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THE BANTU WORLD



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Black Africa Never Forgets Injury

Strong Protest Against Addis Ababa Attrocities

The recent massacre of Abyssinians by Italians in Addis Ababa, following the attempt on Marshal Graziani's life has created a great deal of indignation in Great Britain. Prominent people have sent a strong-worded letter to The Times protesting against the atrocities committed by Italians in Addis Ababa.

Warning That Was Not Heeded

"When Italy, says the statement, 'set about the destruction of the one [Native] sovereignty of ancient origin in Africa we were warned by men like Lord Lugard and Sir Abe Bailey close to the problem of African government what repercussions might be.'

March Of War Into Africa

"My Government and the whole of the people, both black and white" declared Mr Te Water, the Union's High Commissioner in London. "view with deep concern and anxiousness born of instinctive knowledge of the consequences, the slow and relentless march of disease and war into our continent. The long memory of Black Africa never forgets and never forgives an injury or an injustice."

Mr. Te Water's Statement

London, Tuesday. The Archbishop of York, Lord Cecil, Mr Lloyd George, Mr Gilbert Murray, Mr H.G. Wells, Sir Norman Angel and Mr Attlee are among a number of prominent people who have signed a strongly-worded letter to The Times protesting against the Addis Ababa "reprisal," and emphasising possible Native repercussions and the effect on Christian civilisation in Africa. "When Italy set about the destruction of the one remaining Native sovereignty of ancient origin in Africa, we were warned by men like Lord Lugard, Sir Abe Bailey and many others close to the problem of African government of what the repercussions might be.

Permanent Mark.
"Mr Te Water, the South African delegate to Geneva, declared European action in Africa leaves always a permanent mark," adding: "How often in the long history of Africa has the mark not become a deeply reacting scar. My Government and the whole of the people of my country, both black and white, view with deep concern and anxiousness born of instinctive knowledge of the conseque-

nces, the slow and apparently relentless march of disease and of war into our continent. Let us never forget: The long memory of Black Africa never forgets and never forgives an injury or an injustice."

"Abominations"
The signatories proceeded to point out: "These forecasts are worth recalling at this juncture. Failure to proceed against recurring abominations like those of Addis Ababa is equivalent in some measure to acquiescence. Without protest standards. Imperceptibly change; that which yesterday all were agreed to regard as permissible to no civilised Power becomes today the accepted commonplace not alone of Colonial rule but of war everywhere. To-morrow we may be the object or victim of methods which we have allowed by acquiescence to become permissible.

"We therefore wish to record our conviction that such unspeakably cruel and unjustifiable excesses are only not a stain on the honour of people responsible for them, but a menace to white rule in Africa and the future of Christian civilisation."



Mr Te Water, South Africa's High Commissioner in London

disheartened by rumours that their dependents in Italy were not receiving the allowances promised, by the cold weather and by clever Spanish Government propaganda which disseminated to them news about the world situation which is invariably concealed from Italians at home.

Graduation Day At Fort Hare

At the annual graduation ceremony at the South African Native College, Fort Hare, on Wednesday Mr. F. D. Hugo, B.A. Superintendent of Education, Natal, and Vice-Chancellor of the University of South Africa, conferred the degree of B.A. on F. Bume (Bulawayo), B. Futsane (Ndaokazi), A. Habedi (Pretoria), K. Naidoo (Escombe), N. Sham (Verulam), Miss L. William (Idutywa), A. Lazarus (Durban), J. Nhlapo (O. F. S.) and N. Irkosi (Swaziland), who took the B.A. by private study.

R. Joshua (Kimberley) and M. Ntia (Mafeteng) received the degree of B.Sc.

R. Joshua has created a record for the College and probably for the non-European students in South Africa. He had not reached 20 years of age when he sat his major subjects, botany, zoology. He now holds an appointment on the staff of the Lovedale High School.

The Rev. L. Dube, head of the Ohlange Institute, which he founded, received in absentia the honorary degree of Doctor of Philosophy.

Italy's Defeat In Spain

GRAVE SITUATION CREATED IN EUROPE

The defeat of the Italians who are assisting the rebels in Spain seems to have upset Signor Mussolini's plans. Speaking in Rome on Tuesday, he said there were storms raging in the world against Fascist Italy and made special reference to the severe criticisms being made in Britain against aspects of his African Policy, particularly concerning the massacres which followed the attempt on Marshal Graziani at Addis Ababa. A message from London states:

Left newspaper here are taking the line that the Italian defeat in Spain has been much more severe than even Spanish Government headquarters assert, and there is undoubtedly every reason to believe that Il Duce is now faced with serious difficulty in carrying out his pro-Franco policy.

Italian "volunteers" in Spain are mainly peasants sent there after service in Abyssinia. On returning to Italy from Abyssinia, they were disappointed to find that the promises made them before the campaign about better times were not fulfilled and were easily persuaded to try their luck in Spain.

They soon found, however, that warfare against Russian tanks, aeroplanes and machine guns was not the walk-over they had in Abyssinia, and they were further

(Continued in Column 3)

More Murders In Abyssinia

THREE YOUNG MEN EXECUTED IN ADDIS ABABA

A message from London states: Three young Abyssinians, who studied in England—one the son of the Abyssinian Foreign Minister, Mr. Herouy and the other two sons of the Abyssinian Minister in London Dr. Martin—it is announced by the Legation here were butchered during the "three following days of the Addis Ababa massacre" at the time of the reprisals following the attempt to assassinate the Viceroy, Marshal Graziani.

Addis Ababa Massacres

LEAGUE OF NATIONS ASKED TO ENQUIRE INTO AFFAIR

A message from London states: In reply to a question in the House of Commons, Mr. Eden said a copy of the note sent by the Emperor of Ethiopia to the Secretary-General of the League asking for League investigators to be sent to Addis Ababa to report on the recent massacres, was received on Monday morning at the Foreign Office and was at present under examination.

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22 PER 57 AN B2

Xhosa: Uhombho Lo Mlu. R.M. Tunzi

Amalinge E National Liberation League Of S. A. E Bhai

[NGUNTABAZIYADUMA]

Olumanyano lwe League lube nesihik hika se Function e Korse, ten Town Hall age 2/13/37 iququzelelwa zinto zo Kolci no Matini nama Kosikazi Manzana, Matini, Miss N. J. Stemela. Injongo zale Function ibizezokwenza ingxowa yemali njengokuba umzi wase Korsten ume k-kubijne ngokuxoxozeliswa yi Council yalapa. Eganeni le League: siyababulela bonke abantu base Bhaiyi jikilele abalixasileyo lilinge lokuzama ukoayula umzi wase Bhaiyi kule ngxikangxaka ukuyo igakumbi ulutsha sibe sibile kakulu isiqano sale Function kwawento yokungezi kwabaantu abakulu base Bhaiyi isivuyile kakulu kuba isinike ingqondo yokuba masingciti ixesha letu ngokutembel' kubo. Ulutsha lwase Bhaiyi maluzame enye indlela eli lilinge lokuqala njengokuba i League yiyo yodwa eke yaona-kalisa i-caso epandle kwi Council yalapa. P.mbili madoda e League.

Intlaaganiso zomzi weze Council yalapa ngokupatelelene ngokupatelelene ngokugxot' a kwabaantu e Korsten zibe ninzi kakulu ku Febrvary akukonto intshe ngapexu kwe report esesike sayi xela apa kule mhlathi yesi Xhosa kwinyanga ez'pelleyo kodwa into ecacileyo yonyeyokubisi Council yalapa ayikufikeleli kwisigqibo saso na ngokwawo ayizazi ipolona lontoiteta ukuti yonke lonto isengu qashiqashi nje Kodwa eyona ndawo inamandla kuufuna uluvo l'ntzi wase Korsten ngokubanzi. Ngamafutshane isingati ixesha elilungele abantu base Korsten ngoku ukuba badi bane babe moyamaye bakupe ilizwi lab' elisololo ngokungatandabuzekiyo. Ngoko ke vakani bantu base Korsten musani ukoyika ngokoyikiswa. Wamelelani amalungelo enu ngokungatandabuzekiyo. Manyanani. Nganiyeke incu u pakati kwenu kangalani amacebo okukusela umzi wase Korsten kungeko macebo wambi ingapandle koke qokelela imali.

Into embi kuko abantu esebe lahle imali zabo emagqweteni. Ingxelo ye Committee ebitunye egqweteni agumzi icitiwe kwi ayanga epelleyo yokokuba umzi ngamnye maurole £5 ibe kodwa umanyene kanti umntu uya yedwa kufuneka arole £10. Yonke lonto yalat' ngokumhlope ukuba abantu abangamanyananga abosokuze bavunento pantsi kwelanga.

Kwintlanganiso yomzi ebise Sipepelo kwa Hilli kwinyanga epelleyo isipumo salontlanganiso sigqibe kwiinto yokuba makonyulwe i Committee yo. kuqulunga lomambi woku eitwa kwabantu yi Council kwaze kwanyulwa lamadoda alandelayo: Messrs J. Jonas, I M. Mfuku, Mpehlo, S. Nongo, go, A. Malgas, A. W. Apo'os, E. Ntikanca, Rev. C. Kwatsha, C. K. Newana, M. Matodlana, Mrs. L. P. Makai Messrs D.L. Ngebeishisa, J. Stemela (no W. D. L. Matini (Press Reportre). Nako sinetamba elikulu ngat kuz-kuseeyenzwa ngama Afrika ase Korsten

Abantu

Amakosikazi L. P. Makai,

S. M. D. Matini akwele nge 23 kwemiyo ukusingisa entlanganisweni nakwingqu-ngqutela yama Tempile e Katikati. Ukusuka apo u Unkosk. Matini uzakuba se Zibeleni kwa Komani ngemi-cumbi ye African Office

Njengokuba sibhalanje siva iadaba ezibuhlungu ezivela e New Brighton zokusweleka komntana omncinane wakwa Maxamobe kwisituba semi uvaka emibini (sweleke nge 15 March. Sive'ana nzulu nomzi wakwa Maxam.

