

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

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

Printed In:  
ZULU  
XOSA  
SESUTO  
SECHUANA  
as well as  
BOTH OFFICIAL  
Languages  
Subscription  
9s. per year  
5s. halfyearly  
2/6 quarterly

VOL. 4--No. 50.

JOHANNESBURG, SATURDAY, MARCH 21, 1936.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

PRICE 2d

## ETHIOPIA WILL FIGHT TO THE BITTER END

### Abyssinians Slaughter 1,500 Italians In Battle Of Antalo

Despite the recent claims of smashing victories by Italians, the war in Abyssinia is still going strong. A message from Addis Ababa states that the armies of Ras Kassa and Ras Seyoum remain intact and now occupy the west Tembien Valley and the Takaze River after heavy fighting. It is now clear that the Italian claims to have defeated the armies of Ras Kassa, Ras Seyoum and Ras Imru are exaggerated. Ethiopia is still determined to fight to the bitterest end.

#### 1,500 Italians Slaughtered

In the recent fierce fighting between the Italians and the armies of Ras Mulugheta at Amba Aradam, 1,500 Italians, according to the special correspondent of the London Times, were slaughtered and their bodies were counted by a European eye-witness. The determination of the Abyssinians to fight to the last is reiterated in a communique issued on Tuesday and which denies any peace talks.

#### The Emperor's Warlike Attitude

The King of Abyssinia, Emperor Hajle Selassie, is said to be changing his attitude towards the League of Nations and the Western Powers, owing to the League's "procrastination in applying the only sanctions which could end the war—namely, financial assistance to the victim of aggression and an embargo against the aggressor on all war materials." His Majesty is becoming an Ethiopian of the old warlike type, eager to destroy the Italians or die like a Negus.

### No Hasty Peace Talks

It is now clear that the Italian claims to have defeated the armies of Ras Kassa, Ras Seyoum and Ras Imru are exaggerated. The first two are intact in western Tembien. Ras Imru's army is not only intact and sound, but has successfully avoided contact with the Italians, and still ranges round the regions west and north of Aksum.

#### Ablest Commander

Dedjasmach Ayelu, the ablest commander on the northern front, has recrossed the Takaze to his own province in order to watch the progress of the Italian invasion, which is now evidently in progress from Om Ager in the extreme north-west of Ethiopia.

The Emperor admits the Italian advance, but denies that it was accompanied by any serious defeat of Ethiopian troops. The only possible exception to this statement is the case of Ras Mulugheta the Minister of War, who, it is believed, misunderstood an instruction to withdraw and held out too long at Amba Aradam and then withdrew too far. His memory has not been accorded the usual honours by general headquarters.

#### Italians Slaughtered

It is now clear that he had to cut his way through Antalo and

Shelikot in the retreat, in which there was great slaughter on both sides, over 1,500 dead Alpini being counted by a European eye-witness.

### No Hasty Peace Talk

ETHIOPIA DETERMINED  
TO FIGHT DESPITE  
BOMBS OF CIVILISATION

The determination of Abyssinia to fight to the last is reiterated in a statement issued by the Abyssinian Government on Tuesday, which denies any peace talks. The statement declares that 5,000 Gallas at Azeb whom the Italians had supplied with money and arms for purposes of revolt surrendered to the Emperor, to whom they swore allegiance.

One thousand bombs were dropped on the southern front during the past week, but only three Abyssinians were killed and six wounded.

A message from Dessie states that Italian bombers destroyed Ethiopian Red Cross planes at Quoran.



Some of the tanks recently captured by the Abyssinians

### Negro Boxer's Victory

#### Italian Boxer Knocked Out

LEREY HAYNES' SMASHING  
VICTORY AGAINST  
PRIMO CARNERA.

While Marshal Badoglio is claiming smashing victories that are now said to be exaggerated, Primo Carnera, the Italian boxer, is finding it hard to defeat Negro boxers in the United States.

According to a message from Philadelphia, Leroy Haynes, the Negro boxer from Los Angeles, defeated Primo Carnera on a technical knock-out in the third round of a 10-round contest on Tuesday.

The fight was witnessed by 10,000 people. The weights were: Carnera 18st. 13lb., Haynes 14st. 11lb.

Haynes punched Carnera mercilessly in the first round and dazed him with a jarring right. He dropped him twice in the second round for short counts with two smashes to the face. In the third round Carnera backed away from his foe and turned his back on him. The referee ended the fight.

#### Stop Press

#### Lion Of Judah Leads The Army

EMPEROR OF ABYSSINIA  
TAKES THE FIELD  
AGAINST ITALIANS

A special correspondent of the Daily Express at Addis Ababa states that the Emperor of Abyssinia is personally leading his troops in a great battle against the Italians, who are advancing to take a pass which would open the road for them to Dessie and Addis Ababa.

Details of this observance of an ancient tradition by a modern Emperor are meagre, but there is great excitement in Government circles. With the Emperor are (Continued foot Column 4)

### Great Britain's Peace Proposals

FRANCO-GERMAN  
DISPUTE NEARING  
A SETTLEMENT

The Franco-German dispute is not yet settled. German and French armies are still facing each other on the French frontiers. But according to General Goering, leader of the German army, Germany does not want war. She wants to live peacefully.

Meanwhile the nations that signed the Locarno Treaty, a treaty which established the principle of collective security, have been meeting in London to devise ways and means of settling the dispute over the occupation of the Rhineland by German troops. To this conference Germany has sent her delegates. At the time of writing the conference was considering British proposals for a formula to circumvent the Franco-German viewpoints over the dispute as a temporary measure during the negotiations. British proposals are (1) a zone on both sides of the Franco-German frontier policed by an international force as in the case of the Saar during the plebiscite, and (2) reference of the Franco-Soviet pact to the Hague Court for a ruling as to whether it violated the Locarno Treaty. As the result the position is described as having much improved.

#### French Difficulties

The French are in a difficult position, but there seems to be a good chance that they will moderate their demands. At any rate, they are under no illusion now as to the way British public opinion is moving.

More and more feeling here is moving away from any system of military alliances and in favour of a League solution. These regional pacts of a Locarno character are now being shown to be too narrow in their scope and too restricted in their membership to be safe. Only in collective security can a peaceful solution be found.

What is being sought is to bring Germany into the League, whereby losing her isolation and renewing her contacts, particularly with Great Britain, she may in time get rid of those suspicions and that brusque behaviour which have had such unfortunate repercussions on the Continent.

#### Earnest Movement

That the movement for getting Germany back into the League is an earnest one is evident from the fact that already preliminary inquiries are being made about the attitude that the Great Powers and particularly Great Britain should adopt regarding the colonial claims by Germany, which will be the next subject that Herr Hitler will spring upon the world.

It is being strongly urged that the moment, which cannot be long delayed, for liquidating the Abyssinian affair would be a suitable one for considering Germany's claims which are almost bound to be concentrated upon the African Continent.

#### Herr Hitler Explains His Peace Plans To Audience Of 70,000

Seventy special trains conveyed the inhabitants of Baden and the other parts of the re-militarised Rhineland zone into Karlsruhe to hear Herr Hitler "plead for his peace plans on Thursday."

Herr Hitler had a rousing reception from an audience of 70,000. He declared that Germany and France must, as a first essential, be on an absolutely equal footing. Only equal partners could have mutual respect.

Germany had no intention of attacking either France or Poland. Agreements between these countries were, therefore, immaterial to Germany, but the conclusion of the pact with Russia was a different matter.

The German people had experienced what Communism meant, and woe betide any nation incapable of defence against Communist aims.

Herr Hitler described his offer as the greatest that could have been made by any German, and added there would not always be a man in Germany able to offer peace for a quarter of a century on behalf of 67,000,000 people.

#### Japan's Policy

The need for a united front in Japan was keynote of the statement issued by the Prime Minister, Hirota on Wednesday night. "The purpose of the Government," says Mr. Hirota, "is to realise the glorious unity of the nation, and its first duty would be to clarify the concept of an immutable national policy."

the Imperial Guards, Abyssinia's crack soldiers.

It is stated that the Emperor's move, which has been long waited, will give new spirit to the tired armies.

# Zulu Isabambene Kabi E Topiya

The Bantu World  
SATURDAY, MARCH 21, 1936.

## Itshe Limi Ngoti!

Kamuko ongabonyo ukuti izinto zisimele kabi kakulu tina bomdabu kuleli. Siloba-nje udaba olusemateni e Palamende olwendhlu emnyama. Ibhili elise Palamende osekuzwalele ukuti lihlose ukwahlukanisa abantu nabelungu abanewoti e Koloni, seligijimela enwadini yomteto; okungaqulwa ukuti lizoba umteto ngawo lonyaka.

Okufike kushaqise amate yilapo u General Hertzog eselibeka e Bandhla lelibhili nalapo ependula labo abalisolayo. Ugcizelela emazwini ukuti lelibhili lihlose ukuvikela abelungu kumuntu, ukuze ubungqongqoshe bomhlope kulelizwe bungasibekelwa umuntu. Ukuze kungabiko ukuxubana kwegazi lomnyama nomhlope. Loko uti kungase khambe khambe kwenzeke nxashana abantu benikezwa ivoti elifana nelabamhlope.

Okusobala ukuti okuqondwe ibhili lelo ukucindezela panso imizamo yomnyama kungabiko izintuba zokuba naye atutuke afuze izizwe akelene nazo. Yena engowomdabu kuleli zona zibe zingezokufika kulo. Siloba-nje abelungu bem ngezinyawo bafuna umuntu apumele emapandhleni angasondelani nabo ngenhlalo.

Lomoya 'mkulu ngangoba likona ibhili eselihlose ukubiyaya livimbele abantu abakileyo edolobheni. Siloba-nje lelobhili lingase lilandele wona lawa asebekwe pambi kwezwe. Konke loku u Hulumeni ukwenza kubantu bomdabu, okuyibona besebenze baze bamanzi benotisa lelizwe ngezikwepa zabo. Yibona kupela kuzo zonk' izizwe ezakileyo lapa, abatelela imfundo yezingane zabo; zibe ezezinye izizwe zifundiswa ngesihle.

Kona lapo futi yibona abakishwa emisebenzini abebeyenza ngokwetembeka nangobudoda, ukuze badelele abamhlope. Limngoti itshe, bakiti. Sipakati kwetshe nembokodwe. Uma singafingqi njengamadoda sibhekane nalelifu elikulu, sesifile. Mhla siloba siti noma kushisekwa-nje ngodaba lwase Bhisiniya kungabokhulwa ukuti impi iyaliwa nakulo leli, sasiqonde kona loku namhlanje abanye okusengati bayakwetuka. Namhlanje abaholi sebewuhlalile umkosi.

Bati mayihlome. Siloba-nje nansi incwadi yomkosi elotshwe umholi u Mnu. H. Selby Msimang. Basebenzile abaholi e Capetown, bebhakene ubuso nobuso namalunga e Palamende belwela ivoti lase Koloni ukuba lingaqedwa. Namhlanje sebhlabu umkosi bati fingqani, nisondele impi isipungwa ngezitebe. Wonke oshisekayo ngesizwe sakubo ngenhlalakahle yomuntu omnyama waleli nezizukulwane zake, makasabele.

Imikonto yetu esingagwaza ngayo kulempi yimali leyo engusheleni ecelwayo okuzolwa ngayo lemiteto. Impi yamanje pela kayiliwa ngezikwepa; iliwa ngomteto nangobudoda. Nabangafinyelelanga emhlanganweni lowo ozayo bayobe bafinyelele nxashana beponse izandhla ngusheleni labo abacelwayo. Isizwe esibumbeneyo kasehlulwa yiluto, noma izinhlupeko zisifikela kazisilimazi kangako; ngoba siyinto ehlangene.

Yileyoke impi yetu yase Bhisiniya. Nawo asifundise izifundo ezinkulu ngokulwa impi enkulu kangaka engenazo izikali. Kodwa ngenxa yomoya wawo obumbeneyo asayilwa nanamuhla impi enkulu. Ayilwa nesitazana sawo imbala Nati sesikulolelo banga lokuba buvele obala ubuqoto bezinhlizyo zetu nokuzimisela kwetu ukulwela ubuzwe namalungelo etu ngawo onke amandhla etu. Kunganike, bakiti, abaholi sebeyikombile indhla. Nitini nina?

## KUSALIWA E BHSINIYA

Ngesonto elidhlule ibikwa ngeso Tembien lapa kutiwa ibambene kabi impela. Zombili izinhlangoti kutiwa zipake amabuto azo ngezinkani. Umfula i Takazze kutiwa ugwelele izidumbu zama Taliyane nama Bhisiniya. Zona izinduna lezo ao Ras Kassa no Ras Seyoum okwabe kutiwa zisabalele enkangala zibaleka, uqobo ezihlaselayo.

Ama Taliyane kutiwa ati azokulwa ma selina aze anqobe. Kepa okuyinqaba sekubikwa futi ukuti imishini yawo endizayo yehlisele amabhombu pezu kwesibhedhlehla sama Ngisi esisiza ama Bhisiniya, kwalimala kabi abayikulu bengalwi. Kutiwa okwesitatu loku kwenzeka ama Ngisi asetumele e Taliyane esola lesenzo kakulu.

Umshini Wama Taliyane awudilize panso ngesibhamu ama Bhisiniya washu. Induna yawo ye Taliyane yafa.

Imishini eyi 100 Ama Taliyane asetumele imishini endizayo eyi 100 e Bhisiniya nezinduna zempi eziyi 2,500. Sekuke kwabonwa imishini yama Taliyane indiza pezu kwomuzi wase Bhisinimkulu i Addis Ababa. Kutiwa yabe itata imifanekiso yokuma kwomuzi Seliyana izulu ama Taliyane asepatheke kabana.

E Debra Markos. Imishini endizayo ilibulele idolopa lase Bhisiniya lase Debra Markos edilizela pezu kwalo izinhlamvu. Imishini eyabe ihlasele yabe iyishumi nambili, kwafa abantu 50 kwalimala 85 abangalwi. Manje ama Taliyane asezimisele ukubhekana nempi yenkosi uqobo yase Bhisiniya ukutiwa iyona kupela esenamandla.

Kubi E Tembien Isibhedhlehla sama Ngisi setwele umsebenzi omkulu esigodini sase Tembien lapo kutiwa abase Abyssinia abayizinkubela balimele kabi. Abanye kabasabhekaki ebusweni beshiswa imiti okuti nxa kuquma izinhlamvu zama Taliyane kuciteke ushevu kuzo usakazeka ushise abantu. Ingingi lalaba abantu ababengalwi neze, bezihlalele-nje emakaya.

## UNOMASIKISIKI

Indaba esemlonyeni kwelasem-Dubane eyamapolisa akwa Hulumeni okutiwa nokusho azoqala ukupolisa lomuzi ingabe bezwa ngobani ukuti uyashisa udinga ukupoliswa. Kasazike ngoba tina asikwazi ukude sibutwa ngezimoto okwamatanga eyiswa endalini. "Sakubona sakubelela!"

Mhleli ake nisize nina bencwadi: Kwabase langa kwafika umkumbi owesabekayo kulelizwe. Sibabuze bati, owama Ngisi, owama Jalimane noma lo, owama Fulentshe pezu kweyama Taliyana edhlula mhla kwasa lapa e Tekwini. "Kukona okukona."

Ukuba yindhla du nonyaka nje sekudala impupu yombila olinywa kulo lelizwe. Kazi tinandhlu emnyama sopetwa yini loku mbege zonke zinabaninizo kulomhlaba. Somemeza bani, asabele?

Sesimbheke ngabomvu umfoka Caluza ovela pesheya. Setemba luhle kuyena njengoba ekade eyotwasa ubumbongi bake pesheya kwezilwandhle nje. Sengati abakubo banga hamba naye baze bambeke kuleli lombele. Useze ngazononke izindhla u Zulu ka Mandela nongatandi woze atande ngifunga amantombazana.

Amagama olimi lwakiti ayancamis. Kute ngisemshadweni, loku kade ngayigcina pela, ngapa e Kilesi ngezwa kumenyezwa umfana ogama lingu Macalegezi. Inzula kayiqambi iyanameka. Leligama lifumbete isahluko sayoyonke indaba eyavela kwabo noma esigodini sakubo ezinsukwini zokuzalwa kwalowmfana.

Yizisebenzi zake nxa bengavumi baboshwe. Bahlababa kakulu abaningi e Pa.amende beti i Bhili elinjalo kalihle nempela. Noko kute lapo sekuvotwa lapumelela.

## EZABANTU E PALAMENDE

Opete ezokulima ubebikela i Bandhla e Capetown ngemizamo eyenziwa ngu Hulumeni ukutumbela umbila ezigodini zabantu ezibulawa indhla. Wati umteto otiwa Maize Quota Act unesigaba ovumelana kuso ukuba umbila upiwe izilwane, kodwa kawusho luto ngabantu. Lokoke kwenza u Hulumeni amelwe ukutenga umbila endalini ngentengo yendali ukuze awunike abalambayo.

Wati uzimisele ukuba uguqule umteto ukuze ngenkati ezayo ungabi inxemu. Wati u Hulumeni wab' ezimisele ukutenga amasaka ayi 600,000 ombila kodwa watola kupela ayi 70,000 ngemali elula, kodwa ukona wona umbila ugwele. Wakupika ukuti bakona abantu absake babulawa indhla.

U Musi Marwick wati baningi abafayo. Wakupika loko u Col. Reitz. Wati kazange ayibone incwadi ebika ukufa kwendhla nabanqumi bamacala bayamsekela kuloko.

Kepa abatengisi abamhlope bombila bapika bayagomela ukuti uqinisile u Col. Reitz lapo eti u Hulumeni wahluleka ukuwutola umbila wokusiza abantu. Bati wabe ukona uyizintaba futi bentengisela ngamanani amahle wawengqaba yena uqobo u Hulumeni. Bati banabo ubufakazi baloko, kodwa u Hulumeni wenqaba ukuwutenga umbila.

## U Hulumeni Nendhla

Kuzwakala ukuti u Hulumeni uzimisele ukuba abantu abalambayo emapandhleni angabasizi ngombila, uzobafunela imisebenzi. Usebeke ecaleni imali engama £75,000 yokuba isize kulolohlangoti. Abantulayo ezabelweni zabantu bake inkasa, imigwaqo bevimbela ukuguguleka kwendhlabati. Abazozizwa yilabo kupela abangayitoli imisebenzi ngempelela.

## Imfundo Yabantu

Sekuzwalele ukuti imfundo yonke yabantu baleli ingase ipatwe ngu Hulumeni kusukela manje. Kupele ukuba i Natal izipatele eyayo ne Transvaal eyayo njalo-njalo. Kusahndwe umbiko we Komishani yemfundo eyabe ihlola ukuma kwemfundo yabantu.

## I Bhili Lezisebenzi

U Mnu. Nel omele i Newcaste e Palamende ubeke i Bhili eliguqula i Bhili lezisebenzi zabantu emaplazini. Leli Bhili uti licele inhlangano yabalimi abamhlope base Natal wati tuti nabumzane babantu bayalifuna leli Bhili ngoba lizobanikeza amandhla okweqela intsha ebahlupayo.

Leli Bhili lihlose ukunikeza abalimi ilungelo lomteto lokuba bambope umuntu owengqabayu ukuyobasebenzela. UMnu. Madeley omele i Benoni walihlaba leli Bhili wati limumete ubugqili. Wati uyamangala ukuba i Palamende yama Kolwa ivumele i Bhili elinjana. Ngoba lizonikeza namupi umlimi ilungelo lokubopelela kuye isisebenzi esimnyama ati lapo eqasha indoda ukuba izomsebenzela eplazini loko kubopelele bonke abendhlu ukuba babe

(Ipelela ohleni lwesibili)

## UMLAMBHO

IRHASHALALA  
UKUCHIZA  
AMAQHAKUVA  
UKUJADUKA  
IZILONDA

Sebenzisa Lomxube Ungumangajiso Uphayiso

Akukho sifo sofele sinokoyisa intsebenzo eminye ngokungumangaliso yo Mxube we D.D.D. Oshutshisekayo ufumana isiqabu masinyane kwasekuqaleni kulomxube ukhaulezisayo. Izilonda ziyaphila, kuvele ufele olutsha, kuthi masinye unamto aphile qete.

Linga ibhotile yo Mxube we D.D.D. namhlanje

ithengiswa zi.  
Venkile nee  
Kimesi zonke.

INKA ISIQABU IPHILISE

## Amapoyisa E Tekwini

Kusobala ukuti u Hulumeni udaba lwamapoyisa ase Tekwini use-lunqumile. Kuzwakala ukuti awakwa Hulumeni azoqala ekuqaleni kwenyanga ezayo. Akade ebhekumuzi e Tekwini kuqala okungaziwa lapo ezopelela kona amhlope ayi 162 abantu 337 ama Ndiya 27.

Kini Mashaba no Lubombo e Nelspruit: Ipepa likokelwa izindibilishi ezimbhili lihinye; 2s 6d. izinyanga ezintatu; 5s. izinyanga eziyisitupa 9s. unyaka.

## Inhloko Yama Salveshi

Kuzwakala ukuti u General Evangeline Booth owongamele Impi yo Sindiso kulolonke izwe uzofika kuleli ngo September ozayo enze imihlangano emikulu ezigodini eziningi.

## Umlombokazi

Sizwa ngabasiki bebunda ukuti omunye wabalombokazi base Ndhlu-nkulu kwa Zulu uhambele kwa Mfundisi M.J.R. Caluza e George Goch lapo obe ebengelelwa kona ngesonto leli.

Bafunwa ngokuputumayo mayejana nezindaba zamafa.

Ongawutola umkondo wabo ucelwa ukuba azise o Bhekele abantu e Tekwini, Native Welfare Officer, Milton House, Durban noma azise undaba za Bantu wakwa Masipalati lap'e Goli.

## Abafunwayo

U Sikonkwane Ngcobo owabe engapansi kuka Chief Jona Mtembu, manje osengapansi kuka Chief Mandhlakayise, esigodini sase Camperdown, e Natal, ufisa ukuzwa umkondo wamadana ake amabili awo Mkolwane elinye Dick Ngcobo no Godita Ngcobo osekuyinkati ende kakulu bemuka ekaya beqonde e Goli (Ipelela ohlwini lwesine)

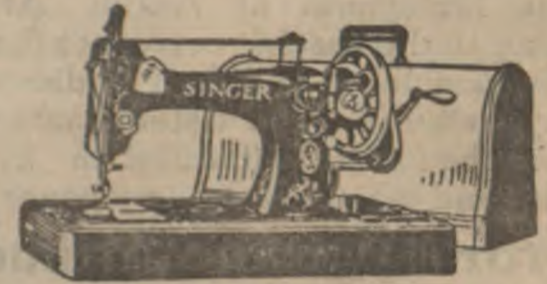
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## Umhlangano Wabapete Ama Vigilance Komiti Wobase Twatwa

Ngomhlangano omkulu wamalokishi onke The African Vigilance Federation. Njengoba bekuzwa-kele ukuti lomhlangano wama lokishi ububizelwe e Western Native Township kwa Tulandivile. Ngomhla ka March 8 Balake uqulwe kona uvulwe ngo 11.30 kusasa ngumpati sehlo Mr. P. Bell esekelwe ngamasekela ake Messrs B. B. Ngoulu, Vice Chairman, Saka umpati sikhwama. Ubuvunuliswe ngabantwana abahle bobukosi o Chief H. Mdingi no no Chief J. Sifako oka Mabhulane umtane nkosi ubatanda kakulu abantu bake. Tina lapa eGermiston siti ngu Mabhula ngenduku amanye ebhula ngehlahla ungasidwa nkosi nawe singabantu bako.

Ngipenike izindhabe nonke mabandhla ngisapinda ngingazisa ngokubanzi ukuti lomhlangano wama lokishi onke uvumelene ukuba upinde uyohlanganeke e Benoni Location e Twatwa ngomhla we April 12 ngo 10.30 kusasa. Ngakoke ngiti sukumani Ma Vigilance nihlanganise onke Ama Vigilance

## Ezase Alexandra Township

Kulomzi bekukona uketo lwa-bapati be Alexandra Landowners Protection and Vigilance Associations kutiwe izigaba zombili ezingenhlalane nesingenzansi nampa Abomgwamanda Mr. J. L. Ntsala President; H. Mosito, Vice President; Umgwamanda Messrs E. P. Mart Zulu, J.P. Magoma, J. Sekoe, J. P. Mogoai, E. Ngwenya, T. Vilakazi, Chairman; Mr. Z. Mdhletshe, Vice Chairman; Ikomiti Mrs S. Piliso, Messrs. S. Piliso, J. Thototolo, T. Manana, S. L. Tsele, J. Gana, S. Z. Mtyali, A. Malaka, W. Mophoso, John Mofolo, J. Libeco, E. Maabe, K. Modise, A. Mafake, H. Sepepere, D. Khaseke.

Nanka amalunga aka 1936 ezigaba zombili esingapuzulu nesingapantsi. U Dan W. B. Gumede onodumo olukulu akapumelelanga ngoba ebengeko. Kodwa umuntu osebenze kakulu kulonyaka odhlule ucitshisenga-ti amuko osebenze njengaye kodwa noko akapumelelanga kanye no Rev. Sichaba ubelilungu nje ayi njengo Mr. Gumede. Ikomiti lilahlekile ngokungapumeleli kuka Mr. Gumede sengati Ikomiti lingabekela indawo masinyane. Ukwele u Mr. A. Z. M. Mfeka ulibangise e Natal osongati kanye nengane zika Mr. E. P. Mart Zulu ao Master Simon Peter Barr Jona no Misses Eugenia Hillary Hillalia Nokulunga Zulu. Ababekona e Johannesburg ePark Station bezobabona bekwela ao E. P. Mart Zulu no Mr. Dan W. B. Gumede, S. Gumede no Mn. Mtembu kanye nabanye abaninzi bakwa Nyuswa nakwaQwabe.

Inhlangano yomuzi ibizwe ngokubanzi u Mr. Chairman womuzi u J. E. H. Vilakazi wamemeza nezikulumi ezokuluma ngalelo langa ezaziwayo ao E. P. Mart Zulu J. A. Ntsala, H. Mositho. Kokulunya nange Commission. Kwetembeka ukuti umhlangano wobamkulu kakulu.

Esawo zobuye zizwakale kwelizayo.

