu. uze waputuma kona lapa kwelodotela bodumo. Noko usengconywana oka Mkwena.

Enye yezinsizwa ezinyakazayo u Mnu. L. K. E. Stibe wodumo kahle kwakukona u Mhloli wakubukeka esempilweni enhle.

O Tisha bonke base Fairleigh Sch. eNewcastle bebekona embukisweni.

Ngomhla ka 19 October izikole eziseduze ne Dannhauser zazinombukiso lapa-lo ngumbukiso wokuqala ngakoke konke kwahamba kahle kwakukona u Mhloli wakuleli u Mnu. M. Prozesky.

Abebandhla elitiwa New Church of Jerusalem nabo babeyaluzana ngomhla ka 19 beqonde e Sdidini lapa kwakuzovulwa kona indhlu yabo yesonto ngomhla ka 20 October. Umsebenzi wonke waqubeka kahle kwakukona nabefundisi base O. Free State no mhlope engitemba uyena Mongameli.

Amasela amalawu aqamuke ngapangase Glencoe ne motor e yebile ate ebaleka eseyivutele ejahwa amapoyisa ahaba ebhulohweni pakati komuzi wase Dannhauser ngokunganaki; kanti nganxanye aluseko utango—Gxumbu pakati obishini imoto amapoyisa alanda izinkabi ukuba zizo yikipa. Zabasate izinkabi, pinde, kusuke kugqabuke iketanga. Kwaze kwafika isikwata sasenkomponi sayikipa.

## I Nkosi iyabuya Futi Emhlabeni

IMPI YASE TOPIYA IYO  
IMPI YOKUGCINA  
EZAKULWA

Mhleli.—Ngisize futi uveze isimemezelo namazwi ohambo lwami engihamba ngiwakuluma okubuya kwe Nkosi u Jesu. Uyeza ngamafu, bonke abamugwazayo bayakumbona. Babusisiwe abamenywe emtimbeni we Undhlu lika Nkulunkulu. Sengipumile ngiqonde e Natal ngomhla ka November 9, ngobuya lapa ngiqonde e Waterval Onder ngo November 9. Pela kiti e Ziyoni babusisiwe abamagama abo abhali we encwadini ye Undhlu.

Bhekisisani emi Bhalweni. Useqalile Umpiki uKrestu, Nanso e Topiya impi yokugcina ezakuli wa umhlaba wonke.

Yimi ufakazi walezizindaba,  
T. M. MWELASE.

## Ezase Alexandra Township

Inhlanganiso yomgwamanda ayihlangananga ngalelisono i Alex Land Owners Protection and Vigilance Association, zonke izindaba zibuyiselwe emgwamandini. U Mr. Z.P. Ramallane uzengenzihlanganiso ye Congress nayo ibuyiselwe yongena ngomhla ka December 8.

Kwa Mrs. B. Dube kuleli Sonto elidhlulile kade kukona idili "Dinner Party" wawunabantu abanangi. Kwakukona Mrs. Kumalo wase Doornfontein, nendodakazi u Miss M. Kumalo, Mrs. R. Sieljce Mr. Dube, Mr. Mashumi wase Orlando no Mnu. E. P. Mart. Zulu kanye no Miss. D. Dube nabanangi abebekona abanye bapontsa amazwi okubonga u Mrs Dube ngesenzo asenzela umfi umyeni wake kwabongeka kakulu loko.

U Mrs. L. M. Campbell ufuna ukusiyeka isikundhla sokuba umlobi we Alex Land Owners P. and V.A. ufuna ukusinikela ku Jas A. Ntsala. Kanti u Mr. Ntsala ungumluleki omkulu wenhlanganiso umgwamanda umi nje ibona abaumisile beno Mr. Mart Zulu bekungangcono lesi si kundla sitatwe Nguvula amasango evaliwe umlobi wodumo kubasebe mzi u Mr. Dan W. B. Gumede asizwe u Mr. Ntsala.

H. L. H. BARBERTON  
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Ugwayi omusha, unamandla, umnyama. Ufanele Abantu bebhizinisi. Biz'amanani ku:

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## OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Inkosi Yemiti

Imiti!!

Amayeza!!

1/6

1/6



UMUTI OWENZELWE UKUSIZA ABANTU

OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo minyaka eminingi. Labo bantu abahlakanipheyo bayazi ukuti lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bekatete, bedandane, bepelelwe amandhla nesibindi, bengase njenge yize mkulu sabelwa izimpi ezinkulu bazingqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lapa usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nas matunjini naso sonke isihlungu esingapakati

Ngeke ube naman'ndhla wenze imisebenzi emikulu nxa umzimba wako ugqwela ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyjabulele.

Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepani usitayele ngawo kuzwe nabakude?

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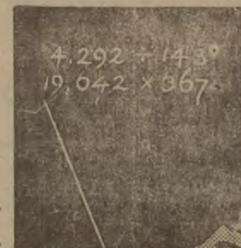
The man who works with a pick and shovel can never be a Bantu leader. The man who is educated commands the respect of his people and becomes important. He earns more money and can dress better and have a comfortable home with a happy family. The UNION COLLEGE will show you the way to better education and all the advantages that come with it. Simply fill in the coupon below—it will cost you nothing for the information.

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(b)

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Address.....

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# GIVE YOUR CHILDREN THE BEST TRAINING

## The Need For Good Teachers

MOST of us when we were young seeing our school masters wished to grow up and be teachers. Then, as we were still too young to appreciate anything, we were not so much attracted by the noble work that a teacher can do so much as by the fine clothes, the privileges, the salaries as well as by the great respect teachers generally received from young and old alike. Now most of us have acted up to our wishes and have become ourselves school masters. One question we must ask ourselves. Have we discarded our childish longings? Is our

### Bantu Teachers Must Be Alive To Their Great Responsibilities

(By SPECTATOR)

mentality changed? What sort of person is our ideal school master? Is he still only the well dressed man earning a lot of money and respected by children and adults of a community? If that is still our idea then we have not changed an inch from our childish way of thinking, and we

must do all we can to divorce ourselves from such a puerile psychology.

One who likes teaching only because he can dress better than his fellowmen is not worthy to be called a teacher. This class of teacher is also the one who values his education because it gives him some sort of an English vocabulary which stock of words he is ever at pains to vaunt to superiors and Europeans, in most cases disdainfully, which thing generally earns all educated Africans the notorious reputation of being spoilt by education. Again the ideal teacher is not one who will only revel in the fact that people look up to him, the girls prefer him to all other young men, that the parents honour him or that he receives a higher salary than the average African, but he is the one to be stimulated to useful life by these very honours and advantages.

#### TEACHER'S INFLUENCE

God in His wisdom has decreed that he receives those privileges so that he may be the more able to influence his race towards making themselves better people in life. What a wonderful influence a teacher has on his scholars and what far-reaching results would come about if every teacher would recognise this fact and exploit it to the best of his abilities!

At the present time most of our people are simply stagnating and doing nothing. Any undertaking must be remunerative to interest them. If it is not they will be content to fold their hands and let other people do it for them. And from this fault most of our teachers are not exempt. Indeed, I have heard many boast that they have disobeyed their managers whenever they asked them to hold church services without pay. Though such teachers think themselves very wise people for shirking such duties yet all those who think seriously will be pained by such a lack of philanthropy and patriotism. When our people are still so backward can any human being stand and look with the only excuse that he will not help until he is paid!

If only money is to be the condition precedent to service what does this betoken for the future of the race? If even teachers cannot be above such an unworthy spirit where will their pupils get the inspiration to do noble things in life?

#### RESPONSIBLE POSITION

It is high time all our educated people, more especially our teachers, became fully alive to the responsible position they hold. When you think that almost in any group of people there is an enlightened person,—a school master,—and when you visualize what a lot of good could be done if each of them could be imbued with the spirit of a Washington you almost wish to mount on the tops of the tallest mountains and sound such a loud alarm that every one of them may awake and start the noble work of converting our people from the thralls of heathenism and ignorance, in which they labour, to the high position in which God has meant them to attain.



Aerial View "INANDA SEMINARY," Phoenix, Natal.

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A Methodist Connexional School, under the Principalship of the Rev. S. Le Grove Smith with a fully qualified staff of European and Bantu Teachers.

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The Principal,

Lovedale Missionary Institution,  
P. O. Lovedale. C. P.

CHURCH OF SCOTLAND

### Blythswood Institution

New Session Begins,

5th February, 1936.

Applications are invited for admission to the following courses:-

TRAINING SCHOOL  
SECONDARY SCHOOL  
BOYS' INDUSTRIAL SCHOOL  
GIRLS' INDUSTRIAL SCHOOL

Prospectus and Full Particulars may be obtained from the Rev. Williams Arnott, M.A., PRINCIPAL,

Blythswood Institution,  
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(Diocese of Grahamstown--King Williams Town District)

Warden--The Revd. E. H. ROSEVEARE, M.A.

COURSES OF TRAINING:

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NOTE--St. Matthew's is the Only English Church Institution in the Cape Province offering the N. P. Higher Teachers' Course. A certain number of Scholarships are available for selected students.

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Further particulars from the Revd. the Warden. Those wishing to enter in January 1936 should apply at once to:

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P. O. VRYHEID, Natal.

# News Items From Different Centres

## Ventersdorp News

(By Z. J. SEKGAPHANE)

Messrs. E. Kau and D. Dikome held a successful competition dance in the residence of Mr. William Maraba.

The Rev. N. Tantsi is still busy with his congregation on the extension connected with the Church.

The Rev. A. Mataboge, accompanied by his assistant Teacher Sekgaphane spent the last weekend at Kaffirskraal on mission work.

Mr. B. Dingake accompanied by Mr. J. Kreeling (Principal Methodist School) paid a flying visit to Klerksdorp recently where Mr. Kreeling paid his respects to the memory of a lost relative. Mr. Dingake conducted services in the Lutheran Church.

A meeting of Location Ministers and teachers took place last week in the Methodist School room. It was convened to discuss the waywardness of children and seeming lack of control by parents. It was decided to call a meeting of parents later. Those who attended were the Revs. J. Mokoene and A. Mataboge Teachers, J. E. Kreeling, J. Board L. L. Lwana, Mamasika, Z. J. Sekgaphane, S. Sekgaphane, and J. C. Setsiha.

## Mphahlele News

(By S. M')

October 29 was one of the most important days since the establishment of Mphahlele Tribal School. Inspector Mr. Liebenberg convened a meeting of Zebediela and Mphahlele teachers to bid them farewell.

Messrs F. J. Segooa, J. K. Tabane, and S. Mongolo thanked him for meeting the teachers before he left for his new post.

The Mphahlele School Committee greeted him with a short address which was read and presented to him by the Rev. J. Tabane. In reply to the address Mr. Liebenberg thanked the Chief and his Committee and informed the committee that he was pleased to leave this Circuit having recommended the School to be based on secondary education and being accepted by the N. E. D. The payment of such teachers will be available on April, 1936.

The Veteran Councillor Mr. L. D. Molaba thanked him on behalf of the Chief and Committee.

## All Saints News

An All Saints ex-students Re-Union took place here recently

The teachers arrived at the Institution on a Tuesday afternoon, and some late in the day by bus. On Wednesday there were some demonstration lessons given by the Third years with Infants. In the afternoon there was a Mothers' Union Meeting to which all the strangers and Third years were allowed to go. After the meeting a grand Tea Party was given by the Sisters of the Church.

Thursday was spent in making apparatus. At 4 o'clock a tea-party was given by the European staff and the Bafundis. On the same night a concert was given by the First year's, 2nd year's and 3rd year's.

On Friday, the ex-Students were all given a demonstration in making cakes. The Re-Union came to an end on Friday afternoon. We were very pleased to see our ex-Students back again and we hope that next time even those who did not come will succeed in coming. There were twenty one teachers present.

A. J. N. ZANGQA

## Pretoria News

(By "PAT")

Under the auspices of the African Improvement Club a heated debate took place in the Doughall Hall Library. The subject being: "Is cleverness a gift from God or is it due to exertion?" Mr. J. Moruthoa was on the affirmative and Mr. P. Malete on the negative. After lengthy arguments the negatives lost by a very small margin.

Mr. A. H. S. Sehloho is the new chairman with Mr. J. Moruthoa as his assistant while Mr. J. H. Martin has been re-elected secretary with Mr. M. Mosoane as his assistant. The subject for the next debate will be: "Are the forces which are instrumental in bringing about the present clash between parent and child and vice versa from within or without?" Affirmative—Mr. J. Moleele Negative—Mr. Pat Melato.

Last week the retiring chairman Mr. E. J. Motau gave an address on "Reading, Writing and Conference." He appealed to the members to subscribe to the library.

Messrs J. Poolo, W. Malatji, I. B. Moroe and J. S. M. Lekgetho, are holding a series of meetings to raise funds for the delegates proceeding to the African National convention.

Under the auspices of the African Educational Club a well-attended meeting took place in the Doughall Hall to hear Advocate George Findley and Mr. I. B. Moroe on the Native Bills and Mr. Gorden on the aims and objects of the Club.

The wedding was recently solemnised of Miss Durence and Mr. Max, of Randfontein in the A.M.E. Church by the Rev. J. Tantsi, D.D. General Superintendent of the Church. The reception took place in the Orient Palace, Boom Streets, where many guests were present.

Mr. and Mrs. Mokwena, of Cape Location, accompanied by their son Ivan, paid a flying visit to Sophiatown last Sunday in connection with the death of his sister-in-law's child. We are glad to learn that the Rev. A. Moeke, of Sikukuniland, has been appointed cannoa of St. Albans Cathedral. Mr. B. S. A. Angoman of Bloemfontein who had been

(Continued at foot of column 3)

## Standerton News

A new Tennis Club has been formed here called the Primrose Lawn Tennis Club. Its members are:

The Rev. Joel Jolingana (Chairman), E. B. Koza (Vice-Chairman) W. D. Carolus (Captains); J. Rondganger (Vice-Captain) A. G. X. Nomwa (Sec.) J. Nkosi and Nurse Angelina Cheka (Treasurer). The club played a stiff match against the Bantu Lawn Tennis Club on November 13, on the latter's ground and won by 7 games Mr. W. D. Carolus, Principal of the Coloured and Indian Government School, has been transferred to the Indian and Coloured Government School, Volksrust. He will commence duties there at the beginning of next quarter.

A grand Inter-School music Competition Concert was held in the Methodist Church on November 9. Three school choirs competed this year namely, St Peter's, Methodist and D.R.C. and the prescribed songs were Caluza's "Influenza" "Goodmorrow to my lady" and (1918). The trophy which is known as the "Mphahlele-Twala Cup" was won by the D.R.C. which school also holds the Inter-School Sport Competition Cup. An "At home" was held in the residence of Mr. and Mrs. J. Nhlapo, of Cape Stands Location, on November 6. Light refreshments were served and fine music supplied by "His Master's Voice-Gramophone" of Mrs. Winnie Silver, of Lourenco Marques. Among those present were Mr. and Mrs. Richard Phungwayo, Mr. and Mrs. Nginza, Mr. W. D. Carolus, and Mr. Absalom Libisi.

Mr. John J. B. Nkosi who is a member of the local Advisory Board has been elected to represent Standerton in the forthcoming Advisory Boards Conference which sits at Kroonstad during the Christmas vacation.

ABRAHAM MAZIBUKO

Standerton

employed in the C.T.C. Bazaars as assistant window dresser has been appointed a messenger at the Native Affairs Headquarters. Mr. Jacob Sehularo who recently joined the Railway Police has been transferred to Waterwal Boven.

## DIPOLASANA tsa WILLMNASTHAL TSA BA-AFRIKA

Berliner Missiongesellschaft e tlamilé gore polasa ea misione e segoe dipolasana tsa di morogo tse tharo, gomme e rekisetsoe batho ba batsho feela.

Ke nako juale gore batho ba batsho ba reke mafetshe a bona ao ba tla fumanang mangolo a oona. Ga go Lekgooa kapa Lekulu le ka dumelloang go reka setsha.

Theko ea ditsha tsa seripa sa pele ke £30, ga e kopane le ditshenyegelo tsohle tsa theko. Motho o beetsa ka £6, me a lefe £1 ka kguedi le kguedi.

Polasa ena e tulong e nang le bophelo, gape e di maele dile tharo go tloga setsheng sa Pyramid, moo motho a ka fumanang setimela se eang Tshuane ka dinoka tse tshuanetseng. Ka Lebooa go polasa ena go noka ea Moretele, 'me metsi ke ea mangata, a batho le diphoofolo.

Gape motho ga a reka setsha polaseng ena o reka le dikateng Go teng ditsha tse khethetsoeng dikolo le mabala a dipapadi. Motse oa Tshuane o ea gola, gomme palo ea baagi ba oona Ba Makgooa le eona e ea gola. Ke moo baagi ba Wallmans-thal ba tla fumanang mosebetsi.

Ngolela go:

**BEYERS, BRINK & HAFNER,**

17 Bank Street, Pretoria.

(opposite Plaza Theatre), Attorneys for Owner.

## GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

### DIKHOELETSO TSA MMUSO

Khoeletse ea 1503. 18th October, 1935.  
LEKHOTLA LA BOPHELO LA MOTSE OA OTTOSDAL—  
HO RITELOA HA JUALA

Ho tsebisoa mang le mang hore Tona-kholo ea Tuba tsa ba batsho, katlase ha temane ea mashome a mabedi (3) ea molao oa ditrope oa bo 21 oa 1923, hore tshimolong ea khoeli ea November baahi ba lokieshene ea Ottosdal, Transvaal. ba tla dumelloa ho ritela juala ka malapeng a bona.

KHOELETSO EA SIBA-LEHOLO MOHLOMPHEHI SIR JOHANNES WILHELMUS WESSELS, LELOKO LA LEKGOTLA LA MORENA, TONA E TSHUERENG MMUSO EA KOPANO OA SOUTH AFRICA.

199, 1935

KHOELETSO EA TIKOLOHO EA MOTSE OA FICKSBURG, ORANGE FREE STATE, KATLASE HO TEMA EA LESHOME LE METSO E MEBEDI EA MOLAO OA 21 OA 1923, O FETOTSOENG KE MOLAO OA 25, OA 1930.

Katlase ha matla ao ke nang le oona katlase ha tema ea leshome le metso e mebedi ea Molao oa ba batsho oa Ditoropo oa 21, oa 1923, o fetotsoeng ke molao oa 25, oa 1930, ke hoeletsa mona ebile ke tsebisoa hore tikoloho ea motse oa Ficksburg, Orange Free State, e tla re tshimolohong ea khoedi ea November, 1935, ebe ele tikoloho e katlase ha tema ea leshome le netso e mebedi ea molao o boletsoeng hodimo mona. Ke bile ke ea tsebisoa hore Lekhotla la motse oa Ficksburg le neiloe matla hore ho tloha tshimolohong ea khoedi ea November 1935, ho sebedisa matla ao a boletsoeng karolong ea (a) ho ea ho (j) ea temana ea (1) ea Tema ea leshome le metso e mebedi e fetotsoeng.

MODIMO BOLEKA MORENA

E tsua ka seatla sa ka le Tiisetso e kholo ea Kopano ea South Africa mona Pretoria ka tsatsi lena la leshome le metso o robileng mono ole mong la khoedi ea September selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e mehlano.

J. W. WESSELS

Tona e tshuereng Mmuso ka taelo ea Mohlomphehi Tona e tshuereng Mmuso le Lekhotla,

P. GROBLER,

Khoeletso ea 1474.

11th October, 1935.

LEKHOTLENG LA TABA TSA BA BATSHO

(Ho tsebisoa mang le mang hore Mohlomphehi Tona e tshuereng Mmuso o dumetse hore:— Mr. G. H. Nicholls M.P. ebe leloko la komisi ea Taba tsa ba batsho, katlase ha tema ea pele ea Molao oa ba batsho oa 23 oa 1920, ho tloha ka di 3 November, 1935, a nke sebaka sa Dr. A. W. Roberts ea lahileng marapo.

Khoeletso 1475

11th October, 1935.

LEKHOTLA LA TABA TSA BA BATSHO

Ho tsebisoa mang le mang hore Mohlomphehi. Tona e tshuereng Mmuso o dumetse hore:— Mr. J. Erasmus, a khetheloe ho ba motlasi oa Komishinare seterekeng sa Frankfort, Orange Free State, ho tloha tshimolohong ea khuedi ea October, 1935.

Mr. J. Meyer koa Koster, seterekeng sa Rustenburg, ho tloha tsatsing leo a simollang ka lona ha Mr. Van Schoor a tsamae ho ea moo a khethetsoeng teng.

Mr. D. J. C. Steyn, koa Zwartuggens, seterekeng sa Rustenburg, ho tloha tsatsing leo a simollang ka lona ha Mr. D. P. Steyn a tsamae ho ea moo a khethetsoeng teng.

Khoeletso ea 1529

18th October, 1935.

TIKOLOHO EA MOTSE OA BOKSBURG, TRANVAAL—  
TITELo EA JUALA: MATLA A HO SECHA

Ho tsebisoa mang le mang hore Tona-kgolo ea Toba tsa ba batsho e ente molaana ona o latelang katlase ha tema ea mashome a mabedi (2) a metso e mararo ea Molao oa ditrope oa ba batsho, eleng oa 21 oa 1923, a o etsatsa tikoloho ea motse oa Boksburg:—

Mookamedi oa Lokeishene kapa motse oa ba batsho, Leloko lefe le lefe la Maphodisa a South Africa kapa motho ofe le ofe ea neiloeng matla ke Masepala ha belaela hore juala bo etsoa kapa bo rekisoa kante le tumello ea Molao oa ba batsho oa ditrope (eleng oa 21 oa 1923) ka tlung e leng mo tikolohong ea motse oa Boksburg, Transvaal, a ka kena a secha kante le Lengola la mo neeang matla ka dinako tse tshuanetseng, motshware le bosho. Juala ba Sesotho bo ka fumanang ke tlung efe le efe, bo ritetsoe kapa bo bolokiloe kapa bo fumanoe kante le tumello ea Molao o setseng o boletsoe bo ka hapioa hamoho le nkotsa bona.