Ngecawe ye 14 th March ibisisi hika se Tea kwisi School room sase Rabe e Korsten maingana. Injongo ibingamalungiselelo e E. P. Tennis Trophy ezakudlalwa apa e Bhai okokuqala ngo October. Le Tea Party ibi nganyelwe ngu Mnu. Lupondwana, ongu nobhala omkutu we Eastern Province Bantu Tennis Board i Centre esezingene kulo mnyadala li Bhai, Rhini, Tinara, Rafu. ekufuneka i Centre nganye irole isiqinikoko se £10 ukubhangabeza indleko. I Bhai lona selitembisisile ukuba lizakuyirola eyalo. Zibenkulu kakulu inteto eziwe kulamane Messrs Swaris, Bukani, Malakane, Khondile, Fshisela no Pongoma; asisateti ezamanenekazi wona abhule uboya bengxowa o Mrs. Msengana no Mrs. Wentfol namanye'

Nongxa kodwa lomsebenzi sawuyekela ezandleni zika Gaba u Mr. Daba yena kulala sikangale kuteni kakade.

Oh abahleli belipepa u Mr. Thema u Mr. Dhlomo no Mr. Tekka banobulelo obungatetekiyo inene bazitobile ababantu. Ndazidla kakulu ndakubona onyana wo-Mfundisi ezitobile kangalontaka Tekka kuba abantwana betu bafundisi z'ndibongela. ezizimilo zidibukileyo. Usike lelwe Mfundisi ngalonyana akwabi besiyakumfumana kunye namava ake lom Fana kwinepa elibungekayo lase Koloni

Ukusuka apo ndayakutsho eKapa apo ndifika ingamabla ndinyuka ngezonyulo. Andiyiteti le Ndi-bavele kwa senxiweni lam nge 27 February 1937. Ndaba ndijwongumlele um-eenzeni wami e Jozi nase Kapa endiyakupindela kwe ngo November 1937. Sibulela ububele benu zinkosi.

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U Unyulo Ne Victoria East

Mhleli,
U-Mbuto wee-Nkosi no-Mzi wesi-Thili sase Dikeni ucela isituba kwakona kwelo-phepha lako lodumo ukuba uvakalisele umzi o-Ntsundu ngenqubo yetu apa e Dikeni kulo-ncimbi ungentla.

Siyakwazi, mlesi, okokuba tina apa e Dikeni sigqibile ukunyula ngoku. Oko kukuti sesingaba -boneli xa nisaqabana ngodaka.

Ivoti zetu, apa e Dikeni ziya kula madoda anenzantsi:—
House of Assembly: Adv. W. H. Stuart, Port Elizabeth.
Senate:..... C.H. Malcomess, Kingwilliamstown
Provincial Council: H. Burman Port Elizabeth.
N. R. Council: R. Time, East London no R.H. Godlo East London.

Omnyulo silugqibe ngomhla we 13 March 1937, ngemini ebesine ntlanganiso yokuphulaphula oka Time, okhankanywe ngentla xa ebeka pambi kwetu izimvo zak' aya nazo kwelo. Bunga likulu lo Manyano (okuba upumelele.)

Lomto ka Time u-poni yaye nembhonakalo yake ayinamtsalane konke yeyalamadoda aseziilini, koziwa akakhangeleki njerigo 'mlambi'. Ute akukwela eqongeni, sasi azi lomfo nyayazina into ekufuneka eyitotile. Yeka mlesiwati kanti umfo ka Time uvutwe ngapakati, njengokuba amanye amadoda evutwe ngapandle nje wati kanti lomto uzazi zonke imeko eziluzizi akuzo umntu o-Ntsundu ezandleni zo Rulumente opheteyo, zaza nempendulo zake zanelisa kakulu ngexesha lemibuzo Ngokufupi mlesi, simnika ivoti yokumtemba.

Apa Naphaya

NGU REV R. M. TUNZI

Mhleli,
Ndipe umhlati wepepa nditete ngohambo olumnadi njengoko ndesuswa zimeko kweli ndakutsho e Rautini ndahamba kwenzindawo: Witbank, Geduld No 1 Stat Mine, and no 4, apo ndapateka kakuhle kakulu pantsi kwenduna nozo Bhalana noo Manager bezindawo. Bakundixolela abahlobo ukhankanyisa amagama ezizi khankhanya kuba ziyaziwa ndaye ndilondo oze isituba s'pepa. Bandeda nge lotyi leyo.

Ngamini i-tile e dolopini into ka Mbaama isisihlatweni ku ngoma amadodana onyana babakulwa bam into zika Ndaba (fohelela kumhlati wesibini)

COME and take your photo and you will get one with a frame for Is. only.
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Kute kwakuyo lentlanganiso, ngokusingisele kwisihlalo esinaso kwindlu yee-Ngwevu (Senate,) savumelana ekubeni sinyule oka Malcomess, saba ke sibonyule bonke aba Meli betu ekufuneka sibonyule pantsi komteto omtsha. Ewe, ako amanye amadoda asacela ukuba nawo siwanike ituba lokuteta kuti, saye sizimisele ukuwenzela elotuba alolotayo, ngokuba umzi wase Dikeni. Mhleli uzimisele ukubonisa imibheko kubo bonke abazigqatsileyo kolu-Nyulo.

Siva iato embi ngokubizwa ngama elibi yi A.A. Convention, eliti, singabachiti bo-Manyano, ngesizatu sokuba siphambukile kumagama akhetwe Ku- Komani. Mandicacise lento, Akuko mtu unamandla okuchita u Manyano angelolungu lalo, njengati Dike

Sathumela oka Kabane noka Mdledle ukuba bayokusiphulaphulela inqubo e Bloemfontein, baza basiphatela indaba ezaba noruteto oti. ukuze sibe igamalangu e A. A. C. siyaku hlala 10s 6d Leyo ngxelo yabo yaxhaswa nazincwadi ze A.A. Convention. Asikayihlali ke leyo 10s 6d nangoku. Ngoko ke, tina sizithatha njengabantu abangapandle kwe A.A.C. Le Convention, kuti ibonakala injengendoda ete ingekavunywa yintombi efuna ukuyitshata yangxama ngokuyenzela imiteto engenako ukuyitwala. Intombi epetwe ngalondlela ayibi salivuma elosoka. (isqhutywa)

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IBhunga Jesithili libhangene ngomhla wesithathu kulenyanga, iintambo zibanjwe yinto ka Cowan—uMhle walapha.

Emveni kokuba kufundwe kwe dluliswa imizuzu yentlangano ye Bhunga elidlulileyo kuthethwe ngomcimbi we diphu yeviki zonke ngesindululo sika Ceba R.J. Time, athe waroxa ngenxeni yesifo sonxweme aside safikelela e Mooi-plaats.

USihlalo uvakalise okokuba amalungu e Bhunga makahambe esenza iintlanganiso ezilalini nge njongo zokuvakalisa imithetho eyabuyiswa emzini li Bhunga eli khulu loMneno-Nciba ethi:—(a) U-Rulumente makacelwe ngentobeko awugqule umthetho woko kuba indlamafa okanye i Nkulu yenze vodwa ngelifa mayibhungi sane nabantu bomsi ngezinto ze lita ezihambayo nezingahambayo; (b) Kwakona u Rulumente maka celwe okokuba umntu ozele iintombi zodwa ilifa malibe lelezontombi zakhe.

Emveni koko, i Bhunga lixote ngobiyi lwamasimi ezilalini athe uMhali-pambili waphendula nge lithi: lomcimbi wokuvakalisa eyi Manti ezakuthabatha isikundla sake njengoko atshintshwayo kodwai lotyi yona seyilungele u uba isetenziswe kuwo lo nyaka.

Imali eyingxaki yeye lali zakwa Wawe ngenxeni yokokuba irafwa e Qonce. Yingxaki ukuyahlula eyelali ethile, ngoko izibonda zezo lali zicelwa ukuba zibonane ne Manti yaba Ntsundu ese Qonce njengeelali ezilawulwa khona.

Umcimbi olandelayo ube ngo woqaphulo lweenkomo ngenxa ye sifo sika 'Dila'—inyama yama Kwenkwe. I Bhunga lirole iyeza ukuze ilali etofayo ilifumane nge sifa.

Kufundwe incwadi evela kwi Bhunga le Dolophu ephendula i Bhunga laba Ntsundu lase Monti ngesicelo sebhuloro—bridge—ye nyawo e Newlands, ethi ingcibi enokwenza loo buloro ingaqeshwa ngama £75 yaye incwadi ino mbuzo othi: IBhunga labantsundu liqandaca ngantonina? Lila ndule elaba ntsundu ngelithi kukho imali eliyirolayo yonke iminyaka e-wi £231 kwi Bhunga le Dolophu. U Sihlalo pambi koba ayivale imcimbi uvakalise okokuba i Bhunga lase Monti li khulile laye linyuselwe, wagqibela ngelithi i Manti ezayo yovela e Mt Fletcher.

Pakathi kwama Ceba abeze kwi Bhunga lama Ndlambe ibengaba: Messrs J. Ngcege, C. Mbovane, J. Metile, R.T. Time no I. Msanli. UCeba Madosi akabangakho.

Kwakhona indawo esiyishiyayo—i Bhunga lama Ndlambe lingene elunyulweni lwamalungu ayaku mela abantsundu e Palamente laza lanyula ngofuhlobo kwi Senate—indlu ye Ngwevu—ngu Mnu Carl Malcomess. Kuma Afrika, ayakumela sma Bhunga nama pandle loyule aba Numz—R. J. Time no B.B. Xiniwe wase Qonce.

Kwiveki edule umbaleli wakwa Goppo u Eleovics ufumane incwadi evela e Nzaruni ebalwe ngoluhlobo:—

Dear Mr Tonjeni, Sihleli apha, siphula ukuba kolunyulo u Mr R. J. Time ngesicelo sabantu bakowabo uyema kolugqaso.

Ngokoke umzi ma unqambani ugama kwakhona ti-a Nzaruni singaziva zonke iNkokeleli zifusa ukuyakumela umzi kuba ofu nwayo nongafunwayo akaziwa oya kuphumelela.

Isikolo esitsha esilisebe lase St Luke's esise Kwetyana ngale nysnga inye, sesinabantwana aba kumashumi asibhozo (80.) Iyabuleleka loonto kakhulu.

Mna Owakho Wenene, T.M.

Nzaruni.

