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6 Languages

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THE BANTU WORLD



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AFRICANS MAY BE DECLARED NON-NATIVES THE BILL TO ABOLISH CAPE VOTE EXPLAINED

Africans In The Cape Who Will Be
On The Voters' Roll When The
Bill Becomes Law Will Continue to
Exercise The Franchise

No Representation In Assembly

The Representation of Natives Bill, as drafted by the Joint Select Committee on the Prime Minister's original Native legislation, is described in its full title as a Bill to prohibit the further registration of Natives as parliamentary voters; to make additional provision for the representation of Natives in the Senate; to provide for the establishment of a Native Representative Council for the Union; to define the functions, powers and duties of this Council; to provide for the representation of Natives in the Cape Provincial Council; to prescribe the courts that may hear election petitions; to provide for the declaration of certain persons to be non-Natives, and for other incidental matters.

This Bill takes the place of the Natives Parliamentary Representation Bill as drafted in 1933, when the Joint Select Committee was converted into a commission; and of the Representation of Natives in Parliament Bill introduced in Parliament in 1927. It includes the subject matter of the Union Native Council Bill of the same year.

The Prime Minister at that time contemplated four Bills—the Coloured Persons Rights Bill, the Union Native Council Bill, the Representation of Natives in Parliament Bill, and the Native Lands Bill. Of these, the Coloured Persons Rights Bill has been discarded, and the other three revived in the Representation of Natives Bill, now to be described, and the Natives Trust and Land Bill.

Section one of the Representation of Natives Bill provides that Natives in the Cape Province who are on the rolls when the Act comes into operation may continue to exercise the parliamentary franchise, but no new names will be added to the rolls. Except for Natives already enrolled at that time the registration of Native voters shall cease.

Section two delimits the Union into four electoral areas for the purpose of electing four Senators, and the Native members of the Native Representative Council. Natal makes one area, the Transvaal and Free State together a second, the Transkei a third, and the Cape Province outside the Transkei a fourth. Each will elect one senator.

Seven years after the Act comes into operation the Governor-General may define these areas anew, change the boundaries, and increase the areas to five or six. But he must first be satisfied that Native development and the system of Native local government justify these changes, and no such changes will have the effect of altering the constitution of any group.

Sections three to five provide that the election of senators will be held as soon as possible after the next general election for the Assembly, and thereafter every seven years. These senators will be additional to the four now nominated in the Native interest, and will hold their seats for seven years independently of any earlier dissolution of the Senate. They must have the same qualifications, including European descent, and will have the same emoluments, privileges and duties as other senators. The only additional qualification demanded is that they shall have resided in the province in which their electoral area is situated for the two years preceding the election. In the event of a vacancy a successor shall be elected for the unexpired portion of the seven years. No election of senators shall take place on the same day as a general election for the Assembly.

Part II of the Bill, sections 6 to 12, read with the annex re to the Bill, sets out the method of election and the procedure of nomination. Each electoral area shall have an electoral college, which will elect one senator.

These voters shall be cast at the election en bloc by each voting unit. If for example a chief free lives certificate that he represents 5,000 Natives then he must cast 5,000 votes as if they

were one for each candidate in the order of his preference.

On the day of the election the chiefs and headmen shall appear before the magistrate of the district in which they reside and determine the candidate for whom their votes shall be cast. Similarly every reserve board of management, every local council and every advisory board shall meet in the magistrate's office of its area, and the Native members shall then determine, by a majority of votes if necessary, how the number of votes specified on their certificates shall be cast. The votes shall be cast collectively and indivisibly for the same candidate, and in the same order of preference. The magistrate shall then make a certified return to the returning officer.

It will be seen that there will be no corporate meeting of the electoral colleges, except the Bunga for the Transkei.

In any electoral area outside the Transkei, a candidate may be nominated by a voting unit or any combination of them, but if the number of votes represented is less than 2,000, or if the candidate refuses or fails to accept the returning officer may reject the nomination.

Every candidate duly nominated shall make a declaration that he is qualified to be a senator.

Nomination will be published in the Gazette and otherwise notified in the electoral areas. If no candidate is duly nominated a further nomination shall be held.

If only one candidate is nominated in one electoral area the returning officer shall declare him to be duly elected. If two candidates are nominated the candidate securing a majority of votes will be elected; but if they are more than two, and none has an absolute majority, provision is made for transferring votes from candidates with most votes, in the order of preference indicated in the ballot papers until one secures an absolute majority. If in this process of excluding candidates two tie, exclusion will be determined by drawing lots. An absolute majority means more than one half of the votes cast for all the candidates not counting those for any excluded candidate that has not been transferred. On the returning officer making a return to the Minister for review, but his decision will be final. At the expiration of the four weeks each voting unit will receive a certificate specifying the number of votes he or it can cast.

The Minister's determination of the number of Natives shall be published in the Gazette. Within four weeks thereafter, if made by a deputy, the determination can be brought before the Minister for review, but his decision will be final. At the expiration of the four weeks each voting unit will receive a certificate specifying the number of votes he or it can cast.

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Stop Press



Mr. J. H. Thomas, Secretary of State for the Dominions.

"The Rand Daily Mail" London correspondent sent the following message on Thursday:-

I am now able to state authoritatively that the stories circulated in the London Press about a serious clash between General Hertzog and Mr. Thomas over the Protectorates issue are entirely incorrect.

On the contrary, complete agreement has been reached between the two statesmen concerning the steps to be taken for the eventual incorporation of the Protectorates in the Union.

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General Hertzog Sees Mr. Thomas

QUESTION OF TRANSFER OF PROTECTORATES DISCUSSED

General Hertzog called on Mr. J. H. Thomas at the Dominions Office on May 14 and spent more than an hour discussing the question of the transfer of the Protectorates to the Union. The attitude of the British Government is well known, states the Manchester Guardian. The British Government has laid it down that it would like the Union first of all to propose a reasonable progressive Native policy and, that being done, the British Government would be willing to consult the Protectorates.

General Hertzog apparently invited Mr. Thomas's opinion on the Union Government's policy as declared in the Native Bills, at the same time suggesting that if this policy met with the approval of the British Government, the Dominions Office might now proceed to consult the Protectorates.

The Union's Native policy, as expressed in the Native Bills, adds the Manchester Guardian, does not commend itself as yet enlightened to the British Government, and it is understood that Mr. Thomas tried to convey this view to General Hertzog as politely as possible.

He said the British Government did not consider that the moment had yet arrived when it could consult Native opinion. What he meant was that the Union Government's policy would not justify the British Government in consulting Native opinion.

In an interview after his meeting with Mr. Thomas, General Hertzog said:-

"I am quite satisfied that the British Government appreciates the necessity of being helpful to the direction of giving effect to what is contemplated in the schedule to the South Africa Act of 1910 and I see no reason why, with friendly co-operation between the British Government and the Government of the Union, we should not, within a reasonable time, come to a solution satisfactory to both and to the interest of the Natives concerned."

Council for the Union. Twelve Natives shall be elected in the same manner and on the same franchise as the senators. The Bunga will elect three, and each of the other three, electoral colleges will elect two. The remaining three will be elected by the advisory boards, one of each electoral area, the boards in this election being excluded from the electoral colleges. The total membership of the council will be 22, the other ten members being four Natives nominated by the Governor-General and six Europeans, one of whom will be the Secretary for Native Affairs as chairman. The other European members will be the chief Native commissioners in each electoral area, and the chief Native commissioners for the Witwatersrand. The chairman's place may be taken by some fit and proper person, designated by the Minister of Native Affairs. The Europeans shall not vote, and the chairman shall have only a casting vote. The Native members will hold office for five years, and receive £120 a year plus travelling and subsistence allowances.

(Continued on page 16.)

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Incwadi Yom Ngqika Yezi Ganeko

The Bantu World

SATURDAY, MAY 18, 1935

Izi-Ganeko

Eli lingentla ligama lencwadana esandu ukwensiwa ngu D. D. T. Jabavu B.A. (Lond.) Ifumsneka e Lovedale Bookstore, P. O. Lovedale, C. P. Ixabiso layo yi 3d kuphela.

Leacwidana siyifunda-funde kaninzi sifun, isiphoso nokuba sinye sixele sona ebenda kuba asinto isoloko ilu ngle kwinto enjenge newadi ukutu ngomtyululo wokunoma kuphela. koda kuyo yonke lomigudu asibanga nako ukufum na nokuba sinye isiphoso ekuthethwane nasekubalulweni kwamexesa eziziganeko ziroziswayo, into ke leyo eyalatha ubugisa obukhulu ekwenziwoni kwencwadana elohuloblo. Abantu abaninzi kumsbenzi onje ngalo badla ngokuwa kwhishenda soubiza bona ngokwabo okanye babalule izinto ezingena msebenzi oko zicu kumisa bona, okanye abahlobo babo, balibale ngokulusizi ukuba ezoxito asinto ebanda. Abanye badla ngokuhubeka kulento nangona sebengafuni yona ngokuswela intelekelelo nokukwazi ukujonda ekona kuyakuba luncedo olukhulu kubona bantu baninzi. Le newadi ka Prof. Jabavu isindile kulo migongxo na omiwe. Nangalonto yodwa ke siyayinoma, kuba ezonto azensiwa yimfundo ngaphezu kokuba zisipho semvelo sokukwazi ukubha. Ihembha lethu lelokuba i Professe le iyakube ibenako ukwenza incwadi enkulu kunale into ke leyo eyakwensiwa kukuba le ithiwe-dywi iphele.

Ngokupandle incwadana le iyifanele loxaso, laye nexabiso elo libiza inxaso enjalo ekude kuthi kwanqweneleka okukuba ixabiso ngelbekwe ngaphewulwana ukuze lomalana yakufumaneka iphatheke imenzen abenako umbhalo lo ukusindeda ngokungapezulu kwhilinge.

Ucedo lwali newadana luyakuba luhulu kuzo zonke indidi zabantu, kwinquntela zeemfundi nabanganeno koko, nkukwabangafundanga kwaphela. Ynewadi efanele ukulala epokotewi yache wonke ubani imane inneda kazini ngemini kwizinto ngezinto, exinjengezigaba, ngokuzalwa kwabantu nezinye izinto ezinjalo. Amazwi ayibeka ngayo ebenda umbhalo wayo athi,

"Olu udwe lungentla lwe zigane ko luqekelwene ngenxa yokuba baninzi abangay-zayo iminyaka esithabathela kuyo thina ma Xhosa ukuqondisa ubudala baantu nezinto; baninzi abangazikhathazi ukuwafunda amabali ezigaba namanyathelo enqubela phimbili alanelwa kukwaziwa nguye w nke ozidlayo ngobu Afrika; ininzi impiwikwano ethi ingalamlek kuba azaziwa incwadi ezinwacelo, phofu zii-izzi zona iiaiwaci ekufunekwa za-zive, zalundwa. Eli linga ke lelokuneda abathetha isiXhosa. Ubu ne-nane obu bubangwa bubunciona be-nali ebantwini, kanti ibingu maqweno wethu ukuba livuselele ukupnandwa ko wazi, nokulungiswa kwezipheze ezilahleksayo kwincwadi ezikoyo, ezibangele intiyano kwinzala ka Ntu. Lifikile naasha ixesa lokub-situa isane ukuqondana nokuthandans tina ntu emnyama, khona ze sikhazi ukuqondana nezinye izizwe....."

Ukubonis, kncinci nje ucedo lwale sibau a amxesha eziganeko x iyo ambalwa swakhetha s cim kw nyaka nyaka ebulwue aplo. Iz profeto zika Ntsikana Ocwale, I-Mofu, I angalike Qilo, U Rix-b, U Nogumbe. Ukuhithwa e Pasiqongqo e Koloni, Uku-kwe Tivoziya Uwelo iuk Dr Rubusani, Iskwibo seejaji zase Rhint, sachith i Trist yama lengu, Uuya ka awaxela ngawo u Tsalitorho uuba uzimisele ukuyichitha ivoti yase Kolosi, njanalo-njalo ke.

Ukuba eziziganekwana zodwa zingentla a pha akuna k o, unayo yonke lomfundo yakhlo ukuzilela ukuba zeenzeka ninina lonto ithetha ukuthi gqotsi ukuya kufumanek le-newadana apho ifumaneka khona. Abantu bakowethu abaninzi badlengokuzilbala ekubheleni kwabo ezonewadi neencwadona ezifun-k y kuthi; ke thio masilibone ilizwe ukuba siyakwazi ukuzikhutaza ezise-mxholweni ngokuthi sizikhutubaze ezibj agal ka Prof. Jabavu.

Iizwi Lika Kumkani Livakele
Njengoko Linjalo Kwintetho Yakhe
Ezase Khobonqaba
NGU PHAKA uISIZWE

Inkonzo yombulelo ye Jubilee iqutylew pambi kwe Holo ye Dolopo (Town Hall). Ipele we ngabala lusileli J. Black, Wilcox no Viljoen. Owo-kugala-wenze intetho waxela umyslezo ka Kumkani Joji owenziwe pesheva kubantwane abangams 650,000 oli "Nizi ndlifisa zexesa ehluley, ixesa elizayo leleni, laye lingumtwalo wenu opbakamileyo. Kwelicala vezanzani ngako konke eninako, Zamaati ukukhula ngamsndla, nglwazi, nngofefe. Ukuba niquba ngokukhalpa kwelilinge nyakuyisebenzeli ngokuxabisekileyo imizi yakwamawenu, nesixe-ko, nelizwe kwakuyone noluntu." Ezin-ko koko ubalisa ngokubekwa esihlwlwani ko Mbeki no Kumkankazi de kuba ngokuwa, uxelo onke amanzili nziti asoloko ephumelela kuwo u Mhleka.

Emva kwenkonzo obwantwana bezikolo banikwe amiqosha (medals) aq-qwe umfanekiso ka Kumkani no e Nkosszana base baphiwa izonkana ezmamandi (buns) nejij, bere. Umzi ontendu nowebala ongonozala awubanga nomicili sesisikumbuzo kuba awenzelwango ntu, nakuba ngati useza kwenzelwa.

Siva ukuba aba Numz F. J. Baatjes oyngqonyela yesikolo asbebala no E. N. C. Duna kune neqela labantwana abakhulu babo besikolo babe nenyewa yokuvela yinkurqele yeqgweta lajapha u Mau. A. Blocker ukuba bayokumamela intetho ka Kumkani. Batbi bayive njengoko ebeyite, ibi yinfetho ecukumisayo kubantu hakhe abatandekayo ephibendula eye Ruluneli ezimle yena kumazwe aphantsi kolaalo lwake.

Iyalungiselewa nji impi yabadali base Rhautini abajikeleyo negeo mbozo (Rugby). Abadali balapha iyakuba agabya babeye kumnyadala wasye Monti agholide zo Vuko. Baye babuya abafundisi behlelo lika Mzimba kwingquaqutela yabo ebise Bhayi. Sibone kudl'apha umluogu. Bottoman weloblelo esingisa e Tora. Umdlalo wokuvula uqale phakati kwe Red Lions ne Lilo Whites. Zitsho agomdlalo onzima, omble nozolileyo, phofu yoyiswa cyokuqala nge 3 points oil.

Sibona phesheya kwamafu. Kwinzongonzongo y Zulu. Sibona no Mlamb' ongu Mkence, Norozo lwemithi yo Bomi. Emagab' aphilis' iitlanga. Sibou' u Mzikazi ka Thixo. "Makadi ubom u Kumkani," Ucumkar' u Joi'wesi Hlanu. Singama Britani mawethu! Singama Britani ngenene!

I Jubhulu Yo Kumkani

"MAKADL'UBOM UKUMKANI"

(Yi Mbongi ye Sizwe Jikelele

Bikelan'izizwe zomhlaba, Esinye sihiabe kwestine, Nenz'umrugwane ngumxokele!wane, Nenz'intunta ka Ntuntanje; Niwel'imiramb'enamagamu. Nambla sinesizath' esikhulu, Sinendibaniseli yeziwe, Sinomanyano lwentlangantlanga. Singama Britani!

Nambla sibekiu'isitsiba, Kwingangala'enkulu yelizwe, Ingangala yaengangala,— Int'engatshonelwa nalilanga. Sibekwe savifanela, Kuba siza sivila kude; Sivela koo Joji boo Joji. Nakw'iLungakaz'u Fitoli. Singama Britani thinia!

Singama Britani ngenene!

Kufikwe siduda sixhentss; Kufikwe sileq amaleq; Kufikwe sitathyhis'ingubo; Kufikwe siggoled'inqaq; Kufikwe siphum'amaphulo, Kufikwe sihamb'ozinqhins; Kufikwe sikwel'amagegu,— Etwele macal'omabinti. Singama Britani kabayo!

Singama Britani ngenene!

Kufikwe simem'isimitho; Kufikwe siouk'amagqirh; Kufikwe sikhon'zamagqi'ha; Kufikwe sinqu'imiinyanya; Kufikwe sisiv'amatola Kufikw'amagog eligugu; Kufikwe kumnyama ngo Yesu; Kufikwe kumnyama ngemfundu; Singama Britani madoda!

Singama Britani ngenene!

Namhlane senz'isi kumbuzo, Sokubekwa kwe Nkos'isitsiba; Iminyek'imasihumi mabini,— Iva ngesihlanu seminwe, Kokhona sibhek'ebuntwini; Kokhona sifuman'ukhanyo; Kokhona sibon' u Qamata,— Esabe simbona luzizi. Singama Britani lusapho!

Singama Britani ngenene!

Namhlane sibona phi naphi Pesheya kwee wandi ngeelwandle, Iphelela kumhlathi wsibini

WHEN THE CHILD IS BORN!



Write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, for a FREE copy of "My Book." It has 56 pages of good news for all mothers, and tells how you should feed yourself properly before and after the child is born, and it also tells you how to look after the baby if it is sick.