## Umsebenzi Omkulu Lapa E Orlando

Mhleli. Ngivumele ngilande ngomsebenzi omkulu ebesinawo lapa e Orlando wesikumabuzo sika Mshweshwe. Amakomiti ase Orlando asitokezele nawo enza imizamo emikulu epona izandhla. Loko kukomba ukuti akuseko umGriki nomBharabha, ukuba kufanele sitwalisane imisebenzi yetu yesizwe sakiti. Yagaleleka impi ye Komiti yayibona impi yakwa Mshweshwe isina, kuquma utuli. Basho sakumbula ekaya wetu. Nampa abe Komiti ababekona: Messrs. B. B. Ngoulu, E. Mavimbela, J. Majola, (Ipelela ohleni lwesi 2)

ekayeni lawo e Twatwa ngimema bonke abaholi egameni lomhlangano osubiziwe, Amakhosi, Abefundisi, Amakosikazi Omkuleko sizobonisana ngodaba olunzima abelungu bonke bahlangana bavumelana ngokuti abafazi betu abangenamadoda abacitwe ezizeni lapo beshiywe kona ngamadoda abo.

Kutiwa ke wonke owazi kahle ukuti uza kufa ashiye umfazi e Location akazonika elake icebo kulesenzo. Sondelani zinyanga zemiteto, sondelani Ma Advisory Boards nizonika okwenu ukubona.

Tina site lento ilihlazo lasosonke isizwe esifaneleke ngako loko sibutane sifune isu sindaweninye nabefundisi bezwi indawo yesibili ningalibali uku tumela imali okwavyunyelwana ngayo enhlanganisweni yencwadi yomteto (Draft Constitution) 5/- umuzi nomzi ukuze itolakale masinyane itumeleni lapa P. M. Zuma, P.O. Box 3551, Johannesburg.

P. M. ZUMA

Umbhali.

## Uyakuluma Ohamba Indhlela

NGAKUBONAYO LAPO EHAMBA EZIGODINI ZONKANA

Ngivumele kengiti fahla ngesicelo enginaso engiti ngingu Mhambi wendhlela (traveller) ngomhla ka March 6 bengidaba eBarberton ngite uma sengikwenye indawo ngabona isimanga ngibone izibungulengazange ngizibane soloko kwaba yimna. Zimnyama ubuningi bazo bungange nhlabati yonke i Main Road nasemacaleni komgwaqo. Sihambe pezu kwazo ngemoto ibanga elingange mayela nenxenye. Futi safika e Endicott satola esinye futi. Sihambe peru kwazo amamayela ama 2 futi nokusuka e Springs ukuya eLocation eGeduld station nakona besizinyatela ngemoto.

Engiti madoda nabodade nginesicelo esokuti masicela kuNkulunkulu ukuti makapeliwe lesisikonyane esihamba panshi ngoba mina madoda uma ngibhekile ngibona ukuti lezizibungu ziyigazi uma zingangena emasimini zingabubisa n'ya! Ngesilungu bazibiza ngokuti "Army worms" Ngite ngivela e Lydenburg sa-fika e Belfast singama travellers amatatu. Kwati ntambama saya e Lokishini. Hayike safika ezihlotsheni zomunye umzalwane sangena ebantwini abanomusa Kwezwakala ukuti kufike amajentilimani ase T.J. Basebefikile abosisi. Sapatwa kahle kakulu ngoba pela uyazi ukuti umshado ufneka ngamandhla ngabosisi.

Begqoke ezikizayo kodwa sahamba pambi kwesikati singakatandi ukuhamba sactwa usende wokungazikatali emzimbeni. Itiye silipuzi nje hayi liswela umgodi ukuti singalitaladi ngoba alingeni ngendhlela kupopile ipunga lokungagezi. Kwati sipuma kanti kukona indawo yokusitela kwati omunye umzalwane wagijimela kona kanti selibuya lonke itiye walihlaza n'ya

Bosisi musani ukusicita sebenzisani amanzi kunzima ukutola umshado kanti amanzi niyawesaba. Tandani amanzi nomshado uzonitanda. Sesifile ipunga lamakwapa tina botinanye siyazitanda ibhavu siyidhla kabili nge sonto u Satula umfana wendhlela M. S. N.

Johannesburg

J. Kumalo, A. Mdingi, E. Nkomo, C. Manona, J. Koza, P. Lingane, R. Ngeza, J. Nkosi, D. Nakane, Tubele, J. Mbutse, J. Tabete, no S. Mpute. Nampa abantuzane abahle abasamkelayo J. Mofokeng, S. Sikhapano, Ratlao, E. Mapisa nabanye. Ubumhle kakulu umkosi wakwa Mshweshwe. Mayibuye i Africa kunzi wase Orlando. Ngiyabonga isikala, Mhleli, ungasidwa nangomuso. Ukwanda kwaliwa ngumtakati. B. B. NGOULU.

## Umhlangano we Sizwe | Jalimane Ishaqise Lonke Izwe

(NGU H. SELBY MSIMANG)

Sesiphumile isaziso esimema umhlangano we All African Convention ozoba se Bloemfontein ukusuka ngo 29 June kuze kube ngo 2 July, 1936. Amalungiselelo onke azokwenziwa amalungu e National Executive Council ase Freistata.

Kuhle onke amabandla akhona aqale manje ukulungiselela ukuthumela abathunywa bawo. Lawo malungu azothunyelwa khona kofuneka eze nezincwadi zamabandla awo ezifakaza ukuthi athunyelwe iwo. Nginga jabula ukuba lawo mabandla kanye nezigodi nemizi ethumela abathunywa angithumele amagama alabo bathunywa phakathi kwesonto lokuqala ku May 1936 khona olungiselwa kahle izindawo zawo kusekude.

Abantu kuhle baqonde ukuthi isinqumo somhlangano sathi kucelwe imali kubantu engeke ibe ngaphansi kuka 1/- umuntu emunye. Ngiyamemezela ke ukuthi leyomali kuhle iqoqwe emabandleni namabandla nemizi ngezimi nezindawo ngezindawo ithunyelwe ku mphati-sikhwama. E Transvaal kuhle ithunyelwe ku Dr. A. B. Xuma oku uyena imali yase Transvaal ingena ngaye abase Freistata boyithumela kuye u Mloni wezimali zesizwe u Dr. J. S. Moroka e Thabanchu. Ngisilindele ukuba abase Natali ne Koloni bakhethe owabo oyokwamukela izimali zakhona okoba eze ozithumela kumlondi wezimali zesizwe. Amabandla namabandla alindelwe akwenze loku masinya.

Kwelase Transvaal ikomidi elimele lomhlangano we All African Convention ilamadoda akhethwa emhlanganweni odlule:—

R. V. Selope-Thema-Usihlalo. L. T. Mv'aba, P. M. Bell, T. D. Mveli Skota, Mofutsanyana.

Umlobi. U Dr. Xuma - Usikhwama.

Kuleli sonto elizayo ngonazisa amalungu akwezinye izifunda ukuze nibazi kahle. Ibandla nebandla kufuneka lilungile ngoba ngemva komhlangano lo ozayo ofuneka athumele ukuba kuqinise amabandla awo, amagama namakheli amalungu nobufakazi bokuthi amalungu awo asemkhiphile yini u 1/- ofunekayo.

Izindaba ezoxoxwa kulomhlangano ozayo koba umbiko wabathunywa ababeye ku Hulumeni nezinqumo zomhlangano, noku xoxa ngawo kanye noku veza isu elingase lisize abantu abazokhishwa emsebenzini kungeniswe abelungu ukuthi bazokuphila kanjani. Nekuthi njengoba u Hulumeni esimise kabi kangaka kuzokwenziwa njani.

Ngaloko qondani ukuthi impi esibhekene nayo ikhona iqalayo. Ngizo zama ukunikhanyisela masonto onke ukuma kwezindaba ukuba nizokukhuthala ukuwate-nga amaphiepha. Abafuna ukuthumela imali le ewo 1/- kuhle bayithumele lapha e Transvaal ku Dr. A. B. Xuma, Cr. End & Bree Streets, Johannesburg.

Osekuvele lapo umhlangano webibuso uhlole loludaba yikuba kuti izwe elipakati kwama Jalimani nama Fulentshi kungahlali muntu kulo noma engowase France noma e Germany. Ligadwe amabuto emibuso yonke. Futi kuhlolwe isivumelwano pakati kwe Rasha ne Fulentshi esisuse lesenzo ukuthi asipambene yini nezinqumo ze Locarno.

## IMBIZA Yama KOSIKAZI

ahlushwa yinzalo. Inana 10/ nge posi. Bala u: SEABANKS PHARMACY, P.O. Box 88, Durban.

Isenzo sama Jalimani sokunge-na ezweni lase Rhine elabe libe-kwe ecaleni lodwana labiyelwa ngezinqumo okutiwa ezesivumelwana sase Locarno silihlalise kabi izwe pesheya. Lelizwe lase Rhine lipakati kwelase Jalimani nelase Fulansi. Kwabe kunqunywe ukuba kungabiko mabuto kulo emva kwempi enkulu.


Kwaba izwe-nje elibuswa ikomishoni ye Bandhla lamadoda emibuso leyo eyabe ivumelene kulo-ko. Manje sekuti lapo i Jalimani ibona ama Fulentshi nama Rasha sengati bashiyelana ugwayi, yakusola loko kskulu. Kwati ngobake izwi layo lingezwakalanga nansoke isiyepula lezozinqumo ze Locarno, ipaka amabuto ayo ayi 40,000 kulelize okungafunwa mabuto kulo.

Lesenzoke iFulentshi isibuka siyi ngozi kuyo. Ayisamemezi okwalal

Iti nxashana i Jalimani ingawasusi amabuto ayo ayigidhlabezwe ngezikinyabezo lezi ebilyenqaba ukuba zigidhlabezwe i Italy lapo ihlasela amaAbyssinia. I Jalimani iti kayiqond'empiki kodwa nayo isaveza obala injongo zayo zokuba nayo ibenezwi. Iti i Fulentshi kayifuni ukukuluma luto ne Jalimani nxashana amabuto ayo esese Rhine.

AmaNgisi alinga ukulwelamula loludaba ngokucela amaJalimani ukuba apungule amabuto awo. Manje kutiwa njengoba lelizwe lipakati kwe Jalimani ne France licandwe pakati umfula i Rhine amaFulentshi ngalena komfula asehlezi pezu kwezikalasi selungiselela noma yilupi ututwa. Nawo amaJalimani ngenano enza sona lesa. Abanye sebelikhipile elokuti impi e Yuropa izosuka ngo August 1937. (Ipelela ohleni lwesi hlanu)

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# COLUMBIA

AE 86 KUYKELANI KUKULE (Traditional) African Zulu Male Voice Choir	Piano Accompaniment, M. S. Radebe.
LUSAPO LWE-AFRICA (Traditional) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 87 NGIKUMBUL' UBABA (Traditional) African Zulu Male Voice Choir	Piano Accompaniment, M. S. Radebe.
NGANGINE HASHI ELIHOPE (Trad.) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 88 VULI NDLELE IDHLE (Traditional) African Zulu Male Voice Choir	(Arr. by M. S. Radebe).
SIKETI NEBHTLUKWE (Traditional) " " " " " "	(Arr. by M. S. Radebe).
AE 89 UKUXABANA NGENKOMO (M. S. Radebe) Versatile Trio	UKUBUYA KWESIDAKWA (M. S. Radebe)
AE 90 SIYEMUKA WEBAFANA (Traditional) Moonlight Stars	Accompaniment Jazz Revellers' Band.
SALAKAHLE (Traditional) " " " " " "	Accompaniment, Jazz Revellers' Band.
AE 93 AYAJABULA (M. S. Radebe) African Minstrels	Accompaniment, Jazz Revellers' Band.
SALANI KAHLE (M. S. Radebe) " " " " " "	Accompaniment, Jazz Revellers' Band.
AE 91 DIRAM, DIRAM (Traditional) Xosa Nomxani Mixed Voice Choir	Piano Accompaniment, M. S. Radebe.
SITANDA AMAHLUBI (Traditional) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 92 W-SE LELE UZAKWA LIWA (Trad.) Xosa Nom. Mxd. Voice Choir	(With Piano Accompaniment).
E-KIMBERLEY (Traditional) " " " " " "	(With Piano Accompaniment).
AE 94 BHALABANI (Traditional) Basuto Male Voice Choir	Piano Accompaniment, M. S. Radebe.
SENYANO SA LEKGATHO (Traditional) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 95 THUSANG KA LINA OA (Traditional) Basuto Male Voice Choir	Piano Accompaniment, M. S. Radebe.
THUMA LEGAGO (Traditional) " " " " " "	Unaccompanied.
AE 96 PAWUNDI (Traditional) " " " " " "	(Traditional)
UTILOTI (Traditional) " " " " " "	(Traditional)
AE 97 IPASI LOMDENDE (Traditional) " " " " " "	Unaccompanied.
TEKANI UKESHE (Traditional) " " " " " "	(Traditional)

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# Social And Personal News

## THE Bantu World

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

### Domestic Announcements.

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

minimum 2s. 6d.

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

### IMIPHANGA:

GCANGA.—Kungene ekuphumentl kwaphakade intokazi yam ethandekayo u Judith Juliath Badikazi Gcanga ngo 10.30 p.m. nge 4th March, 1936. Izihlobo mazaneliswe ngulombiko. H. N. Gcanga, Engobo.

SOGA.—Ndbulela zonke izihlobo ezavelana nam ngokundipha izomelezo ekusihyweni yinkwekwana ye ntombi yam enkulu egama lingu UNSWORTH MNYAMEZELI SOGA, nase kundixumeni ngomhla wo mchwabo. Uswelake ngomhla we 13th March, 1936, wahlwa nge 14th. Izihlobo mazaneliswe ngu lombiko. "Istando yakho mayenziwe emhlabeni nje ngase Zulwini."—Emily Niaba, uninkhulu, P.O. Bergveit, Johannesburg.

### ISAZISO:

Mna owaziwa ngokuba ngu Mrs. Ellen Fondini. Ngoku ndazisa ukuba ndingu Miss Ellen Fondini.

### LOST:

Brown dog, Dobberman Pincher. Finder please phone: 44-5248 will be rewarded. Anyone harbouring same will be prosecuted.

### BONISANI:

Ndilahlakelwe yinkwekwe yam igama ngu Arnold Temba Msane. Ubudala une 16 iminyaka. Walahleka ngo December, 1935, lenyanga yeyesine. Ukugqibela ukuba ngo mkhondo wakhe kuxa wayese Fidasi-Vrededorp Johannesburg. Olandisayo makabhekise kum ndiyakumvuza. Mna Sara Nam Msane, 2327 Baku St., Western Native Township.

### TENDERS:

BANTU METHODIST CHURCH of S. A. Tenders are invited for the building of a church at the Eastern Native Township. The highest or any tender will not necessarily be accepted. Apply: W. T. Xakana, Box 4391, Johannesburg.

### SITUATIONS VACANT:

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## Who's Who In The News This Week



Mr. K. C. Kraft, Head Clerk of Rose Deep Limited, Germiston, who arrived recently from a well earned long holiday visit. His holiday has benefited him greatly.

Misses A. M. Mamabolo and S. Coangae visited "The Bantu World" offices last Thursday. These young ladies are nurses at the City Deep Central Hospital.

Mr. and Mrs. J. C. P. Mavimbela are being congratulated by friends on the birth of a sturdy son on Sunday, March 15. Mother and son both well.

Miss "Tiny" Mgole returned to the Cape last week on Wednesday after spending a long holiday with her brother-in-law and sister Mr. and Mrs. J. Mamabolo, of Eastern Native Township.

The Rev. F. M. Caluza, of Sydney Road, Durban, informs us that Mr. R. T. Caluza, B.Sc., M.A. (Mus.), did not sail in the Edinburgh Castle but in the Arundel Castle and will arrive in Durban on Sunday morning, April 5.

Mrs. R. E. Masole, of Brakpan, was seen in the city last week in her car. Mrs. Masole owns a flourishing business at Brakpan and is also a keen welfare worker.

Miss H. M. Ngaleka, a well-known society lady, will give a grand Easter dance on Monday night, April 13, in the Communal Hall, Western Native Township. Jazz Maniacs in attendance. Admission 2/6.

Mr. G. Xala, of Orlando, accompanied by Miss Alonso Lemeke, of Sophiatown, and Miss Martha Makapela attended a dance at the Bantu Men's Social Centre last Saturday.

Miss Claudius Mokapela paid a flying visit to Miss Olive Venus Lebona, of Pretoria.

A fancy dress competition dance will be given by Mrs. R. E. Masole at the Communal Hall, Brakpan Location, on Friday, April 3. Merry Black Birds in attendance. Admission 2/-.

THE SONS OF ZULULAND are receiving Dr. Innes Gumede, M.B., from Durban, Natal, on Saturday March 21, at 8 p.m. The programme promises to be of great interest and select. The occasion of Dr. Gumede's visit to the Rand coincides happily with the Graduation ceremony of the University of the Witwatersrand at the Town Hall and the list of graduands includes Mr. B. W. Vilakazi, B.A., who is receiving B.A. Honours of the Wits. University. Admission will only be by invitation.

A tea party will be held on behalf of Mr. L. Mhlau, of "The Bantu World" composing staff at the American Board School room, Western Township, from 6 p.m.

on Sunday, March 22. All friends invited. 6d at the door.

The St. Cyprian's Prayer Meeting Women visited Mrs. George Makabela, of the City Terrace, last Thursday afternoon and had tea and prayers with her. Among those present: Mesdames Mayaba, Metoah, Nyandeni, Moage, Sijula, Rathebe, Maleke, Detoli, Likeli, Zuma, Mogeledi, Tromp, Soteki, Manyoni, Makulu, Motsipe, Letsoalo, J. Sibisi, Tebrich, G. Metula, E. Siyapi, G. Sibisi, E. Sibiya.

Her friends will be grieved to hear that Mrs. Leslie Radebe, (nee Mary Ramushu) is having trouble with her eyes. Mrs. Radebe is the wife of Mr. L. L. Radebe, Principal of the Albert Street School, and General Secretary of the Transvaal African Teachers' Association.

### Frankfort News

(By CALVIN T. P. LIPHOKO)

Crowds assembled in the Presbyterian Church of South Africa to attend the funeral service of the late Paul Ernest S. Liphoko. Evang. C. C. Tshongwe opened the service after which he requested the Rev. J. Loate of the A.M.E. Church to say a few words and Evang. S. J. Sojane, of the Congregational Church, not only the above-mentioned but also the Rev. P. N. Selepe, A.M.E., Heilbron, who then and there conducted the funeral service in the Church as well as at the grave yard. 400 people were present.

Grand Bazaars were held respectively in the Ethiopian Church of Basutoland, the Methodist Church, and the Presbyterian Church of South Africa.

Recent arrivals, Miss B. Liphoko from Johannesburg. Miss N. S. Liphoko from Inanda Seminary.

### Burghersdorp News

(By KALKONE)

Rain is still scarce out here! We are experiencing dry, windy days.

The "Sorrow Killers" of Aliwal North under the management of Misses Mbete and Mdudu staged a successful concert here last month and realised a large sum.

The local Bantu United R.F.C. (late Albert Eagles) staged its first match at Molteno on March 4. Both (1st and 2nd Teams) participated. The 2nd teams played a stiff match, Molteno winning (3-0). When the 1st teams took the field, the pavilion became excited as both sides were eager to score. During the first half, D. Koloba dashed through to score a try. J. Ndumela failed to convert this. After half time, D. Koloba scored again and J. Ndumela converted (8 pts.) During the last 10 mins. or so, Molteno scored its first try. Thus the match ended in a victory for Burghersdorp, (8-3).

### Missing Persons

Sikonkwane Ngcobo late of Chief Jona Mtembu now of Chief Mandhlakayise, Campdown Division, Natal, is seeking the whereabouts of his two sons, Mkolwane, alias Dick Ngcobo, and Godit. Ngcobo, who left home several years ago and went to Johannesburg. They are urgently required at home in regard to matters of inheritance.

Will anyone able to give information as to the whereabouts of these two men please communicate with the Native Welfare Officer Milton House, Durban, or with the Municipal Native Department, Johannesburg.



## INTSHUMAYELO ZIKA RULUMENTE

(Seyiqalile)

ISAPHLUKO IV.

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

- (4) Umgcini-Sihlalo we Bhunga Lesithili uyakusivakalisa isicelo esiloluhlobo bebenze isicelo, kwintlanganisano elandelayo ye-Bhunga lesithili ezigqibo ngaso isicelo eso, ziyakunikelwa, kunye nezimvo zo Mgcini-Sihlalo, ku-Nondyebo kunye nazo zonke iincwadi ezinxulumene naso esosicelo.
- (5) Unondyebo uyakucela okokuba isithunywa se Bhunga sifumanise okokuba olocingo luyakudla mali-nina aze athathe nawaphina amanyathelo angaba ayafuneka, okuzanelisa okokuba luyafuneka ucingo luyafuneka kulondawo.
- (6) Akufumana inxaso ka Nondyebo, u Mgcini-Sihlalo uyakuthi ababantu esakuthi ke sakuhlulwa umgcin-Sihlalo athi avakalisele u Nondyebo.
- (7) Zonke ingcingo ezakiwe phantsi kwale migaqo, kuya kufuneka okokuba zingabi ngaphantsi koku: — Imicu esixhenxe yocingo oluhlabayo, umlinganiselo ube lishumi linambhini; lunqunyulezwe kabini kwinyawo ezintandathu; iipali zahluke ngesithuba esingange nyawo ezinga 30 zinqunyulezwe kabani; izibophelelo zocingo olunomlinganiselo osibhozo ezisontwe babini; iipali zomthathi nokuba ngowuphina omnye umthi oxelwe ngu Nondyebo; onke amasango abe ngawombhobho.
- (8) Indlela eziphumela kulemhlaba ziyakubiyelwa nxa zombhini; amasango ubuncinci azinyawo ezilishumi abe sekungeneni nasekuphumentl kwe ndlela ecanda amasimi abiyelweyo.
- (9) Akukho dlelo liyakubiyelwa ngaphandle kwemvume ye Mantyi Enkulule. Idlelo elithe labiyelwa; alisayi kulinywa.
- (10) U Nondyebo uyakuzanelisa okokuba ucingo lwakhiwe ngokwemigaqo emideni yamasimi. Abo benze esicelo ngaphandle kwaxa kubanjwe ngomgaqo ongentla (9) abakuthi ke bahlaule amatyala ocingo olo.
- (11) Indawo ye Bhunga iyakuphelela ekubhuleni indleko zokumisa ucingo olo; nokuhlaziywa kwalo, akusajongene nalo.
- (12) Ucingo olwakhiwe phantsi kwalemigaqo, alusayi kushenxiswa ngaphandle kwemvume ye Nkulu yabaphumezi-Migaqo.

ISAPHLUKO V.

### UKUPHATHWA KWAMAHATHI E BHUNGA

- (1) Ukuqala nokushenxisa iziqhamo zama hlathi e Bhunga, kuyakwenziwa ngokwemiyalelo yo Molathisi-Lulimo we Bhunga okanye nokuba ngubani omnye onikwe lomagunya.
- (2) Yonke into equlwe ngothendo emahlathini e Bhunga, yaza yashiyeke apho, ijongene nomthengi lowo kuphela.
- (3) Ixabiso okanye ipemethe yokugaula iyakumiswa yi Nkulu ya Baphumezi mibetho emva koku thetha ne Bhunga.
- (4) Nauphina umntu othe nakweliphina ihlathi le Bhunga (a) Wagaula, njalonzalo, idywabasini, amagatyana, iipali nayiphina imveliso ye Hlathi; (b) Aphule nawuphina umgaqo kwi pemethi yokugaula, uyakuba netyadliwe imali enge ngaphezulu kwiponti ezintlanu; athi ukuba akanayo lomali; ahlale entolongweni ixesha elingaphezulu kwenyanga.
- (5) Umntu othe wabasa okanye wancedisa ekubaseni umlilo ehlatini le Bhunga, ekuthi ngesosenzo kutshe okanye konskale ihlathi elo okanye ucingo, okanye aphantse, uyakudliwa iponti ezilishumi, athi ukuba akanayo, ahlale entolongweni ixesha elingaphezulu kwenyanga ezimbini.
- (6) Umntu othe wazama okanye wangena kwelinye lamahlathi e Bhunga ngaphandle kombetho, uya kuba setyaleni aze adliwe iponti athi ukuba akayi hlathi, ahlale entolongweni ixesha elingaphezulu kwe ntsuku ezisi xhenxe.

ISAPHLUKO VI

### IZIKOLO ZOLIMO - NEEFAMA-IMALI NGEMPAHLA

- (1) Irhafu ehlulwa ngempahla yohlobo, iyakumiswa yinkundla yabaphumezi mibetho, emya kokuthetha thethana ne Bhunga.
- (2) Inkomo ezithunyelwe kwizikolo zolimo, okanye iifama solimo, ziyakuthi ngokokuqonda kom Phathi wesikolo eso nokuba yifama zihlale nokuba lithuba elingakananina sezi jongene no mminizo kuphela.

ISAPHLUKO VII

### UKUDITSHWA KWENKOMO

- (1) (a) Imantyi yesithili ngasinye esihlala irhafu ngokweqondo lamashumi mahlanu ananye lomthetho ongu No. 191 ka 1932, iyakuthi kwakuphuma isaziso sokuba kuzaku bizwa irhafu, iyakuya kubantu abaneenkomo, okanye abagcine iinkomo kwesosithili sirhafiswayo, ibuze inani le nkomo abanazo okanye abazigcinileyo. khona ukuze ikwazi ukwenza incwadi yeerhafu. (b) Umntu onenkomo okanye ogcine iinkomo othi akucelwa angachazi yonke konke okufunwa ngumantye okanye umsilu wenkundla, uyakuba netyala adliwe imali engaphezulu kweponi ezintlanu athi ukuba akayihlali, ahlale entolongweni ithuba elingaphezulu kwenyanga.
- (2) Irhafu ezikhankanyiweyo kumhlathi wokuqala kwesihlalo ziyakuhlulwa e ofisini ye Mantyi yesosithili, zize, kunye nerhafu zabantu abanga chazwanga ngoluhlobo, zinikelwe kwingxowa ye Bhunga laphesheya kwe Nciba, ukuze zancedise kwindleko zokuditshwa kwenkomo nokulwa kwezifo kwezo zithili zirhafiswayo. Incitho eyenziwe ngokuditshwa kwenkomo, iyakuphathwa okanye ijongane nemithetho elaula yonke incitho eyenziwe li Bhunga ngeloxesha.

Igqityiwe.

# News Items From Different Centres

## Southern Transvaal Executive Committee

The Executive Committee of the Southern Transvaal District, Transvaal African Teachers' Association met in the Bantu Men's Social Centre on Saturday, February 29. The following committee members were in attendance: Messrs. H. B. Nyati, (Chairman); M. D. Maleke, (Secretary); J. J. Musi, L. L. Radebe, (General Secretary T.A.T.A.); G. Xala, P. Monyai, N. Ngubeni.