ABANTU NEENTO ZABO APHA KWA GOMPO

Ngomhla we 3rd April amanene e Skylarks phantsi ko Mnu B. Marcus obane Konsati engaywayo—kambe ke lamakwenkwe bathi ukuwabiza ngo pheho.

Umbhoxo seluvuliwe, sobuye sicacise indlela zonyulo lwabaphe theyo kwimihlali ye Sports. Amadodana sakukangela aya pulekitiza (practise) qita lonto kuba kaloku k-lungiselelwa i Tumente ese Zibeleni kuyo le nyanga.

Ezase Rhini

Ngu TI--WHIT--TO--WHO

Ngomvulo ngomhla we 8 kwe-miso ibe kwayenye i Concert kwi A.M.E. Church yokwamkela u Mfundisi osandula ukufika weli blelo njengoko u Mnu Pono etshintshiwe. Ibhophile kakulu le Concert yenze £3-2-7 yabuleleka kakulu ke lonto.

Ubuyile u Mnu. Stetson Stetson wama Tshetshi njengoko ebeke akabiko. Simbisa selenompokoko wemoto ngoku, intleke lento.

UMnu Peter Piatje usandula ukufika apha. Sivayibuka kakulu intsebenzo yake kwezinyanga zisi xenxe elapa selezitegele umhlaba (plot) kwakunye nemoto. Pambili nkwenkwana!

Kumnandi kakulu ukuva ngobu ngecono be Nkosk. Irene Bokwe ekubeni ebepantsi kukuqutyulwa ngumkohlano emzini wake eXesi. Amakosk Mary Pota no Vila Boya kwakunye no Mau P. B. Ngxiki baka bati gzada eBhai nge Week-end. Hayi bati ziyahlaziya ezelo cala.

Sike setshe ama Zizi into zakwa Njokweni zombini zikwele kwethi bhe emoto, zake zakugqita kwa Mnu G. H. Nduna ngemicimbi etile.

Kube buhlungu kakulu ukuva ukuba utitshala wetu esimtanda kakulu uMnu Jas. Tsctsoke akaka zu kwandula abuyele emsebenzini wake ngo myalelo ka Gqira.

Kumnandi kakulu ukubona u Mnu Henry Jorha epakati kwetu ukwela kwelase Rantini.

u-Advocate Stewart No Bisset Noka Godlo Esigqebeni

Ngokuhlwa ngolwesi Bini lwe vekhi ephelileyo ngomhla we 9th kwi Holo yama Afrika, kubekho intlanganiso enkulu yabavoti apho bekuthetha u Advocate Stewart no Bisset noka Godlo abo nyulwe li Qumru lika Ntu nge njongo zokuyakumele ama Afrika e Palamente

Kwangololuntu lo Myulo we 8 bekukwakho intlan aniso kwase Holweni apho bekuthetha u Mnu Jimmy Stewart ozoku zigqatsa kwaselunyulweni. Umzi saku phula aninzi lwawo luhambe kakhulu lwathembisa ngokurhasa ngevoti ku Advocate Stewart, lu sithi luyamthemba ngamoya mnye.

Oka Godlo wenz' intetho evaka lisa nobuhlungu kwi sizwe esi Ntsundu ukubonakala okokubukho abantu abaqomfa i All African Convention, owona mlomo nelona qayiya lika Ntu. Waba mbisa wati—OKOKUBA NGABE YENA NOKA JABAVU ABA WUKOLISI UMZI, KUNGA NINA OKOKUBA BANGA KATYELWA NGA PANOLE, ENDAWENI YOKOKUBA KU BULA WE I CONVENTION?

Enyanisweai ukulo oka Godlo.

waye ubefanele ukuxaswa ngumzi.

Kukho into ebuhlungu le yoko-kuba ii mfundi abona bantu bayi ntloko nesibane sesizwe kuphahlele okokuba ababonani—ngulowo utsalela kwelakhe icala engakha thali nokokuba isizwe siya kwa-Ntshabalala. Umzi sakujonga u Mawexuwexu lolunyulo, kukho noo ngxowankulu abavuzayo be tenga i voti okanye bavotelwe, kungekhonto banokuyenzela esi sizwe.

Yabonani, lizalisekile elathethwa ngu Mprofithe u Ntsikana awathi—Ze ningalithabathi iqosha elingena mngxuma kuba iyaku nenza nibe zimpanza. Andithe-theleli mntu, ndingakethe cala kulo mcimbi, kodwa ndikathazwa yimeko nenkqubo endiyibonayo.

(Indaba Ngu Eleonile Victor Tonjeni, Gompo News Agency, E. B. Location, East London.)

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Agents WANTED IN EVERY DISTRICT for the "DIANA" Society of Medical Herbalists. If you are ambitious and trustworthy here is your chance to make, in your spare time, EXTRA MONEY, EASY MONEY, BIG MONEY. No outlay of capital required, but honest and good work. Apply: Box 33, Benoni.

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Lomdlali usakore itrayi. Ibhola ingena.

Ekauleza! Enenyameko! Etakazela! Enwabile! Umelwe ukuba njalo Umdlali. Amandla ayafuneka kakade, kodwa amandla alunge kuphela xa ehlangene ne SENZO. Kungokuba i Virata ivuselela Amandla Empilo, yomeleze isakiwo Semithambo, inike Inkuthalo emzimbeni, iwunyanzele ukuba usebenzise amandla afunekayo kubadlali bonke.

Nantsi incwadi evela ku J. M. DIPPA, UMONGAMELI WE SOUTH AFRICAN BANTU RUGBY UNION. Funda ukuthi uthini nge Virata: P.O. Box 3066, Port Elizabeth.

"Akutandabuzeki kum ndiyifumene i Virata iliyenza elingumangaliso. Imithambo yam inikwe ukomelela yiyo. Ndikolelwe ekuthini i Virata likhubalo elilungele amadoda afuna ukuba ziziganyothi. Umdlalo we Rugby ndiwazi kakuhle, kengoko ndiya bacebisa bonke abadlali ukuba basebenzise i Virata, kuba ziyayondla imithambo ngokufunzela igazi elibaleka kuyo."

(Ibhalwe ngu) J. M. Dippa, President.

Ukuba uziva uxhunguphele, udiniwe, unqena, unolaka, utyafile—uswele OBOBOMI bunobulali emdlalweni, mhlaumbi emsebenzini, mhlaumbi ezimfanelweni zentlalo nezekaya—SEBENZISA I VIRATA. Umomelezi wabadlali, wondle isakiwo Semithambo.

Virata THE 10-DAY TONICURE

Enkulu (Inje) 3/3 (40 pills)
Encinci (Inje) 1/9 (20 pills)

Zombini zise pakethini ezimthubi

Virata THE 10-DAY TONICURE

Eyonayona Virata ifumaneka kuzo zonke Ikemisti nevenkili zodidi oluphambili. Ukuba ayifumaneki apha kuni thumela ku P.O. BOX 742, CAPE TOWN ufake intlaulo.

For your VISITORS Make a MAIZENA PUDDING They Will Like It

NEWS FROM DIFFERENT CENTRES

THE Bantu World
 Head Office:
 No. 3 POLLY STREET,
 Telephone: 22-2439.
 P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.
 Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wants, For Sales, etc. are charged at following rates:— 1d. per word.
Minimum 2s. 6d.

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

ISAZISO ESIBUKHALI:
 KUFUNWA ABAKI abangaka isi Tolo namakamelo amane elokishi la bantu e Evaton, kutengiswa futi nge ntengo elula ude ukoka nyanga zonke isiza esikulu esiku Dona Road. Lobela W. Miller, 66 Central Road Fordsburg.

SITUATIONS VACANT:
 Wanted for the Bantu High School, Bloemfontein for the Third Quarter of 1937 a qualified Woodwork Teacher to take charge of the Woodwork Instructions (Theoretical and Practical) to all male pupils belonging to the Bantu High School and St. Patrick's High Primary. Salary according to qualifications at the scale now in operation. Also a sufficiently qualified Mistress for Std. VI and Higher Classes to assume duties in July. In both cases a full knowledge of Afrikaans a recommendation. State qualifications and when ready to start. Apply to: The Rev. E. Muller, 3 Goddard Street, Bloemfontein.

WANTED KNOWN:
 JOLLY JACK BARNARD'S BOOK-STOBE, 178a, Commissioner Street, Johannesburg. The latest books have just arrived. "The Lovers Letter Writer," important book to every lover. Price 1s. 6d., including free gift. The latest "Fortune Telling" and "Dream Book," complete guide to all the most popular methods of fortune telling. Price 2s. 6d., including free gift. (Coronation Cards) the latest picture post cards of the new King and Queen. Price 6d. each.

THE KING OF BLOOD MIXTURES
 RAYBENS' SKIN & BLOOD MIXTURE is the guaranteed remedy for all diseases due to impure blood. Positively clears the skin of Pimples, Boils, etc. Has wonderful tonic properties and restores vitality.
 Price 3/6. By post 4/-
 Be sure to ask for Raybens & refuse all imitations. Obtainable from:
KESSEL'S PHARMACY,
 c/o Troye and Commissioner Street, Johannesburg.

Is there anything you want to buy?
 Is there anything you want to sell?
 Then use . . .
"The Bantu World"
 Smalls Column.

Ga u Batla go Utloa Tsa Lefatshe Bala
THE Bantu World

What Alexandra Township Sees

The most interesting period in the history of the Alexandra Amalgamated School was experienced when the Inspector Mr. Liebenberg and his three super-visers visited the school thus putting the teachers in such a position as to be able to know what they should try to do. Which was pointed out by the inspectors in a meeting held with the staff at the end of each day's work. "There school has a very bright prospect," I learn from authoritative source.

A very interesting match was played at No. 1 Square (Alex.) by the Rangers and Omnia Bona F.C.'s. (both of Alex.) when the Omnia Bona F.C. displayed brilliant football. The results were a draw 3-3.

The programme of the Alexandra United Lawn Tennis Club for the A. R. Moatse Cup is being interestingly performed and we are looking forward to the propagation of this admirable sporting spirit that is being founted amongst our fellow-sportsmen.

The Alexandra Football Association is fast preparing for a tour to Lorenzo Marques. Owing to Lorenzo Marques' delay in answering nothing very certain can be said at present.

