

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

# THE BANTU WORLD



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## Abolition Of Pass Laws Urged

### Mr Justice Krause On South Africa's System Of Justice

A strong condemnation of vindictive methods of punishment and the prison system in South Africa was made by Mr Justice F.E.T. Krause, Judge-President of the Orange Free State, when he addressed the National Conference on Social Work in Johannesburg last weekend. "In my opinion" he said, "the often cruel and outrageous punishment, threatened or inflicted, does not, and never has prevented the commission of crime."

#### Scrap The Pass Laws

Mr Justice Krause, who a year or so ago attacked the pass system from the Bench returned to the attack of this pernicious system. "The whole pass system," he said, "seems to serve only to extract revenue from the employer and to collect fines from the under-paid and poverty-stricken Native or in default, send him to prison. The sooner our pass laws are scrapped the better."

#### No Men Of Vision

That the State, through its shortsighted and antiquated system of punishment was manufacturing criminals was the keynote of Mr Justice Krause's address which was more or less an indictment of the legislature. "Our politicians are great talkers," he said, "but men of action and vision are sadly lacking in South Africa. What is needed is a Minister of Justice or other progressive statesman who has the vision to give a lead to public opinion in the direction of adopting a more sane and humane system of punishment."

### Manufacturing Of Criminals

Mr. Justice Krause said: Our present system of punishment, based as it is upon the traditional conception of revenge and compensation, namely, the Biblical idea of an eye for an eye, a tooth for a tooth, has failed to appreciate the truth which psychology has established.

"What is needed is a Minister of Justice or other progressive statesman who has the vision to give a lead to public opinion in the direction of adopting a more sane and humane system of punishment"

"In the past as in the present, the Legislature has unfortunately regarded the object of punishment mainly as the avenging of the wrong done and the subjecting of the wrong-doer to a refined torture in the hope that he and others may be deterred from crime in the future."

#### Great Talkers

"There are," he went on, "greater incubating

houses of law-breakers than our present prisons, notwithstanding the praiseworthy and strenuous efforts which many of those in charge of our prison make to minimise the evils resulting from herding all kinds of people together who are mentally and temperamentally dissimilar."

The officials were not to blame if the results were disproportionate to the huge sums spent yearly in the administration and upkeep of prisons. The blame rests on the Legislature and most especially on those Ministers entrusted with the responsibility of guiding the public in adopting measures which were for the good of society.

"No statesman or politician has had the vision or inclination to grapple with the prison reform. Our politicians are great talkers, but men of action and vision are sadly lacking in South Africa.

"The sooner our pass laws are scrapped the better."

(Continued at foot of column 3)

### China Unwilling To Be Coerced By Japanese Imperialism

The fears of an imminent clash between China and Japan were allayed somewhat on Monday when the Japanese marine patrols at Hongkew were greatly reduced. It is believed that a breathing space will follow while negotiations are continued. China's firm action in retorting to the Japanese demands by presenting a set of her own demands was undoubtedly a rude shock to Japan and may indicate that the Generalissimo, Chiang Kai-shek, the strong man of the Central Government has decided not to continue yielding to Japanese pressure. He has possibly decided that the time has come to fight rather than see China steadily swallowed piecemeal.

While it is generally recognised that if war broke up China would have practically no chance of victory, nevertheless it seems possible that Japan does not desire a war at present, for China could put up sufficient resistance to make a war most unprofitable, and a victory for Japan might leave her crippled financially for many years.

China is generally believed to have 1,500,000 men under arms, including the Central Government and the Provincial Government forces and other irregulars who are likely to rally to the Government against the common enemy. These forces are trained by 30 German instructors and possess good rifles, numerous machine guns imported from various foreign countries, and also a fair artillery and a considerable number of aeroplanes. While in equipment and discipline China would be inferior to the Japanese, sheer weight of numbers and the vastness of the country would be factors in China's favour.

#### Scrap Pass Laws

"Imprisonment," he went on, "is the order of the day for the smallest contravention of the law and of the thousands of regulations that surround every step of the citizen, and unfortunately our Natives are the greatest sufferers: a raw and unsophisticated Native coming from his kraal to one of our towns, to look for work, will almost surely find himself in prison within 24 hours of his arrival for unwittingly contravening some regulation, probably a pass regulation.

"The whole pass system" he concluded, "seems to serve only to extract revenue from the employer and to collect a fine from the underpaid and poverty-stricken Native, or in default send him to prison."

### Peace For Holy Land

INTERVENTION OF  
ARAB KINGS MAY  
BRING PEACE

The correspondent of the Manchester Guardian in Jerusalem says that, according to reliable Arab quarters, an armistice proclamation, arising from the Arab King's mediation, will be issued within 24 hours.

The Kings approved the text on Tuesday but Yassin El Hashmy, Iraq's Premier, suggested a modification, hence the slight delay.

It is understood that the proclamation will appeal for an armistice only, after which the Arabs will await some indication of Britain's "good intention" for a final settlement.

#### Tacit Understanding

Although no specific understanding has been given to the Arab Kings, a prominent Arab leader said it is firmly believed that there is a tacit understanding between Britain and the Kings.

"Without this there should be no armistice" he said.

It is also learned that although the expected armistice is the fruit of the Arab Kings' mediation representatives of Turkey, Iran, Afghanistan and Iraq recently approached British circles in Geneva, urging a settlement, with favourable results.

### Rebels Advance On Madrid

HEAVY FIGHTING  
ON NORTHERN  
FRONT

A message from London says: The storm centre of the Spanish civil war has for the moment shifted to the northern front, where heavy fighting has begun in the neighbourhood of Oviedo, reports the special correspondent of The Times on the Franco-Spanish frontier.

Government militia mostly Asturian miners, who are besieging Oviedo, have launched a new attack on it. Madrid claims that the miners gained a footing in the town, but the insurgents declare that every attack so far has been beaten off.

The evacuation of Madrid has begun, according to an insurgent broadcast from Valladolid which declared that workers' committees are issuing safe-conducts to any body except potential combatants. The broadcast claimed that an air raid on the capital, which was carried out on Tuesday by 30 bombers, damaged railway lines and military barracks.

### Said He Was Not Native

CLAIMED HIS FATHER  
COLOURED AND MOTHER  
MASBIEKER

The first prosecution under the regulations framed under the Representation of Natives Act, 1936, was heard in the Paarl Magistrate's Court on Wednesday.

David Petersen was charged before Mr P.F. Retief with making a false declaration before the Revising Officer at Paarl to the effect that he was not a Native and, therefore, entitled to remain on the original voters' roll.

It was alleged that when he appeared before Mr H. P. Keevy, magistrate of Paarl, to object against his being included in the Cape Native Voters' Roll, he gave evidence on oath in support of his objection and made the false statement that his father, who was dead, was a coloured man, and that his mother, who was living at Graaff-Reinet, was a Masbieker; that he had never paid Native taxes and never associated with Natives; whereas he knew that his father was alive and was a Native and that his mother was also a Native.

#### Father's Evidence

John Pietersen said he was a Xhosa and lived at Graaff-Reinet David was his son.

Afterwards John Pietersen said that David was really his grandson; he was an illegitimate child and he (John) did not know who his father was. His mother was dead and David was reared in his house.

Mandy, John Pieterse's wife said that she lived with John at Graaff-Reinet. She was a Xhosa David was her child and John Pieterse was his father. It was not true that David was her grandchild. He was a Xhosa and was born just before the South African War.

He was a twin. She had had three sets of twins. She was now 80 years old.

David Pieterse said that he had often heard that Mandy Pieterse was his grandmother and that her daughter Bella was his mother.

He was found guilty and fined £3 (or 21 days.)

### Sharp Criticism Of Britain

A message from Geneva states: "The British handling of the Palestine situation was sharply criticised at a meeting of the Mandates Commission.

M. Lungy, of Norway, said that the whole country had become the prey of Arab nationalist agitators, and expressed astonishment that a mandatory power was unable effectively to check violence. He suggested that a special meeting of the Commission be called to discuss the situation.

# Xhosa: Injongo Ze Tyalike Ye Sizwe

## The Bantu World

SATURDAY, OCTOBER 10, 1936

### Usetsho Nga Ma Polisa

U Colonel I. P. de Villiers Umhathi (Commissioner) wama Polisa, ngexxa yesigweba esisandul' ukuwiswa yimantyi ethile weze umqononodiso oyakuwuyisa umzi ngokubanzi. Uthi: "Amapolisa akanako ukusitsha umzi womntu ngapandle kokuba aveze incwadi ebhalweyo ewanika elogunya." Lonswa li ke yi "search warrant" esake senza amagana ngayo kuyo lemhlathi. Isigweba esindulule lomqononodiso, siwise kwityala lepolsa elintsundu elasuke laya kuvumbulula indlu yomnye okwa Ntsundu ku'ba lisithi ubani lowo unolwandle lotywala. Lathi ipolisa elo lisamagunya ngokwecwadi elinayo, kodwa umaini ndlu akuyibiza incwadi leyo, ipolisa alizange liyirole Wesuki ke umsetshwa wamaagalela umsetshi wabiza neendleko kanjalo kuba esitithi (ematyi yamngqinela) usetsho olo belungekho mthethweni.

I Union Criminal procedure Code (umthetho olala intsebenzo yama polisa) uthi: "ukuba isijini okanye ongaphezulu kwesajini, unemihlaba yokokuba ukuya kufuna isigunyaziso kuya kubambeza, koyise nenjongo zolo setsho, angathi asitshengokwakhe, okanye athi ngomyalelo obhalweyo, agunyazise ipolisa nelawuphina umgangatho, okokuba lisitshengokwakhe kwe "warrant." Usetsho olunjalo ke, ukuba kunako, malwenziwe emini kukho abantu ababini nokokuba bathathu ababekekileyo nabaziwayo abahala kwesosithuba kusetshwa kuso".

Naloke elinye ikroba lenkululeko. Lendawo ifanele ukuphaphanyelwa ngabantu bonke. Utywala bungababubi bona, kanti ke akikho luhlanga lungabufuniyo. Ke thina ebushushwini bobu "krestu," sithi awethu amaxila makasingelwe phantsi athatyalaliswe (luphi uthando kolonto?) kanti ababantu bashushu kangaka ngawethu amaxila, awabo abawasingeli phantsi. Abelungu abadlakazeliswa ugo-luhlob' siphathwa ngalo thina. Ndiphuma izimvi namhlanje, kodwa adikazange ndibone mlungu ubotshweyo. Kanti ke nabo bamaxila abo.

Singyithetheleli nganto ino yoku silwa kweendyala kodwa ababantu bangafanela kuba bazama intlalo. Ngenxa yemithetho ezenziwa ngu Rulumente omele, nonyulwanzama "krestu" umntu ontsundu akana kuvuzwa ngokomsebenzi wakhe. Kuphuma indoda nomfazi nabantwana ukuya kusebenza, kant imivuzo yabo bonke ayilingani neye nksthavu ye Bhulu eimbha indlela. Ba gisili bathini ke abantu abasebukhobok' ni obunjalo? Bayakufuna ukusebenza, kodwa abafumani nto ngokubila kwabo. Ebukrakrazi bomphefumlo asuke umntu agqibe kwelokuba mandisile.

Iyonke lonto ngumngeni kumabandla enkondo. Kufuneka eyibonele iqhinga imeko abahlala phantsi kwayo abantu. Ukwenza onomngogwana ngesihogo, nangeempukane eziluhlaza akusayi ku-

ncedanto. Umntu onentlangu ngokubona u Hlanga luphala akukho nto anokuyenza ingaphezu kokuba azibophe ne mibutho elwela inkululeko yolhlanga Thina sonke sibanye kwinto yokugudwa ngabelungu. Umundisi, ititshala, itoliki, ummbhi womgodi, ummbhi wendlela, umshayeli wezitratu, sibanye kwi mfazwe enasiyilwe—imfazwe yokokuba indoda ivuzwe agomsebenzi wayo. Umfundisi avuzwe ngokwabafundisi bonke, ititshala ngokwetitshala zonke, itoliki ngokwetoliki zonke

Xa sisilwela ezontloko SONKE siyakuba sithatha inyathelo lokuqala lokubuyisa u Hlanga oseluphantse lwach thakala. Amanyukunyezi eaziwa ngabantu ayakudambha. Kaloku kuko inyaniso emasiyiqonde. Umntu ongabaziyo ubumandi bekhaya elilo; bobuhl' bezinto zelokhaya; bomzimba onaz' zonke izinto ezigcina ubomi; bokonwaba kwekhaya elingachophanga ngokwenaka emthinini onokuwa nanina; uma u ohleli olohlobo, kunzi ma ukumbonisa ubuqhushuuli bezulu amakabusebenzele. Si-njalo ke thina njengesizwe (angakhanyela othandayo) kodwa sinjalo. Umntu olambhayo usuke awulibale umphefumlo lo wakhe. Eyona nto imacelayo yile yokokuba ukrenywa liphango. Abe ke njalo uyakumlala u Thixo omdalileyo asuke abhedeshe isisu esi sakhe.

Ukutsho ke mzi wakowethu, into emasiyilwe inye—ukususa imiqobo esicinezelela phantsi. Imiqobo etsho sidandalaze u Sathane afike silichela. Masiyilwe iim-eko ezibangela ukuba sibe luhlanga olusisichenge sokuhendwa yintlobo emdaka. Sibanye thina; nasedabini masibe banye, singamfanyekiswa ngamaganyana amnandi esinqwalekiswa ngawo, kuzanywa ukuba singade sibe-zwi-nye. Liqhinga elidala labaphetheyo elo—ukwahlukanisa ukuze bakwazi utulaula. Ukuba asiphaphami, silwe iimeko esiphantsi kazo—kamsinya ke njalo—siphalele.

### Inxaso Ku Mn B.A.M.

Mhleli othandekayo. Elam malunga nesikhhalazo sika B.A.M, lithi ilunge kanye into yokok ba indaba maziphume nangentetho ye silungu kuba kaloku eliphepha lifundwa nangabantu abamhlophe nanga be Bala nanga phande kwalonto bakona abantu nakwabantsundu abanga saziyo isi Xhosa okanye isi Zulu nokokuba sisi Suthu.

Malunga nokungabi nasi vuno okanye nokuba nesi vuno kwendaba ezi thunye-lwa ephethezi kalondawo elam lithi asiyo yetu lonto Umntu elele phezu kwakhe ngu Mhleli. Ngaye onokuyi qonda into efanelwe kuku khutshwa liphepha nenga fanelwanga kukhutshwa lilo Umsebenzi wakhe kukuhlela okunga lunganga kokulungileyo, yena uyi sefu ye sizwe. Ndisema apho Mhleli

W.T. SONTSHI Prudhoe. [Mandithi kwangoku uchan' ucwethe ngezants' apha. Akwaba bebesitsho (Iphelela kumblathi wesithathu)

## Ityalike Yesizwe

Letyalike igomyalelo we Nkosi nomanyano lwesizwe (Congress) yaqalwa, yasekwa ngo 1931 emva kwengxoxo ezinkulu ukusukela ku 1920 e Komani.

Intlanganiso yonyaka wesihlanu kuba ibakanye ngonyaka iagene e Pretoria ngo August 1936. Pansi kolongamelo luka Rev J.J. Gqoloma wase Pretoria bebeliqela elimnandi labafundisi namagosa bepuma kwindawo nge ndawo, e Koloni nase Natal, Swaziland, Sikukuniland, Be chuanaland, Transvaal, ne Orange Free State nase Lusutu.

Unyulo lute lukulu kunyulwe uMbhali we National abe ngumveleli, Mfi Machidi wakwa Sikukuni abe yi Vice President, Rev J.J. Gqoloma umhlali ngapambili, abafundisi Tshibo wase Bloemfontein, no Seeke wase Rustenburg ibe ngo nobhala, Chief S.N. Makgatho no Rev J.J. Gqoloma ibe ngabagcini mali, kwakona u Rev M. Caluza no chief Makgatho ibe ngabacoseleli bento zonke, zime ngendlela no Rev M. Caluza abe ngumshicileli wento yonke yetyalike yesizwe.

Ingxoxo enkulu ibe yeyegama kuba abanye bebesithi mayibe lelesingisi, hai kwaqala kakulu kuba abafundisi ababe ngama shumi ama 50 e Germiston ati afuna igama lase Afrika ibizwe le Cawa Ngesi Afrika, njenge zinye izizwe, Jewish Church, Greek, Church, Roman Catholic Church, Church of England, Church of Scotland, Church of Japan, Church of China, Church of India. Nati masibe netyalike yase Afrika—Church of Afrika. Ibe nkulu lengxoxo kakulu, kwagqitywa ekubeni kutiwe ngesiSutu "Kereke ea Sechaba" NgesiZulu, "Isonto le Sizwe" ngesiXhosa "Ityalike ye Sizwe" ngesiNgesi "United National Church of Africa". Ukwenzela u Rulumente, kodwa yonke into ibe ngengeto yase Afrika, ne miteto yetyalike ibe ngesiSutu nesiZulu, Xnesihosa (Constitution)

Letyalike izakutandazela isizwe ngenkululeko iwisa umteto esizweni, ukuta odazela ukuqonda izibeto. amashwa, indlala, imfazwe, nokutandazela abahedeni belizwe letu, ngokwetu nama shishini etu nabantwana betu. Lento ike yacaciswa ngum Inciya ndiyokutenga kuye, wati kute-nina ukuti ungumntu welizwe uzokutenga kum ndingumhambi ngeyindim nje otenga kuwe kuba zonke izizwe zinjalo nina nisi-manga ndite. Mna andazi lite i Indiya kwenziwa kukuba nina auna Tixo nikonzelwa zezinye intlanga isimanga ukuti nakwa Tixo nikonzelwe. Tina ma Indiya siyazikonzela ngokwetu. Ndifike no Tixo wetu apa wandisizelela yiyo lento ndine. Nenkile wona mntu welizwe ungenayo ibengabelungu bodwa kuba hano Tixo wabo.

Akubangako lut-hintsho ngapandle ko Mf. M.O. Tshibo wase Bloemfontein onikwe ukuzipata, baba batatu abanikelwe ebulingweni. Kabangako uMf. J.J. Mtshisa ngoku suke inkosikazi yake yenzakaliswe yi Tram ise Hospital Sitetanje.

bonke. Ntonje umntu usuke "ambongo" u Mhleli, amenzele nonomngogwana - kanti ityala likwakuye ngokubha a nobenani. Mhleli]

**UMUTI WEDHLISO.**  
Lomuti ukupa Idhliso esekade lahlala esifubeni.  
**Inani 9/6 ngeposi.**  
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Ndibulela kakulu Mhleli ngokufaka incwadi yam yokuqala, bendingazi ukuba ipepa lako liwuyityile umhlaba kangaka. Ndifumene incwadi ezivela kuyo yonke i union, namavana (Protectorates) zivela kubafundisi betyalike ngetyalike: Naku manere ngamanene ne Tishala ngetishala abanye abafundisi abamhlope besithi sisafuna ntonina yeyabo ityalike eyiyo masingene kubo. Incwadi esizifumeneyo zigwaza u Tshaka zingangoboya beNtentya kufuneka izintampo zoku pendula,inja ijani ne nkovu. Ukutsho ke ndiyabulela uogadinwa siti nangomso.

Sibe nentlanganiso emnandi kakulu wayipata kahle umhlali pambili esekelwe ngu Chief Makgatho inkonzo zibe nkulu intshumayelo enkulu ngu nobhala omkulu womanyano (Congress) ibe yinkonzo ezuke kakulu eyangokuhlwa ipetwe ngu Rev M. Caluza intshumayelo. Ashumayele lomadoda omabini sangati siyaqala ukuweva. Umtendeleko unikwe ngabafundisi:—Thadi, Caluza, Mangena, Tshibo, wonganyelwe ngu Mfundisi J.J. Gqoloma, Matsepe, Machidi Nezinye ityalike zilungile kodwa iyafuneka Yesizwe.

MOFFAT CALUZA

Unobhala.

### Ezase Rhini

(Ngu TIWHIT TO WHO)

Kungosizi esivakalisa ukusweleka ko Mnu. Ngqokotyana emva kokugula itutyana elide olusapo lulusizi silukangelisa kuni mzi wase Rhini.

Umkuhlane uko pakati kwelali abantu bayakala naxa bezibika behamba. Izikolo zemini zivalwe nge 25, Sept, kwati kwangelolanga ngokuhlwa kwakwela ukusinga e Bhai, Nkos. F. Malamba oyokuba agumkapi kumtshato wo Mnu J.K. Zondi kwakunye na Banum Ph. Mbane, J.K. Zondi, Isininzi se titshala noko sikhleli apha pakati komzi.

Ngu Mnu. G.H Nduna owenze owenkawu kosibili bake e Cawe ngotyebile. Kweza'apa ekay' ezitsha kwezinye indawo singabalula Nkos Kule; Banu. Mbolek wa no G. Makapeli.

I Rhini lizele zindwendwe kule holide impi a e Bhai ebize kwi health vendebe ezizifuyenwe e Kimberley kwitumente eb lapo ngo June opelileyo. (Isaqutywa)



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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 iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwuhlelwa nxa bezizwa bekatete, bedangele bepelelele amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

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

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

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

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SNDHLOVINI, RED HILL, Natal.  
Lapo yonke imiti emihle yenziwa kona.



# NEWS FROM DIFFERENT CENTRES

## Ladysmith News

### Big Crowd Watches Hell Drivers

By IDLER

The biggest crowd that has ever witnessed a sporting event at Ladysmith gathered on the Wagon Bridge recently to see the Hell Drivers—George Oldring and George Stewart put their various stunts. There must have been fully 3000 spectators, and the manner in which Oldring rolled his car over thrilled the crowd, and the ground echoed with cheers. Driving through the wall of fire was also greatly enjoyed as was the driving over the ramps at various angles.

The new school in the location is almost completed and the building is very fine. I think it is one of the best in Natal. The official opening will be in February next year. I am sorry to record the death of the late Mr. F. Kumalo, of R'sboom, who passed away peacefully at Ohlange on September 27. His daughter Miss Ethel Kumalo, teaching at St. Hilda's College, rushed down on Monday night to be in time for the funeral. Our sympathy to the bereaved family in its loss.

The Tigers Lawn Tennis Club has formed a choir under the conductorship of Mr. J. Mavuso. They plan staging a concert soon in town then proceed to Colenso.

The Tigers Lawn Tennis Club combined with Stars Lawn Tennis Club contemplate challenging the "Spes Bonas" of Maritzburg.

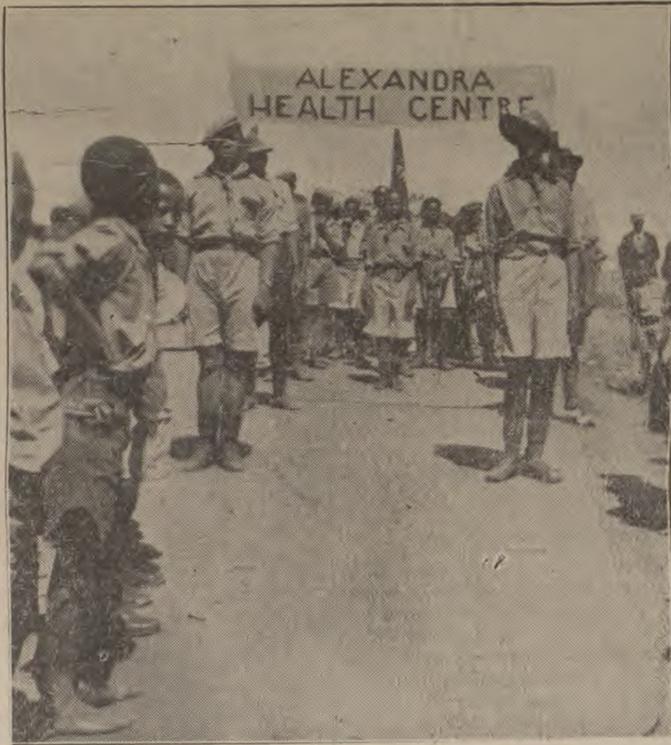
The Wild Zebras Football Club of St. Chad's College, on September 26 travelled to Durban to play Olympics in the Natal Championship Shield. Olympics were beaten 3-1. Thus the Zebras qualify for the final which will be staged soon at Maritzburg.