Khoeletso 1527

18th October, 1935.

KOMISHENARE E KHOLO TIKOLOHONG EA TRANVAAL

Mohlomphehi Tona e tshuereng Mmuso o dumetse, katlase ha temana (1) ea Tema ea bobedi ea Molao oa 38 oa 1927, hore setereke sa Heidelberg, Transvaal, sebe katlase ha Komishinare e kholo ea Gauteng.

Tsebisoa ea 1529.

25th October 1935.

LEKHOTLENG LA TABA TSA BA BATSHO

Ho tsebisoa mang le mang hore Mohlomphehi Tona e tshuereng Mmuso o dumetse hore:— Mr. R. S. Medford a khetheloe setu o sa bo, Komishinare bo okameteng setereke sa Witwatersrand, bakeng sa Mr. A. L. Barrett, ea chencheng.

Mr. H. Rogers e be Komishinare e kholo ea Transvaal, (kante ho Witwatersrand,) Orange Free State le Bechuana and; ho tloha tshimolohong ea khuedi ea Aprii, 1936.

# I Bhili Zika Gen. Hertsog Ngesi Xhosa

## The Bantu World

SATURDAY, NOVEMBER 23, 1935.

### Inkcazo Ngee Bhili Ze Nkulu-Mbuso

Sifumene kwa Ntabazabantu (Native Affairs) incwadana apho kuchazwe kuyo amavandlakanyo (Bills) ale mithetho mibini mitsha ye Nkulu-Mbuso u General J. B. M. Hertzog, loonkcazo iguqulwe ngentetho yesi Xhosa, ingamavandlakanyo:

(1) Owo Melo lwa Bantsundu e Palamente no

(2) Wo Mhlaba na Bageciniswamihlaba ya Bantsundu.

Lenkcazo yalamavandlakanyo ke sizimisele ukuyikhupha apha ephapheni ngazo zonke iiveki ukuze abantu bazivele ngentetho yabo ngokwabo eyona nto ithethwa ngu Rhulumente. Sijabalyaleza ke abafundi ukuba bayifunde ngenyameko lenkcazo ngazo zonke iiveki eyakuthi iphume ngazo kude kube sekugqibeni kwethu ukuyipapasha yonke incwadana le.

Esilicacisayo kubafundi bethu lelokuba ngaphandle kokupapasha oku thina asinanto siyenzileyo noguqulo olu alwenziwanga sithi, thina sinikhuphela lentetho njengoko siyifumene injalo.

(Isuka kumhlathi wesihlanu)

Le Bhili iveza icebo loku seka i Bhunga elizakumela umzi ontsundu kulo lonke elo Manyano. Liza ku picotha, lixoxe ngayo yonke imicimbi edla umzi ontsundu, nangayo yonke imithetho eukumisa abantu abantsundu.

Eli Bhunga liza kuba namalungu angamashumi mabini anababini. U Mhlalaphambili walo kube ngu Nobhala we Micimbi ya Bantsundu. O Mhle (i Chief Native Commissioners) abahlanu be UNION baza kuba nga mulungu alo amhlophe; babe lishumi elinesithandathu abantsundu abanga malungu alo. Aaneb kwelo nani labantsundu bocitshwa ngu Ruluneli-Jikelele, bathi abalishumi elinambini banyulwe ngamaqumru okunyula. Nga malungu antsendu wodwa aza ku vota. U Sihlalo woba ne voti yokulamla xa ivoti yawo womabini amacala ilingana.

Eli Bhunga liza kwenza ingxelo yalo e Palamente ngo Mphathiswa Micimbi yaba Ntsundu nge mithetho esacetywayo echukumisa abantu abantsundu, nanga uphina umcimbi odla umzi ontsundu ngokubanzi; kungekho kuvandlakanyo lamthetho we Palamente okanye we Provincial Council oluya kuthi lufakwe e Palamente okanye kwi Provincial Council lunga kange luthunyelwe kweli Bhunga ukubolwa nokupicothwa lilo, xa kuthe ngokwe ngqondo yo Mphathiswa emveni kokuba ebhungisene ne Komishoni ye Micimbi ya Bantsundu, mhlalambi no Mlauli (Administrator) wa naluphina u Phondo ekungalo, lube oluvandlakanyo lune zimisele ezichukumisa ngoku tsolileyo amalungelo abantu abantsundu.

U Mphathiswa Micimbi ya Bantsundu wo beka phambi kwe Bhunga incenzo yemali u Rulumente azimisele ukuyi chitha ekuthengeni umhlaba, emfundweni yabantsundu nakweminye imisebenzi ephathelele kubantu abantsundu. Lithi lona i Bhunga liveze izimvo zalo phambi kwe Palamente ngo Mphathiswa nga manani ekufuneka esetyenzisiwe, kwa nange ndlela ekufuneka esetyenzisiwe ngayo phezu kwentlobo-ntlobo ze misebenzi yemfundo yabantsundu, nokuqhubela phambili abantu abantsundu.

Licebo elitsha elibaluleke kakulu eli. Linika abantu abantsundu izwi abangazange babe nalo kwi micimbi eyeyabo ukuza ku fikelela kweli thuba lanamhla.

Ukwenziwa kwemithetho kuza soloko kona kuhleli kusezandleni ze Palamente ne Provincial Councils, kodwa eli Bhunga eli mele abantsundu lizakuba nezwi elibanzi ekumiseni izimisele zaleyo mithetho ngamandla awe ziyalcozalo nangokucebisa kwalo.

(Iphelela ku page 7)

## Amavandlakanyo Emithetho Emitsha Eyenzelwa U Ntu

### Owo Melo Lwabantu E Palamente

Le Bhili ithintela u bhala lwa bantu abantsundu abaqalisayo ukungenela ubuvoti boku votela amalungu awe Palamente, kodwa ikhusela amalungelo abo bantsundu abanalo elo lungelo lobuvoti ngoku. Nga phandle kwabo baxeliweyo abanalo elolungelo lobuvoti, akusayi kubakho mntu ontsundu, kwi xesha elizayo, oyakuba nelungelo loku vota xa kunyulwa amalungu awe Palamente okanye awe Provincial Councils.

Nga phandle kwe lase Koloni (Phondo le Kapa,) akukho melo lwabantsundu e Palamente okanye kwi Provincial Councils—umelo lohlobo lokuba ba melwe nga malungu a thunyelwe ngabo e Palamente. E Koloni umntu ontsundu unalo ilungelo lokuba abe ne voti. Ulisebenzisile elo lungelo kwi zithili zonyulo zabamhlophe; kodwa kwelo Phondo abavoti ngama 410,300. Kwelonani ama 11,235 nga bantu abantsundu. Ke ngoko, akungebi kuko ukuphosisa ukuthi izwi lomntu ontsundu alizange libe nako ukundulula ngokunokwalo ingxoxo ephathelele ku mzi ontsundu poqo.

Injongo yale Bhili asikuko ukwehlutha umntu ontsundu ukumelwa kwake e Palamente, koko ijonge ukuseka indlela enye yoku melwa kwabo bonke abantsundu kweli lo Manyano. Into ke leyo eya ku dhala ulwahlukano emandleni awe zombuso phakathi kwa bamhlophe nabantsundu. Ngakoko ke, le Bhili iveza icebo lokuba abantu abantsundu balo lonke le UNION, nje nge sizwe, bamiselwe ukunikwa i Sineta (Senators) ezine (4) eziza ku nyulwa ngumzi ontsundu. Ezi Sineta ziza phezu kwezinye zicithshwa phantsi ko mthetho South Africa Act.

Uku phumelelisa leyo njongo i UNION iza kwenziwa izithili ezine zonyulo:

- (a) U Phondo lwase Natala;
- (b) U Phondo lwase Transvaal no lwase Freyistata;
- (c) Amazwana Aphesha kwe Neiba;
- (d) Phondo le Kapa, nga phandle kwa Mazwana Aphesha kwe Neiba.

Kwezithili zonyulo kobakho amaqumru okunyula aza ku miswa ngoluhlobo: Phesha kwe Neiba iqumru lokunyula koba ngamalungu antsendu awe Bhunga e Likhulu la Phesha kwe Neiba. Kwe zinye izithili zonyulo amaqumru azo okunyula koba zinkosi nezibonda; namalungu antsendu awa mabhunga antsendu aphethe imihlaba ye RESERVES; amabhunga antsendu ase zidolopini.

Kwisithili ngasinye lamaqumru azakunyula i Sineta (Senator) ibenye. Imigaqo yobu-Sineta emiselwe abo bafuna ukunyulwa babe zi Sineta ifana naleyo emiselwe ezinye i Sineta, namandla azo azakufana.

Lendlela yo melo lwabantsundu e Palamente izakuthatha indawo yaleyo kuqhutywa ngayo ngoku e Koloni. Yeyona icingwayo ukuba yonika abantsundu kulo lonke elo Manyano ukumelwa e Palamente okwanelisayo ngokungaphezu kwa leyo ikhoyo ngoku.

Ngokusingiselele kwi Provincial Councils, abantsundu bo Matla abazange babe nayo i voti, kodwa abase Koloni banayo. Kuya funeka ke ngoko ukuba banikwe abase Koloni izwi elelabo kwi Provincial Council yabo. Ngakoko, izithili zokunyula—esa Phesha kwe Neiba, neso Mneni Neiba—ziza kunikwa, esinye nesinye, ilungu le Provincial Council, phezu kwa lawo malungu bezihleli zi nawo. Lawo malungu mabini anokuba nga bantu abantsundu okanye abantu abange ngabo bantsundu; anyulwe kwa ngaleyo ndlela imiselwe ukunyulwa kwe Sineta.

Olumelo kwi Provincial Council luya ku pheliswa ekuhambiseni kwe xesha, xa imicimbi ye mfundo yabantsundu, nokunyulwa kwa bantsundu kwi hospitili, nendlela—ingezizo ndlela ezinkulu, yakhutshwa emagunyeni awe Provincial Council ukuyi qingqela imithetho.

### IBHUNGA LO MZI ONTSUNDU

Se ku minyaka mininzi abakho amabhunga abantsundu kwi ndawo nge ndawo kweli lo Manyano, aqhube imisebenzi yase makhaya, emiselwe wona, nge mpumelelo egqitha-gqithanayo.

Elna likhulu ngaphezu kwawo wonke—i Bhunga e Likhulu la Phesha kwe Neiba libonakalise imfaneleko yalo eyodwa yengxoxo noku bhungisana; lazi balula ngokuba luncedo ebantwini ba Phesha kwe Neiba nase Mbusweni. Lendlela yoku bhungisana iqhutyelwe phambili ngo mthetho

Native Affairs Act ka 1920, ones miselo sokuba kubekho intlanganiso zo Mbuso zokubhungisana nabantsundu. Ezontlanganiso zenze umsebenzi olusizo, kodwa ke ngengxeni kakuba amalungu azo ecitshwa azi vezi zonke intlobo-ntlobo ze zimvo zabantsundu.

Imeko zoluhlobo zalatha ukuthi ukuba uninzi lwamalungu awe Bhunga abenyulwa ngabantu abantsundu ngokwabo, ne Bhunga nalo lidibana ngawo wonke amaxesha limiselwe ukudibana ngawo, lixoxa nga malungelo abantsundu; nakona, ukuba izigqibo zalo bezi bekwa phambi kwazo zombini i Zindlu ze Palamente, abantu abantsundu bebeyakuba nendlela ebothi ngayo bavakalise ingxaki nenkathazo zabo, nendlela ebothi ngayo baqiniseke ukuba izinto abazingqenelayo zofumana uqwalasele. (Khangela kumhlathi wokuqala)

## University Of Cape Town

### Native Demonstrators In Bantu Languages

Applications are invited for the following two posts in the School of African Studies to be held during 1936:

- (a) Native Demonstrator in the Nguni Languages (Xhosa and Zulu)
- (b) Native Demonstrator in the Sotho Languages (Southern Sotho and Tswana).

The salary attached to each post is £80 for the year. Candidates must be prepared to assume duty at the commencement of 1936.

Applicants for either post should have a good knowledge of English; Applicants for the Nguni post should have a thorough knowledge of (Xhosa and Zulu; Applicants for the Sotho post should have a thorough knowledge of Southern Sotho and Tswana.

Applications must be made on a form obtainable from the undersigned, from whom a fuller statement of the duties attaching to the posts may also be obtained, and should be lodged with the undersigned not later than 12th December, 1935.

UNIVERSITY OF CAPE TOWN,  
P.O. Box 594, Cape Town.



Wahlupheka iminyaka emininzi zaza izihlobo zakhe zamxelela nge Femix. Emva koko akazange aphinde ahlupheke. Manenekazi, gqalisani. I Femix inyanga zonke inkathazo zenyanga yaye iliyenza elomeleza ngokungumangaliso kubafazi. Nangona singatshoyo ukuthi siyabunyanga ubudlo kodwa sinalo iqela leencwadi ezivela kubafazi ababesebe ncamile ukuba boze bazale abanenyweba namhla yokuba neentsana emva kokusebenzisa i Femix.

Maninzi amayeza afaniswe ne Femix. Lumka ke ubone nge gama lethu nophau lwethu lwe shishini lilapho ebhotileni. I Femix liyeza elingamanzi elisebhotileni. Lisebenza bhetete nakweminyane kakhulu ngaphezu kweepilisi. Iipilisi ezi kwinkathazo zabafazi azilunganga nje ngeyeza elingamanzi.

### PHULAPHULA UMBULELO OWAMNCEDAYO:

Nkosi, Nandineminyaka elishumi nditshathile, eloxesha lonke ndihlutshwa yenyanga, andaze ndafumana mntwana. Indoda yam yandithengela ibhotile ye Femix. Emva kokusebenzisa ibhotile yokuqala inkathazo . . . zenyanga zeemka, ndabhetele kakakhulu empilweni. Ndazimisela ukuthenga enye ibhotile, ngoku ndinovuyo ukuthi ndinentombi ephile kunene. Andisayikuze ndide ndibe ndikubulele ngokwaneleyo ngondenzele kona, ndaye ndiyakubacebisa nge Femix bonke abahlobo bam.

I FEMIX ITHENGISWA NGE 2/6 IBHOTILE ILIYEZA ELINGAMANZI.

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# Ezase Topiya Nezinye Indawo

## "UMathunga Akakho Na E Giliyadi?"

AMAZWI ATHETHWE  
EMNCWABENI  
WOMPHAKATHI

(NGOBEKHONA)

Ngamazwi abuhlungu kunene izingise ngalo mbuzo u Mlu. Abner Mtinkulu kulo Tyalike yake ikwi Grey Street, e Durban emva komhla nge 3/11/35, xa ebongamele inkonzo ezuke kunene yomncwabo womnye waba Shumayeli bake abadala u mfi, Philip Mtshali, u Mpakati obexabiseke kakulu kwi nkosi u Solomon ka Dinizulu.

Uyilande lento ingulo Matunga ngobunzulu obucingisayo ebonisa ukuba kwakungeko sifo besimoyise u Matunga, ka ngangokuba ebesakuti umntu nokuba ucandeke itambo, akuba ete waqatshulwa okanye wabotshwa ngaye, ebemila. Watsho esiti namhla ke u Matunga oselepambi kwetu ngu Yesu okanye lelo gazi lapuma emanxebeni ake.

### Ukuhlaba Kwentshumayelo

Njengokuba ama Methodists ingabantu abati intshumayelo yakuba shushu bakale bonke namhlanje kucace ukuba intshumayelo le ite yantyiwa kule mpi icala ikale umntu use wasebona ngokungasuki kwe Qiya ebusweni kuninzi labantu abazalise indubezifikisela kulento yabantwana ngokuzolileyo. Kute naxa sekusike ingwevu yasema Mpondweni u Mlu. Mjali, ecacisa ubukulu bolusuku-hail umntu wase ebona ngokumimiteka kwa madoda ukuba umfo ka Mtinkulu uwaxhelile.

### Impilo Ka Nkosi Mshiyeni

Kuyasivuyisa ukuti u Mntwana u Mshiyeni ka Dinuzulu onguyena usabambe Isihlalo sobu Khosi besizwe sama Zulu kwi Natala yonke uqhubela ebubheteleni kwisifo se swekile ebesimze ngamandla ebesitho saxhoma amehlo-safun' ukumnuka u Somandla ngokuti iyawasese zolo. Sesibuye sincuma ke ngoku. Le ndoda ibisa sinike elikulu itemba ngokukodwa kwizinto ezipatelele kule Mithetho (Bills) ipambi kwe lizwe ubonise ingqondo enika itemba kubantu ababalalekayo ngenxa yesizwe esimnyama.

### Indwendwe Ezibalulekileyo

Kwi ndwendwe ezibalulekileyo pakati komzi sipaula ezi Mesdames Plaatje base Dayimani-Uniona no Molokazana, Mrs. Leo. T. Mtinkulu, osazokuvelela umzi wake kwa Mlu. Mtinkulu, Miss C. L. Tshabalala wase Ladysmith no Mlu. Mjali waku Tabakulu olapa ngohlaziyo mpilo. Ulapa u Nkoskz. Julia Newana, u Mfundisikazi wase Korsten e Bhai, useze kuvelela i xegokazi elingu nina nezihlobo. Kubonakala ukuba ngenyaniso usezandleni zase Mahlubini, -Uhlube kwapela.

## Amabal' Engwe

Ama Taliyane  
Akahambheli Ndawo

Ekubeni ahambhe afika kwezondawo akuzo ngoku ama Taliyane kunzima kuwo ukugqithela phambili. Lonto ibangwa kukuba ama Topiya azisindise kakhulu ekuncitshisweni ngokungali nawo ngoko ebemane ethatha ezoondawana, ngoku wona ama Topiya ahlome ahala engamanani amakhulu kulomiholorha awabizela kuyo ama Taliyane.

Ukuthandwa Kuka  
Haile Sellasie  
Ngabantu Bakhe

Impi yama Bisiniya yimiqodi ukusa imali ngeenxhwa kunikwa ukumkani ukuba ahlangebeze ngayo indleko zemfazwe. Lonto ke yenze ukuba izixhobo zemfazwe zingene e Abyssinia ngokwemvula.

Ukusondela Kololiwe Elokishini Ukusondezwa kwe Panmure Station e Lokishini kabuncedo ngakumbi ku Manenekazi asebenza kude ne Lokishi. Kuba abanye bebeposwa yinkonzo yasemva kwedinala ngesizatu sobu lati. Esinetemba nangexesha le Tumente bakuba netuba lokuzakungqima umdlalo.

## I-Ntab'Ozuku

NGU ZINZISWA N. MQHAYI

[Lombongo umnandi kunene ngomzi kayise siwuthunyelwe yintwanazana ka Mr. S. E. K. Mqhayi, imbhongi yesizwe, eminyaka elishumi elinesithoba. U Miss Mqhayi lo use Lovedale apho ahlalele ibakala lokugqibela lobutitshala. Wonke ofunde lombongo uyakuqonda ukuba umvundl'uzek' indlela, u Mzimakazi lo useenza sithembhe ukuba sityetyiswe ngokufumana inenekazi eliyakuba yimbhongi enkulu. Kwakamsinyane kwimihlati yesi Ngesi sobe sikhuphe umfanekiso wakhe nobomi bakhe.—Mhleli]

Yintaba nina lentaba, Iphephe luzuko lunina, Nokuba buqaqauli, Nokuba ludumo,— Udumo lwezixhobo zakwa Ndlambhe, Udumo lweminxauka namaxandeka, Udumo lwesonwabo soorhoqotyeni, Apho kuuntulo zothamel'langa, Intab' ephum'amanz' o Mncotsho?

Yintab'Ozuk' igama layo, Yi Ntab'Ozuk' igama layo. Lentatyan' iveiel'intab' ezinkulu, Kub'ivelel'intaba ka Ndoda, Yamvelel' u Ncokoca no Xaxazele.

Bagqitha ngay'abasing' ezintabeni; Bagqitha ngay'abaya kuhlambh elwandle;

Besiya kufun' impeph' ephili-sayo.

Bayaxelelana, bayalathisana, Lentatyana bengayiboni luzuko lwalutho,

Kuba zingeka tyhilek' iimini zozuko lwayo.

Mhla zatyileka bayakwalathisana ngayo.

Yi Ntab'Ozuk'elay'igama, Yi Ntab' Ozuk'elay'igama.

Iwavelel'amahlathi akwa Nkanga, Aph' u Nxel' ebesakugquba khona,

Evum' i Tabu, ehlomlol' imikhosi, Aph' uKobe kaleungwa ebesaku'aula.

Iwuvelel' u Mkhangiso ngokwawo,

Aph' u Ndlambhe watsitsis' umthombo,

Umthombh' osimang' ongatshiyoyo,—

Suke walichibi lokuphilisa. Hai ke beth' i Ntab'Ozuko!

Hai ke beth' i Ntab'Ozuko! Mayihlal'intaba yeKalimanjalo Ihlale neyase Himalaya;

Mayihlale eye Herimone, Ihlal' intab' eZiyon' iphumle, Maziphuml' iintaba ezingewe-

le; Zonwabil'aph'iintaka zezulu; Ziyifumen' eyonantab' iyintaba;

Ifumen'umthunz'apho ne Mbhongi; I Mbhongi yesizwe sika Ntu; Ithwas' ithwasile ngotyelelo loo khoko neengewe.