In view of the fact that we are just now at the threshold of a new football season the Alexandra Football Association has decided upon opening its season as early as March 26, and a meeting was held on Wednesday 24th towards that end.

Mrs Z. H. Mvubele has left the Rand to visit her parents who are resident at Devon, Natal.

Mr R. G. Baloyi is back from his trip to the Northern Transvaal.

A very successful concert and dance was run at the Cinema Hall (Alex.) on Saturday March 13. The Rhythm Kings "tickled" our toes.

The Alexandra Amalgamated School learn with regret that one of their beloved teachers Mrs Flossy P. Mabiletsa will be relieved from the burden of teaching as from April 27 to continue her studies in Mid-Wifery at the popular Native Hospital at Durban. It is hoped throughout the Township that success will crown her efforts during her course.

Again as early as March 25 the same school loses another of their beloved teachers Mr Seabelo, an image of happiness, who is leaving the school to further his knowledge in Matriculation at Mariannhill, Natal.

The same will really feel the full force of the absence of one of the members of the staff, who will be leaving the school as a result of a transference being effected, to join the staff of the Swiss Mission School, Alexandra Township. A very willing and happy member of our Staff. We all wish him to associate well with the said staff and lead a happy life with them.

S. L. D. Ngatane Esq., left on Thursday night March 25 for Kroonstad and is expected to be back on March 30.

"The Menace of Communism"

At a meeting of the Kroonstad C. A. U. held at Kroonstad at which Mr. R. A. Mndaweni presided, the following resolution was passed:

"This meeting of the Kroonstad C. A. U. views with consternation and alarm the rapid spread of Communism. In view of the fact that a certain Communist leader sheltering under cover of the Native Representation Act of 1936 is seeking election to the Senate, this meeting strongly advises the Bantu electorate to oppose the malignant propaganda of Communists. In the opinion of this meeting to vote for a Communist leader is to endorse Communism. Be it understood that to establish
 (Continued at foot column 3)

W.N.T. Residents Protest Against Doctor's Fees

Mr. G. Ballenden, Chairman of the Native Affairs Committee,

Alleged Slights Delegation

A meeting of the residents of the Western Native Township, held in the Communal Hall on March 17 at 8 p.m. the Advisory Board gave a report of its meeting with the Council on the 15th. instant.

The first item on which it reported was that of the imposed doctor's fees which cost the residents of the Township £900 a year. The Board acting under the instructions of the residents had gone to meet the Council with the object of fighting against this action of "naked robbery" on the part of the Council.

When the Board started its fight in its meeting with the Council the chairman of the Native Affairs Committee, Mr. Ballenden, took his hat and walked out, after contemptuously shouting at the speakers of the Board to sit down. This made the meeting to close in disorder. On this report the speakers both from the proceeding and the floor indignantly denounced the action of the chairman of the Native Affairs Committee in treating the Boards with all that contempt in this question. The Advisory Boards of other Townships were also denounced by the speakers for failing to take an active part in this fight. It was stressed that no Native Township would have willingly submitted to this colossal robbery if the various Boards were doing their work properly in the way of informing their Townships as to the actual sum of money they lose this way. At the conclusion of the report on this item, it was agreed that legal steps be taken, and the chairman appealed for unity to the audience which numbered well over 600. The whole house pledged itself to stand by the Advisory Board in the fight. The women took a very prominent part in the discussion and even quoted instances to show how useless was this doctor whom they were paying so colossal for the following.

Resolution was passed: "That this mass meeting of the residents of the Western Native Township wishes to express its indignation against the action of the City Council, of treating with contempt the most vital question affecting the residents of the Township in the form of £900 per year which the residents are compelled to pay under the pretext of the medical doctor's fees and that the action of the chairman of the Native Affairs Committee Mr. Ballenden, of causing the meeting of the Council and the Advisory Boards, on 15th. to close in disorder when this question was raised, is a demonstration of a despicable slighting of the Advisory Boards by him and the meeting demands that he should change his attitude immediately, especially as the Advisory Boards are constituted by law, and

"That this meeting informs the Council that agitation shall be carried in the Township to get all the residents to stop paying 900 per year gratuitously, and

"That this meeting gives every encouragement to the Advisory Board to fight this naked robbery oute, and the meeting pledges itself to stand behind the Board in this fight, and declares that forthwith no residents present in this meeting shall pay the so-called doctor's fees."

The resolution was moved by Mr. B. Gwabeni and seconded by Mr. G. Radebe.

a society that is diametrically opposed to Christianity is the main aim of Communism." Moved by Mr. Keable Mote and supported by M. R. B. Fobo was unanimously accepted at Kroonstad R. Catholic Church.

Former Cripple Now Plays Tennis

Vanishes Rheumatism in Feet

Throws Away Other "Remedies"—Praises Kruschen

Here is a story of a young man who had given up hope of taking part in active sports with his fellows again. He tells how he tried one remedy after another and how finally a former sufferer put him on the way to recovery:—

"Two years ago I started with pains in the feet which gradually got worse. I tried 'everything under the sun' but to no effect. Whilst waiting for treatment one evening, another patient advised me to try Kruschen Salts. That was twelve months ago; the relief was not sudden, but the pain and swelling gradually left my feet and in six months I amazed my friends by taking long walks into the country. This year I have played a good deal of tennis, a thing which I had begun to think I should never do again. Only a few weeks ago I threw away an accumulation of different 'remedies' which I had tried in vain."
 —O.W.

Most rheumatic pain and swelling is caused by an excess of uric acid accumulating in the body. Kruschen will quickly dissolve away the needle-pointed crystals of uric acid which are the cause of all trouble. It will also flush those dissolved crystals clean out of your system.

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

Pimville News

By A MEMBER OF THE STAFF Presentation of the Corlett Cup for Thrift to the Pimville Native Government School

For the second year in succession, the Pimville Native Government School was awarded the D. F. Corlett Cup for thrift, in the presence of parents, on Tuesday, March 16, 1937.

Mr. J. J. Musi, Principal, whose profound interest, and persistent efforts were responsible for the large membership of the Penny Bank Club, and the achieving of the remarkable performance in an elaborate address, welcomed the guests, Mr. Handel Thompson, Chairman of the National Thrift Committee, Mr. W. A. McGuffogg, Postmaster of Johannesburg, Mr. Jonker Secretary of the National Thrift Committee, Mrs. Bridgeman, and other members of the Committee.

"Last year," said Mr. Musi; "we promised that we would endeavour to retain the cup, and we have fulfilled our promise, hence the outstanding lead over the other Schools as the following figures will show:— Pimville Native Government School 1111, Marks St. Peter's Primary, 657 Marks, St. Andrew's, 603 Marks"

Amidst deafening cheers and applause, Mr. Handel Thompson, and Mr. W. A. McGuffogg commented on the School's fine example as worthy of emulation, and congratulated the Principal and his Staff on the Achievement.

Mrs. C. Bridgman presented the trophy which was received

Strong nerves for healthy bodies



The Nerves control the whole body. They run from the Brain to all corners of the body. You cannot be strong without good Nerves.

No man or woman can be strong and healthy if the Nerves are out of order

Any person can tell when the Nerves are weak by the following symptoms:— Shakiness, tiredness, headaches, trembling over the stomach, buzzing in the ears, backache, pain over the heart, heart attacks, bad dreams, troubled sleep, unrefreshed feeling in the morning, fear of responsibility and work, no desire for pleasure and a desire for complete rest or death.

Dr. Heinz Nerve Restorative is the modern tonic that immediately clears up all these symptoms and diseases. It calms the Nerves of the Brain and strengthens the Nerves of the Stomach, Heart, Kidneys and Bowels.

Mrs. L. B., Morgenzon, states: "Before I commenced using Dr. Heinz Nerve Restorative I had practically lost all faith in medicines. My system had become something like a Chemist's shop from all I had taken. I was a bundle of Nerves, could not eat anything, I used to sit up between cushions all night expecting death at any moment from the frightful heart attacks and my misery was too awful. Dr. Heinz Nerve Restorative altered all that. I am a different woman. I can face life with courage and the occasional fits of depression soon pass off."

DR. HEINZ NERVE RESTORATIVE
 costs 5/6 per bottle at all chemists or 30/- for 6 bottles
GIVE YOUR NERVES ANOTHER CHANCE

NEWS FROM DIFFERENT CENTRES

Glen Adelaide Workers Society (Lady Frere)

Balance Sheet As per 31st December 1936.

Liabilities	Assets
1936	
Dec. 31 Cash in hand	4 18 5
" " " bank	14 4 8
" " Loans per list	60 10 0
" " Subscription bal.	7 0
" " Levies balance	12 5
Dec. 13 To Balance Capital	80 12 6
	80 12 6
1937 Jan. 1 To Bal.	80 12 6

We the undersigned hereby certify the above statement is said to be a true statement, and that we have documents of the Society, and also found them to be correct.

E. MTYULUBI, Secretary; J. D. MFENYANA, Chairman; A. B. HLATI, Treasurer.
Trustees:—A. B. NZUKUMA, W. G. GEGANA, B. G. MLUNGWANA.

302, Langa C.P.

Taungs News

(FROM "THE DEN")

The Venerable Arcdeacon J. W. Mozz Director of Education and Missions in the Diocese of Kimberley spent the last week-end here on Mission work: He was accompanied by the Rev. J. Sethabi Circuit Priest.

The Taungs Branch of the South African Teachers' Association held its quarterly meeting on March 6 in the English Church Schoolroom: Mr. L. M. Jebete presided and well over twenty teachers attended: Among various educational matters discussed were: Under-staffing in African Schools; The probationary appointment of teachers; Inter-School sports; Resolutions were framed and passed on the first two items to be submitted in the North Western Districts Teachers Union conference which is to be held in Barkly West during the Easter Vacations: The Branch has selected Messrs L. E. Sekwana and A. B. F. Malunga as delegates.

This year the Agricultural Show is to be held on May 24 in Verona 16 miles from Taungs on the main road between Kimberley and Vryburg. Preparations are already afoot and the magistrate accompanied by Mr. R. G. M'Belle (interpreter) has been visiting several locations holding meetings in connection with same:

We are pleased to report that the scheme for the establishment of a National Creamery has been put in operation on a small scale on co-operative basis: Messrs. A. B. Tong and H. Ntuli are supervising.