### 'Daughters of Africa Movement'

The Daughters of Africa Movement has been formed at Lucitania near Driefontein. The acting President of Lucitania is Mrs. Zondi. Miss C.L. Tshabalala and Mrs. A. Kubheka, Klemfontein Presidents, were invited to Lucitania by Mrs. Zondi to come and explain what the aims of the D. O. A. are and also the constitutions. The meeting was very interesting. Miss Tshabalala and Mrs. Kubheka will be going back soon to Lucitania for the next meeting.

Mrs. Mbolekwa left for Adelaide where she will commence teaching.

The Rev. A. E. Kuse, of the Anglican Church who has been ill is recovering. Mr. Gqeba whom we reported to be sick in these columns has recovered. The Rev. J. Dlokweni of the Methodists has arrived from Johannesburg. The following were amongst the visitors who spent their holidays at Gampo. Miss S. Majombozi a student of the Technical College at King Williamstown, she was the guest of Mr. Mqugo. Messrs W. Mbing and N. Makapela, both these are teachers at Butterworth.



## Alexandra Township News

Miss Ruth Cowles, of the American Board, is doing wonderful work for the residents of the Alexandra Township, and her work is becoming more appreciated every day. In connection with a very much-needed new building for the growing work of the Alexandra Health Centre Miss Cowles, in conjunction with the local Teachers' Association, recently organised a very successful Health Parade. The purpose of the parade was two-fold. First, to give hints for health, and second to stimulate interest in the Health Centre for which the school were about to collect funds.

The Health Parade took place on September 20, 1936 and presented a magnificent view. About four hundred children and four decorated trollies of mothers and babies from the Well Baby Clinic, took part in the procession, led by the Pathfinder Band which was relieved at intervals by the Band of the Holy Cross Mission. Each school taking part in the procession had been asked to send a given number of children, the number being based on the size of the school. The teachers from the various schools took charge of their own groups.

Little girls neatly dressed as Red Cross nurses, ran in front of the procession to collect whatever money they could get from the onlookers. The marching children carried banners with health slogans printed in large letters as follows:— Kill that Fly. Burn all Rubbish. Where there's Dirt there's Danger. Boil your drinking water. Dummies are Dangerous. Protect all Food from Dust and Flies etc. These slogans served

the purpose of warning the residents against certain dangers to health.

The procession started at one o'clock from number one square marched all over the Township, finishing its march at five o'clock. Cold drinks were then served to the Committee responsible for the arrangements.

One wonders if the Township of Alexandra will not, in course of time, be to the Native people what Harlem is today to the Negroes in the United States.

## East London News

By "ELEOVICS."

Recent departure for Johannesburg included Misses Hettie Stamp and Nombini Nyuku. They left on October 2, both these ladies were among the best singers in the Methodist Church choir and were also keen supporters of "The Bantu World." We wish them a pleasant journey. Recent visitors in the city included Mr. E. Ruba Maliza, inspector of schools at Qumbu, he was the guest of Mrs. Njoli, Mr. Marabana who is also an inspector of schools at Transkei and Miss Mbangwe who is teaching at Middledrift were the guests of Mr. and Mrs. Simani. Misses Nkwanca and V. Tweku who spent the September holiday at their homes have left to continue their duties. The former is a teacher at Port Elizabeth and the latter a teacher at Adelaide, also Mr. C. S. Mayila of Cofimvaba who visited the city for certain affairs has left for Tembuland.

Mr. J. Mabetshe of Zimbabwe, Umtata, is still in the city on some affairs. Mr. W.M. Rubusana whom we reported in the Xhosa columns to be recovering is still an invalid. Mr. H. W. S. Mazwi (u Nkomo) is occasionally troubled by eye sight, but he is not in bed. Now the day schools have opened and parents are asked to send their children to school because education is the only way to success. Mr. Njombolwana who is a teacher at Umtata has left for Umtata after spending his holidays with his brother Mr. S. Njombolwana. Mr. Mountain Mbolekwa has left for Bedford for certain affairs at his home, also

(Continued at foot column 2)

## THE Bantu World

Head Office:  
No. 3 POLLY STREET,  
Telephone: 22-2430.  
P.O. Box 8663, JOHANNESBURG.

### Domestic Announcements.

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

Minimum 2s. 6d.

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

### IN MEMORIAM.

LEBESE.—In loving memory of our dearest child Solomon who died on the 13th. October 1935. Our hearts still ache with sadness loved and longed for by father, mother and J. K. Ngobeni (uncle of the deceased).

### IMPINGA:

NONGAUZA.—Ngomhla we 4 October 1936, kungene ekuphuleni kwaphakade usana olungu Clairwood Mtutuzeli ka Mnu. no Nkos. C. Nongauza. Ubudala bebuzinyanga ezisibhozo ne ntsuku ezisibhozo. Izihlobo mazaneliswe ngulombiko, Cameron Nongauza, (Uyise) City Deep, Johannesburg.

CEZULA.—Ndazisa izihlobo ezikude okokuba ngomhla we 18 ku September, 1936 kusweleka u Charles Cezula kwa mkhuluwa wakhe e Mkomani, E. G. Umf. lo uze egula kwase Cape Town. Ungewatywe ngu Rev. J. P. Mtsweni, encediswa ngu Mvangel Ndawombi no, tisha J. J. Myatata. Akafanga ulele.—James Cezula, (u mkhuluwa wake).

MQOBOLI.—Elalini yase Nchanasini e Mqanduli ema Zizini. sishiywe ngu bawo u Timothy Mqoboli ngomhla we 28-ku July, 1936; kwagqitha intsuku ezinga 50 kwabhubha umama ogule itsuku zantlanu, Um Shwemkazi, kwa Mats'hayana e Clarkebury. Babini ba ngewatywa ngu Mvangel Sonjica wama Methodist. Baabiywe abantwana abahlanu, ababini ngoonyana. Bobuya bavuke, Lionel Mqoboli. (Uhyama).

### FOR SALE:

RIDE A DINGMAN CYCLE: 6 1/2 years-guarantee, 12 month free service. Cash or terms arranged. We are the cheapest for all makes of British Cycles and accessories, Chester Cycle Works, 130 Jeppe Street.

### THEKISO:

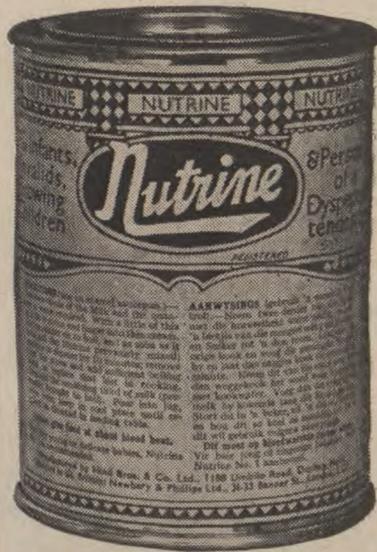
Paesekela tse tala tse nang le thare se neha, tse tilling ke 22/10s. Paesekela tse sa fetsoang ho reka, tseo sa leng tse neha, tse nang di rekisisoa 27/10s., kajemo di rekisoa 22/10-9, seng sekoloto. Di romela kapela. Ng'ela: Don Cycle Works, 204a, 3rd Street, (Ho lebana le Kazembe), Johannesburg.

### WANTED KNOWN:

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

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## Ukunika Amandhla

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

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

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

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# More News From Different Centres

## Lemana And Spelonken

(BY LOOKER-ON)

Lemana is one of the flourishing Training Institutions of the Transvaal. It was founded by the Swiss Mission and is built on a beautiful site on the hill overlooking the famous Elim Hospital which is also the property of the benevolent mission.

As a centre of a big Shangaan population, Lemana may be suitably called the Mecca of the Zoutpansberg district, and it sheds its lustre even beyond its precincts.

The schools of Elim, Valdezia, Kurulen and Tlangelani can be noted as the best in the Spelonken area,—all of which derive their power from Lemana. It follows, therefore, that capable and sincere principals should be appointed to pilot the school. As far as one's knowledge goes, all did their share excellently.

We wish to mention here that the term of the Rev. R. Cuenod was characterised by improvements which it would be idle to overlook. Well balanced in mind himself he stood out as a fit occupant of his post. He allowed what was reasonable to the students an maintained that high standard of efficient discipline among them that a healthy tone pervaded the entire college. Realising the loftiness of the calling of the students as teachers of their people, the Rev. Cuenod cultivated in them self-reliance and insisted on their having independent opinion. To the teachers outside Lemana the Rev. Cuenod was a constant friend. As representative of the Swiss Mission he did what could be done, and we can only say with admiration:

Man's life's a book of history;  
The leaves thereof are days;  
The letters, mercies closely joined;  
The little is God's praise.  
The new principal is a man of energy and good intentions, and we wish him the best in his tenure of office, and we hope Lemana will be led to march with the times.

## Potchefstroom News

Mr. and Mrs. Montsioa, prominent residents of Potchefstroom celebrated their "Silver Wedding" on August 24, at their cottage in Lang Street. A special blessing was bestowed upon them in the Anglican Church, of which they are both members.

In the afternoon Mr. and Mrs. Montsioa entertained relatives and friends with piano and radio music after which tea and cakes were served. Congratulations and presents were received from friends far and near. Among those present were: Mr. and Mrs. Minnie, Mr. and Mrs. Mokuena, Mrs. Mamogoe, Mrs. Pretorius, Mrs. Matau, Mrs. Mokone, Mrs. Mofe, Mrs. Sekgaphane, Mr. Poole, and Mr. Bretorius.

The Embassy Mysterious Clowns with the Rubberman Wire-walking Cowboy,—performed to packed houses on the 4th and 11th September, they were entertained by Mrs. S. Adams and Miss Daisy Koetta at a grand tea party. The entire company consists of five artists: Harry Oliphant, Reuben Meeuw, Bhengu, Ray Abrams, and Hamilton Makgoane.

The Wanderers Basketball team left for Klerksdorp on October 5 by lorry to play against the Klerksdorp School. They were entertained by teacher I. M. Lemaane, who was a teacher at the Potchefstroom Amalgamated School.

## Benoni News

(By CURIOSUS.)

The officials of the Gamma Sigma Club and the Carnegie Non-European Co-operation paid a visit to Van Ryn Estate recently under the auspices of the Van Ryn Estates Debating Society. The following people lectured according to the subjects scheduled by their respective committees: S. H. Mats'abela Mokhehi, lectured on the Gamma Sigma Club; Chief L. J. Butelezi, lectured on Native Administration in Urban Centres. Mr. Thos. Masikela (Chairman N.E.C. L.C.), lectured on Literature together with Mr. Norman Ngqoyi. Mr. Jno. Letsika, lectured on Social Activities. Miss Boya on "Unity," Mr. Alfred Lepheane, on Self-help and Self-improvement. Mr. William N. Ngqoyi, on the Future of a struggling Race. Mr. Mannichana presided. Those present included: Messrs. Mungwana, N. Ngqoyi, Alf. Rakauoane, S. H. Mats'abela Mokhehi, Misses Boya and M. Zidumbu, Mr. and Mrs. Mannichana, Mr. and Mrs. O. Moloisana and many others; Mrs. Mannichana and Mrs. Moloisane and several others, served the gathering with refreshments.

Benoni Location was recently honoured by the visit of Chief Shadrack F. Zibi and Counsellor both of "Kayakulu," whose rousing reception was held at the Nobadula Liberty Hall on Tuesday, September 22. The honourable chief who ranks as one of the foremost and highly educated African chiefs spoke on the "Land Ownership." Chief Zibi is the chief who has so far devoted and sacrificed his life time towards the amelioration of his people's miserable lot. Among the chief speakers were: E. Mancoba and Alfred Lepheane Rakauoane. Present were: Messrs Thos. I. Chaka, I. O. Mat Gilman, S. H. Mats'abela Mokhehi, E. Mabusela-Theo, D. November, M. Moguera, Chief R. G. Mohale, T. P. Sera, pelo, T. Masikela, Malube, W. N. Ngqoyi, Sehlaha, D. E. E. Nduna, Mrs. T. P. Pitsa, Misses Boya, Mchlomakulu and many others. Music was well rendered by the "Merry Makers" of St. Albans School under the management of Mr. D. E. E. Nduna; the Gamma Sigma Club "Quartet" under Mr. Theo. D. November; and the Gamma Sigma Club Choir of Germiston, under Mr. Hlongwane. Misses Boya and Nobadula served the gathering with tea and cakes. Mr. Nobadula ably presided.

Messrs W. N. Ngqoyi and S. H. Mats'abela Mokhehi travelled to the Witwatersrand University on Friday evening, September 25, to attend the University Non-European Reading Circle meeting there together with Mr. G. Nkosi.

Mr. Theo. D. November paid a flying visit to Pretoria where his negotiations for the Jubilee Picnic ended in his succeeding in engaging the Dougall Hall for December 31.

Mrs. L. S. Mokhehi paid a hurried trip to the city on business matters recently.

## Jonberts Kop News

(C. BLUES.)

We deeply regret the transfer to Platrand of our Headmaster Mr. W. J. S. Ngabeni with effect from October. He has been long here and we wish him success. Our loss is a gain to Platrand. He is going to be Headmaster of the Platrand Methodist School. Mrs. C. Mngomezulu of the local Methodist School staff has left on a hurried leave through illness at home at Mahamba, Swaziland. We wish her a happy journey.

We are pleased to see Mr. and Mrs. I. A. Dhlamini with their only son Veli looking well. Mr. Dhlamini is a keen reader of "The Bantu World."

## Taungs News

FROM "THE DEN"

On the invitation of the Resident Magistrate, Mr. Ferreira a meeting of the teachers in the Taungs Area was held in the Court Room at the beginning of this month to consider the advisability of starting a lending library: The magistrate sketched briefly the advantages of such a scheme to teachers and educated people generally and the meeting unanimously agreed that a start be made: The election of office bearers resulted as follows:— chairman Mr. F. H. Ferreira; Secretary and Librarian Mr. C. J. Matolo; Committee: Messrs. R. G. M'Belle, L. Jebette, A. B. F. Malunga, A. B. Tong and Mrs. A. M. Dakada:

Mr. Jebette presided over a meeting of the Taungs African Teachers Association held on September 5 in the L.M.S. school-room: The following were among those who attended Messrs I. E. Sekawana, H. Peter, S. Gaobepe W. Peco, C. T. Matolo Misses C. Mphahla, E. Sibinda, P. Mewabe-

ni, G. Matshane, Mesdames A. Dakada, and R. Mqhayi.

The Rev. Z. R. Mahabane superintendent of the Methodist Church (Kimberley Circuit) is on a quarterly visit to the area: Mrs. Mahabane is expected on the 19th and will preside over the Women's Manyano Rally to be held at Magopella: The Rev. J. Setlhabi is spending a week here on mission work.

Mr. Job Kesiamang has been appointed principal of the R.C. School Pulimoe: Mr. Sol. Nyati of Tigerkloof was seen here for a day on business.

## No African Home

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"The Bantu World"

## TSOSA NYOOKO SEBETENG— KANTLE HO GALOMEL

'Me u tla tloa Liphateng U ikut lom Hore u ka Thola Motokara oa u Tloa Holimo

Sebeteng se tsoanetse ho tse'ela mabekere a mabeli a tloeng nyooko maleng a han ka mehla. Ha nyooko oha e sa t samae ix tsoanolo lile tas hae ha li thulehe. Li boila maleng. Lesokolla le bolusosa mpa sa hao. Ua pipitileka. 'Meh oha hao oha e keagae ke chefu 'me u ikutlisa u nyehamile, u tsepelletse le lefats'a oha le sevehile.

Matsoai, lino tse belang, lihlahle tse monate le meriana e tsohang ha li repe. Ho loholla mala ha ho tsoe lebaka. Ke Carter's Little Liver Pills tse tsohang haboko tse ka etsoang hore nyooko e mathe habonolo le 'mele 'me u ikutlisa u "phahama ebile u phahama." Ha li na koteli, li sebeteng ha bonolo, empa ha makatsa bakeng sa ho tsoamala nyooko ha bonolo le 'mele. Batla Carter's Little Liver Pills. Hlokomela bitso la Carter sephuthoeng se se khuletsoana. Likemising tsohle 1/2.

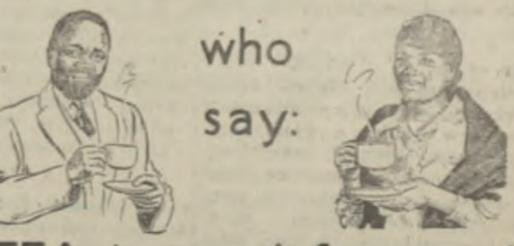


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Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

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# Zulu: Ezemhlaba Nezemibuso

THE BANTU WORLD

MQIBELO, OCT., 10, 1936

## Izindatshana

Sitokozile lapa sibona u Mnu. Jackson Mfeka lapa ehovisi letu wasibikela ukuti owakwake uMa-Goba usengcono kakulu loku wake wadutshulwa kabana umkohlane waza waya esibhedlela sakwa Bridgman. Kuyabongeka loko.

x x x

Limalahlile icala emajajini ipoyisa elikulu u Major Fourie lokuti babeseqingeni nesiboshwa u Beyers lokweba igolide. Pela lamlahla enkantolo walidhlulisa. Lafika lati ijaji kabuko ubufakazi obulivumela ukuba lahlukane nesinqumo senkantolo encane. Ngakoke uya ejele iminyaka emibili u Major Fourie.

x x x

Kunginyis' amate ukuzwa umlungu omkulu njengo Mnu. Justice Krause ijaji elaziwayo 'Map' e Transvaal okulume wahlub' indhlubu ekasini ngobubi bezijezo zezezinkantolo. Ati uzibona zingezona eziqonde ukwaka mlowo osuka onile. Esho nokusho ukuti amajele aelizwe kawafanele nokuhlala iziboshwa.

Wakomba nobubi ookuboshwa kwabantu abamnyama ngezici ezincane bagxushwe emajele. Wati umteto wamaqasi kusweleke afe impela ngo 23 yivona opemba ukuboshwa okungaka kwabantu abamnyama ngezici ezincane. Kwanga lawamazwi angawela emhlabatini ovundileyo!

x x x

Sike sabona u Mfundisi Keith Murray Nkabince pakati nomuzi ngelidhlule. Lomisa uyasitokozisa ngokukutalela kwake izwi le Nkosi nangokushisekela izinto zentutuko yesizwe. Ubedhlulane lapa kwazise ubevela emhlanganweni we Bandhla lakubo Bantu Presbyterian Church e Mtata nakomunye wezitulu nenzi mungulu obulapa e Goli. Yena upete e Goodville Mission e Sibasa.

x x x

Sitokozisa ukuzwa kutiwa opete amapoyisa e Union usekipe izwi lokuti nxashana ipoyisa lifuna ukufuna nto endhlini yomuntu lib'kipa kuqala incwadi evela komkulu elinika ilungelo lokungena lifone endhlini yomuntu.

x x x

Limtatile pesheja umlungu owab' ebekwe icala lokwanga umkake emotweni. Ipoyisa kalikutandanga loko, ingabe kalinganawe lona. Kodwa ijaji lati kanacala umnumzane lowo ezangela umkake ezitandela yena.

x x x

Abafundisi e Ngilandi bahukene pakati ngezovato zabesifazana. Omunye uti kafuni nokubabona esontweni abesifazana abevate amabhulukwe nezinguvo ezimfushane. Omunye uti kakuluto ukwevata, into enkulu yikuti uzimisele ukuba yini ngehhliziyo yako.

x x x

Sizwa ukuti u Nkosk Isabel Sibilo ukwele ngalo leli esebuyela e Tekwini emva kwomhlangano abeze kuwo obulapa edolobheni. Bekunguye yedwa zwi owesifazana omnyama obemenyiwe pezu kobukulu obungakaya bawo. Imik vazi leyio ekomba lapa siqonde kona ndhlu emnyama. Kuyatokozisa ukubona abakiti besifazana bevelela kangaka.

x x x

Abadhlali bebhola base Tekwini abatiwa ama Union Jacks abeze lapa ngehlabo elikulu lokuti bangomqongqoshe base Tekwini emhlabatini wabo nama Highlanders alapa kabazivezanga beyiloko ebesikulindele. Behluliswe okwenkulu inetile ngamagoli amata ubona befake elokubikane ekaya.

(Ipelela kuluhlu lwesibili)

## U Gwaz'akupule Nama Kosi

Inkosi u Magwaz'akupule (Mr. H. C. Lugg) wa'enombutano omkulu namakosi nezinduna asesigodini sase Baqulusini nge-lidhlule. Kwabe kukona amakosi nezinduna ezingama 200. U Magwaz'akupule wawenekela ngomteto wokumelwa kwabantu e Palamende was'ebuzwa ukuti abanemibuso yibapi.

Bapendula abaningi. Omunye waveza ukuti pezu kokuba umteto uti umuntu kanikwe inotisi izinyanga ezintatu and'ukuba asuswe eplazini lomlungu, wazi abayizinkulungwane aseboxoshiwe benikwe isixwayiso senyanga kupela. Kwavela nohlamvu lwendhlala becala ukuba abalambayo batunyelwe umbila.

Basola umteto wezisebenzi omise ukuti nxa umuntu apule isetembiso sake nomlungu enziwe iselelesi. Bati loko kubanga ukwelelela kubantu. Omunye umnumzane waveza izwi lokuti labo abazomela abantu kwi Kaunsele ezokwakiwa ngomteto omusha kusweleke baketwe ngu Mntwana u Mshiyeni ka Dinuzulu ukuze kungakethwa nje nabangafanele.

Bakala ngentela abati iyababulala ngoba kabanawo nomsebenzi futi besebenza inxanye yonyaka emaplazini bengaholi. Wapendula kahle u Magwaz'akupule wati yebo kakwenziwanga luto olubonakalayo kuqala kodwa manje kuzolingwa ukusetshenzwa. Wati uzimisele nkubasiza kakulu uzobahambela futi emva kwezinyanga ezitile ezwe futi abakala ngako.

Kubikwa isikonyane ema Kabeleni okutiwa siyifu-nje eliminyama. Sivela ngase Nyakato siqonde e Ningizimu. Kodwa kusobala ukuti sisanomula lapa ema Kabeleni noma ukupumula kwaso kuzowapata kabi ama Kabelani.

x x x

Kutolwe isidumbu somuntu eduze kwase Mnambiti okubona kala sengati wabutawa ngubanye ngoba izingozi ekanda ziningi.

x x x

U Jim Butelezi unqunyelwe izinyanga eziyinkota ejele ngokubulala owesifazana u Maisy Ngubane eti uyamelapa. Umelapa ngokuba afudumeza amanzi ashise awatele esitsheni, kulanda u William Vi'akazi belu, beseke owesifazana lowo egqqa ubuso obusondeza emanzini ashisayo. Usembozwa ngengubo uyelashwa belu! Kutiwa kwala esezikalela owesifazana eti "ngiyekeni ngasha-ba!" Kutiwa u Butelezi wameindezela isikati eside, emenze isamuku leso. Washa kabi okwapeta ngokuba afe. Bayelapa abantu bakiti!

x x x

Njengoba kwakusengati u Piet Nxumalo wabulawa ingolovane emalahlini e Hlobane sekuvele ukuti yati imnyatela wab' esefile. Kwatula ihliziyo wafa.

x x x

Kuzobakona umhlangano mhla ziyi 15 kuyo lena wabalobi bezimi zabantu bamabhuku. Kuzofuwa amasu nezindhlala zokubasiza noku una izindhlala okungandiswa ngazo amabhuku ezilimi zabantu kukutazwe ukuba afundwe ukuze nabalobi b'ande balobe amahuru apilile.

x x x

U Nkosk I. Arthur Sibilo uke wasihambela e Hovisi letu ngo lwe Sibilo. Okusidabukisile yingoba ufike engajilile kahle lip' e Goli yidolo, loko kwamenza shambe kalukuni; futi i Goli kalinazo izinto zokutut' abantu njengase Tekwini. Ukwela kusihlwa ngolwe Sibilo esepindila ekaya.

x x x

Sesitole izincwadi eziningi zaba fundi zisicela ukuba singacohliwa ukubabikela ngesinqumo secala lika Thomas Ximbi elihlo lwayo e Dundee. Nati silibhekile 'ngamehlo abomvu' ukuti liyopetwa kanjani.