Some women get sick because they are not so strong as others, and this means they haven't enough breast milk for the baby. In cases like this doctors say it is best for the mother to take Robinson's Barley to make her strong and also to give it to the child with ordinary cow's milk. Robinson's 'Patent' Barley makes cow's milk next best to mother's milk. Try it and see the difference in your baby and yourself.

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Sezisulwa yi Bon Ami!"

Lomfo uyazi ukuba i Bon Ami izenza ifestile zikhazi me ngapezu kwayo yonke enye into! Uyazi ukuba itshatshela ekuyisulenigilasi—i Bon Ami iyisula ngapezulu lee kunamanzi—yaye lonto ienza kamsinyane . . . kunjalo!

Abamnyama abageshwe ngabelungu bathanda ukusebenzisa i Bon Ami. Isindisa ixesa labo kwanokubuleka, ukuze ku onto yonke isule kangako. Linga i Bon Ami nasebhafini nasekuhlambheni izitya, iimbhiza neepani no khaphethi, nezinye izinto ezinjalo. Yeyona nto e ungileyo ongayithengaya ubenayo endlwini ekusuleni izinto.

BON AMI
... ehlala ixesa elide, isitenana ekusebenzeka lula ngaso, esula intlaninge yezinto . . .

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Ukusebenzisana Kwabamhlophe
Nabamnyama Kubukeke Kakhulu

Ezase Kapa
NGUM AFRIKA

U Mau. D. Fongqo ubuyile nakuwa engekabinampilo intle. Sithi sonke pila Tsh-iwe. Kuko ilibray spa kwa Langa evulwa ngo 3. p.m. ivalwe ngokuhlwa, sto embaan ilusizi ngoku ngabinancwadi, kwaye kucaca iyatndwa. Itala likumtandastizwa eku-yigidelei ogezipho zencwadi. Igcina-owa ngu Miss Lilian Mvijelwa, kwaye unononelelo kujo nakuwe.

Ngombla we 5/5/35 kwa Dyan kwakushumayela uRev. S. J. Mvambo othe waspamisa imvelwano ngo Late Lord Hyde nemvuyo nge King's S. Jubilee, iText yake, "ningabi nexala ngengomso", etha akuyicaza kwabonakala izokudibana naalomqumbelana we voi ye Koloni ihluwayo. Nge 6th ebalehi lebbola kuniwe abantwan izitsyaya zika King no Queen, chocolate ne cold driek, kwagqutwywa imidalo imini yonke kubaleka nama-keble, iprite zonikwa nge 4th, kubo kwalonzi kubibana i Wallsbries vs Dangerous Point E. Clubs eyoyisileyo intke iKomityi ngu matan' omble kuba zizo eziwimleyo kwi Semi Finals into ibiale ukusebenzisana kwabantu abamhlope nabantsuadu moyo, moye. Emisi kupsikew: abantu bomzi inyama ebebyipiwe yi Kansele, ityebi iyi calico qwa. Absanye baye kwi Rosebank Snow Ground spho ibinu midibino we Boys Scouts, Girl Guides, Torchbearers, Pathfinders, Wayfarers, Sunbeams ezimhlope nezingemblope (non Europeans) into entle leyo, inomdis nombukelko nemfundiso, ekwalspo uMatan Omble.

Ngo 6.30 p.m. kungene e Market Hill diasla umnyedala lo isisipwa sesi Hindiba u Sir Abe Baily kutyiswe ngapezulu kwe 600 yabantu kubaqu-zeli abamhlope sipaule u Mr. G. Cook (Spt) n. Staff saka, Mr. Mars kuoye Charm ye Native affairs Committee neqela the Salvation Army, kulo singahauls. Colonels Kinz; Joy; Brigard; Pearce, Bring, Jameson, Maj. Edwards, Maj. Asling. Mrs Adjuna

Ingenie I Joint
Council E Kokstad

IQUQUELWA NGUMFO
KA GQWABAZA
NABANYE

Ezase Kokstad
NGU MBHALELI

S-kulixeshu ndisithele nge zalomzi wethu, Ndiavuyu okubethu nge Joint Council aphe ez nywe ngumfo ka Qwabeza u I. B. ekuthe kani abamhlope bebe sebeiyi inde'eoku kubonkalsiwe kutuyankela kwaqoko. Yaluvuyo ukuzibulu kwe Meys u Rev. G. R. Veel M.A. ogoku nika unqazuleli jowa incwadi yenkulu-leko ekuqabeni umisbenzi wake enika negama lake obulungwini balo md.bano wentlanga. Ekuluvuyo ukuthi riws-funene am-lungu amahlanu amhlcphe. Indaba sibhsla nje isasole nguku ma-Afrika naku na Griqua. Sibuleka takhalu u Nibbalu u Mr. A. Lvn Saffry B.A. nqoku khutbala kwske ukatumelel ongu Nzozuzku izixho-bo (o pers). Angadiowa nangomeo uysulelw.

Lixaphetshu aphe abaziqqisleyo kusituto, Provincial Council. Bate, mbiss yonke into, elinye l-e United Party omnye we Ind-pendent utb; akufuneki buqels, iunzu alithethi nge. kwsbanyuli balo libotsbwa bubuqela; unyansila lonfo. Unyulo belungo April 24, basi isiputo:—United Party, R.M. Fawcett 1500 S. J. Holford 500 Inden.

Abantu abayazi into yokuba i Kokstad le ngumbilabsa omkulu omiwe zi fama nezabantsundu. Inye ilokishi yabantu, yi Makobi's location. Abnammeli natuyiphina indawo yobu Rulumente. Baziba's zonke irafu-reze Divisional Council—abnammeli, rase Bhungeni okanti yi Capital ye'ss:

I Bhung Elikhulu
Namadlelo Nemizi

IMANYANO ZEMALI
NO RHULUMENTE
OZONGAMELEYO

Ezaku Qumbu
NGUMBHALELI WAKHONA

Mhleli, ungake usifatele ezslapa kuleyomvaba yepepa lako. Kuveki eziidule bekuvotwa spa kweli lsbsmbo amadoda abeqqatsiwe ingo Mau. Fowcett, no Mau. Holford & ba kopumelele uMnu. Fowcett abelilungu le Palamente elimele: East Criqualand.

Ngenxeni yokuncipsa kwamadlelo empishla ebambayo, Ibhunga elikulu elidibeneyo lamazwana spesheya kwe Niciba Isqibs ekubeni illi zciitwe kungabiko mbuyekezo ukuze kusinde imizi enezakiwo zexabiso ukwenzels okokuba imizi ibendaweniyne kon-ukuze kubeko amadlelo avulekileyo.

Umanyano lokulondoloza imali olu-seneminyaka lwasewkyo ngaba Nisu-ndu uRulumente usumanise okokub' inzala igabadele chlaulwa ngababolki (Ipelela kuluhlu Iwesibini)

FUNDA

I "The Bantu World" Kuqala

AMAZING WASH BLUE INVENTION.

"LinenWhite" Wash Blue Paddles.

The unpleasant washing days are gone forever.

GREATEST CONVENIENCE ECONOMY & HANDINESS

The Modern Method of Bleuing Clothes.

No more trouble of wrapping up bags.
No squeezing through fingers.
No more mess, waste and annoyance.



Makes your clothes whiter.
Protects your hands and finger nails.
Saves money, time and temper.

EACH PADDLE SUFFICIENT FOR 12 TO 15 WASHINGS.

Just pull off wrapper—a couple of stirs in the wash-tub and the rinsing water is blued. That's all. Then hang up paddle or place it in a glass until next wash day. It DRIES IMMEDIATELY and the same paddle is used over and over again.

Do not blue water too much
A paddle goes a long way.

Price 3d. Per Paddle.

Cut out this advertisement and take it to your storekeeper, and ask for "LINENWHITE" wash blue paddles. If he does not stock them write direct to:

S. Gerson & Co.
53 Moseley Bldgs, Johannesburg.



**"Everyone
should drink
tea at least
twice every
day"**

says Mr. TEA-DRINKER



HOW TO MAKE GOOD TEA. Buy your tea in $\frac{1}{4}$ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

TEA is good for you!

1174-2

Social And Personal News

Who's Who In The News This Week

Mr. O. Mlisa

Mr. Owen Mlisa, began his singing career as far back as 1915. Then, he was a member of the Port Elizabeth Native Male Voice Choir, which sang in the City Hall of Port Elizabeth on the occasion of Prof. Japavu's welcome on his return from London. Since then his musical propensities took place culminating in 1925 in his founding and conducting at St. Matthew's College the Students' Male Voice Choir, a brilliant choir which easily ranked among the best Native Male Voice Choirs.

Mr. Mlisa is gifted as a composer whose songs: "Sana Lwam" and "Imfene ka Keswa," are among the best. He is preparing six compositions for publication.



Dr. A. B. Xuma M.D. is leaving to-morrow evening for Love-dale to attend the general meeting of the South African Health Society, of which he is the president. He will return to Johannesburg next Saturday.

His many friends will be grieved to learn that Mrs. L. H. Sibeko, wife of late Mr. Sibeko, of Pimville, has been lying ill in bed for two weeks.

Mr. and Mrs. William Dhlamini, of 113, Swan Street, Eastern Township, contributed to the Jubilee celebration by inviting their friends to a well-organised thanks-giving dinner at their residence. Many people attended and during speeches, Mr. and Mrs. Dhlamini were thanked for their generosity and bounty.

Music Successes. Congratulations are offered to Joel Motsteloa and Henry Franks who have passed the Cape University Preliminary Music examination (Piano Theory). They are both pupils of Mrs. Annie Geddes, Lovedale.

An unusual entertainment was given by Mr. and Mrs. Samuel Dambuza at the Ballende Hall, Pimville, on Thursday, May 9. It was "the cutting of the wedding cake." At midnight the bride wore her beautiful white crepe-de-chine gown and veil and with the bridegroom led the grand march conducted by Mr. Griffiths Motsteloa. The bride then paraded later in three other frocks which were worn at intervals. There were many people present and the Merry Black Birds Jazz Orchestra supplied the dance music.

Miss Sehume held a successful dance at the Western Township last Friday, May 10.

Mrs. D. M. Sengile, well-known in social circles gave a successful dance at the Western Native Township on Saturday, May 11. The Merry Blackbirds Jazz Orchestra supplied music at both shows.

Mr. James T. Amphande, formerly of Nyasaland now of Northern Rhodesia who has been on a visit to Johannesburg and was the guest of Mr. J. B. L. M. Phiri, of E.N.T. left last week to return to Northern Transvaal.

The Try Luck Society is giving a concert tonight at 43, Van Beek Street, Doornfontein. Mr. D. Makubalo, of Crown Mines has been requested to act as chairman. It is understood that Miss Mdzuwana will present the Society with a cup. Admissio

Mr. Sethoga, of Eastern Native Township, was the promoter of a well-attended dance at the Location Hall last Saturday. The Rhythm Kings Jazz Band was in attendance.

Mr. H. W. Jonas held a successful dance at the Inchape Hall last Friday. Special thanks are extended to the organisers of the show.

Mr. D. Anta of the Crown Mines Clerical Staff, was the guest of Mr. J. Magwaca, of Eastern Native Township, last Saturday.

Mr. A. J. Msimang, Clerk-Interpreter to Mr. L. L. Meskin, was the guest of Mr. P. D. Msiba, agent of "The Bantu World," last Sunday.

Nurse J. Mazwi spent her week-end with Mr. and Mrs. T. Mavumegwana, of Western Native Township, last week.

Mr. J. Skenjana, of Eastern Native Township, paid a short visit to his cousin, Miss Virginia V. Buti, of Yeoville, last Sunday.

Misses Tahaba'ala and R. Mgadi, of Roodepoort, were seen in the city last week. These two young women are sports enthusiasts.

Mrs. Esther Mpempele, of Cape-town, who has been in the city for a short visit to her mother entrained for Capetown last Monday, and was seen off at the station by her friend Mrs. Dinah Kongisa.

Mr. and Mrs. Adams and M. Stengile, of Western Native Township, are busy preparing for the reception

of their cousin, on the occasion of his wedding, on Sunday next. The Merry Blackbirds Orchestra will be in attendance.

Mr. and Mrs. Mabona wish to thank all friends and relatives who patronised their function in the Communal Hall, Western Native Township, last Saturday, 10th May 1935.

Mr. E. M. Mathuloe and several friends will leave the city by bus for Phokeng on Thursday, May 23, to attend the show which is taking place at Phokeng on Empire Day. It is understood that the party will be accompanied by the Phokeng military band conducted by Mr. Mathuloe.

Mr. J. J. Oliphant, formerly headman of Simonstown and Chaplain of Freemasons arrived in the city on Wednesday last week from Kimberley and is staying with his nephew, Mr. Isaiah Mkade, chief carpenter at Robinson, Randfontein. Mr. Oliphant visited the B.M.S.C., and was shown round by Mr. J. R. Rathebe, the secretary, and "The Bantu World" offices where he saw his old friend, Mr. R. V. Selope-Thema.

Mr. S. Bright, of Kimberley is in the city as the guest of Mr. and Mrs. George A. Corner, of Eastern Native Township.

Miss Elizabeth Mathang and Fr. J. Mathang are staying with their son, Dan M. Mathang, at Eastern Native Township.

Mr. P. J. Makau, one of the agents of "The Bantu World" at Eastern Township will visit Pretoria tomorrow to meet his brother, Mr. I. H. Makau who is a teacher at Pietersburg.

Mr. James Mathupa, of Western Township will spend the week-end with Mr. S. Motsepe, of Orlando.

Miss M. Mokgathu, of Eastern Township, paid a flying visit to Kokstad last week to see her father.

The Nyassalanders on the Rand have invited the Rev. J. Albert Ankhoma, of 609, Eastern Township, to preside over the Nyassaland National Congress to be held at Mr. Ankhoma's residence on May 24. Those interested should write to Mr. G. A. Corner, P.O. Box 5382, Johannesburg.

Bophelo bo bottle ho basali bohole

Ke ka baka lang u khat-hetse, u fokotse ebile u bobola ka mehla?

BOPHELO ba Mosali bo holim'a ho sebeta hantle ha ts'ebo ea mali (Glands). Ha ts'ebo tsema tsa mali ts'a 'mele li fokotse ebe mali a motho a sareloa e re ke ka baka leo maloeto ana a hlahe:

MOKHATHALA O HO NYEHAMA. MAFURA A MAN-	HLOOHO E HO HLOKA EOROKO. HO URA HA PELO.	SA FELENG. HO NYEHAMA. GATA HAHOLA. MOHATSELA 'MELENG.	BOHLOKO. BOKHOKO. KELELLO E FOKOTSENG.
--	--	--	---

Mokhoa oa ho boeloa ke bophelo bo-bottle ke oa ho matlafatsa tselo tsa mali 'meleng. Dr. Heinz Glandular Tablets ke moriana o makatsang ho basali ba nang le mokhathala mots'eare le bosiu ebile ba fokotse hoo ba sitoang ho thabisa malapa a bona.

Mrs. Elizabeth Hendricks oa Kapa, ea lilemo li 32, ngola a re:—"Lesea la ka le khoeli li 6 kajeno 'me le bophelong bo-bottle. Ke leboka haholo ba ke ile ka utloa ka Dr. Heinz Glandular Tablets tse makatsang. Ke iktloa ke le matla ho feta mehleng ea pele."

DR. HEINZ GLANDULAR TABLETS

DR. HEINZ GLANDULAR TABLETS li rekisoa ka 5/6 bottolo e le 'ngoe ea Pilisi tse 100 likemising tsohle. Lipilisi tsema li tsaoakile ka lits'ebo tsa mali tse nkoueng liphoofolong 'me li phekola matsoenyeho a basali e le ka 'nate.



Sets'oantsa sena bonts'a ts'ebo tsa mali ka bongata ba tsoma 'meleng oa motho. Ha ts'ebo tsema li fokotse, ebe bophelo ba motho ba ea senyeha. Dr. Heinz Glandular Tablets li thabisa basali le bo 'm'abana ka ho hlahisa ts'ebo ts'ebo ea lits'ebo tsema, mahare a 'mele, bophelo ba sesali le bophelo ba 'mele ohle.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

KHOLLA LA PELE LA TUKOLOHO EA BOPHIRIMA, TRANSVAAL; 1935.

Ka matla ao ke nang le oona katlase ha tema ea boraro le ea bone ea molao oa Superior Courts Criminal Jurisdiction Ordinance 1903 (Molao oa 10 oa selemo sa 1903 Transvaal), ke tsobisa mona hore tukolcho ea Transvaal eo ho leng ditereke tse katase mona, e tla ba le makhotla a ditereke ka tsela ena e latelang ho fihlela ho fetolos ka molao oa khoeletso ka nako, le nako.

Khotla la bophirima, Transvaal.

Setereke sa Waterberg

Setereke sa Rustenburg

Setereke sa Pietersburg

Setereke sa Zoutpansberg

Setereke sa Potgietersrust

Ebile ke tsobisa hape hore makhotla a tukoloho a tla tshuaros metseng, ka matsatsi le ka nako a boletseng katlase mona; haese ha mosahlodi a ka tshuaros ka tse sa bonoang, hona khotla le tukoloho le tla tshuaros ka tsatsi leo mosahlodi a fihlang ka lona.

MODIMO BOLOKA MORENA

E tsoa ka seatla sa ka le Tiisetso e kholo ea Kopano ea South Africa mona Cape Town, ka tsotsi la lescheme le metso e meraro ea khedi ea Mesa Salemong sa Leoaka le makholo a robileng mono ole mng le masome a mararo a metso e mehlano.

CLARENDRON

Siba Leholo

ka taelo ea Mohlomphehi Lisiba Leholo le lekhota.