On the other hand the asking of dams is taking rapid strides with Mr. J. Oliphant as supervisor.

Personalia

Miss E. Mtiya of the staff of the English Church School Pokwani who attended the teachers' meeting spent the week-end here as the guest of Miss E. Sibinda.

Mr. George Hashe formerly of Buxton Lime Works has left for Johannesburg: Mr. Hashe was a great social organiser and was President-Founder of the Buxton Bantu Tennis Club: He will be greatly missed: We now look to Mr. H. V. Mbali (u Jwara) to take the lead.

Mrs. C. Mabuya and Mrs. S. P. Mkenko have left for Cape Town: Mrs. Mabuya is the daughter of Mrs. and the late Mr. E. Macutwana and is now resident in Cape Town. Mr. J. C. Stock S.A. Railway Porter and keen reader of the "Bantu World" has been laid up for three days: He is "up and doing" again.

News From Ermelo

Sunday March 7 will remain a red letter day in the history of Ermelo for it was on that day that the District Electoral Committee the Chief, headmen and members of the Advisory Board and the general public heard for the first time a full explanation of the workings of the this law from Mr. Jameson G. Coka, the only candidate so far who has gone to Ermelo to enlighten the people. Over two hours he spent in giving explanations and showing how dangerous it would be to make a mistake and choose a wrong man because whatever man was chosen would always hide behind the election while doing things detrimental to Africans.

Mr. Onsald the European candidate who is being sponsored only by Dr. Seme, was near the meeting place but did not venture to address it because Dr. Seme had deserted during the night. Election literature from the various candidates was in abundance. The chief wanted to know what these European candidates had ever done for the uplift of Africa and how far one could trust their African sponsors. The only reply was that Mr. Ballinger had fought the cause of African workers, opened the doors of Geneva for African representation and could be trusted to do the same in Parliament because he was the only man who had suffered for championing the African cause. His African supporters Messrs. L. J. Mfeka of Co-Operative fame, J. C. P. Mavimbela, J. Mpanza of the Eastern Native Township and Orlando Advisory Boards, Mr. H. Selby Msimang, one of the few African leaders who have ever achieved some relief for oppressed Africans and other distinguished sons of Africa against whom no blemish could be pointed, brought the meeting to think only of the candidatures of Mr. W. G. Balinger for the Senate and Messrs. S. H. Pheba and J. G. Coka for the Native Representative Council.

No vote was taken and the meeting was adjourned to Sunday March 21 to which Mr. Coka was invited to return and have the vote of full confidence not only from Ermelo but Bethel for their candidatures.

(News by Self Mampuru (election agent) 28, Merris Street, Sophiatown, Johannesburg.)

On Friday March 12 one Native woman was fined £2 or 7 days' imprisonment for having falsely accused the location policeman of a theft of her money while he was executing his official duties. She declared that the money was in the house and the policeman took it. Her evidence was not satisfactory.

The Political Position In East London

The position with reference to the forth coming election under the Native representation act, is rather complicated owing to the multiplicity of candidates here in the Eastern Area of the Cape.

For the senate we have two candidates so far, viz.—Messrs Harries and Malcomess, the latter, being a hot favourite. For the assembly the position is serious as there are four candidates, viz.—Messrs W. H. Stewart, James Stuart, Frank Brownlee and J. W. Duncan. From a general survey of the situation, it seems that James Stuart is so far, the favourite, as most of the intellectuals are in his camp.

For the Native council, Messrs—R. H. Godlo and A. F. Penda will have a strenuous fight, and the result cannot be forecast. Both stand for the Urban Areas and are at the mercy of the Native Advisory Boards.

For the rural Areas Messrs—A. M. Jabavu, S. M. Bennett Nowana and B. B. Xiniwe are contesting the Southern Area, while Dr. Molema and possibly Mr. Doyle Modiakrotla are contesting the Cape Northern Area. From my reading of the political barometer, however, it seems that the position at present pans out as follows.

Senate C. H. Malcomess Assembly Jimmy Stewart, Native Council (Urban) Andrew Penlla, Native Council (Rural Areas) S. M. B. Mowana, Native Council, Rural Areas) Dr. Molema, Native Council (Rural Areas) R. H. Godlo.

The government nominee for the Cape in this council will probably be Professor Jabavu or Mr. G. W. Tyanzasho.

News by VICTORE TONJENI, East London.

Distinguished Africans In Bulawayo

(By BIJAMDALA)

On his return from an extensive itinerary in Uganda and East Africa, Professor Z. K. Matthews, B.A., M.A., LL.B., (member of the faculty, Fort Hare), spent approximately 13 hours in Bulawayo on Saturday 6th March, 1937, and was the guest of Mr. Bradfield Mnyanda (Senior Clerk-Interpreter, Native Affairs Dept. Bulawayo).

The arrival of Mr. Matthews at Bulawayo coincided with the visit of the Rev. K. T. Motsetse, M.A. B.D. (Principal Tati Training Institute, Bechuanaland), on the morning. Mr. Motsetse was accompanied by his Lady Principal, Mrs. Makubalo, and by three pupils. He and his party were also the guests of Mr. Mnyanda.

This party was entertained at the residence of their host, and spent an enjoyable afternoon. Never could a jollier crowd have been found anywhere and when the guest entertained for the South at 6.20 p.m., one realised that a splendid entertainment had come to an end. Mr. F. E. Mqadi, (Senior African Clerk, Lonely Mine, S. R.) who was also present, assisted Mr. Mnyanda in the supervision of the culinary department.

Mr. Z. Matthews who was the only African serving on the Uganda Education Commission, which conducted its investigations recently, speaks in glowing terms of the hospitality extended to him at all the places where he touched. He was also impressed by the liberal African Policy of the Uganda Protectorate. Mr. Matthews was looking quite fit when he passed through Bulawayo.

Schweizer Reneke News

(By Nildesperandum)

One boy Wilson Mokoena appeared before the Magistrate on Monday March 8, on the allegation that he left his employment without giving notice. He was fined 10s. or an alternative of 7 days' imprisonment.

On the same Monday was brought before the Magistrate young men numbering in the neighbourhood of 40. They were charged with having been found in the streets of the town on Sunday loitering, a habit which may lead to mischief. They were fined sums ranking from 5s. to 10s. or, in default of payment, to imprisonment.

Schweizer Reneke was visited by Messrs Lion of Bloemhof and Pienaar of Christiana on Wednesday March 10. Both these gentlemen enthusiastically and assuredly informed their hearers that they offered themselves to serve the Native and to be their mouthpieces in the Native Representative Council and in the Senate respectively.

Mr. Pienaar said that he disagreed with those other gentlemen who said that the Native should be paid a minimum of £6 a month. He wanted to know why a limit must be made. He said it would not matter even if a Native received £100 per month.

Their further appeal, and a strong one, is that Natives must elect a European who knows the two official languages of the Union of South Africa. Mr. Lion said he was not a bilinguist but he was a linguist. They said that any one who knows only one language will become a dumb piece of humanity in the Upper House and will convey nothing to his electors.

(continued foot of column 2)

Erste Rust News

By P. P. NHLANZANA

The Rev. Thomas Nqube of the Apostolic Church was seen at Alexandra Township on Monday on church work. He was the guest of the Rev. A. B. Kubheka.

A grand wedding took place here on Feb. 7 of Mr. Sitole of Nyasaland and Miss Maria Kozs of Erste Rust.

Mr. Mbelle teacher of the Catholic here was seen at Newclare on a visit to his aunt. He found her in good spirit.

In order to cover the years' work of Std. VI Mr. P. P. Nhlanzana (Principal of the Amalgamated schools) has arranged to hold the 7 o'clock school every day until May 12 1937. This means 6 and half hours instead of 5 and half hours per day.

The Rev. Lene, visited the school on March 10, all was well. He was accompanied by the Jefro who remained in the school taking sewing until 1. 30 p.m.

On Saturday February 13 there was a reception of the Rev. Dhlamini of the Ethiopian Church and the Jefro.

Meeting of the village residents was held here on February 3, in which Dr. Seme was the chief speaker.

The Rev. J. J. Gqolomo, has now removed from where he used to stay at Schoonplaats to New Edendale.

Death occurred here of the child of Mr. Mbula.

Mrs. Harry Matebula and Mrs. Maza-shwa both of the South African Railways are in critical condition in the Pretoria non-European hospital.

Mr. Thomas Nqube, has opened a school in his church and has employed a teacher. The work is going on well.

Mr. Isiah Kozs, who had taken his sister to Sabie has now returned, he reports sickness and draught.

EVERY—DAY



'OVALTINE'

When you want to take part in games like Rugby but feel too tired to do so—then there's something wrong . . . You lack the needed nourishment upon which strength and health depend . . . What you need is "Ovaltine" . . . Either hot or cold "Ovaltine" is a delicious drink with a taste like chocolate . . . It gives you all the nourishment needed to develop big muscles and helps to make you fit and keep you well . . . White people know how good "Ovaltine" is and drink a great deal of it . . .



N5-30

"OVALTINE" GIVES YOU STRENGTH

Zulu: Izibankwa Zetamele

THE BANTU WORLD

3, POLLY STREET,
(North Of Bantu Sports Club)
P.O. Box 6563, JOHANNESBURG.

MGQIBELO, MARCH 27, 1937

Umuntu No Msebenzi

Kuyatokozi ukubona abantu bakiti sebebapamela ukuziqubela amabhizinisi abo. Lap' e Goli ayanda amabhizinisi abantu noma pela iningi lawo singati-nje yimi zamo - kwazise ubuhizinisi bale mizamo kabuveli obala. Kodwa seyikona imikwazi esimisa isibindi kuloluhlangoti lwempilo yesizwe sibore ukuti kuyantwela ezansi uma kunje.

Amabhizinisi esiwabona andile lapa awokubaza amapulungwe. Awaziatulo, awokutunga izingubo awokugunda izinwele nawezinqola ezibingisa ikofi namakukisi. Yona lemisebenzi isabalele ne dolobha leli; ube uyadhlule ngosi yomgwaga, uzitole kwelinye lala mabhizinisana. Imisebenzi eye nziwa abantu esengati ite 'tutu' eyezindlu zokudhla neyemiti yesintu yokwe apa.