Hay'ke bethu le Ntaba Iyi Ntab'Ozuk' igama layo! Neincilili!

## Imfazwe Ephakathi Kwama Taliyane Nama Tiyopiya

(NGU D. D. NGXOVU)

Ndincece nkosi yam ebekekileyo ndivumele ndenze umda pantsi kwale ntloko ingasentla yalentelekele idilikele ilizwe lipela. Taruni ke nina baseNtla nani bomZantsi we Afrika, akukonto intsha ehllileyo kwelase Mpumalanga.

Mandenjenje kuwe, Mlesi, tata i Bhayibile yako wofumana kuyo ukuba imfazwe le ikoyo ayenziwa mntu, yeka Tixo. Ngayo uzalisa amadinga ake no Kushe, Tyila kwincwadi ka Yisaya Isahluko 18, naku Hezekile, Isahluko 38. Tyila kwi Ndimiso 68, i Vesi 30 neye 31, Tyila ku Daniel, Isahluko 11.

Xana ndenjenje, mzi ka Ntu, ndivula iliso lengqondo kubantu abangaqondiyo ngexesha eli, nangomzi lowa upete izikali namhlanje ukuba u Tixo unamadinga manina awenzileyo kamzi wama Topiya. Ngazwi-nje ke, mzi ka Kushe, makutetwe no Qamata, siti tina base Zantsi maka woyisele intshaba zawo ama Topiya, kuba singenayimbhi indlela esingawancedisa ngayo njengabantu abapantsi kombuso wase mzini.

NKOSI SIKELELA I AFRIKA.

## Ukubhubha Kuka Mr. T. Bobo

AMALUNGISELELO ETUMENTE KWA GOMPO

Ezase Monti

(NGU VICTOR TONJENI)

Umzi wotuswe kukuba okokuba u Mnu. T. Bob. uswelekile ngomhla we Sibozo kulenyanga. Eline ne belingoyena mdlali upambili nakwi Border yodumo lwalapa; umfi lo ubedlalela i Black Lion eyade yamnika umxaka wobu Captain ngesizatu sokubamhle komdlalo wake, kube yinto entle xana imbuto yezinye i Clubs ipume yonke ukupeleka umfi lo. Ifihlo lake belikokelwe ngu Mnu. D. Mattie wama Methodist encediswa ngu Mnu. W. Tywabi.

I Club yomfi lo ibenesipo se Coffin ezotywe igama lomfi kwamoto abeyiyo. Emancwabeni kutete u Mnu. C. Xabanisa kambe u Tambodala lo ucikozile ngomfi lo nakuba singenakuntunya ngesizatu se pepa eli.

Amalungiselelo ETumente

Ngokupatelele kwezomzi asakabinanto intsha okwelituba, into ebonakalayo apa emzini ngamalungiselelo ashushu e Tumente. Sendiyaleza lento kwindwendwe ezitabata inxaxeba ekufundeni elipepa ngetuba zilapa zinokulifumana.

Umfundisi obekekileyo wama Methodist u Mlu. Dlokweni unike i Notisi yotshitsho lwake olungunyaka ozayo. Kambe iposisile le Nkomfa ingamthintshi kulonyaka kuba uyahlaba ngu "Nkom'iyahlaba."

(Iphelela kumhlathi wokuqala)

## Amavandlakanyo Emithetho Emitsha Eyzenzelwa U Ntu

(Isuka ku page 6)

Indawo ebaluleke kakhulu kule Bhili yencazo exela ukuba umntu ontsundu ngu mntu oyintoni nonjani. Ibekwe lendawo ngendlela ecalula Abantu be Bala (Coloured people) lo Manyano ngokucacileyo. Isimo sabo asiguqulwa nakancinci ngulo mthetho kwa namalungelo abo azaku hlala enje ngokuba enjalo namhla.

Ukumchaza nokumzalula into ayiyo nokuthi ngumntu onjani umntu ontsundu asiyonto ilula. Kodwa ngoku banzi, i Bhili ithi umntu ungumntu ontsundu xa engomnye wezizwe zabantu abantsundu zase Afrika, okanye xa

omnye wabazali bake, mhlambi wabazalibabazali bake engumntu ontsundu, okanye xa enge nguye umlungu ethanda ukuba athatyathwe nje ngo mntu ontsundu ehla kwisithili sabantsundu, ethetha ulwimi lwe Sintu.

Lencazo ngo mntu ontsundu ikwamisa nesikhuselelo esikhuselela a Bantu be Bala ukuba bangahlutshwa ngesizathu sebango lwalobokuba besithi banga Bantu be Bala, aba ngabo bantu abantsundu.

Le Bhili yo Melo lwa Bantu Abantsundu inxulumene neyo Mhlaba na Bagciniswa-Mihlaba ya Bantsundu kwa bekweseziqebeni sazo zombini i Zindlu e Palamente.



Amayeza e Kowie aziwa kuwo wonke um Zantsi Afrika njengawona mayeza atembekileyo anyangayo. Ungapazami. Akuko abetele kunawo. Azibonakalise eyi ntsikelelo ne tamsanqa ku bantu aba Ntsundu bom Zantsi Afrika. Ixabiso lipantsi kangangoko kunokubanjalo kumayeza alungileyo. Sinamawaka encwadi ezivela kubantu abanyangwe nga mayeza e Kowie.

### IXABISO:

- 1 Ezo "Mtwa" Ipilisi Zesinyi Nezintso .... 2/6 iqaga
- 2 Ezo "Mtwa" Ipilisi Zokugutyula Isisu .... 1/6 iqaga
- 3 Owo "Mtwa" Umceza wezilo .... 1/- ibotile
- 4 Ezo "Mtwa" Ipilisi Zokugutyula (ezinamandla kakulu) 1/- iqaga
- 5 Awo "Mtwa" Amafuta Okunyanganga Izilonda Namanxeba 1/ ..
- 6 Elo "Mtwa" Iyeza lokohlolohlo .... 1/6 ibotile
- 7 Eyo "Mtwa" I-Ambulukeshini Yendawo Ezibuhlungu 1/6 ibotile
- 8 Ezo "Mtwa" Ipilisi Zamankazana .... 2/6 iqaga
- 9 Owo "Mtwa" Umgubo Wamazinyo Wabantwana 1/3 ibokisi
- 10 Ezo "Mtwa" Ipilisi Zokuhlaziya Igazi .... 2/- iqaga
- 11 Awo "Mtwa" Amatonsi Ekas toyile (Enyongo) 1/- ibotile
- 12 Awo "Mtwa" Amafuta Amehlo .... 1/6 iqaga
- 13 Awo "Mtwa" Amatonsi Ezinyo .... 1/- ibotile
- 14 Awo "Mtwa" Amafuta endyandambo Zamatambo 1/6 iqaga
- 15 Awo "Mtwa" Amacwecwe Entloko Nefiva, Namazinyo 1/3 ..
- 16 Elo "Mtwa" Iyeza Lokutyebisa Umzimba .... 2/6 ibotile
- 17 Elo "Mtwa" Iyeza lovalo .... 1/6 ibotile
- 18 Awo "Mtwa" Amacwecwe Okomeleza Ubudoda 2/6 iqaga
- 19 Awo "Mtwa" Amatonsi Endlebe .... 1/- ibotile
- 20 Elo "Mtwa" Iyeza Lokucokisa Igazi Elihi .... 3/6 ibotile
- 21 Owo "Mtwa" Umpitikezo Weyeza Lesisu Segazi 1/6 ibotile
- 22 Owo "Mtwa" Umpitikezo Weyeza Lesifuba Nemipunga 3/6 ..
- 23 Owo "Mtwa" Umpitikezo Weyeza Lehlabha Nengqele 1/6 ibotile
- 24 Owo "Mtwa" Umpitikezo Weyeza Lamlambo 1/6 ne 2/6 ibotile
- 25 Owo "Mtwa" Umxube Wesisu Namadiso 2/6 ne 5/- ibotile
- 26 Owo "Mtwa" Umpitikezo Weyeza Lejomfela 3/6 ne 5/ ibotile
- 27 Elo "Mtwa" Imbiza Yesiluma (Femix) .... 2/6 ibotile

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## IZINSUKU ZONKE.

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

### ENDULO

kwakupumelela abanamandhla nabakwazi ukuzingela. Namhlanje umntu onotile osebenzisa ingqondo, apilise umuzi wake, alonde imali.

### NAMHLA

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

Tenga isigaxa enhlanzi namhla!

# Our Opinion And Readers' Views

## THE "Bantu World"

3, POLLY STREET

(North of Bantu Sports Ground.)  
P.O. Box 5663, JOHANNESBURG

SATURDAY, NOVEMBER 23, 1935.

## The Native Bills

According to Mr. R. Stuttaford, Minister without Portfolio, the Government have decided to place the Native Bills before Parliament next session. Obviously the Government are satisfied that they have consulted African opinion and that there is no need for further consultation. Whether the Africans are opposed to these measures or not the Government feel that their duty is to go on with the Bills and solve the so-called Native problem. This is not surprising. By consulting Native opinion, the Government evidently wanted to ease their conscience and to prove to the world that they mean well by the African people; they never intended to listen to the claims which the African people may have, if these claims are in opposition to the principles underlying the Bills. They had hoped that there would be a division of opinion among African chiefs and leaders, a division which would have enabled them to go on with the Bills without feeling the injustice of their action.

But the unanimity that was revealed by the regional conferences has certainly made it quite clear that the days when the Africans could be played against one another are gone. For although nationally they appear to be disorganised yet the spirit of nationalism permeates their lives. The truth is, there is a tremendous awakening among Africans and there has come into existence a race consciousness which owes its origin to the anti-Native laws that have been enacted since the establishment of the Union of South Africa. There can be no doubt that the enactment of the proposed Native Bills will not crush this growing feeling of oneness among the Africans but will act as a stimulant and thus aggravate the complexity of the so-called Native problem.

We have always held the view that no solution of our inter-racial problems can be found without the co-operative action of the Africans. It must be understood that the African people are no more a problem than Europeans are. The problem is that of the relation between the two races. It is, therefore, a problem which can only be solved by inter-racial action. By imposing their will upon us, the white people of this country are not in any way solving this burning question; they are fertilising the soil in which propagandists and agitators will sow the seeds of race hatred and disloyalty to the white man's rule. Nor will the abolition of the Cape Native franchise provide the solution; it will embitter race relations and thus deprive this country of that inter-racial goodwill and mutual understanding so essential to its peace and prosperity. It is our firm conviction that white security in this country does not depend upon depriving Africans of the rights of citizenship but upon making them feel that they are an integral part of the national life of this great dominion which, in God's wisdom, has become the common-wealth of all the races that compose its cosmopolitan population. South Africa, we hold, does not belong to Europeans or to Africans, but that it is a common heritage to all those who have established a home within her borders. No solution of her political and economic problems, therefore, will be effective which is based on race, colour or creed. Her problems must be

tackled from a national standpoint.

The stern realities of our inter-racial situation must be faced. Whether we like it or not, the political and economic destiny of the peoples of this country is one. It is late in the day to separate their interests both politically and economically. Consequently those who are bent on trying to solve our problems on racial lines are rendering South Africa a great disservice and are indeed the enemies of their own race. White civilisation in this country is not endangered by the granting of civil rights to the Africans. It is the imposition of civil disabilities which is a real menace to European civilisation and security.

In opposing the abolition of the Cape Native franchise and in demanding its extension to the other Provinces of the Union, the African people are not actuated by ulterior motives or by the desire to swamp the white race but prompted by the desire to save South Africa from the tyranny of racialism, oligarchy, Fascism, Nazism and Bolshevism which will only succeed in clogging the wheels of her progress. There can be no compromise on the franchise rights. Those who think that Africans should buy land by giving up the Cape Native vote are mistaken. When the Government of the Union gave the promise that more land would be set aside for Native occupation in 1913, there was no question of bargaining on the franchise. This promise was undertaken in good faith and must be fulfilled whether the Africans accept the Representation Bill or not. It is to be hoped that those of our leaders who think that the land is more important than the franchise will understand this point and realise that the Government, under an act of Parliament, is pledged to provide more land for our people. Consequently our duty is to ask the Government to fulfill their promise while fighting against the abolition of the Cape Native franchise and for its extension to the other Provinces.

(Written by R. V. Selope-Thema of 3 Polly Street, Johannesburg to express the views of "The Bantu World.")

## The Value Of Encouragement

Sir—An admirable characteristic trait of the Europeans is that of giving encouragement where it is due. Of course I do not mean to say that they do this to us Bantu, but no body will deny that they do it amongst themselves.

Let a young woman make a long aeroplane flight, or a young man write a book, or excel in some sport, or do any other thing worth doing in life, then you will find the Press the whole world over delating on the prowess of the aspirant in most liberal terms—just the very opposite of what we Africans do. That, and nothing else, is the secret of the Whiteman's progress.

"FAIR PLAY"

Queenstown

## Observance Of Armistice Day

Armistice day is a great day for all nations. It is a day when all, Black, Yellow and White should assemble to give thanks to God that He graciously gave peace to the world when it was in the throes of one of the bloodiest wars that the world has ever witnessed. But South Africa does not seem to be well conversant with this fact. The Bantu is not invited to participate, and we would ask our European brothers to rectify this omission. At Pretoria things are worse, even those Africans who go of their own enthusiasm are some times driven away from European gatherings. Is this the right spirit?

"OBSERVER"

Pretoria.

## THE PEOPLE'S FORUM

### Abyssinian Red Cross Fund

World sympathy has been aroused by the merciless destruction of a defenceless race, the Abyssinians, by a strong power, Italy, armed with all the nefarious weapons of war.

Another aspect of the repercussions of this grim struggle is the wonderful animation of race consciousness amongst all the nations the world over, which laudable feeling Bantu South Africans will tangibly show by abundant contributions to this fund. All contributions will be acknowledged in these columns. Up to now we have received the donations published below:—

"The Bantu World" £1  
Mr. A. M. Pashe £1  
Mr. D. S. Mosemole 4s.

### Learning Late In Life

Sir,—It is now agreed by scientists that the capacity for learning decreases more slowly than has been generally imagined. People who think that nothing is learned or can be learned after school life are obviously wrong. There is a great deal of truth in the old Scottish couplet:

"Learn young, learn fair,  
Learn auld, learn mair"

Learning late in life is doubtless the exception rather than the rule, but not by reason of any inherent incapacity. The middle-aged man who attends a university may feel out of place, or if he embarks upon private study may fear that he is regarded as somewhat eccentric, but there is no physiological reason why he should not succeed as any younger student. There have been numerous examples in life in which age has been no bar to learning, and also some extraordinary cases such as of Cato acquiring Greek at eighty.

There are men retired on pension at fifty five or sixty, who take up a new vocation and continue to follow it for years. That the capacity to do so is not unusual is shown by the demand made in some quarters that all such belated activity should be barred in the interest of younger men or of those out of employment. Yet while the ability to learn late in life is present in most men it is not likely to be very widely employed.

The task calls for a good deal of will power as well as physical energy. The average man at the close of his day's work, or in his leisure hours, has become accustomed to turn to golf or tennis or the bioscope or some family entertainment or intellectual recreation and the breaking of the habit would be tiresome as well as unpopular. Learning can be pursued for a far longer period if ambition drives.

In case of boys who seem to be backward but are only maturing slowly the extension of the period of education would be of special value.

W. MLUNGISI-MPULAMPULA  
Dordrecht

### Proposed Committee For Bantu Convention

Sir,—It would be saving a lot of valuable time if a committee of five could be chosen before the Convention meets at Bloemfontein. This could be done on Sunday, December 15, to draw up the points of the agenda.

Though suggestions have been made through the Press and unanimously accepted throughout the Union yet no one can claim responsibility for having called the Convention and be authoritatively eligible to table terms of agenda. Besides this, there are so many important points embodied in the Bills to be discussed, and the interests of the four provinces are not all alike, which

(Continued at foot of column 4)

### Bantu Contribution To Civilization And Christianity

Sir,—When Europe and Asia were thousands of years ago enjoying the benefits of civilization and culture our forefathers were still groping in the dark,—mere savages.

There are those who will say a religion of some sort they had, and I will not contradict them, but all will agree that it was not a religion as full as the Christianity we now enjoy.

That we took so long before we embraced progress and had stagnated until foreigners came to the rescue may not be totally our fault, just as the wonderful strides of progress the other continents took may not be all to their credit. Africans may have remained in their long protracted apathy because of the easy life that their continent offered whilst Europeans and Asiatics may have been compelled to action by the straightened circumstances that faced them. But that is not what we mean to discuss in this article.

What we very much to point out to our fellow Africans is that whilst the other races have contributed so much more especially to the material progress of the world we have up to now done practically nothing. This then is to rouse our people from their apparently satisfied inertia, and to remind them that God and the world expect them to contribute their share.

The question that will probably be asked is "What in this light of day can the still semi-civilised African contribute?" We grant that you cannot manufacture the guns, the aeroplanes, the ships, the radios and all the things that this scientific age has produced, but there are still far greater things that this age, as highly learned as it is, has not produced, and I am optimistic enough to think that those things will be the very valuable contribution that Africa will offer—Sanguinary, you say? Wait and see.

This troublous world knows as yet nothing about peace. Aren't you, fellow Africans, in your most commendable docility to be the race that is to show the world the virtues of humility? Other people think that in your multifarious sects and schisms you are abnormally religious, but don't you visualize a better day when after you have mastered the true ethics of religion you will contribute rich treasures to Christianity? Your physical strength, your moral strength, your humour, your music, your as yet unwritten literature, your philosophy of life,—all these things are priceless jewels—rough diamonds only waiting to be polished, which qualities you must appreciate until at God's good time you lay them as a rich offering before your Creator's altar—Him who in his infinite goodness and omniscience created you for a purpose.

Johannesburg.

(Continued from column 3)  
means that a committee arranging the agenda before the convention will save a whole day as well as an unnecessary rush and a consequent complication of points.

Therefore I propose the following names to meet in committee on Sunday December 15: Rev. Z. R. Mahabane, Kimberley; Prof. D. D. T. Jabavu, Alice; Mr. R. V. Selope Thema, Johannesburg; Mr. R. H. Godlo, East London and Mr. T. M. Mapikele, Bloemfontein.  
M. W. SOMTUNZI  
Johannesburg

## R. Roamer Talks About . . .

### ITALO-ABYSSINIAN WAR

Now let us see how far the war of civilisation has gone in Abyssinia. It has gone very far. It has also gone very near. As yet we have not heard a word of how far the bombed towns have been blessed with civilisation. Of course, we hear that many Abyssinians have welcomed Italians with open arms but we have not heard it mentioned that Italians received them with open civilisation.

Perhaps that will appear in the next reports. Civilisation is like that; it comes slowly into the hearts of the people, especially when it is introduced with guns and bombs because then very few people are left to be civilised. But the weapons Italy is using against Abyssinians are not those of war. Oh no! They are "instruments of peace."

Really, the world is mistaken in Italy's intentions towards Abyssinia. She does not want to kill these people. No. She is civilising them and trying to stop them from carrying on slave-dealing. These two things worried Italy so much so that it made up its mind to bring civilisation and stop slave-dealing in Abyssinia by "instruments of peace"—guns, bombs and tanks.

Now let us describe the progress of the war. Italians are said to be making rapid progress towards Ogaden. No. Towards Makale. No. Towards Dessye. No. Towards Everywhere. The Abyssinians are said to be retreating as Italians advance. So far this great war has been fought like that. Italy advances in big columns only to come against nothing. No Abyssinians anywhere.

Last Wednesday we read that the Abyssinians captured six Italian tanks, killed nine officers and took 1,000 Native prisoners. Before we had finished blotting our report another report came running like mad from Rome in Italy. "What is it?" We asked. "Don't dry that ink yet," panted the poor report. "I have come to deny what you read on Wednesday," said the denial Report, weeping. "What did the Abyssinians do then?" "They retreated before our advancing armies."

To-day Abyssinians claim a victory; to-morrow Italy denies this victory and claims its own. Surely this is the war of wars. It is the war of civilisation, of anti-slavery, of denials, of advances and of retreats. You will note that it is not the war of fighting.

It reminds us of the war of silence we had with our Rib last week. We just looked at each other in baneful silence. Not a word was spoken during the cause of the war—it took a week. When we felt like kicking something we called a tom-cat and kicked it. When we felt like crushing something we just dug our fingers into our palms and said nothing. When our Rib silently brought us food, we silently pushed the plates back to the hungry flies.

The Queen of Abyssinia (God bless her!) insists in accompanying the King to the front. We remember that when we went to the front at Isandhlwana our Rib refused to accompany us. In fact, she accompanied another man, during our absence, who was coming to Johannesburg to work in the kitchen. Our Rib loved bread and butter. Her love was also bread and butter love. A little dust made it useless.

We are sorry the Emperor's son-in-law joined the enemy. What a son-in-law! Now we know why brides hang their heads on their necks when they get married. They fear the future with men they do not know from Adam but to whom they give themselves wholly because of the beatings of their hearts. They may be marrying gorillas or hyenas. They may be marrying wizards and lunatics. Man! A woman is bravest when she marries!

# MARCHING FORWARD



## THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

### Contents :

EDITRESS'S INTRODUCTION	Page 9.
ABYSSINIAN WOMEN	" 9.
MRS. I. E. MSHAZE	" 10.
CARE OF BABIES	" 10.
WEEK'S THOUGHT	" 10.
HOUSEHOLD HINTS	" 10.
COOKERY RECIPES	" 11.
SHOULD WOMEN BE LEFT ALONE?	" 12.
GIRLS IN DOMESTIC SERVICE	" 12.
BUYING TEA	" 12.