The Annual District Conference will be held in the Bantu Men's Social Centre, Johannesburg, on April 4, from 9 a.m. Branch Secretaries are requested to send conference motions and membership lists to Mr. W. Daba, Pimville Government School, P.O. Pimville, before March 31. The Executive is arranging an educational programme for the day. It is hoped to invite prominent educationalists to address the Conference. The Agenda will be published shortly and also circulated to all Branch Secretaries. All teachers in the Southern Transvaal, members and non-members are requested to strain every nerve to be present.

## East London Notes

(By AN ONLOOKER)

The question of introducing a Secondary School in East Bank location or in its outskirts, has engaged the attention of many educated Natives.

In 1935, an attempt to start a Secondary School in January 1936 had been made, and it was regrettable that owing to lack of accommodation and the disputes raised by the Vigilance Association, the subject was dropped.

It was evident that as long as this question is brought forward by the Educationists themselves, there will never be any Secondary school for Africans in this city.

The East London Native Teacher's Association has been re-organised, Mrs. C. Xabanisa and D. Dyani being chairman and secretary respectively.

The monthly meeting of this body was held at St. Philip's schoolroom on Friday, March 6.

St. Philip's Higher Mission School established by the late Rev. S. S. Kuze, continues to do good work. The enrolment as from January, 1936 is over 500. For the purpose of giving assistance in connection with the rebuilding of Quigly Chapel and the erection of an additional classroom for Std. VI, the head master Mr. S. S. Sofute gave the Europeans of East London singing of very high grade. Mr. F. Gregg and Miss Courtney gave some excellent solos.

The arrangement of that function were in the hands of the Rev. Popjoy, M.A. the rector of St. Saviour. Despite the bad weather conditions, St. Saviour's Hall was packed to the doors.

The Africans present were S.S. Mofute (headmaster) E. Mkutuka, Miss Wotshela, Fetsha Makuleni Njemla (all of the St. Philip's staff) Revs A. Kuse, Kika, Ex. Sgt. Shosha, J. Mfazi, R. Hlalukana, Z. Mdingi and G. Hlalukana.

Archdeacon Mather (Director of Mission) in the Diocese of Grahamstown visited St. Philip's Mission on the March 1 for the purpose of holding his annual meeting with the parishioners. His meeting was a success.

A grand social entertainment at which Mr. Dalby the chief whip of the Dominion Party in East London was one of the speakers, was staged by the Tennis Union of East Bank location on February, 29.

## Salisbury News

### Darktown Strutters Praised

A talented party of four Native artists gave Salisbury a well varied and distinctly novel concert entertainment on March 6 in the Methodist Hall. For two hours Griffiths Motsieloa and the Darktown Strutters, of Johannesburg, held the appreciative audience's attention and gained their admiration.

Whether it was Mr. Motsieloa himself with his engaging sense of comedy, the two Strutters, accomplished dancers and singers of ability, or the pianist, who showed himself a player above the average, their standard of entertainment never flagged. Songs, recitations, dances, piano solos—all were well done.

But the highlight of the evening was the singing of two Negro spirituals by all four members of the company. In these as in none or their other songs, except the Native songs, the richness of their voices and excellence of their harmony were clearly demonstrated. The audience would have enjoyed more songs of this type.

### Congratulation

The Mayor (Mr. Leslie B. Fereday) expressed the feelings of all present when he assured the company, in the course of a short speech, that their performance had been thoroughly enjoyed and that they had given Salisbury something which, from the point of view of novelty, they would have to travel a long way to equal. He wished them all success.

The Native Commissioner of Salisbury (Mr. N. H. D. Spicer) endorsed what Mr. Fereday had said. Like the Mayor he also remarked that he was glad to see that the Africans were advancing in music and the arts.

Replying, Mr. Motsieloa thanked the audience for their appreciation and encouragement. He explained that he and his company were touring the Colony in an endeavour to entertain their fellows in Rhodesia and to set a standard for them.

He offered warm thanks to the Rhodesian Government for allowing them to make their tour, to the Native Commissioners who had helped them throughout the Colony, the Director of Native Development (Mr. G. Stark); the Methodist Church and all others who had assisted them.

The party gave another concert in the Cathedral Hall on Tuesday evening March 10 and visited various Native schools and institutions in the vicinity of Salisbury.

## Pretoria African Inter-School Music Competition

There is an ever-increasing scope of development in connection with The Pretoria Inter-School Music Competition run under the auspices of the Pretoria Branch of the Transvaal African Teachers' Association.

Since its inception last year the Committee has been busily engaged in bringing about some innovations to add to the sphere of the competition.

The speculation of converting the festival into Eisteddfod will, evidently, be precipitated by the multiplicity of the competitions.

The competitions will be open to all schools within the radius of twenty-five miles of Pretoria.

In order to ameliorate the injustice that was done to some schools last year the committee has decided to issue the prescriptions for this year very early before the advent of the occasion is close at hand.

S. P. KWAKWA,  
Secretary.

105, 6th Avenue,  
Marabastad, Pretoria.

## Eerste Rust News

(By P. P. NHLANZANA)

A grand concert in aid of the 10th Pretoria Pathfinder Troop was held in the Red School on March 7. This concert was preceded by a parade at which 196 Pathfinders took part.

Among those present were Messrs. J. Marema, A. Oxtail, P. Shaku, J. S. Riba, Misses Joe Mahlangu, S. Lebala and E. Mokoena. The concert was a great success. Thanks to the Eerste Rust residents.

A cruel death took place here on March 6 at about 8 p.m. when Mr. D. Makhafula, of the Silverton Tannery, is alleged to have been stabbed to death by one who is in hospital in a critical condition through knife wounds from the same alleged struggle.

The Rev. C. Matle gave Holy Communion here on March 8 when about 300 people attended. The following children were baptised: Martha Marotsi's child and Mr. and Mrs. Elias Matsubane's child.

The week-end arrivals from different centres are:—Mr. Mphasha from Premier Mine, Mr. S. Magagula from Pretoria and Miss Ida Thotha from Irene.

The Eerste Rust Pathfinders paid a visit to Mr. T. P. Mathabathe, the Supervisor of Native Schools in the Transvaal.

## Krugersdorp News

A combined funeral procession of White and Black took place here last month from the Methodist Church to the Krugersdorp cemetery of Mrs. Letitia Wilhelmina Ainslie, wife of the Location Superintendent, Mr. R. M. Ainslie. The chief reason which causes me to write of this procession is that in my experience as a resident of Krugersdorp for the last twenty years, I have not seen such a combined funeral of White and Black. But it did not surprise me much to see this. I was in close contact with her and our bereaved Superintendent as member of the Advisory Board for the last two years. The late Mrs. Ainslie held the Black

(Continued foot of column 4)

## Pretoria News

(By PAT)

Under the auspices of the Improvement Club a heated debate took place on the Amalgamation question of Waytarers and the Girl Guides.

It is noteworthy to record in brief the enthusiasm of the debaters, although the question was brought about in a form of a debate the views expressed were sincere and given with convincing eloquence.

The general feeling was in favour of amalgamation as the only solution.

The meeting of the Pretoria Welfare Association resumed its sitting again this year. Matters of great improvement were discussed concerning the residents of the capital.

The general meeting of the Lady Selbourne Vigilance Association was held on March 15, at its office in Foruin Street, to discuss matters concerning the valuation lists, correspondent and other matters affecting the residents.

### Personal

Mr. I. Mashupye, teacher at St. Peter's School is on the way towards recovery.

Mr. Pat Melato, of the Native Affairs Department, left early on Monday via Kimberley for Basutoland on a fortnight's holiday.

We regret to announce the death of Mr. Mokgara, an old resident of Marabastad, who passed away peacefully at his parent's house. We convey our deepest sympathies to Mrs. Mokgara.

population in her arms wholeheartedly and sympathetically in all respects in Krugersdorp as a mother in so much so that her regretted death came as a shock to all of us.

I further thank the people of Krugersdorp and Lewisham Locations for having shown their deepest sympathy and a ready willing tribute for having attended her funeral. The reason for them in so doing is because of her great kindness and love for the black race. It is true what the scriptures say, "The good on earth are not worthy to live a long time in it." My heart is overcome that I cannot say more,  
A. FELIZARDO

## Maritzburg News

(By R.A.C.)

Mr. E. O. Msimang's recovery from his recent illness has greatly relieved our anxieties. He is now at work again. Mr. Msimang was able to attend a preliminary meeting of the Natal Executive, which took place in the city recently.

Mr. D. Mohapeloa, of the O.F.S. an ex-student of Adams Training College is now on the Edendale College staff.

Mr. A. A. Kubheka and Mr. W. A. Mzimela both employed at Durban, came over to Maritzburg on a motor-cycle recently.

The sub-officials of the association were elected last Tuesday, (i.e.) Finance Committee, Grounds Committee, Fixtures and Selection Committee. Mr. S. T. Khumalo and Theo. Ndaba will be Maritzburg's delegates.

Arrangements for the commencement of the soccer season are in progress and it is hoped that the season will begin on April 5.

The "Cannons Football Club" staged a successful dance at the Bantu Recreation Hall last Friday. The attendance was good.

Miss S. B. Kuzwayo, our noted singer, is on the way towards recovery and hopes to resume teaching on March 23.

Mr. Ritchard Lutuli now in Durban spent his week-end in the city.

The U.P.C. Lads "Dinkie Darkies" company are leaving no stone unturned in the city in stirring up the social wheel. Mr. Walter Zikal now at the N.A.D., is ably supporting every social function with his musical talent as a pianist.

A Male Voice Choir of the S.A.P. is in formation and soon Maritzburg will welcome a group of singers.

## Durban News

Moshoeshoe's Day celebrations took place on March 15 Mr. M. T. Moerane, B.A., says that the Basuto were dressed in their National Dress, and pounds of beef were purchased for the occasion. The Basuto ladies were busy preparing their costumes. Every effort was made to make the occasion a success.

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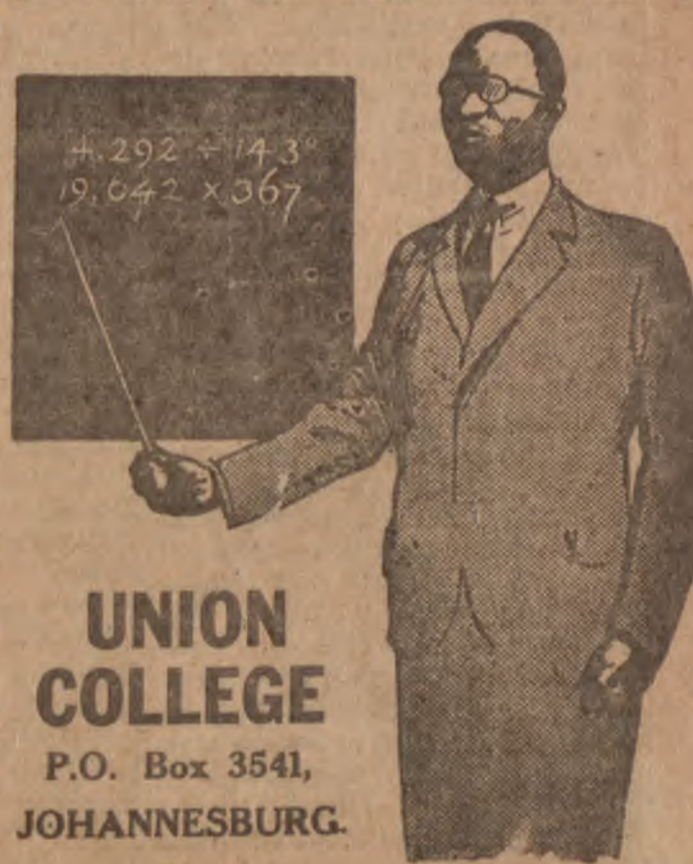
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# Xhosa. Sihlalo So Qamata

## The Bantu World

SATURDAY, MARCH 21, 1936.

### "Ndiyakuhlala Ndikhumbula"

Lamagama angentla athethwa yindoda eyathi ngokubona imisebenzi omihle yenye indoda; yathi ibisel' izilahile yona isiqu, ithe ngokuphathwa kakubi lilizwe nokunyananya ngabantu ngenxa yeziposo zayo; ibisel' ifikile kwelokuba yona ingu Sathana osenyameni, seyaphelelwa nakukuzibisa, isithi akungebiko Thixo kwilizwe elinenti-yano engaka, yafikelwa kukuqonda. Sith e sisikreqe sakwenzelwa ububele ngulomfo sacinga ukuba uyasikhohlisa nje, wenziwa liphaphu. Kodwa ithe yakuqhuba imisebenzi yothando, waqala waqonda ukuba lomntu wenziwa luthando olungaphakathi kuye alunikwe ngu Yehova. Bathe ke mhla bahlukanayo, lathi elilungisa lishumayela ngezenzo zothando olungena nkohliso, "Uzuhlal' ukumbula ke nyana wam ukuba umzimba wakho yi Tempile yo Thixo ophilileyo." "Uphendule omnye sel' oysakele ngelithi, I - itempile ka - Yehova - - Ndiyakuhlala."

Njengokuba senzile thina lonto kufuneka siyi khumbule. Ngohlobo esagqobhoka ngalo (ngazo zonke indlela) yavuza yonke into esasinyo ebubantu nembeke, nohlonelo. Ke ngoku uthi umntu akuqwalasela afumanise ukuba ne Lizwi liyavuza kuba lamigqobho yenziwa ukukhuthiswa koku'denge' nobu' hedeni' kuthi ayizange ibe savingwa. Make sihlale nje kwesisithuba sinomzimba kugqala. Mandulo umzimba lo womntu wawungaso' loko ugqunywe yingubo. Ebekholisa umfo ukubetha ngemlenzana mnye kanti nentokazi ibhinqe nje ngezantsi. Ngenda apha ibethwa ngumoya lo wenzelwa ukuba usiphilise. Lomeko ke ibibanceda abantu ngendlela ezimbini: (1.) Umntu ubenyanzeleka nokuba akasathandi, ukuba umzimba wakhe awungcine ucocekile kuba ubonwa ngabantu, usisihombho sakhe. (2.) Umzimba ubutyilekile ubethwa yimitha yelanga enika ubom' Yiyo lento bebengathi ababa "hedeni" bafa kade. Kaloku imitha yelanga yinkunzi yezicakathi.

Ke impuonko yeza nempahla kwanomoya wokuba ukubonakala komzimba womntu buhedeni. Yiyo lento uke uve aba "profeti" (ingcuta) ezithi u Thixo uqunjiswe kuhanjelwa ze! Esingazi ukuba u Thixo uzakuqunjiswa yimi zinjana yethu ayazi ukusuka nokuhlala kuba ebe yikhathelele nganina. Inginga ezimdaka (njengento yonke emdaka) azizange ziphume kuye, ukubangaba kuko nto equmbhisayo, kuku-ngacoceki komzimba, kuba uku-coceka sisigalo sobu Thixo, nje-ngoko ukumoyika isisigalo sobu lumko. Impahla le yinto efuna ukungcinwa icoccekile, kube kwangokunjalo umzimba. Yonke imigutyana (powders) ekulomhlaba ayayinge iyifihle into yokuba umntu akazani namanzi la. Ngokomthetho wama nxiba-ngubo, umntu ukuba ubeke wabala emini akafanele kulala engakange ahlambhe, nempahla leyo ayinike ithuba lokubethwa ngu moya.

Kwiimeko esikuzo, kunzima ngehinye ixesha ukufumana ithuba lokuhlamba. Kodwa ke noko umzimba lo awungeyekwa unga hlanjwa ngenxa yalonto. Icebo elihlala xa uz genayo indlela yoku agha emanzini kukwenzamanzi i tawuli nokuba lidlavana eifingmdaka uze uwosule wonke umzimba ngesiziba eso sinamanzi. Lento ke ungenyenza nokuba indwana yakho incinci, kuba akuko manzi akraphakayo ama-zepantsi. Ngelicebo ke nomntu ongena "shawali" (shower bath) njalo, angazigcina kwimipho ephilileyo. Umzimba lo ubekaphukhaphu intunja ezi

zofele zikwazi "ukuphefumla", kuba kaloku zenzelwe lonto. Ngohlobo umntu angasinda kwi ngqele nemikhuhlane emininzi kuba ama "qanda", ezizinto akafumani ndawo yokuqandusela emzimbeni wakhe.

Abafundi bephepha eli bayakuxola nokuba ngathi kulityelwe yimfeketho xa kuchazwa imithetho yempilo ephepheni apha. Iphepha eli lijonge ukukhonza bonke abantu, kuze kungabikho usalela ngemva kolodyarho lio- nge empucukweni. Esinye isizathu, sesokuba iyazeka into yokuba abangasahlambhiyo ngaku mbhi oko kwafika le "powder" yintlaninge. Yiyo lento senza lemidana. Sijonge ukulondolozala uluntu kwesiphithiphithi, nexaphetshu le mpucuko esizibone sesise mbindini walo. "Amendu omkhosi angangamendu esona sidodo sawo"

### Amashishini Abantu Ayavuthwa

(EZASE BHAI)

(NGU NTABAZIYADUMA)

Sinovuyo olukulu ukubona ukuba abantu base Bhai bayitabela ingqalela kakulu i "Bantu World" elona pepa linendaba ngapezukwawo onke amapepa ndaba akoyo kwelizwe. Lonto unobangela wayo kukucoceka kwe Xhosa Editor yepapa lesizwe u Mnu. Guybon B. Sinxo. Enye into eyenze ukuba ipepa lesizwe lipakame e Bhai ngamalinge amakulu kakulu, nangasokuze alibaleke ezimbalini zonyana be Afrika, enze ngu Mnu. W. D. L. Matini ngokuvula i Ofisi yamapepa-ndaba newwadi zesizwe e 25, Stemel Street, Korsten; esibamemayo bonke abantu abafuna elipepa ukuba bangaposisi ukuya kona babone nesakiwo sodidi olupambili sale Ofisi esakiwe yinto ka Matini ngezandla zayo.

Sinovuyo olukulu ukuti u Mnu. A. B. Stevenson Ntshinga oyi General Sale's Manager ye African Office apha e Bhai naye ukwangenene kwakubu Arente bepepa lesizwe i "Bantu World" e New Brighton u Mr. Ntshinga uyaziwa kakulu e Bhai yindodana equqezelayo kakulu kwizinto zempucuko nasemidlalweni ungumdlali wodidi olupambili jikelele.

U Mnu. William Tube wodumo lase New Brighton owaziwa kakulu ngokutengisa impahla ngonje u Dayizela u Mps. A. Sendzul & Co. e Queens St. Box 479, P.E. apo amaxabiso empahla alula kakulu. Ngu Charlie M. Maxam e New Brighton obeke walala iveki ezimbini ngumkhuhlane kwicawe ye 22/2/36 kutshate u Mnu. A. Somawonga oyi Sub-Agent yepapa lesizwe i "Bantu World" e Korsten no Nkosazana Egness Mpande inzwakazi entle kakulu bobabini ngabase Korsten siwanqwenelela intlalo entle lama Afrika kubomi bawo obutsha.

Ngu Mnu. A. Nompunza wodumo lase Cumakala okwele kwepelileyo inyanga ukubheka e Rhatini ngentsebenzo u Mnu. Nompunza ngulowa ebekade eyi Traveller yase Kapa ixesha elide kakulu. Sivelana kakulu no Mnu. David Geuluwe oyi Traveller yase Kapa ngokwenzakaliswa zizigebenga e Durban Rd. e Korsten ubese Hospital icawe ezimbini kodwa selebe wemk akwakona e Bhai, inene asiyazi ukuba lento yolaita ingatiwanina. Intsapo ka Mnu. J. T. Bhelesi igora elikulu lase Salisbury Park apa isatexada kowayo e Kobonqaba u Mr Bhelesi ngoyi-Sub-Agent yepapa lesizwe apa i "Bantu World" ne Assistance Manager ye African Office apa. Naye ubike walala icawe ezimbini sisusu.

Kwinyanga efileyo sishiywe ngumfi u Mnu. John Mgxam ogule ixesha elide kakulu umfilo ube-yindodana etemisayo kakulu nakwezemibuso ebeemava kwicala le Motor, First Class Mechanic. Sivelana kakulu nomzi wakwa Mgxam ngalelahleko ingaka. U Mnu. A. G. R. Fifane wodumo lwase Rini ulapa ugemicimbi,

### Ngati Liyasondela Ixesha

(NGU REV. T. B. SOGA)

Mhleli Odumileyo.

Wakakhangele upulapulise amahlondinyuka okuhambha kwe Ngxoxo ye Native Bills (Imiteto Yokulaula Abantsundu), kule Palamente ihleliyo ngokunje, kuyaqondakala mhlope ukuba Kuyaya Apo Kuyayo. Ndebete ndancama, ukuncama ndakufunda. Inteto ka Gen. Dr. Smuts ekhusela lento kutiwa yi Compromise Bill ngoku, kuxhvitwana ngayo ngo Buqela (Party) akukonto iyakubantle sakuzaya yona; nokubana sesithinina. Mna ndibona ukuba masi simqwalasele lo Qingqi-Mntwana, no Lala nabanye Balele; sibe sifuna nge Cala Lokupepela, enditi ke mna kwakuba lapo: Ze sibalekele Kwase Ingani kuba lilo lodwa kaloku Icala eli Palamente sibantu ngayo; sesi Hlutwa ezi Votinj e sasizi nikwe, sa-sokwa ngazo kona.

Waye nawo Umpesheya lomcimbihi uwuxhomele amehlo. Sewude (njengokuba nonke nisazi) wanqumamisa Ukuqwalasela into ye British Protectorates; bade baqonde Isipumo sayo kanye le Ngxoxo yale Uniform South African Native Policy; ati u Dr. Smuts yi "Square Deal." Mna ndiyakumpikisa; ndide ndife pam, ndihlale engwabeni lam; kuba ndisiti Yonke lento yale Nkunkuma ye Zi White Senators, White Provincial Council Members (O fepiwe Nokwenza oku) nezi Union Govts. Native Councils, kupela yinGqitsimakwe ye Perpetual & Everlasting Colour Bar kuKuhlutwa Kwe-Voti yetu Ngonapakade, ukuba ungabe ube uyibone injenga lanto yayiyiyo ngo 1854; ichasene Nobukoboka betu, sisenziwa abantu.

Madoda, Mawetu, cinghani njengama madoda abaze impondo. Kunamhlanje, masiti sihleli; sibe sesilazi icala lokubalekela, okanye sesiyazi into esakwenza yona yakuthiwa-qethu le Voti, iheli Ghabhecu namhlanje. Sekuyi minyaka lento kujikixwana ngayo, ngeli Xala no Loyiko silulo Kulomzi uyilo Palamente. Akufuneki konke, ukuba sizilibazise nganatywelezo aba nokuthundelwa emashiyini, sanyiswe enyakeni, sitshayiswa ngomva we-nqawa.

Ndilusizi kuba mhlaumbhi abanye abayifumananga inteto eyindoqo ka Mr. H. Selby-Msimang eti:—"We Must Close Our Ranks"; naxa ibhalwe nge Singesi esipakamileyo, somntu owazi umteto, ebendakutanda mna mhleli, iguqulelwe Esixoseni sako; kuba yiNteto levo ngokupandle yo-Mntu Oyi-Ngongih; waza wayenza ngeshesha le Sifingho kuthi Ndlu Emnyama, eyakusindiswa ngu Thixo Yedwa namhlanje; Yena Wayenza Eyedwa Elibala lingu-Neakasana ngoku.

### Kusinda O "Sami"

Ezase Thekwini (NGU-MHAMBHI)

Mhleli.

Kushushu e-Durban ndite ndihamba kwesona sodumo isitalato nqwakaqa no Mr Z. Mazingi. Hai uQinebe epila. Singe sithi tyi ngoku bukana betu sahlukana.

Hlanga lalapa linezimanga. "O-Sami", Amakula, sisiva into embi nje tina, wona apantsi kevuyo kuba kaloku anxiba ngokwe ntsana; bangabuya ngoko ubu shushu. Ngaba bona.

Isiteti Kwintlanganiso Ye I.C.U.

Yase Natal

Xa sibe siteta kwintlanganiso yombuto, senze lamazwi, "Yekani ukusila izi gomfane, kuba noti nakufika emzini ka Satana ani mangale kuba niya kusila nalapo, ukuze abantu bake aba basa umlilo ba nxile banga wenzi kakuhle umsebenzi wake." Utsho esithi mabanga libali zizi gomfane mabeze bangene elumanya nweni, size siye kunye elu sindi sweni. Azi loza lufikena! Umntu otile kwi zindlu zoku lala apa ute wangena ngetuba wonda ngokuko. Ufunyenwe sekobu dhala ubu tongo. Hai, ngoku bakupa nobu tongo abakuti.

# SAVE

# 2/- ON EVERY POUND

# OF THIS TEA



This Good, flavourful Tea costs only 2/- per lb. in quarter-pound, half-a-pound or one pound packets.

One pound of any other tea in sixteen 3d. oz. packets costs you 4/-.

This means that on every pound of "Fargo" Tea purchased you save 2/-. You can buy quarter-pound--that is 4 ozs--of "Fargo" Tea for 6d.

1/4 lb. PACKETS 6d.

1/2 lb. PACKETS 1/-

1 lb. PACKETS 2/-

# "FARGO"

## TEA THE GOOD TEA ON WHICH YOU CAN SAVE MONEY

If you have difficulty in securing "Fargo" Tea write to:

"FIVE ROSES" TEA & COFFEE WORKS, P.O. Box 2225, Durban.

# Are you clean inside?

## Intestone clears away all body poisons



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

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

**FOR MEN** Use Intestone for all diseases of the Stomach and Impure Blood.

**FOR WOMEN** Intestone is splendid for women who are pregnant and those who are constipated.

**FOR CHILDREN** If your child complains of headache, just give a small dose of Intestone.

**FOR BABIES** If a baby does not have a daily motion of the Bowels give it a little Intestone--the result is wonderful.

# INTESTONE

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

Use **INTESTONE** for Constipation and all the symptoms mentioned above

# Xhosa. Kucombhuluka Inamba

## Ndindim Ngendithi Buzez'xhantini

### Isimanga Sezimanga Ukubuza Umzi Uwazi

Mhleli, Lento isisimanga kukuti xa ufuna ukona izinto, ziti izinto ozaziyo ngati awuzazi. Uqale ngoku ubone izinto ezingalunganga. Namhlanje sikhulwa i Voti. Kuko umbuzo obuzwa ngumenzi oti i Voti le yanenzela ntonina. Kanti nguye ohlutayo. Ndiyaqonda uba inkokeli zetu azinako ukupendula lombuzo I Vote yenzelwa uba siyitete yonke into esifuna ukuyiteta, siyifumane yonke into esifunayo siyenze into esitanda ukuyenza. Inkokeli zetu zifanele kukukohlwa kukupendula lombuzo kuba ngowokugqibela. Impendulo yawo wona kukuciteka kwegazi. Kute ke ekubeni inkokeli zetu zingabanga nako ukupendula lombuzo, zatotywa apo bezikona zaxolela uba zinyatelwe ngezinyawo.