## Ezase Mgu'ndhlovu Ondonga Zibomvu

(NGU W. A. E. MANYONI)

I Komiti epete izindaba zabantu zedolobha lalapa iveze umqondo wokuba utshwala buvulwe e Matsheni kuti obufuna kona abule ngemali ngesikati santambama kusukela ngo 2:30 p.m. kuze kube ngo 5:30 p.m. Lomqondo wale Komiti—njengayo yonke—ufakwe kwi Town Council lapa ku swelekile uma uvunye, udhluliswe bes' usebenza. Nebala i Kansela yawemukela lomqondo wavotelwa, wadhuliswa. Lomqondo wokuba u Kopeletsheni a vule utshwala ukuba butengise ngamasonto awunambitiseki noko kahle.

Uma sizwa imbangi yalesinyatelo, kuzanywa uma kaqedwe izindawo lapa abantu bepuza kona ngezikhali ugologo, isishimiyane nejiki; kanti ikakulu kuqondwe ukuba imbutano yabantu ehlangana e Makete ipele kunga bibiko muntu e Makete ngamasonto. Asazike noba ngalendhlala bonumelela yini kuloko abakuqondile. Kodwa into ekona futi eyi qiniso ile—noma u Kopeletsheni angavula ekuseni ngamasonto a vale ebusuku kasoze abaqeda abesikali—ukudhlala-nje. Kanti futi lento izokutaza abantu ukuba babeyizidakwa. Pezu kwaloko umuntu uzokhipa mali apuz'e Matsheni adakwe—uyapuma lapa u ya boshwa uyahlala—ngeke ku shiwo ukuti "ca, hamba ngoba upuz' e Matsheni."

Kusand' ubanjwa i Ndiya lapa elenza imali o tsheleni nofagolweni. Endhlini yalo kubanjwe izinsimbi belisebenza ngazo neminye imitana etile. Icala selike langena lahlehliswa ibheyili (kail) yaba ama £250.

Yeka tina siloku siyijulukela kangaka imalibikonze nokukonza kanti abanye bayaz'nzela-nje.

[Ukuzenzela kupi, Manyoni, selinecala ititupa-nje itshalabbontshisi lele?—Mhleli.]

Emacaleni egazi bekukona elowesifazane womuntu owagwaza owesilisa. Napezu koba owesifazane wayedakwe ijaji lasola kona loko nako nje akuyawela njalo ukusebenzisa um'best—ikakulu isifazane. Wanqunyelwa 18 mandi ejele.

Eplazini leBhunu ngase Mnambiti isiklabha sazala icwane eimlenze esi 8. Eyangemvayamila ngemva kweminye, neyangapambili yamila esifubeni. Lelicwane alipilanga, lafa.

Kuyajabulisa ukuzwa ukuti u Rev. J. L. Dube okute ngenxa yemisebenzi vake mayelana nemtundu yabantu i University ya muti gadhla ngeziqumayelana nalomsebenzi. Baqale bati uMafukuzela oka Dube engazafukuzeli kanti ma bezomfukuzelisa abemfundo. Siyakhala isela wena wakwa Dube!

Kube kuhle, Mhleli, kwati ngento owayizwa mhla use Natal yo Mndiya owa exoxa ngezabantu ezi mqomile, wayifaka opepeni. Funa wena bakukolwengoba tina kutiwa siyabhedana-nje. Indaba yalama

(Ipelela ohlwini lwesine)

## EZEMIBUSO.

SPAIN:

Abeqembu lakwa Hulumeni kileli bemuka nomoya okwokoko—amambuka ayalingoba. Ase bikwa emagekeni edolopa lase Madrid lapa kuzwazala ukuti abacindezele kabi abapakati, ngokwala izintunja zokudhla namanzi.

Kutiwa ukubulalana okunjeya kakubonange kubekona. Kutiwa abaturjiwe besilisa nesifazana babutelwa ndawonye babulawe. Bona o mame kutiwa balana ukeshu, badubulana uwaca Amambuka asebize amabuto amnyama ase Morocco ayizi 8,000 osekuzohlasela wona. Induna enkulu yamambuka ihola amabuto angama 150,000.

GERMANY:

Asevuse okudala amaJamani ngodaba lwamaJuda okufuze itambo lenyoka lona lingaboliyo. Bawacindezele kabi amaJuda, bawakhipa emisebenzini yawo aziqubela yona. Kubikwa ukuti amaJuda ayizi 2,000 ayenamabhinisizini asevalile, angama 650 aye namakemisi nawo avaleli ngenxa yomteto owenzwe oqodane nawo-nje kupela.

Ndiya nezintombi zakiti ayizekeki—kakulu nxa kungezenkanyiso. Umkuba owafika nezimoto ama taxi sengati bazosiza kanti bazobulala.

PALESTINE:

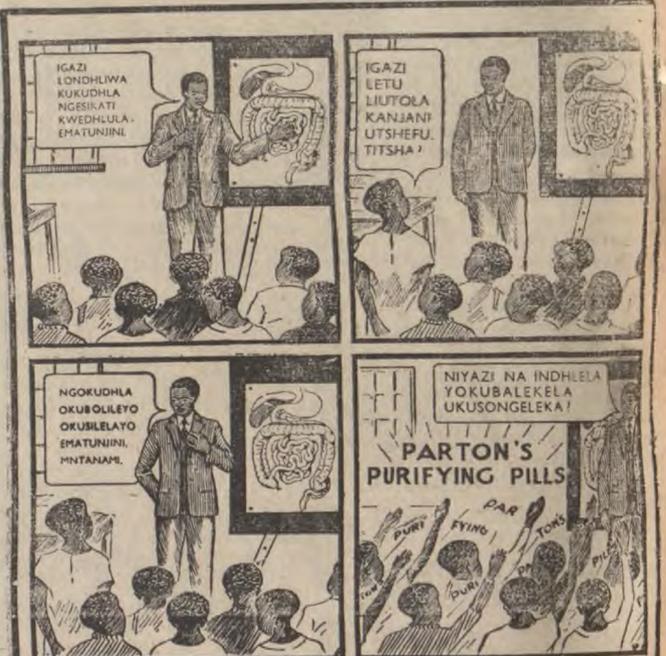
Kusate gozololo kuleli ngoba induna epete imikosi yonke yama Ngisi yanikwa amandhla endhlovu kayipendulwa—okulwa notutva. Kutiwake iwacindezele impela ama Arab ngangoba kusa tule noma umlilo ungakacimi nya.

ABYSSINIA:

Bekugujwa umkosi e Italy wokwahlulwa kwelase Bhisiniya. U Moleni kutiwa ute kuyatokozisa ukuba amaduku ase Italy apeezele kwelase Bhisiniya namhlanje emva kwempi yezinyanga eziyisikombisa kupela. Okunye okusixakayo ngodaba lwaleli, yikuti kutiwa inkosi yase Bhisiniya njengoba ise Ngilandi nje iti izimisele ukusilahla isikundhla sayo sobukosi ukuze kunga bnyi kuciteke igazi labantu bayo. Iti kakusizi luto ukulwa nezikali zingeko. Ngakoke ukubona kuyisu lololo nokuvimbela igazi ukuba ahlehle ebukosini akade esabunkokotele.

AMERICA:

Udaba olusemateni kuleli elwo keto luka Mongameli ngenyanga ezayo. Kakusalaliwa kwazise abafobaleli konke bakwenza ngezinkani—nobubi bakona obujijye umqondo. Bheka ngoba umNegro nxa enze icala elibi uya panyekwa—nkatimbe ashiswe. Kuzobukela izingane nonina. Kuzokethwa-nje kungahle kubikwe ezinye.



## Impilo ipuma Ematunjini aklini NANAMANDHLA

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

I Partons zehlukile kuyo yonke imiti yokurudisa. Zihlanganis ukurudisa noku nika amandhla. Azisebenzi ngokweqileyo. Kodwa ziqinisekile emisebenzini wazo. Zigwinye kusihlwa nje. Kusasa ngesikati se blakfesi, uyozizwa unyanzelekile ukuya ngapandhle. Isiso siyakusebenza ngokugcwele. Kungoko kusikwa. Kunzeka zihlangu Kodwa uyokwazi ukuti itumbu lako eligay'ukudhla likhlini.

Futi uyopaula ukuba isisu sako sisebenza kangcono ngoba i Partons zikhulule inyongo, zitinte futi zanika amandhla emalingwini alawo ukukutshwa kokudhla. Kuyindhlala yazo yokunika amandhla leyo. Ziyakha futi zinika amandhla.

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

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Z. P.P. 2

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# Zulu: Abalobeli Bendawo Ngendawo

## Ngalapa Nangalapa

(NGU ESAU MAZIBUKO)

**IZWE LIFUNA ABAHOLI**  
 Abazokuba ngezendo, hayi ngomomo nangomsindo ongayi ndawo. Sinentsha elobe izindaba (histry) zomdabu, abadala abafucisiwe nabanamandla okwenzeka loku, abangazange bakwenze. Engingamagula rgegama uMr. R. R. Dhlomo. Nanso incwadi yake sanda kwaziswa lap' epepeni eshicilelwe abakwa Shooter & Shuter e Mgu'ndhlovu yabuye yemkelwa abemfundo ukuba isetshenziswe ezikoleni zakiti Kula Dhlomo—hola ngezendo hayi ngokuposhoza. Yebo, nani enenza nialo.

### NGENCWADI ETIWA SHEMBE

Ngingwabanye mhlawumbe bokuqala abatenga lencwadi eloshwe U Dr. Rev. J. L. Dube, hayi ngokubona kwake, kodwa ngokulandiswa kwikasi 4, pansi kwesahlukwana esiti: "Izwi Liti Puma Ekuhlobongeni" ngifike ngipanjwe yinto yinye, nabangani bami bayadideka. Izwi uti u Shembe lamfikela elusile esewumfana, ukuhlobonga engakwazi ukuti yini. Lamdida lelizwi kangangoba insizwa yakwa Mazibuko afika abuya kuyo eduma ekwaluseni ukuti ukuhlobonga yini, yati: "Ubuza lezinto uyingane nje yini?"

Impela nami wakwa Mazibuko ngiyadideka ukuti "izwi" lalingasho kanjani kumfana ukuti "uma ungapumi ekuhlobongeni ngeke ungibone" "Izwi" lingasho yini kumuntu ongabulali uti "musa ukubulala"? lamazwi angiwabuzi ngoba ngifuna ukugiyi ngegama lendoda enkulu kangaka nenemisebenzi eyaziwa ibongwa, ma gumbomane omhlaba. Ikwelipolile manje lendoda ngako ngisika kwelingiminyayo kwimisebenzi (achievements) nendaba history yake elotshiwe ukuba ifundwe izizukulwana. Yayingena kucunuka insizwa yakwa Mazibuko uma u Shembe wayebuzo ngokuhlobonga nje, wase esekufanele, nonxa wayepanjwe ligama.

Elinye elingikwixayo elokufikelwa "izwi" uShembe elati "Puma pakati kwa batata" (Ekasi ni 10) Kubafazi ayeshade nabo. Nasekasini 21—lapo "izwi" lati makehlukane nonina. Imnandi lenewaci kodwa iyaxaka futi. Itengeni nizizwele amagemegeme Itolakala kwa Shooter & Shuter, Booksellers & Stationers P.M. Burg ngo 3s 6d.

### Ngomprofeti Johannes Ximba

Ungalibali Mhleli ukucatazela izwe ngesinqumo, salelcala. Maningi aseke anqunywa ngezikati ngezikati acishe afane naleli kodwa sesi liqame ngoba lomprofeti ubesebenza ngezwi le Nkosi abuye axube onqimpotwe balapa' emhlabeni. Sibeke indhle be njalo baba ngoba sona sengati ligqamile ukushwaqisa izwe.

### NGE KOMISHANI NAMA POYISA

Abaholi ngabegijima yonke incwadi beqoqa ubufakazi Ngqinisile kovela lukulu. Kungabo

### ABAHOLI NEMITETO YABANTU

Isenzo sika Mr P. Masiu wase Cape Town ukulwela amalungelo abavoti, sengati siigalandelwa abaholi lakweminye imiteto Baningi abantu ababoshwa noma bahlawuliswe nxa bekohlwe izinewadi zabo em kaya (amapasi) Lomteto ute 'umuntu owehluke ukukipa anike amapoyisa nxa embuza amapasi', (failing to produce) uyinxemu, umatikatika (void) unreasonable ambiguous or prejudicial) Ngani? nxa emva koba usuboshiwe noma wahlawula, kodwa ubuvela wa caza ukuti uwakohlwe ekaya, bese ubuya uza ekoto nawo loko kufakaza ukutini? Ukuti awehlukekanga, kodwa ngokukohlwa noma ngezinye izizatu, wehluleka.

Injongo (intention) yabenzi balomteto (legislature) njengeminye eminingi (criminal Procedure and Evidence Act 31/1917) ivavuyetwe futi isiguqulo noma isenezelelo (General Law Amendment Act 16/1934) ukuba nxa ababopayo (Crown) benenabo ubufakazi bokukubopa, wesa ma uzikulule bangakike okutiwa nxa bekohlwe amapasi abalete ubufakazi bazikulule Abaholi mabayeke ukubanga umsindo becukumisa (Titilate) umteto ngapandhle kokuba balingise uMnu Masiu bawuzwe (test.) Lezenzo zabo azisizi tina, futi azisizi ababusi, kuyaziwa ukuti amajaji ayawubulala umteto onje.



Inkosi u S. bhaza II esizwa kuthiwa uzofika lap' e Goli nabe Ndhlu kulu ezobona umbukiso nabantu baka abasembukisweni.

### KLIBHI!

Ezindatshaneni u Mhleli usixolele ukuti imali eyenziwe ngamapasi lap' e Transvaal ngezinyanga eziyi 4, yi £192,619, Bese kuti wase u Hulomeni angaqeda amapasi. Klibhi! Ngivumelana nawa Mhleli makubulawe indlela okubizwa ngayo nokuboshwa ngayo abantu benganikwe tuba lokuwalanda labo abawakohlwe.

### BAHOLI

Lezizatu engizishoyo ziletene pambi kwe Komishani okukanye nizizwe (test) yake yakwenzwa i I.C.U, kodwa yatata namabibi yawasa emajajini. Yayeka kutatwa okumqokota. Tina sibilushiwa ukusebenzela izisu nokwesaba ukuboshwa.

## Ngemisebenzi Yabantu

(NGU J. N. NGCOBO)

Ngihlutshwa iloku, ngiye ngifike estolo se Nciya nesomlungu ngibukele abatengeli balezinhlobo zombili bejuluka bemanzi bete teke betengela abantu abazotenga ezitolo zabo. Sebedinga nokutola ezinye izisebenzi zakubo zokubasiza babute imali evela kubantu. Kodwa pinde umbone noyedwa umuntu omnyama ongalapsya kwalelitafala okite ngelwa kulo orola lejomali ebu twayo kubantu abamnyama, tina kutiwa asokwetula amasaka nama bhokisi. Sijuluke imigidhla sidhle impupu engena shukela. Sirola upondo ngenyanga, babelabo abatangela esdhlini bepuzo ama tiye ngo 11 no 4 berola £12 ngenyanga. Kwalani uma singablanganisi lezomalana ezincane sizi qambele nati eyetu imisebenzi. Kanti impela uMafukuzela wayeqinisile ukuti sililadi lokukwela, zonke izizwe zikwela ngani. Nokuti isita somuntu nguwe uqobo lwake. Ake sikhlangane nati sizidele amatambo sizame nati ukuze nzela okwetu Akesetembane siyeke ukuti kwadhliwa izimali zetu akulahlwa mbeleko ngakufelwa, abanangi ungezwa beti kwadhliwa (Ipelela kumhlati wesibili)

## Ezas' Ovivini Macibise Ziti Utshwala Beza Nabase Sekilandi

Mhleli,

Nangu futi uMasobhidhla ucela isikala ekasini lodumo. Ngaloku akubonile yebo mhleli ngqinisile uMnu. W. A. E. Manyoni ngenyanga yom India, Jackdo igama la o elase Sutherlands. Yimina engangibele kuleyo moto. Kute ke mase kuya ecaleni i gase ngenziwa i crown witness. Sasanga ma pasenjali angu five, u driver ka six. Masekwenzeka ingozi kwema kanje: u Jackdo lowo ongu driver wasuke wabheka enva ekuluma namanye ama India ute esebheka pambili washaya lomuntu ohamba kahle ecaleni komgwaqo. Kodwa masekwesecaleni ubufakazi bokugulisa i jury kabavela. Ijaji lamkhipa engenacala. Ngiyabonga Mhleli ku W. Manyoni ukuba aveze lendaba enkulu ezweni lonke.

Nansi indaba eingu poyizeni yokuba lapa kiti sekute ngokutegisa kothwala ilaba abakitshwa e Sutherlands bafika nawo lowo mkuba ngoba bona bawujwayele ngaso sonke isikati. Poke, Mhleli into embi ilena ngoba sekuda yisa nabanini bezindawo ubhala bati sashwa, yebo bati sashwa njengami-nje engibhalayo. Hau kodwa akubukeki ngoba udayisa njalo kuye kudakwe yena u Mnu kuqala atate izinduku ashwe abantu esedatiwe ingoba tonke loko kubangwa ukuqashiselana esanikwa kona. Ngiyababula, Mhleli, ngikufisela okizile njalo baba.

### "SKINS-ABOUT" ZUMA

## Ezase Barberton

(NGU BHEKISISA)

Mhleli we The Bantu World,

Iningi labantu abangazi lu o nge Barberton baye bacabange ukuti ngumuzi: Omubi abanye baye bacabange ukuti umuzi omkulu kanti umuzi omuncane kodwa ukulenge gamu umuzi opolile auzazi izipitipiti no Pick Up Van abakefiki lapakiti loko angitsho ukuti asibanjwa cabo. Siyabanjwa ngomtswana ongapelile ndawo Hayi, njengaloku esikuzwa kwamanye amadolobha ukulamba kubutwa abantu emi gwaqweni bengenacala kungako ngiti umuzi wetu mule ummese asiwusebenzisi kakulu ukugwazana libhe alinawo amakaza amaningi into ekona liyatshisa kakulu kupela kwento esihlupayo nezintandane liyazigcina pela anqishozozaz ezafelwa ngonina no yise.

Ngitsho tina zitshimane i Barberton lisipata kahle, wena owazi Intuku enesimlo ekupateni amaqanda linjalo eletu. Akuka talekile uqamuka lapo e Goli uti uqonde kwaatutu ngiti kuwe lisenokuku libazisa eletu ukohlwe nayindhlela ngenxa yempato pela ngixoxela abangalazi i Barberton. Into nje engeko lapa imali ungabona umaheshe wentshebe ujuluke owehashi umjuluko uti utola imali kanti, doo, dayi, u-benzela upondo neshumi nokudhla kwake nendhlu. into embikeleyo. Nabantu bakona basepani kakulu kwenzempucuzeko basafunzwa njengomntwana ongamfunza nento angayidhlile ngenxa yokweswila umlomo wokuzikulumela.

izimali besho b- ngavange bakipe ngisho eluhlaza indibilishi. Po uma yadhliwa asisobuye sizame oXunye solku sitwele izandhla enhloko sithi kwadhliwa izimali. Hai asizame kunye futi sikatele izimalizetu ziloku zicebisa izizwe.

## Funda "I Bantu World" Kuqala

## Izindaba Zase Volksrust

(NGU VUS'UMZI)

Ke safikelwa u Rev F.R. Kernerley i Super] yase Standerfor ezokushumayela wasibulala ngemnandi i Ntshumayelo.

U Rev Hlubi uke walapa eze Baudhleri lake ehlapa eduma e Pretoria.

I-Bandhla lase Dutch Reform-ed Church lituyelwe u Mvangeli Sikufisela impumelelo Mvangeli Zondi.

Awu umfo ka Susela upiwe iziqu zobu Gosa be Circuit. Awu siyababula ngawe Susela kazi tina sofika yini lapo ukona.

O Messrs W. Carolus no A. Ngubeni baka bahanjelwa ngu Mr Afrika Kubheka pela lo Teacher uyi Barber futi. Ayi buye i Afrika.

Sike safikelwa ngu Mr Moses Melase wase Viakplaas nge Sonto elipilele awu washo ngamazwi amahle kakulu sene ntokozenkulu.

U Rev no Mrs Nkonyana, Mr no Mrs Ndzimande no Mrs Msimang nabanye be Baudhla lama Zien baya kuvimbezela e Daggakraal. Impela liya sebenza leh Baudhla. Pambili ma-Afrika siya nilandela.

U Mnum: no Nkosikazi Mqwa no Mnum: Absie Ngubeni baka baya e Charlestown Natal ukuya kubona u Rev Mtyali ngoku sweleka kuka Nkosikazi Mtyali.

Ama Teachers ase Charlestown asi bamba ngolwesihlanu kushihlwa aya kwi Empire Exhibi-

tion. Kujabula nina Zulu, Kubheka, nawe Mabaso ngokuyakubona izinto zase Goli.

Pambili Charlestown siya jabula ukubona mfo ka Mazibuko nje ngayesihlanu i Teachhr yase Charlestown.

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P.O. Helbron, District Pretoria.

Lenkosikazi eseyafunda ukuti ukukulisa ngendlela eyona yona yabelungu kwenza abantwana bakule kahle benomhlandhla. Nxa ingane yako ide ikala qapa mhlambe kayimnandi kahle esiswini. Umqoto ka Ashton and Parsons uyayi duduza ingane, uqede lobubuhlungu ipile kahle yenama ikule.

### INOMHLANDHLA ITOKOZA

Ungawutenga umqoto nakusipi isitolo kawubizi futi kakulu. Wubeke nje umqoto olimini lwengane. Nxa inezinyanga eziyisitupa yinike inxenywe, nxa ingapezu kwaloko yinike wonke. Umqoto Ashton and Parsons wezingane kawunayo Ingozi neze.

Abaniniwe Phosferine (Ashton and Parsons) Ltd, London, England.

# What We Think And Say

## 'Bantu World'

SATURDAY, OCTOBER 10, 1936

### The Union Flag And Africans

The Government's Native policy, which refuses to recognise the Africans as an integral part of the South African nation, is destined to create a difficult situation in this country sooner or later. No people can be expected to be loyal to a flag which in so far as they are concerned, stands for injustice and oppression. That to the Africans the Union flag is a symbol of discrimination, injustice and oppression no sane man can deny. It stands for white domination, and for the curtailment of the liberties of the blackman.

In his farewell message published in the September issue of the "South African Outlook," Dr. Stanley Jones that distinguished missionary statesman calls attention to the fact that the white people of South Africa are not helping the Africans to be loyal to the nation. He says:

"I am impressed with another necessity. I wonder why the people of South Africa have not tried to help the Native to a loyalty to their flag and all that it stands for? With all their faults on this question, and they are legion, the people of the United States have succeeded in inculcating a patriotism in the American Negro and a love of the flag. He feels that he is an integral part of the national life and is making his contributions to that national life. And it is a very rich one. But here in South Africa you are apparently not trying to do that. In fact I think you are doing the opposite. Why should the Native love the flag of the Union? Personally I do not see any reason why he should. Except that individual White men have befriended him and have helped him, the State has passed Act after Act of restriction so that the Flag does not mean to the Native freedom and an open opportunity. One day you will need and want the support of the Native for your State. It may then be too late. The Brahmin treated with contempt and segregation the outcast just exactly as you are doing the Native. To-day the Brahmin is frantically trying to hold the sixty million outcasts as he sees them deciding en masse to leave Hinduism, to ruin the position of Hinduism. It is too late. He has sinned away his opportunity. It may be too late some day when the appeal of Communism has gripped the despairing Native mind. You will need solidarity then and you will not have it. You can keep them from voting in your Councils, but you cannot keep them from voting in their hearts for Communism."

This is a warning which white South Africa cannot ignore. If the African

people are not an integral part of the national life of this country they are a separate nationality which sooner or later will resent to be under the control of an alien race. The truth is there can be no two nationalities developed in the same country and under the same government without a clash of their respective loyalties. The policy of differentiation will not solve our inter-racial problem but will accentuate the magnitude of its complexity. It sows the seeds of racial antagonism and fertilises the soil in which the propagandists will sow the seeds of unrest and revolt. If it is allowed to persist it will make South Africa the cockpit of inter-racial conflict and strife and thus make the peaceful development of this great country impossible.

It is not an exaggeration to say that not only the progress of the African people and the future of white South Africa hang here in the balance, but that the future of race relationship in the whole of Africa pivots on the Native policy of this country. Africa is no longer dark and has been awakened from the sleep of ages. It is therefore, essential that White South Africa should examine the present policy in the light of what is happening in the world to-day. To antagonise the millions of black men in this country is to court the hatred of black Africa.