Sitike kuyabongeka konke loku ngoba kukumba ukuvuka kwetu ebutongweni bezibankwa Zetamele ilanga. Futi kukumba ukuti sebe kona abakiti abazimisele ukuze nzela okuncane ngezizwepa zabo esikundhleni sokuhlala pansi bali bale ukuncela izitupa beti bahlulshwa abelungu. Kufakazela amazwi eta esiwalobe ngelilulule ati, noma sikhuluka, masingalahlitamba lokuzaka sijine.

Nomake siyishayela izitupa le mizamo yabantu bakiti, siyasi bona iputa elivamile kulelibanga, ipu a lokuba bangatandi ukublangana abantu babe yihlangano ezovikela bona uqobo lwabo. Kuswelekile isibili ukuba abama bhizinisi bahlangane babe nenhlangano ezobavikela eziteni; ezobumlomo wabo. Ezobasiza ibapendhla nezinye izintuba zokututuka.

Iawe lingaka nje l'akiwe pezu kwenhlangano. Amabhizinisi abelungu ekula okwokulanje, enziwa vuhlangano - etwalene, ayasizana, avikelane nalapo ezungezwa yimiteto eqonde ukuwapundhla. Akoko asifundo esedhlula leso engabe sifundwa abakiti asebenza mabhizinisi abo. Inhlangano yinto enkulu emisebenzini emikulu.

Yiko-nje i-ningi lemisebenzi laba kiti ingatutuki; eminye ife isembelekeni. Kwenziwa yingoba izimele, kayinabo abasizi nabeluluki - kuti nalapo umnini msebenzi enoingqondo omuhle wokuqubekela pambili, ahluleke ngoba amandhla engenawo. Kanti ukuba bahlangene ngabe kulala loko, ngoba 'injobo etungelwa ebandhla' kayi vami ukuba nezici eziningi - kwa ziseamadoda asuke ekade ehlezi pezu kwayo onke.

Uma bonke laba bagundi bezi nwele banenhlangano namhlanje ngase benendhlu enkulu eyesabekayo yokugundela izinwele; iqashe abagundi abaningi, igunde, ipuce ngamasu amable kuze kungene nohlangoti lwabesifazana abazosebenza izinwele zabanye ngamasu amahle. Lemisebenzi ibeno Nobhala besizwe laba abantula imisebenzi sebeqedile ezikoleni. Ngabe sekukona nezindhlu ezi nhle zokulala izihambi ezihambele i Goli.

Namhlanje ngabe sinehotela eli kulu pakati nomuzi elakiwe amadoda ahlangeneyo, libe nezi ndhlwana zokulala nezokupumula - Liswelekile isibili: ihotela eli njalo lap' e Goli. Bangingi abange liqala masinyane uma bebezwana nabanye. Siya gozelela ngelintu inhlangotho ingamandhla bakiti. Umuzi ohlangene kawungenwa yizita. Yibani nezihlangano zenu bantu bakiti ivele obala imi zamo yenu emhle.

Indodakazi ka no Nhlevu Ezase Tekwini

Bantu Women's Society: Lomhlangano wabesifazane ose Tekwini uyinhlangisi evutayo naba mhlope bayawutanda, nje ngo Magistrate bakona sengati wonke umuntu angawusekela njengoba ngolwesine sekukona abayigcossana abahlupekayo abamkeliswa okudhlana e Bantu Social Centre.

U Jesu wati, "ngangilambile kawaze wangipa ukudhla". Banomnzane, Makosikazi, Madodana, Makosazana yekelelani ukuze abenza loku bangapazamiseki. Mkulu kabi lomsebenzi uma use Tekwini woza e B.S.C. uzozibonela ngolwesine. Nama Indians ayakwenza ayabapa abakubo nabantu ngolwesine. S'ngati abafundisi Baholi nama Chiefs angashumayela ingalomsebenzi osuwenziwa e Tekwini.

Ngisuswa ink ilumo ka Mnu. D. D.T. Jabavu ngomhla ka 6 ka Feb. emhlanganweni owawuse Tekwini ekuluma ngama "Siko". Nempela isizwe sakiti sinjenje ngokuyeka amasiko. Akenibheke Amakula inhlangothi anayo. Nabantwana ati kabazipete kahle. Kade kuyinhlakiso okwenziwa u Rev. Shemba (umfundisi) owayehlulubisa amakolwa ake. Olandele loko ngu Mtetwa wama Lucky Stars ongaseko. Naku sekuyenziwa emaholweni akukuhle ukubona izinsizwa nezintombi zikumule zingezabi? Akusilo isu sikhle? Mhlamba bazoke besabe ukugcolisa imizimba yabo njengoko Bible liti Umzimba uyi Tempele lika Nkulunkulu. Kutwa ummeli wampikisa ukuti bakona abantu abangabameli kwakufanele ampike. Izingwenya zidhla emingeni. Nokwahlukarisa loku kwabashadileyo ngabe kakunje

Okucita Imizi Yamadoda Lapa

Mhleli,

Ngisuswa indaba ebuhlungu epatwa u Mnu. Mazibuko yokutengisa ngotshwala emizini. Madodal Ukufa kusembizeni. Kuti angipinde ngiti, "Loko umuntu akubhwayelayo uyovuna kona." Ake ubheke indoda isipindela kwelakubo ingasena nkosikazi, uma ifika iti ho unondindwa wangilahla e Goli. Usekoh'wa ukuti uyena owenza inkosikazi yake ibe i "bar maid". Niti niki nibone enkantini yabelungu? Zonke izingada ziti una zifika zikutumisa intombi etengelayo ziti, "darling" imomoteke, kunjalo ke nenkosikazi ku makasimende.

Ubona nje umhlaba usunje amadoda ehla e Goli ayafika ekaya asehiya imizi yawo apambukela kweyabanye asajwayezwa o "Bar maid" balapa, ubone ihlazo insizwa ingasayihlonipi inkosikazi kwenziwa yini? O "Bar maid". Akugcini lapo angiti lendoda etengisa utshwala izela izintombi nazo pela zifanelwe ukuba nomusa kumakasimende, zigqigizele iyona lento intombazane isiba nama soka amatatu-nje.

Po idoda ndini ubhekiselani ngezwe uti, Mayibuye i Africa. usho wena uyishonisa pansil pansil Utshwala bokutengiswa sobudale izinto eziningi ezinye ezingamahloni nokuba zingapata. Kepa isimanga uyofika ukuti lomuntu utengisa-nje uhmamba ekuseni uma efika ntambama useno "tutesi" ngakumfazi ngoba uzwa ngo "next door" ukuti ku nezinjanga ezihlala lapa kwako yonke imini. Leyonto angabe esabona ukuti uye lo owenza lento ngoba u mesisi umenza intombazane yase nkantini. Madoda umfo ka Mazibuko ukulama indaba.

ISAAC MSHIBE

Johannesburg.

uma kushadwa ngamasiko. Ngeke abelungu banicazele amasiko akubo noma ningakala igazi.

x x x

U Bhova ogqabula Iketanga umuntu omdala akangiwa. Ungi-gwinyise amate ngamazwi ashisa-yo awakuluma emhlanganweni wezifundiswa nokuzaka owabe uhlange e Goli. Ngikufunde epepeni "Bantu World" lika 6 Feb. akwabe abesifazane bakwa Zulu bejwayele ukufunda amapepa akubo njengo "Ilanga lase Natal", "Bantu World", namanye babhale nabo izinto ezibahlupayo. No Matwana ka Dinuzulu ngabe useyazazi. Uti u Matwana kalufuni ubadhlululo, futi "Izifundiswa ziyazondana nokuzisebenzela zodwana ngemfundo". Imfundo yehlukanisa umntwana no mzali.

Zimbili izinto ezehlukanisa umntwana nomzali Okokuqala ufundisa umntwana ucite izimali uhlupuka wena mzali apase ama degrees, aqale ukuti ku mzali akazi luto. Ebesezisebenzela yena akohlwe ngu mzali. Isifundiswa besesifuna ukugana ulinge nawe mzali ukumsekela. Mashade qede useyohlala exweri, kasalubeki nonyawo kwabo nomakoti.

Ake nibute imihlangano yaloko i Bible liti Hlonipa uyihlo nonyoko ukuze izinsuku zande emhlabeni. Isaza siti shanela-ndhlini kade ushanele egekeni. Wesifundiswa kawukukala yini uma abantwana sebenza owakwenza kubazali bako na. "Impucuko" niyayigcofa mina sengifisi, abantu abangagqikiyo, ngoba amadodana abo asebenzela abazali babo noma sebeganiwe. Indodana ifundise umakoti ekwabo. Xola Mhleli ngenziwa zinsaka.

U Mnu. E.T.H. Ndhlovu Evaleliswa E Mtshezi

Mhleli,

Besinomgidi omkulu lapa ngom Gqibelo ngomhla ka March 6 siva lelisa u Mnu E. T. H. Ndhlovu obekade eyipoyisa lapa ngiti iminyaka engapuzu kwe 7 elapa e Mtshezi. Sabusa impela ngapandhle kwamapoyisa atanda ukucita umgidi wetu, engena epequza utshwala.

Esihlalweni kwaku u Mnu E. Malevu, usiba lupetwe ngu Nkosaz M.D. Mlangeni. Kukona laba: Rev. E.E. Mzizi, Mr & Mrs C. Clements, Corporal N. Jali, Native Constable namanye amapoyisa engisa wazanga. U Mnu F.P. Mlambo wamvalelisa ngo £3.

Abamvalelisa ngezimali ilaba: Makosaz. E. P. Ndulu 2s, Cleo. Mini 1s, M.D. Mlangeni 1s, R. Mkwanazi 1s, Mr & Mrs J. Vila-kazi 1s, Mr & Mrs J. Cele 1s, Mr & Mrs T. Radebe 1s, Mr & G. Mhlongo 1s, Mr & Mrs H. Masopi 1s:6d, Mr & Mrs S. Mokoena 1s, Mr & Mrs E. Malevu 1s:6d, Mr & Mrs R. Radebe 1s, (Detectives) J. Ngubane to E. N. Majola 2s.