#### Ungabokuncama

Rev. Mahabane wase Kimberley wateta kwintlanganiso eyayise Mafeking, wateta kwa ngati akuko ciko lingapezuka kanti likona. Ute ukoyiswa wazinikelela uba anyatelwe. Kanti kubi umntu ukuzinikela, lonto itambisa isizwe sonke sipela. Into yokuzinikela u Rev. Mahabane uyayipikisa, ngokupeleleyo. Mlisela Nontinjana makuliwe.

Ndinetemba uba lamanene alawo ngoku akanako ukuzinikela. Tina masime sancedise ngamalizo uba bomelele. Zonke imanyano ezikoyo mazime ngenyawo. Umdlali unceda ozincedayo. Masingoyikeli kube u Yehova uyakulibela icebo labo Wenjenje ukumsindisa u Sira el esandleni sika Faro. Icebo lake nezidwangube zake labi deka. Nimrod Kushe wacinga ukuzisindisa esandleni sika Yehova agokwaka i Babel esiti ufuna ukudanisa Umdlali ngoba izwe ebeligubungele ngamanzi azati ka edinda angabafumani, noba izwe lite lazala ngamanzi angabafumani bona bahlele encotsheni. Labhidwa apo icebo labo. Ii Native Voters, mazivuke zikupe imali zokulwa.

Asitembeki konke apa elizweni kanti noko senze imbeko enkulu engena kwenziwa sesinye isizwe esipilayo. Sabanika zonke izinto zetu saxolela ukuphiwa ngabo. Yonke lonto abeneli yiyo. Ngoku basiva esweni uba sisapilana.

Kuyo yonke into i (Compromise) izingavunyuwa yona, bayenze ngendlela zabo.

G. J. JACK

Kimberley

## Isimakade Se-Compromise

Mhleli, Sithe sisamane sihlafuna iintloko zama-Doda ayekekho apho phakathi ko-mzi sothswa kunene si-Setemete sama Lungu Amhlope ase-Maxhoseni (Cape Times 7.3.36) amadoda asekey' apa azizi yala-yala, kwazi zi yungama ayesithi amanye ama Khosikazi "besithilo kakade, i Thumbha lizakugqabhuka!"

Athe kanti ama-doda-la adyobhekile kule "Compromise" imxhelo-mde. Kwadyobheka amantloko-ngo-mzi-ka-Ntu! Kwacaca inyaniso ethi "igama liyazithetha" kuba le "Compromise" ithi yakutolikwa ifunyanwe kumaziko amahle namabi.

### Yaqin'inqawe

Sadideka thina ziintwana ze Lokishi ziintloni nakukungazi apho kukhona, sesizama ukuphozi-za amantloni okulala kwabaqhubi be Ngolovane zatsha inqawa koma, nemilomo kwaselugayini!

Au! Au! Au! Yinale!  
Yintonina kodwa!  
Sekutheni kodwa!  
Akuhlanga lungehlanga!  
Lusapho luka Phalo!  
Vumani kube njalo!  
Ukuze lento be banzi!

## Ingxikela yeKonsati E Mistkraal

Ezase Kirkwood  
(NGU SOVALI)

Ngobusuku ka February 29 ibi yingxikela ye konsati yomzi kwisikolo sase Mistkraal sama Presbitari, apho bekudityanise iikwayala ezintathu zalapha—i Mistkraal School pantsi ko Mnu. J. M. Ndabulekana (u Chord); 2. Sihunu Memorial School pantsi ko Mnu. W. W. X. Stofile, 3. Sweet kloof School pantsi ko Mnu. Petshwa (u Tshauz'Ompondo).

Abantu babekho kanobom noko benqakilelanga kuhlobo ebekulindlele lona; lendawo noko inika isihlava esibi kwinkokeli eziphete imisebenzi yethu, kuba zifanele ukwenza imvuselelo emzini eziwukhokelayo, khona ukuze nathi sifunde ukuzibabisa izinto zethu. Isivuno salomsebenzi asibanga sesixolisayo. Malunga necala lomculo—ube ngoncomeka-yo, ngakumbi owe kwayala ka Mnu. W. Stofile, othe yena kwase ntlalololol-wayintshili ebalaseleyo ngobobusuku; ekuthe xa limpondo zankomo, aye kuphela kwi-kwayala ka Chisana (Mnu. Stofile.)

### Isimanga Sezimanga

Kutsha nje kumzi othile okwinye yee lali zalapha, kutha kuseziwa ithoko le ntonjane—suke imazi yenkomo ebixhelele lomcimbi, yafunyanwa inethole eliliduna phakati ekuthe lona lakuqungqululwa kwafikwa litwele amabini angama-thokazi. Lomhlola ube sisimanga nakwi ngewu ezazilapho. Azi ezizinto ziluhlobo zithetha ntonina?

### Umdlalo we-Ntentya uyafunwa Lulutsha

Imizamo ka Mnu. H. Mabamba olipolisa elintsundu lalapha, yokuyesela u Mlisela no-Mntinjana walapha ngomdlalo we ntenetya, iyancomeka. Seledengalombi waya kuhlalanga neziphata mandla ngenjongo yokufuna ibala lawo. Siva ke ukuba nalapho u Sangweni lo, usemi kakuhle. Simqwenelela impumelelo entle kwelolanga lakhe lomfo ka Mabamba, sikwatho nakumahlakani akhe aba Numz. W. Stofile no R. W. Gxavu, abahambisana naye kulo mahla—ndinyuka akhe.

### Akasekho U Nkosk. Sabina Kula.

Sivelana kakulu nomzi wase ma Tshaweni ka Mnu. S. Kula

(Ipelela kuluhlu Lwesitatu)

Benisiba incinane na kakade! Lento nisuke niqubane ngeentloko nje?

Vumani nihluzwe;  
Vumani nihlizwe;  
Vumani nihlazwe;  
Vumani nihlanzwe.  
Vumani nihlatwe,  
Vumani nihletwe!  
Vumani kuthethwe—  
Kuthethwe Sisizwe!

## Ofunu 'Kwazi

Mhleli, Kaundincende, kunye nabafundi bakho ngezindawo.

(1) I "Education Pictures" ndingazi fumana phina, ziyi malinina?

(2) Indlela yoku linganisa, u B. ubambhelele esinqeni njaio njalo. Ndaka ndayibona e Buchauna Mission e Qanda lento.

(3) Incwadi ene "Display Bills" zama Kwenkwe ndingayifumana phina?

JOHN XHANTU

Rietvlei D.R.C. School

P. O. Harding.

## Kusombuluka Inamba Amanina Ase Monti Athi "Phambili!"

Mhleli, Ndicela inxaxheba kwi phepha lako elinomdla elizweni.

Amakosikazi ase Monti azimisele ukulandela, ayokufa apo amadoda afa kona, kule Nyhikitya, iwele isizwe esinyama yokuhlutwa kwamalungelo aso. Abe nentlanganiso epume kwisigqibo esihle sokuba, makawe evuka encedisana namadoda, kuqokelelwe imali zokulwa lemiteto, kuba kaloku isizwe esingena mali sidelekile.

Nangoku isizwe esinyama siyinto yokudlala nje, bubuhlwempu Anibonina abelungu bexabise Inkosi zetunje, kuba kaloku inkoliso yazo ifumile inentlanti ezizele zimfuyo Nabo xa befuna ukuqhata, ungafika bezitoba kuzo paya emapandleni bati inkomo etengwa nge ponti ezi £15 itengwe nge £5.

Lendawo ndiyibalula ngesizatu. Tina bantu bamnyama izinto zetu azihambeli ndawo. Zis'ke zibenqo qingqa-mntwana, kuba is'ke imali ingabiko. Izigqibo ze Convention eyayihleli e Bloemfontein, ziti ilungu ngalinye mali-kupe i 1/- kupela ukuze isizwe sibe nako ukulwela amalungelo aso.

Kaloku mawetu yazini oku, kwatiwa kwa ntlalololo umntu uyakudla ukubila kwake. U Tixo lendawo uyijongile ebona nokuti asoze sikwazi ukuzimela, sakusoloko sizintsana ezibelekwayo, zityiswe kanjalo, yiyo lento akupel ingqondi ezi ziseke lendibano (Convention) yoluntu olu Ntsundu uba luhlangane luqike uba makutwenina uze usapo lungafi.

Mayisebenze ke levisi iti umntu uya kutya, ukubila kwake. Kudala kucikozwa. Vulani izikwama nto zakowetu, nati siluhlanga make sizimele! Kudala sizizidoda. Ngoku ixesha loku hlutana ngezihlalo lipelilenokunyelisana, nokutyolana.

Make silwele ubuzwe esibubo Icebo alinani noba livela ko 'Deliweyo xa lipilisa masive kulo. Sanukuvuma nto zakati nahluwe ngabelungu kuba bona bafuna sibe ngama koboka anapakade. Kambeke nani niqonda kakuhle uba lamampungu avakalayo okuti ikwasiti ebeseite sifuna esisahlulo (Convention) batshila ngaso ababa bulali betu. Kuti manditi 'Nge zipitipiti zetu yonakele imihlaba, kodwa ke "Bona izwe lakowetu". Sombawo, "Uxolele izono zetu". Sinetemba Ngawe uba sobuye sibesiso i Sizwe nati xa sizifake pantsi kwepeko lako.

Mna nditi, i Committee ye sizwe ilwe njengama dodu e Kapa uba ngaba ziko izepene, Oh! betu, nabo ngabantu abango Yesu wase Nazareth. Mna kodwa nditi akuko sipene njengomntu owayeko e Blomfontein.

Nali iyeza selani kulo nonke nakuphila. Tababani umzekelo we Nkosi yetu eyancama ubomi ngexa yetu. Zitobean Vellanani, cingelanani, pakamisani, Bonanani. Iziphiwo zenu azifani. Opiwe ukulama mnikeleli alamile; opiwe ubucule bengqondo, wuvumeni; oliciko, mnikeleli ituba; nimelane ningadyaduzeleli amawonga. Bambanani ngezandla nitandaze. Ngapandle kwe zonto sinakweyisa. Umtandazo uvula indlela ezilwandleni.

Mrs. S. J. MASHOLOGU (President)

Mrs. H. R. GODLO (Unobhala)

(Isuka kumhlali wesibini)

wase Selborne (Addo), ngokulahllekela kwawo yinkosikazi ya wo (u Nkosk. S. Kula) ngomhla we 27 February, othe wafihlwa nge 29 February, ngekonzo yama Tiyopiya Oda ngu Mnu. J. B. Ntentema encedisana naba Numz. J. Qokoma; J. Nonyathi; Z. Bobie and J. January u Mnu. Hector oyitshala yebala kwi Congregational Coloured School uze netsapo yakhe yesikolo kumlosebenzi, utitshala lo unike inxaxheba netsapo yakhe ngeentloko lama 388 kwawehlelo labo elithi "Blye by my Heerde"

## I Komfa Zomzi Wase Topiya E Monti

(NGU M. KIKA)

Ngomhla ka January 29, iindwendwe ze Komfa zifikile e Monti.—The Revs. T. Mnikina, K. Ngxwana, M. M. Mpulwana S. Habane, W. Yaya. Messrs A. Nyobo, S. Skefile, W. Figlan, Tho. Nceme, D. Peta, Z. Sixakwe, E. T. M. Sali Tho. Ntentema, J. C. Oliphant, G. Tabata, I. Hoyi, U. Rasegoete, M. Mpongoshe, A. Fasi, F. Moti, T. Mnyumana, J. Ngxumalo.—I provincial Rev. and Mrs. Antoni no Mr. Kika and Mrs. L. Kula no Miss M. Antoni, bafika nge moto car ekuseni nge 30...1...36 ukuvela e Rini.

### Impi Ya Komkhulu

Kufike u Chief Njokweni nompakati nom Navangeli u A. Bukani wakomkluu e Mpekweni.

Kufike u Mr. no Mrs. E. Daba, no Mrs. Habana, Mrs. Soga (Snr.) Miss Soga, Miss and Mr. Habana, nge Lorry, no Mr. Solani, nomtunywa wase Bhayi u Mr. G. G. X. Nkobo abase Rini, Funde, Ntshwaxa, Heshu baze nge lorry ka Mr. Buswana yase Cawa (Port Alfred).

### Umntan'egazi

U Chief Silimela namapakati ake bafike ngolwesihlanu i mbonzi ibe yalandela, umzi uze ngokwaneleyo abase Queenstown baze nge motor cars ezimbini oo Mr. Malotana nabanye zithe zithe zifika iinkosi yayileyo yalala nenkabi ye gusha. Umzi wase-ma Gqunukwebeni uko wonke abanye beze behamba ngenyawo.

abanye bevela kwa Centene ngenyawo, abangaba:—Messrs Mangane and Njambatwa nabase Tamara; u Mr. Wm. Zepe kwitshana neqela elininzi, nabase tshoxa Mr. J. K. Moti.

### Isidlo Esingcwele

Ngomgqibelo ngo 10 a.m. kungene i Chapter eko amalungu Amhlope angala Ven. Archdeacons Mother, Bulwer no Chancellor Wyche.

(Isaqhutywa)

## Ulonolozo Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

Hamba uye e Posi Ofisi, wakufika baya kukuxelela indlela yokuzenza imali uqale ke ufake imali.

10s.

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NGONYAKA.



## Umntana Bantiya Igama Lika "REBECCA FELUNA".

Funda lencwadi eshicilelwe apa uyakusazi isizatu.

Lenteto kukwayenye epuma kubazali asebanca ukuba abangapinde bamzaze umntana. Ama Feluna Pills Amankazana Odwa, njengesiqelo, abazisele uncedo, ke ngokubulela, bamtye umntana igama lika "Feluna".

Maninzi amantombazana eminyaka chlukahlukeneyo apa e South Africa aqanjwa ngegama lika Feluna: Abazali bawo banokukuxelela ukuti i Feluna zizise impilo entle konina balamantombazana.

Ngapandle kwentandabuzo ama Feluna Pills angumchiza opambili kuyo yonke yamankazana. Kungenxa yokuba

1. Ahlambulula ngapakati.
2. Awoodla igazi.
3. Akhina umetyiso.
4. Alungisa izimfanelo zomfazi.

Ahlanganise "ndawonye" ukunyanga zonke izifo zamankazana. Yilento ebangelisa ukuba adle ngokunyanga apo sekoyiseke kona amanye amayeza.

Amankazana anegazi elibutataka, nangafumani bantwana, namityo, nasongelekileyo, abutataka nakatazekayo siwacebisa ngokuti makalinge ama Feluna Pills. Uncedo kuqinisekile ukuba luvele.

Ama Feluna Pills Amankazana Odwa atengiswa yonke indawo nge 3/3 ibhotile, mhlambe angu 6 nge 18/-. Mhlambe ngqo kwi P.O. Box 731, Cape Town. Tenga awona ngenyani njengalomfanekiso.

U Mrs. Elizabeth Gumede ubhala ezi Stamford Hill Road, Durban, uti:—  
Kwase kaqela iminyaka emine ndagqibela ukuba nomntana. Ndandicinga ukuti andisobuyi ndimjumanu umntana omnye. Umhlobo wam, u Mrs. Sitole wati kum ucinga okokuba ama Feluna Pills anokunceda. Wayezazi ngeny'inkosikazi eyayingawazi mntana, kodwa ekwazi emva kokutya ama Feluna wamfumana.

Umyeni wam, naye wayenqwenela sengati singabuyi njumane omnye umntana, wanditengela ama Feluna Pills. Ndabenzisa ibhotile ezingu 12. Ndaxisa udombelele kwati emva kwexeshana ndawonyeni olakulu, ndakufumana ukuba ndinzima.

Ndaroloko ndiziginyza ezi pilisi ngalo lonke ixesha ndisenzima. Kwavela umntana omhle wentombazana.

Kubonakalisa umbulelo wetu wezi pilisi zama umntana samitya igama lika "Rebecca Feluna" ukubulela elizeza lenu ngalo mntana omhle nopele kakuhle.

(Sgd.) ELIZABETH GUMEDE.



# What We Think And Say

## THE "Bantu World"

3, POLLY STREET  
(North of Bantu Sports Ground.)  
P.O. Box 5651 JOHANNESBURG

SATURDAY, MARCH 21, 1936.

## The Mendi Day

The commemoration of the sinking of the Mendi with over 600 Africans in the English Channel and incidentally of other men of our race who lost their lives in the fever stricken regions of East Africa and the sandy deserts of South-West Africa, in defence of humanity and civilisation during the Great War, takes place this Saturday afternoon at the Bantu Sports Club. The Interdenominational African Ministers' Association, which is responsible for the organisation of this anniversary, is expecting every African man, woman and child to attend in order to do honour to the memory of the brave men of the race who perished in order that "the world might be made safe to live in." It is only right that those of us who escaped the scourge of war should remember the tears of sorrow that were shed in many a home when the news of the sinking of the Mendi reached this country in 1917. We should do all in our power to keep on reminding White South Africa of the brave deeds of the men of our race who loyally stood by the Empire in its hour of need. For the loyalty evinced by these men and by the race as a whole during the last war is a proof, if proof be wanted, that we are not a danger to the white race; we are an asset; and that treated as citizen of this country we shall stand by it and defend its borders if need be with our lives.

The primary object of this anniversary is to raise funds for the purpose of the Mendi Memorial Fund whose objects are (a) to assist African children to obtain higher education; (b) to establish schools of arts and crafts for the training of African children; (c) to encourage and assist in the establishment of dairy industries in the reserves and other rural areas occupied by Africans; (d) to encourage and assist all medical services in rural and urban areas as far as may be practicable; (e) to encourage and assist in the promotion of child welfare societies, clinics and other social services among African communities; and (f) to encourage the development of African culture and Languages by means of literature, music and other means necessary for the purpose.

It is the bounden duty of every African man and woman to support this noble movement wholeheartedly, because by so doing they will be doing honour to the brave men of our race. The Ministers' Association has started the ball rolling, and it is for every true African to come to its assistance. If there is one thing which we must learn as a race is to support movements that are intended for the advancement and protection of the African people. We must learn to stand on our own feet and work together for our common good. In this country we are the only section that is taxed for the education of its children. While admittedly this is an injustice, on the other hand it is a blessing in disguise. Whether we like it or not we are being taught to stand on our legs and work out our own destiny. The Mendi Memorial Fund has been established for the education of our children and it is only right, therefore, that we should support it without questioning. Our salvation as a race depends upon the power that education will place in our hands; it depends upon knowledge. Consequently let us invest our monies in this enterprise whose purpose is to enable the children of our race to secure that knowledge.

It is to be hoped that the promoters of this scheme will see to it that it is made a national affair. That is to say, they should secure the co-operation and goodwill of other organisations of Africans; they should see that every important organisation is represented in the permanent committee. Then again sub-committees should be formed throughout the country and people be told what sum is required as a contribution towards the Fund. A mere collection of pennies and sixpences, in our opinion, is not sufficient. What is wanted is a stipulated sum to be contributed annually by every member of the race.

One thing which must be clearly understood is that every effort is being made to retard our progress.

In the Transvaal, there are new regulations issued by the Education Department with regards to Native education. These regulations are designed to put the brakes on the wheel of our progress. Teachers, we are told, are instructed not to allow any child to attend school unless the school fees are paid in advance. Anyone who knows the impoverished conditions of our people as the result of the Government's land and labour policy, will agree with us when we say that this is a gross injustice. But just or unjust the authorities are determined that our race shall be kept in subordination for all time, and shall not be granted educational facilities accorded to other sections of the nation. We must face the stern realities of the situation and recognise the fact that unless we cut our own channels along the path of progress we shall for ever remain pawns on the political chessboard of this country.

## Farmers Want Cheap Labour

(By Our Political Correspondent)

Our legislators seem to have made up their minds that they will do nothing, except to solve the so-called Native problem. Every one of them seems to have a solution of some kind. General Hertzog, for instance, thinks that by making it difficult, if not impossible, for Africans to obtain the franchise rights he would have solved this "burning question." The other day Mr. Nel M.P. for New Castle moved in the House of Assembly the second reading of the Native Service Contract Bill, amending Masters and Servants Acts of the Transvaal and Natal. He stated that it was necessary to give farmers the right "to apply penal sanctions of the Acts to the individual servant who refused to enter service." The object of the Bill is to force young Africans of both sexes, whose parents live on European farms as the result of congestion in the reserves, to give unpaid labour to farmers.

### Repressive Legislation.

Mr. Madeley M.P. for Benoni described the Bill as a repressive legislation. He said he had always regarded this Bill as tightening up what was a form of slavery. The House was now informed by Mr. Nel that it was purely in the interests of the Natives. It was astonishing that in a Christian Parliament any member should introduce such a measure. In any other walk of life contracts of service were civil contracts.

Under the Bill it would be possible for an employer to fix so vague a period as "the first rains" or "in about three months," and the poor Native would have to abide by that. In other words, he would have to sit outside the farm gate waiting, and may be starving in the meantime until he was needed. It was exceedingly harsh and repressive legislation.

### "Slavery Laws."

An employer engaging a Native automatically engaged the mem-

## Under The Shadow Of Table Mountain

(BY SCRUTATOR)

Recently I had the pleasure of visiting Capetown, and I can assure you that the Mother City of South Africa, the gateway to the fairest land on God's earth, was not unkind to me. It afforded me every pleasure I desired. It granted me its freedom and opened to me the gates that led to pleasure resorts. The day after my arrival, a friend of mine, Mr. McKinley, who by the way is an active agent of "The Bantu World," invited me to attend a public meeting in the City Hall.

To his utter disgust and surprise, I told him that I was not prepared to accompany him. I was afraid.

"Afraid of what?" he asked. "There is nothing to be afraid of; there are no sgebengas and no 'amalaitas' in Cape Town. We have 'skolies' only but these seldom interfere with the black folks, because they know that black

bers of his family under the age of 18, who also became subject to criminal sanctions if they failed to enter service. It was necessary to protest against these slavery laws."

In spite of the fact that the Trust and Land Bill, which General Hertzog will soon introduce in Parliament, deals with Labour tenants on the farms this iniquitous Bill passed the second reading by 43 votes to 25.

Our law-givers, in their efforts to solve this "insoluble" problem, have impoverished nearly the whole of the African community and they are now faced with the problem of feeding them. The other day the Minister of Agriculture told an astonished House that he was unable to obtain maize "for starving Natives in drought stricken districts although there was plenty of maize in the country. Colonel Denys Reitz, said that the Government had been faced with the extraordinary anomaly that they could feed cattle with export maize, but not human beings, and no civilised Government could have allowed such a position to continue.

### Market Closed.

The Cabinet had spent many anxious days discussing the matter, and they had decided that it was their duty to assist the Natives. It was decided that the Government should itself purchase maize and supply it at 10s. a bag, plus 6d. railage, to Natives in the distressed areas. That involved the Government taking over and carrying the responsibility of practically the entire maize trade in the Native territory.

The intention had been to purchase 600,000 bags, but they had found the market closed to them. Everything possible had been done to obtain the maize. He had sent emissaries to traders and to farmers but all that the Government could get was 70,000. That meant that they were faced with the dilemma of being accused by the Natives of a breach of faith, and they consequently decided to place the 70,000 bags at the disposal of the Native Affairs Department for distribution in the distressed areas and to provide a sum of £75,000 for the relief of distressed Natives. If more money was necessary, it would be provided.

### Government's Duty.

The Government was fully aware of its duty and he could give the committee the assurance that no Native would be allowed to starve. The fact that the Government was now out of the market and the fact that the new season's maize crop, which was expected to total 40,000,000 bags, would begin to become available about June, was bound to lead to a crop in price. Already the price of maize had fallen 9d.

folks have no money; and besides, I am well known here and my reputation will be a protection to you."

### In The City Hall

"I am not afraid of the murderers, robbers and rogues," I said. "I am afraid of the police and of being chased out of the City Hall."

Mr. McKinley laughed and then looked at me with suspicion. He thought for a moment and then said: "My dear man, nobody will interfere with you at the City Hall, not even the police; the City Hall is a public building and as such is free to every citizen of the Mother City regardless of his race, colour or creed."

"No, you are mistaken," I replied. "The City Hall of Johannesburg where I come from is a shrine of the super-men of Europe, a sacred place in which the black man dare not put his foot unless he is an employee of the City Council."

For a moment my friend was speechless. His tongue appeared to have stuck on the roof of his mouth. But when he regained his power of speech he said: "Surely your city fathers are not as backward as all that. Anyway in Capetown we, blackfolks are regarded as citizens and are enjoying all the privileges accorded to other sections of the community."

### Jan Van Rebeik

Reluctantly I agreed to accompany him to the City Hall—and to my surprise, although there were two constables at the entrance, we were not chased away. We entered and found the hall packed with peoples of all colours and races. "What a splendid gathering!" I said to my friend as we sat down. I am sure God himself is pleased to see His children gathered together in this fashion." The meeting was called to discuss General Hertzog's Bills—the Bills that are designed to segregate the people of this sunny land of ours into separate kraals. It was a gathering of over 2000 people, more than half of whom were Europeans. The speakers included both Europeans and non-Europeans and I was amazed when the whole house voted against the abolition of the Cape Native franchise.

The next day I roamed about the city, seeing sights. The first place I visited was the pier which is at the foot of Adderley street. As I walked down towards it I came across the statue of Jan Van Rebeik, the man who brought us troubles and blessings from Europe. It stands with its back to Europe and faces Table Mountain in a posture that seems to be calling the people of Europe to Africa.

### At The Pier

At the pier I found people of all colours and races enjoying the sea breeze in an atmosphere of friendliness and goodwill. There was no encroaching upon each others society. The non-Europeans kept to themselves although the policy of segregation did not apply. It was evident that what they wanted was not the white man's society but the right to enjoy life to the full, to walk on God's earth freely and happily without feeling that they were God's step children.

Leaving the pier after spending half an hour there, I returned to the city and boarded a bus in Adderley street to Camps Bay. In the bus I found peoples of all colours and races, sitting side by side. The whites did not seem to worry about the question of travelling together with non-whites. They were very friendly and showed no signs of resentment.