True and wise statesmanship will realise that by making the Africans an integral part of the national life of South Africa, their loyalty to the Union Flag would be secured and this will ensure their cooperation whenever necessary. If this country is to play the role of the peace-maker in Africa it will have to enlist the support and cooperation of the African section of its population. To treat the Africans as aliens is not the best way of ensuring the security of white civilisation in Africa. There is no security in oppression. The white man's position on this continent will not be secured by his sitting on the necks of the African people but by making them feel that they were his fellow-citizens.

### African Protector

(BY FRANCIS LE MAS)

Throughout the length and breadth of Africa the greatest friend and protector of African people is Great Britain. In the states which she rules, her chief aim and desire is that the black people will develop, prosper and be happy.

It is because the Natives in Basutoland, Bechuanaland and Swaziland love Great Britain and because they have learnt that Britain is just and benevolent that they desire to continue to be ruled by her.

The King of England is the King of the Bantu people in South Africa. Let his fine subjects be loyal and devoted to him. Let the desire to serve him hum always in their hearts.

By being loyal to Great Britain and her King, the Bantu people will be loyal to themselves. They

(Continued in column 4)

## A Peep Into History

VII  
(BY SCRUTATOR)

The prophetic words of Shaka weighed heavily upon Dingane's heart and he became suspicious of everybody around him. He lived in constant fear not only of the white skinned people but of his own brothers, particularly Mpende who was his rival for the throne. Would they murder him as he and they had murdered Shaka? This was a terrifying thought that made him nervous and restless. There was no other way, to maintain his position, he had to adopt Shaka's methods of terrorism; he had to rule by means of the spear. Thus we find Dingane almost as tyrannical and cruel as, or even more than, Shaka ruling over a Kingdom whose fate was sealed.

To begin with, he planned to get rid of all the men who were Shaka's favourites. He ordered and sanctioned the murder of Mhlangana, Nqwadi and Zihlanahlo, one of Shaka's great generals. And then tried unsuccessfully to kill Mpende, one of the men with whom he murdered Shaka. While the land of the Zulus and the nation which Shaka had created was being drenched in blood and while from the Indian ocean to the Kalahari Desert and from Orange River to the Limpopo inter-tribal wars raged with barbaric fury, while chaos and confusion reigned supreme as the result of Mzilikazi's flight from the wrath of Shaka, an event which was destined to revolutionise the sub-continent took place among the whites in the Cape. As the result of the constant friction between the colonists and the Xhosa people on the banks of the Fish River, and of the intervention of missionaries—such men as Drs. Phillip and Van Der Kemp—on behalf of the Xhosas and enslaved Bushman and Hottentots, the European farmers on the frontier, mostly of Dutch origin, decided to trek from the Cape and plunge into the unknown regions beyond the Orange River.

### The Great Trek.

So, in 1834, after the abolition of slavery by the British Parliament, there was commotion all over the frontier. Like the Israelites of old, Dutch farmers gathered their belongings and "assembled their kine and kindred" and started the greatest exodus of modern times known in history as the Great Trek. With the Bible in one hand and the rifle in the other they plunged into the interior of South Africa to find a home where they could live their lives to the full without fear of the oppressive yoke of the Englishman's rule and where they would be at liberty to deal with their servants—the Hottentots, Bushman and "Kafirs" without being shown up by the inquisitive predikants of the English race. "In the new home" declared Piet Retief, one of the leaders of the trek, "we will not practise slavery but we will make the 'Kafirs' understand that as servants they are in duty bound to obey their masters." For in their Bible they had found chapter and verse which justified their conception of the position of the non White races of South Africa, whom they regarded as the descendants of Noah's son—Ham—whose offspring was condemned to perpetual servitude. "The Bible," they said "has definitely ordered the descendants of Ham to be the servants of the white race." "Cursed be Canaan. A servant of servants shall he be to his brethren. . . . God shall enlarge Japheth; and he shall dwell in the tents of Shem, and Canaan shall be his servant. . . ." That is what the Bible had said and the trekkers were not going

to disobey that divine injunction. They would go into their new home as the Israelites went into Canaan, and carry out the injunction of the Holy Bible. So when they crossed the Orange River and realised that they were beyond the reach of the Englishman's cruel rule and far from the predikants who championed the cause of the non-white races, they praised and prayed God for having enabled them to cross the Red Sea of their tribulation on their way to the Promised Land.

They encamped at ThabaNchu, where, to their disappointment, no doubt, they found an English Predikant of the Wesleyan Methodist Church from whom they learned a great deal about the country. He told them of the chaos that had been created by Shaka's wars of conquest, of the powerful Zulu nation beyond the Drakensberg and of the Warrior Chief Mzilikazi who had become the terror of the land. And like the Israelites of old, they set men to spy the land and its inhabitants and what they saw from the Drakensberg was a land flowing with milk and honey. That was the land of the Zulus.

The Trekkers then assembled their waggons under the leadership of Piet Retief and started off for the country beyond the Drakensberg and in due course reached a place now known as Weenen—the place of weeping—where they encamped in order to get more information about the country. They heard of the existence of a few Englishmen at the place where now stands the city of Durban and of the presence of a white missionary near the great place of the Zulu nation. Eventually they decided to negotiate with Dingane, the Zulu King, for the cession of a portion of his kingdom. With the help of the English missionary they succeeded in getting an audience with the king. Would the king, they asked, cede a certain portion of his kingdom to them? Dingane agreed on condition that the Trekkers undertook to recover the cattle of his people which he alleged had been captured by Sekonyela, chief of the Batlokoa. Was this a true story or just a plan by which Dingane wanted to prove whether or not the Trekkers were the white skinned people about whom Shaka had prophesied before his death?

History as written by the white man tells the story from his point of view. But reading between the lines one is inclined to believe that Dingane, being suspicious that the Trekkers were the people mentioned by Shaka, concocted the story in order to find out how powerful were the Boers. It is incredible that Sekonyela, a chief of a small tribe would have cared to order his people to raid cattle belonging to such a powerful nation as the Zulus, who were known throughout the length and breadth of the country for their bravery and cruelty. Be that as it may, the Trekkers left and after a few days returned with the cattle. As they approached the Zulu capital the Boers fired a volley, it is said in salute. But was it really in salute or was the firing intended to impress Dingane and his people with the power of the Trekkers? Whatever the intention, the fact remains that the firing of the volley convinced Dingane that the Trekkers were the white-skinned people of Shaka's prophecy.

will attach themselves to a European Power, which has the welfare of the Bantu people at heart. By serving one great king they will become one glorious people.

## R. Roamer Talks About . . .

### GHOST MONEY

Last night we tossed in bed for a long time but could not get a wink as all our thoughts were or how to make more money quickly. So just as the silly location cocks mistook the late rising moon for the sun and began crowing, we got up and went to consult a witch-doctor. We found him very busy over his bones looking into the future. We told him we had come for assistance for we had heard that there was a ghost guarding lots of money somewhere.

We asked him to help us with his great powers. He threw some powder into the fire and asked us to breathe in the foul smoke. Then he cut us over the eyes so that we could look at the ghost and not drop dead. We then took our shovels and proceeded to the spot.

Just as we came to the spot we felt something move in our hair and, for five minutes we could not breathe—so frightened we were. But when at last we put our hand on our head we found it was only a leaf from a tree. Before we proceeded to dig, the witch-doctor made a little fire and put into it some herbs. As the smoke went up he spoke in an unknown language asking the ghost to let us have the money for we were poor and needed it more than it did as it was just "air".

Suddenly there was a gust of wind and the trees trembled. "He is coming now", whispered the witch-doctor, handing us a root to chew. As soon as he appears swallow the juice of that root." Before he could finish his sentence we heard a loud noise near us. "Swallow the juice," cried the doctor. We swallowed the juice hurriedly and it went down our wind pipe instead. My! Soon the wind ceased and we crept stealthily towards the spot where the noise had emanated only to find that it had been caused by a large, useless paraffin tin blown by the wind.

Now we heard a sound like Wuff! Wuff! Wuff! Just like a dog barking. But the witch-doctor said it was the ghost speaking. "Hawu," we said, "does it speak like a dog barking?" "It can speak like anything it wants to imitate," said the wise man. True enough at that very moment, we heard the sound of a motor car hooter Honk! Honk! Honk! "There you are now" observed the man of medicine, "it now speaks the language of motor-cars."

"But when will it speak the language of gold?" We asked impatiently, wanting to feel the solid gold in our hands. "If you speak like that," said our doctor, in disgust, "the ghost will get annoyed and not show us the money. Be patient." "But suppose the sun rises before it gets tired?"

Before the witch doctor could answer we saw a big form loom up in front of us. It was just a form-head-less, hand-less, legless. In fact, it was just nothing. The witch-doctor went down on his knees at once and began to speak hurriedly, all the time spitting out the roots of the herb he was chewing. We could see his knees knocking against each other like blades. But what he said we could not hear for he kept on saying, "Er—er—er."

The shapeless figure disappeared as suddenly as it appeared. We began digging like madmen where it had stood. All at once the witch doctor began breathing in agitated gasps. His shovel had struck a tin under the ground. We were dead sure it was the gold, and after kissing each other with joy we dug like furries until we pulled out an old rusty tin—heavy as sin. On our breaking it open we found it full of sand.

# MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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### OTHERS' THOUGHTS

By THE EDITRESS

My talk this week will be made up of wise sayings by thinking men and women. I do this so that those of you who are lazy to cultivate the good and profitable habit of reading may know what a loss they incur. There's nothing in the world more faithful to one as a good book or a good written word.

For encouragement I can find no better words than those of Henry Ward Beecher who says, "If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Fight in darkness; fight when you are down; die hard, and you won't die at all." What encouraging words my dear sisters! "Die hard" Don't get killed by disappointment; but fight on.

In all you do you should remember what God said to Isaiah: "With everlasting kindness will I have mercy on thee, saith the Redeemer." There you are. What return do you give for this 'everlasting kindness'? You can serve God and your people by lifting up your head on high in determination to live a useful life. Here is how we can live such a life: "Let us try to forget our cares and our maladies, contribute as we can to the cheerfulness of each other," says Dr. Johnson.

That's the philosophy of life: helping others to be happy and cheerful. You will note that much depends on how we believe in ourselves. Before you do anything worth while you must have confidence in yourself. "No one can accomplish anything great in this world who is contented with little, who is confident that he was made for little things, or is satisfied with what happens to come his way." Hear that? If you would be great and honoured or trusted place yourself in those conditions.

That's the greatest weakness of our people. They want to be thought big and important when they still behave like savages in many ways. It is up to women to try to mend the ways of their menfolk. Most of the foolishness done by some of our men is done in a mistaken idea that it impresses women favourably. You will see some weak-brained men behave as though they owned Johannesburg when in the presence of women. Women, by their attitude, should discourage cheap swank and uselessness in their men friends.

To prove what a lot of good women can do in the world let me quote the words of Emerson. "What is civilisation? I answer, the power of good women." No truer words were ever written. Women can do wonders in the world if they make up their minds to do so. They can be lights in darkness, hope in despair and ambition in helplessness. They have power to do these things if only they knew how to use it for the good of mankind.

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### OUR CHILDREN



If a child cries a great deal, it is because his parents have taught him to do so by fussing over him. A baby learns to like being fussed over. He learns that the way to be fussed over is to cry.

If the mother sees that her baby is not hungry and that he is warm and dry, that his clothes are not uncomfortable, and that no pins are hurting him, she can be sure there is no reason why he should cry. She should leave him alone, and he will learn that he gains nothing by crying.

If he is picked up, talked to and played with for a little while when he is not crying, he will learn not to cry, but to lie and wait until his mother is free to attend to him. But the moment a child learns that he can get what he wants by making a fuss and a noise, the mother's peace is gone. When she has once taught him to cry for things, she has allowed the child to form habits that will weaken and injure him and make him a nuisance to everybody. He will grow into a petulant cantankerous, bad-tempered and disagreeable man because he formed bad habits as an infant.

Children will do anything to gain attention. They would rather be hurt than ignored. And since attention is the greatest prize we can bestow, parents should give it when the children have behaved well.

### JUST A SMILE, PLEASE!

A woman was entertaining her friend's small son.

"Are you sure you can cut your meat?" she asked after watching his struggles.

"Oh, yes," he replied, without looking up from his plate. "We often have it as tough as this at home."

The teacher was giving a health talk to her class, and warned them never to kiss animals or birds.

"Can you give me an instance of the dangers of this, Jackie?" she asked. "Yes, Miss, my aunt Alice used to kiss her dog."

"And what happened?" asked the teacher.

"It died."

Mr. Goodman (showing his wife round his counting-house):

"And these are the day-books," Mrs Goodman:

"Yes. Now show me your night-books!"

"The night-books?"

"Yes; those you have to work over at night and that kept you down here until two o'clock in the morning."

Tommy (who has just returned from Sunday School): "Mummy, the vicar spoke to me this afternoon."

Mother: "That was very kind of him, dear. What did he say?"

Tommy: "He said—why don't you sit still?"

Two women previously unacquainted, were conversing at a reception. After a few conventional remarks, the younger exclaimed: "I cannot think what has upset that tall man over there—he was so attentive a little while ago—but he won't look at me now."

"Perhaps" said the other, "he saw me come in. He's my husband."

### DO YOU KNOW—About Sea Water?

By R. R. R. D

Sea water is so salty because it contains all the salt which has been carried into it by the rivers all down the ages. For river water is salty, too; only so slightly that we do not notice it, just as we do not notice the pinch of salt in the plum pudding.

But the sun, when it sucks up the water from the sea, leaves the salt behind. The water is deposited again on the land to make rivers, which go on flowing into the sea, bearing more salt. For rivers melt anything that can be melted in their path. Thus more and more salt is being deposited in the sea and no salt is being taken out of it.

If you boil some sea-water until the liquid part is all boiled away you will find that the solid salt remains. This is what is happening all the time when the sun takes up the water.

### Eyes Of A Fish?

The eyes of a fish are much bigger in proportion to its size than the eyes of practically any other animal, and fish are as a rule very sensitive to colour. Every fisherman knows this, and it is probably one of the reasons why most of the fishermen wear clothes of dull colours that look like rock and sand, so that the colour of their clothes will not attract too much notice and frighten the fish away.

Another way in which a fisherman uses the colour sense of a fish is in the choice of his bait. Most people who use artificial flies for fishing are particular about the colour of them more than the smell, for fish have very little sense of smell. The hearing of a fish is not nearly so highly developed as its sight. And unlike other animals they show very little response to music.



By M. D. K.

OIL OF LAVENDER rubbed on the forehead, arms, legs, and other parts subject to attack by mosquitoes will keep the pests away.

MARROWS will remain fresh for some time if a little piece is scooped out of the top and filled with water and the marrow hung up in a cool place. Renew the water daily.

TO KEEP FLIES FROM SETTLING ON PICTURES, windows or mirrors, pour boiling water over an onion, and when the water is cold, wash the glass with the solution.

### This Week's Thought

Sin has many tools, but a lie is the handle which fits them all.—

O. W. HOLMES

WHEN MAKING A FRUIT TART mix a little cornflour with the sugar before adding it to the fruit. This will make the juice like syrup, and prevent it from boiling over.

TO BANISH MOTHS, sponge out all drawers and cupboards with a strong solution of quassia chips, then sprinkle with a few drops of turpentine.

# WOMEN'S HOME PAGE

## Tennis Players' Feet

Feet that are treated properly are a happy possession, and of tremendous importance in sport. Cramped, distorted or flat feet are a continual discomfort and can never lend themselves to agile running on a tennis court. The feet should be given free play and exercise for a few minutes every day by walking about while stocking or bare. Daily "wiggling" of the toes and circling of the ankles is also splendid for maintaining suppleness and strength.

Daily washing in warm, soapy water is a necessity to comfort and daintiness; and a cold-water rinse will always help the feet to resist the heat and tone up the skin. They should be dried carefully, especially between the toes.

All feet perspire. It is a natural function of the skin and the nervous system. An application of methylated or surgical spirit after washing, however, has a delightfully cooling effect and hardens and dries the skin. Shoes should be as light and porous as possible.

Stockings must be changed and washed frequently, and darned neatly to avoid chafing the feet. The leather of the shoes should be kept soft by frequent polishing, for much foot discomfort and trouble is caused by harsh leather.

Hot days bring the temptation to pack stockings and tennis socks away, but this is asking for blisters and all manner of discomforts. Socks and stockings are essential as an absorbent of foot perspiration; without them, daintiness and coolness are impossible.

In-grown nails must be guarded against by trimming. The big toe-nail should be cut straight across, and the others very slightly curved.

## Drink More Water

It is surprising how few people realize the importance of supplying the body with plenty of water.

The knowledge that soap and water are necessary for the outside of the body is steadily growing. To-day people want and like to be clean, and everybody demands a place where they can soap and sponge themselves. If this is not convenient in the home, they look for and expect it in public baths in their neighbourhood.

But just now we are concerned with the matter of keeping the inside of the body clean, and water is the greatest help towards securing a healthy body. It is nourishment. If the blood only is considered, it is a fact that it needs a continuous supply, and it should be known that water enters the blood stream in a manner unlike any other liquid; there is nothing like it for purifying this fluid. At least three or four glasses should be taken daily.

The two habits—one of using soap and water for the outside of the body, and the other, plain water for the inside—will do more than anything else towards keeping the body fit and healthy, and the complexion clear.

## Summer In The Larder

The health of her children is a mother's chief concern. The long summer outdoor hours, the most health-giving part of their year, inevitably bring her the extra worry of suitable food. There is so much expended energy to be restored, so much extra energy to be created for the season's growth and development.

In these days of food regulations, tested and graded milk, and scientific marketing, a little shopping care will go far to guard the household food supply. An extra eye on the shopkeeper and his habits, as well as on his shop, will satisfy the critical mother that at any rate she is making an effort to buy clean food from clean suppliers.

Cheap and good fruit comes today from all parts of the world. Uncooked green food—that valuable addition to diet—is nevertheless a slight source of danger from dirt or dust, but careful washing in salt and water, and thorough examination, will make fresh salads as safe as they are pleasant.

The planning of a plentiful diet of fresh natural foods—salads, fruit, sweet milk, and fresh butter—is the least part of the mother's difficulties. Her trouble is that summer's heat brings the salads to table "tired," the fruit flabby, the milk on the verge of turning.

Cool slate slabs and earthenware coolers in the larder will do much, and they must be kept scrupulously clean. A small electric fan will help even more, but the housewife would do well to consider the installation of a refrigerator.

She should remember that not only does food go bad more quickly in summer than in winter, but that there is a very dangerous period when it is not noticeably bad but already carries the seeds of danger. Insect pests, especially the housefly, breed more quickly in warmth. Fly-excluding gauze and food covers should be used, and kept scrupulously clean.

Every modern mother realizes that the health, and the whole future success, of her child depend not only on the habits of health and cleanliness taught in the nursery, but on those practised in the kitchen. Modern science as well as modern knowledge are every year making easier the path of cleanliness, which leads to health.

## An Old Recipe For Tea

In these days, when everyone knows how to make good tea, it is amusing to recall the weird recipes employed when tea was first introduced into Europe. Here is one recommended by Pere Couplet, a returned Chinese missionary, in 1667. To a pint of tea added the yolks of two

fresh eggs; then beat them up with as much fine sugar as is sufficient to sweeten the tea, and stir well together. The water must remain upon the tea no longer than while you can chant the Miserere psalm in the leisurely fashion.

## Juice For Sleep

Orange juice before going to bed or when one wakens in the night is an unfailing remedy for sleeplessness to other people, as this reader has discovered.

It cured me of insomnia, and as a night nurse for fifteen years I found that the effect of small doses of it on restless patients was little shot of miraculous.

S.P.

## That Shiny Seam

By the way, here is a useful tip which I simply must pass on.

When you press a black or navy woollen material and are annoyed to find that it comes up shiny at the seams, in spite of your most careful efforts that it shall not do so, don't despair, but try this little dodge.

Lay the shiny seams, right side up, on your ironing board and place over them a piece of quite wet blotting paper. Pass a hot iron over it, but do not press it down, as you only need to raise a good hot steam which will bring up the nap of the material, take out the shine and yet not interfere with its pressed appearance.

H. K.

## When You Buy Fruit

People who are scrupulously particular about cleanliness in other ways are sometimes apt to forget the amount of soil that fruit collects during transit and sale, especially if the fruit has been exposed to the wind blown filth of an open market or wayside stall.

Where there's dirt there's danger, and all fruit that is to be eaten raw should be first thoroughly cleansed under running water. Fruits with rough skins may even need brushing to dislodge the ingrained dirt and any insect eggs that are present. Soft fruits, too need gentle but thorough rinsing.

## Make Your Own Biscuits

### OATMEAL BISCUITS.

Quarter-pound butter; 1 tablespoon golden syrup; 1 teaspoon bicarbonate of soda; 2 tablespoons boiling water; 1 cup flour; 1 cup oats or oatmeal; 1 cup disiccated cocoanut; Three-quarter of a cup sugar.

Melt the butter and golden syrup in a saucepan over the fire. Dissolve the bicarbonate of soda in the boiling water. Sift the flour and mix with the oats, cocoanut and sugar. Then add the other ingredients and mix all well together. Take a little of the mixture at a time and roll into balls about the size of a walnut. Place well apart on a greased baking sheet and bake at about 350 degrees for about 15 to 20 minutes.

## Our Health Corner: Burns And Scalds

(By NURSE ROSE)

Even in the best-regulated kitchens accidents occur, and burns and scalds sometimes happen.

The most important thing to do when such an accident occurs is to keep calm, and the more serious the accident, the calmer should you become. A burn or scald often causes a bad shock, and so, in addition to treating the injury, the sense of shock needs to be lessened. There is no better way of doing this than for everyone round the patient to be completely unworried or anxious, and to have at hand the proper remedies.

A bottle containing pitric acid should be in every home, for there is nothing better for applying to a burn or scald immediately.

If, however, there is none available, then the air must instantly be excluded by some other means. Plunge the hand or leg, or whatever the injured part

is, into warm water and keep it there until dressings are ready. It may be quicker, however, to cover the part thickly with flour, bicarbonate of soda, butter, lard or caron oil. Even a piece of soap rubbed on a slight scald immediately it happens will relieve pain.

When the part affected has been gently covered with any of the above substances some clean rag should be smeared thickly with vaseline and laid on to the burn or scald. A piece of cotton-wool should be placed over that and a bandage applied to keep all in place.

If a leg is the part affected, the foot must be kept high, and the patient should not walk for a day or so.

If the burn or scald is a severe one, persuade the patient to lie down, cover him with a rug and, if necessary, provide a hot water bottle, for a person suffering from shock must not be allowed to get cold.

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# Help For Domestic Servants

## Our Dinner Party

Many of my readers are young women in domestic employment and I am sure they will find this article very helpful indeed. Apart from this women in the townships and elsewhere are very fond of entertaining their week-end visitors in their homes.

This article on how to lay the table when you give a dinner party will be found very timely by all these women readers.

A large snow cloth of linen or damask is considered good form for the table at a dinner party, although its place has been usurped in modern times by table mats set on a polished table or a runner with round or oblong table mats to match. Fancy cloths may also be used.

A bowl of flowers or fruit is the most suitable decoration. Smaller vases placed near the centre or at the corners may also be used; but these small vases may prove a nuisance if the table is small. Care should be taken that the centre vase is arranged so that it will not interfere with the vision across the table, low masses of flowers being the best for this decoration. If fruit is used as a decoration, leaves in autumn tints will set off its rich colouring.

When the table is very small, a tiny bowl of pansies, nasturtiums or violets will be all that is necessary.

A A A

The crowded table is distinctly had taste and no longer does the table "groan under its load of good things." Small cut glass or silver cruets are extensively used; these contain salt, pepper and mustard, and one set is allowed for each two guests; they should be gleaming and the mustard freshly made. These, with any condiments used for the first course, are the only etceteras which appear apart from the setting of the individual places. Sweetmeats and nuts, when they are served, are placed on the table in well-balanced positions at the beginning of the meal.

As to the setting of the table, aim at precision. The smallest spoon or fork should be placed with mathematical exactness. Simple rules to follow are these: The first fork to be used is placed at the extreme left, the next being placed second from the outside, so that it becomes the out-

side fork after the first course. The knives are placed correspondingly, the first one to be used on the extreme right. The soup spoon is placed on the extreme right, outside the fish knife, and it is usual to place the sweet spoon and fork lying right and left at the top of each place. The cutlery should be placed about an inch from the edge of the table.