J. C. SMUTS.

MATSATSI A LEKHOTLA

Karolo ea bobedi khotla la tukoloho la pele la bophirima 1935 (Transvaal.) Nylstroom 9 goseng Labone May 16, 1935

Rustenburg 9 goseng Mantaga May 20, 1935

Pietersburg 9 goseng Mantaga May, 1935

Louis Trichardt 9 goseng Mantaga June 3, 1935

Tzaneen 9 goseng Saterataga June 8, 1935

Potgietersrust 9 goseng Laboraro June 12, 1935

Khoeletso ea 736 May 10, 1935

TULU TSE NANG LE BOLOTSI—LETADI LA DIKOLOBE.

1. Ka matla ao a nang le oona katlase ha temanyana (4) ea tems ea bo roba mono ole mong ea molao oa moloetsi a diruo (Diseases of Stock Act 1911) o fetotsoeng ke tema ea pele ea molao oa 1930, Toma-kholo ea Temo o tsobisa hore ditulo tse latelang di na le letadi la dikolobe:—

Eleng setereke sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust, le Waterberg.

2. Ka matla ao a nang le oona katlase ho tema ea leshome le metso e tsobisa hore makhotla a tukoloho a tla tshuaros ka tsatsi ka tsela ena:—

(a) Ha ho kolobe, ha ese e isoang polaong e thibeletseng me e dumelitoeng temaneng ea (b) ea karolo ena, e tla tsoa tulong tse leng setereke sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust le Waterberg, ha ese ka tumello ea poromite c funanoang ho ngaka ea diruo, katlase ha ditacllo tsa hae.

(b) Ha ho kolobe etla tsoa setereke sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust le Waterberg, ho isca Polaong ha ese ha ta a bolooa kapela tsatlase ha telloba ea ngaka ea diruo ea tulo eo katlase ha taelo tsa hae.

(c) Ha ho motho etla dumelito ha tsoa bœa, marofa, dihlobo kapa setho sefe sa kolobe setereke sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust le Waterberg ha ese ke poromiti ea ngaka ea diruo ka tlae ha taelo tsa hae.

IZIMEMEZELO ZIKA HULUMEINI

UMTETO KA NAINI E SCOTTSBURGH, NATAL

No. 86, 1935.

Ng'ensi nang mändla engetweswe wona yisigaba esingpansi kwesigaba (1) esigaba nineteen somteto we Native (Urban Areas) Act, 1923 Amendment Act, 1930, Ngiyazisa ngimemezele ngitsho ukuti kusukela usukalo usuku lokusqala ku June, 1935, Isinemezelo No. 120 sika 1933 ny uqilwa ngokukithwa kwchlamvu "5 a.m."

NKULUNKULU MISA U KING

Kukitshwe ne Sandha sam anga Pu Iwesi Gcifizo somteto we Union of South Africa e Cape Town egosuku Iwama 29 ku April 1935

CLARENDRON

u Lusibalukulu

Ngomyalezo ka Lusibalukulu no Mgawanda wake R. STUTTAFORD.

UMTETO KA NAINI E PARKRYNE, NATAL

No. 87, 1935.

Ngapansi nangomandla engetweswe wona yisigaba esingpansi sesigaba nineteen somteto Natives (Urban Areas) Act, 1923, Amendment Act, 1930. Neiy zisa, ngimemezele, ngitsho ukuti kusukela nangalo usuku lokusqala ku June, 1935, kungabiko mutu wesita nowesilazana ongenalo ilungelo panu kwessahluwana (b) sesigaba esingpansi (4) salesisigaba onop mla pandlo palati kwemahoro ka 10 chusku no 4.30 a.m. ekuseni endaweni erakoti kwemahole wedo'epa lase Park Ryne e Natal i gapndhle kokuba enencwadi yemvuru elotshwe umlungu wako noma ngubani enikwe i ungel'o lokuyiloba lencwadi.

NKULUNKULU MISA U KING.

Kukitshwe ne Sandha sam anga Pu Iwesi Gcifizo se Union of South Africa e Cape Town ngosuku Iwata 29 ku April 1935.

CLARENDRON

u Lusibalukulu

Ngomyalezo ka Lusibalukulu no Mgawanda wake R. STUTTAFORD.

News Items From Different Centres

THE Bantu World

Head Office:
1 HARDY STREET
(Off Cornelius Street),
Telephone: Central, 3493.
P.O. Box 6663 JOHANNESBURG.

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified column of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriam, Wanted, For Sales, etc. are charged as following rates:-

12 words for 9d., with a minimum cost of 2/6 per insertion.

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," 1 Hardy Street, (Off Cornelius Street, Johannesburg).

AGENTS WANTED:

Several agents wanted immediately. Commission basis. Must have own cycles. Apply in person at the office, 293a, Commissioner Street, or write to: Manager, P. O. Box 3169, Johannesburg.

NOTICE:

SELF STUDY COURSES IN MUSIC arranged by Mr. Reuben E. Davis, A.T.C.L. Write for particulars of the postal courses in Piano Playing. 425 Boom Street, Pietermaritzburg, Natal.

WANTED KNOWN:

THE BANTU HOUSE: High class Restaurant and eating house for Africans. Good meals served at any time. Visitors and parties catered for. Satisfaction assured. 10 von Weiligh Street, (near Bantu Sports Ground) Johannesburg.

THE EQUITABLE MORTGAGE COMPANY

Stability Buildings

106 Fox Street - Third Floor
P.O. Box 135 Phone 33-4064

LOANS granted on Mortgage on Central and Suburban Properties at Current Rates of Interest. We also build houses to your own plan by paying small deposit. Balance repayable on easy instalments, or if you own a stand—we will build without deposit.

Apply Manager:
A INGLESTONE.

In order to secure well informed African opinion on the New Native Policy of the Union of S. Africa as outlined in the two Native Bills, "The Bantu World" offers three prizes for the best essays on these Bills.

Essays should not be more than a 1000 words. The first prize is £5. Details of the competition will be supplied to all who apply for entry forms.

Kroonstad Notes

(By SQUIB)

Mr. H. T. Plaskie, Principal of the Roman Catholic School which has a staff of about 18 teachers, is the agent of "The Bantu World." The paper is in great demand and it is read by most of the Bantu intellectuals.

o o o

It is sad to notice that most of the Bantu teachers do not read their newspapers neither do they attend or patronise the branch Association. What is wrong with the majority of Bantu teachers at Kroonstad?

o o o

Mr. Archibald C. Jordan B.A., of the Secondary Department of United B. Sch., has been offered posts at United School Harrismith, and at Amanzimtoti Inst., but declined both requests as he is going to Headtown College to substitute Mr. Don Mtikulu M.A., who is reported to be going overseas.

o o o

A Grand Civic Banquet in aid of a social gathering took place on May 6 in the Notre Dame Domestic School. Mr. H. T. Plaskie presided. Among the audience were Mr. and Mrs. Z. Nakene, Mr. and Mrs. J. Mabathoang, Mr. and Mrs. A. J. Gomba, Mr. and T. Keable 'Mote; Misses Rosie Mogoye, S. Masienyane, Ida Mohapi, Elizabeth Mgathi, Messrs. A. C. Jordan B.A., A. M. Chakane, J. Solomon, R. B. Fobo, Miss N. Bouwer who was in charge with her girls, Misses W. Chakene, S. Noge. Susanna Mocketti served splendidly and rose to the occasion.

JUBILEE BANQUET

Mr. T. Keable 'Mote proposed the toast of King George. Describing the King as one of the great monarchs of the universe, Keable 'Mote went on to say, the great personal service devoted by the King to his subjects. The King's deep, practical interest in the welfare of all his people had rightly earned for him (King) for the Queen and for their family, the abiding affection of the whole Empire. A dance followed.

o o o

Mr. Reginald Cingo B.A., Principal, United Bantu School, was in Bloemfontein where he had gone in connection with the O.F.S. Football Tournament which takes place at the end of the month.

o o o

King's Jubilee sports were held in the grounds of the United Bantu School. Misses Elizabeth Thababalala, B. Thetile, M. Mogorosi, E. Makgothi, E. Mlandu, Violet Tlaphane, together with Messrs. A. P. Marumo, Pitso, A. Chakane, J. Mabote, S. A. Tlaphane, S. Mangakane, were in charge of children's sports. Dr. Moll distributed presents.

o o o

Mr. F. J. Mareka was admitted to Hospital about a week ago suffering from fever.

o o o

Some of our Bantu leaders led by Messrs. R. A. Sello, H. K. Binda Keable 'Mote, are still carrying on agitation for full trading rights and same control of Kaffir Beer. As far as is Kroonstad concerned they agitate for home consumption entirely. Some Ministers of religion agitate for a Licensed Beer Hall to sell Kaffir Beer.

o o o

Nurses Sarah Mfazi, Violet Ngema Marumo organised a great social in honour of the 37th Bith Day Party of Mr. J. R. Brent B.A., Superintendent of Locations. Several people attended

o o o

Mr. E. E. Lithebe formerly of Kroonstad is stationed at Klipdrift Rev. A. D. Thohoe, Pastor of the R.D. Church returned from a holiday spent at Vereeniging.

Indaleni M.S. News

(By Student.)

Richmond celebrated the King's Jubilee in the Bantu Football Ground, many people assembling near the ground or the big bridge. Mr. Atlee, the magistrate, asked the Rev. le Grove Smith, the principal of Indaleni High School, to explain the magnificence of the day.

After Mr. Smith's explanation, Mr. Attlee said that he was the representative of the King and in his capacity as such he read the Governor-General's message to the people. After this Mr. Attlee handed to the Rev. J. G. H. Xaba a letter from the Chief Native Commissioner, Mr. H. C. Lugg, to be read in Zulu. Besides that the Rev. Xaba performed the duties of an interpreter very well.

The magistrate then asked the Indaleni High School students to sing both National Anthems, English and Zulu. The day school and the High School being conducted by Mr. E. V. Mabitsela. Smartness and efficiency were shown by the Day School scholars as they were marshalled by their teachers in the sports ground. Boys in khaki uniform and girls in black and white. Then the sports commenced for children ranging from the ages of 6 up to 15.

Everybody was amused at watching the tiniest tots winning prizes with real determination.

The Presentation finished, Mr. Attlee asked the Native teachers to come for their medals after which "Rule Britannia" was sung. Then refreshments were served.

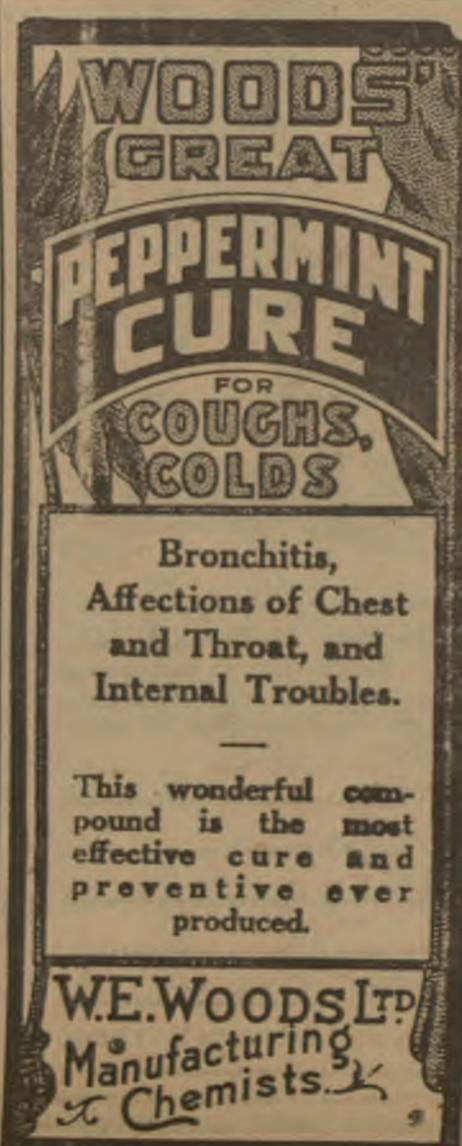
Chief Ngwenya was presented with the picture of the King and Queen. The children of the mission station and the High School really appreciate the kindness of the magistrate and his staff in making the day so grand. Our magistrate, Mr. Attlee seems to be very keen in improving the Bantu people in sports.

Our Social Evening.

The Rev. Smith, principal of Indaleni High School, told the students before the King's Silver Jubilee, that he was willing to give prizes for a fancy dress show among the students that night and promised two first class prizes and two second classes for boys and girls. I am sure many among the boys did not get into real enthusiasm not until Miss R. Mazibuko took upon herself the courage of making fancy dresses for the boys, who were ignorant

All the students, fully dressed, entered the Hall where many village people and also the members of the staff who were the judges had gathered. The groups passed before the judges and played what they intended to play until they were through with the first round. The principal said judging would be difficult owing to the number of various costumes worn. Then he awarded the Doctor of Love, S. M.

(Continued to column 5)



Fort Hare News

We welcome back to Fort Hare the Rev. Max Yergan M.A., D.D. and family. Dr. Yergan has been on furlough for about two years in America, and arrived in South Africa early in April.

On April 26 he addressed the Students Christian Association his subject was the "Changing Student Movement in the Changing World," being a series of conversations he had had with students in America and Britain and his observations and experiences of the religious, social and economic life of our times. His Secretary Mr. S. Moses, formerly a member of the Lovedale Staff, arrived late in the month.

The Inter-Hostel Sports were held on April 10 under very ideal weather conditions. Seven standing College records in the 100 yds 220, 440, 880, mile, 120 Hurdles and putting the weight events were broken. T. Soobish ran 100yds. in 9 and four-fifths seconds. The world's record by a Negro Athlete is 9 and three tenths seconds. D. Dhladla won the laurels of the day, and is the College Victor Ludorum.

Interesting visitors to the College from May 4-6 have been students from the Athlone School for the Blind and their Principal the Rev. A. W. Blaxall.

One of the students, Mr. Vellie, who has been sent from the vicinity to the school by Fort Hare members expressed in clear fluent English his gratitude to the College, and particularly to those old members who had assisted in sending him to the school. In the Large Hall at Lovedale they gave a successful concert, it was indeed marvellous to see blind people staging plays, and to hear their good singing.

One of them Mr. H. Menta made a basket, and Mr. Jacobs wonderfully performed on the violin.

On the eve of their departure from Fort Hare, Mr. Jacobs fittingly expressed on behalf of the visitors their thanks for a happy stay they had had.

The King's Jubilee was not less celebrated here. A Joint Service of Europeans and Non-Europeans was held at the Alice Sports Ground. The Rev. J. Lennox M.A., O.B.E., together with Bishop Ferguson Davie conducted the service after which the Mayor of the town, Major Geddes, with heart and soul we gave thanks to God for noble examples of their Majesties and wishes them long life.

Too Fat To Bend

TOOK OFF 44 lbs. WITH KRUSCHEN.

"People Marvel at the Change in My Figure"

Forty four pounds is a lot of weight to take off, but this man had all that to spare. He writes:-

"Six months ago I was getting so fat that I was hardly able to get on with my job—in fact, it was painful to bend down. I started taking Kruschen Salts—a teaspoonful in half a pint of hot water every morning. After a month I was amazed to find that I had lost 13 lbs. of fat. I kept on with the treatment, and now, after a full six months, I am very pleased to tell you that I have lost the grand total of 44 lbs. I am 35 years of age, 5ft. 5 and a quarter inches, and weighed 14 st. 4 lbs. I am now exactly 11 st. 2 lbs. I am a traveller, and, of course, come in contact with a number of people, and they marvel at the change in my figure."

C. S.

Kruschen contains those six mineral salts, proportionately balanced, found in the waters of those famous European Spas used by generations of fat people to reduce weight. These Salts combat the cause of fat by assisting the internal organs to throw off each day those waste products and poisons which, if allowed to accumulate, will be converted by the body's chemistry into fatty tissue.

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

Simelane, 1st prize and his patient, D. Mhambi, and two old 'Khehla's,' B. B. Nyembezi, and A. Xaba 2nd prize.

GIRLS' SECTION.

The two elephants won first prize, i.e., Gladys Mbeki. The nurse and the patient second prize, F. Mafubesi and Helen Mabuza.

Miss F. Martin who had painted her face black appeared as an ordinary Indaleni girl with a gym dress and panama hat and school colours—not one was able to recognise her until she revealed herself. She won a consolation prize.

The principal had arranged that the audience would have the privilege of listening in to the wireless when King George would give his speech. Unfortunately our reception was indistinct.

The meeting was closed with the singing of the National Anthem, and he benediction by the principal.

OTUKULULAYO

[MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho.

SEHLARE SE TSOLLISANG

Sehlapollang.

Mahloko ohle a'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitsoeng hore se thusa batho. Se rekoak marenle le matona le batho ba se selbeliseng ka lilemo tse ngata. Le batho ba hlafeleng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsanetseng ho se selbelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba tsese joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hilola lira tsu bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenyi pilisi ele noego ha u robala habeli ka beke, etlare hossasa u tsoba u khofe tshole tse mpeng tse ka maleng, le mahlolo. U ke ka sebetsa mosebetsi o moholo o qaqilena ha 'mele oa hao o tletsese mahloko. Otukululayo (MATSETSELE) o etsu hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao. E monga a marenle a kileng a sebe isu moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabiswa h-holo ho utloa hore batho bohle baka ba nalo onna moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utlo a kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebise hore le ka o fumana ho eensa ka poso.