### Marching Forward

(BY THE EDITRESS)

It gives me the greatest pleasure to greet my women readers on this new Page to-day. As you all know, since its inception, the aim of "The Bantu World" has always been out to push the interests of Bantu womenfolk forward. For this purpose it introduced a Women's Page in its first issue.

As time went on the steady growth of "The Bantu World" demanded the steady growth of the Women's Page. This grew to two Pages, one devoted to the views and opinions of women readers and the other to useful domestic articles. Very soon these pages won the support of our women readers who, rejoicing at seeing one of their newspapers doing for them what no other Bantu paper had done before, wedded themselves to the aims embodied in these Pages.

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ASHTON & PARSONS' INFANTS' POWDERS	Page 10.
GARLEX FOR CHILDREN	" 10.
HIND BROS. NUTRINE	" 10.
ECONOMIC DRAPERS	" 10.
TOBRALCO	" 11.
FAIRY DYES	" 12.
SINGER SEWING MACHINES	" 12.
COATS' COTTONS	" 12.

### Kuyantwela Ezansi Kwabesifazana!

Sikusho kahle loku, kwazis'ukuti namhlanje abesifazana bakiti nabo sebeziveze obala ngemizamo yabo emihle yesizwe. Kwati lapo siqala lelipapa sabeka into enkulu kunazo zonke emqoka-isifazana sakiti. Sati lelipapa kufanele liti lisuka-nje pans' bel'azisa isifazana sakiti.

Sasenzela isikala kulo sabo bowa lapo singaxoxa kona, sifunde kona okqondene naso. Nempela umqondo wetu wabanenhlahlala ngoba bavela abatile besifazana abasisekela, nabo betokoziswa ukubona ipepa libefisela okuhle kanjalo.

Anda amakasi aqondene nabesifazana, nabo uqobo lwabo panda kakulu. Kwavela obala ukuti isifazana sakiti naso sinayo imizamo emikulu esiyenzayo kodwa ebingabonwa yizwe. Aya ekulake amakasi aqondene nesifazana sakiti, nabezaziso bakubona loko, zanda nezaziso zezinto eziwusizo kwabesifazana.

Lokoke kusho ukuti kuyantwela ngempela ezansi. Namhlanje sesipuma sesino munye umbala nommumo, kodwa izinjongo zetu kuse yizo lezo zokututukisa isifazana sesizwe. Ngoba ngapandhle kokuba isifazana sakiti situtuke sihlonipeke isizwe sonke singeye ndawo neze. Isizwe yisizwe ngesifazane saso.

Lokoke sikusho ngoba siqonde ukuba kuti nalapo siz'aka isifazane sakiti nesilisa saso singakohlwa ukwenza izimfanelo zaso. Isilisa esiziqenya ngesifazana saso, sishlonipa, sisibiyela, sisizisa, leso sifazana siyaziqoqa sizake nesimilo.

Nantoke ipepa laso lapo izifiso nezinjongo zaso zikona. Sisazoqubekela pambili uma imizamo ezifiso zesifazana sakiti kusaqubekela pambili.

Sicela imiqondo yesifazana sakiti sonke mayelana nalelizamo yetu, ukuze sizwe okwaso ukubona nokufisa kwaso. Ukuze pela s'azane kabanzana futi, sishiyelane ngwazi wokwazi njalo-njalo kuzo lezinhla zenqubeko nemizamo emihle.

### Lerato Ga Le Sehlogo

Go teng seema sa Sekgooa se reng "ga go sechaba se ka phagamang go feta basadi ba sona." Go rialo ke gore ga go banna ba ka tsuelelang ga basadi ba sechaba sa bona ba sa bulega dihlogo, ele basadi ba gogelang banna sere-tseng. Basadi ke motheo oa tsuelopele ea dichaba; ke sediba sa katiso ea dichaba. Bophelo ba sechaba sefe le sefe bo diatlang tsa bona.

Rona ba "The Bantu World" re lemogile taba ena. Kabaka lena re leka kamatla gore basadi ba sechaba sena sa Ba-Afrika ba rate go bala ele gore ba tle ba tsebe seo banna ba sechaba sena ba se etsang le taba tse etsoang ke basadi ba dichaba tse ding. Re batla gore gobe teng dinatla tsa basadi gare ga sechaba; re batla gore gobe teng bo Meriam, Ruth, Racheal, Mary, Debora, Salome le bo Joan oa Arc. Re batla gore basadi ba sechaba sena ba tsebe ga ele bona ba ka phagamisang kapa ba kokobetsa sechaba sena. Gobane basadi ba na le matla a go phedisa le go bolaea.

Go teng basadi gare ga sechaba sa rona ba gogelang banna sere-tseng sa botagoa, ba tshuereng melamo ea dikomfana, dishimiana le di Barberton eo ka eona ba bolaeang banna ba sechaba sena. Basadi ba mofutaona ke kotsi eoe tshuane-seng ea loantshoa ke mosadi e mong le e mong ea ratang phagamo le tsuelopele ea sechaba sa rona.

Go teng basadi, ba reng kabaka la go rekisa juala, ba lebele banna le bana ba bona ba fadimegele chelete feela. Mosadi oa nnete ke ea tsebang go laola lapa la gagoe, ea laolang monna oa gagoe ka lerato le hlomphe. Mosadi o jualo ke gauta e bohlokoa sechabeng, gobane ke e mong oa baagi ba sechaba.

Go lehlogonolo sechaba se nang le basadi ba tsamaeang tseleng ea go loka, ba tsebang go laola banna ba bona ke lerato le hlomphe eseng-ka thipa le petrolo. Lerato la nnete ga le sehlogo, ga le thabele go bolaea, le mosa le na le mamello, ga le bolele maaka le emela nnete le toka.

### A Lesson From Abyssinian Women

The Abyssinian women give us many good lessons at this time of their great trials and tribulations. Before the war started in Aby-



ABYSSINIAN RED CROSS NURSES

So great and faithful has this support been that on certain weeks we had to add an additional Page to carry the large volume of matter and advertisements specially affecting our womenfolk. Thus step by step we were marching forward to that goal of human achievement that is aimed at by all progressive womenfolk.

This steady marching has brought us to this Great Goal today—a four-page supplement carrying all that is best for womenfolk. Now, we want to emphasise that this progress has been brought about by women readers themselves. They, with their help and support have made us do what little efforts we are doing for them to-day.

The future will be what we shall make it. If we go forward determined to prove ourselves, to support those advertising firms who have contributed in a greater scale to this progress, we shall yet achieve greater victory.

ssinia we knew next to nothing about Abyssinian women. But to-day with the war just begun, we hear a lot about these women. Let me take the case of the Empress of Abyssinia first. This great lady has given us a wonderful example of the greatness of a woman's heart when it is inspired with divine feelings.

The Empress did not sit idly in her great palace and direct her women subjects to do this and that. She put aside her queenly robes and wore humble robes and went out to help other women who were doing their bit in the war. She organised Red Cross work and personally mingled with her loyal women in this great work. In this great work her daughters work side by side with her and with the other womenfolk.

African women cannot fight with their men, for there is no war here, but they can fight side by side with them in the battle of marching forward

### Inqubela Phambhili

Njengoko nonke naziyo i "Bantu World" isoloko yawakhangelelayo amanenekazi elilizwe. Yathi kwasekuqalekeni kwayo yanepeyiji eyenzelwe amanenekazi, ekuthe ngothakazelo lwamanenekazi lawo zaya zisanda ipeyiji eezo.

Namhlanje ke sinovuyo ukuthi sinenzela le Supplement yamanenekazi, ezakuba yinkundla yenu ukuba niphakelane izimvo zenu kuyo, nifumane okuninzi okuyakuninceda kwizinto ezininzi zobubomi. Into esinga ingahlala ikhanya yileyo yokuba yonke inqubela phambhili eyenzekayo ephepheni eli yenziwa nini ngokwenu, ngenkuthalo yenu ekulifundeni nasekubhaleni, njengoko nenjenjalo kwimini ezidlulileyo.

Enye indawo ebaluleka kunene yeyokuba amanene namanenekazi ahleli kunye apha emhlabeni, kwaye kungafuneki nganto ukuba bahlulwe. Lonto ke ithetha ukuthi noko le Supplement iyeyamanenekazi enza ngemfanelo nalawo manene athi xa anandawandawana afuna ukuzithetha abhale nawo apha kulemihlathi. Kuyafuneka kakulu ukuba amanenekazi namanene atyandelane iingila, azane, ukuze abenakho ukwenza kunye umsebenzi ophakame kunene wokwakha i Afrika.

Kulemihlathi ke sizakumana sivelisa amanenekazi elilizwe athe azibalula ngokwenza izinto sinenjongo yokukhuthaza wona kwanawo onke amanye kwinto yokuba makuhanjelwe phambhili kwenziwe izinto.

Asibanganako ukuyifikelela yonke inkitha yamanenekazi afanekileyo ngako oko siyabacelaa abo singabafikelelanga ukuba basithumele imifanekiso yabo neyehlobo zabo ezifanelekileyo kunye nenkcazo yobomi bomntu wefoto ngamnye ukuze ke sizikhuphe apha ephepheni.

Masilithathe ngenene eliqhalo lithi "Inqubela Phambhili."

# Bantu Women In The Home



Mrs. I. E. MSHAZE Photo by S. K. Makgala

## Mrs. I. E. Mshaze : Dressmaker

By THE EDITRESS

Indaleni High School ought to be proud of Mrs. I. E. Mshaze, of Maritzburg, who carries on a big dress-making business in Johannesburg. Mrs. Mshaze took her Industrial course at Indaleni in 1919-20.

When she left school at the end of her training she felt that she still needed some shaping up so as not to rust before she embarked on her own. The result was that from 1927 to 1930 she took up Correspondence Course in Needlework in Johannesburg. While taking this course she was busy in a small scale doing some little practical sewing.

Evidently she met with success for at the end of 1930 she launched out on her own on a larger scale. She set up a Dress-maker and costumier shop in town and with her carefully and neatly done work soon caught the eyes of a few customers who wanted their dresses done.

### This Week's Thought

The largest room in the world is the room for self-improvement.

The first customers having had satisfaction recommended her to their friends, with the result that Mrs. Mshaze soon had her hands literally too full. Then a bright idea struck her. Why not train Bantu girls here and thus get help while at the same time imparting knowledge?

No sooner thought than done. If anything, Mrs. Mshaze is a capable worker.

It did not take her long to get a few keen and practical girls to help her. She put these girls through their paces. In fact, this idea caught on, for when the first girls finally completed their training under her and went out on their own, others, eager and willing, took their places at the treadle and hand-machines.

To-day Mrs. Mshaze enjoys the confidence of Bantu, European and Coloured customers who have found her work dependable. Young brides-to-be have found in her an understanding and competent dress-maker. Those who were fortunate to see the wedding dress worn by Mrs. Ntintili (nee Ngoyi) on her wedding-day, will realise what an accomplished dress-maker Mrs. Mshaze is.

At present she has a thriving business at the corner of Polly and Marshall Streets in the city where a scene of activity meets

the eye every day. Mrs. Mshaze has a word of encouragement for young girls who wish to set up on their own. It is: "Take up dress-making and, if you put your heart into it and keep on learning, you will surely make good."

May this advice from a woman who is a living example of her words help many a young ambitious woman!

Mrs. Mshaze was born in Maritzburg. She is a daughter of Mr. and Mrs. Mwandhla. She took her Teachers' Course at Amanzimtoti Institute, but felt an urge to take up what has proved to be her greatest work.

With Mrs. Mshaze and others who will form the subjects of these articles before them Bantu womenfolk can look forward to the future with confidence in themselves. These are the women who are an asset to the Race, the women who can be said in the words of Solomon:

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

## Children's chest troubles



If these little tubes become blocked the child's life is in danger—use GARLEX early.

Nothing strikes fear into a parent's heart as does Bronchitis in a young child. Real danger of loss of life exists owing to possible Pneumonia or choking from phlegm in the Bronchial Tubes which causes firstly the skin, lips, etc., to go blue and later in severe cases, death.

An ordinary cold can develop into Bronchitis. As soon as the winter commences the country is invaded by epidemics of colds, sometimes called 'Flu', which always give rise to hacking coughs and sometimes to Croup, Bronchitis and Pneumonia. The manner in which children are affected depends on the resistance of the child's constitution as well as the virulence of the particular infection contracted.

### What GARLEX is

GARLEX is the compound extract of Garlic. The wonderful properties which Garlic possesses of counteracting the germs in Coughs and other Chest troubles has been known for many years, the strong natural sulphides being antiseptic which permeate the entire breathing System, Lungs, Bronchial Tubes and breath.

**GARLEX has saved hundreds of children**

Immediately a child catches cold it should be kept indoors and given GARLEX. If necessary put the child to bed. Children with Chronic Weak Lungs should be given GARLEX over a long enough period to strengthen the Lungs.

**Don't rely on ordinary Cough Syrups — use**

# GARLEX

PRICES: 2 oz. bottle, 2/6 4 oz. bottle, 4/-

GARLEX 8 oz. is a special preparation for adults with Chronic Bronchitis and Asthma and costs 7/6 per bottle.

1395-1

## Take Care Of Your Babies

### Baby's Food

(By MABEL YOSE)

Most advertised foods contain all that is good enough for babies of over 9 months. But mothers should choose these foods according to the requirements of their babies. Perhaps a food that suits one baby would not prove suitable to the other. But a little attention will soon remedy things and then mother could easily buy the required food.

At first a baby should be breast-fed every 3 hours at night. But in most cases the baby should not be allowed to nurse at the breast after the 9th month.

### How To Sterilise Milk

Boil milk. Boiling should be continued two or three times. It is of the greatest importance to cool the milk rapidly and after cooling to keep it in a cool place protected from dirt.

Suitable diet for a healthy baby of over one year:— Oatmeal or mealie meal porridge with milk taken with salt not sugar; and it must also have plenty to drink from 6 ounces to 12 ounces of undiluted milk sweetened with a teaspoonful of sugar. Three chief meals are given, morning and at 12 and two in between.

Fruit of any kind as article of diet is necessary to the well-being of a child. Oranges are the best of all fruits. Children can hardly have too much fresh air. If children are kept in a badly ventilated back room where the sun seldom shines they are more likely to develop into unhealthy children. So keep windows wide open at night. Take children out first thing in the morning for fresh air.

### Diet From 5 to 12 Years

Great care should be exercised with regard to baby's diet after he has passed out of infancy. Some mothers make the mistake of feeding the baby during his second year when it should be given mixed diet.

By mixed diet is meant one of fruit and vegetables, butter and bread.

Meat should be given regularly to children over three years, avoiding indigestible forms such as pork, veal, sausages, or highly spiced meat cooked twice, and to be warmed before it is given to them.

## Useful Household Hints

(By BEATRICE NUTS)

**Mending a Glove:** When mending a glove, slip a clothes-peg into the finger. This leaves both hands free to manipulate the needle and thread.

**Tea Stains:** A few days old can be removed by soaking in a solution of borax (2 to 3 per cent. solution) for about two hours, then rinse well in hot water.

**Cleaning Knives** For cleaning and sharpening knives, rub blade with a piece of pumice stone.

**Stale Bread** can be made into rusks if cut into pieces, dipped in milk and baked in slow oven. They are delicious with cheese.

**Tomatoes** which have not ripened will quickly turn red if put between the folds of flannel.



## TSEBISO HORE

Mabasutu ha so: shoe ochinchile store  
Bakeng la horata ho chipisetsa batho.  
Hlokomelang address ke:

**313 Marshall Street, Jeppe.**

Ke ntse ke rokela banyali. Kenang Lebone.

## Does Your baby weigh enough?



Weigh your baby to-day. If he is not as heavy as he should be, or if he is fat but not strong, you... should start feeding him on Nutrine at once. Nutrine is made for babies of all ages.

If you would like further particulars write to:--

HIND BROS. & Co Ltd  
Umbilo, Natal.

# NUTRINE

**Fat, Strong, Happy Babies**



## ASHTON & PARSONS' INFANTS' POWDERS

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

### HOW TO GIVE THE POWDERS TO YOUR BABY:

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

Proprietors:

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

NA 35/3 (Z)

# Cookery Recipes For Housewives

## Cookery Recipes For Housewives

### Hardboiled Egg with various stuffings.

Hardboil eggs, and place in cold water to cool. Cut in half and remove the yolk, mash the yolk

1. with anchovy sauce, pepper and if liked chopped olive, capers and chopped anchovies.

2. With salmon, grated pineapple, salt and pepper and a little mayonnaise.

3. Chopped lettuce, mayonnaise chopped apple, salt and pepper.

4. Cream cheese, lemon juice and finely chopped celery.

5. Lemon juice, chopped chicken and ham. Serve on lettuce leaves. Garnish with olives, radishes etc.,

6. With gruyere cheese, finely chopped parsley and a pinch mustard.

### Yorkshire Pudding 1.

1 cup milk  
1 cup flour  
2 eggs  
1/4 teaspoon salt  
1 teaspoon baking powder.

Mix flour, salt and baking powder; add gradually the milk and form into a paste then add the beaten eggs and beat well. Pour some beef dripping into a basin and allow to become hot; pour in the mixture and bake 20 minutes in a hot oven 400 degrees.

### Yorkshire Pudding 2.

1/4 lb flour  
2 eggs  
1 pint milk  
1 teaspoon salt

Sift flour and salt, make a well in the centre and work in the eggs, then add the milk and beat well. Allow to cook in a moderate oven 375 for about 1/2 and hour. Cut open and serve in vegetable dish.

### Jewish Dishes.

#### Veal Loaf.

1 lb chopped veal  
2 tablespoon breadcrumbs  
1 beaten egg

Season with pepper, salt, nutmeg, ginger and add a little water. Add a tablespoon chicken fat, grease the pan, mix the ingredients thoroughly and form into a loaf, spread a little chicken fat over the top and bake until done, basting all the time.

### Spaghetti And Meat.

Break the spaghetti into pieces and boil in boiling salted water until tender. Put left over meat through a choppery or mincer; mix with cooked spaghetti, salt, pepper and a little chopped onion. Grease a baking dish, put in the meat and spaghetti, cover with breadcrumbs, dotted with chicken fat. Bake in a moderate oven about 30 minutes.

### Shoulder or Neck of Veal

Brown 4 onions in a tablespoon of fat add 1 teaspoon paprika, cut meat into pieces, leave the pan uncovered for a few minutes, cover; add 1 green pepper sliced, allow to cook very slowly and add a little water when the gravy boils down, season well and serve with dumplings.

### Dumplings.

Sift 1 cup flour, quarter teaspoon baking powder. Stir in 1 scant cup water and mix to a smooth dough. Drop by teaspoons into the saucepan of simmering meat or soup; cover and allow to cook 15 minutes. Serve at once.

### Boiled Flour Balls with Almonds.

1 yolk of egg beaten very light pinch salt, pepper and finely chopped onion, add 3 blanched almonds grated, enough flour to make stiff batter, then fold in stiffly beaten white, add quarter teaspoon baking powder. Drop by teaspoons into soup 10 minutes before serving.

### Caraway Biscuits.

Sift 1/2 lb. flour and a pinch of salt mix very thoroughly with 6oz. sugar and quarter oz. caraway seeds. Make to a stiff dough with 1 egg white beaten in quarter cup of milk; roll out very thinly, cut into shapes, prick well and bake on buttered tins in a quick oven.

*the talk of the beach*

"There's nothing so fresh and crisp as Tobralco."

"Yes, I always look for the name on the selvedge to make sure."

"And that guarantee Tootals give with Tobralco is well worth having."

NOW these women know. Other fabrics may be offered, but women who know are not to be put off with anything "just like Tobralco." They know there is simply nothing like it for washing, wearing, and keeping its colours bright. Besides — Tobralco designs and colours are always so smart — so fashion-right. When you go to buy Tobralco — see that you get it. Ask for Tobralco and you'll have always behind you the assurance of the Tootal Guarantee.

GUARANTEE: "Should dissatisfaction arise through any defect whatsoever in the material, Tootals will replace it or refund the price and pay the cost incurred in making up."

# TOBRALCO

A TOOTAL PRODUCT See name on Selvedge

PRICES IN ALL LARGE TOWNS: 27/28 inches wide, 1/6 per yard

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TOOTAL BROADHURST LEE CO. LTD. MANCHESTER, ENGLAND

# Page Of Interest To Women Of The Race

## Should Women Be Left Alone?

A REPLY TO MR. MABASO

Madame, — Here is to Mr. Titus Mabaso, whose article I read in your Page of November 9, and whose stinging criticism of men contributors to the "Women's Pages," aroused my wrath to the ninth degree. I, for one, don't believe that there's any crime in contributing to our women's Pages.

Should men, who see our womenfolk loose the desire for mental improvement, see them contract a passion for roaming and knocking about, making dance-halls their homes, see them become unfaithful to their marriage vows, let these acts pass by unheeded? Should we leave unheeded, and pretend to be ignorant, to be so "good" as to utter no word against the nastiness of khaki shors smoking, drinking, painting the face, teaching the younger generation hooliganism and flirting? Should we let them drift to disaster, when we can save them?

Eliminate men contributors, how many women writers are there? The only outstanding writer is "Lady Porcupine" or Miss J. G. Phahlane. Other promising writers are: Misses Louie Mdima, Beatrice Nuts, P. E. Ngozwana, B.A. A big number, eh? You think so!