The glasses are ranged in a straight line from the tip of the dinner knife and a little to the right, in order in which they are to be used.



DINNER TABLE

A roll or cube of dinner bread may be placed either on the cloth or on a doily at the left of the forks. If bread and butter plates are used they are placed at the left of the forks, and the roll or bread is placed on the plate.

Butter is rolled with a curler or with wooden pats. These pats or the butter curler should be placed into boiling water; then into cold water before they are used. The butter is then piled in silver or cut glass butter dishes.

Fingerbowls should be prepared in the kitchen. In cold weather they are half-filled with warm water and placed on a doily on the fruit plate, the fruit knife and fork being placed on either side of the fingerbowl. A violet or rose petal may be placed in each bowl to link up with the table decoration. The bowls may be placed on the sideboard beforehand to save time in serving.

The table napkins may be placed on the bread and butter plates and the roll placed thereon, or they may be folded into fancy creases to represent a fan and would then be placed in a glass, which adds a festive appearance to the table.

### FOLDING OF TABLE NAPKINS.

The Fan.—Place the napkin on the table right side up. Fold so that the one edge is one and half inches below the other. Make three 1-inch folds with the top portion of the napkin, pleat from selvedge to selvedge in 1-inch folds. Put the fingers between the pleating and press down about half an inch of the first hem and the three fold, and crease firmly. Open out the fan and arrange it a glass.

### THE ORCHID.

Place the napkin right side up on the table. Fold in half, selvedge to selvedge. Fold them to hem forming a crease down the centre. Reopen. Fold the selvedge to the centre crease to make a triangle. Turn the triangle over so that the loose edges are down, then fold the right corner to the left corner, thus making another triangle. Fold from the lower corner across to the other corner in pleats, so that it pleats together, and place in a glass. Pull the loose corners downward, right and left, in the shape of petals.

A well set table, its appointments polished and correctly placed

contributes materially to the success of the dinner. The host sits at the head of the table and the hostess at the bottom. The most important woman guest sits at the right of the host, and similarly the most important male guest at the hostess' right, the rest of the guests being placed accordingly.

The waiting should be done quietly and quickly. The guest on the right side of the host is served first. All dishes are served from the left, except drinks which are served from the right. The plates should be removed separately and not piled up by the attendant. Vegetable dishes may be placed on a sideboard or dinner-wagon to make the serving easier and quicker.

## Happy Harriet

A faithful record by Annie Greatheart of a good woman's life in the "Christian Herald."

How did I get the name "Happy Harriet?" Phew! You're asking! I'd have to go a long way back to tell you that, but I remember full well. I was living in Hoxton at the time, but I'm a Lancashire lass born and bred.

I were living alone, for my poor husband had gone Home of the fever. That afternoon I were putting up a picture of the Good Shepherd, when all of a sudden I heard timid knock on door.

Not wanting to get down from the chair and thinking it were only Lizzie Gants, her as lived only three doors away, and who is a life-long White Ribboner, I shouted: "Come in, my dear!"

My! you might have knocked me down with a safety-pin, for who did I see standing in the doorway but a young woman as I'd never set eyes before, and the lass had a handkerchief to her eyes, poor soul.

Between sobs she tried to explain, but I told her: "Not a word (Continued in the third column.)"

## IN BED FOR WEEKS WITH BACKACHE

Prostrate With "Terrible Pains"

First Bottle of Kruschen Brought Relief

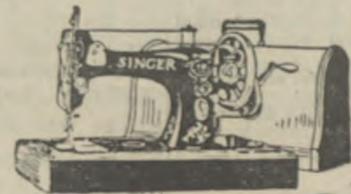
It was advice from her mother that led this woman to take Kruschen Salts for her backache. She had tried numerous other so-called remedies, without getting relief, but before she had finished the first bottle of Kruschen she was feeling better. This is the letter she writes:—

"About this time last year I had terrible pains in my back and was prostrate for three weeks. I could not even rise in bed. I tried several well known remedies but to no avail. Then I wrote to my mother telling her of my trouble. She wrote to me by return of post urging me to try Kruschen Salts. I immediately bought a bottle and I can truthfully say before I had taken the fifth dose I could sit up. I kept on taking them and in less than two weeks I was about again. I am never without this wonderful medicine now, and I find the little daily dose keeps me fit and well."—(Mrs.) A G.

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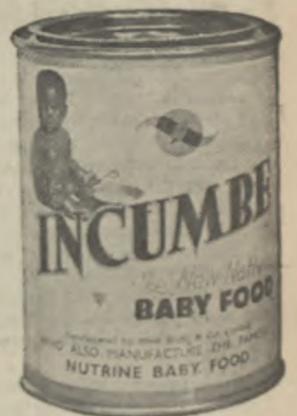
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**MAIZENA**

(To be continued)

# Page Of Interest To Woman Of The Race

## Our Lady Teachers Must Be Considered

(By FLABBERGASTED)

Lady Teachers are the real educators of the African and it is high time they should be considered and be paid a higher salary than they are paid at present; even if it means that they are paid more than the male-teachers and even principals.

It is a truism that ladies have that motherly and tender instinct and emotion and hence that alone qualifies them for the ability to handle, control and teach children who come to school for the first time. These little angels come at an age when mother care is still indispensable. They have not learnt to talk properly. The mastering of speech still presents great difficulty.

The gentle-lady teach patiently teaches the little angel until it has overcome the "talking" difficulty next comes the trouble of teaching the little one to write and to read this demands a lot of perseverance on the teachers. Later on the child is passed on to the higher classes under the Tutorship of male teachers. The whole foundation has been laid by the lady-teacher who really fades out of the lime-light. I think really there has been a lot of selfishness on our part—men.

All the schools large and small, owe their existence to our lady teachers who have taught the children to talk, write, read and reason to sea etc.

It is only fair that we leave alone the stigma "male-teachers for themselves" but that "teachers both female and male" I think since there is a T.A.T.A. it is high time such things are seriously considered and attended to. Lady teachers will not say a word or claim this credit due to their Nature just as a real lady will not make love to a gentleman no matter how she loves him.

## Obedience

Editress.

Please allow me to say a few words in your valuable paper, on the above subject.

What is meant by the word "Obedience"? It is the act of obeying, that is, submission to authority.

Every Wayfarer and Pathfinder is expected to be obedient to the laws and yield a ready obedience to the commands and directions of those in authority.

An obedient boy or girl shows his or her obedience by acting obediently and doing what he or she is told by his or her parents, teachers or guardians.

Lack of obedience is manifested in every department of life. This is the Government of the home and in the Church.

There is a growing tendency towards disobedience. Those who have observed the tendency in this age have noted how children are disobedient to their parents.

The rapid rate at which the spirit of disobedience to parents is growing among the young people of this generation is viewed with alarm by all christians the ever increasing disobedience to God and His word is viewed with even greater concern.

No doubt many young honest people have much to fight against.

We are living in the age of disobedience and unless we try hard and be ready to obey we are likely to be carried away by the stream of disobedience.

We can be able to conquer this great disobedience only by building upon the solid and unmovable Rock of Ages Jesus Christ.

N.P. NKOSI

Johannesburg

## Should The Young Married Couple Stay With Their Parents?

Dear Editress,

Allow me a short space to ask help and opinions of readers on the above mentioned topic. I was one day in one of the Port Elizabeth buses when I unconsciously played eavesdropping. Although I hate listening to other people's conversation I couldn't help hearing a young gentleman say, "Oh yes, maan, I'm getting married next month and as I cannot afford a house yet Connie will just have to stay with my parents." Well, I thought to myself it is all very well and easy to say but oh! the tragedy that follows!

Very many problems confront a young lady—What kind of a man? Will he be the sort whom I shall not be ashamed to look the world in the face with? An ideal husband, and father for my children, who will have the heart as his world, not the world as his heart? Will he provide a decent home for me and stay with me or will he be content just to leave me with his parents or relations where I'll be like a bird whose wings have been clipped and shut in a cage whilst he goes scot-free?

There I'll be with my parents-in-law who have their own ideas of life, their own ideas of bringing up children and a totally different outlook in life. Consequently with clash of ideas there will never be any harmony but discord and discontentment. Two people just beginning life together are bound to feel a little strange with each other.

They have to have the first few months entirely to themselves so as to get to know each other properly, without any outsiders interfering. This is impossible when staying with parents. It is evident marriages have been wrecked by this reason. You'll never feel at ease and never know what to do and how to behave in order to please your people-in-law.

In the long run mother plays an officious landlady. She gets tired of you and begins to find how much extra work you have to do. Then she finds faults with you and comparison with her own perfect daughters sets in. Whenever there's a little squabble between you and your husband there they interfere and make a moutain out of a mole-hill and even ready to side with the son.

You find yourself ever indoors day and night whilst your sisters-in-law take full advantage of your of presence—always going out and leave you to attend to the parents' needs and the house. I do not mean that young people should be entirely cut off from their parents but what I want to discourage is the habit practiced by many young men—getting into matrimony without having made any preparations as regard home, furniture and such like conveniences for the wife.

Then it will be all right staying saying for a time with your in-laws when you know you have a place of your own where you can be mistress, have the pleasure of inviting and entertaining.

(Continued at foot of column 3)

## "Try To Be Yourself"

Dear Madame,

The talk of the Editress in the women's supplement of August 19 on the above subject proved of great interest to me. That is what kills our people today. They want to be everything.

A sportsman who has done his best on soccer and received the honour due to him as a footballer goes to a party of tennis players and wants to shine there as well. He forgets that he cannot shine in tennis circles as he shines in soccer circles.

But instead of giving tennis players a chance to shine in their own departments he intrudes himself upon them and expects them to honour him just because he is a footballer. If it is the same in all our walks of life. We want to shine everywhere. A teacher wants to be known and honoured even outside his teaching spheres.

A politician wants to shine among teachers or ministers or other groups. Instead of concentrating solely on politics and shine there, he wants to shine everywhere, even where politics are nothing. Yet Europeans never do these things.

A woman who is honoured as a thing them. What is your opinion?

"LADY BIRD"

Bedford

This is a very interesting subject raised by "Lady Bird". It is also very important. What have my women readers got to say in support or against it? Editress.)

welfare worker does not expect to be honoured when she goes to a theatre. Although those who know her will accord her respect due to her, they will not give her the clamations they have come to give the actress or pianist that evening. They know that each person shines in her own particular sphere of activity.

The Editress has certainly given all thinking women readers food for thought in her article, "Be Yourself." If we try to be ourselves in all we do we would never get into troubles living beyond our means, overdressing more than we can afford to just because we see other women do so.

We would be honest, natural people. Our friends would know where we are in our relationship with them.

(Mrs.) F. KAM.

Johannesburg

## Confucius And Tea

Because tea-drinking has been established in Western countries for no more than 2 or 300 years, the antiquity of the practice is apt to be forgotten. It is interesting to find that Confucius, the great Chinese philosopher, who lived about 500 years before Christ, once said: "If the stranger say unto thee that he thirsteth, give him a cup of tea."



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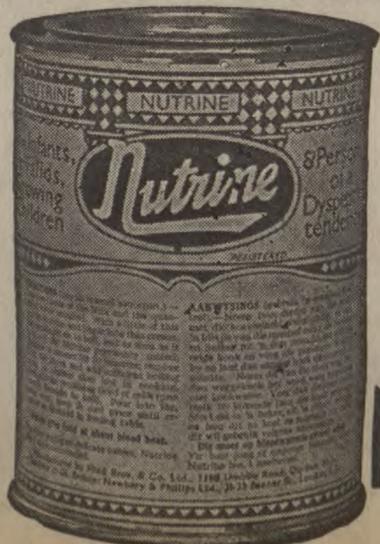
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# Madireng A Ditulo Ka Ditulo

## Tlala E Nahanisa Batho Ntho Tse Makatsang tse Kholo

Tsa Bethlehem

(Ke SAMANE)

Khele! Le eme letsatsi mona tikolohong ea tulo ena, Baruti le bona ba thotse ha re tsebe hore ho kene eng.

Ereka ha batho ba rona e re ha pula e sa ne tlala e le ngata ba qape lintho tse ngata. Re utloa hore ka mona ka Lesotho ho teng tsoekere (sugar) e tsoang ka tlas'a lifate 'me batho ba e thotha ka mekotla. Tlala e nahanisa batho ntho tse ngata.

Motho ea ntseng a le bohloko-nyana ke lepolesa le lehola la motse e leng Mr Bennett Mokhosi Che eka re ka 'meha merapelong ho Molimo.

Re bona Mongh. M. Zim a ema ka maoto ho lokisetsa papali (Football) ea mohla la 5 October. Che oa e rata tsoelopele eono motho.

Re sa tsoa siuoa ka lefu ke e mong oa baahi ba motse ona e leng Mrs Jacobina Tshongwe, e be ele mofumahali oa thapelo ho ma-Rooi-batjie e leng ba Methodist Church, che batho ba ne ba tile ka bongata bo boholo. Aol che, ma-Afrika ha a sa tla kopana le khale, ho so ho akhetsoe lesapo ka hara bona hore ba fapane ka taba ea moo sekolo sa motse se tsoanetseng ho hahua teng. Bana ha ba sa roabala ba se ba re kokotela bosiu ho botsa hore "nena n ka ho lefe lehlakore tabeng ee ea sekolo?" Oe! Baheso ho fapana ka maikutlo ha se ntoa. Lona le se le batla hore re tsoane ka maikutlo! Ka Mamotapane ha ho ntho e joalo.

Mooki (nurse) e mocha ea fihleng mona ke Nurse Violet (Leshuta) Koloti. Che oa sebetsa montsana oa Makhokoe.

Motho ea ntseng a le sieo mona e Mr J. Maseko, e mong oa litho tsa Lekhotla la Keletso.

## Mokhohlane O Iphile Matla

Tsa Ficksburg

(Ka TS'ELISO)

Pula ha e es'one ho fihlela joale Mokhohlane le ona o ika-shetso ka matla hara motse, mopolasing le metseng e meng ea Lesotho e haufi le koano.

Ho bile le mesebetsi e mengata hara motse oa rona khoeling ea September. Ka Saterdag sa la 19 ho bile le mokete o monate oa lipina kerekeng ea A.M.E. Libini e ne le Marquard A.M.E Church Choir, hara libini tseo ho ka boleloa mafumahatsana Lebona le A. Lelimo. Baeti bana ba rona ba ile ba thusoa ke libini tsa Anglican Church tse tsamaisoang ke Mongh. R. I. Sello, e mong oa mesuoe ea Sekolo sa Kopano.

Phirimseng ea la 23 ho boetse ha etsoa mokete oa lipina hona kerekeng ea A.M.E. Libini e le mesuoe ea Sekolo sa Kopano le Anglican Church Choir, motsamai si oa libini tse na e ntshe e le eena Mongh. Sello. Mokete ba oa ka oa eba motle ka ha bongata ba baahi ba motse bo sitiloe no ba teng ka lebaka la lerole le mohatsela.

E ka motse oa rona o tla eteloa ke libapali tsa bolo tsa ha Moroka ka la 5 October; che, tseo re tla 'ne re li utloa.

Ea etsetseng Lejoeleputsoa ho ea ponts'ong (Empire Exhibition) ke Mongh. Sam Mohono. Re mo lakaletsa leeto le letle.

Monna motseng Lekhotla la Keletso la Batala eka ha le eo; ba bangata ba bile ba lekanya hore tsietsi tsa motse li ntshe li ekeleha ke bona.

## Kgosi Maraba O Rata Thuto

PHUTHEGO EA MATICHERE GA MASHASHANE

Tsa Kalkspruit

Kgoshi a ko mpho sebaka mo pampiring ea gago ea sechaba nke ke go botsishe gore na mo korateng ea gago go na le kgetholo na? Kego botsishe byalo Morena Morulaganyi, gobane ke shetse ke lekile go romela dikgang tsa kua-no ga gesho fao kगतishong ea gago, ke ngoadile gararo fela ga gona tseo di kileng tsa tsoelela, ke ka fao u utluang ke go botsishe gore na kgane mo pampiring eo ea gago go na le kgetholo. Le rona re duma kudu gore babadi ba kabe ba utlua le tsa koano dikgang. Ke ea holofela gore le oena Morena Magatisi o duma ge nkabe bontji bya Ba-Afrika bo bala pampiri e ea sechaba, byale ba sakoe ditaba tseo di diregang kua na ga gabo bona.

Ke ea go kgapela Morena Morulaganyi gore a ko lebelele gore go se lahloe ditaba tsa ba bangoe xantle ga taba. Ge eba u rata gore babadi ba ate leka go hlokomela ditaba tsa dinaga ka moka.

Maloba ka di 19 Sept. re be re na le kgobokano ea matichere a Maume Branch mono ga gesho. Aoa ba ile ba amogeloa ga botse ka lethabo. Morena S. Maraba le eena o ile a tla a dumedishe kgobokano eo ea matichere, modula-setulo, Mr E. Mnamale a kgopela Mr J.N. Mothapo go leboga ditumedishe tsa kgoshi. Ka morago modulasetulo a kgopela Mr E. J. Sono gore a ke a opelele matichere le kgoshi kopelo ka bana ba sekolo sa gagoe. Ka morago modulasetulo a kgopela modulasetulo oa Sekolo Komiti ea Kalkspruit School, Mr E.J. Maraba gore eena a ke a eme a dumedishe lekgotla. Aoa Morena E.J. Maraba a bolela ze ba rata go tsoeletsa sekolo sa bona dile, tala ka baka la go se utloana ga diputhogo ba mo boimeng. Goa kgopeloa mongoadi oa Sekolo Komiti, Mr P.J. Ledwaba le eena a ema a bo rtshe lekgotla leo la matichere ka mo ba shomang le kgoshi ea bona ga botse ka koano mo sekotl.

A isha pele Mr. P. J. Ledwaba a re mo modirong ka mo sekolong se sa gesho re ekgantshe ka kgoshi ea rona gobane o rata thuto le tsoelopele mo sechabang se sa gagoe. Modulasetulo a kgopela Mr S. Mashao ga leboga Mr E. J. Sono ka mo a opelelele ba bana ba gagoe ka gona Modulasetulo a re mo lekgotleng taba eo re tlang go boledishana ka eona le hono ke ee: "Re ka ruta byang bana mo dikolong tse tsa rona gore ba tle ba kgone go tseba le go lemoga seo thuto eleng rona, ba tle ba chabe go fetoga malaita ka morago go ba tsuile dikolong." Mohlahlobi oa dikolo le eena o be a le gona, Mr M. J. Madiba le eena o ile a eletshe matichere kudu ka mo ba ka rutang bana ka gona mo dikolong. Le ge gona le tlala keno fela tsatsi leo re kile rahloa re hoshe bo Miss S. Maraba, J. Ledwaba E. Khotso, A. Rampola le J. Gevangwa ba kile ba hloa ba re khrrishitse ka tse di bose fela. Ke lebeza sebaka seo o mphileng sona Morulaganyi.

J. J. B. LEOLO

hannes Mahlangu foromane ea Kajibane (Lehollong) mona ofiseng ea Komishinare oa Belabela gomme a le bopelohong byo monate.

Mrs. P. M. Makgatholela o kile a chilela go ea Tshoane oa Mamalodi go ea bota metsoalle gomme o khutlile a le bopelohong byo monate.

Rooiberg

Ka di 16 September 1936, Lekgotleng mothushi oa Magistrata oa Waterberg, Mr. Hill koa Rooiberg go ahlatsoe bana ba le 6 ka molato e fapaneng. Lepolantane Sine le ke boditseng babali gore ke tla hlalisha ditaba tsa tseko ea gagoe, mabapi le molato oa go hlaba Mo-Afrika emong ka thipa koa Blauwbank, a mo humane le mosadi oa gagoe, o ahlotsoe go ea toronkong dikgoedi tse (Di fella qepeng la 14)

## Belabela E Huduegile Haholo Bakeng Sa Kgotla La Sechaba

(KE MOFETA-KA-TSELA)

"Tong tong" "Tong-tong" "Tong-tong" "Tong-tong" Modumo ona oa ka godimo o ne o diroa ke tsipi ea kereke ea Bapedi-Luthere e le gore e bitsa baagi ba motse oa Ba-Afereka ba Belabela gore ba tle pitsong ea tlang ka dikobo gona kerekeng ea ka godimo ka di 21 September ena, pitso ea tokisheiso ea go roma barumioa kwa pitsong e kgolo ea Lekhotla la Sechaba "All-African Convention" e soanetseng go dula Gauteng ka di 4 le 5 tsa kgoedi ea October.

Pitso e tsene ka nako ea bosupa gomme ea buloa ke Modula Setulo Mr. Gabriel Sehlaku ka thapelo Kamorago ga ge modula setulo a butsi pitso, a tsebishe phuthogo seo se batlegang le seo baagi ba soanetseng go se dira mabapi le memo ea Lekgotla la Sechaba. A botsa phuthogo, gore Lekgotla la "All-African Convention" ke pitso ea makhotla le makhotlana a Ba-Afereka, byale ge rona ba Belabela re soanetseng go soara byale ka Ma-Afrika a ditulo tse dingoe lafaseng la borwa bya Afrika re romele batseta ba swanetseng go re utloela le go tseela ditaba le ho re bolelela lekhloteng la Sechaba.

Banna ba boletsego ka go tiisha polelo ea Modula Setulo le go kgothatsa baagi modirong o e bile ba: - bo Morena O. Rabalao, S. Lesabane P. Makgatholela J. B. Thema, J. Saulo, S. Modise, G. S. Masemola le Moruti T. M. Riba le ba bang.

Phuthogo ea dumellana ditabeng kamoka ka moya o motse le kwano gomme goa kgethoa bo Morena G. S. Masemola le G. Setlaku gore e bona batseta ba Belabela pitsong ea Sechaba. Gwa kgethoa gomme goa tiiswa gore monna le mosadi emong le emong a nche is. ea goromela barumioa pitsang Chelete e nchitsoeng tsatsing leo ke ena: -

Mohlomphegi le Mohumagadi F. Mokone Is. 6d. Mohlomphegi le Mohumagadi G. Sehlaku 2s. Mohlomphegi le Mohumagadi J. Williams 2s. Mohlomphegi le Mohumagadi O. Rabalao

2s. Phuthogo ea 'twalelwa ke Moruti T. M. Riba ka thapelo. A-e-boe Afrika. Belabela tsoaga tsoaga borokong Ka di 4 le di 5 tsa kgoedi ea October bo Morena G. S. Masemola le G. Setlaku ba tla ba le pitsong ea Sechaba Gauteng.

Ka di 3 tsa kgoedi ea October Mohlomphegi Joel B. M. Thema oa Native Affairs Dept. Belabela o tla namela go leba Gauteng go ea bona metsoalle le Poncho e le gona Gauteng, (Empire Exhibition). Go hloga mo o tla leba Benoni go etela malome oa gagoe Johannes Kgoroshi Mahlatjse le go bona metsoalle oa gagoe (Rev. J. J. Kekana. Re kile ra bona Mohlomphegi Jo (Li fella serapeng sa bobedi.)



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## UNION RUGBY FOOTBALL CLUB.

Port Elizabeth - 1934 Season.



BALA SEO MANAGER LE CAPTAIN EA LIBAPALI TSENA TSE KAHOLIMO BA SE BUANG KA VIRATA:-

Bahlomphegi, Josieka Motsamai (Manager) le Molaoli (Captain) ba Port Elizabeth Union Rugby Football Club re ikutsa ho rona ho loka ha Virata kemo e fang matla 'me e thusang kateng hore mathaka a lule ale matla a phetse hantle hore a hlole lipolasing tsa rona.

Re lemohile hore hase matla a likhoka le hore feela ho batlehang hore metho a bapale hantle. Bala le Methapo bo tsuanetse ho phela hantle, bo le matla hore sobapali se tsoale kapele ha papali e ntshe e tsoela pele.

Re tsebishe mathaka a rona hore a sebelle hore bo hane re tsebe hore ke sejo se scholo sa maditsang Methapo. Mathaka a rona a phakane hore a tsebe hantle a tle a hana, kotle ha a kena tsatsing la papali 'me hore re tsebe hore ho tla ba joalo re belle tsepo hore hore hore matla a makatsang a Virata.

(Le ntshe ke) Wilson Nang'u, Manager, A. E. Magaba, Captain.

Ha methapo ea monna e ikhoka e kula ha a lokele mosebetsi leha ele papali. Ho sebetsa kapele le ka matla hoka ba teng ha eba bophelo bo tletseng bo phalla le Methapo. E tsuanetse ho tsamaisa litaba kapele joaleka 'mane tse tsoang bokong bo mafolofolo ho li isa 'meleng le lithong.