Kopa monga a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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Zulu E-Mgu'ndhlovu Nase Dundee

The Bantu World

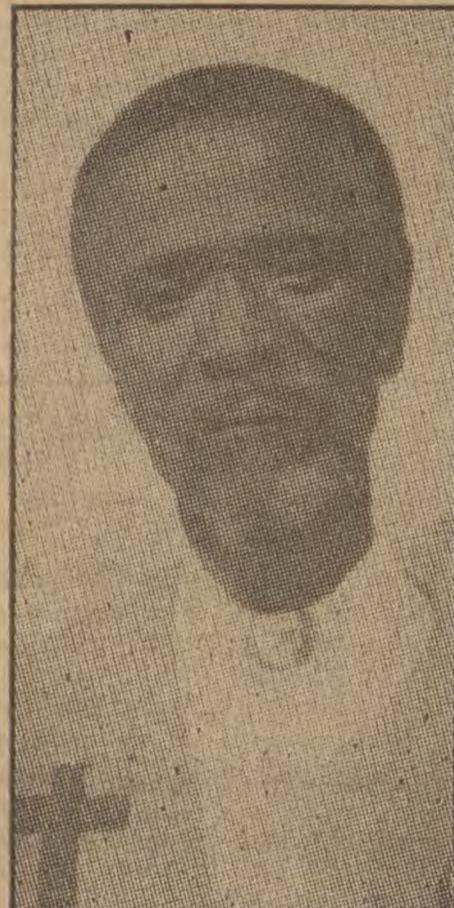
SATURDAY, MAY 18, 1935

Ngomufi U Mfundisi Isaiah Shembe

Ngomhla we 5 ku May 1935, ku ngokwathwe eKupakameni uMprofeti u Rev. Isaiah Shembe Bebebaningi abantu abebekona bebandla lama Nazareta nabase Nniya nabase Yuroupua nabanyo abantu ababevula e Tekwini nakwezinye izindawo.

Inkonzo ipetwe ngendhlela yesonto abengumholi walo u Rev. Hlatywako esekelwe abanye abapati emsebenzini.

Isidumbu esabe sifakwe ebhokisini labafile elihle kakulu satwalwa ama Nazareta saye sab-kwa pambi kwendlu yesonto ashie eyakile kodwa ingakuvilwa, kwaqala inkonzo yokungcwaba Kwasukwa lapa kwazungezwa umzi kuculuba kwaye kwaifika emangcwaben, limbiwe esizeni sendhu sqas ukuyaka ekufikeni kwake e Kupakaneni, wakomba ukuba amatambo ake aze abekwe kona.



Umufi Isaiah Shembe

"Ngeza Ngize....."

U Rev. Hlatywako wafunda ama gami okumbhela abafile kule! Bandla-kwaculwa namaculo elnye lit "Ngeza ngize elizweni."

Amazwi sposwa ngo Chief Mangama, Mr. Wells B.A., Mr. Ramgobin, Bukosini, Rev. John L. Dube no Mr. Sorabjee Rastomjee, no Mr. Mlangeni. Udaba lonke lokupata kwefa lake noku na kwe Bandhla umufi wamuka ekubeka ezandhleni zika Rev. John L. Dube ote nxa eposa amazwi uyokubeka e Bandhleni.

Kafile Ulele!

Ukukala bekuageko nokuncinzenza komzimba okuvamise nxa kufiwe kubonwe. Bonke bebebukeka kubhalwe ebusheni babo ukuti " u Mprofeti u Shembe kafile upi ile!"

Ube nezimpawu ezinangi ezikombise ubuholi obungandile ebautwini noku zinkile okujuleye kokuzidele'la abebabiele osindisweni lwe Vangeli.

Kazibaleke anga indawo ezinofuka kanye nokuta ugoba lwako, waqoma ukuba aze "fe kunokupambuka emogneni wokushum yela kwake. Wapela i Vangeli walifela. Igama lake lingene ezinabeni zomhlaba lashicilelw ngamabala aheli pukade njenge mpilo engayikukuzwa ukubola

ALFRED MATIBELA

nke wapateka ngesiku'u isizota. Baningi abantu abebekona bevela kude nase duze balungiselwa ukudhla ekaya kwamfundisi Nyayo.

Ngolwe Sistu May 1, uMfu. Ngcobo njengelunga lesoko sare Govt. Inst. waya eskoleni ukokulumu njengoba ubehlala eozza (lectures—or give moral lessons) abantwana notisha barnika a m a z w i okuti Hamba nokukanya. umsbenzi wako ukanye pambi kwebantu—besho bennika itorch y'mali ete xaxa ayob'kumbula ngaso lamazwi kuuye nezinti zokupuca ukuze bonke babonele kuye babe amanono. Bamni ka nokunye futi

uMasipali wenzele zonke izikole ezi (Ipseleku page 7)

UMgungundhlovu Onduku Zibomvu (Ngu W. A. E. G. Manyoni)

Nati lapa eMgu'ndhlovu usuku lango Msombuloko May 6, lwe King's Jubilee sajabula ngalo kakulu. Abantu besikolo babutana elokishi (Native Village) lapo badhlala kona kusukela nyo 10 ekuseni kwazekwabu u 4 ntambama.

Kantike futi nase Yideni zazibutene kona izingang zeskole ezikude nedolobha. Nazo kona zajabula ngemidhlalo kusukela nyo 10 kuya ku 4. Iwingi labantu nezisebeni zanqanyelwa kabili i. Abase African Football Association babedhlala i five a-side lon'usuku.

Kwati eBantu Football Association kwaba indhlamu, umjharo wambahayiskil, kanye nomdhlo webhola pakati kwama pickteam amabilo owaba 1st XI 1 goal; 2nd XI 1 goal. I towa Mayor uCouncillor H. Collins wabika ukudabuka ngenxa yokwegeya umdhlo webhola afika lapo nje ugudukupela. Kwapetwa ngokufunda amazwi avela kuLusibalukulu (Governor General) ayaleza ngawo isizwe esimnyama. Lawomazwi apendululu uMr. J. T. Gumede. Kwashaya ihlome like "Bayede" katatu, kwasekuhlatyelwa "uNkosi Sikelela Afrika" no "God save the King," uChief D. J. Sioka wapiwa isitombe sika King no Queen, Kusihlwa vabonakala imili ezintabeni. Amakosi abantu ahlatshiswa ngambili ngantatu agaya. Abusa namabuto awo Impela umhla ka May 6, wabaluksu olukulu nolujabulisaye.

Ngomhla ka May 6, ekuseni iziboshwa ezadedelwa zaba i 150 njengesimemezelo yonke iNyuntanya.
"Ol o o o
Ningaduki bakiti amacebo abantu. Inkulomo yabane yokuti i (pollex) imali yekanda iyapela ngenxa yomhla ka May 6, nokuti umuntu uyakululuwa, ayiko bayazi kulumela nje abantu indaba zokuhlupeka.

Umfundisi Shembe kaseko. Abanigibomangala ukuzwa ukuti uShembe ubhubhile ngeSonto lokuqala ku May. Ubulewe upoyizini (poison) wesilwane esumluna emlenzeni, kwamgulisa waze wafa; wenqiba utuya kudotela noba ukudhla umuti. Bati ubi indoda impela, engumprofeti, futi ecebile. Ibandhla iske li iji 30,000
"u o o o
uHulumeni uyakala ngenxa yokwanda kwezimoto zamaNdiya nabantu eziqashisayo ikakulu pakati kweTeku noMgu'ndhlovu oku-ho ukuti imali ayisangeni kahle kuHulumeni. Kanti nabo abezimoto zokugasha bakala ukuti uHulumeni utanda ukubaciodezela nokuncipisa amalungelo abo.

Assazi noba imfashini yin'sezinangi kangaks, ukuba inhlionipo itande ukupela manja kubantwina kubazali. Umntwana angati nje ukuvula amehlo uebona ukuti ukulile yena angebuswe njalo abengapani kom-to wabazali.

Ezase Dundee

(Ngu M. D. Koffie)

Ngomhla ka 27 ku April beku usuku olukulu esontweni lase Church (Anglican Church) lapo bekuvalieliswa umfundisi S: Ngcobo esahamba eya e Ladysmith lapo ethishthelwe kona Umfundisi Sibiya webandla lase Swidi uvena owayongame'e umsebenzi.

Ngeputa el tize abahlabsi ababelinde-lweukuzo'labe'la abezanga, otisha base latermidiate basebezama ukuvula leso sikala, bacula. umsebenzi waqubeka kahle kakulu nezipo zaziningi kakulu. Balahlekwele abafundi bakule lakiti ngora umfundisi Ngcobo ubengu Mongameli wehlangano (Chairman seloku yaqalwa i Ngomhla ka 29th. April beku olunye futi usuku olunesizeta okwabekwa ngalo itshe lomf Umfu C. C. Nyayo. Uma-benzi wonke wawupetwu uMfu. omhlope wate Ledysmith etunywe umfundisi omku'u wama Wesile wasizwa abmnyama ababekona bevela kunzondelelo. Abafundi balapha kaya o Necobo (Anglican Church) no Sibiya (Swedish) babekona nabo nbababandla abo (omame) omame sebegqoke imifaniso yabo (uniform).

Lapo umanyano, amatempile, amadodana sebedhle imifaniso yabo kwakuhle kwadela. Umsebenzi wo (Fuda ohleni lokuqala)

N.N.T.U. e Wesile Nomculo Ongandile

Basakhamsi imilomo namanje ngokumangala abezwe amatisha ecula e Wesile e Grey Street, e Tekwini, e Konsoati yayo.

Bebanini abantu kule konsati indhliso isiche ukugewala, bapawula ukuti bangabe mfundo nabo ngokuzipata kahle ngokutula nokuhlonipa umhlaba. Halala, Durban! 10.21.10.21

Kudabukisile ukuti u Mrs. F. Dube obezoshaya i piyano kwamanye amaculo. utishele isehlo esibuhlungu. Upi yano lufukanyelwe ivukuti lejongsosi lika Rev. F. M. Caluza, u Miss Faith Caluza, ngase Adams Choir.

Wonke umsebenzi wokucula kwa matishela ukombise umahluko omkulukuculeni nasekuculiseni kwabantu esikatini seminyaka eminingi eyedhlule. Bekoba ihlazo nasezweni uma lezi zingcweti zokwazi nobukok-ki obupa-pambili emfundweni yabantu bezinga pumanga izibukeli zimangle ngokucula nokuculisa okuhle kakulu kwaba chitelle imali enku nesikati ngamndhle emfundo e University ne Normal Colleges. Bonke ababone, bezwa ngezabo bayaziqhenya ngezenzo samisha ecula e Grey street.

Ngapandhle kwabanye otisha esizhenya ngabo, bekuvelo "nabejazi" o Miss E. P. Ngozwana B.A. no Mr. Selby Ngcobo B.A. (1st yr. B. Com) Mr. Moerane B.A. Yoxoxwa indabangamanye ama'dina" ngamajongosi namaguda ozalo lama-kholwa obelucula kule konsati. Omunye wanyatela qede kwasengati weza ngefu kulumhla. Zinqunywa ama kankula ziyekwe. Kwakucula laba:

Adams Training College Choir

Mrs. O. J. Msane, Misses E. P. Ngozwana, B.A., G. G. Mama, F. Caluza, E. Merape, G. Mpulo, E. Sililo, G. Mabandla, E. Makhabotlwa, na V. Msweli, Messrs. M. Mdhladhla, A. Ntaka, D. Ntusi, G. Mangaella, E. Msimang, R. Guma, S. Ngcobo B.A. no A. J. Luthuli (conductor)

Mariannhill Training College Choir

Misses L. P. Vilakazi no A. S. Mgobhozi.

Taylor Street Govt School School

Misses Mabaso, M. Dhlungwana, E. Ngubane, N. Magwsza, Messrs. L. L. Radebe, A. J. Mabaso, H. J. Khanyi, J. Parfitt, A. Dhlamini, E. A. Khuzwayo, Moerane B. A., F. N. Africa no L. L. Khumalo.

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(b)

Zulu : Ezase Tekwini Nezinye

Usuku Olukulu Kuma Presbyterian
E-45, Sydney Road, Kwa Caluza

Mabi amanga Mhleli, nabafundu kwakukubie kudelile ku 45, Sydney Road, eTekwini esontweni elpetwe yinomozomo iomfundisi u Rev. Frank M. Caluza weBandhla le Presbyterian Church. Umanu eralubekanje unyawo wsbona wezwa ipunga lempukulo libuso endhlini ifeketiswe utubakona kwegembu labeLungu abaningi abanye beagabefundisi abanye kungamalungu kanye nama Ledi amblope elinye linglongamele inhangano yabesizana. Bonke labu kungabalangazile intutu ko yaBantu ogesu neblelelo Ialeli Bandhla lez Kotshi.

Kwakungelabsa bodwa kwabe kukona nabantu abaningi ipelite indawo, amakosikazi akona ehlobe ngesivato sawo esibile pantu kwenkoko no kumpatwa uMrs. F. M. Caluza, ngapandhle kwasilisa nesifazane reBandhla kanye nababehambale

IModerator Enku

O wabesiblalweni kwakungu Rev. Evans IModerator yalapa, o wamkelala ngenhlonipo enku uRight Rev. J. M. Patterson IModerator eNkulu ye Bandhla eSouth Africa nendhlu yema waze wayohlala.

Umsebenzi wavulwa ogobuKolwa nangomkuleko womuntu kaNkl. etule nomi ekuloma umhlonishwa uRev. David Russell chunyushelwa ngezwi elihle uRev. F. M. Caluza.

Babhekitela pambili ubuhle bombebenzi ngokucula kwabantwana abahola uMr. Moerane, B.A. uTisha e Taylor Street School, kwaculs ne Choir yabaseNyassa ngesiNyassa uRev. Caluza ekanye nalo. Abe Male Voice Choir ababehambala no Mr. H. Kumalo, uMpsti wabo basho ngaleyondhle yabo asebaziwa ngayo.

U Miss Faith Caluza

Noma kwenzeke loku, wapumela obala gelekege ngokucula kwake isolo uMiss Faith Caluza nangokupata upiyano washayelwa ihlome kakulu kukonkonke skwenzyo, nabaMhlope babonakala bemangele ngokubeka iminwe yake kulos. Eliyelo iKolwa laze lavuma nangeKanda kuhlwabusile ukwenza kwejengosu ugobolwalo wa ngati uvela sonke isikala sabantwana bakwabo uma wa engevedwa. Ipmibili lento kazi veKolwa. Kayilambi. Bahafisilwa kakulu abszali byso nugu Chairman ngempucuzeko abayinika yona, esho eqinistile.

Kwalaletwa ngokujubilisyo ukulanda ngokuhamba komsebenzi weBandhla lapa, kuzwa onke amadhllebe ngobukulu nobubanzi bawo nobuhle obuyekezweni lwavo lonyaka kwabonakala ukuti uRev. Caluza lona uyinamatisile emsebenzini wake inhliziyo yake, kwaibulisa loko endhlia e Myama nakweMhlope eyabe ibekendhlebe.

Into Encomekayo

Ukungena nokupuma kwezimali nako kwabekwa obala ukuti ingene ivelapi, nendawe yendawo ngavinye, kwaZebekwasekupeleni kwayo, nokusayisa ngesele. Nowabe engazi wabonisa ukuti kaiyeweli iygesheywa ingna kona lapa, isebenzo kona lapa nesele, iblale kona lapa. Lombiko neminye wabongwa kakulu.

Isono samaLungu eBandhla sabekw. ngokucacile neso umeneki esho ngabakona, nabsbekona nyakenye ababubhile, nabahsmbile abspendulwe izintshumayelo njalo, njalo noko konke ukuma kweBandhla odsheni lwemipefumulo, nskolo kwakombiss unakekolo, nocoselelo emylezweni ka Jesu ukuba "zenziwa abefundi zonke izizwe."

Konke loku kwendulelwu yinewad yesibingelalo esabekwa ngesiNgi ku Mongameli-Mkulu uRev. F. M. Caluza kuhumshu uMr. A. J. Siliro owsakuluma naye waze wezwa ebhumusha abanye ababekuluma ngeSintu noma ngeNgilishi. Izihloko zamzwi zbezizibile ziketwe ngengqondo ebluzekile yo zabekwa ngolimi lobugugu.

U Mr. Mkize i Elder elikulu elis- "Good Hope," eMkumbane, wa kulumela umzi wooko waleliBandhla ngokubekona komkulu wabo esto iModerator General. Kwezwakala ukuti kukuluma indoda.

Amazwi E Moderator

Wakuluma uModerator oMkulu ebuyissa kahle onke smagama okuma-

mkelo nokubingelela, po kusho ubani neckosikazi eMhlope epete uMhsngano wamakosikazi yeposa amezwi, yena nela ngokufaneleleko.

Kwageni ilive nokeke kuza na makosikazi nezintokazi ikwaspawuleka uMrs. E. Caluza, no Mrs. I. A. Siliro, Mrs Zungu Miss F. Caluza no Miss E. Siliro Babewublobele umebenzi wakubo nokwenza kwasibeka kahle isizwa ssBantu pambi kwabape-shyes.

U Rev. Ballantine, B.A. wabonga n go bug a g u o b u k u l u bonke ababzie, nabaloko ababekwenzile.

ALFRED MATIBELA

Ngibuyeia Ekaya Ngiseyikolwa

Mhleli.—Ngizise ngiyagoduka ngiya ekaya ngisikole lamazwana ngixolele abanye. Ngakwela ngolwesine May 2 ngyi eMatatile.

Bakiti ngiyabonga kikulu ukuba ngibe lapa eJohannesburg. Ngifunde izinto eziningi lapa eGoli nendhleba abantu abazipata ngazo. Ngizibonile ezo Pick up, nezokututelwa emalokesheni kwabantu nokuyue okuningi engyokuxoxa ekaya. Kodwa kakulu ngibonga ngoba ngisenryue osaligciole izwi lik Nkl. Imikhondo yokuKolwa engaphuma nyo ekaya, ngisenayo, angikulahla ngengabanye abenze njalu ngipindela nazo ekaya.