## R. Roamer Talks About . . .

### "A FLYING VISIT"

Messrs. Joshua and Jeremiah have taken a flying visit to Capetown. It is a mystery how they took this flight. A bird just flies; it never takes its flight for it has no hands. Even aeroplanes just fly without taking the flight, for they have no hands either. Now Messrs. Joshua and Jeremiah who have hands have no wings. The problem is: how did they take the flight that wasn't there?

In our College days at Timbuc-too College, we were good at mathematics. We never gave up a problem before solving it, no matter if it took us days on end to solve it. We remember one particular problem our Professor wrote on the blackboard for us. It was: "What is the difference between a man who is sitting down and a man who is sitting?" This mathematical question brought into play our acute reasoning faculties.

For instance, we reasoned, our brow moist with intellectual perspiration, it is quite clear even to a baboon that a man who is sitting down is sitting down, for he is sitting down. Well, if this man is sitting down where is the other man sitting—the one who is just sitting? One fellow who had a Clever Fool degree stood up and said, "Please, sir, the difference is that the other man is sitting up. If he is not sitting down, sir, he must be sitting up."

The Professor, who was so clever that he sometimes lost himself in his cleverness and didn't know where he was, turned to this fellow and said, "please, demonstrate to us, mathematically, how one sits up." This clever fellow sat in his chair and "sat up." "I am now sitting up, sir," he said, pushing his chest forward. "But you are sitting down," barked the Professor. "Isn't that a chair you a sitting on?"

"It is, Sir." "Well, then, you she ass," said the Professor losing himself and forgetting he was in the lecture room, "how can you say you are sitting up when you are sitting down? Go to the stable, you ass! You Roamer, follow him and give him some oats for lunch. You other asses can now take the problem home and chew it as homework. The ass—I am sorry, the class is now dismissed."

So when we heard that Messrs. Joshua and Jeremiah had taken a flying visit when they had no wings we remembered the glorious days of old. Although the Professor of mathematics dismissed us as asses, the problem stuck in our minds all that day. We couldn't even play our afternoon games, for we were determined to solve it. It was a thesis problem and he who answered it correctly would get the degree of Know All (Honours).

Some fellows jumped up in the air and, as they fell down, tried to "sit" so as to prove the difference between sitting down and just sitting. But they fell down like bags of quota maize that had not been sent to poverty-stricken areas, and broke their bones. The College hospital soon became short of bones to put in the bodies of these students. So it sent for more at the local museum. Unfortunately, the museum authorities on Native Problems mixed up the human bones with baboon ones.

The result was that one fellow got his broken bones replaced with a mixture of human and baboon bones. When he left the hospital, he spoke to us in bilingualism—that is, in two official languages. Fortunately this got him a Degree of Bilingualism of South African (Honours) and he was sent to the Union. But on his arrival he was picked up by Pick Up because the baboon bones in him made him walk in the way Pick up hates. Thus the University of the Witwatersrand lost a genius.



# MARCHING FORWARD



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

### Advertisers in this Supplement:

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### TAKE CARE OF YOUR CHILDREN

#### Baby's Food

People have varied ideas on the subject of meat for children. Some experts recommend it in place of a certain amount of milk, others claim that it should not be introduced before the child is two years old. Most South African children are given a little meat by the time they are walking, and even a baby of from nine months upwards can take some lighter kinds. Marrow from the shinbone of beef is excellent mashed with vegetables; creamed chicken is permissible, and so are sheep's or calf's brains. Red meat is best left till later.

Eggs are of great value, and part of the yolk may be given at eight or nine months. The white is neither so digestible nor so rich in vitamins, but may be added later. A little custard of the yolk and some milk, with sugar, baked in a cup or dariole mould, is a good way of administering egg. Or it may be "coddled"—that is, cooked lightly by having boiling water poured over it and standing at the side of the stove for ten minutes—and given with bread-crumbs or bread and butter.

When you start to wean your baby, even if you have occasion to do so as early as four or five months, don't put him on to a bottle. Even tiny babies can take their food from a cup and spoon, which is a great advantage over the bottle, as anyone who has had baby's bottles to sterilise and keep clean will agree. A separate cup and spoon should be kept for baby's use, and washed immediately after every meal with boiling water.

Bring your children's troubles to us. We are always ready to help you out of your difficulties. We can answer your questions through the post or through our columns. Tell us your wishes.

### Household Hints

#### By BEATRICE NUTS

**Sticking Drawers** Mind those drawers which are always sticking. Rub the lower edges and grooves with a bar of hard soap and then polish well.

**Handle brushes** Use brushes with handles for cleaning shoes, instead of the ordinary kind. Blacklead brushes are excellent for this purpose. You won't hurt your knuckles or dirty your hands.

**Shredded Orange** Shredded orange peel adds to the flavour of milk puddings. Use a little instead of nutmeg on rice puddings and baked custard.

**Orange juice** Orange or lemon juice strained into hot water is excellent for keeping the blood stream pure. Sip a glass of this first thing every morning.

**Home-made jam** Leave home-made jams in a cool, dry place—heat causes fermentation and moisture causes mould.

**Salt and vinegar** Mix a little salt and vinegar together. Rub any copper article with this, then wash with warm water. Polish well with a soft cloth and it will be as bright as new.

**Cauliflowers** Plunge cauliflowers into boiling salted water for cooking, with flower facing downwards, so that the scum will not settle on it.

**Hair Flowers** To keep flowers secure in your hair, attach them with a clip comb of a few criss.

**Curried joint** Now, what about making a curry with the cold joint? A hot one is really warming these cold days.

**Jewellery** Jewellery, such as that made in chromium, can be made bright and clean by washing in equal parts of ammonia and water. Soak it in this solution for a few seconds and dry with a soft towel.

### DOMESTIC SERVANTS

#### (BY THE EDITRESS)

On going over the articles that are published in our Women's Pages weekly I find that although ladies in domestic service write for the "Page of Interest" very few write feature articles for the other pages.

I have Miss Beatrice Nuts and Miss Mabel Yose on our front page who, although in domestic service still find time to write for us feature articles written by ladies in domestic service. Some people do not realise that ladies in domestic service are sweet, educated, refined and intelligent. In fact most of them have Teachers' and Nurses' certificates.

They only took up domestic service for diversion. Well, no one would believe this, for unfortunately this type of a domestic servant is a quiet and reserved woman. She does not go about bragging about her qualifications. The noisy unrefined domestic servants are fortunately few; but they do exist and with their "loudness" usually drown the "quietness" of the decent domestic servant.

Now I want is to see more domestic servants take up their pens and write for "The Bantu World's" Women's Pages of their experiences and ambitions. I know many of them read these Pages, but they believe quite wrongly that "we cannot write and we have nothing to write about." Yet they write delightfully natural letters to their friends everyday.

If you can write a natural letter to a friend you can also write for our Pages. Those are just the letters we want. Simple, honest and natural. Already there are Europeans complaining in their Press about the behaviour of nurse girls in the Parks and unfaithfulness of girls in domestic service. Many Europeans now want Coloureds as housemaids, because they say they are more reliable.

Now unless ladies in domestic service challenge these statements by writing about their efforts and of what they have done in "service" the world will soon believe that girls in domestic service are what is said of them. Let us see what you have to say for yourselves, please. Meantime watch these Pages for the first article on a woman who has been in domestic service for many years!

You will be encouraged after reading about this woman to realise what opportunities lie unheeded before domestic servants. Their close touch with European ladies is one of the greatest advantages a Bantu woman can have. Watch for the coming article.

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### Our Health Corner

#### Putomaine Poisoning

#### By NURSE ROSE

This is caused by putrefying food. The symptoms are nausea, vomiting, and intense pain in the abdomen, usually rise in temperature followed by more or less prostration and sometimes collapse and death.

Prompt action in emptying the stomach by producing vomiting, should be the first treatment. Give two or three glasses of warm water and salt or mustard and water, and repeat it the second time.

A doctor should be sent for at once. A laxative of salts or castor oil and an enema is the usual treatment. Such stimulation as the condition of the patient requires, the doctor should direct.

**Insect Stings** For mosquito bites ammonia is the best remedy, as the poison is an acid. The same remedy is also good for other insect bites, including spider's stings. The sting should be pulled out if it sticks in the wound.

**Frost Bite** The parts should be treated with cold water and rubbing with snow until the circulation in the part is re-established before the patient is taken into a warm room. The return to heat must be gradual. When the part commences to warm from the rubbing, vinegar and water may be applied and the part exposed to the air for a while.

#### Chilblains

These may be prevented by wearing warm gloves, and stockings and protection from dampness or wet feet. The solution which photographers use called hy-po is said to be a good remedy to relieve them.

As Winter is drawing near now I hope to give you a few practical notes on hot water bottles beginning this week.

### HINTS FOR DRESSMAKERS

#### SEVEN RULES OF SUCCESSFUL DRESSMAKING

Keep these in mind when using paper patterns:

1. Fit pattern on before cutting out, so that any needed adjustment may be made to suit your figure.
2. Place pattern carefully on material, and pin before cutting.
3. Do not cut the notches in material. Mark them on material with tailor's chalk. They are a guide for fitting dress together.
4. Allow turnings, as instructed on leaflet included with each pattern.
5. Tack lightly but firmly, and be careful how you take the threads out, see that all cotton ends are removed. Do not press over tacking.

### This Week's Thought

By three methods we learn wisdom: by reflection, which is the noblest; by imitation, which is the easiest; and by experience, which is the bitterest.

6. Press all seams and hems as the work of making up dress proceeds.

7. When putting in sleeve, hold sleeve seam toward you, not the garment itself, which makes the rounded shoulder part set smoothly.

All questions on needlework should be sent to the writer of these notes care of the Editress, "The Bantu World," 3, Polly Street, Johannesburg. The writer is an expert on dressmaking and fancy sewing.

# BANTU GIRLS HELPING HAND CLUB ASSISTED

## Mrs. A. D. Viney's Praiseworthy Effort For Helping Hand

Through the painstaking and large-hearted efforts of Mrs. A. D. Viney and her helpers a fete in aid of the Helping Hand Club for Bantu Girls which was held in her residence "Audley End," was a great success, despite the unkind weather. But the great interest some European women have in our welfare was shown by the fact that many attended the fete in spite of the weather and with their whole-hearted support made the fete a success.

The Mayoress, Mrs. Maldwyn Edmund, who was introduced by Mrs. C. D. Bridgman, opened the fete.

Mr. Bridgman welcomed the Mayoress, and said how pleased they were that so many people had come to support their effort. The Helping Hand Club did valuable work and the profits from the fete were to go towards liquidating a debt of £1,000 which had been incurred through the purchase of the adjoining property to the club. On the stand was a cottage and another building which would be remade into a recreation hall. In opening the fete, the Mayoress said how pleased she was to fulfil this duty, as she felt that the club was a venture deserving of everyone's support.

A nice posy of flowers was presented to the Mayoress by one of the girls from the Helping Hand Club.

### The Stalls.

The conveners of the flowers and plants stall were the only people who were able to keep to their original plan of selling in the garden. Plants were displayed in a pergola near the house and the flowers were set up in the comparative shelter of the garage entrance. Mrs. B. Price and Mrs. Murray were the conveners of this stall. Mrs. C. D. Bridgman and Mrs. A. D. Viney ran the handwork stall, and Mrs. F. Peterson, Mrs. Moreillon and Mrs. Joyce were at the cakes and

sweet stall. The produce stall, of which Mrs. L. Hurd and Miss Hurd were in charge, was set up in a side porch. Mrs. D. Hunter, Miss M. Smith, and Mrs. A. S. Vincent were in charge of the teas. A number of people played bridge in the dining room.

### Treasure Hunt.

Mrs. A. D. Viney's ingenious clues for the treasure hunt were of no avail on account of the weather and the hunt had to be abandoned. A display of drill and a song-dance by a troop of Sunbeams was much appreciated. The tennis tournament which was to have been run by Mrs. E. Holderoft has been postponed to March 28.

The executive committee of the club had helped with the organisation. The committee consists of Mrs. Rheinallt Jones, chairwoman, Mesdames C. D. Bridgman, B. Price, E. Holderoft, William Anstey, D. Hunter, Alden Aston Key, Moreillon, J. Peterson, Joyce, Miss Bromley, Miss May Smith, superintendent, Mrs. P. Hurd and Mrs. Viney, hon. treasurer.

"Mrs. Gossip" of "The Star" writes that a message from Mrs. Viney informed her that so far £156 had been made at the fete. There is still a little money outstanding and more will follow from the tennis tournament to be held later in the month.

### Broken Engagement!

Two girls met in the street. "I hear you have broken off your engagement," said one. "Oh, my dear, yes. Jack became impossible. He criticised the way I dressed. Objected to my friends and always expected me to be at his beck and call. Then on top of all that he suddenly married another girl so I made up my mind to have nothing to do with him."



The Helping Hand Girls Club.

### Practical Hints

An old felt hat makes pretty mats for the tea or coffee pot. Cut out a circular piece and buttonhole the edge with bright embroidering wool or silk. If liked, a little spray could be embroidered in the centre.

Bamboo Furniture should be washed with hot salt water and polished with a dry cloth. Do not use any oil or polish.

A starch hint. Stir the boiling starch for a few seconds with a piece of soap. This will give the linen a gloss and prevent the iron from sticking.

### A Vegetarian Recipe.

Mix 1 cup oatmeal with 2 cups flour and half-a-bound bread-crumbs; rub in 6ozs. butter. Then add 1 finely-chopped onion, pepper and salt, half-a-cup minced green mealies, 1 finely-chopped large green pepper or chilli; 2 well-beaten eggs, and if required a little milk. Pour into a buttered mould. Cover with a grease-proof paper cap or a cloth and steam 3 hours. Serve hot or cold with butter sauce.

### Your Hot-Water Bottles

Winter is just round the corner now and very soon many of us will be thinking of our Hot Water Bottles. Well; let me help you here and tell you how to get about it carefully. Remember that after reading the article you should keep it for reference so as to know what to do when winter sets in real seriousness.

Fortunate are those people who have such a good circulation that they never suffer from cold feet. Now that the colder nights are here again, many of us find a hot-water bottle an indispensable comfort. If we neglected to put our hot-water bottles away properly when done with in the spring, we may probably find that it is quite stiff and hard when we take it out from its summer rest. However, don't buy another, because you can soften it again quite easily as long as the rubber has not perished. This is done by putting the bottle in warm water for a few minutes, and then immersing it in really hot water for half-an-hour. Be careful, however, that the water is not boiling. (To be continued.)

## Cookery Recipes For Housewives

### Tomato Toast

Take four good sized tomatoes, plunge into boiling water and carefully skin them. Chop up an onion and fry in a little butter, next cut the tomatoes into slices, add them to the onion and cook gently for about a quarter of an hour. Take two eggs, beat them well, and when the tomatoes are cooked stir in the eggs; continue stirring until they thicken. Have ready four slices of buttered toast and place portions of the mixture on top of the toast. Serve hot.

### A Hot Dish

Take some cooked dry beans, place in a greased piedish, next put a layer of sliced tomatoes and then a little chopped onion, sprinkle with pepper and salt and dried herbs if liked. Repeat the layers and lastly cover with mashed cooked potatoes. Brush over with a beaten egg and bake in a hot oven for about twenty minutes. Cooked green mealies may be used instead of the dry beans.

### MINCE PIES.

Cut puff or short pastry into rounds, moisten the edges, place a spoonful of minced flavoured meat into each; cover with another round of pastry on top and bake at 450 degrees until nicely browned.

### CORNISH PASTIES.

Short or puff pastry; half-pound rump steak; 2 large potatoes; 1 onion; teaspoon salt; one-quarter-spoon pepper.

Cut the steak very finely, grate the onion and potatoes coarsely, then mix with the steak and salt and pepper. Roll the pastry into quarter-inch thickness, cut into rounds (with a saucer if you have no cutter large enough). Place 2 or 3 tablespoons of the mixture on half of the round, moisten the edges, then fold over the edges with finger and thumb, giving a twist to make it stick; make a hole in the centre with a sharp pointed knife. Brush over with beaten egg. Bake at 450 Fahr. for 10 minutes, then reduce the heat to 350 Fahr. and cook for another 20 to 30 minutes.

If chicken is to be served at the picnic, do not stuff it, as the stuffing makes it sour; cut it up before packing, wrap in lettuce leaves, which have been washed and dried, and then in grease-proof paper. This will keep it moist and it will be easy to serve.

### CRUMBED CHOPS (Eaten Cold).

Wipe the chops with a damp cloth. Then dip in egg and bread-crumbs and fry until golden brown. Drain and when cold pack.

### HAMBURG STEAK.

Finely chopped steak. Salt and pepper. A little chopped bacon. Make the finely chopped steak and bacon into round cakes after seasoning. Spread with softened butter and place in a hot frying pan which has been rubbed with a little butter or suet. Brown on both sides and allow to cool.

### CHEESE SCONES.

2 cups flour. 2 teaspoons baking powder. Pinch salt. 2 ozs. butter. A half to three-quarter cup grated cheese. Water and milk or egg and water to mix. Sift dry ingredients, rub in butter, add the grated cheese and make to a soft dough with the liquid. Roll or pat out and cut into shapes. Bake at 450 Fahr. until browned.

### DATE TARTS

Short pastry; 1 lb. dates; 1 cup water; Juice of half a lemon; 2 eggs; Sugar to taste. Cut the dates stew in the water until soft, mix in the sugar and lemon juice. Add the well-beaten eggs to the mixture. Line patty pans with the pastry and place a little of the mixture into each patty pan. Bake at 425 Fahr. for 10 to 15 minutes.

Ruta bana ba hao ho

tloela sesepe sa  
Lifebuoy!



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

**LIFEBUOY SOAP**  
for health . . .



Make sure your washing is white—use

**RECKITT'S BLUE**



The  
**LOVELY**  
Colours Of  
**FAIRY DYES**

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# Mrs. H. Mallela's Achievement

## MRS. MALLELA'S ACHIEVEMENT

(By A FRIEND)

Benoni Location is known on the Rand as a centre where Skokian Queens rule supreme, where life is not safe and where appalling crimes are committed by Africans. This may be so, but the place has its brighter side. There are women in the Location who are a credit to the African race. They have, without resorting to liquor selling, built up their homes and even business enterprises. One of these women is Mrs. H. Mallela who owns and conducts an up-to-date cafe in Fourth Street.

Starting as an ordinary eating-house keeper in 1923, Mrs. Mallela worked hard against great odds to maintain the place which has to-day become not only a respectable cafe but also the centre of social activities in the Location. The place is well furnished and fitted with electric light. There



Mrs. Mallela and her son.

is a radio which entertains customers with sweet music from the big cities of Europe and America. It is a great joy for one to hear the announcer saying "Now you will be entertained by the London Palladium Orchestra," while one is drinking a delicious cup of tea or helping one self to a nice plate of sweets. It makes one forget for the moment the troubles and worries of this unsettled world.

On Sunday, March 8, the place was packed with the cream of Benoni's African Society. It was an "At Home." The place was well decorated, the company was gaily dressed and the atmosphere was elevating and inspiring. It was an encouraging thing to watch young Africa enjoying wholesome indoor games instead of dancing to the tune of the Skokian Queens or to the call of the "Marabe" girls. They played draughts, ludo, snakes, and ladders and Bing Bong, while listening to hymns that were sung in far off countries.

Mrs. Mallela, apart from her business activities, is keenly interested in the religious life of the community. She is a spiritual force in Church affairs. She is a member of the A.M.E. Church—"the Church that, as she told me," freed her soul and made her see visions of a free Africa stretching its hands unto God and remembered."

## DO YOU KNOW— Who Eve Was?

Eve was the first woman we hear of in the Bible. Eve is the feminine form of the noun which means "life." She was formed or created out of the rib of Adam. By this we understand that God made man and woman equal in duty and responsibility and one in nature and origin.

What, perhaps you have not noticed, if you do not read your Bibles carefully, is that Eve is not mentioned again after the birth of Seth her son who lived to be 105 and that her death is not recorded in the Bible!

## The Bantu Girl's Weak Point

(By M.P.)

The articles appearing under the signature "M.P." are written by a European lady who is interested in you. She tells you in simple, honest language how Europeans ladies look at you—Bantu ladies. As these articles are sure to raise interesting points, read them carefully and tell us where you agree with the writer and where you do not.—EDITRESS.

In numerous European homes one hears the mistress of the house saying, "If only I could get a good nurse maid!" Why should she be so difficult to find? I think it is because so many young Bantu girls who are lazy apply for positions as nurse maids because they think that the work is not so strenuous. Probably there will be some nurse maids, who, reading this, will say, "Oh no, being a nurse maid is quite a strenuous job!" So it is—but only if you are really good at your work.

The average Bantu nursemaid washes and dresses the children, gives them their meals, and does their washing, and for the rest of the time she is sitting either in the garden or at a street corner talking to her boy friends while the neglected children play about or sit disconsolately watching the passing cars. Can this be called a strenuous job? I don't think so!

The Indian nurse girls in India and the Negro "Mammies" in America do far more than that—they take care of the children's toys, keep their drawers and cupboards tidy, mend their little clothes and generally take such an interest in them and their questions, that the children soon grow genuinely fond of them and learn to obey them. When a child learns to love you and obey you, the task of taking charge of it is not nearly so difficult.

One frequently hears young Bantu girls complaining that the young men wooing them ruin their characters, but really, judging from the numbers of nurse girls who sit about the street corners in the suburbs obviously neglecting the children to talk and laugh with these "ruiners of their characters," it seems that they cannot be happy or content to work unless there is some male to admire every word and action.

It is quite a common thing to hear of little children being fond of their Indian or Negro nurses after they grow past the baby stage and go to schools; and in some instances even after they grow up. How often does this occur with Bantu nurse girls? There are cases, but they are very few and far between. Why should Bantu girls be so far behind the Indian and American Negor races in this nursemaid question?



St. Monica's Orphanage children

## HAPPY MARRIAGES

Here are the "ingredients of a happy marriage." Remember that only those who are making a success of their marriages can wisely advise those not yet married.

The marriage homily as bride and groom kneel before the altar is but form. Most brides, at any rate, are in such a whirl that they can scarcely hear what the parson is saying above their heads. Even if they do, solemn warnings of the seriousness and pitfalls of married life are too late at the wedding ceremony to make any difference.

Most parsons have an insight into human nature from all their intimate work with men and women, and so they are justified in speaking. But the best advice to a young woman starting married life must surely come from women who have made their marriages successful.

Here are five recipes for the happy marriage:—

A woman who has been married three years says: "We made it a rule never to let any misunderstanding go unexplained for 24 hours. No matter what was said—we must make it up before sundown. So we never started the habit of disagreement."

A woman who had been married seven years said: "We were advised to have a joint bank account and live by budget. So both of us know where the money goes. Most of our friends' quarrels are over money. We never have had one."

A man who had been married 10 years said: "An old friend told me never to have secrets from my wife. He said, 'Your wife is your partner. She has right to know what you know.' And as a consequence, my wife has never been suspicious of me nor I of her. People who are honest with each other cannot get into serious trouble."

A woman who had been married 15 years said: "I don't just let my husband take for granted that I love him. I tell him so frequently. He is over 40, but he

still likes it."

A woman who had been married 20 years said: "I made my mind once and for all that I would make a success of marriage. I have always had outside interests, but none that has ever interfered with my home. Of what use is anything, if one loses a husband, or a child, or a soul to get it?"

Here is wisdom born of experience.

### GREEN MEALIE PUDDING.

Cut the mealies from about 8 cobs of uncooked mealies and mince; add 2 tablespoons butter, a beaten egg and salt. Tie in a floured pudding cloth allowing room for expansion. Put into a saucepan of boiling water, with an enamel plate or a saucer in the bottom of the saucepan. Boil for 2 hours.

This can be served as a vegetable, or with honey and cream, sliced as a pudding.

## DO YOU KNOW?

We are beginning this week a series of short notes on general knowledge. These notes, general carefully and filed will increase your general knowledge and at the same time, be a source of interest to you and your children.

Most of these notes are of practical value and will be found very useful in times of need. Should what you want to know not be included in this series please write to me for help.—EDITRESS.

## Your Husband

Here is Myrna Loy's advice on the above:

Don't worry about that girl who dazzles your husband. Don't leave your bedroom slippers where he will fall over them.

Don't criticise his opinions on politics or sport.

Don't mention mother-in-law—unless he starts it.

## MEALIE RECIPES

Make a white sauce with 1 tablespoon butter, 1 tablespoon flour and ½ cup milk. Season with salt and pepper and grated cheese. Remove from the fire and mix in 1 cup cooked green mealies cut off the cob.

Spread on a plate, and when cold cut into shapes, dip in egg and breadcrumbs and fry to a golden brown in smoking hot fat. Drain well and serve garnished with parsley.

### GREEN MEALIES WITH TOMATOES.

Line a greased pie dish with a layer of cooked green mealies cut off the cob, cover with a layer of peeled and sliced tomatoes and a layer of grated cheese, seasoning each layer with salt and pepper. Continue until the dish is full, and finish with a layer of cheese and breadcrumbs. Dot with butter and bake in a hot oven for 20 minutes.

Serve as an entree or supper dish.

(Continued at foot of column 4)

## This African Mother has fat, happy twin babies



She believes that all mothers should use

## ASHTON & PARSONS' INFANTS' POWDERS

"I have seven children," writes Mrs. M. Rosie Nffikoe. "The first five were sick when their teeth came. They cried every night and they got very thin. Now I have twins, and I use Ashton & Parsons' Infants' Powders. My twins are eight months old; one baby has three teeth and the other has two. They sleep all night and they are still fat. I am sorry I did not use your Powders for my other babies."

—P. O. Hebron, District Pretoria.

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

### FAT, HEALTHY AND HAPPY

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

Proprietors:

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

Ni 36/1

### The Best Food for YOUR Baby.

Give him Nutrine... it will make him stronger, healthier and happier. Nutrine is the best food to give when natural feeding fails. If you would like advice on Nutrine Feeding, write now. A reply will be sent on receipt of Mother's letter giving age and weight of baby. Write to:

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S.W.S.

# NUTRINE

# Page Of Interest To Women Of The Race

## Bantu Women Should Go Forward

(By CHARLOTTE D. P. SLINGER)

**Bad Habits:** Some of our Bantu women have very bad habits which surely do not agree with some of our menfolk. In the first place, let a man lose his job. What does this poor man get when he comes home late? "Poor man." It is either a hot tea-pot or a plate of raw mealie-meal pap thrown on his face. Mind you! this is done without a word.