Methapo e tsueroeng ke tlala e keke ea etsa hoo. Empa ha e fepuoa ka lijo tsa Virata e tsoelosa matla a likhoka hore a phele. a lokele mosebetsi, a lokele ho etsa lintho. Sejo sa Virata sa Methapo se kena Maling a se jarang joaleka lijo ho se isa likete-keteng tsa likhutloana tsa methapo 'meleng ohle.

Ho fepuoa ha Methapo ke ntho e batlehang haholo hore 'mele o lule o lekane hantle. Ke ka baka leo ba Union Rugby Football Club ba sebelsang Virata ha ba itlakisetsa papali.

E rekisoa hohle ka liphutheloana tse tsehla ka 1/9 le 3/3 botlola. Kapa u romele ho Virata Co., P.O. Box 742, Cape Town.



# Go Batlega Tsosoloso Ea Makgotla

## The Bantu World

SATEREDAGA MPHALANE 10, 1936

### Pitso Ea Sechaba

Pitso ea sechaba e neng e kopane mona Gauteng, e biditsoe ke banna ba R. V. Selope Thema, Dr. A. B. Xuma, H. Selby Msimang, E. T. Mofutsanyane, L. T. Mvabaza, T. D. Mweliso, le P. A. Bell, baob eleng maloko a lekgotla la All-African Convention, e ile ea tsamaea gantle gantle. Pego ea eona ka botlalo e tla hlaga vekeng e tlang gamogo le mabitso a bao ba neng bale teng, batseta le Marena.

Re thaba go bona gore banna ba ikemiseditse go sebetisa ka kutloano le kopano. Seo pitso e tlamileng go se etsa ke go loantsha melao eohle ea kgetholle le kgatello, go fedisa dipasa, go fokotsa lekgotla, go batlela basebetsi mepuso e phagameng, go loantsha kgatello e leng teng malokeisheng le go loanela gore Ba-Afrika ba leng dipolanseng ba fumane tokelo tsa bona.

Gape pitso e tlamile gore Ba-Afrika ba tshuanetse go hloma mesebetsi ea kgoebo, dichabeng le malokeisheng. Mesebetsi ena e tshuanetse go thusa ele gore e tle e tsualepele gomme e phagamise sechaba sena. Gore ntho tsena di tle di sebetse go dumelane gore go tiisoe makgotla ohle a Ba-Afrika. Kabaka lena go batlega gore Mo-Afrika e mong le mong a tse neng lekgotleng la Ba-Afrika, a jualeka Congress, I.C.U. le a mang.

Baetapele ba makgotla ana go batleka gore ba fadimegela go a tsosolosa le go a tiisa gobane matla a All African Convention a tla tsua makgotleng ana. Go teng batho ba gopolang gore All African Convention e tliho bolaea makgotla a mang. Kgotlo ena e ea lahlegisa, e ea timetsa. Ga se boikemisetsa ba All African Convention go etsa nto e jualo. Seo se batlegang ke gore baetapele ba makgotla ba sebetse, ba seke ba robala.

### Belabela e Huduegile Haholo

(Di simolla qepheng la 13)

pedi gomme a bereka boima. Ge a feditsa toronkong o tla romeloa gagabo. Bohlase bo boncha hore Lepolantane lena le humane monna enoa a suna mosadi eo Lepolantane le reng ke mosadi gomme monna enoa eena a re ke moaloalae.

F. Mushi (tichere ea Mohlabatsi) le Jacob Ntsabale oa Kooliekampa Belabela bona ba ahlotsoe go ea toronkong dikgoedi tse tharo emongue le emongue ka molato oa go utsoetsa Mohlomphegi H. Mashaba oa Vellfontein Rooiberg dipondo tse lesome le mentso e phehang menoana e mebedi £18. Go utloagala gore ka ngoaga oa 1934 banna bana ba babedi ba ile ba filhla go Mashaba bare a ba neele chaletse gomme bona ba tja morekela dikgomo tse tlang tura £1. 10. e le ngoe. Mashaba ba neele chaletse e ka godimo byale ge bona ba e koenya. Bohlale bo ja mong. Berekanng ka matsogo a lona le se ka la holofela gore le tja ja matla a ba bang. Banna ba laetsoe gore ge ba e tsoa toronkong ba soanetse go lefa Mashaba dipondo tse 18.

Masogana a mararo a Dilokoaneng (Olievenpoort) a be a le pele ga Magistrate Hill gona ka letsatsi leo ka molato oa go itisa Lephodisa la Lekgona le la Mo-Afrika Slabert le Mathibela N/c gona Dilokoaneng mo kgoeding e fetileng. Maphodisa ana a Rooiberg a ile ge a filhla moteng a botsa dipasa tsa Mochelo la Ramosoeu le kopana le moshimane oa F. Matau la re "Pass, Pass", moshimane a re e teng koa gae morena, eaba ba ea tlang ea Matau, ge ba filhla moshimane a shupetsa Lephodisa pasa ea ngoaga oa 1935. Lephodisa la re "Die is nie die algemene Belasting kwintus van 1936, Gee my jou kwintus jong," moshimane a re ke

(Di fella serapen se latelang)

## Leqheku Le Opile Lenako Le Kgomo Ga La Bua

(TSA MAGALIESBERG)

(Ke LENONG)

Moruti Libitso, oa Phokeng, Dist. Rustenburg e mong o Baruti ba P. H. Church seterekeng sa Rustenburg le Pretoria o ntse a chalaka le liphuthogo tsa habo. Vekeng ena o bonoe Rabokala; mme phuthogo ea P.H.C. ea mo thabela thata. E ka hoja Mr. E. Mokoena oa Mamogalieslaagte a rata ho nka bogato bo bong kerekeng. Re bona e le eena ea ratang Baphuthogoana (confirmation class) oaa ke mosebetsi o motle. Tsimo e kgolo empa ba kotuli ga ba bakae.

Jonna: nna oee: Re tla balehela kae baheso. Tsie e se e boetse e le teng. Sehlopha se sehlo se ka nqa ea bochabela le Hebron se hlaha leboea ho ea bophirima, se tloa ka ikhalo la Rankankata lithabeng tsa Magaliesberg. Balem ba tla eletsoa ho jala linoa le lijo tsa mofuta o joalo, tse ekang litsie ha li li khathalle haholo.

Mokete o motle haholo oa teboho o na tsoeroe Polonia kerekeng ea Hermansburg. Ho no ho phuthile likereke tse ngata tsa Hebron le tsa Polonia ka Sondaga 27 Loetse, lichior le likolo tsa bina lipina tse monate haholo.

Moruti Behrens, Molula-setulo a bala Genese 6 temana 13 le 14. Eaba Moruti a bua ka lihlogo tse tharo tsena (a) Batho ba senyegileng. (b) Areka e pholosang. (c) Batho ba phologileng. Khele! Khele! Le qheku la hlalabatsa litelu, ba tsoepa mahlo: la hlaha mona le mane. Ka nnete ba bua masa-a-kokometse. Ke re ruri la opa khomo-lenaka ra sala re lihile melala; re oshola joale ka pere e khatsetse; ba mo utloileng ba tla lebala thero eo makgaba a hlahletse.

Joale ka ha babali ba tseba hore rona manong ha re ailoela ho lula nqa e le ngoe, maoba e itse ha ke ntse ke tsoella holima motse ona oa Paulo (Pretoria) ka makala "Hela P. Melato e se le toloko ea Mohle." Khele khanganoana e none e ntse e khoelseta mpa, mme sekotlo ke se setona hobonala kajeno khongoana e ja khybung. Che u sebetse hantle Mofokeng u seke ua ikhantsetsa batho. Re soaba ho utloa hore Mrs. J. Masoabi, mohatsa Mmamphokoro e mong oa litichere ka mona ka Hebron o ntse a le bulutu. O ke o fole hle mma rona.

Kajeno Richa Laboise Thipe oa nya'a, mohlankana enoa ke e mong oa masoga (kgope) a kgale mona Mamogaliesk-aal, mme re thabela boitshoaro bo botle ba gagoe. Re utloa gore Thipe o sa tla liga likgomo. Ke re re tla li ja rona manong re bere li supe ka monwana ka ntate ka Lenonyane.

Litichere tsa Hebron branch T.A.T.A. di ne di tshoere pitso ea tsona sekolong sa R.C. School Erasmus ho no go kopiloe Mr. Krutzing, Principal. Visseshoek ho bua le ho hlalosa "the Land Act of 1936." A fela a tla mme a o hlalosa, empa a hlakometse gore a se ka a hlalosa maikutlo a gae. Ha a se a tsamaea a lumelisa ka gore le ha a lebala lifahlego tsa rona, empa a ke ke a lebala lipina tseo a binetsoeng ha

eona eoe. "Wel ek van jou" goa rialo ramosoeu. A ncha diakaloi a di tsenya letsohong le leng, moshimane a gana go bona, eaba kgakgara-kgakgara, phala ea lla eaba lekukubu-kuku moteng go filhla masogana a mangoe a filhla gomme a paka lephodisa la Musho. Morena Nduna ea motse Solomon Mmamogale a filhla a lamola gomme a laela maphodisa gore ba se ke ba soara bashimane o tla ba isha lekgotleng. Bashimane ba ahlotsoe go ea toronkong. (1) Moshimane oa F. Matau o ahlotsoe go ea toronkong dikgoedi tse ka bang kgoedi kgoedi toronkong a le mongue. Ke tseo tsa Dilokoaneng. Di sa tla. Balang "Bantu World."

ntse a le pitsong moo.

Mafumagadi a merapelo a P.H. Church, Rabokala a ne a iselitse mosalimogolo Pricilla Rampa, merapelo ka veke e fetileng ka Laboraro nkgono Pricilla e se le litsiu a kula joaleka ha re kile ra na ra phetilla babali.

Ho no ho le pitso ekholo ea taba tsa sekolo ka Mandaga oa veke e fetileng Mohlahlobi G. H. Franz le bathusi ba gagoe bo T. P. Mathabathe le I. Nkoane. Taba kgolo e ne e le go balela sekolo Komisi melao, malebana le litsosanelo le tiro ea tsona sekolong sa Kgabalatsane Leshata le boitsoaro ba sechaba bo bile bobethata-thata. Pitso ebile ea ts'aloa go se kutloang. Oeh! Bakoena le seno ea liphafaneng pele le ea litabeng tsa sechaba. Haholo joalo ha le ea litabeng tse le likopanetseng le Makhooba. Le tloa tlhompho eohle ea Makgooba a tlhomphang Ba-Afrika ka eona. Ka metha batho ba re manong re linonyana tse megaro lijong, empa rona re na le boitshoaro le melao ea rona. Bakoena ba megaro mo ditabeng.

### Bapo ba Batla Kgosi

BA KGATHETSE KE GO PHELA KANTLE LE MORENA

Tsa Bapong

Monghadi, ntumelle sebakanyana pampiring ea sechaba ho ka kenya mantswenyana ana:—

Ka di 20 tsa July 1936 Komisase wa Tlhabane o ne a rapile pitso ea tlang ka dikobo Bapo. Pitso e simolotse ka 10 mesong ho fithella 3 p.m.. Taba kgolo e ne e le ka tshedisa ea Kgosi ea Bapo e faletseng le gore ke mang eo tlhomang maloka le bogosi ba Sepo, gape o ne a tliho tsa maikutlo a Bapo mo nakong e go begele Mmuso gore Bapo ba reng. O batlile thata go fumana kgotlo ea banna ba lekgotla mme ka nnete a e fumana e nte e rulaganye pile le tumo ea eona e le ngwe fela. Sebui sa pele se rile ge se ema sa thalosa ka bophara go tswa ga kgosi e kgolo ea Bapo mo gae gore ga a ntswa ke Mmuso o ntshitswe ke Bapo ka go rata go itloki gape ga a senyetsa Mmuso sa pe. Are ge e sale a tswa mo gae kodi 3 tsa February 1939 motse oa Bapong o na thulaganyo epe.

Eaba o sedimosa ge Bapo ba sale ba saena gore mor'a kgosi e leng Bob Edward Mogale gore e tlang ge a tsena boina a tle a tsa ea madulo, le byanong ba nte ba molelele. A re boitshwarelli bo fele gotle ba borenna le dlo di rulaganye. A re a boitshwarelli ho fele mo Bapong. A re kgosi tsa Bapo di teng mme eena o makala phetiso ea boitshwarelli gore ka se se tla tlang kae mo Bapong. A re go thile nako ea gore re buwe nnete re tlolele bof referere etle dlo di tle mo manong a tsona.

Serile ge se dula lekgotla la buwa ka go rula ga naga lona gore le batla Kgosi ea Bapo e tlang ge a ka ga go ne go ngodilwe ge a tswa. Morago ka buwa sechaba le sona sa tsamaea tselo e le ngwe sare ga se batle batshwarelli se batla bogosi ba sona ba Sepo bo rula ganye pila. Morago Komisase a botsa motshwarelli e bong Morena D. B. Mogale gore ene o reng, mme erile ge a ema a re ene wa itumela ka e ne e rile ga go thwe ke motshwarelli ene a na gana gore a tshwareletse ngwana wa moso Kgosi Rakga'la, mme kajeno wa itse ge a tshwareletse ngwana wa Kgosi Darius Mogale e bong Bob Edward Mogale mme kajeno wa itse pila Eba pitso e kwalwa mo gare ga lethabo ka sekaku se ntse ge tutetse go tloga khale se phunyegile ka o mong wa bara ba Mogale.

Levy—Mora Keelo a Moga'e P.O. Jacksonstein—Pheseke.

### Lefats'e La Lesotho Hothoe Le Tletse Tsoekere E Makatsang

Tsa Bethlehem

(Ke E. L. M.)

Moholo oa Kereke ea Moshoeshoe Mr. C. Mofokeng ka la 23-9-36 o boleletse phuthogo tsa e makatsang. O re o utluile ka batho ba hlahang Lesotho hore naha eohle ea Lesotho e tletse tsoekere. Tsoekere ena ho utloahala hore e hlaha fats'e, sebui se re ho bile ha filhla motho ea tsoang hona teng Ts'oani 'me a ts'oere eona tsoekere eo. Tsoekere ena e mofuta e mengata e 'ngoe e ts'ehla e 'ngoe e ts'oeu. Ke tseo he balumeli.

Motsoalle oa rona Mr. Elias Moloi ho utloahala hore o chenchiloe ke ba Muso ka ha e le lepolesa (N/Const.), monna enoa ke motlatsi oa molulasetnlo mokhatlong oa Ba Nazari.

Mona Bethlehem re soabisoa ke ntho e le ngoe, batho ba li-business ba ea lla, selo sena ke sa likhomo tse lahloang ke ba ha Masepala. Ho utloahala hore Makhooba a re li ke ke tsa jeoa li ea kula. Re soabisoa ke hobane ho ea tsejoa ke Makhooba hore Basotho ba ja ntho e ena le mafu ana a latelang:— Serotsoana, Koatsi le a mang. Fariki ena e jeoa e ena le maselese. Joale 'mali u hopole hore tsena li lahloa li hlabiloe li sa ichoella.

Ntho e re soabisitseng ke lefu la mora oa moruti oa rona, Mookameli oa kereke ea rona ea Morena Moshoe-hoe (M. B. B. R. Church) eo re utloang hore o oetsoe ke mokoti (mine). Moruti le ha

a tselehile ke lefu leo la mora oa hae e nts'a leka ho itisa hore a tie a tsebe ho phetha mosebetsi oa Molimo ka ho ikhothatsa ho lokelang motho ea sebophong sa hae. Re lla hammoho le nts'a rona le bohle ba ha Mohono, re re Molimo O matla O ba ts'ehle.

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### Li Parton's Lia Hloekisa 'me Lia matlafatsa.

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

Li Partons Purifying Pills li etsa lintho tse peli tse kholo. 1—Li sebetisa ka maleng 'me li khofela kantle lijo tsohle tse bolileng. 2—Li sisinya nyooko le litho tse silang le tse ntsang lijo, lia li tsosolosa li li matlafatsa hore qetellong li tsebe ho sebetisa li sa thusoe ke letho. Kamorao ho ho sebelisa li Parton's Purifying Pills ka nakoana e itseng ho tla fumaneha hore mala a sebetisa ka tsuanelo kamehla kantle ho schlare se tsolisang. Hoo ke hobane li Parton's li tsosolositse 'me tsa matlafatsa litho hore li phethe mosebetsi oa tsona.

Ha u ikutlula u le boima,—joaleka ha eka bo-kateng ba hao bo batla ho hloekisoa,—ke ka baka lang ha u sa leke li Parton's? U tla li fumana li lokile ho feta meriana e tsolisang ka ho tsukutla e tlang e tlohele mota a fokotse hoo kapele-pele a iphumanang a se a sokile hape.

Kemisi le Benkele e ngue le e ngue li rekisa li Partons Purifying Pills ka 1/- (30 pills) le 1/6 (50 pills). Ha ho le thata ho li fumana moo ngolla ho P.O. Box 1032, Cape Town, u romele chelete.



SES. P.P. 1.

# Fedisang Pasa Go Rialo Justice Krause

## Mokete Oa Dipina Tsa Bana

EBIKE MONATE OA LINOTS'I O TSOATSOA KE NONBANA

Monghali ak'ube mosa hle ho hshisa tabana tsena pampiring ea hao ea bohlomphehi. Ka la 19 September kapa ka moronyana re bile le mokete mane Monont's'a oa thebe ea khomo ke hore o late-lang oa mane Bolata o nong o memiloe ke Tau ea Bolata.

Hee baheso mohla letsatsi leo ha lubeha; ho ne ho bina choirs tse tharo, tse peli tsa Monont's'a sefateng sa boloukomo, se seng ele sona sa Bolata. Eitse ha are a ema maila ho ngoatheloa a Munont's'a a tsetsela, motho a be a utloe moriri oa hae eka oa tloha hloohong; 'na nkile ka tsoela kantle ke hopola hore linots'i li teng ka li hloka, teng ka fumana seroe-bele se lutse sefateng sa boloukomo, eitse ha se qala ho mpona sa letsa moluli sa re He! Ebe ekaba ha se baheso ba Monont's'a le utloe monate ona o bile oa tso- loa ke nonyana.

Ba ema ba Bolata, banana ele ba bats'oana bona ba Sesotho ea ka ba famola linko ha ba qala ho ema, Motsamsisi oa fona a ema ka utloa a etsa lerata a bina are: d: s; m'd.' kea bona mokola o tloaetse hore o ke bine pele bana ba s'o qale, hore le eena a ke a hlabele lihlopheng ho utlooe hore onts'a le teng. Aol ba bina le oona ba Bolata, ngoanana a tse- tseta ka Sekeneng ka mane mose- nyane oa ba oa ea ka 'moho ke sekene eo; athe ka boriking e ne ele ngoan'a morena Tichere Ntsa- ne le tichera Mr. Nkhitetsane M. Ketele ba besa maqheku a ba a tsaa ho ea koahela lisu ha ba le kantle ba fumana ho se le maru feela.

Eitse mots'ea re o moholo ha tali e nyants'a ba beselets'a bana ba Monont's'a ba tsetsela tsetselo e seng mapse; hele joale ra bona mohloho o s'oka o e-ba teng ha- esale likolo li e-ba teng Qua-Qua; d: s; m'd' ea feela. Tichere e kholo (principal ea Bolata ea tsoa ka fenestere athe bana bona ba kile ba tsoa ka monyako ba siea melamu; tichere a lebala ketiba le peipi ea hae; Khele Tau ea khale e ngoe ea tichere tsa Mono- nts'a a nka baki le peipi eo a li akhela ho eena esita le eona me- lamu eo. Kea kholoa le tla ma- kala ba bang ba neng ba le sieo kapa hona ho utloisisa hoo bole- loang. Hoo e leng taba ke hore letsoa-hohle lena la batho le ile la tsoha ha le utloa kamoo se- kolo sena sa Monont's'a se binang kateng ao lihlong tse kang tsena ha li e-s'o bonoe.

Lentsoe leo uka qetelang ka lona ke lena leha ke sa tsebe ma- kutlo a batsoali ba bana bana bao ba rutoang ho ngala hore na taba ene ba reng ka eona, empa kea ts'epa e bohloko ruri. Joale he lona batsoali khate re le joetsa hore lifere tse na ha li hlomphe Marena esita le sona sechaba, ha ho le joalo le hopole hore bana ba rutoang ke motho ea sa hlone- pheng Marena bona ba ka hlone- pha joang.

Ke tsoa utloa litaba tse monate- nate tse ngotsoeng ke 'mutla-oa- lintjeng malebana le thuto, a kho- thaletsa baholo tsa thuto, 'me a buoa ka hore Qua-Qua thuto e tsamaea hampe hoba bana ba tsoa sekolong ha ho lengoa, ha ho he- loa lehlaka, ha ho ts'osoa; ka baka leo thuto e tsamaea; empa ke enoa o sa tsoa a khaana bana joaleka likhomo tse eang maboel- leng a ngala mokete; na ke lona lehlaka kapa ho ts'osa hona hoo.

Oa lona.  
SELALLANE OA BATHO.

Bala  
The Bantu World  
Pele

## Teboho Ho ba Vereeniging

MOLIMO O LE THUSE LE LONA LE THUSANE

Monghali ea ratehang oa kura- nta ea Sechaba Bantu World. Ke rata untumelle ho hlalisa li- teboho tsaka nyaloka lelebitso le ka holimo motseng oa Vereeni- ging.

Ke ile ka fumana mohala mona Harrismith otoang ho Rakhali Miss Emily E. Hlongwa- na ngoanabo mofu Vereeniging ka li 10th August 1936 ware: tseba ntatao ohloka,hetse hosasa hona hoo kajeno. Ke palame Setimela (train). Ka lona letsat- si leo katihla Vereeniging ka li 11 August ele 'nate atsamaile mora Mochoko. Che kene ke tsamaea tsela ke tsohile habo- hloko kere: ekaba nate oshoetse thoteng. Kathe bo mora maki- likiri ba lebetse Bosiu le motse- are. Ka lona letsatsi leo afihla hape, mora Mochoko Mr. I. M. Matsefane oa Paradesse Cottage Leribe Basutoland. Ka hosasa hape kali 12th Aukust. Katsatsi laphupu a fihla emong mora Mochoko Mr. A. N. Hlongwane hake buoe kali khaitseti bo Mrs. A. J. Mfene Grootvlei le Mr. L. A. Molefe Wetzies Hoek u tsa ma etse matsohang a bona.

Afihla Rev. S. L. Lekaye oake- reke eona eo mofu atsebileng ka eona ho tloha bo nya- neny bahae moruti ke oa Evaton afihla abala 1 Bakorinte a buoa mantsoe amatle haholo ka mofu abile are: u kile a kopana le eena haufinyana aba a monoesa selallo sa Morena are: eena ha atla tse- ba hobala buka ke ka baka la Mofu enoa ke eena aileng a mo- ruta, eena Rev. S. L. Lekaye are u be aka utloa bohloko habo- lo ha eba u be akeke abuo le- ntsoe maelana le lefu lahae.

O ile a fumana thuto ebae Grahamstown Cape. Atsoara sekolo Harrismith District moo akenala S.A. Police. Amarafoort atloha moo ho ea Wakkerstroom a ea hape Volksrust atloha moo hotla fihla Vereeniging moo aileng afumana (pension) eahae hofihla lefu lahae u sile bara ba bararo eleng bana e mo- holo u filoe lebitso la nate mofu. Ke J. P. Mochoko Harrismith Mr. M. N. Hlongwane Vereeniging le Mr. A. N. Hlongwane Benoni. Juale ke qala ka ho leboha ma Advisory a Vereeniging. Ao aileng ant's'a Paleza (tower) eaho supa le- rato hore mosebetsi oa bona emong u siile. Ke lebohe hape mapolesa aba Masepala ao a ileng anka lekase la mofu ho ea Phomolo. Juale motse o hle oa Vereeniging ke fumane o e lerato, lo lehlole holima mofu ne hoo bahabala hore bana ba shela kakhot-o le lerato hamoha eena ke s'oa hore ke tla le- boha ke reng ho lona motse oa Vereeniging. Ke tla thusoa ke morena Molimo hantebohela ho lona bohle 'me le rato leo le le- nteng ho eena le le entse le bohle, Salanz khotsong le mofu nahali o mofu lentse le motsoere Jualo kaha le tsoere mofu ke leboha ona matsobo alona athusitseng ka mphotsa lona tsa lerato.