JOEL MIEBENI

Imidhlalo YaBantu Kona E Clermont

(NGU BERT. J. ZUNGU)

I Clermont African-Recreation Ground Association ikakulu ngosizo olwenzi yiNkamphani we Clermont Township, iyakuba nemidhlalo (Sports) mhlala zinga 30 May, 1935 enkundhleni yaseClermont Township, iyakugala ago 10.00 wakusasa.

Ninasputelwa okuble kwenu; ukudha (Catering) kwoSAKONA.

Ziyaziswa izinduna (Officials) ukuba zifike zona ngo 8.0 a.m kusasa

Ezase Mpangen

Ipepalidhlala umntu opu Goli ngokuxoxa indaba zakona, futhi lifubete amaqioiso. Loku sho ngoba abantu bakiti bakohl afana abamahumusba oyobezwa njalu beti uma utanda ukuba amadoda akuphuzise baxoxele.

Maddoda fundani i "The Bantu World," nizwe ngezase Natal, Transvaal, Swaziland, Bicchuanaland. Tenga i "The Bantu World," lapa litholakala ku Mr. M. Marako Empangeni Station ngemisombuluko.

D. P. SEKAT-

kwayiloso waculs i Solo iske. Wa bona naye uMr. A. A. Khumalo nashamba nabo ebu Kwayen be Male Voice Party wenza okwensambiteka.

Ngokutakzelwa okukulu abnsoko u Miss F. Caluza, eshys kahle u Piyanu, ukude ukupela ezinhiziyeni zbatanda "ubupambilu babantu." U "When you come home" waba ngelinyle lama Solo ake. Imifule yonke iyashlokoms. Bemuzwa pela u Miss E. Merse ecula el-ke i Solo i Adams Choir yasho: "As the moon's soft splendour," i Taylor SGSC, yili "Peaceful Night," nempela abantu bonke babeze beqwele uxolo nokutula e Grey Street—Halala!

U A. J. Luthuli

Umoya wobusonto esontweni wakilisa umfanekiso wabaya ezelwini owabekwa izintonjana ezazigubungele ngezindwangu ezimblope zi vuta ezvadhllei izibane enye ipete isipa mbano ukanye nobalissa bemele uhlangoi lobi fundisi nobuhumayeli ku kakwe oweye gulambumbulu. Lomdhlo waba muhle.

Kussukulunya ngokucula okuble ngoku dhlulisele kwawotisha na nemubala nokuizibamba kuka Mr. A. J. Luthuli eculisa i Adams.

Otisha E Tekwini Benze Ivelakanci

IKONSATI ESONTWENI
LASE WESILE YABA
NEDUMELA

(NGU ALFRED MATIBELA)

Webonga wangcongoza u Mr. A. Siliro omuyue wama ex-Presidents & Natal Native Teachers Union mhlala engamele i Khotsozisa yamatisha eyabnodumo olushaya kude ngokuyutwa kokucula okwabakona, e senanele okwakwenze kanye nokuzipata okuhlonipile kwalabo bonke abantu bobukwela ababekona, naye wasipata ngeblakanipo isihlalo.

Wa engeko u "Nhlamu," u Rev. A. Mtikulu ekunzondelela, smazwi okuzilandulela wawatumela nge Gosa le Sekiti u Mr. E. H. Mabaso, owa-wabekwa ngendbilela efanele.

Kwakukubie lapa, bakiti, kukona izibukeli eziningi ezinokubona okubanzi; zisolalela ukucula kwabakoli abanomyama bembundo yezinene nezikulu izikulu lapa e Natal, beze no Mongameli wabo u Mr. A. J. Luthuli owaye shayela e kwayeni lase Adams training College.

Ukudha Kwendhlebe

Kabazisolang ngokuza abalseli lapa intokazi u Miss T. Caluza, etieta u Piyanu ngobungewati eshys elake leketelo nalapo bezwa u tisha we Taylor Street Government School u Mr. M. Moerane B.A. ecula yedwa eliti: Echo." spekezelwa u Miss Caluza opiyenweni, no Miss L. P. Vilakazi eno Miss A. Mgobhozi kwe-labo.

Ubupati bokucula, kanye nokucula okwakwalewayo, kwakupakeme nge ndhlela eyakazelela kakulu ubumandsi bobugagu nokukwazi kwa kwabekunikeza ngeimilomo yabo. Bakala abantswanyaca nabalisa be Adams T. C. besu u "Cherry Ripe" nabe Taylor Street Choir ababehambala no Miss M. Mabaso beti. "Lovely Night" Intokazi ye University, u Miss E. P. Ngoywana B.A. wapumela eshshalazipi ecula i solo lake u Miss Caluza emshayela u piyanu kwamnandi kwa dela.

Ubuhle Obungandile

Ubumandsi nobusakzi ngosekushiwo baqubekela pambili lapa u Mr. L. L. Khumalo weza ne Taylor Street School. Junior Choir nabalana namatombazana, ngokutandekayo, izingane zathu, olslele weziswises. Asleep in the Deep" kwabi i Solo like Mr. S. D. Ngcobo, B.A. naye wahla umxwele i Adams T. C. Choir vasequa ngeliti "Send the Light," kwati u Mr. G. Mongovella no Miss Makhotlane (Ipelala chlwani lwezibini.)

Ezase Dundee
(lvela ku page 6)

nsundu umdhla ngo May 6. Zahlanganisa ndawonye. Umsebenzi waqalwa ngekonko emfishane eyapetwe uMfu. Sibiya. Amakosi nawa ayeze nabantu bawo, kwasinwa kwanjaya.

Izingane zezikole zadhlala lashona zatoli imikomelo otisha babe ama Steward nabo bsebenza lashona, besizana noMr. Magoi nomunye engikohlwa iwe uMmu. Holmes insumpa yawkwa Masplsi.

NgeSonto elidhlule kufike uMfu. P. J. Africa ozatala inkundhla nika Mfu. Ngcobo—naye noko usempilweni—

ngi yabona uzoshethe ejwayele lapa ngoba kukuunywz irilawu (Afrikas) njeagase Mnambiti.

Ngombja ku May 4 ama Lilly Whites ace Spookmire svezodblis nama Northern Lights L.T.C. Pela amba club oisha omabili Waba muhle kabi umdhla wazfundiswida kuwe uMmu. Holmes insumpa yawkwa Masplsi.

Kusihlwa njslo babanomculo—nga koke nabala pte ekaya otisha bewuxxa umsebenzi—roma bergaba ngabsningi abantu, umsebenzi wrqubekha kable.



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	YININA MISTRESS (M. M. Myatza) . . . with piano
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Ama Feluna atakwe ngendhlela yokuba ngaso sonke isikati abenokunkira abesifazane impilo enhle ngapakati esekelwe pezu kwegazi elibile naapezu kokusebenza okuhle kombilini wonke umpakati owestifazane.

Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/. Noma utumele ku P.O. Box 731, Cape Town, utafe imali yayo. Tenga awona ngoqobu, epaketeni elibomvu elifana nel.



Z. F. 4.

U Mr. Jeremiah Mazibuko ware Poortje, P.O. Winterberg, Natal, u: "Inkonkazi yami yayavimisa nyalu ukutula izingane exizigulayo. Izingane zazizacile ziluhulupo olukulu. Kodwa kute ngesikati enzima wadha ama Feluna Pills pokemanje ngiya jabula ukuti kuto zonke izingane zake ukutula kubekona enempilo enhle ukudhla lona. Ikhulupelo iklakanipile. Uma cbenokutata irisu futi ukutelwe kukuza asebenzise ama Feluna pambi kokuba abelete. Ngityela zonke ikhulopo ngesi olutolakala ckusebenziseni umuti wuko. Siza ke upapais leswadi."

Our Opinion And Readers' Views

THE 'Bantu World'

1. HARDY STREET.
(North of Bantu Sports Ground.)
C.O. Box 6663, JOHANNESBURG

SATURDAY, MAY 18, 1935.

The Land Bill

The crux of the so-called Native problem is the land question, and it is, therefore, the settlement of this burning question that will lead to the solution of our inter-racial difficulties. It is a tragic fact that the migration of Africans to urban areas is largely due to congestion in the Native reserves but the authorities seem to ignore this point. They seem to think that the influx of Africans into towns can be stopped by legislation, and so they have since 1913, been endeavouring to deal with this problem by means of Parliamentary and administrative actions. But the problem has remained unsolved because its solution depends entirely upon the provision of more land for African occupation, and the improvement of the reserves so as to enable them to maintain their ever increasing populations. The Natives Land Act of 1913 was not an attempt to solve the land question. Its primary object was to prevent Africans from buying land wherever they liked in South Africa and to eliminate the system of ploughing on half-acres which was in operation in the Transvaal and the Orange Free State.

The Act was not designed to benefit the Africans but to perpetuate their position as hewers of wood and drawers of water for the white race. It is true that it laid down the principle of territorial segregation of the races, but it created no new Native areas so as to facilitate the carrying out of this principle. It gave the promise that more land would be found for Natives, and accordingly the Beaumont Commission was appointed to find the 'promised land.' When the Commission reported a storm of protest was raised by European farmers and landowners who pointed out that too much land was given to the Natives, and that as the result Natives would not come out to work for Europeans. It became evident, therefore, that what Europeans wanted was not a land policy that would enable Africans "to develop along their own lines" but one which would prevent them from selling their labour to the highest bidder and thus force them into the hands of the employers of labour, particularly the farming community.

As the result of this protest provincial committees were appointed to make further investigations in order to meet the objections raised. When this committee reported, however, European farmers and landowners found that their demands had not been met and so they proceeded with their opposition to "tracts of land being set aside for Native occupation." The Government thus found itself unable to carry out the provisions of the Native Land Act except those which placed restrictions upon Africans. Consequently the settlement of the land question was shelved. Meanwhile the land which was generally regarded as unsuitable for Euro-

pean occupation proved to be of immense value for farming and mining purposes, and in consequence large tracts of land in potential Native districts were bought by land companies. It is, therefore, not surprising to find that the morgenage of land to be released under the proposed Bill is less than that which was recommended by either the Beaumont Commission and the Provincial Committees. The truth is the Government is unable to persuade European landowners and farmers to allow their farms to be demarcated for Native areas. And it remains to be seen whether or not the same objections would not be raised against the land to be released under the Land Bill.

The Land Bill, we understand, forms the basis of the policy of segregation to which the Government is committed. It is, therefore, essential that it should be closely scrutinised. To the Africans the policy of segregation is unacceptable unless it aims at the creation of a Native State. They feel rightly or wrongly that they cannot accept a policy which is designed to perpetuate their tribal systems and, therefore, their tribal divisions. The policy underlying the Land Bill does not seek, as we have often pointed out when dealing with the policy of segregation, to enable the Bantu people to develop along national lines. It is designed to maintain the tribal system in order to enable the white race to dominate the African, control his development, his movements and his labour. The proposed Native areas will be

nothing else but reservoirs of cheap labour for the mining and farming industries. That it provides more land than that which the Africans hold under the Natives Land Act no one can deny, and for this reason it might be welcomed but as the basis of territorial and political segregation of Africans, the Bill is disappointing and is likely to be opposed tooth and nail by the intellectuals of our race, who have outgrown the conditions of tribal life and whose ambition is to realise their aspirations along national lines.

The Late Mr. Tengo Jabavu

Sir,—I thank you from the bottom of my heart for what you said in your paper about the part played by the Late Mr. Tengo Jabavu as far as the South African Native College is concerned. What you said, Sir, is the whole truth Honour where honour is due. The man gave his whole heart and soul into the scheme from its inception. He never missed a meeting. He played a very important part. He seemed inspired.

I will never forget a most eloquent address before that great assembly of the Wesleyan Methodist Conference where he was advocating the scheme to the assembly which was indifferent and somewhat antagonistic, but his eloquence and facts were irresistible, his oration wonderful and he convinced and carried that assembly with him. When he sat down silence reigned supreme for a minute, then a burst of applause greeted the wonderful speech.

The scheme was unanimously agreed to by the Conference. I was working with him from 1914 to 1917, his hobby was the South African Native College and "By the Grace of Tengo" we have it. I do not minimize others, they did their great work too.

E. MDOLOMBA

Johannesburg

THE PEOPLES FORUM

To Correspondents

Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less,) as through lack of space and the accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—[Editor.]

Christianity And The Native Bills

Sir,

Readers of this article might wonder why I write on this question in particular but there are several reasons why I do this. In the first place I must mention that this is written particularly to protect the Bantu people from drifting away with the tide. I feel this is a very dangerous and critical moment for us (Bantu) to desert Christ and perhaps even resort to crude unchristian helpless methods in trying to defend ourselves from crude injustices which we feel are put on us by those in authority in government and other departments.

At the present time there are several things which are being discussed very seriously. Some of these are in connection with the Bills which have been recently published, the question of Franchise, Representation in Parliament, and also the question of land. Among the Bantu some feel already embarrassed, discouraged and hostile towards their fellow human beings (the Whites) and some even against God, like the Israelites from the land of Egypt, when at times they even resorted to idols. Africans! Are we going to scorn Christ because of these Bills. Before we do this let us compare within us His Love and the Bills, what each is worth. If because of the Bills we are going to despise His love then we need not and do not deserve the name Christians. But where is our refuge, our life, our all, if we turn away from Christ? Remember we are His servants, and if any servant rejects Him, that retards His Kingdom to come on earth.

Many do not know me, have never heard of me even, which thing is obvious as I am just an ordinary school girl. Some people may say I talk because I have not had any experience in life, and can not know what all these Bills mean to us but my sure conviction of Christ makes me feel that, all these unnecessary obstacles that are put in our way, are all in vain. Leaders of Africa do not sit down, be discouraged and mourn, if there is nothing that you can do to help your people to be recognised in Parliament, at least you can bring one last sheep to Christ, which is still more valuable. You can make those who try to oppress you feel and recognise the love of Christ for them and every body else. Our answer is then: to render service to all mankind for the extention of the Kingdom of Heaven. African youth, your motto should be, "To do his will with out and fear doubt." Every one should do his part.

ELLEN K. MERAFÉ
Adams Mission Station.

Non-European 'Buses

Sir,—I am one of the Passengers using the City to Sophiatown 'buses, but to my great surprise I find out so many a time I happen to be charged doubly by the so-called Conductors. This treatment causes me much inconvenience and unnecessary expense. Secondly these Conductors have no respect. If one can see the manner in which they collect fares from their patrons one will see what amount of discipline is lacking. I feel confident that if the 'bus owners ever see this unbearable state of affairs they will agree with me. I am of opinion that Voucher tickets will solve the problem of passengers being mistakenly or dishonestly charged double for one trip.

In regard to the illtreatment of passengers I wish to draw the attention of the owners or association to see that this matter is stopped before it goes any further.

I wonder whether these 'buses have ever been cleaned, for their state seems to be very unhealthy, full of dust and their floors no better. These 'buses have lately been a den of vulgar language. The public surely deserves courtesy in patronising these 'buses and the Bus officials must please see that

(Continued at foot of next column)

R. Roamer Talks About

Money—Plenty Money!

There are three things we love best in this world: money, money, and money. It does not matter if it is paper or coin money, as long as it is money, we adore it. How we love it! We heard from our Rib last week that this love of ours for money was not healthy and she quoted something to the effect that love of money is the root of all evil. We said even if it had been the root, branches and leaves of evil we would still love money, and risk the evils.

We know you will tell us that rich people are not happy inspite of their riches. Well, let us tell you that a rich man who does not know how to be happy with his money is a fool. His foolishness simply makes us want more and more money. Others tell us that to have little money is good for the soul. We know what is good for our souls and that is more money. Those unbalanced people who think little money is good for the soul are usually the souls' people who have failed to make more money. So, like the naughty fox with the grapes, they pretend they don't want more money.

We are quite ready to go and interview any rich man who spends sleepless nights worrying over too much money. We can change places with him cheerfully and lay it not to his account if by so doing we are destroying our souls. But we have yet to meet a rich man wanting to part with his money for the sake of his soul. He knows very well that this soul-business is all bunk. It is a bitter, senseless cry of cranks.

We are "dying" to get more money, We say that openly. Just last week young Roamer asked us for a new pair of shoes. We saw he needed it, but we had no money. Our Rib who had been telling us about "roots of evil" asked for some money for her winter clothes, we had no money to give her. The money we have is good for our souls but not good enough for our common needs. This just gets our souls lost without the help of more money this time. We have now found out that it is better to lose our souls with plenty money in our hands than to lose them without a penny. That is philosophy.

In case you do not get us properly, let us ask you: What is a soul? The soul is ourselves. Who are ourselves? R. Roamer, Esquire. Where is R. Roamer, Esquire? He is in our body as a soul. Where would he be if there was no body? He would be nowhere, of course! He stays in the body—this soul. Now, the needs of this soul are different from the needs of the body. The body wants food to keep it going, while the soul needs something spiritual—like and undrinkable to keep it alive in the body.

If you put a pin through your body, you would feel pain which would also go to your soul although the pin did not or cannot enter your soul. Thus if your body feels hungry or sick that is bound to make your soul hungry and sick even if it does not eat that food. You understand us? Thanks. We are just driving back to our absorbing topic—money. We want to convince our good for the soul—lunatics that money—plenty of it—is good for the soul because it is good for the body which houses the soul. The soul's of rich and poor people are the same—they are air.

But just because the bodies of the poor are subject to the "slings and arrows of outrageous fortune" their souls grow narrower and bitter as years go by while those of the rich grow fuller and happier as years do the same. If his comforts make him lose his soul that rich man had no soul worth talking about. If the poor man's lack of plenty money makes him get a richer soul, then let us thank God for the poverty that assails the world to-day and encourage all the Governments of the civilised countries to legislate against helping the poor—for their poverty is good for their souls—amen!