Men writers of our race have not yet condemned our women as far they should be condemned. Mr. G. K. Chesterton in "The Glass of Fashion" has so condemned women, that you would really feel pity for the frail creatures. Recently in the Outspan, Mr. Martin K. Hind also wrote to criticise modern women. R. Herrick gave a counsel to girls which no mother has given. The Earl of Oxford condemned, mocked, scorned at them in a poem.

Do you mean that these men should not have interfered with the weakness of women, when no one was brave enough to tackle her sex? The "hard" words uttered against women are to reform them. If men are not to advice their womenfolk, who is to advice them?

WALTER M. B. NHLAPO.  
Eastern Native Township.

[While we are not afraid of criticism we believe that much good would be done to us if our menfolk would drive themselves almost insane digging up the good qualities there are in our womenfolk rather than split hairs over our weaknesses. — Editress].

## Cheapest Way Of Buying Tea

PROFITABLE ADVICE FOR TEA-DRINKERS

Because of the pleasant, refreshing qualities of tea, more and more Africans are cultivating the tea-drinking habit. An even greater number are learning that it is fashionable to drink tea on occasions other than meal-time—they enjoy its benefits at eleven o'clock in the morning and also in the afternoons.

It is well, therefore, to point out the cheapest way to buy tea. Many Africans buy tea in loz. packets, but in a very simple manner it can be shown that it is far more economical to buy it in larger quantities. If you buy tea in loz. packets, take the price and multiply it by 4. This will give you the price you are paying for 4ozs. of tea, that is, a quarter lb. Find out the price of a quarter lb. packet of the same kind of tea. Then compare the two prices. You will find that you can save quite a few pence, by buying one ¼ lb. packet instead of four loz. packets. If you are able to buy your tea in even larger packets, you will save even more.

But saving of money is just one of the advantages of buying tea in larger packets. You don't get so much tea dust and siftings as you do in the smaller packets. The tea is generally of a better and much uniform quality and lasts longer. In fact you can make 200 cups of tea from 1 lb. packet of tea. That is why tea is called the cheapest drink in the world excepting water and how much more refreshing and invigorating.

Visitors may call unexpectedly and, as is the growing custom amongst Africans, you will want to give them a cup of tea. If you buy a larger quantity at a time, there is less likelihood that you will run out of tea on such occasions. So remember, next time you buy tea to get a quarter lb. packet or even larger.

those wholesome pursuits that mean such a lot to our young women. She is encouraged to seek advice and help when she needs these from both the master and the mistress of the house. At times she is even honoured—honoured is the word—by being invited to join in family prayers in the evening or to listen to the wireless with the family.

Does this kindness spoil a sensible girl? No. Rather it makes her give to such Europeans of her very best. Rather than spoil her and make her think she is now equal with the whites, a sensible girl becomes more humble and more careful in her work. May Good grant that many of our girls may prove worthy of such kindness and thoughtfulness!

## European Employers

Miss Louie Mdima's fine article on what some of our girls experience in domestic service has already brought in two letters from supporting readers who share her experience.

We invite more letters of this nature from our girls who are in domestic and nursing services. We do not want it to be said of our womenfolk that they do not know what gratitude is. Incidentally, if we show our appreciation for what is done for us by kindly-disposed Europeans, we increase our friends among the European community.

If there is anything we South Africans need in this country more than any other it is the friendship of sympathetic Europeans in all walks of life. What these Europeans can do for us cannot be told in words.

We are more than pleased, therefore, that Miss Mdima's letter has already bore fruits.

Another fortunately placed African woman is Miss Mabel Yose whose helpful articles on the care of our babies are published weekly on these Pages. She is working for Europeans who are not only Christians but who practise Christianity virtues. Apart from the fact that she is black and they are white, very little if any difference is shown towards her in their attitude to her.

She is encouraged to live a broad and useful life and to enjoy (Continued column 2)



## What LOVELY Colours

### FAIRY DYES DID THIS!

Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish.

Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

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

# Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.

## 'Na u na le mashine o rokang?



Sebedisa

harane e lokileng

ha u batla hore

mashine oa hao o

sebetse hantle

Merumo eo mashine oa hao o e etsang e rokoa ka hlokomelo. Empa ho tiea ha eona ho etsoa ke harane eo u rokang ka eona. Sebedisa harane e tšileng, e tšhepehang hore e tle merumo e etsoang ke mashine e tiee. Harane e lokileng ke 'ea Coats. E sebedisoa ke Makhooa lefatseng lohle. Ke harane e tšhepehang me ha e tabohe kapele. Coats ba etsa harane e loketseng ho sebedisoa ke mashine. Ebitsoa Coats' Six-Cord No. 40. E sebedise ha u ruma dilakane le mesebetsi eohle ea mashine.

Empa ha u roka mosese oa silika ka mashine oa hao, sebedisa Coat's Sheen, eleng harane e entsoeng ka mebala ea mefuta-futa e metle e dumellanang le roko ea hao. Ha u sebedisa harane esele ha u roka mosese oa silika, merumo e tla ba e mebe. Sebedisa Coats' Sheen 'me e tla etsa hore roko ea hao ebe e ntle merumong ea eona.



Ena ke jara ea COATS' SIX-CORD No. 40

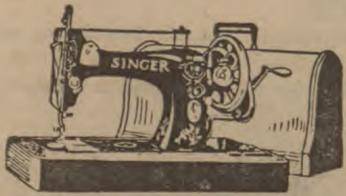
ea meroko eohle ea mashine. Hlokomela ke-toane eleng letshuao.



Ena ke Jara ea COATS' SHEEN

ea meroko ea disilika e sebedisoang ke mashine. Hlokomela letshuao la ke-toane.

## Over 150,000 Bantu Use Singer Machines



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Because they are the best Sewing Machines and give no trouble.

Buy SINGER Only

# COATS' COTTONS

CLARK'S COTTONS for Knitting, Embroidery and Crochet are equally famous and good

# Ba-Abyssinia Ba Thopile Ditanka

## Molao oa Puello Ea Ba Batsho Phalammenteng

### Kantle le bao ba nang le Vote koana Kolone ha Ho ea tla E Fumana

Kuranta ena ea "Bantu World" e kopiloe ke Mmuso, jualeka kuranta ea sechaba, ho hlalisa hlahoso e entsoeng ke Mmuso bakeng sa melao ea batho ba batsho, ea mafatshe le puello ea bona Phalammenteng. E tla hlaha ka veke le veke.

Molao ona o thibela hore mabitsa a batho ba batso ba qalang ho ba bavoti, ba se ke ba hlola ba ngolola hore e be bavoti ba litho tsa Parlamante, empa o sireletsa litokelo tsa bao ka nako ena ea joale e ntseng e le bavoti, 'me qetello ke hore, kantle ho bao ba nang le tokelo ena, ha ho sa tla ba motho e motso ka nako e tiang ea tla ba le tokelo ea ho vota khetong ea litho tsa Parlamante kapa khetong ea litho tsa Provincial Council.

Kantle ho batho ba lefatshe la Koloni ka nako ena, batho ba batso ha ba na puello Parlammenteng kapa makhotleng a Provincial Council. Lefatseng la Koloni, motho e motso o na le tsoanele ea ho ba le vote, 'me ebile o se a ile a 'na a vota ha'moho le Makhooa tulong e le 'ngoe ea khetho, empa feela, hona moo lefatseng leo, bavoti kaofela ha ba kopantsoe, palo ea bona ke 410,300, 'me palong eo, bao e leng batho ba batso, ke 11,235 feela, 'me ho tla ke hore, lentsoe la motho e motso ha le e-so ho be le matla a ho phetha letho, ebile ha le e-so ho utloahale litabeng tse amang motho e motso.

Morero oa molao ona ha se ho amoha motho e motso puello ea hae Palamenteng, empa ke ho hlalisa mokhoa o le mong le o tsoanang oa tsamaiso, mafatseng kaofela a Kopano, oo ka ona ho tiang ho hloleha karohano matleng a litaba tsa puso mahareng a motho e motso le e motso.

Ka mokhoa o joalo molao o re-rile ho abela batho ba batso ba Kopano kaofela ha'moho, babuelli (senators) ba bane Parlammenteng, ba tiang ho khethoa ke bona, ba eketsoang holim'a palo ea babuelli ba khethileng ka molao o "South Africa Act."

Ka lebaka lena, Kopano e tla aroloa likoto tse 'ne tsa khetho; ka mokhoa ona:

- (a) Setereke sa Natal;
- (b) Litereke tsa Transvaal le Orange Free State;
- (c) Setereke sa Koloni Transkeian Territories;
- (d) Setereke sa Koloni se kantle ho Transkei.

Litulong tsena, ho tla ba le makhotla a khetho (electoral colleges). Seterekeng se bitsoang Transkeian Territories litho tsa lekhota e tla ba litho tsa United Transkeian Territories General Council, 'me literekeng tse ling litho tsa makhotla a khetho e tla ba marena a batho ba batso le matona kapa libota, le litho tsa batho ba batso tsa local councils, le tsa reserve boards, le tsa Advisory Boards.

Tulong e 'ngoe le e 'ngoe ea khetho, makhotla ana a tla khetha 'muelli oa ona Parlammenteng (senator) a le mong, eo boemo le matla a hae a tang ho tsoana le a li senator tse ling.

Mokhoa ona oa puello ke ona ho tiang ho tsamaisoa ka ona sebakeng sa mokhoa oo ho tsamaisoa ka ona koloni kajeno, 'me tla nea batho ba Kopano kaofela tselo e fetang eo ea puello Parlammenteng.

Ha e le makhotleng a Provincial Council, literekeng tse ka 'ng'a ea leboea, batho ba batso ha ba se-so ho be le vote le khale, empa ba Koloni ba bile le eona, 'me ho nahanoa ho ba tsoane-

tse ho lokisetsoa hore ba fumane lentsoe kapa boikarabelo boo e leng ba bona lekhotteng la Provincial Council ea Koloni.

Ka lebaka lena ho hlalisoetsoe hore, literekeng tseo tse peli ke hore sa Transkei le sa Koloni se kantle ho Transkei, ba tsona ba neoe 'muelli (Provincial Councillor) seterekeng se seng le se seng, 'me muelli eo e ka ba motho e motso, 'me o tla khethoa ka mokhoa o tsoanang le oo ho khetong li senator ka ona.

Le ha ho le joalo, ekare ka nako efe le efe, thuto ea batho ba batso, le ho lokisetsoa ha bona matlo a bakuli le mesebetsi ea mebila, kantle ho e moholo le ea sechaba, ha mesebetsi ena e ka tsoa taolodg ea Provincial ea Koloni 'me Provincial Council ea se ke ea hlola e eba le tokelo ea ho e etsesa melao, puello ena e tla fela lekhotteng la Provincial Council.

bolaea batho bohle ba batsho

Motato o tsuang Harrar, Abyssinia, o re pula di na ka melupi gomme letadi (feberu) le gaketse le hlasitse Mantariana. Dikano ditanka (dikhudu) tsa Mantariana ga di tsamaea; di tshueroe ke seretse.

Ka Sondaga e fetileng baruti ba dikereke tsa Ba-Afrika bane bo kopane Newclare go rapella katlego ea marumo a Ba-Abyssinia.

## Ke Gona Italy E Romela Masole

TABA DI EME GAMPE GO MANTARIANA A BOLAOA BOSIGO

Motato o tsoang Addis Ababa o re Ba-Abyssinia ba ile ba hlasela Mantariana bosigo gomme ba boiaea a 12 gammogo le diofisiri tsa oona, ba thopa masole a Mantariana a ka bang 1,000; ba gapa le ditanka tsa ntoa (dikhudu) tse tshelatseng.

Empa motato o tsoang Rome o ganetse taba ena. Empa ntho e makatsang Molaodi-golo oa Masole a Mantariana o tloisitsoe setulong, go beiloe e mong. Ga go belatse gore taba ga di tsamae gantle. Mantariana a tshuere bothata.

Ka di 18 tsa kguedi ene Mibuso e entse molao o reng Mantariana a seke a fumana dijo, dibetsa le diaparo tse tsuang dichabeng tse ding. Mmuso oa England o romela dibetsa ka bongata go Mmuso oa Abyssinia.

Motse oa Rome o tletse selo sa tlala. Ebile lekgotla la Mussolini le ne le kopane go bona gore go ka etsoang. Ga go belatse gore tlala ena e tla etsa Mantariana gampe gomme e tla a sitisa go tsuela pele le ntoa.

Motato o tsoang Tokio, moshate oa Japane, o re Mmuso oa Japane o rometse dihlatse tse ka alafang Ba-Abyssinia ba 10,000.

Motato o tsuang Naples, Italy, o re Mmuso oa Mantariana ke gona o sa romela masole ntoeng Abyssinia. Ka Saterdag se fetileng sekepa sa ntoa se tlogile motse oa Naples sa laisitse masole a 1,000 le balaodi ba 120.

Tulong e bitsuang Boekenhout mona South Africa Ba-Afrika bane ba loutsa le go etsa marumo ba re ba utluete gothoe Mantariana a tla re go fenyha Ba-Abyssinia a theogela South Africa go tlo

## O Bolaile Nguana Oa Leseea Kabaka La Keletso Ea Moruti

Tsa Zeerust (Ke S. R. MOROBE)

Ka la 2 khoeling ena ngoanana eane a neng a bolaea leseea mane Vanggatbut, o na a ahlooa ke moahloli e moholo mona Zeerust. Moahloli ha a nehela kahlolo a bu'a mantsoe ana:—

Banna ba lekhotla ba ea u qenehela ka hobane ba lemoha hore leseea leo u le bolaileng e ne e se khopolo ea hao, empa ke hlohlotsetso ea Moruti a neng a jeoa ke phiri le uena ha monna oa hao a le Makhooeng. Le 'na kea u qenehela empa ke rata ho ruta hore u se ke oa amohela keletso e mpe tjena, joale u ahlooa lemo tse peli u sebetsa boima chanka-

neng. Hona mohlang oo ebile Moruti li ea moloma tsa 'Muso, o ntsa a le setokising le kajeno lena, Nyeoe ea hae e ne ele kapele ho Musisi kala 15 khoeling ena, 'me taba tsa hae li rometsoe ho Moqosi e moholo mane Pretoria. Baruti le etsang ka poko le polao ea masea athe le ts'aba ho senyeha mabitso?

## Ka veke le veke

Bala kuranta ena u ntlua dikgang tsa ntoa ea Mantariana le Ba-Abyssinia.



Meriana ea Kowie e tsebeha ka bophara mona South Africa jualeka meriana e matla ho phekoleng. Ha ho e e fetang, E na le thuso e kholo ho batho ba South Africa. Theko ea eona e tlase anthe molemo oa eona o moholo. Meriana ea Kowie e todisitse dikete-kete tsa batho ba neng ba kula. Re na le mangolo a dikete-kete a tsuang ho batho ba phekotsoeng ke eona.

### Theko

1 Tsa "Moroa" Pilisi tsa Senya le Liphico	....	2/6 koomana
2 Tsa "Moroa" Pilisi tsa ho Tsollisa	....	1/6 "
3 Oa "Moroa" Moriana oa Liboko	....	1/- botlolo
4 Tsa "Moroa" Pilisi tsa mala (tse matla haholo)	1/-	koomana
5 A "Moroa" Mafura a ho phekola Libebe le Mqeba	1/-	"
6 Oa "Moroa" Moriana oa ho Hohlola	....	1/6 botlolo
7 Ea "Moror" Ambrokeishene ea bohloko 'meleng	1/6	"
8 Tsa "Moroa" Pilisi tsa Basali	....	2/6 koomana
9 Ea "Moroa" Phoho ea meno ea Bana	....	1/3 "
10 Tsa "Moroa" Pilisi tse Hlcekisang Mali	....	2/- koomana
11 A "Moroa" Maratholi a Kastrol (a nyoko)	....	1/- botlolo
12 A "Moroa" Mafura a Mahlo	....	1/6 koomana
13 A "Moroa" Maratholi a Meno	....	1/- botlolo
14 A "Moroa" Mafura a ho opa ha Masapo	....	1/6 koomana
15 Tsa "Moroa" Pilisi tsa Hloho, Feberu le Meno	1/3	koomana
16 Oa "Moroa" O Nontsang	....	2/6 botlolo
17 Sa "Moroa" sehlae sa Letsoalo	....	1/6 "
18 Tsa "Moroa" Pilisi tsa ho matlafatsa Senna	....	2/6 koomana
19 A "Moroa" Maratholi a Tsebe	....	1/- botlolo
20 Sa "Moroa" Sehlae sa ho hloekisa mali a mabe	3/6	"
21 Oa "Moroa" Motsoako oa mala a mali	....	1/6 "
22 Oa "Moroa" Motsoako oa Sefuba le Motsoako	3/6	"
23 Oa "Moroa" Motsoako oa Lelaba le Muhatsela	1/6	"
24 Oa "Moroa" Motsoako oa Lekhojo	....	1/6 le 2/6 "
25 Oa "Moroa" Motsoako oa Mala le Sejiso	2/6 le 5/	"
26 Sa "Moroa" Sehlae sa Morotoana	....	3/6 le 5/- "
27 Ea "Moroa" Pitsa ea Seloma	....	2/6 "

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# Taba Di Eme Mosenekeng

## The Bantu World

SATURDAY, NOVEMBER 23, 1935.

### Romelang Banna Mangaung

Taba di eme gampe. Sechaba se okametsoe ke leru le letsho, Mmuso o ikemiseditse go tseletsa melao ea kगतello, melao e re kgethollang go merafe e meng e agileng lefatsheng lena. Melao e reng ga se tshuanelo gore rona re be le boikarabelo tabeng tsa Mmuso ona oa Kopano gore ga se tshuanelo gore re be le tulo gaese eo re neoang ke Makgooo feela, le gore ga re na tshuanelo ea go aga metseng ea Makgooo. Melao ena, jualeka ge re setse re boletse e tshuanetse ea loantshoa.

Go lokisitsoe pitso e golo ea Seceaba Mangaung. Go batlega gore banna ba romeloe teng. Kabaka lena go batlega chelete ea go romela banna bana. Chelete e ka romeloa go Mr. S. S. Maloka, P.O. Box 6663, Johannesburg.

### Bo-"Morrow-Kom" Ba Kgaketse

BOLOKANG DIRESITI  
LO SE TSENE  
TSELETSING

TSA RAMA

(Ke T. M. POO).

Bekeng tse di fetileng Mr. W Tiegmand o ne a rometse maphodisha go tsoa ditarata tsa gagae tse di timetseng. Ba ne ba laetsoe thata mabapi le ntlo ea mongoe eoa a itiretseng jarata e pila thata. Lekgooo le le ne le hufegela merago, ditamati, diartapole, dipotata, diperekisi le tsothle tse di tlhogileng ka mo teng. Gape o ne a fatlhoa ke bopila, makgethe le tlhokomelo e tarata e diroeng ka eona. Fa gotlhe e le diatla le tsoello pele ea Mo-Afrika.

Se se usitseng pelo tsa rona ke gore monna eoo e ne e le monna oa dikoatse, a bolokile dirasiti tse tsothle tsa ditarata tsa gagoe. Ra thaba go utloa ge maphodisha a boile a tshoere tshupa-molomo.

Erile ge Maburu a utlua gore Mr. W. Tiegmand o tshoere Tlhoru ka boea ba tsogela sechaba sa Rama O mongoe le o mongoe a re: "Ek sal die kaffers regmaak." Ga utloala selo sa Maburu, kutloano ea senyega magareng ga bo "morrow-kom" le baagi ba sechaba.

Erile ge ba kopantse ditlhogo, ba lla sa mahutsana, ebile bantse ba boledisana ka masetla-pelo a bona, ba nyaka o ba ka kgelang botlhoko mo ena, Mr. van de Viewer a eletsa ditlhogo tse di batlang tlhokofatso ea motho-motsho gore ena a ka tshoara monna eo a utsoitseng ditarata tsa gagoe. Ba re ka kodu e ngoe fela ba re "dira byalo."

Ena a romela matlhaleroa a Mmuso go Mr. Raditsebe Boikhutso. Ka koantle ga polelo ba mo jisa diakabooi. Molaodi oa maphodisha a De Wildt a kopaga gore Mr. van de Veiver a tlise ta rata ea bopaki, e Mr. R. Boikhutso a kgaotseng mo eona. Ditarata tseo ga dia ka tsa tshoana, ka botala e ngoe e na le dirusu e ngoe e santse e phatsima, ka bogolo ke e kukuru le e tshesane. Mr. van de Veiver a tlhoka bopaki fela ea re ka ge ditsoeu di sa tsoana le gona Mr. Baikhutso a tlhokile dirasiti ba leka ka thata goro kgetse e ye pele. go santse go sekoa le byanong. Se segolo ke se: "Bolongang diraaiti gore lo si tsene tsietsing. Rasiti ke phatlo."

### Sepedi Se Rutoang Bana

DIKOLONG KE  
THOGO-ROGO  
E SHORO

(Ke H. NKAGELANG NKADIMENG)

"Mmetla kgolo ea Boroa" goba "shapo la tlala" basoana bare "o betla a libishetje oa gabo." Thobela,—ga ekaba go nale seema seo Makgooo a se hlakometjeng gomme a itimang boroko le dijo ele gore ba tle ba bone se phethega ke seema se se leng mo godimo. Ka lebaka la seema se, Makgooo a mantji a dira ditapishego le ditshenyegelo tje kgolo. Polelo (leleme) e kgona go aga joaleka ga e kgona go phushula; e kgona go kgobokanya joale ka go thosanya; gomme e kgona go goeranya joale ka ga e kgona go loeshanya. Ge u kare u gahlana le monna shokeng u koa a re "Thobela goba Tama-Kgoshi" ga u le Mopedi u tla mo oetja-meriti (hlakomela).