Ke sa lebele Mr. Molefe oa taxi oo a ileng ankuta thoea ufihlisa teng le ho nkhutlisa hape mo- ng'hali ha u tleku oa fela pelo ho nka sebaka sa hao pampiri ke tsuanetse ho leboha metsoalle ethusitseng.

J. P. MOCHOKO.

## Kamogelo Ea Dikgosi

Go bile le kamogelo e kgolo ea Marena le batseta ba neng ba tihle pitsoeng ea sechaba koa Af- rican National Club ka Mandaga Batsamaisi ba "Club" Messrs Bishop le Mamabolo ba ile ba amogela batseta le Marena ka (Li jella serapeng se latelang)

## Judge Krause- Le Dipasa

O RE DI FEDISOE GA DI THUSI LETHO

Mr. Justice Krause, mookamedi oa Baahlodi ba lekgotla la tshoko le phagameng la Free State, o boletse puo e kgolo pitsong e neng e neng ele teng mona Gaudeng ea Makgoba le Ba-Afrika. O ne a bolela ka tsamaiso ea ditronko. Are: "ga se phoso ga kere di- tronko tsa lefatshe lenaga di ea tshuanela batho, di silafetse go- mme ga di na bophelo. Gape Mmuso go bonagalagore o ikemi- seditse go etsa batho dikebeke ka tsela eo batshuarica ba phelang ka eona ditronkong."

Sebuti se ile sa tsuela pele sa re seo Mmuso o se shebileng ke go otla disinyi le go kgobokanya chelete ea tefo, eseng go bone gore sesinyi se bolokege, gobane esale ba utlula Pebele ere: "le- hlo ka leihlo, leino ka leino." Seo se batlegang ke Tona Kgolo ea Toka e ka etsang gore gobe phe- togo ditronkong tsa fatshe lena le gore batho ba seke ba isoa toronkong ka melatonyana e sa reng letho.

"Batho ba bats'ho ba tletse ditronko ka baka la molao oa pasa. Ke le Moahlodi Krause ke bonagore ga pasa e ka fedisoa taba di ka loka. Pasa ga e na mosebetsi gaese feela go "ropa" bo-ramesebetsi dichelete le batho ba bats'ho ba diilang le go ba romela chankaneng ga ba sena chelete.

## Marabele A Gateletse Madiaa A'Muso Oa Spain

Ntoa ea Spain e sa loana Marabele a gateletse madira s Mmuso, a seale Kgausni le mo- tse oa Madrida. Gomme go utluagala gore a itokisetse ga- hlasele ka difofa. Palo ea Ma- dira a oona ke 150,000. Gape go utluagala gore masole a 8,000 a Ba Afrika a ile go thusa Marabe- le. Ga go belatse Marabele e a bona pheno pele ga mahlo a oona. Molaodi-golo oa oona o re a tla tsena Madrid ka di 12 October tsatsi leo Christopher Columbus a thopotseng (fuma- nang) lefatshe la America.

## Mokhatlo Oa Bara Ba Lesotho

Makhatlo oa bana ba Lesotho (sons of Basutoland) Phutheho ea lebitso le ka holimo ke e ncha e sa tsoang ho thehoa Ba-thehi ba nile ba b'isa liphutho ka lipampitsani (circulars), empa leha ho le joalo ba lemoha hore pampitsana tseo e ka li sitiloe ho fihla ho batho ba bangata.

Ke sepheo sa phutheho ena ho khotlaletsa Basotho moeeng oa bochaba, tsoelapeleng, kutloe- lanong bohloko, boipoulelong, t'rutong, leratong la tsa puo ea Lesotho, temong, esitana le ho tse ling tse ngata tse lokelang batho bao e leng sechaba.

Ba ratang ho tseba haholo- nyane ka tsa phutheho ena, ba kopioa ho tla ba teng phutheho- ng ka la 10-10-1936 E tla ba Bantu Men's Social Centre, Eloff Extension, ka nako ea 3.30 p.m.

Ka taelo ea mookameli.  
N. P. LEJAHA.  
Organizing secretary.

makgethe a magolo; gomme Ma- rena a neng a le teng e leng Mo- rena John Serobate oa Venters- dorp le Morena H. N. Rick Mak- pane oa ga Mosehla, a ile a itu- melia gazolo.

## Balang Buka Tse Neeang Hlaloganyo E Tebileng

Mr. Sol. W. Mahuma ke gopola e ka nna bona botlhale gore re- thalose moferefe oa Bakueno kamo o leng kateng gore babadi ba kuranta e, ba tle ba re thuse ka megopolo le ditlaloganyo tsa bona tabeng e, ea moferefeferere gonne Mochuana are "Mosui le- silo.

Gore re tle re kgone go thalosa moferefe o pila a re bale "Sello Sa Mo-Afrika" ka R. V. Selope- Thema. Buka eo e tshotse di- taba tse di byalo ka tse tsa rona ea di thalosa:

"The Programme Of A Des- pis'd Race," e thalosa thuto ea tsuolapele gonne ke eona liere eo dichaba tsa tsoelopele di name- tseng ka eona go baa momea mong- ao re di bonang di le go oona ka- jeno.

"World's Greatest Men Of Af- rican Descent" ka J. A. Rogers, e thalosa diganka (dinatla) tsa batho ba batho baileng ba- ba- teng mono lefatsheng go tloga pele ga Morena Jesu go fihla ka Captain H. C. Mortenol ramotsho eo ka Ntoa e Kgolo ea 1914, a neng a thabana ka mo letlhakor- eng la ba France ka banna ba le 10,000, le difofa dile 205 mo taodi- song ea pogoe.

Gape Rogers o thalosa gore masole ale 12,000 a Mangesimane a ile a thasela Mazulu ka 1879, bathabani baka Zulu ba ne bale 10,000, ntoeng eo Mazulu go sule 3,500, Mangesimane ba sub ba botlha ga pho'oga 42

"Up From Slavery" ka Booker T. Washington. Profestor Edgar Brookes ka "Rand Daily Mail" Johannesburg, February 29, 1928, are: "Dilo di sekae tse di

makatsang kitsong ea poloko ea chelete, rure batho-bat'ho ba Amerika, ba editse tsoelopele e makatsang kafa polokong ea che- lete go simolla dingoga tse di 60 tse di fetileng. Fela e le ka ntlha ea motho a le mongoe Booker Washington, le sona se- kolo sa Tshkegee.

Ka ngoaga oa 1924, babatsho ba ne bana le di-Bankadile 73 tse di laoloang le go sebetsoa ke babatsho feela. Le 35 Negro Life Insurance Companies tse di tshotseng £25,000,900: ka baka leo la go ithuta go boloka chelete gona le dikago tse kgolo tsa polo- kelo koa New York, koa Chicago, le koa Atlanta, Georgia. Are le Lord Bryce o bolela gore mo- botlalong ba sebaka ga go morafe o kileng oa d-ra tsoelopele e byalo.

Bakoadi ba dibuka tse ba di koadile go re ruta ka tsona seo re tshoantseng go baa sona ka le Beibele e re ruta gore ke motho a buduga mono lefatsheng mme a rata goea koa Paradiseng tsela ea teng ke lelogo la ntja ge mo- tho a rata goea koa moleteng oa mollo o tsamaea ka tsela ea le- bogo la molema, motse oa teng ke mollo, kgosi ea teng ke Satane.

Rev. W. Behrens o boletse mo dipitsong tsa Bakueno gang-e le gape are Bakueno le ditofu mme ga ba motlhaloganyo gonne bofofu ba ikitsitse ba mailho, ga ba itse ge motho a tle a fofale thaloganyo. Rev. Beh- rens oa bona mosima o Bakueno ba eang go oela ka ona m ne bona ga ba o bone.

M. MOTHAPU NTSIE.

## Thabisa Ke Mosebetsi oa hao.

Sehlare sena se etsa hore u ma- tlafale me ...



## A Matlafetse!

Ho phela ho lokile ha u thabisa ke motsebeti oa hao. Ha u matlafetse me u sa khatele habonolo, motsebeti o ea thabis. Empa ho boima bo sebeti ka le letsatsi le letsatsi. Ho batleha hore u fumane ntho e ka ho matlafatsang. Ba- Afrika ba bangata ba tshpile Phosfe- rine, pheko dipheko. U ka fumana Phosferine venkeieng lefe le lefe, ele

meti kapa dikholokoe. (Mefuta e me- bedi ena e rekoa ka theko e tshuanang.)

Phosferine e pheko ho opa ha meno le mahloko ohle a methapo. (Ma- hloko ana nka marothi sle leshome kapa dikholokhoe tse pedi, kamora hora tse tharo kapa hane ka letsatsi, ho fihlela bohloko bo fela.)

## PHOSFERINE Pheko ea dipheko

Makhoos a lefatshe lohle a e tseba 'me a domela ho eona.  
E REKISOA KE DIKHEMSE LE MAVENKELE OHLE.  
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# People's Point Of View

## Evil Is Against God's Decree

EVEN AS NATURE ABHORS PUTREFYING MATTER SO IT HATES OPPRESSION

Sir,

With your usual courtesy I wish to make a few observations on the heading of the leading article of the "Natal Mercury" of August 25, entitled "A New Chapter in Egypt." Ancient Egypt was the first World Power. That Government defied Jehovah God and cruelly persecuted and oppressed those people who served God. That World Power was destroyed. The course taken by that Government and its untimely end foreshadowed the course and untimely end of the Governments that now rule the earth. In their order ancient Egypt was followed by other World Powers, to wit, Assyria, Babylon, Medo-Persia, Greece and Rome, all of which pursued a course diametrically opposed to God and Christ Jesus, oppressed the poor and wickedly persecuted those who told the truth. All of those Governments went to destruction.

It is well to remember that Nature, which is the material expression of the mind of the Creator, will not tolerate too long a burden of human iniquity. Nature destroys what is putrescent; she covers it up with fresh earth on which healthier things may find a place to grow.

Today the nations called "Christendom" dominate the peoples of the earth. These nations claim to be christian but they proceed exactly contrary to the teachings of the Great Founder of Christianity. The Civil Powers of Christendom trample upon the rights of the peoples. They have selfishly sought the aggrandisement of the few and have been heedless to the cries of the poor and needy, and their cries have entered into the ears of Lord of Armies, and He has espoused their cause; and He declares: "I will punish the world—Christendom—for their evil and the wicked for their iniquity; and I will cause the arrogance of the proud—Mussolini—to cease, and I will lay low the haughtiness of the terrible. I will make a man—Native African—more precious than fine gold, even a man than the golden wedge of Ophir." Alas! that South African gold should be so dear and African flesh and blood so cheap!

Universal war, therefore, is absolutely certain to come, and that soon, and no human power can stop it.

The Almighty God has decreed that it shall be fought to rid the world of wickedness. And this not out of Divine cruelty but because of Divine Law which from the first ordained that evil shall slay itself, leaving room only for good. God does not change—His decree once made must be carried out, regardless of The League of Nations. The uprising of the oppressed masses of Christendom, of every race and colour in anarchy will, during the prevalence of lawlessness, be so extremely brutal and savage as to outrival the barbarities of all heathenism as was the case in the French Revolution.

In the coming trouble it is but reasonable to presume that, even in the midst of the wildest confusion, there will be discrimination in favour of such as have shewn themselves just, generous and kind; and extreme wrath against those who have practised and defended oppression. It was so during the French Revolution.

JOSIAH MAPUMULO, Natal

## Location Advisory Boards' Congress South Africa

Sir,

Allow me to use the medium of your esteemed public paper to draw the attention of Location Advisory Boards to the following: Will all Location Advisory Boards in the Western Transvaal please note that the time for the next Congress is drawing near and the affiliation fees must now be sent in to the general treasurer T. M. Mapikela, 1437 Community Avenue Bloemfontein. Resolutions for the Congress should also be prepared forwarded to the general secretary not later than the 1st November.

As there are a number of Boards in the Western Transvaal that has not yet affiliated will they please see about their affiliation immediately.

The Organiser whose address is J. A. Daniels P.O. Box 128, Klerksdorp is willing and ready to help. Please do not hesitate to write to him about your difficulties should it seem necessary the organiser will pay a personal visit to any Board requiring his assistance in any matter.

Please let us all work to make the forth coming meeting of congress a bumping success.

J. A. DANIELS  
Organiser L.A.B. Congress W. Transvaal

## Education The Great Need

Sir,

In times of old people thought education was a waste of time for young people. Their only thought was just to train the young in fighting. But now education is our great need.

Now let us try by all means not to hate schools and be hanging all over the Streets of our towns chased up and down the Streets by police. A person is never too old to learn.

Please African Mothers and fathers have your children educated. The world wants educated boys and girls. The world is ever calling "Boys wanted" but the world does not want boys who drink beer, smoke dagga, play dice and do all sorts of wicked things. It wants boys who are educated, civilised and happy. A gambler is never happy, nor is his soul resting. Nights are ever too long for him.

MICHAEL MAKOUSE  
Kilnerton

## Deeds Beautify The Man

Sir,

We have perceived casually the little word "Myself," this does not convey any great meaning nor does it appear extra ordinary to us. So it only appeals to us as a simple "Reflexive Pronoun". But should you give it a heavier stroke like a note in the piano, it then sounds or means "the person in me". The wonderful house (Continued at foot Column 3)

## GOOD NEWS

to everybody suffering from pimples, boils, bad sores, impure blood etc.

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Johannesburg.

## Low Standard Of Education Deplored

Sir,

Permit me space in your valuable paper to congratulate Mr. John Mutlana for his straight talk, which he outlines in September 5 issue. I hope that his remarks will be realised by all true Parents, who believe in educating their children for their future life.

Mr. J. Mutlana spoke of Schilpadfontein's education which does not seem to improve amongst the youngsters etc. I must say in the first place, which is the real brake to the children's education. At Middelfontein, no matter how dull a child is, as long as his or her Parent can only pay the School fees, they will soon

hear that the child has passed. Nevermind even if the scholar can't write his own name, as soon as the parents pay the school fees everything is O. K.

Then comes the Confirmation. That is the real Downfall of everything. Parents go mad if their child is not elected as a confirmation student. From the very day the scholar enters his Confirmation Class, he begins to wear his father's long trousers as he is everywhere known as a three-quarter man.

in which we live (Body) has very many characteristics that beautify it, and not that these flowers are true parts of the house. People wrongly suppose that, knowledge makes character, and so they think that teaching anybody to read, write, and do sums will make him wise and good.

Now we know that though learning things is so useful, knowledge in itself does not make us wise and good. Knowledge and intellect do not decide our deeds, one way or the other; they are mere power, and power, like dynamite may cause an explosion or may blast the rock and bury a group of people. The boy who learns to write may turn his knowledge to some substantial account by writing something that will make men better for all time or Vice Versa. The important thing or flower that beautifies our body is "deeds;" it is deeds that make the man, the nation and the history.

ERW. J. KGASHANE  
Potchefstroom

He starts drinking kaffir beer. Speaking as a man who resides at Middelfontein, if anyone denies what I am writing down here about Middelfontein's education, I will be pleased to take him and pay his fare to the place, and his eyes will be able to tell him more of the so-called school children. I had to send all my three children away to Pietersburg as a parent who wishes to see his children educated before he dies. They all went to Khaiso Secondary School. After they spent a year there, I could feel my blood creeping in my soul when I received letters from them. I was not ashamed of them.

CORNELIUS F. PHOFFU

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**FLAG**

CIGARETTES

PLAIN AND CORK TIPPED

# People In The News This Week

## Who's Who In The News This Week

Mr. Elijah J. Noge, principal of the Amalgamated School and member of the Examining Board, Alexandra Township. Mr. Noge hails from Pretoria, where he was secretary of the Advisory Board; secretary of the Joint Council; secretary of the Pretoria African Local Teachers' Association; Founder and principal of the A.M.E. School, Pretoria which was started by Miss D. Mokone now Mrs. Tladi and many other things.



Miss Ruth N. S. Kgamphe accompanied by Miss Mary Madisha, paid a sad visit to Mrs. J. Thema, of Cape Location, Pretoria. Mrs. Thema lost her daughter last month and her many friends sympathise with her. Miss Kgamphe cheered Mrs. Thema with words from the Bible.

x x x

Mrs. I. Arthur J. Sililo, of Durban, left by the 8.40 mail train on Tuesday night on her return to Durban. She was seen off at Johannesburg Station by the Misses M. D. Koffie and Eliza Malotana. Mr. R. R. Dhlomo saw her off at Jeppe Station.

x x x

Mr. I. J. Moeketsi, manager of the Darktown Orpheums, and his company have been to Mafeking with the Jazz Maniacs. They had a successful season there. They were received by Mr. Sol. T. Maloko and friends who entertained the company. Mr. Moeketsi was entertained by Mr. and Mrs. J. Madilola.

x x x

Mr. I. D. Nware, of Edenvale, formerly of Johannesburg, who is the conductor of the B.I.S. Choir will visit his brother Mr. A. D. Wane, of Alexandra Township at the week-end. He hopes to meet his friend Mr. M. L. Rabotho, a teacher at Alexandra Township.

x x x

Demonstrator Naphtali Molaba, of Mphahlele's Location, Pietersburg, has been asked by his Department to take charge of the Native Affairs exhibits at the Empire Exhibition. Mrs. Molaba is also spending her holiday in the city.

x x x

Miss M. G. Mncube, of Springs, left for the Capital on Saturday where she is spending her holidays at her aunt's Mrs. B. P. Mbonisa's place. Miss M. S. Ntuli and Mrs. Ntuli paid her a short visit on Saturday Afternoon.

x x x

Mr. P. D. Motniba, of Parker's Registry, who has been to Pietersburg for the week-end returned on Tuesday morning.

x x x

Mr. C. Manyosi, who has been a teacher in the Methodist School, Sophiatown, has now taken up agency in the African Life Assurance Society, Ltd.

On Sunday, October 4, the Rev. J. M. Mokone and Mrs. Mokone accompanied by Mr. S. D. Mbonxa, Chief Steward and Mrs. Lydia Mqayi, vice-President of the W.H. & F.M. Society, of George Goch, paid a pastoral visit to Swartkoppies where a great service was held. The work in Swartkoppies shows great promise for the future.

x x x

Mr. and Mrs. Steyn Masulibane, of Kroonstad, arrived in the city last week and are staying with their parents Mr. and Mrs. Israel Stuurman Masulibane.

The funeral of Mr. Dan Dhlamini, formerly of Bethal, took place at the Western N. Township last Saturday, Sept. 3. The late Dan Dhlamini was the president of the Negroes F.C. The members of his team attended the funeral together with his many friends.

Mr. Peter N. Masike accompanied the Johannesburg team. Messrs Charles Mofetoane and Eddie Maphisa came on a motorcycle from Johannesburg.

v v v

The Rev. Keith M. Nkabiende, of the Goodville Mission, Sibasa, has been in the city last week-end after attending the Bantu Presbyterian Church at Umtata and the Deaf and Dumb conference in the city. He has since returned to Goodville.

v v v

Mr. Morris, of Germiston location and his Pathfinders were the guests of the Bantu Refuge Staff last Sunday.

v v v

Mrs. Mirriam Walaza, of Nigel, spent half of her holiday with Miss G. L. Njombolwana at the Bantu Refuge. She was accompanied to the station by Mrs. M. M. Sepanya, Nurse M. Shweni and Miss Grace L. Njombolwana.

v v v

Mr. and Mrs. J. B. Stinga, of East London, extend hearty thanks to those who sent their contributions and attended their marriage, people who came from the Crown Locations and farms and as well as those in the Urban area of East London. As far as the attendance of the marriage was concerned it would seem to us that the residents of East London are greatly interested in our future career. Our marriage took place on September 1.

v v v

The Rev. S. S. Malinga, of St. Mary's Mission, Pilgrim's Rest, who was ordained to the Diaconate last December by the Bishop of Pretoria, has returned to St. Peter's Theological College Rosettenville, to prepare for the Priesthood.

v v v

Mrs. Daniel Polisane, of Bloemfontein, formerly of Steynsburg arrived last Friday and is staying with her relatives Pastor and Mrs. J. R. Albert Ankhoma of Eastern Native Township.

v v v

Miss Adelaide Matches, of Van Ryn Deep, Benoni, formerly a nurse at the non-European Hospital paid a flying visit to Eastern Native Township as the guest of the Misses Agnes and Violet Fula and Mrs. Fula.

v v v

Mrs. M. Mntuyedwa, formerly a nurse at Eastern Native Township paid some friends in the location a visit last Sunday.

v v v

Mrs. W. W. Johnson P. Chirwa, of Cape Stand Location, Springs, was seen in Johannesburg last week.



Chief Shadrach F. Zibi, of Kayakulu, Rustenburg, who is in the city on business affairs connected with his people.

## Adams College News

It is a custom in Adams that once a year the three large Bantu racial groups—Basutos, Xhosas and Zulus, each honour their favourite hero. Last term the Basuto students honoured Mosheshoe and they entertained us well indeed. This term we honoured our Shaka, we Zulu students. We started preparing during the last week of August. We chose as our president Mr. S. Ngcobo, B.A., chairman, Mr. Lambert Nlandla, and as secretary Selby Mkize. These did their work very well indeed. Judge how much they did by the success of the celebration. We are very thankful indeed too of the co-operation and the enthusiasm of the students. They attended all the meetings and the very many practices very satisfactorily, considering that this is the busy part of the year.

Thanks are due to the students too for their financial support. We Zulu students as hosts paid sixpence per head. Other races and invitees paid tickets per head. We also thank the support of the staff members too who helped. Special credit is due to Dr. E. Brookes, our principal, who gave us 10s.

In our programme we had 'Zulu War Dances' conducted very ably by Mr. Japhtha Luthuli, of Georgedale. There was also a play written and produced by Jordan Ngubane (Matric—First-Year) of Ladysmith. We had also "Native Wedding" conducted by Mr. Ewert Mdla, of Silutshane, Zululand (F.3) The "Zulu Life Sketches" were also well conducted under the items: "Umbondo" and "Native Love Making." These were the items controlled by the Zulu students together. There were many private ones beside.

So far I have mentioned male actors and conductors only. I would like to mention also the names of Regina Gumede and Gladys Mdima. Regina, a tall, slight and gracefully flexible figure. Gladys—a stout, well-built and proportioned form of a typical Zulu well developed form. These two, beside rendering an item of genuine "Zulu Dance," did a great deal of work during the preparations.

One striking thing in the celebration was the gallantry of the actors all clad—boys in "mabeshu" and the girls in "ntwambu". The chairman, Mr. L. Nlandla opened the meeting with an explanatory address. Dr. Brookes spoke about "Way we Celebrate Shaka." So did Mr. S. Ngcobo on "National Unity." Then all the items followed as they did till refreshments time. After that came the items again and the closing scene "Shaka's death" was a real tragedy. In this particular play Ewert Mdla who was Shaka did very well indeed.