**Bad Food:** If it is not that, it is the way how food is prepared. Same food—every meal, every day. This housewife does not care to wash the pots until she wants to use them again. When these men were bachelors they new how to keep these things clean. Some of our Bantu women have a bad habit of not washing the cooking pots and plates immediately after meals, and get into the bad and unhealthy practice of letting dishes and pots be cleaned by dogs and cats. Now your husband sees these things, and what does he think of you?

Your husband will be very good if you are good to him, but again there are some men who do not care to keep their homes comfortable. They drink Kaffir beer and Skokiaan, which no Christian and educated man should drink.

**Methods Of Killing Germs:** A great number of germs are killed by the rays of the sun and many wounds heal rapidly when exposed to the sunlight.

**Society:** Let us copy from our European women friends how to use the space given us by "The Bantu World". Let us not only use it for love articles. You read the European women's pages and see how they use them in advising each other about useful societies. Women sometimes are careless after their marriage and bring all these germs which I have already mentioned. Do you realize that it is not enough to talk on love affairs? No race ever progressed by leaning on another, but all the same we can lean and copy from our European friends, and when we feel that we are standing firm then we can go on by ourselves.

## Marriage Made A Farce

Marriage was ordained honourable by the Creator. It is the closest and most sacred of human relationships. In the days of our forefathers marriage was very much honoured, but to-day it is degraded into a form of a farce. It is being debauched into polygamy. It is being lowered into a temporary contract at the will of either of the contracting parties, for any reason.

The solemn words of the marriage pledge "Until death do us part," have given place to "till divorce do us part. The divorce courts are working overtime, the newspapers are always full of divorce court notices. The world is full of ruined homes, shattered families and bad characters. The lowering of marriage is not a joking matter, for it touches fundamentals, and whatever debauches the home undermines the nation.

The whole cause of this problem is that most people run for marriage not having the least understanding of what marriage is. Let us please just think, look and learn before we act. In this case, I would still like to advise sons and daughters of AFRICA, to avoid bad thoughts, for when impure thoughts continually control the mind, they are followed by almost uncontrollable desires for the performance of impure actions. "Sow a thought reap an act, sow an act reap a habit, sow a habit reap a character, sow a character reap a destiny."

M. Mocco

Vrededorf.

## Can A Lady Love Two Gentlemen At A Time?

(ASKS LADY PORCUPINE)

Ever since, it has been my desire to introduce this subject to our "Bantu World" readers. I have been asking myself this question too—CAN A WOMAN LOVE TWO MEN? In false-self-made-up-love, it seems absolutely right that I should love both of them. When, however, applied to real life, I feel that this is a very different matter. There is of course, nothing now in the idea of a woman loving two men with equal intensity.

**Love One Gentleman At a Time.** Unquestionably love has its mainspring in a seeking, a blind sort of groping, for perfection.

All ladies at some critical moment in their lives have wondered—what is the supreme happiness? For some it is the love of fame and future. For others, the love of a child.

### My Personal Experience

When I first come from school some good years back, although I was tremendously absorbed with my career, I was terribly lonely. Many people wondered how I could possibly feel lonely living such a busy life. Yet—my life was not complete, I started an African Merry Makers Troupe which gave me endless true happy hours. Yet I know deep within my heart, that all of these things (business life) do not fill the sustaining role of a man's love in a lady's life. Yes, for a lady I sincerely

believe real love strikes much deeper than enthusiastic emotion encouraged by flattery and pretence.

I once had two admirers and at the same time worked them out well enough. I made this following test and a very interesting one too:—The very best way I decided which of the two I preferred was to eliminate them from my life altogether for a time.

Then, after a while, I thought it wise to fix my thoughts definitely on one. Perhaps my heart by so doing would settle the matter for me, by then I found this impossible. I studied both my two sweetheart noting which of the two showed the most consideration for others. This is very important as I have said in my recent article, for in marriage there should be the greatest consideration for one another at all times. And strange to mention that after all my mind—or my heart as still undecided. I was sure of one sole thing of which I have done already, I thought it wise that:—I should not be in love with either of the two gentlemen! that is why I ask you all readers of the "Bantu World"—Can a woman truly love two men? I conclude with N and O. NO!!! Bloemfontein.

## Are Men Blameless? --An Answer!

Dear Madame,  
I read with sympathy an article by "Deceived Girl" which appeared in your issue of March 7, entitled "Are Men Blameless?" I feel that I should just say a few words in connection with it. As far as her article is concerned, I think both man and woman are to blame. It is quite true some men expect girls they are in love with to treat them as if they were married to them.

But why do we girls allow them that chance, and afterwards say that men lower our self-respect? Nobody could ever lower your self-respect, if at all had any. If we girls respected ourselves, our boy friends would not behave in that way to us. Why can't we be bold and give these men straight talk, which, of course, breaks no friendship that "I am not married to you, gentleman; we are only just lovers and therefore, I shall under no circumstance treat you as a husband."

We should be bold to such men as we might probably turn them away from their evil minds. That is another way of turning

their minds from committing sin. I think most of us think that if they oppose the ideas of these men they would be rejected. But then it is no shame to be rejected for the truth. It is a shame to try to please them and then disgrace yourself, your parents as well as your friends.

A boy who loves a girl with all his heart and intends taking her for his future wife, shows by his behaviour toward the girl; but those who want to be treated as husbands before time are deceivers and we should be aware of them.

Thank you, Madame  
MAY PALESA  
Johannesburg.

private dress when off duty in order to conceal their identity because some of them are afraid of the public.

"No 229, OUTPATIENT."  
[I am sure that if "Out-Patient 229" had reported the alleged conduct of that Nurse to the authorities she would have been dealt with. Fortunately, many Nurses now realise their responsibilities and take their professions seriously.—THE EDITRESS.]

## BANTU NURSES CRITICISED

Madame,

A few weeks ago I fell from my bicycle and owing to a deep cut I had over an eye I had to go to the Hospital for three stitches which were performed in a very painstaking way, carefully and tenderly by a white Nurse who gave me a Card—numbered 229. The following day I went there for a second bandage; on showing the Card I was ordered to the Casualty room in which a Bantu Nurse sneeringly ordered me to take my bandage off from my wound. I protested, saying that I could not see where the knot of the long cloth tied round my head was. "Feel it with your hand", she said, in a contemptuous manner. I took the thing off from the wound and put it on the floor. Again, this "Handy Girl" seemed to be more snobbish and told me

to pick the bandages up and place them where other bandages were. Here, I began to be offended. "Look here, I am not here under any circumstances, to do your work," I said. That was enough to this pretentious girl. She uttered words of insult and she was assisted by a tall-baby-Zulu-boy. Of course, I forgave the boy as I know he doesn't know the difference between a donkey and a postage stamp as such.

Very often I meet people who complain that some Bantu Nurses are not as kindly towards them as the White Nurses or Matrons. No wonder some nurses grumbled so much when once Mr Somtunn recently suggested in the Press Compulsory Uniform wearing by these nurses. They preferred (Continued at foot of column 3)

<p>BUY <b>"INKOSI BRAND"</b> MEALIE MEAL</p> <p>BECAUSE - - -</p> <p>It is the very best that the finest Maize and very latest machinery can produce.</p> <p>It is more easily digested and contains much more nutriment than the ordinary Mealie Meal you buy.</p> <p>It is packed in bags of 180lb., 100lb., 50lb., 25lb., 10lb., and 5lb. If your trader does not stock it, ask him to write:—</p>	<p>REKA PHOFO ENANG LE LETS'OA O LA <b>"NKOSI"</b></p> <p>Ka hobane ele phofo e lokileng baholo le hona e sitsoeng ka machine o makhetho o lokileng.</p> <p>Ke phofo e jehang ha monate e naeang motho matla meleng ho feta phofo tseling kaofela tseo o ka li rekang.</p> <p>E fumaneha likhethaneng tse boima bo 180lb., 100lb., 50lb., 25lb., 10lb., 5lb.</p> <p>Ha ra levenkele oa heno a sena le eona phofo ena, mokoape a ngolle ho:—</p>
<p><b>Union Flour Mills, Ltd.</b> P. O. Box 393, JOHANNESBURG.</p>	<p><b>Union Flour Mills, Ltd.</b> P. O. Box 393, JOHANNESBURG.</p>

## DAY BY DAY!

African life is changing. The old hunting days of our fore fathers have gone for ever. The food they ate and the way they lived have no place in our morden world.

### In The Olden Days

the man who was strong and quick and a good hunter was the man who lived well. To-day, . . . the man who uses his brains keeps his family healthy and spends his money wisely is the man who most enjoys the new way of living.

### To day

the food we eat and clothes we wear we buy in shops with the money we earn, and as is the case with all things, some foods are better than the others. Therefore if we wish to get the best value for our money we should see that we include in the things we buy, food that are wholesome to eat because they help our health, and foods that are known as brain foods because the more we use our brains the more we earn. Of these foods one of the best is fish from the butcher or fish shop. Remember this and

### Buy your pound of fish to-day!

## E ea ho matlafatsa

'Ovaltine' e etsoa ka lebeso le nang le mafura, le mahe le phofu. E rekoa ka boleka, me e etsoa jualeka Khoukhou. Empa u seke oa bedisa lebeso kapa metsi ha u etsa 'Ovaltine' ho-bane e ke ke ea ba monate.

'Ovaltine' e ea nontsha me ha u e noa kamehla e tla ho matlafatsa jualeka tau. Ebile ke seno se monate. Makhooa ona a tsebang molemo oa eona a noa eona ho ena le tee kapa Kofi.

'Ovaltine' e ea ho matlafatsa le ho nontsha maali a hao, me e loketse basadi le bana hamoho le banna. Mang le mang ea noang 'Ovaltine' kamehla u ikutla ale matla. E etsa ka mokhoa o boletsoeng e tla ho thabisa.

# 'OVALTINE'

E etsoe England ke A. WANDER, LIMITED.

# Fatsheng La Europe Go Nkga

## The Bantu World

SATURDAY, MARCH 21, 1936.

### Mokgosi Ore Mangaung Gape.

Tsebene 'ngue ea kuranta re gatisa lengolo la Mr. H. Selby Msimang, Mongodi e mogolo oa All-African Convention, leo ka lona a bolelang gore go tla ba le pitso ea sechaba ea potlako ka kgodi ea June ele 29 koa Mangaung. Re ka thaba ga mokgosi ona o ka fihla ditsebene tsa monna e mong le emong le mosadi e mong le e mong oa sechaba sa Ba-Afrika, gobane ditaba tsa sechaba sena di eme mosenekeng. Ga go ntho eo Makgosa a e boifang gaese kopano ea Ba-Afrika.

Re kgoloa gore kabaka lena makgotla ohe a tla romela barumioa go ea utloa pego ea batseta ba neng ba ile Phalamenteng Gape re utlwa gobane pitso ena ea sechaba e tla rerisana ka taba tsa go lelekoa ga Ba-Afrika mesebetsing ele gore go tle go fumano leano leo le ka ba thusang. Gaele rona ba "The Bantu World" ke kgale re hlaba mokgosi o reng "A re Ageng Areka ea Poloko" eo eleng sephikantsue sa sechaba. Ga go tsele e 'ngue eo re ka thusang sechaba sena ka sona gaese tsele ea sephikantsue.

General Hertzog o re boleletse gore kabaka la gobane Makgosa a re boifa, re tshuanetse go tingoa ditokelo re gatlolo. Ga go tsele jualoge re tshuanetse go ikemisetsa kopano le go aga Areka ea poloko. Tsele eo re ka agang Areka ka eona ke gore re kopane, re tshuaragane jualeka letsopa la samente. Ga go tsele e 'ngue. Go lelekoa ga Ba-Afrika mesebetsing go bontsha gantle gore sechaba sena se eme godimo ga legaga la morallo oo tlaa. Kabaka lena go batlega gore banna le basadi ba sechaba sena ba eme ka maoto, ba tlogele go kgethollana ka bomorafe.

### Tsa Mafatshe Ka Mafatshe

SPAIN BANNA BA REMANA KA DILEPE

Munich (Germany.)

Herr Hitler o ne a tshuere pitso e kgolo motsong oa Munich, moo a ileng a bolela pnatlalatsa gore o ikemiseditse goloanela sechaba sagabo. Gothoe pitsong ena Majeremane a anne gore a tla shuela tokologo le phagamo ea Germany. Gona pitsong ona sechaba sa Majeremane se neile Herr Hitler matla a go tsele pele le mosebetsi oa zagoe oa go aga le go phagamisa sechaba sa Majeremane. Sa monea matla ana gare ga mekgosi ea banna le basadi ba thabetseng phagamo ea sechaba sa bona.

Madrid (Spain.)

Taba di eme mosenekeng lefatsheng la Spain. Bapedi bare la hloka thobela ke mojano. Go ela madi ditarateng tsa motse oa Madrid, moshate oa lefatsheng la Spain. Banna ba remana ka dilepe, ba thunyana ka diravorolo, go senyegile, banna ba fisoa ke mollo, basadi ba sellong se hlomolang pelo. Go fisoa dikereke le dipebele gomme badumedi ga ba je ditheogelang.

Ga esale sechaba so Spain se leleka Kgosi ea sona setulong sa borena ga go kgotso lefatsheng la Spain, go bakoa setulo sa bookamedi gomme sechaba se rathana ka dilepe.

Tokio (Japan.)

Ke shebe-shebe lefatsheng la Japan, go theiloe Mmuso oa sechaba gomme banna ba tlogetse dipapang le metse, ba hlokometse go aga sechaba sa bona. Tona-Kgolo ea Mmuso ke Morena Koki Hirota, sechaba tsejoang gagolo lefatsheng la tselo-pele.

### Poo Di Emelane Ka Marumo

Vekeng e fetileng re boleletse babadi ba "The Bantu world" gore lefatsheng la Europe le okametsoe ke leru la ntoa, kabaka la ketso ea Herr Hitler, Tona-Kgolo ea mmuso oa Germany. Babadi ba tla gakologeloa gore Mmuso oa Germany o rometse madira meeding ea France, gomme Mmuso oa France o ile ka go tshoga oa romela masole a oona go ea leta meedi ea France. Mmuso oa France o begile taba ena Legotleng la Dichaba (The League of Nations) gomme pitso ea potlako e kopane London bofelong ba veke e fetileng go bolelisa ka kotsi ena. Go utlualaga gore Mmuso oa England o leka go etsa kgotso ka gore go saenoetse tumellano ea difemo tse mashome a mabedi le metso e mehano, gore gona dilemong tse na go seke ga eba teng sechaba se tsogelang se seng matla.

### Basadi Be Eme Ka Maoto

Tsa Viljoens Drift

Ka 20 le ka 21 re tla ba le mokete, oa bazara mona kerekeng ea Wesleyan. Basali ba mona haeso ba eme ka maoto ho itukisetsoa letsatsi la 21 March 1936. Etlabe ele lipina matichere a eme ka maoto ba loana le bana hoba lokisetsoa letsatsi leo. Tlang le bone mosotho are mahlo ke liala ha a je sa motha ka li 8 Hlakola re bone monna e hatoa ke motncar oa T.J. Joale monna eona o a hlotsoe £10 khoeli tse thare (3 months) a sebetsa ha boima. Ke eona eo mehloho eo re e bonang mona Viljoens Drift le tsona ke tseo. Thusang ka merapelo.

Oa hao JOSEPH SEFADI.

London (England.)

Go utlualaga medumo le mabarebare a reng Kgosi ea Mangesamane, eleng King Edward, e itokisetse go nyaka. Gothoe e tla nyala moradi oa Kgosi Alfonso, eo e neng ele Kgosi ea sechaba sa Spain, empa eo a ileng a lelekoa setulong sa borena ke makanyane a lefatsheng la Spain.

### Bakgaga Re Ea Le Kgotela

BEREKISHANG DINAGA TJEJO LE DI REKILENG PELE

(KE SALTH. WILLARD SEFARA)

Re koa gore Bakgaga ba gampahlele ba thoma go hula sechaba maruonyana ao a ba shaletjego, gore ba reke dinaga. Bakgaga se nyakeng leina dichabeng ka go bola ea sechaba sa lona. Lemogang gore maruo a sechaba a feletje mo dinageng tje le direkilego: bo-Bolahl-Kgomo, bo-Bolopa. le tje dingoe.

Tjoetjatang pele (improve) dinaga tje le nago le tjona pele-Dinang makgotla a go epa metsile go dira matamo a magolo mo dinageng tja lena. Mola le bona gore sechaba se a boeloa mo dinageng tje, se huma ka tjona, e be gona le ka se hulago seo se se humanego dinageng tje go reka tje dingoe ka sona. Sechaba se bolaoa ke ditlala mo dinageng tjeo maruo a sona a sona a feletjego go tjona. Re lebeletje gore leruo le o le feletjego mo dinageng. le bushoe ke tjona dinaga tjeo.

Le tla thopela sechaba eng? Ge le ba amoga dipanenyana tje di ba shaletjego, mafase ao le a gakaletjego le a rekela bo mang? Ba tlaa lema ka eng? Kapa le a reke a bahumi? Lona ba-Council, dirishang Morena oa rena "Hlabiroa" ka go loka, le ka bohla. "Morena nneele bohla le joa go bushas sechaba sa gago". Ke thapelo ea Morena Solomone, eo e soanelego go ba ea baeta-pele kamoka.

### Tsatsi La Sekepe Sa Mendi

Ka sateretaga sena ke mokete o mogolo oa kgotso ea Ba-Afrika ba ileng ba shuela ntoeng koa South West Afrika, East Afrika le France gamoga le bao ba ileng ba kgangoa ke metsi a leatle kgansui le lehopo la England ka 1917. Ba-Afrika bohle ba tshuanetse go ba teng moketeng ona koa Bantu Sports Ground ka nako ea 1 ka meriti. Mosebetsi o tla buloa ke Rramotse (Mayor), thapelo le thero di tla ba diatlang tsa Bishop ea motse ona. Dibui e tla ba Dr. A. B. Xuma le Mr. R. V. Selothe Thema.

### Kamohelo Ea Moruti P.M. Nontlahla Motseng Oa Barkly

Tsa Barkly West.

Ho bile le mokete oa kamohelo ea Rev. P. M. Nontlahla, Mookamedi e mocha oa Kimberley District A.M.E. Church mona haeso ka 7 March. Ka tumellano ea moruti oa sebaka le Rev. Mosalakae oa Methodist kamohelo ena e ne e etselitsoe ntlong ea sekolo sa Methodist.

Mookamedi o ile a fihla mona ka Satertaga hosesane ka "Service car" a se a hlaha Sydney-on-Vaal, etsoe a na sa theoha Kurtuman ha Rev. Manzana, moo a reng sechaba sa teng se ne se mo thabetsa habolo. Se qala ho bona motho eo hothoeng Mookamedi. O re esita le Maroala-nkoe (tiger cappers), ha a e-'o ka a bonoa teng.

Mantsiboea nako ea mokete ha e fihlile, ea ba ese pula, e tse'loa ka nkho, leha ho le joalo ba neng ba chesehela motsotso oo, ba e kena pula eo. Li-Choir tse neng li itokiselitse ho thabisa moeti oa rona e ne ele eona ea Kereke ea Methodist, e tsamaisoang ke Mr. Gaqa le ea A.M.E. ea Miss Rachel Moitsi.

Re feta ka potlako holim'a tsa tsatsi lena hoba re lokela ho bua ka tsa Quarterly Conference e neng e tse'oeroc ka Sunday afternoon. Moruti oa Methodist eena o na sa ka a fumana sebaka sa ho ba teng kamoheleng ena, a romme Mr. Mokuli, principal tichere ea sekolo sa motse ona oa rona ho kuka sebaka sa hae. Ea e-ba eena eo re lalang re 'soebehla' le eena phiramaneng eo mofo! Tsatsi la Sondaga ea eba le monate-nate. Thuto ea 11 mots'are, ea tse'oaroa ke eena Mookamedi. Ao, lineo lia fetena, etsoe ha li tse'oane le hona, a re bolella li-phamathe monna oa Molimo.

Ka 3 o'clock quarterly conference ea kena, ea buloa ke Mookamedi 'me ra mamela mantloa; uena! A re bolella kamoo ho neng ho le ka teng ha Kereke ea A.M.E. e qaleha mona S. Africa. A re balhehi ba A.M.E. ba ile ba hlorigoa ke batho ba basoen. A

re bolella tsa pina eo bakileng e utloa e binoa e neng e re: "Ha ke rate hoba mo-lithopia, ke tuke malakabe, ke e-ea lihelong. A mpa a qetella ka ho re bolella hore bongata ba ba neng ba soma joalo kajeno ke litho tse sa qea-qeeng tsa A.M.E."

Ka phirimana Mookamedi a nka motsotso aa ho buisana le bana ba kereke, a ba bolella qaleho ea A.M.E., U.S.A. le South Africa 'me a bolella mahlomola le ruasi-sa-pelo monna oa Molimo. 'Me a rata eka ba bacha ba rona ba ka tiisa le ho rata kereke ka baka la boitelo bo makatsang ba ba re thehetseng eona, 'me ba e sileng mats'ohong a rona.

La fella joalo leeto leeto le monate la Mookamedi oa rona, le re sietseng khotso le boikemiso bo bocha, ka selemo se secha, tsamaisoang ea mookamedi e mocha.

E ka le rona ba matikiring re ka sohletsa.

SABINNAH MOHAPELOA.

### Ba-Abyssinia Ba Bolaile Mantariana A 1,500 Ntoeng

Ntoa ea Mantariana le Ba-Abyssinia ke gona e loanang ka sehlogo. Motato o tsuang Addis Ababa o bolela gore Kgosi ea Abyssinia ke gona e gaketse. Madira a Ras Kassa le Ras Seyoum ke gona a iphileng matla. Go utlualaga gore pego tse neng di hlaga Rome di bolella gore Mantariana a thubile Ba-Abyssinia lepetleka ga se nnete. Gothoe Ba-Abyssinia ba bolaile Mantariana a 1,500. Taba ena e boleloa ke Lekgosa le ileng la bala ditopo tsa Mantariana.

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(MATUKULULAI)

O feta meriana kaofela.

1/6



O feta meriana kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOELLISANG-SE HLAPELLANG.

Mahloko ohele 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka filemo tse ngata.

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsonetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tpeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka ho ntata bona moholo ba neng ba loana lintoa tse khoho ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u kothale, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa habolo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa mong'a lebenkeleng la bene pele kapa u romele Postal Order ea 1/6 A. H. TODD Ltd. Mokemisi., ENDHLOVINI, RED HILL, NATAL. Me meriana eolokileng habolo o etsoang teng.

# Qareng A Ditulo Ka Ditulo

## Maketse me Qua-qua

THUSANG LONA  
BANA BA LENG  
SEKHOENG

Tsa Witzies Hoek.

(Ka MOOTLA-KHOLA.)

Mona ke le mootla-khola ke tsebisa bana ba Witzieshoek ba qhalaneng le South Africa eohle hore tla e kholo. Hoo ke bonang hore ke tla sitoa ho le tsebisa litaba pampiring. Hobane taba tse ling le tse ling tse hlahang pampiring ke tse jang mokotla oa ka, ha le ka thusa ka litempe la li romela ho "The Bantu World" la mo tsebisa hore ke tsa Mootla-Khola, eena o tla ntsebisa. Thusang le tle le fumane litaba tsa heno.

Lekhotleng la Kereke ea Maburu re utloa hore ho kile ha e-ba le lekhotlahali la baruti ba tsoang Bloemfontein, ba tlisitsoe ke lengolo la pelaelo ea lekhotla la Witzieshoek (Sending Kerk Raad), le bile le saennoe ke phutheho eohle.

Khele! Bare eitse ha Strydom a le bala a seke a ba a le geta: are, "Al die Witzieshoek se gemente is weg gan, kom broeders laat ons die moei lekhede daar gaan regte maak." Molato phutheho e hanne ho nea Linde lengolo la tokoloho (demisie brief). Eaba ba basoeb ba le etsa bare: "rona re leng phutheho ea Witzieshoek re lokolle Moruti Linde." Ke moo moferefero o ilengoa tsoaleha bare bona ha ba e-s'o lokolle Linde, ka ha le eena are o'nile a neeloa khoeli tse tharo a batla mosebetsi, hobane ha a tsebe Sesotho. Phutheho ere leha a ne a sa se tsebe e-ea mo utluisisa. Che joale litaba li ea hantle

Sechaba se nts'a sethabathaba sa maeto a Morena hoesa liphuthehong tsena tse tsoisitsoeng letsoho har'a Batala. Ha a sa phomola mor'a Mopeli, kajeno o khutla Kapa (Cape Town). Joale sethabathaba se kopantse batho le tlahali ena ea kajeno. Oho, le lona ba heso ba Sekhoeng thusang le lona.

Re utloa hore 'Musu o tla romela poone e khubela koano e ka rekoang ka 13/-, feela leha rona sechaba re sa tloaela poone e khubela ha ho sana taba hobane kajeno 'methe o rekoa ka 18/6 ea poone e ts'oau.

Mr. Malokolla Photolo o ahlotsoe likhoeli tse 21, 'me ha beng ba lintho ba ntse ba tseba ntho tsa bona o tlanne a ekeletsoe; moshemane eena o khutlile; ha-ele pholo tsa Ntshala ha li e-s'o fumanoe le kajeno.

Moruti S. Tsebela ha a e-s'o ahlolele ho otleng ka ngoana eane oa Moruti Job mohla New Year.

Kajeno re bona ho etsoa mohlala (phone) o tlohang Kantorong hoesa na Mr. Gray; e sejetsoa ke bo-rankulike ba bangata.

Balemi ba rona ba se ba re hlokela melemo o motle ka komello ena e teng.

Ba neng ba nke koro ea 'Musu kajeno ba batloa palo ea maruo a bona 'me hona ho ts'ositse batho.

Re utloa hape hore Kerekeng ea Maburu ho bitsitsoe moruti emong hape e mosoeb. Kerekeng ea A.M.E. ho tlisitsoe moruti emong, Rev. Phasumane, 'me re hopola o tla sebetsa hantle har'a rona; Molimo O mo thusa.

## Ba-Afrika ba Eme Gampe Motseng Oa Ventersdorp

Tsa Ventersdorp.

(Ke SALTHIEL MANCHO.)

Re mo matshoenyegong 'a di-Stand mono. Makgooa a lekgotla la doropo a tshameka ka rona mono, re setse ebile re didimetse hela gonne ntoa re elole me go ganegile. Bantsho re phela ka bokete jobo tshabegang. Makgooa a re file bojaloo ka bonako me go ganang gore ba re nee sese fetang bojaloo eleng Stands—gore pitlagano ena e tloge. Kea British Bechuanaland mo bekeng eona ena goea phomolong gonne kea loala. Bagaecho mpheng merapelo ea lona.