Eupya ge a ka gu dumedisha ka tumedisho eo eseng ea genu u tla mo lebelela ka legonono le ka nyatjo, ga go kgonega u tla mo tsaroga. Go joalo go dichaba kamoka ka mehuta le mebala ea tjona. Mosipidi o bolokoa ke polelo ea gabo goba e mo lahle. O beoa setulong sa thatego goba sa nyefolo ka baka la polelo. Matla a polelo (bothakgeng goba bobeng) ga a na tekanyo.

Ga go kgare ea bo-chaba e fetang go hlompheo ga polelo ea sechaba seo u leng setho sa sona gomme ga go bothupjoo joo bo fetang go lahlisheo goba go nyefoloa ga polelo ea genu. Bapedi joale ka dichaba tje ding ba a duma gomme ba rata go bona polelo ea Sepedi e tjoelapele gomme e hlompheo; e atishoa, e thakgoa, ibile e nonchoa. Eupya moo ba lebeleletjeng ka kholofelo e ba bona ka chegamo (manyami) e kgolo Sepedi se shilafatjoo ka ditlhaka tjeo go senang lebaka la gore di be gona. Go Mopedi eo a ratang setjo so gabo a bileng a ikgudisha ka sona ga go magapha goba dichila tje fetang go bona "gomme," e ngoaloo "xomme," "kgogo" e ngoaloo "kxoxo" joalo-joalo. Sepedi seo se rutoang bana dikolong ke thogo-rogo e shoro. Dipolelong tja Sesotho kamoka tlhaka e "x" ga e gona. Ka lebaka leo ga go bonale lebaka la gore e be gona polelong ea Sepedi. Seo se dirang gore "ngoana" a ngoaloe "ngwana" ga se go thakgelela Sepedi eupya ke go dira gore e be se se bohcefe go ba dichaba eleng Makgooo gore ba tle ba kgone go phetha seema se. Ke ka lebaka lang ga ba sa ngoale "you" "u?" Polelo ea Sekgooo ke papatji goba "kgoebo" feela. Re ronoa ka lebaka lefe go buna ka polelo ea gabo rena joale ka Makgooo?

Go madimabe sechaba sa banna le basadi bao eleng bo "A u khoshe?" Ke a tiisha ga go polelo (makgatheng a dipolelo tja Sesotho kamoka) e bose, e botse, ea meludi eo u ka reng ke ea dithaga le gona e phethegileng e feleletjeng joale ka Sepedi. Sepedi ke polelo e madimabe gobane Dikgoshi tja sona, dithichere le bangoadi ba sona (Sepedi) ke bo "A u khoshe?" feela. Go rata setjo (bo-morao) sa genu gase gose rate bo-sechaba (bo-chaba). Tsogang Bapedi.

jaoleka diphoofolo. Molato ke Mohlomphegi Jacob Mokgabudi. Mr. Mokgabudi o ile a bega (tlalea) mokgomana o mong go Morena le leggotla la motse gore mohlomphegi enoa o mo senyeditse 'me kgosi ea gana ga sekela: eare Mr. Mokgabudi a itseele molao ka diatla tsa gagoe.

Phokeng banna ba ja disatheogeleng. Gagolo "mafamolebe." Lifi e ba thubile lepetleke. Ba gasanye joaleka dinku tse tseneletsoeng ke phokojoe. Ba bang ba leka te go tseea di "trek-pass" 'me ba a tholega. Bare ba lefe pele.

### Mokgosi Oa Sebata-Kgomo

(Di thoma karolong ea 15)

Majakane a Doornkop 42 a bina "tlabane kosha ea Bopedi." Bare dilemong tse fetileng kgarebe e ngoe e tsebegang gagolo e kile ea apoloo lesira pele go monyako oa Kereke. Molato go thoe e bonoe e tsena kamoreng ea mohlankana. Se makaditseng majakane ana ke gore kajeno go teng banna le basadi ba etsang manyala pepeneneng, ba iphetotseng mekoko le dikgogo tse di tshagadi, 'me bantse ba tlogetsoe go ja "Selallo sa Morena" gomme go se teng ea ka ba buisang. Bare manyala ana, pusong ea Afrika e fetileng mehlang ea bogologolo ene ele bohloa. Potso eleng melomong ea ba bini ba kosha ena ea Bopedi ke ena: "Na ke go reng batho bana ba sa kgaoloe dikerekeng? Na Morena ena o reng ka batho bana joaleka ga manyala ana ba a dira pepeneneng — meketeng, gagolo ea manyalo—bana ba ntse ba bona?"

Teng motseng ona oa Doornkop 42 banna le basadi ga ba nosane metsi. Le go dumedisana ga ba sa dumedisana; ba thulana (Di fella serapeng sa bobedi)

### Bala "The Bantu World" Pele.

### Ke Ka Baka Lang Basadi Ba kula Anthe Ha Ba Tshuanela?

Ho tloha bocheng ho isa bosading, ke basadi ba se ba kae ba iketlileng bophelong. Ho bolela nnete ha sa ba bangata ba fetsang khuedi tse leshome le metso e medi ba lokolohile maloetsing. Anthe basadi ha ba tshuanela ho tshuanyeha ha kalo. Maloetsi a khathatsang basetsana le basadi ha a fapana haholo.

Ke maloetsi a ho fehelo, ho opa ha hloho, ho se rate dijo, ho opa ha mokokotlo, pipelo le ho tepella. Kaofela a etsoa ke ntho ele ngue—phokolo ea madi. Ha u ka nontsha madi u tla thibela maloetsi ana. Ha ho pheko bakeng sa ho nontsha madi e fetang di Pink Pills tsa Dr. Williams. Basadi le basetsana ba bangata ba lemohile hore di Pills tsena ke eona pheko e nontshang madi, e matlafatsang mmele oa motho.

O mong oa dikete-kete tse lemohileng pheko ena ke mosadi oa Bristol, England. O re:—

"Ka nako e fetileng ke ile ka eku-tua ke fokotse ke se na matla. Ke ne ke tshoha lefeela, ke sa robale. Ere ha ke tsho hosing ke ikutlue ke hloka bophele, ke sa khone ho sebetsa mesebetsi ea ka."

"Erile ha ke se ke feletsoe ke tshopo, ka leka di Pink Pills tsa Dr. Williams. Kapele ka ikutlue ke matlafala. Me-

thapo ea ka e sebetsa hantle. Ka simolla ho fumana boroko le ho sebetsa tsa lapa laka hosing. Ke paka hore di Pink Pills tsa Dr. Williams di nkeditse mosadi e mocha."

E phekole ka di Pink Pills tsa Dr. Williams. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tshelatseng ka 18/- kante le ho lefa poso.



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CAPE TOWN

# Madireng A Ditulo Ka Ditulo

## Mokgosi oa Sebata-Kgomo O Utluagetse Ba-Afrika

(Ke HLOKO-LA-TSELA)

Kerekeng ea "Kopa" Pentecostal Holness Church, phuthengong ea Doornkop 42, Mohloosi, Middelburg, masogana le dikgarebe, banna le basadi ba ja disatheogeleng. Ba kgaba-kgaba joaleka metse a belang.

Molato ke pulo ea moago o moha oa kereke. Mokete ona o pulo ea kereke ena o tla ba go simologa ka di 28 go fihla ka di 29 tsa kgoedi ea December. Go bonala gore mokete ona o tla ba o mogalo gagolo gobane ditimela di tla be di "chipisitsoe." E tla be ele "excursion." Ka lebaka leo go bonala gore barumiea ba tsoang diphuthengong tsa ditikologo di sele ga 'mogo le bao ba phatlaletse le ditoropo ka baka la mediro ba tla ba teng ka bongata. Modiro ona oa kereke o diatlang tsa Moruti "Phaka Masame" Joel G. M. Ndaba le bathusi ba gagoe. Re ba lakaletsa katlago le mahlogonolo a tsoang go Modimo.

Mokgosi o reng "Sebata Kgomo gomme kgomo di ile Mangaung" o lile gomme o utloetse ditsebeng tsa bana ba Thari-e-Ntsho ga 'mogo le go tsa "Mahlaba-Phio" kapa "Maja-ka-Ntshoana." Ka lebaka lena go batlega gore lekgotla la sechaba le e pitsong ea Mangaung le le maseme joaleka leeba esere mohlomong Mahlaba-Phio (ao a fokodisang sechaba ka go se araganya) a tsoela pele ka morero oa oona oo eleng eona kotsi e kgolo tsoelopeleng ea sechaba sa Ba-Afrika. Tsa Boroa-ba-Afrika di oele mpherere. Se emereng ke pitso ea Mangaung ke bophelo kapa lefu la sechaba sa Ba-Afrika. Go tsoella kapa go palloa ga pitso ena boikemisetsong ba eona bo botle; eleng go aga kopano ea Ba-Afrika joaleka sechaba se kopaneng le se buang ka lentsoe le le leng, go diatlang tsa bao tukisetso ea pitso ena le lenaneo la eona di leng go bona. Modimo shegofatsa Afrika! Modimo utloa dithapelo tsa eona gomme o e boloke!

Moruti Alban Heath, Moruti oa Lekgoba ea tsebeng gagolo lefatsheng lohle one a tshoere pitso motseng oa Johannesburg bekeng ea bofelo kgoeding e fitileng. Mohlomphegi Heath puong ea gagoe o hlalositse kamoo mehleng ea kajeno go seng teng bohlae bo fetang ba Mangesemane le kamoo bahlalifi bona ba Mangesemane ba palloang ke go fedisa meferere e leng teng lefatsheng. Are setlhare (moria) se ka fedisang meferere ena ke gore go buisanoe ka eona ka lenanego (thulaganya) la mangoalo (Bebele).

Sebui sa tsoela pele go bontsha kamoo kajeno lefatsheng le leng phetogong e kgolo ka teng. Phetogo ena are ke ea go fedisa mekgoba e me tala ea tsamaiso ea mebuso. Are mekgoba ena e simologile dilemong tse 603 pele go matsoah-a-Morena Jesu mehleng ea puso ea kgosi Nebukadnesar gomme go simolloe 'muso oa Modimo lefatsheng. Are 'musong ona oa Modimo lefatsheng kgosi e tla ba Jesu Morena. Mr. Heath are ntoea e kgolo e gaufi gomme e tla ba magareng a Italy (Mantariana) le Palestina (Majuda) le gare ga Russia (Baroma) le Mangesemane. Ka polelo ea sebededi ntoea ena e tla ba e kgolo gagolo gomme Mangesemane a tla fetisa dikgoedi tse tshelatseng a boloka ditopo tsa ba shoetseng ntoeng ena gomme a tla fetisa dilemo tse supileng go fedisa dithabano (maru) o tse setseng ga bahlabani ba shoa. Gohle mona sebui se ne se nte se bala ditemana tse pakang polelo ea sona. Bebeleng (Daniel le Tsenolo 18).

Rofelong Mr. Heath are seo dirang gore batho ba kuenege kereke ke go ba rereloa 'muso o Modimo ka godimo go maru ba

keng sa ga ba batla seo ba ka se bonang le se ka ba phedisang lefatsheng lena. Are nako e atametse eo Modimo o tlang go hloima 'muso oa Oona lefatsheng gomme 'musong ona oa Modimo go fetana ga mebuso le dichaba le batho go tla nyelela. Ke tseo Ba-Afrika! Ga re tsebe gore 'muso ona o motle o tla nka marapo neng! Re tennoe ke di "Pick-up" le dipampiri tseo go thoeng ke di pasa le melao ea kgethollo le kgetello.

(Difella karolong 14.)

## Lot Ndhlovu O Tshetse Jorodane

KA MOLATO OA GO BOLAEA MOGAGABO TOM MOKOPUKI

TSANYLSTROOM (Ke JOEL B. M. THEMA)

"Motho ge a bolaea emong, e legore o e kemisheditse gore ka ea molaea; go bile go ena le bohlati byo pakang hantle-ntle gore motho eo, o ne a ena lethato e byalo," kahlolo ea gagoe ke lehu." Kabaka leo oena Lot Ndhlovu ke go ahlolela go pegoa ka molato oa gago oa go bolaea Tom Mokopuki koa motseng oa Bellavue kgauswi le Belabela gona mo ngoageng ona."

Mantsu ana a ka godimo a ne a boleloa ke Moahlodi emogolo (Judge Fisher) Lekgotleng le le golo la Neila (Circuit Court) mohleng kgoedi e le di 30 tsa October, ge a ne a hloa Lepolantane Lot ka molato oa go bolaea le leng lagabo iona. Ditaba tsa Lepolantane lena babadi ba tla eleloa gore ke di hlagishitse ga ngata mo kuranteng ea "Bantu World" kgoeding tse na tse fitileng.

Lot Ndhlovu o pegiloe mahlang kgoedi ena e le 5 go tee la ba babedi ba ahloletsoeng lona lehu ga Mokopane. (2) Johannes Mopila Moletsi a hloletsoe go ea chankaneng dikgoedi tse lesome le metso e 8 ka molato oa boshodu. (3) Martiens Maledi o tsoele pele ka molato oa go bolaea mosetsana oa Mo-Afrika koa Berlin kgauswi le Settlers kamorago ga go humane tholoana ea Eva go eona. Taba e e maswabi gagolo bagesho. Moahlodi o ile a re gago bopaki byo ka mo tlemang le ga eena mosoaria a ile are o epona molato. (4) Moses Motau. (5) le Lucas Matupa, bona molato oa bona ke oa boshodu.

Batho bana ba babedi ba ne ba tshabile toronkong koa ga Mangwata eaba ba tselela koano Transvaal, me tshabong ea bona ba utsoa dipere tse pedi le ditomo tsa tsona le disale ba chabela Bechuanaland ka tsona. Batho bana ba ile ba latoa ke lephodisa la Mo-Afrika la Mokolo (Orangefontein) matsatsi a 7 gomme la ba humana kamorago ga modiro o motona. Lucas Matupa o a hloletsoe go ea toronkong bophelo bya gagoe kamoka (life). Moses Motau o ahlotsoe go ea toronmengoaga e mebedi le dikgoedi tse shupahg le dithupa tse 7 ba sebetse boima.

Ka la boraro kgoedi ea October 30, mona Belabela motseng ene ele phutheng e kgolo ea dike-reke tsohle tse teng mono, morero ene ele oa rapella pula yoalo ka ge ele mona lefatse le sehlefetse le tsatsi le eme re le komellong e makatsang. Eitse ka nako ea 8 p.m. batho ba kgobokane kerekeng e kholo ea D.R. ra utlwa baeta pele bare re emetse Moruti Baholo, ke eena ea tlang ho jara mosebetsi ra bina pina, pula tsa lehlohonolo ha di 'na ka medupi, afihla a ba nka mosebetsi ka thapelo, are baheso re kopane ka ntho e kholo e batlang pelo dileding, are ke tla buoa ka mantsoe ale makhutsusnyane 'me go tla

## Masholu a ile ka Pholo tsa Bohlae Mora Ntshala

Tsa Witzieshoek (Ke MOOTLA KHOLA)

Masholu a tofile haeso mona a utsoelitse Morena Bohlae Ntshala khomo tsa hae tsa lipholo tse 10 'me motho oa batho o phaitse le ngoan'abo ba bile ba eme feela. Oho lona ba li nkileng hauhelang bana bao ba Ntshala hle! ba hloka seo ba lemang ka sona kajeno.

Ea re silleng ke morali oa Morena Mopeli Sepotlaki khaitsele ea Morena Pikoek. O hlokahtse ka la 5 a patoa ka la 6 mosebetsi o tsoeroe ke Moruti J. F. Linde, 'me a felehilitsoe ke bongata bo fetang 300. Mofu o na a nyetsoe ha Tsosane. Bara Mopeli ba ne ba le teng le bona ba ba ra Tsosane ba ne ba feletse.

Che kajeno re kile ra fumana pula e ntle joale ba qalile ho lema mosebetsing oa matamo ba boetse ba tlisitse qaqa le leng le tllilo entsoa ka mona ka ha Mopeli. Feela ho bohloko thaka e sebetang teng tsatsing leo e amohe-tseng ha ee hae e ikela moo tsilata-sila e leng teng, 'me bana bona ba shoa ke tlala ke seo he sehloho ruri ha ba khutla teng ba tla ba qetile chelete eohle ea bona, 'me hona ho bontsa poelo morao sechabeng.

Ho re Emoneng a fihlila mona ho tsoa mosebetsing ke Josiele Mopeli e ne e nte e ie lepelesa la Goal Mane Bethlehem.

Helang hehle le mona leo ba reng ke Se-sala-hae le nte le le teng tseo a li hehlang batho kajeno ke tsa ntoea ena ea Italo-Abyssinia, ha a bua u kare u tsoa teng; le ha a lekanya meaho ea Abyssinia u kare o na ahile teng; le ba sa baleng lipampiri ba se ba mathela ho eena ho utloa litaba.

Ha e le tsa tlala tsona li nte li totile, ha se tlala oho lona ba mosebetsing thusang batsoali ba lona ka lijo.

Re utloa hore ba Nazare ba nte ba haha sefika sa lebitla la Moruti Matita mane Lesotho.

rapela bo ntate bale ba bedi le bo mme bale ba bedi are makatsa le yoale re sa maketse ore ba tsepang Jehovah ba fumana matla a macha ba fofa yoalo ka ntsu, a hlalosa ntsu. Ka mokhoa ore makaditseng. Ha rapeloa, are ha a koala mosebetsi, hare dumela seo re se kopileng re tla se fumana. Eitse hosane ka la bone rabe re tsamaea diretseng tsa pula e neleng ka matla a maholo; ke hona ha kere kopano ke matla a ho etsa ntho tse kholo re lebogeleng go Morena ea phahameng. Ke seo re sefileng. Mahlomoleng le dillong rapelang Baruti hore ba neoe matla ka hofetisisa hore ontsa tsa lesedi.

Bala Kuranta Ea Sechaba "The Bantu World" Pele



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# Puelelo Ea Bancho Phalamamenteng

## Molao wa Puelelo ea Bancho Palamenteng le Provincial Council

Molao o o kganela kwalo eo maina a Bancho ba simolang go nna ba-vouti ba voutelang babuledi Palamenteng, mme a bile o sireletsa dichwanelo tsa Bancho ba nang naeo voutu gompieno. Kwa ntle ga ba nang naeo voutu gompieno ga go Macwana (Moncho) ea tlang go bona thata ea go vouta mo lobakeng lo tlang lo lo kwa pele ga go tlophiwa babueledi ba Palamenteng kgono makgotleng a di Provincial Council.

Kwa ntle ga lefatsheng ja Koloni ba bancho ga ba naeo thata kgono chwanelo ea go tlophiwa le go romela ba bueledi Palamenteng kgotsa go di Provincial Council. Fatsheng la Koloni Mocwana o naeo chwanelo ea go bona voutu. O e dirisitse voutu mo dipakeng tsa Makgowa tse tlophang ditokololo tsa Palamente, mme le ga go nse jalo ba-vouti ba Koloni ba 410,300. Mme mo palong e ba ba 11,235 ke batho ba bancho. Ga se phosho go re lenchwe la ba bancho ga le dire gore ka ga lone le tsikinye la emise kgang e lebanngeng le morafe o moncho hela.

Boikaelelo jwa molao o ga se go tseela kgono go tihakola motho e moncho go buelwa ga gwe Palamenteng. Boikaelelo jwa molao o ke go tlophang mokgwa o le mongwe hela kgono tsele e le ngwe hela ea go buelwa Palamenteng batho botlhe ba bancho ba mono lefatsheng la Kopano. Ka mokgwa wa popego entseng jalo Molao o o tlogisa kgakololo ea go naea batho ba bancho ba mono Kopanong, ja ka morafe, di Senators tse di ne (4) tse tlang go tlophiwa ke bone batho ba bancho. Di Senators tse kokeco mo godimo ga di Senators tse di tlophilweng ka Molao wa South Africa Act.

### Tlopho

Go pholeletsa boikaelelo jo Union (Kopan) e tla dirwa dipaka tse nne (4) tsa go tlophiwa:—

- (a) Natala
- (b) Transefala le Freistata
- (c) Transkei eotlhe
- (d) Koloni eotlhe kwa ntle ga Transkei.

Mo dipakeng tsa go tlophiwa go tla nna makgotlo a e leng one a tlophang. A tla go tlophang jana: Transkei, lekgotla la go tlophiwa e tla nna ditokololo tse ncho tsa lekgotla le bediwang United Transkeian Territories General Council. Mo dipakeng tse di ngwe tsa go tlophiwa, makgotla a cone a tlophang e tla nna dikgosi tsa Becwana; dikgosa-na (headmen); ditokololo tsa ncho tsa makgotla a magae (local council); ditokololo tse ncho tsa makgotla a Direseve (mafatshe a a becweng Bancho); le makgotla a bancho a ditoporong (Native Advisory Boards).

Sebakeng sengwe le sengwe makgotla a tlophang atla tlophiwa Senator e le ngwe hela. Molao o direcweng ba eletsang go nna di Senator o nse jaka o direcweng di Senator tse dingwe, le ditlata tsa cone di ea chwana.

Mokgwa o o ntseng jalo wa go emela le go buelwa batho ba bancho Palamenteng o tla tsaeba sebaka sa mokwa o diriswang gompjeno Koloni. Go shwediewe ka gore ke one mokgwa o tlang go siama thata le go chwanela morafe otlhe o moncho mo Kopanong go gaisa mokgwa o diriswang gompjeno.