Sadabukeke ngabahlobo bake kakulu omnumzane S. G. D. Mlangeni abafika inkondhlo isishaywe yabela, ngenxa yokubambeka emsebenzini. Hamba kahleke mfo ka Gatheni abake babonana bopinde babonane futi. Sonke impela lapa e Mtshezi sidabuka kabi ngokuhamba kuka Mnumzane E.T.H. Ndhlovu bekungamuntu otakazele imidhlo noyikutalele. Ube yi President ye Weenen County Native Football League, Vice President ye Est-court Lights L.T.C. Member of the Joint Council. Estcourt. Xola Mhleli ngokwelula.

M.D. MLANGENI

African Ethiopian Church Kwelase Harrismith

Ngomhla ka 16 December kwabakona umhlangano we Annual Conference lapa e Harrismith ngoba i African Ethiopian Church ibinamagama amabili u Pres. Rev. S.M. Manana wase Wakkers-troom no Z. S. Makhetha wase Harrismith. Laba befundisi bavumelana ngo June 27, 1936 ukublanganisa isonto libe linye kuze kuketwe i President ibe yinye entsha, bona bababili banganganiki oketweni.

Abafundisi ababekona: Revs. S. M. Manana, Pres. Wakkers-troom; Z. S. Makhetha, Harrismith; J. P. Mochoko, A. J. Mqina, G. G. Kumalo, D. K. Mathaba, D. J. Kambula, S. M. Mfeka, I.D. Brown, B.A., J. M. Gama, A. Kona, A. Klass, Eggel Sitebe; Missionaries P. Mkwanazi, B. Nkabinde no J.S. Nhlabati.

Ivoti yadhla u Rev I.D. Brown, B.A. President of The African Ethiopian Church ngomnyaka omtatu, ikeli yaka Box 35, East London, J.P. Machoko Gen. Secy. A. J. Mqina Treasurer, D. J. Kambule Asst Secy.

Kwapuma nezimali zika Rona nemibiko - kwa sebenzeka kahle Abafundisi abanga finyelelanga naba - Revs. T. J. Kanyile, J. J. Smith, A. Mtambo, I.D. Mkonza,

A. Mahoro, L. K. Mkize, E. P. Kanyile, M. Mkweta, J. Pikoko, C.M. Myeza.

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Futi nyopaula ukuba isisu sako sisebenza kangcono ngoba i Partons zikhulule inyongo, zitinte futi zanika amandhla emalungwini alaula ukukitshwa kokudhla. Kuyindhla yazo yokunika amandhla levo. Ziyakha futi zinika amandhla.

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



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Z. P.P. 2

Zulu: Insimbi Yas' Ekuthuleni

U Joe Nezake

Lisakile ngase ngase mpumalanga yase Ntshafali, ikaba lo mbila lihle emapulazini, asazi elinga bantu; kuyiwa pambili nezigigaba ziti bhe! Po ku yekwa kubonwa.

Libhizi iTambo lenyoka lapa bo! (ngu Gwebu pela loyo, ipoyisa lodumo lase Waterval Bo-ven) izapulameto zidhlehla ogageniItambo lihlabane amasela amaningi kulenyanga efile.

Ngise ngite Koto lapa kushukwa kona amacala, sakuluma isiboshwa qede kwaduma umshini kuMhumushi we Bhunu, ngezwa seliti 'Charlie, kom help!' Pela nezilimi uyazibona lomfana. Hayi ngebala letu!

Ake ashayana ngamakanda amapoyisa ase S.A.R. ne S.A.P. lapa e Bhova, kulahleke izikwama zeposi esongati bezinesidinsi se mali. Kusafunwa.

Ipelite ukwakiwa i 'holo' iadhlu yemi-zulu, imidanso ne midhlalo etile yabantu base Bhova; yikiwe yizipatimandhla ezimhlope ze S.A.R. ngesihle. Izinkehlil nezinsizwa azisalali, zi pupa zigida.

UMnu M. P. Mkwena usezi tatele u 'S. fasilahlane' wake. Beku ngu Miss Elizabeth Masilela wase Machara. Umshado wabo wawumhle nge ndhlela engakulumeke, wadhliwa asyizi-mpukane.

Insimbi Yas' Ekuthuleni

Ode to the church bell of Ekuthuleni, Ray St. Sophiatown.

Awungizwele leyonsimbi. Akunsimb' ekhala kudala. Ngineminyaka sengahl'ala. Laph' eGoli ngingezwa nsimbi.

Ikhala kungathi kufiwe. Incencetha ngomunyo omkhulu Invakazisa nezithulu Ehliziywen' ezivaliwe.

Iqholoshi' okwechel-gu Eliqoshama phezu kwentaba Libikel' umhlab' izindaba Ngezinsizwa nangamaxhegu.

Ngikuzwile nsimb' ugenqezwa Laph' ilanga selizophuma Ngathath' ithunga ngasukuma. Laph' umseberz' ungimemeza.

Ngibuy' ekhaya langashona Ngiku e wangiblangabeza Ngez' ungikhalel' utekeza Ngabhek' eceleni ngabona

Ngabon' amakhad' ekhothama Neminqwazo yethulw' ekhanda Kwanyekaz' imitom' ilanda Ngokomphofumul' ukwenama.

Ngitshelw' wen' onokwazi Ngiyil' enzans' ema Thwekwini Ngakhalelw' izinsimb' ogwini Zicula njengencasakazi.

Nosakazi waphind' e Goli Wavus' emid' imibhoshongo, Engande ngampondo sampango, Ngamangaliswa ngingasoli.

Nasebusuku ngivukile Ngalelelis' ukukhuluma Ngith' uzothand' ukusukuma Unyenyenze ngizumekile.

Kunalokho ngizwil' umsindo. Ngalonguza ngigubuzele Nobuthongo bungiphelele Laphel' iphupho lam' umsindo.

Khala njalo nsimbi yethusi Vu' umlomo njal' ungathuli Nguwen' okhithiz' izintuli Bmpufumlwen' onjengefusi

B. W. VILAKAZI, B.A. (Hons) Witwatersrand University

'Ukutula eBandhlani!' 'Hame-ni.' Ama Ziyosi ake umhubhe wendhlu yesonto lapa. Sike sa bona ihlati lezimbokozidhlalisa emoyeni kuzungelezwa indhlu leyo. Iyakuvulwa ngolwesi Hlanu oluhle (Good Friday.) 'Malibongwe i Gama le Nkosi' Haleluya!' 'Gedez smesh!'

Maye kambe siva bazonda abantwana betu bol' Ingabe badhlani (hayi sonke pela.) Ngisho ngoba amakulukulu abantwana abakwiminyaka 8, 9, 10, ukuya pezuluke bangu 'Malambikazelusile' iningi labazali litele liyekile liti sele hlulekile. Is manga, ingane ka 9 yezi ukwehlula isikekelevu sendoda nenyanda yomfazi ...shemul!

Amadoda nabafazi kusasa sesifile. koba ngobani? Kuyoba ngawo lama 'Layita' nalaba o 'Nodhlulazisenzwa?' Liyafa izwe. Yiningi inkunkuma eyilifu elimnyama elesabekayo ekulayo ingazi no 'A' eyosibe. kela abemfundu nempucuto ngesikati esizayo ibhawje inqola yenqubeko yabantu... Vumani? Siyavun' a-ma!

Uma kukulunywa ngezoketo lo mlumbi oyomela abantu e 'alamende kuhlwa emini makehlani lapa. Mkulu umsebenzi. Xola Mhleli ngiya bongane.

Izindaba Zase Volkrust

(NGUVUS'UMUZI)

U Mnu. no Nkosikazi E. Nkosi bakebabanjelwa ngu Mn. no Nkosikazi J. Maseko base Wakkerstroom babukeka kwenhle impilo.

Kufike utisha omusha e Charlestown, Natal, impela lesisikolo siqubela pambili.

Siyatokoza ukutola laba Mnu. Nzimande, Xaba ukusiza lelipepa le Bantu World. Ngamadoda aphambhili impe-lalana.

Ufikile u Mnu. Joseph Kubheka ukuphuma e Goli. Awu impela akawakohlwa amabilidi ase Jozi.

Ufikile u Nkosikazi Sarah J. Nkosi ukupuna e Wakkerstroom lapa ebeyekona ngokungapili komntwana, noko umntana usengcono.

Asazi mfana wakili Absie i Tennis Court yakiti iyapela lungisa mfowetu izindhlala nezifo owazishiyayo zisekona.

U Rev. J. Makapela ne bandh'a lake bayalungisa ukuya kwi Good Friday e Vlakplaa's nonyaka. Sinifse-la indhlela enhle.

Izitungwa zamakosikazi eziya kwi Convention e Mafeking Nkosikazi Josephina Nkosi no Nkosazana Noziketo Makapela. Nihambe kahle.

Sike sati shazi lapa edolope-ni utisha Kubheka no tisha

(ipelela ohleni lwesitatu)

Ezase Planzeni, (Weenen) Kwa Nobhambha "NGU MAGAYE"

Ziti noma kade ngisanyamalele nje Mhleli kanye nabafundi bako, ngisekona kulo leli le hlanze, intonje angazi noma abafundi bayezwa yini ukuti lo nyaka wetwase ngolaka kuleli lakiti. Ngezimvula lezi ezi bikwa kuwo wonke umhlaba lapa kiti sezize zasenyelisa ngokwemukli' abantu nemi-fula. Pela lomuzi wake pakati kwemifula u Tukela no Mtshezi.

Ziti nonyakanje libukeka songati lizotula leli lakiti loku seagike ngalizingeza lonke ngi hamba ngiponisa iso ngaze ngafika kwenye indoda engitshela ukuti ukuba abezitolo bayazi ngabe umbhila wabo sebawu lungisela imigodi (Tanks) loku bona sebe valelisile sebezidhlela okwabo okusha. Mhleli nami nganelisiwe impela emsimini, into nje ngisuke ngaba novalo ukubona amabele, loku pela sithi singawadla sikumbula izikveletu. Nginga kwenzi loko nonyaka bakiti, kunotisa abezizwe.