## IZAZISO ZIKA RULUMENTE.

ULUHLU LWESIBINI

ABAKCELA IZITANDI ZOKWAKHA

KWISITHILI SASE DUTYWA

(Iqaliwe)

Ihali	Inani lesi Tandi 901	Igama (Ilokelayo)	Umhla engaqalisa ngawo i kwitrente
Nqabara (No.)	22	Norafu Guzu	1-1-31
	23	Tshatshelo Nkonco	1-1-32
	24	Ndilela Silo	"
	25	Tengiwe Nxayimpi	"
	26	Mzim Tyalisi	"
	27	Maramncwa Dadase	"
	28	Tsatsisa Mbalo	"
	29	Nodayimane Mhlontlo Se	"
	30	Noke Tshumsila Nceya	"
	31	Pindani Ntozini	"
	32	Faniso Totsa	"
	33	Tandipi Sokoyi	"
	34	Nolem Halile	"
Ngcingwana No. 10)	40	Nkwenkwana Manyenze	"
Gwadana (No. 11)	27	Ntengento Pempeni	1-1-31
	28	Mafani Zwide	"
	29	Nojayile Bangani Dokoda	"
	30	Bangani Dokoda	"
	31	Sikabalanjana Dokoda	1-1-32
	32	Fosana Madolo	"
	33	Bekezansi Stuma	"
	34	Sanxsa Ntshinga	"
	35	Beje Cabela	"
	36	Ngqembe Kotane	"
	37	Magugana Liwani	"
	38	Fumbalele Ndabangnye	"
	39	Mambane Hlanti	"
	40	Mbarge Stuma	"

## DI TSEBISO TSA MMUSO

LEHLAKORE LA TABA TSA BA-BATSO

Tsebiso ena e latelang ea Mmuso e hlalisoa hore e tsejoe ke bohle: 1401 September, 1936

TIKOLHO EA MOTSE OA RANFONTEIN, TRANSVAAL—TITULO EA JUALA

Ho tsebisoa mang le mang hore Tona-kholo ea Taba tsa Batala o entse molao ona o latelang katlase ha tema ea mashome a mabedi le metso e meraro (2) oa Mol o oa Batala oa Ditoropo (Natives Urban Areas Act 1923, bakeng sa tikoloho ea motse oa Randfontein, lefatsheng la Transvaal:— Mookamedi oa Lokase kapa motse oa Batala, Lekhoa leo eleng le loko la Maphodisa a South Africa kapa motho eo eleng ofisiri ea matlafalisoeng ke Lekhotla la motse ha le kholoa hore ho teng juala bo ritetsoe, bo bolokiloeng, bo neoa kapa bo rekisoa khahlanong le molao oa Batala oa Ditoropo (Natives Urban Areas Act 1923), ka tlung e itseng tikolohong ea motse oa Randfontein, lefatsheng la Transvaal, e ka kena 'me a seche kantle le lengolo la matlafaliso, ntle e juslo ka dinoko tse tshuanetseng, motshehare kapa bosiu. Juala bo ka fumsnoang ka tlung e le efe bo entsoeng khahlanong le temana tsa molao o boletsoeng ka hilimo mona, bo tla nkoa hamoho le pitsa kapa boleke boo bo leng ho bens.

Tsebiso ena e latelang ke ea mang le mang.

1067 CHELETE TSA NEOANG BASEBETSI—PHETOLO EA TUMELLANO E ENTSOENG KATLASE HO KHOELETSO EA 58 EA SELEMO SA 1929 24 July, 1936

Ho tsebisoa mang le mang hore Tona-kholo ea Taba tsa Batala o dumetse, katlase ho Khoeletso ea 58 ea selemo sa 1929, hore ho fetoloe mokhoa oa Tumellano e entsoeng ka Tsebiso ea Mmuso ea 435 ea selemo sa 1929 ka ho phumula lentsoe le reng "e ikemetseng" moo le hlalhang teng.

1072 HA HLONGOA HA LEKHOTLA LA TSHEKO KA DINAKO KOANA DE WILDT, SETEREKENG SA PRETORIA. 24 July 1936

Ho tsebisoa mang le mang hore Motlotlehi Siba-Leholo o thabetse ho lumella, katlase ha matla ao a nang oona ka karolo ea (b) ea temana ea (4) ea Tema ea leshome ea Mol-o oa 38 oa selemo sa 1927, hore ho hloneke lekhotala la tsheko ea ba batso la Komososa hore le tshareloe De Wildt ka dinoko tse itseng, mona seterekeng sa Magesétrata oa Pretoria.



### Presentation Of Cups At E.R.P.M. Queens Park Takes Two Cups

This was the end of a long season and the day on which the Cups were to be presented to winners. That was the reason that had brought all 100 percent Rugby fans out to the Comet ground on Saturday, October 3.

Mr. A. H. E. Audreassen, of the Chamber of Mines, attended to present the cups on behalf of Mr. Wellbeloved who was called elsewhere on his multiple and pressing duties. Mr. Kingsley, E.R.P.M. Compound Manager deputised for Mr. Chendley, chief compound Manager.

The Curtain raisers were the Easterns F.C. and Tigers (E.R.P.M.). These teams played a point, less draw. East-rns: Mlandu-Banzana, Dayile, Makenyana, Makenyana, Maki, Zonke, Mgijima, Oyiya, Maseti, Ngenge, Ndo-da, Njina accompanied by the president, Mr. W. H. Ntshona and the vice president, Mr. Qomfo. Referee Mr. Jorha. After the curtain-raiser, E.R.P.M. Tigers met Home Sweepers of Witbank. In the first five minutes Sweepers were pressed. Tigers attempted a drop-kick and just shaved the upright. They started some dangerous attacking movements which the Sweepers rendered sterile by relentless tackling. The Home Sweepers made determined rallies but the defence held. W. Moletsane, full back for the Tigers, repeatedly relieved his team with accurate and lengthy touch finding. He may develop into a fine player.

From a forward rush, Home Sweepers broke through to score an unconverted try. After this try, they penned the opposition in their own twenty five until half time. Score 0-0.

After half-time Tigers, evidently believing that attack was the better mode of defence, harassed the Sweepers whose defence, however, held. Home Sweepers tried for a drop-goal. The ball hit the cross-bar and rebounded into the field. They pressed the Tigers into their own "25" and, securing passed out to the wing who went over for a try in the corner. The kick failed. Home Sweepers 3, Tigers 0.

Tigers showed marvelous stamina in maintaining a fair pace throughout, for they had just finished playing a fast match before they met the Home Sweepers.

E.R.P.M. —Ntshenza, Saul, Jekwa, Robert, Sulelo, Mgqatsi, C.C. White, Mayisela, Nihakha, Magangxa, Dick Williams, Ngxali, Letsane, David and W. Moletsane.

The climax to the day's pleasure was provided by Queen's Park and Crusaders in the culminating clash. In the first few minutes, play was mainly confined to midfield. Queens Park were awarded a penalty on the the "25." The kick failed. As the result of a beautiful three-quarter movement in which fast passing predominated, Barsyi (Crusaders) scored, to give his team a 3-0 lead. Half-time.

Queens Park attacked with a vengeance. To relieve pressure, Crusaders kicked—right into Kemka's arms! Something was bound to happen, and it did. Kemka (right-wing) went all out drew the defence and transferred the leather to "Bob" Sibanya, who went through the defence like a knife through butter to score a brilliant try. The kick failed. From midway Crusaders secured and ventilated the leather most generously. This rapid passing enabled Barsyi (who was saying "bhe") to score his second try. The kick failed. Soon After Queens Park

were awarded a penalty, but the kick failed. Crusaders secured at centre-line criss-crossed and went through to score, but were brought back for an outball by a doubtful decision on the touch judge's part.

Soon after Ke mka and Sibanya broke through in characteristic fashion, but were brought down ten yards out. Moimbhi (Crusaders) sold the dummy most liberally but he was not supported. Thus a beautiful movement was defeated. No further score was registered until the last whistle. Queens Park had thirteen players—Tshabangu and Ndamoyi could not get leave from work.

Queens Park: A. Dyoba (F.B.) O. B. Kemka (R.W.) Nunu (L.W.) B. Sibanya (Centre), Jongile (Centre), Qata (Fly-half), J. Marara (Scrum-Half) "Rooi" Spampula, Ntseke, M. Cwate, W. Malgas, R. Mafa and R. Berwana.

'Langwana' A. E. Audreassen, Esq. was introduced by Mr. T. I. N. Sondlo who gave a glowing citation of Mr. Audreassen's achievements in the field of Native Administration. This was a surprise to Mr. Audreassen who not told Mr. Sondlo of all this. But a greater surprise was in store for the audience when Mr. Audreassen answered to Mr. Sondlo's words in fluent Zulu. After apologising for Mr. Wellbeloved's unavoidable absence, Mr. Audreassen assured his audience that the Chamber was always ready to help the Bantu. He further advised the players to get European ex-players to coach them, whenever possible and congratulated the teams for the clean and sporting spirit in which they had played the game. Mr. Audreassen ended off with his izibongo. Unfortunately the only lines we could catch were:—

".....'Azi inyoka Ikhwela kanjani emthini Ingena zinyawo?"

This respect for the Bantu language endeared Mr. Audreassen to his hearers. Mr. Kingsley, Compound Manager, E.R.P.M. (deputy for Mr. Devley, Chief Compound Manager), also expressed the readiness of the management to help the Bantu. The Bantu were assured of sympathetic consideration for their happiness. He congratulated Messrs Ngcane and Sondlo for the great things they had done for Bantu Rugby in the Transvaal.

Miss Doris Ngqobongwana deputising for Mrs. Constance Khothobe exhorted the enlightened mine clerks to persuade their less enlightened brethren to take an interest in sport, thus they would be weaned from evil ways. After expressing other noble sentiments, she handed the Khothobe Cup to Queens Park.

The Junior Cup was not presented as E.R.P.M. and New States thought they had equal claims to the leadership. A mere outsider cannot understand how such an impasse could be arrived at. One would suppose that points were registered with some responsible and impartial body. But accidents will happen, they say. But the fervent hope of all sportsmen is that they should happen very rarely.

Mr. Sondlo (on behalf of the T.B.R.U.) expressed heartfelt thanks to Messrs Audreassen and Kingsley for honouring the gathering and the occasion with their luminous presence. By sacrificing the rare leisure time their crowded life permits, they had proved their loyalty to Bantu welfare. The Bantu would reciprocate that loyalty an hundred fold. Mr. Sondlo hoped, that these true friends of the Bantu would win us more friends from those who are yet apathetic to the African's needs.

### Hume Zebras F.C. Walk Away

PIMVILLE CALLIES ARE STUNG, STUNG, STUNG YES—AND STUNG!

(by e POTSOA.)

Sir,—Please allow me a space in your well read paper to tell your readers of the visit to the city over the week-end by the Hume Zebras F.C., the Junior team of Germiston fame. This visit came about through the challenge made by the Pimville Callies F.C. the then undefeated team of Bantu World fame.

Records did not daunt the fearless Zebras and a keen match was anticipated especially after one had read of the glowing record of the Callies. From the word Go the Zebras were all over the Callies who have their goalkeeper to thank for some fine saves he made.

The half-time score of four goals to nil in favour of the Zebras "Ama Dube," is a clear indication of how the Callies were outclassed. The second half became a demonstration of short passing by the Zebras which reminded one of the days when Motherwell outclassed South Africa and scored at will.

Outstanding among these budding stars were: "English Man," "Bobuya Shelela," "Johnnie Walker Not 1820," "Wee-wee Style," "Willie uyi Coloured," "Uyinja Mtungwa," "C to C," and "Bobotjaan Spanaar." To mention a few. This fine game ended as follows: Hume Zebras F.C., 5; Pimville Callies, 0. Will the Callies dare to visit Germiston for a return match? Watch these columns.

### South African Bantu Tournament

TRANSVAAL BANTU BEAT ORANGE FREE STATE AT BETHLEHEM

Transvaal Bantu beat Orange Free State Bantu at Bethlehem, on Monday by 13 goals to nil.

### Natal Trounces Transvaal

Whilst the Highlanders were beating a Durban team out here, a Natal team was socking the Transvaal at Durban. In a match packed with thrills, the home side emerged victorious by two goals to the Transvaal "orphan." Both teams gave a creditable account of themselves and played scientifically. Up to the last whistle, anything was possible.

### African Non-European Challenge Cup.

There is no question but that the match will be most fascinating. If you love football, roll up. If you don't, come and love it.

### Footer History In Making

Transvaal Bantu meet the Transvaal Indians at the Indian Sports Ground next Sunday at 4 p.m. These are the finals of the Dr. William Godfrey South (Continued at foot of next column.)

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### Debility And Indigestion Made This Woman's Life A Burden She Lost Hope Of Ever Getting Better But Finds New Life in Dr. Williams' Pink Pills.

"At one time I was reduced to such a state of hopeless misery that I thought I should never get better." So stated a woman of Swindon, England, to a newspaper reporter at a recent interview.

"For years I suffered from nervous debility. My nerves were so bad I was almost afraid to go out. The least thing worried me and I could not sleep at night. To add to my distress, severe indigestion attacked me; everything I ate disagreed with me, and I suffered so much from flatulence that had to give up solid food altogether.

"I lost no less than forty-two pounds in weight, and for a woman of my age, fifty-four, that is a serious matter. Various doctors examined me and prescribed powders and medicines all to no avail. I also tried innumerable remedies recommended by friends, but the result was the same.

"I had really lost hope of ever getting better when I happened to read about Dr. Williams' Pink Pills, and decided to try them as a last resource. Even after the first few doses I felt

an improvement. My appetite picked up, and before long I found I could eat anything without having to suffer tortures afterwards. As I continued with the pills my nerves became steady, I could sleep well, and began to pick up some of my lost weight. "The change in my health was amazing—almost too wonderful to be believed, in fact, my only regret is that I did not take Dr. Williams' Pink Pills long long ago—they would have saved me years of suffering. "My friends are continually remarking at the great difference in me, and I tell them it is all due to Dr. Williams' Pink Pills. From my own personal experience I can sincerely recommend these pills to all sufferers of nervous debility, indigestion and flatulence. The results obtained from Dr. Williams' Pink Pills often seem "too wonderful to be believed," but there is a scientific reason behind it. In simple language it is this: Dr. Williams' Pink Pills actually create new rich blood, and this new blood, coursing through the vein revitalises all the tissues of the body.

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### Union Jacks And Highlanders F.C.'s.

PROVIDE MULTIPLE THRILLS IN A CRACKING-PACE ENCOUNTER

This was what the crowds had expected for—the clash between the Union Jacks Football Club of Durban and the Highlanders Football Club of Johannesburg. From the centre Highlanders came through and as soon as the ball was in range shot. This was the goal cleared. The Jacks swarmed back and their right wing tried for goal with a high ball which bounced in front of the goalie. This had the goalie beaten, but on rebounding over the pole. The Jacks were given a corner kick, but nothing came of it. The Highlanders launched an attack and beat the defence with their C. forward in possession. As soon as the posts came into range the worthy tried for a goal with a shot which sent the wind moaning. This was deflected by the back. The teams were evenly matched and it was clear that each wanted to draw blood first. The Union Jacks right inner "Peter" did the same several times and looked extremely dangerous. But Highlanders tried to bottle him up. His same chap dribbles so that you begin to think you eyes are lying but you remember that the eyes of the "chosen" do not lie, — this chap does dribble. And let me add, is innocent of the sin of want dribblers — hanging on to the ball like the drowning man on to a straw in the time — staged fabrication. This same chap secured the ball, danced circles round the opposition, ran through and bang! The goalie probably found it "unhandle-able" and feeling it gingerly, let it pass through his hands. The teams maintained a grilling pace throughout and a minute before half time, the Highlander right wing secured from a goal-kick, ran down the touch line and crossed beautifully for the C. F. score.

#### Half Time

The teams resumed play at the same cracking pace they had started with. There was no dilly-dallying, the forwards shooting for goal at every opportunity. Highlanders were given a free kick at the corner of the "18." From this shot the Jacks goalie made a spectacular save right off the forwards' feet. There's one objective for that — Plucky. Highlanders broke through more with the inner right in possession. He passed to the right wing who scored to place his team in the lead with 2 goals to 1. In quick succession the Jacks centre half reduced the lead with a mammoth shot from ten yards outside the eighteen. Highlanders replied with another goal off the centre forward. Highlanders scored another goal off a perfect "header," and mostly kept the ball in their opponents' half until the whistle blew for the end of a fast and fine match. Highlanders won with four goals to two; yet the Union Jacks must be congratulated for the show they put up. It's no joke playing on a "bald" field when one is accustomed to turf. The ball plays tricks with one in an unaccountable manner. Visiting teams would be well advised to watch the Rand a day or two before the match so as to have a few minutes practice which will acquaint them with the tricks a ball will play on bare grounds.

REFEREE: S. S. Ross, Esq.

### Long-Felt Want Now Realised

GIGANTIC PAGEANT FOR ALL AFRICAN ATHLETES BEING ORGANISED

A HEAVEN-SENT CHANCE FOR OUR ATHLETES TO SHOW THEIR METTLE

The "Sun," Cape Town, has it that a Monster South African Sports Pageant for Coloureds is being organised for January 1 to 2, 1937. "Boxers, weight-lifters and athletes of both sexes are entering in the various events from all over the Union." Prominent Europeans have signified their readiness to support the affair.

This pageant is a heaven-sent chance to all African athletes. As I have said before there is a great amount of talent among the coloured race to use the term in its broader application. To take a few examples—For more than five years Soobiah (S.A.N.C.) has done the hundred yards in a shade over 9 seconds. Gasetsiwe (Lovedale) does the 440 in about 46 seconds; Stamper (Healdtown) has done 21 feet in the long jump; while Raditladi (S.A.N.C.) Rantshake (Healdtown) and Bikitsha now in England have done six feet in high the jump. To say nothing of "older" athletes like D. Mtimkulu, M.A. (now in U.S.A.) an all-round crack Bhelu (now at Tiger Kloof) is formidable in the 220 yards although he is a "veteran"—as time goes in athletics, Kgakgi (Lovedale) Hani (Healdtown) are young athletes who should do well in the short distances. In the hurdles the crack at the moment is "Aero" Sonqishhe (S.A.N.C.), although Raditladi at his best might beat him.

E. D. Rwairwai (S.A.N.C.) a barrel chested chap, did a goodly distance with the Javelin last year—the first occasion this event was introduced. He also did well in the short put and beat Mnyandu, the Fort Cox Colossus, and Cethu (St. Matthews) who were considered invincible in that event.

All these athletes were unearthed at the Annual Inter-Collegiate Sports held between Port Hare, Healdtown, Lovedale, Fort Cox and St. Mathews, the only athletic meeting for African or Coloured athletes which could not be described as a roasting farce—a fair where hearts could be lost and won! His Excellency the Governor General, has made competition in this meet keener by donating a magnificent cup. All these colleges have no training facilities to boast of (a regrettable omission!); none boasts a gym (most regrettable). With all these training facilities minus, one cannot but gape at the athletic feats of these men, for they do all this on a few week's training! Credit goes to their trainers for what they turn out in this but too short period.

These chaps have all a great chance now to show their mettle at the Gigantic Sports pageant—a truly national affair. When we heard of this, we were apprehensive thinking that the organisers (The Cape Peninsula Amateur Sports Promoting Committee) might make the affair exclusively coloured (as the name is used in the Union). In answer to our question as to whether the pageant was exclusively coloured, the organising Secretary, Mr. E. J. Domingo, assures us that he does not think "there is anything to keep Africans from competing at the event." That is news!

Will these athletes we have mentioned, and others we have not, give this pageant the support it deserves? Here is a chance

(Continued in column 4.)

## Very Much Ado At The Bantu S. Club

There was very much ado at the Bantu Sports Ground on Monday, October 5. A great crowd turned out to watch the fun. A number of very interesting matches was played in the morning.

In the afternoon the first match was that between Hume Zebras and Rangers "A." The Rangers started off with good combination and had the better of the exchanges. Five minutes after the commencement, their centre forward "walked" the ball into the net. The Zebras made some determined rallies which looked dangerous, but in front of the goals they lost all sting as a candle loses rigidity in the vicinity of a fire.

given to men to prove that they are men. After Owen's sensational success at Berlin, Europeans realise that we have great athletic possibilities. The eyes of South Africa (Black and White) will be focussed on this pageant.

In rapid succession the Rangers scored another goal which was, however, disallowed—offside. No further score was registered until half time.

After half time, "Tube and tyres" (Rangers) and the right wing, combined in some beautiful moves which were highly appreciated by the spectators. The Rangers increased their lead with a penalty and in quick succession netted another goal from a corner kick. A few minutes before the end, Rangers scored their fourth goal. Score 4—0.

#### INCIDENTS:

The only unfortunate incident was the loss of his football pants by one of the visiting players, who thus had to play in his long trousers—extremely uncomfortable attire on a hot day!

(To be Continued)

For Sports News  
READ  
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# Union And The Arming Of Africans

## European Motorist Fined

STRUCK AFRICAN AND FAILED TO STOP

Mr. M. Lipschitz, of Johannesburg, was fined £5 (or 21 days) in the Johannesburg Magistrate's Court for driving recklessly or negligently, and £20 (or six weeks) for failing to stop after an accident.

Giving evidence for the Crown, a Native named Michael, said that at 2.30 p.m. on September 1 he was in Kort Street near Market Street where he saw a Native riding a bicycle on the correct side of the road. Lipschitz was driving behind him in a car. The Native was nearly across Market Street when Lipschitz bumped into him from behind.

On seeing the Native fall, said Michael, Lipschitz made a turn without signalling, and drove off.

In a statement from the dock Lipschitz said that there was a crowd of Natives standing in the road; when he asked them to let him pass, they swore at him, so he drove through them. He heard no bump.

## Union's Protest Against Arming Of African People

A message from Geneva says: Mr. Chas. de Water, Union High Commissioner in London, spoke strongly of the danger of arming Natives in Africa in the Mandate Commission on Tuesday.

One country, which had recently come to Africa, despite its protestations, was now raising a conscript army and he called the serious attention of the Commission to this most important point.

## Kings Of Arabia To Intervene In Arab-Jewish Dispute

A message from Jerusalem states: Four Kings and Princes of Arabia are expected to issue a joint appeal to call off their strike, terminate the campaign of violence and permit the Royal Commission to start work. The rulers concerned are King Ibn Saud, King Ghazi of Iraq, the Imam Yehya of Yemen and the Emir Abdulla of Transjordan.

When the appeal is received—possibly within a few days—the Arab Higher Committee is expected to ask the people to return to work and discontinue their terrorist activities.

## European Undertakes Burial Of His Black Servant At Brakpan

Mr Gabriel Sothoane writes, His many friends and relatives will learn with great sorrow that Mr Stephen Ntsuko passed away on September 29, and was laid to rest the following day. Among the many mourners was his Master Mr W. Bresley and family. The late Ntsuko worked for Mr. Bresley for many years, during which period he proved himself a trustworthy servant. To show his appreciation of his faithful and long service Mr. Bresley provided a beautiful coffin, a Hearse and a number of lorries for the funeral.

There were also present at the funeral several Europeans. The African residents of Brakpan are indeed greatly indebted to Mr. Bresley for showing great sympathy in a practical manner to a black man who served him and proved that as human beings Africans can be trusted to contribute their share to South African's happiness.

## Farmers And Land Act

MEETING HELD AT BUFFALO FLATS IN NATAL

That many farmers have an entirely erroneous idea of the exact implications of the Native Land Act was shown at a meeting on Monday at Buffalo Flats, when Mr. O. R. Nel, M.P. for Newcastle, met the farmers' association to explain the Government's recent Native legislation.

There is a large released area in that part of this huge constituency and there are two further blocks of Native farms constituting released areas which are situated near, but not adjoining, the main block of farms marked on the plan as released.

At the meeting which was attended by about 25 farmers, there was much discussion as to the possibility of getting the commission appointed under the Act to agree to the deproclamation of these few outlying farms and substituting for them a similar area of land at present owned by European farmers, but situated within the main released area.

Until Mr. Nel explained in detail the limitations imposed by the Act in regard to adding to the released areas now scheduled, many farmers seemed to be under the impression that the trust could go on buying farms adjacent to these areas.

## More Whites Needed In S.A.

Speaking at a dinner of the South African Optical Association in the Carlton Hotel, Johannesburg on Monday night, Mr. Patrick Duncan, M.P., Minister of Mines, discussed South Africa's prospects as a white man's country.

"I do not say that we can go in for a great scheme of State immigration", he said "but we can attract people of the right kind to come here, to give opportunities for enterprising young and energetic men and women with initiative to come here from the Old World.

"If we are to depend only upon our own natural increase, then the people of the future may cease to regard this as a white man's country. We have great opportunities in this country for men of vigour, initiative and skill, that I think we shall not be doing our duty if we do not offer them every encouragement to come here."

## Ras Imru Leaves Gore Capital Of Western Abyssinia

What may indicate the virtual end of organised Abyssinia resistance in Abyssinia is contained in the news which reached London on Tuesday from Captain Erskine, British Consul at Gore, that Ras Imru, the leading commander of the Northern Abyssinian army against Italy and later joint head of the Abyssinian Government at Gore, is accompanying him to Gambella, on the Sudan frontier.

## Governor General's Tour Of Orange Free State Towns

Their Excellencies The Governor-General and the Countess of Clarendon, left Pretoria on Thursday for a visit to several towns of the Free State—Bloemfontein, Linlley, Senekal, Clocolan, Westminster and Thaba Nchu.

Their Excellencies will arrive at Thaba Nchu on October 13, and will attend an African gathering which will be addressed by the Native Commissioner, Chief of the Barolong and Dr. James Moroka. Her Excellency will inspect the Wayfarers.

## Negroes Recognized In Texas

"An attraction at the Texas Centennial Exposition this year is the Negro Life Building—built by 100,000 (£20,000), of federal funds. This makes the Texas Exposition the first world's fair to extend official recognition to the Negro race."—"The Pathfinder"

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