Ke mongoe oa mashole a nang a le France ka Ntoa e Kgolo ea 1914—1919. Mmusho ona oare solofetsa gore o tla re tlameka ka mesebetsi, jalo-jalo. 'Me janong rea tlhophega, Makgooa a ile ka mesebetsi eotlhe, le mo dipolasing lefatsho ke la Makgooa fela, 'me rona re mo lehumeng je legolo ba re loetseng 'Musao gole kana-kana.

Bothoko joo ntlo eame eleng mo go jone ke selo sa ngoana oa rona eo a re tlogetseng ka kgoedi ea January, a sala bale bantsi morago ba ba tlhokafetseng pele gagagoe. Go setse bale babedi fela: Botana, 13 mengoaga; Mafirin, 5 mengoaga.

Re elets'a go amogela pampiri "The Bantu World" ka Saturday—coe coe, e romelolang ka Friday.

## E Ne Ele Motho Oa Pelonolo

JEFRU S. M. TSAAGANE  
OA CATHOLIC  
CHURCH

Tsa Benoni.

Mohatise oa "The Bantu World." Morena—Thusa hle ka melanyana e se mekae koranteng ea hao ho utloahatsa ka masoabi hore ka la 25 January, 1936, re hlokaletsoe ke 'Me Jefrou Solom Mosili Tsaagane, eleng mofumahali oa ntate Rev. T. R. Tsaagane oa Kereke ea African E. Church, motseng oa Evaton, a patoa ka la 27 January, 1936 hona Evaton. O ne a nyaloe ke ntat'a rona kamor'n lefu la 'm'a-rona re sale bana a re holisa, a re nyalisa bohle, ele motho oa pelo ea serata bohle. Bopaki ba taba eo ke bongata ba batho ba neng ba tile phupung, e ne ele 400 ka li lorrie tse 4 tse neng li hlaha tulong tsena: Springs, Delmas, Benoni, Johannesburg.

Baruti ba neng ba le teng ba le 20 moho le baefangedi. Baruti ba le 12, Baefangedi ba le 6; mosebetsi o le matsohong Bishop Setlhatlole, oa African Catholic Church, le Bishop Simes, oa African National Church. Khothatsong Bishop Setlhatlole are: Molimo O kopanya ka lenyalo O arohanya ka lefu ka, 'me le rona ba neng re sa bui ka lipelo re ne re ntse re re: "Robala ka khotso Motlhakoana. Ke hloka mantsoe ao ka oona nka lebohlang ba ileng ba re phallela ka lithuso; nkare le kamoso.

MOSES TSAAGANE.

## O Batla Go Nna Blockman

Go morulaganyi The Bantu Press ke go lopa gore o une molemo o ntsenyetse polelo mo pampiring ea gogo yaka ke tla e rulaganyang ka teng yana:—

E. M. Sedikelo oa 1296 Batho Location are Batho go lo lume ga lo nkgatlhe ga lo etse nku li luma E bile lo choana le mosali ga ese mago le ka metse a ka go tshela, ka gorialo oa lo bitsa oa lo kopa oa lo laletsa pina e tlanng mo Mangaung ka kgoeli ea March mo ngoageng eno. Are Batho lumang lo gaise linku lo mo kgalthe, lo mo itlhophela go nna Blockman oa lona.  
E. M. SEDIKELO.

## Mokete Oa Tumeliso Ea Moruti J. S. K. Matjuu

Tsa North Rand

Kali 9 February 1936 rene re ena le mosebetsi oa tumeliso ea Moruti Rev. J. S. K. Matjuu; oa Ethiopian Church of South Africa; Kempton Park Farm mosebetsi oa buloa ke Rev. J. Macayeni ka sefela 416 Sione; ha baloa buka ea Genese 4:4-7 ka morago ha thero ha etsoa mosebetsi oa Tumeliso. Ka bokhutsoanyane nkare:— Phuthogo ea Ethiopia E entse (£11:12:9) cash; Lijoana lika Mefuta-futa ea tsona, le tseo li ntsitsoeng ke banana ba (join); Likgogo tse 3; 1 Watch ea Mokotleng; 1 Pair Black Boots New. Le Borokgo. Eitse ha rele hare a mosebetsi pula ea re phatlalatsa gobane Kereke ene e tletse, me re kenetse kantle ka baka la Bongata joa Batho, Ea feta Pula ra Boea Moe ha ema Rev. E. Makgetha. A laea le ho kgothatsa.

Ka 'nete a bolela ra ba ra utlua gore Puo ena le beng ba eona. He a Lula Bafumahali ba betoa ke lipelo, Lebona hore bake ba rorishe 'ma Bona Mrs. A. K. Matjin Eaba nako e re shiile.

Moraga ha leboga 'ma Rona Mrs. Matjin. Eitse hea ema Rev. J. S. K. Matjin are:—Lehe leka nthorisa joang le joang Hale rorisi 'na Le Rorisa lebitso Leo le tlang ho sala le sebetsa empa Mong eena a ile. Rekare ko lehlohorolo batho ba Bethel ho neeloa moruti Matjin ha moho le mofumahali oa hae; thabang lona ba Bethal. Kajeno le mo fumane moruti oa lona. Ke tla li sia moo tsoarelo hose hlahise lipuo tsa liboleli ke chabile ho nka sebaka. Haholo.

J. A. T. MOTHIBA.

gonne se montshitse bolelo bo se bonne bogolo thata. Batho ba rubegileng yanong yana ba ikemiseditse go sekisa oena le nna gonne baitse go choma, oena le nna rea tolakeloa o eleleloe seo, School Committee ke eone batsadi ba ngoana mongoe le mongoe, phosho e gone e bonoe ke bone pele oena o tla e bona morago ga ngoaga, bone ba e bona gompieno le kamosho o utluisise sentle.

ISAAC MOOKI.

## Ba Itse Chomi

Morulaganyi oa "The Bantu World."—Ako o ntsenyetse litaela li se kae tseo. Ke araba tsala ea me ea Viljoens Drift kaga litichere tse di nts'ioang ke School Committee. E, ke choanelo gore fa school committee se bona phosho mo go teacher e ntshioe e sa galime koa morago, gonne Morena Viljoen's Drift fa o ka bolela mokgoa oa teacher phatlalatsa a ka go shupetsa molao, a go isa Kantorong, oa tloga ya seka leina yeo ya gagoe; ke shone seo School Committee e ntshang teacher batsadi ba sa itse sentle.

School Committee se siame fa se dira jalo se lebalabetse oena le nna le ene teacher; se moratile (Di fella serapeng sa 4.)

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# Itokisetseng Go Ea Mangaung Gape

## All African Convention

(Ke H. SELBY MSIMANG)

Tsebiso e memang phutho go All African Convention e tsoile, 'me phutho e tla kopana Mangaung ho tloha ka 29 June ho fihlela 2 July, 1936. Maloko a lekhota la Executive a tla etsa tukisetso tshole moo Freistata.

Ke tsoanelo ea hore makhotla kaofela a qale esale joale ho lokisetsa ho rumuoa bao ho tla batleha batle le mangolo a tsoang makhotleng a bona a supang ha ba romiloe ke makhotla a bona. Nka thaba ha makhotla ao le litulo tseo le metse e romelang barumuoa e nthumele mabitso a barumuoa bao mahareng a veke ea pele ho May 1936 hore batle ba lokisetsoe marobalo le lijo nako esale teng.

Sechaba eka khona sehophole hore phutho e kopile chelete e kana ka 1/- motho a le mong kapa ho feta moo, ke huetse joale hore ese ele eona nako ena ea ho bokelela chelete eo makhotleng kaofela le bathong le hore e romeloe ho Mots'oari oa lichelete tsa sechaba. Ba Transvaal eka khona ba e romele ho Dr. A. B. Xuma eleng ena ea tla e fitisetseng ho Dr. J. S. Moroka eleng ena 'Moloki oa eona.

Ba Freistata bona eka khona bahlale ba e romele ho ena Dr. Moroka ea leng Thaba 'Nchu. Haele ba Koloni le Natala ke sa emetse ho utlua hore bona ea teng chelete e tla kena ka mang ea tla e fitisetseng ho 'Moloki o lichelete tsa sechaba. Makhotla le metse eohle ho batleha e bokelle chelete ena kapele.

Transvaal komiti e emetsing lekhota la All African Convention ke banna bao ba eleng ba khethoa teng Blomfontein:—

R.V. Selope-Thema, Motlala-Selulo, E. Mofutsanyana, Mongholi, P. A. M. Bell, L. T. Mvabaza, T. D. Mweliso, Dr. A. B. Xuma joalo ka Mothusi oa Mookameli, ena hoathoe ebe moamoheli oa lichelete tsa Transvaal. Vekeng etlang ke tla tsebisa maloko a tulo tse ling hore lea tsebe.

Lekhotla le leng le le leng ho batleha le eme hantle hobane ka morao ho phutho ena makhotla kaofela ho tla batleha a tiisitsoe ka o romela mabitso amaloko a ona ao a ntsitseng 1/- e batlehang.

Litaba tse tla buoa phuthohong etlang e tla polelo ea borumuoa baneng ba ilo kopana le 'Muso Capetown le ho hlalisa maikutlo a sechaba holimo ha mosebetsi oa bona, le ho bona maano a ka e tsuang. Ho tla batluoa leano le ka thusang batho ba ntsuoaeng mosebetsing hore mosebetsi ea bona e nkuoe ke Makhoaa. Le hore joale ka ele mona 'Muso ore emisetse hampe ha kana rona re tsoanetse ra etsa joang.

Kamoo e ka khona batho ba hlalohanye hore e ntoa ere lebaneng le eona ke hona e bolotseng. Ke tla leka ka veke tshole mona li kuranteng ho hlalosa sechaba maemo a litaba ha sechaba se ka khothalla ho reka li kuranta. Ba rantang masheleng romela ho a bona mona Transvaal eka khona ba romele ho Dr. A. B. Xuma, Cr. End and Bree Street, Johannesburg.

bohlolo rere sepela, feela, "kamehla ge re go gopola re tla leboga Modimo."

Re kwa gore e rile ge a dumedishwa mo Kerekeng ye kgolo ya Witbank (St. Peter's) kadi 4 tja December, e be se ka motho, Kereke e tletje e rile "thwa," go ithyanwa ka lefego, le bogato bo se gona. Ka lona letjatji leo Moruti yo mogolo Rev. W. E. Wilkinson o be a le gona.

Ke selo se se botse ga motho o byalo ka Moetapele, a dumedishwa ka megobo ye megolo—Fao go shupa gore le mowe a yago gona Morena o tla ba yena Moruti E. Dlepu wa Pietersburg o tla tjiya madulo a Moruti Mphahlele. Le yena diputho go le letetje go moamogela le go shomishana le yena ka tselo yea ba shomilego le Moruti Mphahlele. Sepela gobotse Mokgaga, ngwana hlalirwa.

S. MOKGANYANE PHALADI.

## Go Batlega Metsi Fatsheng la Shakung Utloang Bakgatla

Lekhotla la sechaba sa Bakhatla eleng baagi ba Shakung ba Chief Alfred Motsepe lele mona Johannesburg lene le kopane ka Sondaga kadi 1.3.36 lele la etsa gore leromele baromia ka Pratoria goeo epa pitso teng ke Sondaga sese fedileng sadi 8.3.36. Mabiti o a baromia ke ana tlase.

Sello A. Bokaba (Modula sedulo) Azael Makhulu (Mongoli omogolo) Daniel Moche (Ramatloto) le Peter Semake (leloka la khudu thama) Baile bafumana leggotla la Pretoria le ba letetse pitso ea buloa ke Sello A. Bokaba ka nako ea 4. p.m. Modula sedulo a tlalosa lekhota kamoo baboneng ka teng mabapi le goepa metse ko IShakung. Daniel Moche akhothatsa ka gore ake reutloaneng Bakhatla retle re tsebe goka i'epela metse mo mafatsenk a rona retlogeleng dishele legore nnake moroa mang mang.

Eaba Mokhomana Thomas Motsepe, are kebona gore taba ena e tsoanetse goea ga go babalo. Modula sedulo atsebisa lekhota are lekhota lele ko Johannesburg lesitse le tlamile gore letla isa taba ena koa gae go ditlogo putsoa kadi 12 April 36 ele gore letle le fumana matla. Peter Semake atlalosa lekhota kamoo batho ba Shakung batsoenyegang kateng atsoella are ke leboga motho aile aetsa gore rekopane kagokaepa metse kagore esitse ele dilemo sechaba sa rona setloka metse.

Mongoli Mr. Azael Makhulu atlalosa lekhota are babang gabaitse gore mosebetsi mongoli omogolo thata ka gore garesa ngole gorenna goitse reseboletseng mona me ere ka gore reangola ke bona gore retla tsamaisa mosebetsi oa rona katsela elokileng.

SELLO A. BOKABA Johannesburg

## Tumedisho Ea Moruti Mphahlele

Tja Witbank

Mo matjatjeng a a ngoadilwego ka gohlatlagana ga ona November ge ele 24 le December ge ele di 4 le di 15 ngwageng wa 1935, ebile matjatji a magolo a ditumedisho mo dikerekeng tja Church-go dumedisho Moruti A. N. Mphahlele a sepela, gona mo mafeleng a ngwaga ona, a ya go ruta "Moletje wa Madikoti, o ba rego o kgona ke phefo le tala." (District Pietersburg). Yena Rev. Amos Nkelekane Mphahlele ke ngwana wa Phatudi wa bobedi ga Mphahlele. Ka tselo yea a hweditjego thuto ka yona, goba go fihlela ge e ba Moruti ya tletjego, go shupa kgotlelelo le poletelele yea a'lego le yona. Moruti Mphahlele o fihlele Witbank ka ngwaga wa 1927. Gomme ge, kante ga go mmolela ka mokgoa o a shomileng ka wona, polelo e kare ke go oketja.

Dikereke le dikolo tje a di agilego di bolela go feta polelo yee reka e bolelago. Seboledi se sengwe se rile, lege dipelo tja rena dile (Di fella serapeng sa pele)

## Mekete E Mehlo Ea Di Kereke Motseng Oa Viljoenskoon

Tsa Viljoenskoon

(Ke ABY)

Re bile le phutho tse kholo tsa Kopano ea Congregational le Presbyterian Churches Ka li 1 Macrb. Kereke tse na li ile tsa kopana le baruti le baholi ba tsona bakeng sa Selallo sa Morena li ile tsa kopanela D.R.C. Mesebetsi e ile ea tsamaisoa ke Revds Motseki oa Bloemfontein le Moruti Motloung oa Kroonstad. E itse ka hora ea boraro mosebetsi oa qaleha likere tse neng li memiloe ke Methodist, Independent, A.M.E. le tse ling tse ngata, 'me batho ba ne ba le 'bangata ka mokhoa o makatsang ba ileng ba atamela tafole ebile 102. Reile ra bona Father Martin, D.P.M., oa Masupatsela. Hone ho kopane United le Roma ho amohela D.P.M. Martin.

Khele! A etsa mehlolo mora Tsokolibane le bashanyana ba hae. A lateloa ke Mr. E. Phayane motlatsi oa hae. 'Che ruri ba bapala hantle Ma-Afrika a mabeli ao. Ntho e kholo hantle batho ba ntseng ba e khotsa ke ka moo Miss Phayane a neng a o'la meshara ka teng (measure). Efela ruri ba bacha ba rona baroetsana ba teng ba ka nts'etsang Afrika pele kante ho liblong.

Ebile mokete o moholo oa Selallo Kerekeng ea Independent. Mosebetsi o tsamaitsoe hantle ke Rev. Thome le Baholo ba hae. Re thaba ha Mr. le Mrs. Moletsane ba niole lesea la kharebe, che o phele hantle le ngoana. Mohlofo o mong o kileng oa makatsa batho ke ho kula ha I. Semakaleng Manyobe. Eo ruri a neng a makalitse batho ke bohloko boo bo neng bo motsoeroe, che re bona kajeno ale betere ebile oa bua. Hobane ene ele semumu. Re bone veke e fitileng babali ba

## Ba Ahlotsoe Ka Mochelo

BA LEFISOA 5s. E

MONG LE E MONG

Tsa Ruimte.

(Ke PHIN. M. NKHUMISHE.)

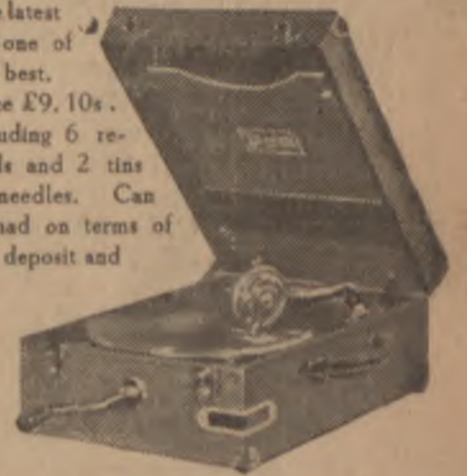
Maloba Kantorong ea Ruimte, Mr. Burger, J.P., o ahlotse banna ba Ma-Afrika bale 12. Emong le emong o ahlotsoe matsatsi a supang tronkong kapa ho itokolla ka 5/-, molato hotheo ba robile molao ka ho tlohela lipasa tsa Mochelo mahae leha ho ile na ba ba bang ba lekileng ho bontsha moahloli lipasa tsa kgoeli tse bontshang hantle ka ho ngoloa "Tax Identity No." tsa 1935, h'a ba ka ha thusa letho. Batho bana kaofela ba tshoeroe ba ntse ba ena le li "Special Pass" ba bang li "Provisional Pass" tse pakang hantle hore o lefise Mochelo empa ka baka la 'mala le ho hanetsoa boikarabelo ba ahlotsoe. Hlokomelang kantoro ea Ruimte e seka ka tshobotsi.

## Lefu La S. M. Molopyane

Morulaganyi, ke kopa ga metsoalle e rategang ea gore Stephen Moabi Molopyane oa Kgabalatsane o sule ka li 17 Nov. 1935 ka nako ea 6 a.m. fa morago ga boloetse ho motsereeng sebaka sa likgoeli li le tharo, one a na le lilemo li le 39. O tlogetse mosali le bana. Molopyane ene (Di fella serapeng sa bone)

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## Monna oa Gagoe o Tla Itumela!

O ne a dirisa di Feluna Pills ka kgoedi dile pedi pele ga a tsamaa. Yanong, mo go boeng ga gagoe, o mo choleletse mahoko a monate. Ke ka nthang ha a ile a dirisa di Feluna? Gongoe o ne a utlule kaga molemo o mogolo o oa basadi mo go mongoe oa basadi ba bantsintsi ba gompiyeno ha chotseng bana ka nthla ea botshelo yo bontle yoa Feluna.

Di Feluna gase gotlhe ga tiro ea cone go siamisa botshelo yoa mosadi ka go mo naa madi a akotseng, go tsitsibosa ditokololo, go thacoa mo maleng a silang diyo le go tsamaisa dichuanelo tsa gagoe, di bile gape di naa thata 'me di haakanya bonno yoa nguana eo tlang go tsaloo gore a simolole botshelo yono a nonofile, ale motona a akotse. Ka mokgoa o ntseng yalo nguana o tsaloo a nonofile.

Bala lekoalo le, le le etsang makgolo-kgolo a tse dingoe tse di mo go rona.

Mrs. Samuel Ndumande ena monna oa gagoe a berekang mo go S.A.R., Braamfontein, Transvaal, o koola are:—

"Ngwana oa me oa mosimane ona le dibele dile mo a lefiso. Monna ea me o fetsa botshelo thata. Ke na ka mo fithetse popo ea me gore ke tla ke mo chote. Legale o utlule mo tsaleng ngwe 'me a tla mo gae go tla bona gore a e tota ele boammaruri. Re itumelletse nguana eo thata. Re ne re sa gopole ha lobaka loo ke standola di Feluna gore re fisa ana mo boitumelong yana babonaka. Ke ke ka ithoala morago ga kgoedi dile pedi tsa ke simolole go dirisa dipilisi. Nguana, eo leina ya gagoe ehang Peter Lika, o tshelile sentle. Ke ke ba gololesaga sentle 'me ke tshelile sentle ke mo boitumelong. Ditlogo tse ditona thata ka molemo oa lona." A u na le pelalo ka di Feluna Pills? Ke ka nthang ha u sa di leke?

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# Bantu World Read In Abyssinia

## Abyssinians Will Drive Italian Invaders Out Of Ethiopia

### Bombs Of Civilisation Will Not Cow Them Into Submission

### "Tell Our Brothers"

Do the reports about the War in Abyssinia which emanate from Rome give the true picture of the situation? This is a question which is being asked by all those who have been following the progress of the war since it started towards the end of last year. The readers of "The Bantu World," no doubt, have been bewildered by the conflicting reports that have appeared in the European Press from time to time. The "smashing victories" claimed by the Italians against the armies of Ras Desta, Ras Mulugeta, Ras Kassa and Ras Seyoum, and the subsequent reports from Marshal Badoglio about fierce fighting in the northern theatre of war and the inactivity of the armies of General Graziani in the south have raised doubts in the minds of thinking people as to the correctness of the Italian claims.

#### BOMBS OF CIVILISATION.

According to letters from which, through the courtesy of Mr. Jack Barnad, "The Bantu World" publishes extracts this week, "the war is still going on; the League of Nations has failed to stop it and "the bombs of civilisation" have failed to cow the Abyssinians into submission. In fact, if the League keeps on "fiddling while Rome is burning," the war may spread to other parts of Northern Africa and "to Europe via Italy." For the majority of Abyssinians regard every white man as an Italian and therefore an invader of their beloved country.

In a letter written at Addis Ababa, dated March 1, and signed Tigre, Mr. Jack Barnad's friend, who spent over a year in South Africa before the outbreak of the war, and who is in the diplomatic service of Ethiopia, states: "the war still goes on; the League of Nations has failed; it will do nothing, at least not now. It will only prolong the war—the war of "civilising" Ethiopia! But if they do not stop the war, sooner or later and before they can say Jack Robinson, the whole of the northern part of Africa will be involved in a war that in all probabilities will immediately spread to Europe via Italy. If you were here you would probably agree with me, for we have a great task in keeping our men from crossing British frontiers on all sides. To them, of course, every white man is an Italian and an aggressor, invading their beloved country.

#### "Tell Our Brothers."

"It is true that we have lost a great number of people, mostly women and children who were killed by the bombs of civilisation. But the Italian dead and wounded triple our figures. We have captured from them over twenty tanks, hundreds of machine guns and other arms and ammunitions. When I see our men in the firing line charging bravely against an army equipped with modern weapons of war, I can picture what the odds would have been if we were adequately armed. Nevertheless victory and glory will be ours; the gods are with us and with that knowledge and faith Ethiopia shall triumph and push the invaders farther afield.

"Tell our brothers in the south that we appreciate what they say about Abyssinia in "The Bantu Word" and that in this struggle against a mad dictator we shall not disappoint them; we shall fight to the finish for the honour of our beloved country and our beloved King. Above all, we shall fight for the maintenance of Ethiopia's independence and integrity."

#### False News.

In another letter dated January 20, the writer inter alia says: "There seems to be a lot of false news getting in the South African newspapers about Ethiopia. As far as the Italians are concerned, take it from me, they have made no headway whatsoever. The towns said to have been occupied by them, it was only according to plan. When Ethiopia hits back she will do

## Great Britain's Efforts Appreciated

### EMPEROR REMAINS STRONG SUPPORTER OF COLLECTIVE SECURITY.

Although it is reported that Abyssinians are losing faith in the League of Nations, the Emperor remains a devoted supporter of the principle of collective security. He appreciates the efforts made by Great Britain to make the League a real instrument of peace. He remains a devoted supporter of the principle of collective security, and still wishes to reform his country on the lines of the more enlightened principles of European civilisation, but his outlook is beginning to alter owing to what he considers the League's disgrace-



The writer in the Uniform of the Imperial Guards.

ful procrastination in applying the only sanctions which could end the war—namely, financial assistance to the victim of aggression and an embargo against the aggressor on all war materials.

## Fears About The League

With regard to the developments in Europe, a message from Addis Ababa says fears are expressed in the highest quarters lest the Powers at the League Council's meeting should, in the absence of the Abyssinian delegation, seek a speedy end to the Italo-Abyssinian War by imposing an armistice and peace terms of a "commoa-sense" kind in view of the situation in the Rhineland.

It is realised that a situation has been created wherein the Powers most eager to save Italian prestige will try to liquidate the whole affair with the utmost celerity. Any such tactics will be strenuously resisted by the Ethiopian representatives in Europe.

Those in the closest touch with (Continued foot Column 2)

so once and for all. Remember that Ethiopia has remained unconquered for thousands of years, and no Italian is going to conquer her."



The writer of the letters with a Japanese Military Attache at Addis Ababa, photographed, at the Japanese Legation.

the Emperor are beginning to detect a change in his attitude towards the League and the Western Powers.

## Young Abyssinia Preparing



Young Abyssinia is training for the fight against those who want to grab Ethiopia for their own ends. This picture shows boys of the Military College at Addis Ababa preparing for the time when they will take the place of their fathers on the battlefield. "Ethiopia, they say, "has never been conquered and no Italian will conquer her."



The envelope in which the letters were sent bearing the Abyssinian stamps.

## Mahommedan Communities Offer Support To Christian Ethiopia

"A very remarkable feature of the present conflict in Abyssinia" says the "African Observer" has been the strong support and sympathy offered the Christian Abyssinians by Mahommedan countries. Quite recently Mahommedans officially attended a Christian service in St. George's Cathedral in Addis Ababa. This incident is unique in the religious history of Islam. At the same time Egypt, a Mohammedan country, is giving every kind of practical support towards Abyssinia despite the presence of a very large Italian population within its borders. Italy has made

the help of Abyssinia if she were in need. History shows that Islam has never tried to conquer Abyssinia as she did other parts of East Africa.

In India, Gandhi, though not a Mahommedan, has collected large sums for the Abyssinians and Mahommedans generally have given the Emperor every assistance. The whole of the Indian Press is interested in fostering sympathy for Abyssinia, and Italian goods are being generally boycotted. Five to six million Moslems live in Abyssinia, and Al Balagh, of Cairo, states that a deputation of Abyssinian



The Abyssinian regular troops outside the residence of the writer, which is 5 miles from Addis Ababa. The troops are leaving for the northern front.

every effort to obtain the sympathies of the Moslem world but without success. In Arab, likewise, there has been strong support, although actually in Saudi Arabia the situation is slightly different, seeing that recently the Saudi Crown Prince visited Italy, where he was received with great honours which now precludes open demonstrations in favour of Abyssinia.