### Provincial Council

Ga e le ka ga di Provincial Council, batho ba bancho ba Bokweni ga ba naeo voutu. Ba ne ba se naeo le gale. Ba Koloni ba chwanelo go bona lenchwa mo go Provincial Council ea bone. Ke gone dipaka tsa go tlophiwa tsa Transkei le Koloni kwa ntle ga Transkei, sebaka se ngwe le se ngwe se tla nna mmueledikwa ntle ga mmueledi ea go gona.

A ka nna Mocwana kgono motho ope eo e seng eo moncho. Batho baa ba tla go tlophiwa ka mokwa o o ntseng jaka wa ga go tlophiwa di Senators.

Puelelo e e ntseng jana e tla hela gaditiro tsa thuto ea bancho, kalaho ea malwetse a bancho dihospatala, le ditsela di ntshiwa mo dithateng tsa go direlwa melao ke Provincial Council.

(disa tla)

## Byala Bo Sentse "Mooi Ka Lelek"

TSA SCHOONOORD

(KE 49 [A])

Kuranteng ea 12 October 1935, Mo-Afrika o re boditje tja lekgotla la godimo gore ge ba ea Mothopong ba be ba roele ke lorry ea Jane Furse gomme eo mong gare ga bona a ba a thelela ke leleme are: "Ga re se bo moshaleli oa morago dimpya dia mmona." Lekgotla le lebe le Schoonoord September 11, 1935. Ruri ebe ele mo go botse mathomong. Komishenare a le gona le mohumagadi.

Kgopelo ea barutishi go Morena she: (1) Oena tatago rena hle re kgopelele go Mmusho a re fe mangoalo a tokologo [exemptions] a mafsa ka gore polelo ere mangoalo a kgale ga sana le mohola (2) hle bana ba dikolo a ba hlahlofe ke ngaka ea Lekgowa ge ba babya ele gore ba tle ba tloaologe dingaka tja go betja marapo a tje huilego. Komishenare a holofetja gore o isha kgopelo tjeo Mmushong.

Komosasa ge a tlogile go late-tjoe lenaneo [Agenda] gomme barutishi ba bangoe bo-mahlomahubedu ba thoma go bolela kantie le tumelelo ea modula setulo—J. A. Seloane. Barutishi ba bangoe le baeng ba bangoe ba ngala ba ea kantie ba bangoe ba ea botagoeng goa shala tekano ea 8! Le naneo leo la ba la shupa thokolo, ka ba ka gopola pitjong ea rena ea Mamone 1932, le gona byala bo ile bya senya "mooi ka lelik."

Barutishi, hlomphang modiro oa lena; bana bao ba lego atlang tja lena ba tlo tjea mehlala ea lena gomme ba lahlega.

## "Re Lahliloe Ke Oom Paul"

GOMME "DIKAFOKO" DI PALAMA DIMOTOKARI DI LOKOLOGILE

Tsa Potgietersrust

Maloba go sekiloe molato oa moshimane oa Leburu ea bitsoang Botha; gothoe o ile a otlia moshimane oa Mo-Afrika gampe moo a ileng a idibala.

Magastrata o fumane moshimane oa Leburu ale molato, gomme a mo ahlolela go otloa ka katse thupa tse robileng meno e medi.

Kahlolo ena e tsositse kgarur-gare ga Maburu a Potgietersrust. A lla selo sa hlomolang pelo, a re; "Joo sechaba sa Ma-Afrikanere se tlophilweng ka go otloa ga moshimane Botha. Mehlang ea Rapapoleke "dikaforo" di ne di otloa gose molato. Kajeno bo "Klein bassie" ga ba otllie "dikaforoki" ba otloa. Joo re lahliloe ke Poulo Keriri! Mehlang ea gagoe re ne re etsa kamoo re ratang ka "dikaforo." Kajeno "dikaforo" di fetogile bo "basa," di palama dimotorokari, di apara jualeka Makgowa. Ke Mangesemane a seng "dikaforo"

Go utlugaala gore a batla gore magastrata, Mr. Bridle, a tlosoe Potgietersrust a ise tulong e ngno.

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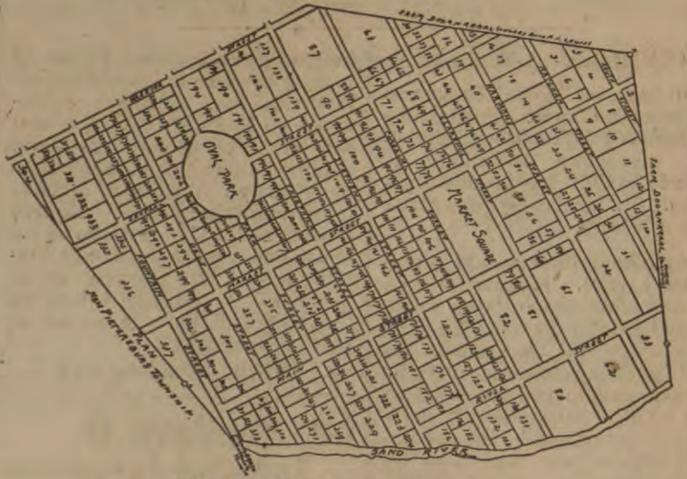
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Ho teng meriana ea maitirelo e bitsoang Femix. Kabaka lena ha u reka hlokomela letshuao la rona la khoebo le lebitso la rona botlolong. Femix ke meriana oa metsi o leng ka botlolong. O sebetsa hantle le ka ho phakisa ho feta di Pills. Di Pills tsa maloetsi a basadi di phaloe ke moriana o tsoakiloeng.

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### BIRTH:

BONNY BABY--boy born to Mr. and Mrs. A. B. Mojanane on the 10th November, 1935

### THANKS:

Mr. & Mrs. Stanley S. Malgas wish to thank their many friends who sympathised with them and sent wreaths and messages of comfort in their great bereavement caused by the sudden death of their first born daughter Edna Pearl Nontombi who on Sat. November 16th, 1935. Special thanks to Fathers: Raynes, Downtown, and Ross for their devoted services and to Miss Dorothy Maud and Ekutulent staff for wreaths and flowers. Wreaths were received from:- Mr. & Mrs. Stole, Mr. & Mrs. S. Qundeni, Mr. & Mrs. P. A. Gajana, Mr. & Mrs. Manganyi, Mesdames Lillie Panca, Nkabinde, Linnah Mgqonqi, Eleanor Hlongwane, S. E. Radebe, Shabalala, Annie Dingiswayo, Elsie Romila, Powe, Kambula, Mathabathe, Elizabeth Magadla, Tokota, Messrs. Aiterson Hlongwane, Rev. D. Rakade, B. Motsueng, E. R. Moitsi, Miss M. Lukalo Messrs. G. Follie, G. S. Minkulu, G. T. Mabaso, M. Makoba and Mr. & Mrs. Theo. Twala.

### SITUATIONS VACANT:

Wanted an experienced cutter (female) at 222 Main Road, Martindale, Sophiatown. Also must be good at dressmaking. A. S. Butelezi.

Wanted educated Native of good character to supervise distribution of Circulars for Old Established Firm. Write, giving qualifications, to: "J. W. T.", care of "The Bantu World", P. O. Box 6663, Johannesburg.

Wanted four fully qualified teachers, duties commence 22nd Jan., 1936. Male member of Wesleyan. Male member of A.M.E. Male, female members of Presbyterian. Apply to A. Hadebe, Box 2, Frankfort, O.F.S. Knowledge of Zulu, Afrikaans preferred.

Fully qualified sportive Teacher (male, female) member of Presbyterian, male member of Wesleyan knowledge of Afrikaans, Zulu preferred duties commence 22nd January 1936. Applications to S. Siphoko Presbyterian Box 38, To A. Hadebe, Box 2 Frankfort, O.F.S.

### WANTED KNOWN:

Will the person who sent to "The Bantu World" a postal order from Ventersdorp for 3s. please send in his name and address immediately.

"The Bantu World" Hall, 3 Polly Street, Johannesburg. Suitable for all functions... Weddings, Dances, Receptions; Rates on application to the Secretary, "Bantu World", P.O. Box 6663, Johannesburg.

### PERSONAL:

E. M. Mamogie, Teacher, Romokaks School is visiting Bloemfontein on important business in November, will spend his holiday at Potch. He accepted the invitation of Mr. J. Mokgata Phokeng for Jan. 4th, 1936. Chief Phalane, Jan. 6th, 1936.

### SITUATIONS VACANT:

#### YOUNG NATIVE MAN!

who passed Std. V or VI what do you intend to do in your future?

#### Agriculture.

You see, Agriculture is the future of the Native.

Therefore apply still to-day to the Principal, School of Agriculture.

P. O. Donnybrook, Natal.

#### WANTED THREE TEACHERS

One to represent Dutch Reformed Church, the other the Methodist Wesleyan Church in The United Bant School, Kestell.

Last one for the Dutch Reformed Mission School Afrikaskop.

Knowledge of English, Afrikaans, Sesutu and Zulu essential. Married men a recommendation. Members of D. R. Church will have preference for the posts of the church.

Applicants must state whether willing to help in Church matters, and for which posts they are applying.

Copies—of certificates and testimonials of good conduct where last employed accompany applications. To start work first quarter 1936:

The Manager,  
Bantu School, Kestell.

## Who's Who In The News This Week



Mr. T. M. Mapikela, Headman of the Bloemfontein Bantu Townships, who is chairman of the committee arranging for the forthcoming National Convention on Dingaan's Day, is a well-known figure in the political life of the African people. He is a builder and contractor by trade and owns a double-storey mansion at Bloemfontein.

In 1909 Mr. Mapikela went to England as a member of a deputation to protest against the Colour Bar in the Constitution of the Union of South Africa and went again with the 1913 deputation to protest against the Natives' Land Act. He has represented the Orange Free State in Conferences called under the Native Affairs Act of 1920.

Recent arrivals at the Bridgman Memorial Hospital are the Misses Melphie Tumela, Gertrude Taylor and Maria Tlale. Nurse Millicent Titi, who has completed her course, will soon leave for her home.

Evangelist J. K. Mahemane conducted the funeral service last Sunday at Alexandra Township, of the late Maria Mpule, an old member of the Presbyterian Church at Alexandra. The pall bearers were the members of the Y.W.C. Association.

Miss Allen Sibisi, of the Western Native Township, visited "The Bantu World" offices on Wednesday.

Mrs. P. M. Selokane had a relapse last week and was hurried to the non-European Hospital. At present her condition is causing great anxiety.

Miss J. G. Phahlane's Merry Makers Girls, of Bloemfontein, will stage variety shows in the city next month. Dates will be announced next week.

Misses Stella Kashe and Mavis Mabope will give a dance in the Communal Hall, Western Township, on Saturday, November 30. Jazz Maniacs Orchestra in attendance.

Mr. Pat Melato, of the Native Affairs Department, Pretoria, was seen in the city last Saturday.

Mr. J. Bolani, teacher at Kalebrooks, O.F.S., paid a visit to his home at Newclare last Monday and Tuesday.

The Rythm Kings Jazz Band played at the Highlanders F.C. dance at the Bantu Sports Club last night. To-night they are playing at the Eastern Township hall for a dance organised by Mesdames Mabuza and Mngadi. On December 6 they are providing dance music at "The Bantu World" hall.

Mr. and Mrs. Pat Melato, of Pretoria, will give a tea-party in their residence at Lady Selborne Sunday, December 1. All invited.

The Rev. B. Zigode, of Nkambule, Vryheid is in the city and will officiate in the St. Cyprian's Mission, Johannesburg, to-morrow, Sunday.

Mr. Elias O. Mokuena left for Mrs. Mashack Nhlapo of Rietz has arrived in the city on a visit to her husband.

Mr. Bethuel Olifant of Basutoland is visiting his mother Mrs. G. A. Corner, of Eastern Township.

The Rev. J. R. A. Ankhoma will be the guest of the Rev. and Mrs. Samuel Nhlapo, of Rietz on Saturday. He will be accompanied by the Rev. and Mrs. Moeketsi and by some Church members.

A grand New Year dance will be held in the Communal Hall, Western Township on January 1, 1936. The two popular Orchestras will be in attendance:—Merry Black Birds and the Jazz Maniacs.

A concert will be held in the Baptist Church E.N. Township, on Saturday, December 14. Music by Manzimtoti and Nigel Choirs.

Ilinge Labantsundu Society held a grand social gathering at E.N. Township last Sunday on behalf of Mrs. R. Radebe. This Sunday the Society will give a social gathering at the Communal Hall, E.N. Township on behalf of Mr. G. Langa.

Ilinge Labantsundu Society will give a social gathering at "The Bantu World" Hall, 3, Polly Street, (South) on behalf of Miss E. Dyosi on Sunday afternoon, November 24.

Misses M. Mfupi E. Mdhuli and L. Magagula paid

a short visit to the E.N. Township last Sunday. On their way back they were accompanied by Mr. G. Langa.

Miss G. Mayekisa paid a flying visit to Orlando Township last Sunday.

The Hungry Lions Benefit Society will have a social gathering at the Lutheran Church, Doornfontein, on Sunday, November 24, on behalf Mr. A. Klaas.

A grand concert was given by Mr. Jan Khomane last Saturday in the Independent Church, Sophiatown.

Mrs. Wilkin Ngcayiya, who left the city last Tuesday, on a recuperative visit home, has arrived in Butterworth.

## Bloemfontein News

(By LADY PORCUPINE)

On Saturday, November 16, Nurse Daisy Martin and her sister-in-law passed through Bloemfontein to Johannesburg by Cape Town Mail and were seen off by Misses Evelyn Demas and J. Eddy Phahlane.

A grand concert was held at the Community Hall by the Movie-tone Cabaret Girls on Tuesday, November 12 and in the same Hall the Phil-harmonic Darkies gave a dance which proved a great success. The Revellers Syncopators joined with the popular Merry-Makers Girls and Mangaung Musical Troupe in making the show a success.

Mr. and Mrs. J. Wansby and the Manager of the 'Get-together' troupe under Miss Elliot Clarke's Dancing Academy wish to congratulate little "Pinky Mogaecho" and "Kby Mokae" who did so well in dancing and acrobatics at the Merry-Makers farewell concert. The kiddies were specially requested to be photographed at Deate's Brothers in the same bathing costumes.

Mrs. D. Sol. Thhole took a flying visit to Thaba'Nchu where she spent a short time with Mr. and Mrs. Nhlapo.

Nurse Violet Lande of Modder Bee is spending a month's holiday with her parents here.

The Teacher's Association Choir under Mr. Micah Mochochoko will give a Concert in aid of the coming Convention early next week in the Community Hall. All friends are invited. Admission 1/-.

Salome Leew, of Mener Michag Leew, Bethany, passed through Bloemfontein from Kimberley to Bethany on Saturday November 16.

## Operation Left Her Constipated

### Various Remedies Proved Ineffective

### Permanent Relief with Kruschen

Constipation is an evil at any time. When it follows upon an operation, it is a condition that simply must be remedied. This woman tried various remedies, but found relief only when she took a regular daily dose of Kruschen Salts. She tells of her experience in the following letter:—

"I have used Kruschen Salts for about 10 years every morning without fail. I had an operation 10 years ago (abdominal), and found when getting over it that I should have to take aperients, as constipation developed. I took various medicines and pills, which somehow did not do much good.

"Finally I tried Kruschen Salts, and found it very satisfactory, and have carried on with it ever since. My health is much better since I started using it."—(Mrs. E. T.

Kruschen is the surest, safest, and most sensible way to keep your inside regular in its most important daily duty. You will find that your system never becomes hardened, but always submits to Kruschen's gentle and friendly power of persuasion. There will never be any need to increase the "daily dose."

And while Kruschen will be keeping you free from constipation, it will also be putting into your body the six mineral salts which Nature ordains as essential to health.

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

## Congress Delegates

A grand dance will be given in "The Bantu World" Hall on Friday December 13, by Mr. M. Moretsele and Misses Rose Mamanela and Rebotile Magolego. The Dance will be under the auspices of the E.A.A. Bapedi Club, whose manager is Mr. Bob of Pretoria. Misses M. Nkadi-meng, U. Ramasoli, Kgeletsane, R. Matjie and Boekhutso will act as waitresses.

Dr. A. B. Xuma M.D., motored to Bloemfontein on Wednesday to attend the annual conference of the African Episcopal Church.

A grand dance in aid of the Congress delegates to the National Convention will be held in Nobadula's Hall, Benoni Location, on November 30. Another will be held at Germiston on December 7, immediately after the one to which reference has been made in these columns. Africans are urged to patronise these functions in order to enable our leaders to attend this important gathering of the nation.

## You will enjoy 'Ovaltine'

If you make it this way

Pour two teaspoonsful of 'Ovaltine' into a cup filled with hot milk, hot milk and water or condensed milk thinned with hot water... Then stir until the 'Ovaltine' is thoroughly mixed... If you like

it very sweet, add some sugar... Is it not easy to make?

'Ovaltine' is good for men, women and children and if you drink it regularly it will keep you well and make you strong.

There is nothing so good as

# OVALTINE

Made in England by A. WANDER LIMITED.



### Governor-General's Semi-Final Match At Pietersburg

(By W. A. E. MANYONI)

Despite the close of the Football season a large enthusiastic crowd of footer fans, which included a fair amount of Europeans, Coloureds and Indians, was attracted to the grounds. Mr. R. E. Stevens and Mrs. W.A.D. Russell both of the Municipal Native Administration Department turned out to watch the Semi-final Ladysmith versus Durban at Maritzburg on November 9 for the Governor-General's Shield.

Durban opened up with fine dashing play and a determination to take command and play the tune. Ladysmith however replied defiantly and refused to submit. Fast exchanges ensued between the two sides Durban being slightly superior. It was noticeable at this stage that the Northerners had hardly found their feet. Durban however failed to put this advantage to effect and register a big lead.

#### Durban Draws First Blood

Exactly thirty-seven minutes after commencing the game, a fine more by the seaiders in which all the forwards participated was well rounded up by the inside forward flashing in a pile driver which found the net. Durban 1. Ladysmith 0. Half-time arrived with the score unchanged.

A spirited determination saw the opening of the second half by the Northerners the timely interception of the seaiders defence saving the situation. Durban on the other hand was losing the fine dash exhibited earlier in the game.

#### Ladysmith Equalises.

The Northerners taking advantage of the seaiders' unaccountable lapse netted their first goal and drew level. With each side striving hard for a lead some fine football was witnessed the crowd cheering lustily. The seaiders made an unsuccessful attempt to snatch a lead; the Northerners replied forcefully, a fine shot by "T. T." from 18 yards finding the net. Ladysmith 2; Durban 1.

Durban however not to be outdone set off with a new determination (seldom have they showed such form). A splendid centre by the right-wing was spoiled by the centre-forward being off-side.

Play swung to the Durban area the defence working overtime to keep out the Northerners' forwards. The Durban half, however, in attempting to relieve the situation handled in the fatal area.

Kekana taking the kick increased their score. Ladysmith 3, Durban 1. Shortly after the final whistle sounded for time leaving the Northerners worthy winners and having now qualified for the final.

#### Governor General's Shield Final

The final for the G. G.'s Shield will be played at Maritzburg on Saturday, November 23, at 3.30. p.m. on the African Ground between Ladysmith A. F. Association and the Maritzburg A.F.A.

This being the final game a record crowd of footer-fans and enthusiasts is anticipated. Who's who for the Shield!

### Transvaal Bantu Cricket Union Fixtures

November 24 & Dec: 1, 1935.

Oriental vs. W.N. Township 16th Shaft and W.N. Township.

Gaikas vs. Randfontein Est. Leopards Vlei and Robinson.

Willows vs. City Deep "A" City Deep and Pimville.

West Rand Bantu (Bye)

Ottomans vs. Rand Leases, Rand Leases and Wemmer.

Independent vs. Stone Breakers, Wemmer and Nourse Mines.

Simmer and Jack vs. Orlando Brotherly, Orlando and Simmer and Jack.

City Deep (Bye).

Oriental "C" vs. City Deep "B" Y. Compound and City Deep.

Fear Not vs. Randfontein E. B' Maraisburg and Block "A".

Hard Cash vs. Rand Leases 'A' D. Deep and Rand Leases

Simmer and Jack (Bye.)

Gaikas "A" vs. Randfontein Est. A. Robison and Leopards Vlei.

Oriental "A" vs. W. Rand Bantu "A" West Rand and Dumas Oval.

Willows "A" vs. Deep-Stone Breakers A Pimville and C. Shaft.

W. N. Township "A" vs. Oriental "B" W. N. Township and Y. Compound.

### World's Interest In Boxing

FORMER WORLD CHAMPION HIGH OPINION OF JOE LOUIS

The present world-wide activity in the sport of boxing is arousing great interest, and there are many big fights in the air.

Joe Louis, whose sensational rise in the heavyweight division has amazed followers of the game is, of course, the centre of attraction.

He is to meet Paolino Uzcudun in New York on December 3. Jack Dempsey says Louis is one of the greatest fighters he has ever seen and that he will knock Braddock out in one round.

Jock McAvoy, the British middle-weight champion, has arrived in America on a quest for world honours. He has had offers of fights in New York, Chicago and Boston.

Benny Lynch, the Scot, who captured the world's flyweight title from Jackie Brown recently, will meet Willie Metzner, the German champion, at Glasgow on December 3.

Obie Walker, conqueror of Don McCorkindale, is a black-skinned Texan; he was beaten a few months ago by veteran George Cook, of Australia.

Cook says he is not retiring from the ring until 1940.

Following his defeat of Carnera, Walter Neusel, the German, has announced his retirement from the ring.