J. J. E. MSIWA
Johannesburg

Madireng A Ditulo Ka Ditulo



Some leading Kroonstad Africans. Left to right : Messrs R. A. Sello (member of Advisory Board) T. W. Keable Mote (Senior Teacher at Roman Catholic School), H.K. Binda (member of Advisory Board).

1901

Dikebeka Tsa Makgooa Di Hlasela Moruti J.E.P. Mokone Nokeng ea Hutsane

(Ke Joel B. M. Thema.)

"Waar sy? Keerom voor." Vang hom, vang die kaffer!"

Mokgoshi ona oa kagodimo o ne o labioea ke Maburu kgauzzi le nota ea Hutsane mohlang a hlesetse Moruti J. E. P. Mokoni a kerek ea A.M.E. Church, Belabela, ge a ne a tsoa go soara modiro oa kerek Driefontein (Modubong) ka nako ea 7 p.m., ka di 24 tsa kgoedi ea April. Moruti Mokoni are o ile ge a fihla gona mo sebakengeo, a bona Maburu a 6. Bammatale gomme ba thoma ka go mo kgopela mmollo. A ba botsa gore ga ke nao, eabes ke ge ba ba batemela kgauzzi ka matla. Moruti ge a bona tjeo a khutela morago ka paisekele. Maburu a thoma go kitima le. Ona gomme a ntse a hlabla mokgoshi oa ka godimo ole gore ba mo potile ka mathoko le mathoko. Moruti o ile a ba tlalelong e kgolo go fihla Modimo oa gagoe o mo thusha gomme a biles a bona tselo ea go tsotela Belabela.

Re lemusha le go cleta Ma-Afrika a agileng tuku'ogong ea Belabela le ba folgang setimela gona seteising sa Belabela gore ba blokomele gore ba s-ke ba tsesaa boshego gobane dilek-beka malait a bo-ramosoeu le a Ma-Afrika ke a mangata. Go ultagalala gore tsena dikebeka tsena tsa Maburu nokeng ea Hutsane, di shetsa di khathaditse batho ba ekabang 4 ka moruti.

Booiberg

"Wellemina, o sefebe, o robala le monna, Kleinbooi. Ke boditsoe ke Sani, gomme o rata go chela monna oa ka boletsi bya lephera." Mantu ana a ka godimo a ne a boleloa ke Wellemina. Mokendwa pele ga Mr. B. I. Gidsmidt lekgoteng la Magastrata, Warmbaths ka di 2 tsa May, gomme are a ne a boleloa ke Ruth Mogale, mosadi oa Kleinbooi, a moroga gampe koa Rociberg ka kgoedi ea January. Kabaka leo o mo sentse leina gomme o tsoma £25 gore a mo phumole leina. Monn molatong, Kleinbooi Mogale monua oa Ruth, ke eena a neng a dsgafariloe (defendant), gomme Well-eminia ele Plaistiff. Kleinbooi ka lebokising la boblatse, o ile are : "Wellemina ke nyatsi ea ka. Eits ka tsatsi le leng ele Mokibelo, mossadi oa ka Ruth a ntshoara ke ekutsa le eena."

"Ke ge eena mosadi oa ka a nkomoanya ka mantu ana a ka godimo. Mosadi a sa nka a senya Wellemina lebitso. Hlatsi ea Wellemina, Samuel o Lepantani, o itse eena ga a tsebe Seuto, ga se a kos Ruth le Wellemina se ba neng ba se bolela. "Mina zwile shouting kupela." Magastrata are ga go bohlase byo bo ka tlamang Ruth, kahaka leo molato o soanetsi go oelsa go Wellemina gomme o soanetsi go lefa ditshenyegelo tsotle. Molato ana o hlaqua Rooiberg.

Warmbaths

Bahlankana ba malaita ba gaketsa mona Belabela. Beke e ngoe le e ngoe lekgoteng la Magastrata oa Belabela go sekishoa bahlankana ba malaita ka malato ea go ities basetsana, gomme ele gore melatong ebole go thios "ba re timile tholoana ea Eva" Lefase le senyegile. Ba Afrika ba g sho. Bahlankana bana ke bolelang ka bona

esale bashemane ba seng go chela lekgetho la Mmusho. Empa ba dira mediro e mebe e chabegang.

Re thaba go tsebisha babadi ba "The Bantu World" le barati ba lentsu la Modimo gore Mrs. Florence Mokhesi oa Louis Trichardt, mokreste ea ratang lentsu la Modimo o kile a etela mona Belabela ka dikgoedi tse fetileng Mrs. Mokhesi o dutse dikgoedi tse pedi mona Belabela. Sebaka sohle se a se dutseng mona Belabela ebe ele mothushi e mogolo oa basadi ba Mepelo, ba Wesele le ba bang (Methodist Women Prayer Union), le diterike tsa Belabela Mohumagadi enos oa Modimo o sepsetse ga botse a le bophelong byo monate, gomme o ile gagabo Louis Trichardt Re mo lakaletsa bophelo byo monate.

Mr. C. K. Maimane (Tailor) oa Polokoane o kile a bonala mona moteng oa Belabela ka di 3 tsa May, gomme a le bophelong byo monate, a lebile gagabo Pietersburg.

Thuto Ea Isang Pilane

TSA "MOCHUDI"

Motsa re ut oa gothos borre ba o gapile go Bakwena ka go ba fenza. E tshoeneise e be e ne e le liganka ruri — me ba bantsi ba bona ba fetile, masalli a bona a ntse a re tlogela boengoe ka bongoe. Janong motsa oa Mochudi o tlogeletsoe rona ba bacha E ka kqona re o tshetse, ge re n'se re leboga. A re se ikaketseng kqore leontos li felile. 'Me Mochudi ke oa rona ka go sa feleng Nta a kgo'o, ntoa tlihometsa ka mafatsheng otthe.

Ntoea ea Isang a e boneng e sile koa beseja 'me ra bona a apola dibaki, a palama thaba ea Phutha-Dikobo, a

pega ntlo ea nta na — National School — Thuto!! A re tla leboga Isang ga a sulie bakeng sa thuto eo a re fileng cona?

THUTO EA ISANG.

Bo-rra, se tsaeleng Isanz, jaaka Judas a tseela Moreen Jesu, le rona makoloa nyane a re neng le t-boro — le thabvong ke kgala go b-le a n-te e t-he an — monra ona on le hoki bo makvisang q-ko bo onaq se ilo diraglang le is-e direvare. Thuto tsa Isang tse kyo o's tmask s na ktsena: (i) Bolox i g-hogal-ni, (ii)

(Bona k-roleng ea 9)

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hao le ho oketsa matla a hao

ha ka mehla o ka sebelisa

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Maikutlo A Bangoledi Ba Rona

Dibopioa Tsotlhe DI Itse Maano

GA GO LOSIKA LE
RATANG GO NYELELA
PUO E NTSE YALO

(Ke MMATLAKITSO)

Dibopioa tsotlhe di itse maano a botshelo. Selo sa nthha, ke go ipsipalela, sa bobedi ke go iphemba mo bobeng, go itsihira dirame le megote. Ga go losika lope loa dibopioa lo lo ratang go nyelala; longoe le longoe lo senka kafa lo ka itlagelang ka teng. Puo le eone e ntse yalo. E loga maano go ikatisa e tlala ka lesfash. E bopsa mantsoe a s thamisang le a a thlonami sang. E thiphole mafofo a a tsalanyang, le a a lotlhanyang batho. E phuthetse mantsoe a bongaka la a boilo. E roms ditsebe le matlho a ee go e utsela mafofo, mme e fithe e a godise e a bope yaaka e rata; mme e a ntse barongoa ba eone. Ba e dirang ka bone kafa e ratang ka gone—a go bins, go opela, go seba, go thusa, go bolae. Erile re sale basimane ra bo re sobethisiose ke bomogoloa rona ka one maano a puo.

Ere fa modipa a ka dira kgotsa a bua sengoe kgotsa eare a ithoma a itsikinya a goa moa. mme mmotlana mongoe a tshaga, a bua le eo mongoe sengoe modipa a ba lemoga gore go buoia ene, a kgoise mosimane eoo selo. seo : "He, mosimane ke uena, kgois mathe, u re 'Legano moloi'." Lo ka bona foo gore le basimane ba ne ba lemogile fa legano le sa kgoe mathe a le osi, iee kgoa le puo, gonne e le eone le tsoang ka tse di ne di kabu sa itsioe lya! Ke ea kgakala, ke tla tloga ke ba ke thothilbora kgetse, babadi ba "Bantu World" ba tie ba tloga ba ntire se Mmampollo o ne a se dira Dimo—"Magologoloyane ga a tshedisa noka e tlets'e!"

Ga ke itse gore Betsoana ba bontsi bo kae yo bo lemogileng yaska puo e lemogile fa go na le mantsoe mangoe a eare fa a menagangoa a natefe thata, le gore a seke a akafe a lebalesege. Yana ga go motho eo e kareng a na a tlola le eo mongoe, a tla a lebala mantsoe a a ntseeng yaaka a, fa a ne a tsemo mo puong es bone: Phetsophatto! phasaphassia! phasuphasu! goara-goara! tihanethane! fercer! fercer! thugathuge! rutherford! sosthlasoathla! thailai! patakapatka! poroporogoro! potokopotoko! soaisoil pogokopogokol—A ua re nka a fetsa lefa nka golala mokoloko o mo telelele! Fela lo ka lemoga yaaka thalagaryo e logetse lolele le dipounama maano a go me naganya mantsoe gore etleere a natefa a ba a seke a lebalesege...maano a boishelo. gonne puo e tshela ka go nama metsoe mo bathong fel... ka seithare se tshela ka go nama... mo mmung.

Beng ba eone ba e emogile yang! Ga toe ekile eare malobaayans go sena go simologa puso ea mskgoa, thaka ngoe eoo Seleka eare e sena go lemoga ta magaone maagoe a tshoarcloa dilo tse di sa tshoanelang go tshosreloa ba ba ntseeng yaaka bone, ea a ya ditshego ka metsoe ea pinna e re:

Tatamala mosha,
Bolelela thukhu
U re Samane o tshoeroe,
O tsoareiso se sepeshela!

Mme ea tla eare ngoageng ke yetse nala koa Mangaung, ka utioa makau mangoe a ke ne ka lemoga ka pou fa e le bao Seleka, a ntsephi'honyana ea bupe bo tlets'e ka nkoana, a ntse maele ka magaone a a ya ditshego ka meteo ea pinana e re:

U re phasaphass Tsimane,
U bolelela Monnaruri,
U re Sekonya o tshoeroe,
U tshoaretsoe sephela.
A tshoete d pasela!

U seka ua tsiediao ke m tsoe a pinana e u bona ekete a didime se yasa; ta uno u ka recta basimane ba Seleka ba tshoetsoe diphsana ba tla ba mme ba raroilo thalaganyo ka bops ya mabele a Setioana a ne a medisioa, ya tloga ya apeoa ya butsoa sentle, ya tloga omeloa, ya tlhabegoa, morag, ya gamolos ka motholho ke mosetsana oa Mmapitsa dibidua, disebi tsa gau di ne di tia eta di baba tshoetsoe.

Mo mekgatlong kgotsa mo medirong mengoe e megolo go tlo go baane le lentsoe lengoe ye le thiphilegileng ye le belang moleto oo. Gongos go bo go ka toe hahia! hseial aico! Babaka dikgosi le bagale ba senka mantsoe a a bogale go simolola ka one leboko:



Mrs. J. Mareme Modiselle,
Mofumagadi os mosui Modiselle.

Ha ho ea Hlotsoeng Papaling Heilbron

TSA STOFBERG.

Monghal.—Ntumelle ho kenya mantsoe a se makae pampiring ea hao ea "The Bantu World" mabapa le papali e ileng ea bapsaloa ke team ea Stofberg motseng oa Heilbron.

Mamelang he baheso. Bahlanaka eitse ha ba tloha hao ba tloha ka lipelo tse bohloko eka ese ele ea matsoho; bashemane ba mats'ufu ba Stofberg, emong le emong a iteta sefuba a ntse are goal ho ea tsoa ea ka pele, emong le eena are ho tla tsoa ea ka pele.

Re ne re ts'oanetse ho bapsala ka Easter Monday; le sa hane ho chaba letsatsi la chaba. Ba ea bashemane eitse ha ba fihla Heilbron ba funans ba emetsoe ke makanyane a li Moonlights. Joale methska ea ts'oanela ho eo seotlong kapa lebalseng (field) leo le khothetsoeng eona polokoe eo (football). Ba kena bashemane ba blopsa tse pe i tsena (Stofberg le Heilbron Batho ba ne ba tloka ba bongana oa bohlo. Batileng ho boba le ho lebella mokhupi ona. Ea tloha ba be ba ikhetha le bana ba suka la Hofmeer b. apere seaparo se mebala-bala ho khaleha.

Eitse e sa tsoa tloha re sare re bohile phala ea illa (goal) Heilbron, e se e nts'iitse goal mecheng oo ea pele. Heilbron ea blosa ka goal ele ngee; oa bobezi litiba tsa fetoha hampe; eitse ba sa kena Stofberg ea nts'a goal ke hore banna banna ba holana (resu's Heilbron one, Stofberg one). Heel! Ma Afrika Stofberg ea holomolana ea sa kholoeng khutia o'mone o ikholise.

THEO. SEFUME.

Mokete oa Jubilee ea Morena George Motseng Oa Ladybrand

Tsa Ladybrand.

Sekolo sa Kepano se ne se etss mehlolo ma-ba ka la li 6 Mots'eanoz, mohia tsatsi la Jubilee ea Morena George.

Eitse e ale hosasa ka hra ea 9 mor. pa le liphalo tsa li Pathfinders tsa be se li ho phutha sechaba ho tla bona lipapali e ipina tse neng li etsoa ke Mr A Mokhati le Mr S. Masoo. Ao! Batho bi phatheka kabangata bo makatsang ruri. Ba etss mehlolo bo mora Masoo le Mokhati li Pathfinders tsa bona Moruti Bollen eo e leng Mookameli ca sekolo (Manager) a busa mantsoe a monate haholo ruri ka ha Sekolo sa Kepano hammmo le ba samaisi matich re le (Principal) Monyobo. A ba a tsibisa batho se etssang hore tsatsi leo la li 6 Mots'eanoz le hlophuoc hakalo.

Ma-Waylarers le ona a etss lipapali tsa ona tse ntle haholo ruri, a ne a tsamisoa ke Mistress Mokoena le Mistress Seleka. Eitse hoba tshoetsoe li fele, esaba principal o nea-bana e mng le e mong limonate hore ba ke ba ihabise.

Ke ntle hore Mr. Mokhati le Mr. Masoo mesebetsi es bona e metle habolo sekolong sena sa kopino, re ba lakletsat kateho le tsololepe mosebetsing ona bons, ba tla ba bina Maseru kai li tsu khoeli eona ens.

Ba neng ba le eage ne e le bo Mr. le Mrs. Mosent si, Mrs. Monyobo, Mr. Malsu, Mrs. J. Pitso le ba bang,

Monyanya oa Kgoshi George

Tsa Pokwani (Ke A. J. SELOANE)

Ge kgoedi ea April e na le matsasi a 27, tekgotla la dikgoshi tsa tikulogo e no, la kgoedi tse tharo, le be le dute kua kantorong ea Pokwani. Gomme ba tsibishiose mmushe o file sechaba chelete ea tekano ea £20 go dira monyanya oa Kgoshi "Celebration of King George's Jubilee." Dikgoshi ka lethabo le bona ba ncha dimpho tse. 10 la dipholo le 13 ladikgapo le diphoko gomme ba Mmusho ba tla reka tse 4 dipholo go oketsa, gape ba tla reka bogobe, le borotho le koffie. Monyanya o tla dula Mamone ga Kgoshi Sekwati Mampuru ka 6 May; tlang dinama re dye dinama sechaba.

Ka lona la di 27 April, ka kantorong ea Pokwani, kopano ea batseta (deputation) ba e bege e le barumoa ba ba rumilego ke dikgoshi le sechaba e lego dikgoshi Sekwati Mampuru, le Tseke Morishane; matona P. Mallala le H. Nkoakatse; balengalo Rev. J. H. Mahlamvu le A. J. Seloane (teacher) ba ile ba kopana le Komarsehoping, me ba mo tsibishi kgopele

ea sechaba gore senyaka "Local Council" ba be ba mo araba bakeng sa kgop-lo ea gagoe, ea gee anyaka komiti ea bann ba Sechaba go thusa go ahiola ditaba sesotho kua kantorong. Sechaba sere diboroto ge o dumelana le mabaka a re ka beago pele ge Mmusho o e dumetse.

Mmusho o file sechaba sa Kgoshi Morishane, Mooifontein, chelete ea tekano ea £200 mkgolo a mabedi a dipondo, go aga blakz ea sekolo sa sechaba, le N.R.C. Ltd., o ba file £60 masome a selelago a dipondo go thusa; me lesedi la thuto le tla hlabela ogafo ea 10s. godimo ga £2 eo eneng e le gona. Seo rena re se nyoretuseng ke hore baetapela ba ka ultuane litabeng. Gape polelo e ka godimo ke bolela ka go koa magageshu amangoe bareng Congress e huile e saka ea dira selo. Go nala mediro e mentsi e diri-loeng ke lekhotala lena eo nka senyang sebaka go e bolela. Tau tse loeleng ntatae eo ke ba S. M. Makgatho R. V. Selope Thema, late D. S. Letanks, Moses Mphahlele, C. S. Mabaso le bongata joabseng mona lenaneong lena ba Cabinet ea Transvaal. Banna banns e be ele tau tsa go loma mo kgaolong ea pele ea Congress ea Transvaal re letse kgaolo ea (2) joalo.