"Actually Arabia the birthplace of Islam, has strong associations with Abyssinia, for over 1,350 years ago, when the Moslems were hard pressed and driven from their country by the Koreshites; a number of them fled to the country of the Negus. In that country they were allowed freedom to live and practice their own religion. It is stated that Mahommed himself praised the Abyssinians and adjured Islam to go always to

Moslems, introduced by the Mufti Sayed Abdus, was received recently by the Negus, to whom they swore loyalty. The entire Moslem world appears to be in complete sympathy with Abyssinia.



The writer with a British Red Cross worker in Dessie, snapped 24 hours after the bombing of Dessie by Italian aeroplanes.

## Latest War News

### Emperor Leading The Armies

The latest message from Addis Ababa says desperate fighting is proceeding around Amba Alagi. The Italians are reported to be trying to press on towards Lake Ashangi, but are encountering vigorous counter-attacks. The Abyssinians claim to be holding their ground, although it is admitted that both sides are suffering heavy losses.

The Emperor is reported to be directing the Ethiopian strategy and working 20 hours daily, quite undismayed by heavy artillery and aeroplane bombardments, which are becoming more intensive.

Read FROM Addis Ababa TO Cape Town.



# Rand Leases Murders Orientals At Dumas' Oval

## Now Awaiting Championship Match Of The Flag Cup Against Far East

### Sensational Collapse

In a second innings sensational collapse of the senior Oriental C.C. (Crown Mines), Rand Leases C.C. gained victory in the final match of the senior divisions leaders of the Central or Western Section of the Transvaal Bantu Cricket Union last Sunday. Indeed Rand Leases proved, in the final stages of this match, to be a hard team to beat. They are now leaders in the central or western section and await the championship match of the "Flag Cup" in which they have to compete against the leaders of the far east section.

#### Score Card

##### Oriental First Innings

F. Adams c Roro b Majola	4
N. Kobese b Gwele	1
P. Vundle b R. Koboko	0
D. Kandanisa b Majola	29
E. Majola lbw b Gwele	59
R. Sibonya c Gwele b Majola	23
E. Masiza b Majola	42
R. Schaba st b Voss	9
T. Kuze b Majola	5
D. Makabalo b Gwele	0
G. Figlan not out	0
Extras (3 byes, 1 leg bye)	4
<b>Total</b>	<b>176</b>

##### BOWLING

R. Koboka	8	0	21	1
P. Gwele	6	0	17	4
T. Majola	13.1	1	66	5
G. Koboka	3	0	22	0
J. Makoti	8	1	24	0
J. Mzondeki	6	0	10	0
F. Roro	2	0	8	0

##### Rand Leases First Innings

F. Roro b Masiza	20
S. Voss st. Kandanisa b Masiza	34
J. Mzondeki b Masiza	3
P. Gwele b Vundle	30
T. Majola lbw b E. Majola	10
J. Gongxeka c Kobese b Masiza	0
J. Makoti c Figlan b Vundle	33
R. Koboka b Masiza	49
E. Msikinya lbw b Masiza	0
G. Koboka b Majola	15
M. Mtikince not out	1
Extras (1 bye, 7 leg byes)	8
<b>Total</b>	<b>203</b>

##### BOWLING :

E. Masiza	19	0	60	6
G. Figlan	9	0	30	0
E. Majola	14.2	2	42	2
R. Sibonya	4	0	13	0
P. Vundle	9	0	18	2

##### Oriental Second Innings :

F. Adams b T. Majola	0
P. Vundle c Roro b R. Koboka	3
H. Kobese b T. Majola	16
E. Majola b Gwele	28
R. Sibonya b Gwele	6
D. Kandanisa c Gwele b T. Majola	0
E. Masiza b T. Majola	4
R. Schaba b Gwele	9
G. Figlan not out	1
T. Kusé b T. Majola	0
D. Makabalo c Gwele b T. Majola	0
Extra (4 Byes, 2 no balls)	6
<b>Total</b>	<b>73</b>

##### BOWLING:

T. Majola	16	4	29	6
R. Koboka	5	2	7	1
G. Koboka	6	0	18	0
P. Gwele	4	0	13	3

##### Rand Leases Second Innings

S. Voss not out	23
J. Mzondeki c & b Majola	17
F. Roro not out	8
<b>Total</b>	<b>51</b>

##### BOWLING :

E. Majola	6	0	24	1
E. Masiza	5	0	17	0
G. Figlan	1	0	10	0

## Thrilling Soccer At Bantu "Wanderers"

Last Sunday the crowds were thrilled to ecstasy by the wonderful exposition of first-class football displayed by the All Blacks of Wit Deep and the Bergville Lions. This game lasted almost until dusk the exchanges being even and most exciting, and both teams straining every muscle for a winning goal. The scores were (1-1) up to the close of the match. To-morrow the Blacks meet the Rosherville Rainbows who are their rivals for top-honours in the Summer League. Next week the Summer League fixtures will terminate and be decided almost by to-morrow's match between the Rosherville Rainbows and the All Blacks.

#### TENNIS

It is the desire of the Tennis Section Committee to start again the Inter-Club competitions early in April when most of the members have renewed their membership. Members of the Tennis Section are inviting the public to their monster show on the night of Easter, 13th April, 1936. Preparations for laying out the fourth Court are now under consideration. The following ladies were summoned to practice by the Committee and again asked to report at the Club Courts on Saturday afternoons for practice:—Misses L. Matibela, Vera Nxumalo, Florrie Fransman, Mrs. Holman, Martha Ramorola, Miriam Naanyane, Rachel Jacobs (Continued foot of column 3)

## Moshoeshoe's Day Sports At Morija Training Institution

By J. M. MOHAPELOA)

At the Morija Training College the College Athletic Sports were held on Moshoeshoe's Day. The introduction, a few years back of the house system has improved performances noticeably.

Contestants showed their keenness by training strenuously long before the 12th of March. Nevertheless they were handicapped by a bad track, which, to a good extent accounts for the very slow times in the races. We hope to have a better track soon. The following are the results:—Championship events.

1. 220 yards: Mohapi, Mphatse, Nkonyana (Jnr.), 26 and one-fifth second.
2. 880 yards: Nkonyana (Snr.), Sekhesa (B), Qobose, 2 mins. and 24 one-fifth second.
3. Spoon and Potato Race (Girls): Mabote, Moremoholo, Mohapeloa.
4. 440 yards: Nkonyana (Snr.), Nkonyana (Jnr.), Ramahloko, 57 and four-fifths secs.
5. Long Jump (Senior) Mphatse, Thibiri, Nts'asa, E. 18ft 9 ins.
6. 100 yards: (Senior) Mohapi,

and Miss Annie Louw. The Transvaal Coloured Association Tennis Ladies wish to meet a representative African Ladies team on a date to be arranged by the Committee.

The six African Tennis players, Messrs. F. G. Xorile, R. Molefe, A. Mbule, P. Mbaso, J. Oliphant, and C. N. Setlogelo wish to meet any representative team of six African Tennis players, in a friendly Tennis contest to be held at the Bantu Sports Club at any convenient date. The challenge has been issued with the express purpose of evolving a representative Tennis Provincial side, competent enough to meet other provincial sides. Letters in connection with this contest should be directed to the Secretary, B.S. Club, Box 6975, Johannesburg.

**Members' Night:** Thursday, 26th March, has been set down as the Club's next Members' Night for the month, a very delightful programme is being prepared consisting of a Talkie at 8 p.m. Singing at 10.30 p.m. and a Dance closing at 2 p.m.

Members will be admitted free, and intending members may receive their membership Cards the same evening from the Club Secretary. These monthly get-togethers are meant to be a cementing influence to members, and the entertainment Committee is doing everything possible to ensure a very good night.

Mphatse, Makoa, 10 and four-fifths secs.

7. Putting the weight: Tsetsane, Hlahatsi, Pitso, 25 ft.

8. High Jump: (Senior) Tsetsane, Mabote (Snr.), Ramahloko, 5 ft.

9. Threading the Needle: (Girls) Pinda, Mabote, Mohapeloa.

10. Throwing the Cricket Ball: Rasiile, Petlane (Jnr.), Masiu. 79 and two-third yards.

11. 1 Mile: Nkonyana. (Snr.), Teba, Latela, 5 mins. and 22 four-fifths secs.

12. 100 yards: (Girls) Moremoholo, Mohapeloa, Mabote  
13. Relay Race: Dyke House, Moshoeshoe House, Mabile House 4 mins. 28 and four-fifths secs.

#### OTHER EVENTS

1. Kicking the ball: Nkoko (D), Mkorosi, Masitha (D).
2. Obstacle Race: (Girls) Mohapeloa, Mabote, Moremoholo.
3. Long Jump (Junior): Segojane, Mputsoe, Phera, 15 ft. 8 ins.
4. High Jump (Junior): Maema, Ntsane, Mputsoe, 4 ft. 3 ins.
5. Three-Legged Race: Tsetsane, and Nts'asa E., Sekhesa, B. Pheko, Nkonyana (Jnr.), and Motseta (Snr).
6. Sack Race: Mtholi, Sekhesa B., Nkoko J.
7. 100 yards: Khaati, Maema, Segojane, 11 and four-fifth secs.
8. Bolster Bar: Ramarikhane, Victor Ludorum: Nkonyana, Samson.

Prox. Ace: Mphatse.	
House Points: Dyke	29 points
Moshoeshoe	21
Mabile	19
Lerotholi	9

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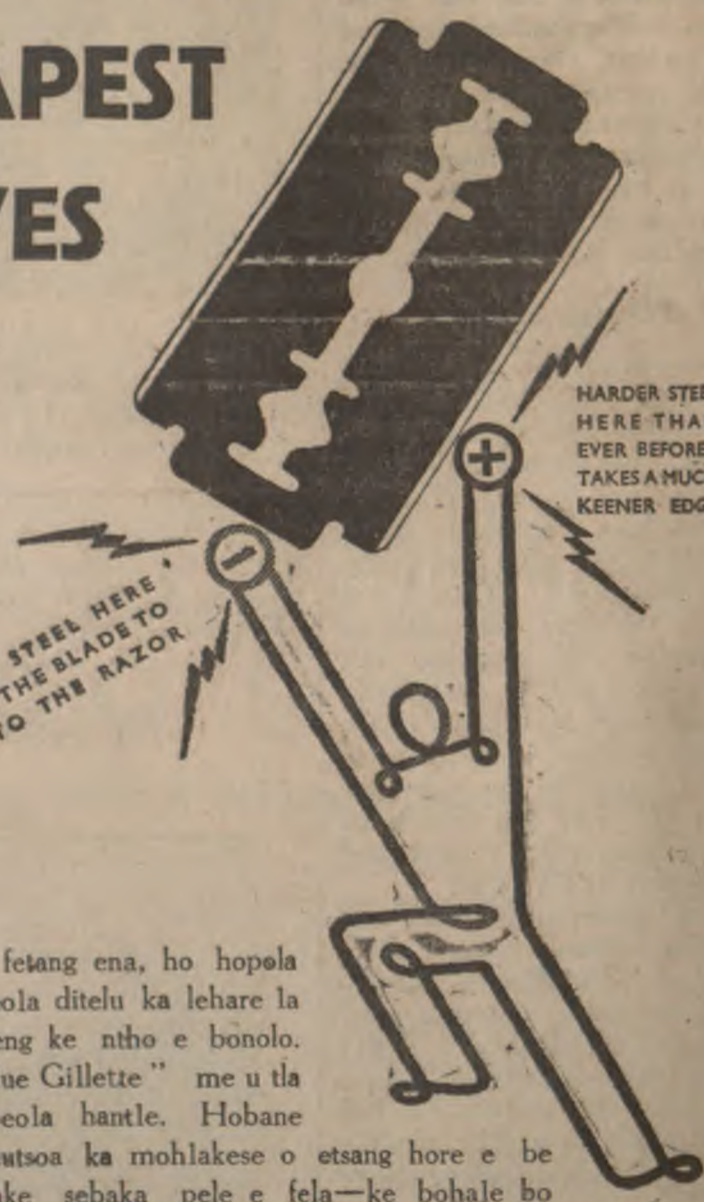
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## J.B.F.A. Holds Successful Annual General Meeting

(By Centre-Forward.)

The annual general meeting of the J.B.F.A. held at the B.M.S.C. on Monday, March 16, was an outstanding success. Affiliating clubs Representatives of affiliated clubs packed the Clubroom to the doors. On the table were the officials of the J.B.F.A., Messrs I. H. Rathebe, President; S. G. Senoane, General Secretary; Aaron Nobanda, Recording Secretary; S. P. Mqubuli, H. P. Twala, vice Presidents.

After calling upon the Secretary to read the notice convening the meeting, Mr. I. H. Rathebe, briefly welcomed the delegates and thanked God for keeping them until this year. He hoped the clubs would enjoy a good season. "I have instructed the Secretary," Mr. Rathebe went on, "to start the fixtures early so as to enable us to get through



Mr. Sol. G. Senoane, General Secretary of the J.B.F.A.

with our fixtures without inconveniencing the cricket players."

He then expressed his sincere wishes that all representatives would discuss matters on the table sincerely, and try to come to mutual conclusions.

The minutes of the two annual meetings 1935-6 were read and approved. Here Mr. Senoane explained that the Wemmer ground was not in immediate danger of being taken by the Council and used as a parking space. (Applause). Apart from matters arising from correspondence read, an important item discussed and sent to Executive Committee for discussion was that of creating life in the Saturday League.

In the general discussions Mr. J. R. Rathebe raised the point of the undesirability of Juniors playing against the Seniors in the Saturday League. He pointed out that this was the cause of the unfavourable position of the Saturday League. In his contention he was supported by Mr. Graham Ballenden, Patron, who stressed the necessity of instilling into youth respect for their elders. This, he said, could not be done well if Juniors were allowed to play against Seniors in matches. After a long discussion the matter, as I have said was referred to the Executive.

At this juncture Mr. Graham Ballenden delivered his address which was well received. First, he was more than pleased that after years of toil, sacrifice and denial the J.B.F.A. was now firmly on its feet. "The annual report this year," said Mr. Ballenden, "is a masterpiece of achievement. After many years of worry thinking of the welfare of the J.B.F.A. I can now sit

back and say the J.B.F.A. has justified itself."

What pleased him more was the fact that in the officials of the J.B.F.A. the Association had level-headed men, men who knew their responsibilities, men who had sacrificed their time for the Association.

He stressed the point that he was interested in the welfare of the Africans and felt sure that if they played the game honourably and with true sportsmanship they would be, incidentally, contributing their share towards becoming good citizens.

"There is no need for you to resort to any ill-feeling if you feel that your officials are not capable," continued Mr. Ballenden. "If you feel that they do not do their work properly, you could elect those who could."

He made special mention of Mr. S. G. Senoane's great work for the Association and paid tribute to his sacrifice and devotion to his work. A significant point he stressed on the whole the behaviour of the teams of the teams of the Association did not call for police protection.

Another point which Mr. Ballenden raised which was greeted with applause was the selection of captains. "Select your captains carefully." Select men you can respect. Level-headed men who will fight ignorance, hooliganism and irresponsibility.

A good captain leads his men with good conduct and example. He assured the Association of his continued support and help.

Mr. A. J. Gray, the Hon. Treasurer went over the financial statement and said he regretted his inability to be always present as before with the Association owing to his being nominated to a responsible position in the European Association but he promised to be always helpful.

He pointed out that the Gates in 1935 were £315 and in 1936 £209 and that despite the fall of



Mr. I. H. Rathebe, President of the J.B.F.A.

takings the Association still had £16 more than it had in 1935. This was due to the pleasing fact that more money had been received from the clubs than last year. This showed that clubs knew their responsibilities. Today not a club owed the Association a penny.

He regretted to announce that Mr. Prince who was one of the staunch helpers of the Association had lost an eye at Capetown after undergoing adverse circumstances. Although he was leaving them he had got them the valued services of Mr. J. C. Pitcon as Auditor.

After this the meeting went into general business and so keen was the interest shown that the meeting closed a little after 11.

## I-Tumente Ise Bhai Nge Ze Easter

Eastern Province Midlands and Border Bantu Rugby Union (Ngu A. B. S. NTSHINGA)

Ngomqibelo kwi cawa epelile-leyo kunduluke lamanene abanumzana Lauce E. C. Ngiza, D. Mkize, A. O. Malakana ukuya kumela le bodi yalapo ku ntlanganiso yale bodi igama lingentla ebi hleli ngomhla we 8 March e Rhini yonganyelwe esi hlahweni ngu President wayo u Mnu. E. N. ka E. Duna, (Midlands) epahlwe zi vice Presidents abanumzana J. M. Dipa (Port Elizabeth) R. T. Mona (Queenstown) S. M. B. Tappa (East London) no D. M. T. T. Dyan (East London) ongu nobhala wale bodi.

Izi gqibo zayo le ntlanganiso ibe zezokuba i Tumente le ibese Bhai no nyaka nje nge holide ze Easter ethe la gunyaziswa i Bhai ukuba lokwenza ama lungiselelo ayo le Tumente. Eku-cace ukuba yoba yenkulu kunene kuba i dolopu ezi ngeni leyo zintandatu (six centres) ezi zezi Port Elizabeth, East London, Kingwilliamstown, Grahams-town, ne Midlands. Adelaide, Bedford and Craddock.)

### CHIEF POINTS:

Sum of £3 was voted to Mr. Pitcon. Sum of £12 voted to Mr. Senoane. Sum of £3 voted to the St. John's Brigade. The Patron promised a sum of £5 to the St. Johns Brigade. Season to start on April 4, 1936.

## U Q. S. B. Ntshingal Uvule I-Ofisi Yamaphepha

Ezase Bhai

Kungosizi esivakalisa kulemihlati ukungapili kanobom kuka Mnu. E. V. R. Nakani wase New Brighton ode wasiwa esi bhedlela ku cawa epelileyo.

Ngaba numzana, C. B. Manana, A. B. Stnngu abebe te gxada e Rhini kwe pelileyo i cawa nge micimbi.

Ngu Mnu. M. Mafuna wase Capetown olapa ngomboniso we mpahla esivuya kakulu ukumbona ekwente impilo.

Ngu Mnu. Crampton D. Bhika wodumo lwe ngoma olapa oyakuba ne ngxikela ye Concert ne Dance ngomhla we 20 March e T. C. White Hall New Brighton.

Kwange 20 March leyo e Korsten Village Hall kobako ingxikela ye Concert ne Dance ye "Flamingoes Philharmonic Rivers" of Bloemfontein.

Ngu Mnu. A. G. Wentfol wodumo kwezo mdlalo e Korsten okwele nge cawa ngokuhlwa ukusinga e Rhautini apo aya kuma kona ngoku.

Ngu Mnu. A. B. Stevenson Ntshingal oyenye ye arente zeli pepa ndaba, "Bantu World" e New Brighton elinoku fumaneka kuye yonke imihla, ngomvulo, kunge njalo wolizisa e kayeni la lowo uli funayo.

Kwakona yi Union F. C. eyoba ne ngxikela yomdaniso e Korsten Village Hall ngomhla ka April 2, 1936. Amangano yoba yi Is. Kodlala i Denza Dance Band.

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# Police Assaults On Africans

## A TSHUENYEHILE A SENA THABO

Bohloko ba mosetsana oa Transvaal.

"Ke kutse dilemo tse leshome kabat ka le phokolo ea madi a ka," ho riale mosetsana oa Premier Mine, Transvaal. "Ke ne ke foketse ele ruri, ke sena matla ho hang. Ke ikutlua ke khathetse; ke sa rate-dijo me ka ota ka sala ke nkoa ke phefo.

"Methapo ea ka esa sebetse hantle, me ke sa batle letho, mosebetsi kapa papadi. Ke tshuenyehile ke sena thabo, me ke hlomola batsoadi ba ka pelo. Leha ke ne ke e noa dihlang, ho ne hose letho le nthusang, me ka ba ka hopola hore nkeke ka phefa.

"Ka tsatsi le leng motsoalle e mong a nkeletsa hore ke leke Di Pink Pills tsa Dr. Williams, me erile hobane ke fetsa botlolo ea pele ke ikutlua ke bhela. Ka simolla ho rata dijo. Ha ke tsuela pele le ho di sebedisa ke ile ka matlafala, ka nchafala. Kajeno batho bare "Ao u phetse hantle, mosadi." Ho bolela nnete ke ikutlua ke nchafetse."

Le uena u ka nchafala ha u ka sebedisa di Pink Pills tsa Dr. Williams. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co. P.O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tshelatseng ka 18/- kantle le ho lefa poso.

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## Found Guilty And Cautioned

EUROPEAN CONSTABLE ASSAULTS RESPECTABLE AFRICAN

A police constable, Gideon Abraham Cloete, was found guilty by Mr. C. Bruce Austin in the Johannesburg Magistrate's Court on Wednesday on a charge of assaulting Mr. Peter Dabula, secretary of the Transvaal Pathfinders' Movement.

Cloete was cautioned and discharged.

Dabula said that on February 17 he was sitting in a bus at the stop in Diagonal Street when Cloete approached him from outside the bus and asked him for his "special" pass.

"I was surprised," said Dabula, and asked him whether he was within his rights to demand a pass from me when I was in a public vehicle.

"He demanded it again and threatened to come into the bus and break my neck, and at the same time, pulled my ear. I took out my 'special' then and handed it to him. He looked at it, handed it back, and struck me on the left cheek with the back of his hand."

### Conscientious Youngster

Mr. Job Rathebe, secretary of the Bantu Men's Social Club, said that he had been in the bus and had seen the assault take place.

Head-Constable Louis Stephanus van der Walt described Cloete as a "conscientious youngster with a good character." Cloete denied the allegations of assault.

In delivering judgment, Mr. Austin said: "The members of the police force should endeavour, when performing their duties, to conduct themselves in such a way as to win the confidence of the public. If they did so I do not think that incidents like this would arise."

## Ou Bles And Mtetwa Lucky Stars Going To Europe?

"Ou Bles," the 13-year-old African street singer, who is well known to hundreds of Johannesburg people, is likely to be heard in Europe.

He was discovered by Miss Bertha Slosberg, who told a reporter at Durban on Wednesday that subject to the approval of the Union Government, both "Ou Bles" and the "Mtetwa Lucky Star" troupe of Zulu performers would be leaving for Europe about the end of the year.

Provisional arrangements have been made by Miss Slosberg, in association with Mr. Alexander Levitoff, the impresario.

Printed and Published by The Bantu Press (Pty) Ltd. At their office and works No 3 Polly Street

## African Musician Coming Home

Mr. R. T. CALUZA APPOINTED DIRECTOR OF MUSIC AT ADAMS

Mr. Reuben T. Caluza B.Sc., M.A., the newly appointed director of music at Adams College, Amanzimtoti, is on his way back from America where he has put in five years of music study.

Mr. Caluza, who was last in London five years ago with a small Zulu choir to make records for the South African market, has gained degrees in music at Hampton Institute, the famous Negro College in Virginia, and Columbia University, New York City. He travelled with the Hampton Choir, and lectured on African music at Columbia and elsewhere.



Mr. R. T. Caluza B.Sc. M.A.

"I was very much interested in the study of Negro spirituals in America," he told pressmen in London, "and I hope to be able to spread the knowledge of them in South Africa—for they form a valuable link between the negro race in the old and the new worlds."

Mr. Caluza states that his work at Adams College, which is to begin in April, will have for its aim the preservation of Bantu traditional music. He is not going to neglect classical Western music, however.

Another thing he hopes to do is to make a collection of old instruments and to form something like a folk dance society which will use purely African percussion, reed and string instruments.

## Dean Palmer And Premier

SEVERE CRITICISM OF GENERAL HERTZOG'S SLOGAN OF SELF-PRESERVATION

An outspoken reply to a recent assertion in Parliament by the Prime Minister, General J. B. M. Hertzog, in regard to "self-preservation," was made by the Dean of Johannesburg, the Very Rev. W. A. Palmer, when he preached at St. Mary's Cathedral last Sunday.

The Prime Minister the Dean recalled had said: "Christian principles meant a great deal to South Africans, and he hoped that they would always mean a great deal. But there was an equally important principle, the principle of self-preservation, and on that principle itself, Christianity depended".

"I do not think I have ever heard a more startling caricature of Christianity," the Dean said.

"Those boys who in the Great War gave their lives in their thousands, influenced by the greater love of the founder of Christianity," he said, "knew nothing of this equally important principle of preservation."

"Are we to say to you nurses, 'Tomorrow, as you go out to your calls, we hope your Christian

(Continued at foot of column 4)

## £15,000,000 For Native Reserves

CABINET CONSIDERING SCHEME FOR IMPROVEMENT OF NATIVE RESERVES

The question of a huge initial grant by special appropriation from loan funds of from £10,000,000 to £15,000,000 after the Native Bills have reached the statute book is at present being examined by the Cabinet, following strong representations from a section of the House. A number of influential members have urged the Government to make a really substantial contribution at the outset towards Native development, and from a reliable source the possibilities of this course being followed are distinctly favourable.

The idea is to introduce a special Bill to appropriate the money—a sum of £15,000,000 is mentioned as a tentative figure—and to place the funds under the control of a special board of trustees.

The purchase of land from time to time in the released areas would be made from these reserve funds, and a substantial scheme of capital development in the reserves would be instituted.

Supporters of the plan are inclined to favour the argument that a really substantial financial contribution towards Native development would impress not only the Natives themselves, but neighbouring territories in Africa, and overseas countries interested in the Native question with the sincerity of the Union's attempts to tackle the Native problem.

## Joe Lewis Offered £3,000

John Henry Lewis, the Negro world's cruiser-weight champion, has been offered a bout in London this summer with the winner of the Petersen-McAvoy fight, which takes place on April 23, by the Lmpress Stadium authorities.

It is understood that the terms, £3,000 and expenses, are acceptable to Lewis provided the bout is a non-title one; but there are difficulties owing to his American contracts.

It is further understood that Lewis will give his opponent a title bout in America later.

principles will always mean a great deal to you, but there is an equally important principle, the principle of self-preservation!

"The heart of Christianity," emphasised the Dean, "is not self-preservation. Is it a life laid down on a cross. There is no connection between the religion of Christianity and self-preservation at the expense of others, or in the face of the clear duty of saving them."

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**Collection Name: BANTU WORLD, newspaper, 1935-1955**

***PUBLISHER:***

*Publisher:* **The Library, University of the Witwatersrand, Johannesburg, South Africa**

*Location:* **Johannesburg**

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