### Stone Breakers vs. Rand Leases

SUB COMMITTEE'S AWARD OF POINTS DISPUTED

Sir,—The decision of the Sub-committee in the above case does not meet with the approval of the public that supports sports. The Stone Breakers admit having been defeated but nevertheless they contend that the Rand Leases included certain defaulters as players which should not have been the case.

It is surprising that in spite of clause 29 of the constitution the Sub-Committee robbed the Rand Leases of their five points and awarded them to the Stone Breakers. The above referred to clause clearly lays down that whenever and wherever any team commits a breach of the rules it is liable to be fined.

It is well to point out that unless judges in these matters be men of common sense together with a fair knowledge of cricket rules justice will ever be stifled in the cricket world.

Strange to say that a similar case, wherein Luipards Vlei claimed against West Rand, was decided by the same Committee in a different way entirely, by imposing a fine to West Rand, article 29.

ENTHUSIAST  
Western Native Township.

### West Springs Mines Beats Springs Mines

HARD CONTESTED GAME AND NARROW WIN FOR KONDLO CUP

At the Springs Mines Tennis court on November 10 Springs Mines Tennis Club was beaten by West Springs Tennis Club, in a narrow contest.

In many ways Springs Mines players proved themselves better players. At lunch time the score was draw. 37 games all round.

Special tribute must be extended to Miss E. Kumalo, H. Msimang Esq. and E. D. Mkwazi, (Springs Mines) Mr. L. Mohorotshi and Mrs. G. B. Matsheloa (West Springs) who kept the spectators spell-bound and drew a continuous chorus of applause. At the close of the match the score was West Springs 98 and Springs Mines 90 games.

#### The Teams.

West Springs :- Mrs. G. B. Motsheloa, Messrs. S. Lengane, A. Sijake, Mabuya, and L. Morotshi. Springs Mines :- Miss E. Kumalo, Mrs. G. M. De Jaar, Messrs. H. L. Msimango, M. Nkoale and E. D. Mackay Mkwazi.

**IKWENZA WOYISE!**

Iyeza elikwenza  
ube  
**YINGQISHIMBHA  
WOMELELE**  
**I-PHOSFERINE**  
ELONA LIKHULU KUWO ONKE

Indlali zaba Ntsundu ziyakufumana impilo namandla kwi Phosferine. Yakha imizimba ebutha-thaka ediniweyo. Ikwenzela lula oloyiso emidlalweni enzima. Ziminzi kwabambhlope iindlali ezifumana amandla amatshha kwi Phosferine, ke ngoku nama Afrika alumkileyo alandela elokhondo. I Phosferine ifunyanwa ezivenkileni ingamanzi okanye ingamacwecwe (zombhini ezintlobo linye ixabiso lazo.)

I Phosferine inceda nesemazinyweni, nakwintloko yoshiyi naku-zonke intlungu zemithambo (kwezintlungu zemithambo thatha amathontsi alishumi okanye amacwecwe ngezithuba zeeyure ezi ntathu zide zimke intlungu eezo.

I THENGISWA ZIZO ZOKE IKHEMISTI NEEVENKILE  
Abaniniyo: PHOSFERINE (ASHTON & PARSONS), Ltd., London, England.

**Ho Ruruha le ho opa ha Manonyello**  
(RHEUMATISM)

Bohlolo bona ho tsoara manonyello le mesifa ea 'mele. Ho opa le ho satalla ho atisa hoba teng le ho anafala haholo ha ho sa phekoloe hantle. Ha bohlolo ho sa qala, litho tse nang le bona li talimela eka li phetse hantle ha li hlalhoja. Empa kamorao ho hahlo ho ruruha le ho chesa le hoba tota ha lihlabi 'me hangata hoba teng litho tse holofalang. Mangoele, Molala, Manonyello, Maqailana, linoko tsa Menoana, re kare manonyello le mesifa eohle ea 'mele etle e hlasele ke bohlolo bona. Ho bakuli ha bang ho kene bohlolo ha Pelo 'me ntho eo e kotsi ka ho fetisisa.

**Ho opa ha Letheka**  
(LUMBAGO)

Hona ke lihlabi tsa Mochecha tse lethekeng le choloholong.

Batla setsuantsao sa monna enoa sephuthelong ha u reka Rheumaticuro—ha se le sieo tseba hore ha u fumane cona ea 'nete JONES' RHEUMATICURO. E hane 'me u ngolle ho rona. Bona atereke ke eo ka tlase.

**Ho opa ha maoto le Mangoele**  
(GOUT)

Hlahlobo ea Mali, joaleka ha hole joalo mahlokong a Mochecha, e bontsa hore ho teng chefu e ngata haholo e bitsoang Uric Acid. Ka tlaoale, pontso ea pele eba Ho opa le Ho chesa (ho ruruha, bobelu bo phatsimang) ba monoana o moholo. Ho tloha moo lefu lea le litho tsohle tsa 'mele esita, le ona Mala a fumane ho kula. Ka linako tse ling, bohlolo ke bo tsabehang. Ho halefa, Ho hloka mamele le ho nyorobela ha mehopoloe ke tse ling tsa lipontso tsa lefu la Thuruho ea Maoto.

**Ho opa ha Noka**  
(SCIATICA)

Ho opa ha Mothapo oa Noka ho etsang lihlabi tse thehang ka lirope.

Ka hoo oa bona hore, Mochecha, Thuruho ea Maoto, Ho opa ha Noka le Letheka ke mafu a tsamaeang ka ho tsuana. 'Me kante ho lihlabi le ho Satalla ha litho ho hloisang Mokuli ho sebetsa leha ele eng, ntho e ngue eo mafu ana a tsuanang ka eona ke ho tsebetsa maikutlo a mokuli. Bophelo ha hao bo fetoha mahlomola. Ntho e ngue hape eo a tsuanang ka eona ke hore ha mokuli a lieha ho fumana moriana o nepaneng le bona, mahloko ana a thata ho phekolaha.

JONES' RHEUMATICURO e tsuanetse ho sebelisoa kapele-pele. Marotholi aseng makae a pele atla fokotsa lihlabi, ho ruruha ho kokobele, 'me ha u tsoela pele u sebelisa moriana phekoloe e tla hlaha.

Ha ho thuse letho le hanyenyane ho sebelisa meriana e sa etsetsoang bohlolo bona. Chefu e ngatahali eo ea Uric Acid e tsuanetse ho utsetsoa kante ho 'mele 'me ke seo Jones' Rheumaticuro e se etsang. Moriana oona o tumile lefateng lohle ka hilemo tse ka holimo ho mashome a mane 'me re eletska ka 'nete le ka botsepehi bohle ba kulisoang ke Mochecha, Thuruho ea Maoto, Ho opa Noka le Letheka hore ba o sebelise.

**JONES' RHEUMATICURO**  
"E sebetsa joaleka 'mana."

Thoko e nye ryane. Litholana ke tse tiling. Ka baka lang u itesella? Fumana botlolo ea Jones' Rheumaticuro kajeno. E fumanoa Likemising le Mavenceleng ohle ka 3/6 botlolo. Ha u sa o fumane moo haeno, ngolla ho The Rheumaticuro Co., P.O. Box 938, Capa Town.

# African Lady Plays Tennis At 50

## "J.B. Young Memorial Flag" Competition

By kind permission of the Manager of the Bantu Sports Ground, the "J.B. Young Memorial Flag" was competed for by the Pathfinder Companies of the Rand Central Area on Saturday morning November 9. The four troops taking part were:— St. Peter's "A"; St. Peter's "B"; 2nd Johannesburg, Albert School and Orlando Wesleyan School.

The Results were:—TROOP ACTIVITIES, Marks 45; St. Peter's "A" thirty-five; St. Peter's "B" thirty and a half; 2nd Johannesburg thirty-one; Orlando thirty-two, TENDERFOOT TESTS: Marks 40, St. Peter's "A" thirty-two and a half; St. Peter's "B" thirty-three and a half; 2nd Johannesburg thirty-four; Orlando twenty-nine; 2nd & 1st CLASS TESTS, Marks 45; St. Peter's "A" thirty-two and a half, St. Peter's "B" thirty and a half, 2nd Johannesburg twenty-seven and a half, Orlando seventeen.

Total marks out of 130 were for St. Peter's "A" 100; St. Peter's "B" 94 and a half; 2nd Johannesburg 92 and a half and Orlando 78. The St. Peter's "A" the winners of the Competition, qualify to meet the winners of the E.W. and N. Rand Districts in the final "J.B. Young" Competition to be held later.

The Judges were:—Mr. H. W. Shearsmith, D.P.C., Messrs. J. V. Cantrell and I. Magang, A.D.P.C.'s; Mr. Peter Dabula, Pathfinder Headquarters Secretary and Mr. Cecil Tshetlo acted as Recorder.

The Competition was the best the Central District has had for some years, and there was great keenness among the troops, while the Pathfinder work was of quite a high standard.

## Famous Highlanders Lowered In Ward & Salmon Competition

### SOCCER AT THE "BANTU WANDERERS."

It took a fifth Division team, the Natal Rainbows "A," to lower the Highlanders of great fame from the Ward and Solomon competition. This great fall of Highlanders was witnessed by a huge crowd of spectators last Saturday at the Bantu Sports Club, when the final whistle blew with the score (2-1) in favour of the Natal Rainbows "A." But the Natal Rainbows "A" did not stay long under the halo of their honourable victory, for on Sunday, they were humiliated by the Royalists of W. F. Johnstone to the tune of (2-0). The Natal Rainbows "A" are still in running for the Championship Cup, and will be seen in action again to-morrow against the winner of the Rangers "A" —Royalists match.

### Natal Union Express versus Highlanders

The Natal Union Express have at last managed to qualify for the finals in the knock-out competition by beating the Rangers "A" (3-2) last Sunday. This afternoon they will play against the Highlanders in the final knock-out match at 3.45 p.m. The beautiful V.F.P. trophy will be displayed. The Natal Union Express has built up a wonderful combination of late, and should the Highlanders show such poor form as was seen last Saturday, they will have a real uphill fight to avoid defeat. Both teams however play refined football.

### Players of Grit and Stamina

As curtain-raisers the Royalists —Rangers A match will be staged at 2.45 p.m. the Royalists have proved themselves to be real fighters—a team of players of grit and stamina. The Rangers "A" ought to emerge honourably out of the fray, if only they will play the game they are so widely popular for. These young lads are masters at ball control but somehow they cannot control their tempers.

### Nancefield Lads' Unchecked Career

The Junior Finals between the Ocean Swallows of Nancefield and the Young Mzilikazi lads W.N.L.A. Juniors will commence at 1.15 p.m. The Nancefield lads have had an unchecked career all through the season, but the W.N.L.A. lads may easily upset their calculations, as their play is improving with every game.

To-morrow the Highlanders "A" will have another great task before them. Those who witnessed last Sunday's effort of the Pim. Ocean Swallows, will remember how boldly the Nancefield boys fought from nil to 4 goals, thus compelling their opponents to struggle for a draw. There is every possibility that a repetition of the same thing might happen to-morrow unless

the Highlanders "A" of Nourse Mines have benefited from the bitter dose of last Sunday. This match commences at 3.30 p.m.

### Tennis Activities

The following club members journeyed out to Germiston last Sunday to play a match against the Babies Lawn Tennis Club:—Messrs P. M. Sealangane, S. Mtinkulu, L. Thebe, Z. J. Molibatsi, Issaac Mopeloa, L. B. Moleele, A. Soletse and Misses L. Berman, L. Louisa, Messrs T. Mphahlele and J. L. Mabusa.

### Tennis Veteran

Mr. Sealanyane took the Court for Men's Singles against B. Fihla and registered the first set in favour of the visitors. After tea old Mrs. Brown, who is almost 50 years of age and still plays tennis with all her family entered the court with Ben Fihla for the mixed doubles; and they were given a wonderful ovation when they registered the first set (6-4) against the club players. The game was interesting throughout the day and the final scores were as follows:—Bantu Sports Club—113 Babies L.T.C.—108.

Germiston was represented by Messrs B. Fihla, R. Moseti, R. Matebula, the Misses M. and A. Brown, Mr. and Mrs. Brown.

### Vultures' Easy Win

The Vultures Tennis team played havoc in the Partners Tennis team, under S. A. Modise last Sunday, the final scores being:—Vultures...108 Partners—56.

The Men's Singles Competition starts this afternoon at 2 p.m. It is played in the knock-out system and the champion of the competition gets a silver trophy "for keeps."

## Brilliant Tennis At Ladyselborne Township

(BY J. C. PITSO)

A brilliant, interesting and exciting match was played at Ladyselborne by the University of Ladyselborne club, against the Five Stars of Robert's Heights club on November 10 Mr. R. Moseneke of the University club with his partner Mr. C. Pitso showed their experience in tennis by superb driving and back hand strokes and by notching the first set (6-1) against Mr. S. Hlabaku and S. Mashaile of the five Stars club.

The following represented the University club:—Mr. R. Moseneke C. Pitso, R. Mokwena, and Miss Kola. The Five Stars of Robert's Heights club was represented by the following:—Mr. S. Hlabaku, H. Lehoale, S. Mashaile and Miss E. Mokonie. University won by 24 games.

## Tennis At Adams College

(By A. M. DEBOKOE)

On November 16 a very inspiring match was played at Adams by the Shooting Stars L.T.C. against the Spes Bonas L.T.C. of Maritzburg

The Spes Bonas through their wonderful display and experience deserved to win, but unfortunately for them the Stars won the day by 167-151 games.

The following represented the Spes Bonas. Messrs. W. Sosibo, Nkomo, Gumede, R. Ngcobo, and Misses Tshezi, Mabaso and Ntuli. The Stars were Messrs. P. Msimang (Capt.), A. M. Debokoe, K. Shangase, T. Dithuri, L. Nyusa, L. Nkosi and Misses E. Merafe, J. Ngcobo, J. Kuluse, R. Gumede and V. Gqabaza.

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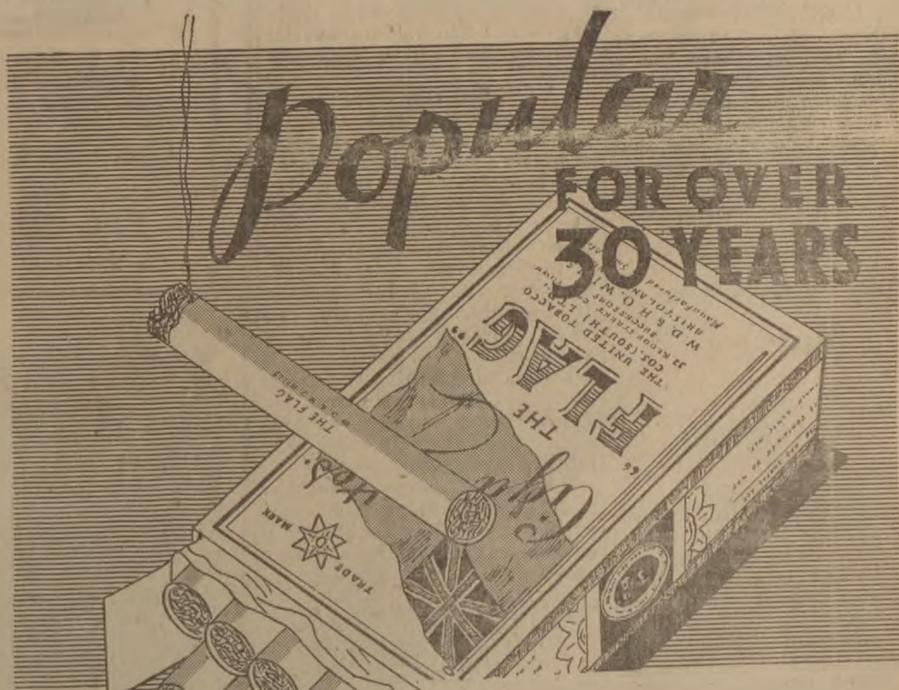
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# Chief Scout's Interest In Africans

## Union's Census Next May

**SUBSTANTIAL CHANGES IN POPULATION EXPECTED**

The next census of the whole of the Union's population, of dwellings and certain livestock will be held on May 5 next year, but preparations are already far advanced.

The last census of the Native population was taken 14 years ago, and the last European census was taken five years ago, and substantial changes in the Union's population are expected to be revealed.

It is estimated that more than 7,000 will be directly employed in taking the census. The brunt of the work will fall on the Police Force, of which the Camel Corps detachment in the Kalahari will also be employed.

## Africans And The Scout Movement

Lord and Lady Baden Powell were entertained at a public dinner in Nairobi on November 19.

Lord Baden Powell, in replying to the toast of his health proposed by the Governor, praised the work being done throughout the world to extend the Scout and Guide movements, to which he and Lady Baden Powell were eager to give personal encouragement during their present tour. "But the further point we want to look into is how far the ideals and the methods of Scouting and Guiding appeal to the Native mind. We are making a study of it right through Africa, and want to see how it affects the untutored races of Africa."

In South Africa there was a colour bar, but there was a movement for Natives, parallel with the Scout movement, growing at a tremendous pace. His main interest was to see that Natives got the right type of training and were imbued with the right spirit for making good loyal citizens.

## Make Less Noise!

**CITY'S APPEAL TO ALL VEHICLE USERS**

Thought for the jaded nerves of inhabitants was the appeal made last week by the Johannesburg Traffic Department in its campaign to improve traffic control: in other words, an appeal for a minimum of unnecessary noise. This subject has aroused intermittent complaint for years, and motorists are asked to use their hooters with discretion, consideration, and when not necessary to refrain from hooting. Exhaust noises are also taboo, and in the general injunction shrieking brakes should come in for the necessary attention.

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Abyssinian officer urging his country men to join the colours.

## Too Many Cases Of Stabbing

**JUDGE'S GRAVE WARNING TO AFRICANS IN COURT**

Mr. Justice Tindall, acting Judge-President, who has been presiding at the Rand Criminal Sessions since October 16, warned Africans on November 15 that if the number of cases in which knives are used did not diminish heavier punishments would be imposed by the Court.

"I see a number of Natives in Court," the judge said, "I want to issue a warning about the use of the knife. If these stabbing cases go on at the same rate we will have to impose heavier sentences. Speaking for myself, I am going to do that. Next time I sit here and find as many stabbing cases I will impose heavier sentences than I have done this session."

### Killed His Wife

The judge said this after he had sentenced Jackson Tshabalala to six years' imprisonment with hard labour for killing his reputed wife by stabbing her with a knife behind the ear. The evidence showed that after a quarrel in the room they occupied in Kenilworth, Johannesburg, the deceased during the night ran away. Jackson overtook her in a lane and stabbed her.

During the morning the judge sentenced Beva Mhlanya, a Pondo mine labourer, to four years' imprisonment with hard labour for stabbing another mine labourer, to death. Since the middle of last month the court has dealt with 20 culpable homicide cases and eleven murder cases.

## "Is 'Pick-up' Among The Prophets?"

**POLICE SAVE BANTU CHILDREN FROM DROWNING**

Prompt action by the police was instrumental in saving the life of an African boy, who with his brother and sister got into difficulties in a pool at a brickyard at Apex last Sunday. The other two children were drowned.

The Brakpan police were telephoned immediately and several men hurried to the pool some miles distant, in a "pick-up" van. They recovered the children and applied artificial respiration. The eldest revived but his brother and sister were dead.

(Continued from column 5) working until 7 p.m., and left the shaft.

The Ermelo police arrested 10 Africans at the mine.

There was also trouble with the Africans at the Black Diamond Colliery, Breyten, on Monday, but this lasted only half a day.

## Italian Tanks And Planes Prove Failures In Abyssinia

**Story Of A Man From Addis Adaba**

Mr. von Sterneck is the first man to reach the Rand directly from the seat of the present war since hostilities began. Only a few weeks ago he was in Abyssinia negotiating with and advising the Emperor personally.

### Tank Traps Effective

But for the arms embargo which was still in force at the time, the Ethiopians would to-day be equipped with tanks, Mr. von Sterneck says.

He provided the Abyssinians with the effective "tank-traps" which have been used during the last few days with such great effect against the invaders.

### Great Obstacles

"Nobody who has not been there can realise how great are the obstacles in the way of the Italians," he said. "Tanks have proved a failure. Planes are finding that the Abyssinians can become invisible almost at will when in the field, and, moreover, the take-off height of about 8,000 feet is a great difficulty."

### Ammunition and Money

Ample supplies of ammunition, states Mr. von Sterneck, are to-day reaching the Abyssinians.

Just before he left, a convoy of 300 lorries left Berbera, in British Somaliland, for the interior, all loaded with machine-guns.

"Contrary to general belief the Abyssinians have plenty of money. All the orders booked have been paid in cash or drafts on the biggest European banks. I know—and not from hearsay—that the Emperor can send out for sacks of gold in some of the remoter districts."

### Italian Efforts Insignificant

"Very little importance need be attached to the capture of Adowa which is nothing more than a Native 'stad,' as you call them in South Africa, and which lies in perfectly flat, fertile country 24 miles from the Italian border. Wait till the invaders get into the hills."

### Alleged Defections

Alleged defections by a few Rasas, or chiefs, of which the Italians have made much, are described as of no significance. The one minor local ruler who has been much featured has always been at loggerheads with the Emperor, and even in Addis Ababa his departure for the other side was always expected.

## African Miners Refuse To Work At Marsfield Colliery

About 30 Africans at the New Marsfield Colliery, the scene of the recent disastrous explosion, refused to work later than 4 p.m. on November 19.

They assaulted the miner in charge when he insisted on their (Continued at foot of column 2)

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