ASAPH TLAKA

African National Congress

Mohlomphehi, ke kopa sebakana pampiring ea sechaba, nke ke bua ka lekhotala lena la African National Congress. Ka selemo sa 1911, setupo (pavement) sene se sa sepeloe ke motho e moso, setimela sa 2nd class sene se sa nameloe ke Rammoso le ha able a aperejoang. Lekhotala lena le fedisite nthu tse joalo ka nta e thata ka ho tsena makhotla a molao. La loantsha ogafo ea 10s. godimo ga £2 eo eneng e le gona. Seo rena re se nyoretuseng ke hore baetapela ba ka ultuane litabeng. Gape polelo e ka godimo ke bolela ka go koa magageshu amangoe bareng Congress e huile e saka ea dira selo. Go nala mediro e mentsi e diri-loeng ke lekhotala lena eo nka senyang sebaka go e bolela. Tau tse loeleng ntatae eo ke ba S. M. Makgatho R. V. Selope Thema, late D. S. Letanks, Moses Mphahlele, C. S. Mabaso le bongata joabseng mona lenaneong lena ba Cabinet ea Transvaal. Banna banns e be ele tau tsa go loma mo kgaolong ea pele ea Congress ea Transvaal re letse kgaolo ea (2) joalo.



O Ne a Batla Hore a Khutlisetsoe Bohali Ba Hae.

Mosali eo oa batho o ne ale mahlomoleng ha monna oa hae are o mo khutlisetsa ha habo ho ntatae. O ne a lebeletse ka mahlo a matso ho bona hore na li Feluna Pills ha li tlo' mo thusa na.

Re ka bolela ka 'nne le ka botsepehi bohle hore re na le makholo-kholo a mangolo a tsoang ho batsualu ba bolelang kamoo li Feluna Pills li ba entseng hore ba fumana bana ha ba ne ba se ba tetse ho ka fumana nguana. Feluna, tabeng tse joalo, e hlasimolotse setho se neng se fokola kapa se sa sebetse ka tsuanelo. Feluna e fihile ea tsosolosa ea matlafatsa setho seo 'me mokhoa oa hilaho, ka thuso eo, oa etsa hore ho fumanehe nguana eo ba neng ba mo lakkatso ba mo lebeletse hakalo.

Hape li Feluna li lisa bophelo bohle ba mosali. Lipilisi tsena lia eketsa 'me li nchafatsa mali hore abe mafubeli hantle. Ke ka lebaka leo mosali ea sebelisang Feluna a bang le bophelo bo tletseng bo khothetseng, a bang le thabo 'me a ratehang. O ikutlu a phetse hantle 'me basali ba felang ba phetse hantle ho monate ho lula le bona.

Haeba liponto tse latelang tsena li teng ho uea li supa hore u ka fumana thuso ka ho sebelisa li Feluna Pills:

Ho fokolloa ke mali, Mokhathala, Ho fokola, Ho sokela, Lehatlelo le lesou, Mahlo a lerotto, Mokokotlo, Mahlabha ba u ile khueling, Ho pipitloa, Ho bona linaleli mahlong, Molikoalikone, Hlooho e opang, Ho nyeka pelo, Nyoko le likhathatso tsa mala.

(KAMORAO HO KHUEL TSE 12)



Re susumetsa ka matla hore ho lekoe li Feluna Pills tsa Basali Feela. Li rekisoa hohle ka 3/3

botlololo kapa tse 6 ka 18/- li liphuthelong tse khubelu tse joaleka sena se bontsitsoeng mona. Ha hole thata ho li fumana ngolla ho P.O. Box 731, Cape Town, u romele chelete:

FELUNA
PILLS for females only



See. F. 1.

Page Of Interest To Women Of The Race

What Love Is

The Editress,—

Much is being said and written in the columns of your Women's Pages about Love. It is a great task to try to put in details the various ways in which love plays a leading part in human life, and the subject requires men and women of great intelligence and profound thinking.

In the first place I would like to refer your readers to the merits of love amongst the neighbours, kin and household, in their talks and deeds. Love is to give up yourself for a person or thing you love and there is no love greater than this that a man should put down his own life for his neighbour. How appreciable is the love of our women folk, for, they are able, at any time, to sacrifice their lives for their children no matter how cruelly and uncivil they may be.

Their mothers never cast them away. Look up, far away, on the far distance there you will see Abraham, the elect of God, giving up his only son for a sacrifice to his most loved God. Again, look up, far away, on Mount Calvary there you will see God, giving up His only begotten Son to be punished and crucified for our transgressions, trespasses and sins.

Christ Himself said "There is no greater love than this that a man should give up his own life for loving his friends." How dare we say we have love when we are being removed to the hospitals everyday, sick of hatred of each other?

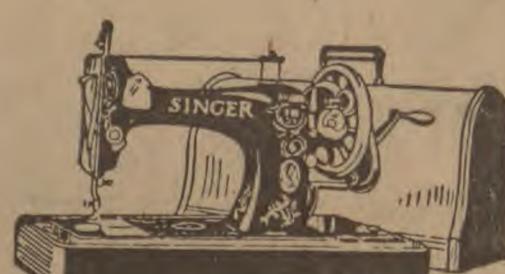
ISRAEL B. C. MBONO
West Rand



Miss Ruth Bhengu, former student of Launda Seminary, Natal, completed her Three Year Industrial Course last year. She is now busy at home, Eastern Native Township, putting her knowledge into practice. Miss Bhengu passed her final examinations in 2nd class. During whole course she took up and passed in Cookery, Needlework, Dressmaking, Knitting, Upholstery, First-Aid, Theory of Domestic, Scripture and English.

Miss Ruth Bhengu is a daughter of Sergeant Masimini Bhengu who is a well-known tennis player and Police Sergeant of many years at Jeppe,

Over 150,000 Bantu Use Singer Machines



WHY

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

Buy SINGER Only

"Which Lady To Marry?"

BY JO. NQOLOBA

"A Lady behaves, dresses, and smiles very attractively, after a year she has married, the abovementioned are replaced by a gloomy discontented face," says J. Magician, of Pretoria. Nature is ever innocent, a lady is to blame. She should be so charming that no one else can be so considered, so entertaining, that no one else can be wise, so witty, so sympathetic, so altogether lovely, that everything but herself is forgotten. She must believe in him.

It needs a great deal of good common sense to learn how to live happily in marriage. The man may be honest, pure, kindly, intelligent, and Christian, but he is human, therefore not perfect. A lady should never allow herself to be jealous, for jealousy is a destroyer of happiness. Have ladies ever thought that to accuse one of a certain wrong act may be just the way to suggest to her husband the possibility of committing it? She must remember that her husband is son and brother to women who loved him long before she new him, and that he still owes them attention and thoughtful affectionate courtesy.

True love believeth all things, endureth all things, and never faileth.

De Arar.

This Is Love

BY LADY PORCUPINE

I wish to convince Miss Mildred Niaba on this matter "love-what it is!" and thus support Mrs A. E. P. Fisch, of Johannesburg.

To my standpoint, love has twofold natures. That's all. (Spiritual and physical.) In its natural unfolding and manifestation, love is very much like the plant that is rooted in the earth while it flowers in the sunlight.

Love has its physical and its spiritual nature. It is rooted in that unconscious law of our nature which God has enacted (made as fixed law) for the preservation and perpetuation of human life.

It gives purpose to life, it brightens the intellect, it quickens the imagination, inspires purpose and imparts physical power. Partly, "what is love?" it conquers selfishness.

Does Love Speak?

How does love speak?

In the proud spirit suddenly grown meek. The haughty heart grown humble; in the tender and unnamed light that floods the world with splendour. In the resemblance which the fond eyes trace.

In all fair things to one beloved face; in the shy touch of hands that tremble and tremble;

In looks and lips that can no more dissemble:

Thus doth "love" speak, says
Ella W. Wilcox.

Alcoholic Drinks And Tobacco

Madame.—As an open enemy of alcohol I would not fail to admire Maud Gacula's intuitive article on this subject. Although I would never encourage smoking to young boys and girls and to women, under any circumstances, I fail to understand why it should be connected with alcohol. That smoking is breaking the Sixth Commandment is ridiculous. All "M. G." has to say about smoking is that, "It irritates the lining membrane of the lungs and air passages," to a lot she says about alcohol and could even say more; yet she would connect the two, and why?

I know several people who dare not touch certain foodstuffs for their ill effect; yet would we connect these with alcohol? At a Conference on Alcoholism held in East London last year, a consulting physician quoted several statements made to him by some prominent Athletes. I will mention one—"The greatest enemy to success in the cricket field is the drink habit."

Mention was made of careers that had been ruined by drink whilst none had been built up on it. Nothing is said here about tobacco, I am not given to contention but when I fail to understand I am never ashamed to say

so. "One is never too old to learn." Alcohol is the source of most evils, social and otherwise, therefore it should not be connected with tobacco, my male friend's luxury.

EUPHAMIA

Westdene, Benoni

What Is Love?

Dear Editress,—

One of your correspondents has asked through your valuable columns the above question and I think it will be very hard for us to satisfy the embarrassed lady.

The word "love" has a very wide meaning and sometimes it is wrongly used. It is also applicable to different spheres of life. We find young people sometimes playing with "love" i.e., boys and girls who are still in teens trying to imitate their grown up brothers and sisters. Love is really something wonderful—an inborn tendency that must be guided along proper channels. Where there's love there's a way this common saying proves to us the importance and value of love.

We find, madame, people who pretend to love others—men and women who pretend to love their partners. Yes, we even find people who pretend to love God.

DURBAN

What Is Marriage?

The Editress.—Kindly allow me space in your "Page of Interest"—on "Which Lady to marry?" I partly agree with him, but true marriage and love cannot be impelled by charming smiles and dresses.

True marriage is not man's contrivance, but God's command, not merely a civil contract—as commonly viewed by others but by law, because it benefits society, and it is an institution which God formed for the welfare of mankind and the interests of true religion. If marriage were only through attractive dresses and smiles or civil arrangement the civil power could dissolve it but though it is "by man," it is not of man but of good. Therefore those whom God hath joined together let no man put asunder.

Pagan Rome made it a civil contract to prevent the evils of polygamy so that although our forefathers had the advantages or disadvantages the practice is not far to seek. They were not forced by financial and civilised responsibilities such as those under which we young generation suffer.

I would generally advise my friends and others not to dwell on the argument as it is only an earthly happiness which God alone has established. It is a plant which we may well strive to cultivate, but, there is a worm gnawing at the root.

What purpose has God in view in putting us to grief or happiness? It is by Divine marriage which has been blessed only by Himself.

MRS. MELATO.

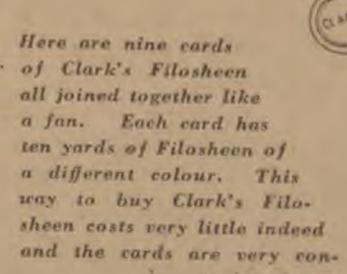
Mend Stockings with this thread

You can buy it in
the right colour to
match the stockings
that want mending!

NOW that Bantu women are wearing stockings more and more, they are finding that stockings often wear out very quickly and need mending. It looks very ugly if you mend stockings with thread that does not match properly.

Clark's, who make the best and strongest cottons for mending, have made Clark's Filosheen specially for mending stockings. You can buy it at any shop—in colours to match your stockings.

The best way to buy Clark's Filosheen is to buy several colours at a time because you are not likely to have many stockings all of the same colour. Clark's have made it cheap and easy to do this by putting Clark's Filosheen in special packings each holding several different colours suitable for mending stockings.



Here are nine cards of Clark's Filosheen all joined together like a fan. Each card has ten yards of Filosheen of a different colour. This way to buy Clark's Filosheen costs very little indeed and the cards are very convenient to use.



Clark's Filosheen is also sold on single cards like this, each one with a different colour suitable for mending stockings.



This box holds twelve balls of Clark's Filosheen, each ball a different colour. Each ball has ten yards of Filosheen. A very low price buys this complete outfit, with every colour that you are ever likely to want for mending stockings.

CLARK'S FILOSHEEN
ONE OF CLARK'S ANCHOR COTTONS
COATS' COTTONS for hand and machine sewing are equally famous and good.



This is a picture of an anchor. It is a thing used by ships when they want to hold on to the bottom of the sea. Anchors have to be very strong—so are Clark's Cottons. Look for this picture on every ball, hank or card of Clark's Anchor Cottons.

BANTU WOMEN IN THE HOME

Bantu Creche

The opening of the Bantu Creche at the Western Native Township will take place this afternoon (Saturday) at 2.30. The Creche which adjoins the Communal Hall, will be handed over to the Children's Aid Society which also runs the Bantu Creche at Alexandra Township, by Mrs. Edmund, Deputy Mayoress.

Mr. G. Ballenden will be in the chair. The sub committee of the Children's Aid Committee has done invaluable work at Alexandra Township with the Creche and there is no doubt that with this Creche under their able management, it will prove of great service to Bantu mothers and their children.

The speakers will be Mrs. M. Edmund, Deputy-Mayoress, Mr. J. D. Rheinhardt Jones, Mr. A. L. Barrett, Chief Native Commissioner, Mr. Malunga and Mr. Mfeka.

Music will be provided by a Bantu choir.

The purpose of the Creche is to take care of the Bantu children during the absence of their mothers at work. These children will be under the care of a trained Bantu nurse who will mother the little ones with all the attention they need.

2d will be charged for each child a day while a mother who leaves two children in the Creche will only pay 3d. Two good meals per day will be given and the little ones will enjoy themselves with toys and other little things that will be placed at their disposal.

For the present Creche will be opened Mondays, Tuesdays and Wednesdays at 7 in the morning until that time when all the children have been taken home by their mothers. Should this meet with the deserved support of the parents, the Creche can be opened all the days of the week.

We have no doubt that this noble service will be supported by our people. The dangers that visit children when left alone in their homes or left in the charge of other children or careless people once formed a subject of an article in these columns. Many young children have met with tragic deaths through fire, drinking or eating poisonous things, falling on knives or forks, swallowing stones or other dangerous objects.

The Creche aims at safeguarding the children from such dangers. They will be well cared for during the mothers' absence for, yes, absolutely nothing.

We hope the committee of the Children's Aid Society will be given the support and encouragement it so richly deserves.

THE EDITRESS.

Household Hints

(By M.D.K.)
DOORS

Doors that have become swollen with damp weather should be rubbed up and down with dry soap.

STITCHES

For picking up stitches that have been taken off the needle, a needle two sizes smaller than those in use should be used to prevent the stitches "running."

CLOTH COLLARS

Moisten common salt with ammonia to clean cloth collars. Sponge them with clear water and press under damp cloth.

Emancipation Of Women

(BY P. E. NGOZWANA B.A.)

[The Editress has much pleasure in publishing this striking address delivered by Miss Pumla E. Ngozwana, B.A., at Inanda Seminary, on May 4. By a strange coincidence it forms an eloquent reply to the articles published in a contemporary condemning giving women-folk more education].

The term "emancipation" is usually associated with slaves. Women were not slaves in the true sense of the word, but they were not free in that they were tied down in their movements. There were certain spheres beyond which they could not go. This was true of black as well as white women. Some people, however, believe that the black woman was a slave to her husband, and was treated as such. This is not a true statement as woman even in primitive society had her own world in which she ruled supreme.

Convention had tied women down to what they were. A woman was not supposed to do this and that, or it did not become her to do such and such. Women themselves were satisfied with their lot, consequently they were believed to be as weak and helpless as children. It was a common thing especially with the white women to swoon at the least pretence. This supposed weakness of woman led man to believe that he was the predominating influence in his home. Amongst the Bantu a man still talks of his wife and children as "ingane zami" or "abantwana bami."

Then came a period when women revolted against these stereotyped ideas of convention. Women began to fight against the bugbear of convention, and consequently many things have resulted from such a move. Most European races have evolved successfully in this movement, and they have come to what we see them to be at present. The black races have made a start in the right direction and most of them are still on the move. Although in primitive Bantu society woman was free in that she was given her own sphere in which she moved and was her own mistress, the new Bantu woman realised that there was not sufficient scope for her to develop. Whereas in some tribes it was considered very good discipline to apply the stick to women, and that no matter how trivial the offence, nowadays such a thing is unheard of, except in very primitive groups.

The Creche aims at safeguarding the children from such dangers. They will be well cared for during the mothers' absence for, yes, absolutely nothing.

We hope the committee of the Children's Aid Society will be given the support and encouragement it so richly deserves.

This emancipation has brought about the independence of women. They are no longer the weak creatures they were once supposed to be. By that I do not mean that the average woman is physically as strong as man, but that she has shown to the world what she can do and to what heights she can attain.

This independence of women has stimulated her thinking powers. Now she is competing with man in all spheres of life, even in war. The King of Abyssinia is reported to have declared that he wants to see everybody in his country, men and women, armed and given a military training.

In the business world women are playing a very important part. They have taken their place as co workers with the best brain in men. In one of the recent copies of the "Outpost", there was a picture of a lady who transacted with Molly Lamont, the South African star, the business of the Hollywood contract.

Who serve mostly in stores if not women? Who make good and efficient secretaries if not women? At Lovedale once they had a Bantu lady typist. At Kingwilliamstown on the "Imvo" staff at present they have a Bantu typist. At the Inanda Post Office you have the good fortune to be served by a Bantu lady.

Ernest Hope says of the woman typist, "I often wonder what would happen if some terrible decree were to deprive every office of its woman typist."

(To be continued)

What
LOVELY
Colours

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

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IN GLASS TUBES 6d. EACH.

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TOBRALCO
FROCK

TOBRALCO is bought throughout South Africa for dependable wash wear. But do you know the makers—Tootals—produce the Tootal Crease-resisting fabrics—unequalled for dance frocks and other smart wear?

No more crumpled dance frocks if you wear any of the beautiful Tootal crease-resisting fabrics. By a patented process Tootals have endowed these with a resistance to creasing similar to that naturally possessed by wool. And washed as wool they keep this wonderful resistance. There are chiffon, taffeta and georgette weaves—all 100% rayons—so delicately lovely you will hardly know which to choose.

You can see these at the Stores, and each has its own name on the selvedge—Tootal Chiffon, or Tootal Taffeta or Tootal Georgette. All carry the Tootal guarantee of satisfaction.

For those who want the latest development in cotton there is Robia—another Tootal crease-resisting fabric—offering a wonderful range of new surface effects. Name on selvedge.

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Promising Career of Promising Sportsman Mr. E. N. C. Duma

Mr. E. N. C. Duma who was recently elected President of the Eastern Province-Midlands and Border Rugby Board is a well known figure in sporting, educational, political, musical and social circles. His appointment to this office will be received with joy by all sportmen who know his qualities.

It was through his organising powers, his far-sighted views which gained him the position he now holds and for which he deserves our hearty congratulations. He is one of the founders of the fore-mentioned Board and it was through his instrumentality that the first tournament was staged at Grahamstown during the Easter of 1934 when he organised a team from Adelaide at a very short notice. He was elected one of the first vice-presidents of the Board.



Mr. E. N. C. Duma

Apart from this he has held various positions during his stay of many years in Kimberley as President of the North Western Teachers Union of which he was one of the founders. Chairman of the South African Teachers Association (Non-European Branch), Chairman of the Griqualand West Bantu Rugby Union, Secretary, South African Coloured Cricket Board (Barato Tournament) Secretary, South African Coloured Tennis Union (World Trophy) now defunct, Secretary, Griqualand West Bantu Tennis Union, Secretary Griqualand Coloured Cricket Union.

Immediately on his arrival in the Midlands over two years ago, he was elected President of the Midlands Eastern non-European Rugby Union which position he filled for two years. This year he is vice-president and treasurer, and during his first year obtained two floating trophies.

In politics he is a past Recording Secretary, Provincial Secretary, and a present vice-president of the Cape African Congress. As a musician he was connected with the famous Abantu Batho Musical Association of Kimberley, and was one time its musical director.

As a great social worker he is well known by all who have come into contact with him. In 1932 it was through his activities that the Grahamstown Bantu Institute was founded, which society was instrumental in the erection of a Recreation Hall with a library annexe.

The Lions, when the centre forward sent in a stinging shot at goal's. The goalee in saving ran out six yards—this left an open goal mouth—a grand chance for an equaliser. In the excitement, the centre forward shot over the centre of the Crocs, and so a great opportunity went abegging. Three minutes before time, the Crocs made another attack... again the left wing got wide wings an accurate shot would have resulted in a drawn game. Of course, as it is all in the game, may they have better luck next time. The final whistle blew with the score: Hungry Lions, One. Crocodiles, Nil.

Empire Day Sports at B. S. Grounds India to Play Against Africa

Next Friday, on Empire Day, a full day's programme will be staged at the Banu Sports Grounds commencing as early as 10 a.m. and finishing with an international bout between India and Africa, represented by the Witwatersrand Indian Football Association and the Johannesburg African Football Association. Patriotism plays a great part when Africans meet Indians in the field of sport, and as these games have always been a binding force for keen rivalry and competitive enthusiasm, there is bound to be an unusual crowd of Indians and Africans at the Grounds.

The Witwatersrand Indians are no new rivals to the Joh'burg Africans. The Africans have yet not suffered defeat at the feet of the Indians, but they have had to exert their last ounce of energy to save themselves from imminent danger. The Wit. Indians are reputed for their head-work and versatility with the ball and once their combination is on the move, there is no telling where and when it shall end.

The Juniors of these two bodies will act as curtain-raisers and here again the rivalry is yet keener than ever. The African lads have never had things their own way with the Indian lads not

at any rate to their satisfaction, and next Friday's game to them will provide another opportunity for self-aggrandisement. Perhaps this youth game will have more of the spark of friendly opposition and might provide more thrills than the senior game. What ever happens and who ever wins, the mixed public of spectators will be treated to some fine football and ball-control exhibition.

The Admission of 6d for Adults and 3d for children should make it possible for all lovers of the game to be there.

Programme

10 a.m. No 1 Ground: Rangers B vs African Slow Motion A No 2 Ground Buffaloes vs. Tvl. Defenders.

11:30 a.m. No 1 Ground: Royalists vs. Enterprises No 2 Ground Rangers A vs. Likila.

12:45 p.m. No. 1 Ground: Highlanders A vs. B.S. Club, No. 2 Ground O.F.S. Defenders vs. E. T. Koodoos.

2:15 p.m. Curtain Raiser; Indis vs. Africa. Wits, Indian Juniors vs. Johannesburg African Juniors.

3:45 p.m. Witwatersrand Indian Football Association vs. Johannesburg African Football Association.

Fine Football At Wemmer

ALL TEAMS SHOW SPIRIT OF THE GAME

About eight thousand spectators at the Wemmer Sports Ground last Sunday, witnessed sparkling football in the matches between Dangerous Darkies vs. Bush Bucks and Crocodiles vs. Hungry Lions. These were the two star games of the afternoon programme while the play of the teams in the forenoon programme showed all round improvement, as well as the spirit of good sportsmanship which was quite noticeable.

Dangerous Darkies vs. Bush Bucks

From the kick off the Dangerous Darkies raided the goal mouth of the Bush Bucks with long range shots outside the penalty area, but the custodian of the Bucks was equal to the occasion. Not to be outside, the Bucks countered in pretty attacking movements to within the six yards area of the Darkies, but strangely enough never attempted shots at goals but exhibiting clever pattern weaving in the short passing game mode of attack.

For a spell there continued exchange attacks as both sides snared possession of the ball evenly. The deadly accurate long passing mode of attack employed by the Darkies, brought them first thrills of a hitherto fast, bright and clean game, when the centre forward of the Darkies received and netted the final pass of a sparkling movement in which the whole front line participated. Thunderous applause greeted this result. Both sides had now settled down and were playing clean pretty football. Half time came with the score one nil in favour of the Darkies.

On the restart both sides commanded glorious attacks at goals at a cracking pace. Accurate long passing of the Darkies made them forge ahead when the right wing neatly netted the final pass of their front movement. The applause that followed showed some of the many football feasts the huge crowds of the Wemmer always enjoys. The Bush Bucks were not a bit discouraged; they played with confidence in their superb short passing game.

In one of their raids they virtually ran the ball into the goal, amidst deafening applause. For a spell they attacked so easily that equaliser seemed likely at any moment and many a sigh of "Oh" went up on the narrow missing at goals. The Darkies however soon put the issue beyond doubt when another of their splendid attacks they netted their third goal. The final

whistle blew with the Bucks attacking desperately Final score D Darkies 3, Bush Bucks 1.

Crocodiles vs. Hungry Lions

From the kick-off a ding dong tussle ensued. First the Lions then the Crocodiles attacked; each in turn missing narrowly at goals. Both teams had good combination, while the last line of defence on each side was solid, safe and difficult to penetrate. Here was another great game full of thrills and clever play. Seldom were onlookers ever in such ecstasy of delight. The ball was equally shared and so were the countless raids at goals. It was clean and spectacular football all through. Half time came with the score-sheet clean.

Immediately after the restart, the Lions raided the goal area of the Crocs. The custodian and back of the Crocs, made wonderful and daring saves—but the Lions were not to be outdone. An attack of scuffle in front of the goal-mouth resulted in a score for the Lions. This gingered up the Crocs who now commenced a series of raids at goals missing narrowly time after time. Here was sound solid team work on both sides and sparkling movements. Then came a great thrill. The Crocs invaded the goal area of (Continued at foot of previous column)

TSOSA NYOKO SEBETENG SA GAGO----

KANTLE LE METSOAKO E SENANG THUSO

Utsa Tsaha Hoseng U Tletshe
Bophelo 'Meling' Oa Hao

Ha u ikutlo o se monate u lepoletso eka lefatshe kaofela le u fotohetsa tlohela ho maa matoasi a mangata, di namonete, oli, ntho ts'e'ollisang kapa bo tshunkana, mo ole ka kgopole sa hore di tla u eta bocha le hore u ikutlo o ikutlo ke letsatse ha monate.

Ke hore ekele tsu etsa letho, haese ho tma mala, empa, ho tsmama mala fela joalo haes ho alafe bohloko. Lebaka leo le otang hore u ikutlo o ayimile ke hobone sebetsa ha bo se tsu hloska. Se tsometsa hore se ts'e'allelo syoko maleng a han ka matsatsi oblo e boimha kapa bangata bo begang 2lbs.

Hausa nyoko ena o tsamee hantle dija ba di silege. Di sonyehela maleng fela. Di kabalan ka maleng. U qala ho uito lehano le eba le monkho o mobe, letlalo hangata le qala ha eba le mobala. Thibogo e ope a qala ho ikutlo mokudi. 'Mele kaofela o se o ena le chefu.'

Ke fela ka moriana o loktleng ea CARTER'S LITTLE LIVER PILLS motho a khongas ho tsmama nyoko ena ea 2lbs hantle 'me u ikutlo ole bophelong ba 'nete. Li entsoe ka metsoako es merogo, e senang kobi, e makatsang ho sebetsa nyoko hore e tsamee hantle, 'me di sebetsa ka bonolo bo makatsang.

Enpa u seko os kopha hore di Pilist tsu Sebe. Sheba lebetsa le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaneng se shubedu. Hana ha nka mafuta e sele. @

Read

"The Bantu World"

First



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You can buy Phosferine in either liquid or tablet form (both kinds cost the same.)

IF IN LIQUID FORM, put from five to ten drops into a large spoon filled with water. You can take this dose three or four times a day till you feel better. In the case of toothache, neuralgia and other severe pains you can take ten drops in half a cupful of water every three hours till the pain goes.

IF IN TABLET FORM, take one or two tablets three or four times a day. Put them on your tongue and suck them or swallow with a sip of water.

CHILDREN under 14 years old, half these doses. Under 7 years old, a quarter of these doses.

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British Newspapers' Comment On The Bills

Native Representation Bill Provides Communal Franchise For Africans

(Continued from page 1)

The qualifications of a Native member, whether nominated or elected, shall be that he was born within what is now the Union, has been domiciled there for the five years preceding election or nomination, and for the preceding two years has been domiciled within the area he presents. He must also be a Union national, and be registered as liable for the general Native tax or exempted under Sub-Section (2) or Section 4 of the Native Taxation and Development Act.

The disabilities are almost set out. These are: (1) conviction within the preceding five years for any crime or offence for which sentence of six months or more without the alternative of a fine was passed, unless a free pardon or amnesty was granted; (2) removal within the preceding five years from an urban area, or proclaimed area, or committal to a farm colony, refuge, rescue home or similar institution, in terms of Section 17 of the Native Urban Areas Act; or in the same period has been the subject of any order under Section 1 (12) of the Riotous Assemblies Act; (3) is un-rehabilitated insolvent; (4) is of unsound mind and has been declared so by any competent court.

If any of these disabilities overtake a Native member, or he ceases to be qualified, or fails to attend the council for a whole session without leave, or becomes in the opinion of the Governor-General, incapable of effective service by illness or infirmity, or other cause, or becomes, in the opinion of the Governor-General unfit by reason of misconduct or other cause to be a member of the council, his office shall thereupon become vacant. It is also provided that the same thing will happen if he dies or resigns.

The functions, powers and duties of the council shall be to consider and report to the Minister of Native Affairs upon (1) proposed legislation in so far as it may affect the Native population; (2) any matter referred to it by the Minister; (3) any matter specially affecting the interests of Natives in general.

Every such report shall be laid upon the Tables of both Houses of Parliament by the Minister within 14 days after submission to him if Parliament is in ordinary session, or within 14 days after the beginning of the next ensuing ordinary session. Matters of provincial concern shall similarly be transmitted to provincial councils. The Council may recommend to Parliament and provincial councils legislation it "considers necessary in the interests of Natives."

Legislation which in the opinion of the Minister of Native Affairs, after consultation with the Native Affairs Commission, especially affects the interests of Natives shall be introduced into Parliament or a provincial council until it has been referred to the Council for consideration. The Council shall advise the Minister upon any matter he refers to it for advice.

Any Minister of Administrator, and any member of the Native Affairs Commission, may take part in the Council's proceedings but shall not vote.

The Minister may fix any time and place for the council to meet, and its proceedings shall be in public, subject to such limitations as may be prescribed by regulation." 10 bi.

Before each ordinary session of Parliament, as soon as possible thereafter, the Minister shall summon the Council and before it the estimates of expenditure regarding administration by Parliament of the Native Development Department, and for the expenses of Natives and their proposals regarding expenditure from these funds. The Council's report on these instrumentalities shall be admitted to Parliament.

Part IV of the Bill, Section 20 to 24, provides for the election of 40 Natives to the Cape Provincial Council, in addition to the present members. The Native members shall be elected in the same manner as the sum franchise, as the four others. One will be elected by the Bantu, the Transkei and the other by the Federal

ment of this act; or (ii) any person failing under paragraph (b) and born prior to the commencement of this Act who is by general acceptance and repute a European or non-Native; or (iii) any person failing under paragraph (c) who is by general acceptance and repute a European or non-Native; and whose parents are or were by general acceptance and repute Europeans or non-Natives; who desires to be accounted a non-Native: Provided that if any person asserts in the case of a person failing under sub-paragraph (ii) that the other parent (father or mother) of such person is or was also a Native, the onus shall be on the person so asserting; and provided further that in the case of a person failing under sub-paragraph (iii) the onus of proving that the parents of such persons are or were by general acceptance and repute Europeans or non-Natives shall not be on such person, but in any case where the contrary is alleged, the onus of proving such allegation shall be upon the person who makes it.

If at any time the Cape Provincial Council ceases to have jurisdiction over Native education (other than higher education), or hospital provision for Natives, or roads (other than roads declared in the National Roads Act) and roads within the jurisdiction of the Glen Grey District Council and the Bungs) this part of the Bill will be repealed.

The rest of the Bill, Part V, Sections 25 to 29, contains miscellaneous and general provisions. Election petitions arising from elections of senators or of Natives to the Cape Provincial Council will be heard by the Provincial Divisions of the Supreme Court and at Grahamstown. Petitions arising from elections to the Native Representative Council will be heard by a Native Appeal Court, whose decisions shall be final.

Persons who are Natives according to the definition of the word in the Bill may petition the Governor General to be declared non-Natives for the purposes of the Act. Such petitions will be heard by a board consisting of a judge of the Supreme Court and two others appointed by the Governor-General.

A recommendation to grant the petition shall be made only if the board is satisfied that the applicant is (a) "a person of repute who is held in good public esteem in the locality where he resides and by his associates;" and (b) "is proficient in one of the official languages of the Union and is by reason of his intellectual or other attainments more akin to Europeans or other non-Natives than to a Native;" and (c) "conforms in regard to his standards and habits of life to the standards of European civilisation."

Every such report shall be laid on the tables of both Houses of Parliament within 14 days of its being dated, and the Minister shall draw attention to it. If in the same session both Houses have not by resolution rejected the recommendation by the board that an applicant be declared a non-Native, such applicant shall be deemed to be a non-Native for the purposes of the Act.

The Governor-General may make regulations for the administration of the Act, including the prescription of what shall be deemed illegal and corrupt practices in relation to elections.

In the definitions the following definition is given to the word "Native":—

(a) Any member of any original race or tribe of Africa, other than a race tribe or ethnical groupings he Union representing the remnants of a former race or tribe of South Africa which has ceased to exist as such race or tribe; and

(c) Any person whose father or mother is or was a Native in terms of paragraph (b); and

(d) Any other person not being a European who—

(1) is desirous of being regarded as a Native for the purposes of this Act; or

(2) is by general acceptance and repute a Native; or

(3) follows in his ordinary or daily mode of life the habits of a Native; or

(4) uses one or other Native language as his customary and natural mode of expression; or

(5) associates generally with Natives and Natives conditions; but shall not include—

(i) any person failing under para-

(i) any person failing under para-

"iders it is scarcely a good augury for

the proposal to so closely in the

greater freedom of political action re-

sulting from Fusion, and hopes that

wiser counsels will prevail

"The Native Representative Council,"

he writes, "will be cold compensation

for the Natives of the Cape."

The writer adds that the proposal

will stiffen the objection of the Protect-

ates against their transfer to the

Union.

"The New Statesmen and Nation"

describes the Native Bills as "colossal,

reactionary and repressive and likely

to be calamitous."

"The Bills are

perfectly toothed and mailed to keep

the Native ever in subjection," states

the paper. "The Jubilee has been

taken advantage of to persuade the

Imperial Government to betray the

King's black subjects to please some

whites."

It describes the election of Native

Senators as "a dull election to a dull

Senate which will be abolished,

following the example of Mr. De

Valera, when Dr. Malan comes into

power." It considers the land pro-

posal as a hollow joke.

English Papers And The Native Bills

DESCRIBED AS COLLOUS REACTIONARY AND REPRESSIVE

South African Native problems are again commented on in the weekly journals in England.

The "Spectator" publishes an article by Mr. B. A. Steer, who puts forward the hypothesis that the joint committee's proposal to abolish the Cape franchise is a retrograde step. Mr. Steer con-

tinues:

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to be calamitous. "The Bills are perfectly toothed and mailed to keep the Native ever in subjection," states the paper. "The Jubilee has been taken advantage of to persuade the Imperial Government to betray the King's black subjects to please some whites."

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