Ziti ngamuhla zi 3, 4, ne 5. Inkosi yase Nkantolo ibiyehla yenyuka yenza imihlangano yokuketa abazomela lesifunda nje ngoba kusho lomteto i Native Representation Act. Lesi fundake sona siqunywe izigodi ezitatu (Wards) kanje Lapa bekuqulwa kona imihlangano, Esokuqala No 1. Weenen- Esesibili No 2. Cecilia. Esesitatu No 3. Muden. Uketoke lume kanje kwesokuqala lube u Mr E.G. Vilakazi. Esesibili kwaba u Mr Mdonswa Dhladhla Esesitatu kwaba u Mr

Kumalo base Charlestown, Natal, babukeka bekwenhle impilo otisha babantwana betu.

Mnu. ne Nkosikazi B. J. Mqwa batolo izindaba ezibuhlungu zokushona komfo wabo Nkosikazi uMfundisi A. Vusani Nkomo obekade ese Fordsburg.

Mbuzi Mzolo, Inkosi (Magistrate) ikulume kakulu yeluleka abantu kukokonke okufanele baqube ngako Mhleli mina ngijabulile uma ngizwa ukuti lamadoda yiwo azotwala izikalo zetu azi yise kwabakulu. Mina ngizokozela ukuba kube kona ofanayo kulo lonke mayelana nesifazane sakiti ngoba pela nakona lapa kiti Mhleli sikona isifazane sakiti esivama ukubonakala ematunzini sicutshela uBhekisisa.

Ziti, Ngomgqibelo we Feb 20 setuke sekutheleka u Mr E.T.H. Ndhlovu wase Mtshezi (Estcourt) loku besisa loku sizwa bebika ubuhlungu nokuti usese sibhedlela sama-sotsha, Military Hospital, Pretoria Hayi noku Mhleli ubukeka songati useyo pepa u Gatsheni, noma kuzwakale kabuhlungu nje ukuti izingcweti zempilo sezimbone ukuti akasa wufanele umsebenzi ka Rulumeni Noko simfisele impilo enhle kanye nenhlalo ejabulisayo ekaya emzini wake noma engasa buyeli ndawo loku ute eseku guleni kwashona umntwana wake ekaya. Noma kunjalo yima oge-nxeba Gatsheni siya kulilela kanye ne Nkosikazi.

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What We Think And Say

The Bantu World

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

SATURDAY, MARCH 27, 1937

The Future Of Africa

South Africa as the leading state of the African continent has an important role to play in matters of vital importance to the future welfare of the inhabitants of this continent. Whether or not she will play her part well it remains to be seen. But judging by the utterances of some of her politicians and statesmen one is inclined to think that she will not be the pillar of inter-racial peace but the creator of inter-racial strife. For it is the desire of her rulers that she should decide a Native policy which should ultimately be adopted by every white community in Africa.

Speaking recently Mr. Oswald Pirow, one of the champions of white domination, said that the Union's policy "would, with or without amendments, be adopted by all our neighbours to the north." Mr. Pirow goes further to say that "white communities south of the Sahara appear at present as white islands in a great black sea. From principle they cannot tolerate one of those islands being covered by that black sea."

Mr. Pirow, no doubt, is convinced that the African is an inveterate enemy of the white man who should ensure his security by sitting on the necks of the Africans. He must, therefore, not only adopt the Union's policy but should have also a common defence policy based on the assumption that one day an Asiatic power may attack him or one of the "white islands" may be covered by the great black sea. As the author of the Riotous Assemblies Act, an Act whose purpose is to prevent the creation of hostilities between white and black, one would have thought that Mr. Pirow would not make statements which are likely to inflame passions on either side of the colour line. But obviously the law was not meant for those who preach the doctrine of inequality between white and black; it was meant for political equality and equal opportunities in every phase of human activity!

The European communities in Africa, no doubt, have the right to adopt whatever policy they think fit in their dealings with the Africans. But before doing so, they must pause and ponder. They cannot, in their own interests, ignore the fact that the adoption of a policy of repression would have the effect of driving the two races into two opposing camps. We are firmly convinced that this policy will give impetus to the cry of "Africa for the Africans," and possibly it is be-

cause Mr. Pirow realises this that he urges also the adoption of a common policy of defence. One thing, however, is certain and that is, in this unsettled world no wise white community on this continent will ignore the fact that the co-operation of the Africans in Government, industry and commerce is essential to the peaceful development of Africa. Is it really wise to pursue a policy which will eventually antagonise the whole of Black Africa?

It must be remembered that the African has been awakened and started on the road to civilisation. He who formerly was slothful and sluggish, often wrapped up in dense ignorance, with the psychology of dumb animals, is to-day wide awake, articulate and ambitious.

It is our firm conviction that those who would ensure the security of the white race in Africa by "by keeping the black man in his place" are actually working for its insecurity. It is only by making the African feel that he is part and parcel of European civilisation that the security of the white race can be maintained. What the African wants is not to destroy the white race and its civilisation but equal opportunities in every sphere of human endeavour in order to contribute his share to the gathering achievement of the human race. He wants, and that he must have, the right to develop his life to the full without let or hindrance.

Europeans, Coloureds and Natives, all of whom were prior, only the Native would be called upon to pay taxation—the one pound poll tax, and, if he owned a hut ten shillings hut tax. That contention was perfectly sound and logical—this cannot be disputed. However the Council would have none of it. The mover could not get a seconder: the motion consequently fell away and the recommendation of the select committee was adopted.

"This decision is now apparently being taken to indicate that responsible Native opinion, inside and outside the Bunga, does not regard the abolition of the tax as the course that should be lightly recommended to the Government. The motion in question, in our opinion, gained no support because of dislike of the idea of taxing land and cattle, and because it was realised that the Bunga could not forgo the hut tax without some other form of tax."

We have met with well informed Natives who hesitate at the idea of abolishing the Poll Tax. They know that South Africa's Commerce, industry and prosperity have made enormous strides in the past decade and that indirectly the Natives are making great contributions to this prosperity and to the sources of the State's ever increasing income. They know that economically they are an integral part of the national economy. Nevertheless they fear that such State services as are provided for them will be in jeopardy unless the Natives pay for such with marked money. It is within the power of Parliament to prove that such mistrust is without foundation and within that of all sympathisers to pray that in the next few weeks the Poll Tax will become a thing of the past.

No Revolution For Britain

(By our London Correspondent)

"If there is a resort to war for dominance do not take the British Labour Movement too cheaply. We would defend our country", said Mr Ernest Bevin, chairman of the Trades Union Congress at the Foreign Press Association luncheon at the Savoy Hotel on Saturday.

Speaking before newspaper correspondents of all races and from almost every part of Europe Asia, Africa and America, Mr Bevin said, We want peace. If we sponsored disarmament, it was not through fear. We have done nothing out of fear. If anyone is living in that state of mind he is living in a fool's paradise. We sponsored disarmament out of a desire to avoid conditions that caused the war of 1914. A genuine impulse for peace arises out of the whole tradition and conception of the labour movement, but it is essential that the overwhelming desire to avoid war should not be attributed to fear."

British labour would always resist any form of dictatorship, whether of the Hitler or Stalin variety, and he believed that English-speaking peoples over the World were of the same mind. British labour did not object to state planning, but it placed a limit to the dictatorship

that was possible over individual life.

No Revolution For England

Talking about communism Mr Bevin said that the Labour Movement in Britain took the view that the right way for the world to organise was not by having a despot at the top, even though he might be a benevolent despot, but by surging pressure from beneath, making those at the top use their brains for the advancement of the peoples of the world.

The Labour Movement did not accept the view that society could be changed only by revolution. The Labour Movement stood solidly for collective security, with the desire behind it peacefully to plan the World, no one nation being in a position to dominate the other, all contributing to the well being of the peoples of the world. As a means towards world stability, raw materials should be socialised all over the world from the point of view of production and organization. They should be placed under public ownership and control, obtainable by purchase instead of by conquest, and should never be withheld from any country except for purposes of aggression."

The Poll Tax

(From The South African Outlook)

THE campaign for the revision of Native taxation has now reached a highly critical stage. The monster petition against the Poll Tax referred to in previous issues of the Outlook was presented to the House of Assembly in February, while the Minister of Finance will within another fortnight lay before Parliament his budget proposals for the current year. Great expectation and great fears await this event, for the Minister has given no indication of his intentions regarding Native taxation. Mr. Havenga is singularly free to choose as he will, for he has a surplus estimated at over £1,000,000 and behind him a House which will probably support whatever he proposes. Moreover throughout the country there exists widespread sympathy and support for the Poll Tax abolition movement—all that is called for to bring about this great reform is a very courageous act of statesmanship on the part of one man.

The problem facing Mr Havenga is very similar to that which confronted Sir Robert Peel in the "Hungry Forties." The strong case for the repeal of the corn laws could no longer be refuted; the repeal was against all Sir Robert's Tory traditions. Yet in abandoning the oppressive corn laws he brought honour to his own name and added prestige to the ruling class to which he belonged. In South Africa we have been fortunate in that while multitudes sympathise with the plea for reform no Cobden rousing the countryside with endless argument and irrefutable logic has yet arisen to expose things as they are. The case against the Poll Tax is far stronger than we have anywhere seen it stated and Mr Havenga is fortunate in being free to deal with the problem while so much thought and feeling surrounding it is still uncrystallised and confused.

That thinking is confused is clear from such Press reference as the following taken from the Methodist Churchman. The huge petition presented to Parliament

last week praying for the abolition of the Native Poll Tax comprised no less than eight large volumes, and did not fail to create interest. But according to the Argus political correspondent, who has been taking soundings in the Lobby, considerable importance is being attached to the refusal of the Transkei Bunga to recommend a resolution requesting the Government to abolish the general tax and to substitute taxation on a different basis. A body of opinion is growing among the Natives' best friends in the Assembly which would hesitate to regard Native tax abolition as an act of equity or even kindness to the Natives themselves," states the correspondent.

The Cape Mercury has done a good service by clearing up this reference to the Bunga. In an editorial it states: "The Bunga debate in question was not exactly a recent affair—it took place during the 1934 session. The motion referred to select committee read as follows: That the Government be respectfully asked to abolish the present general and local tax and to substitute taxation whereby a charge is levied on each arable lot, and in respect of grazing land in respect of each head of stock grazed in the reserved areas, such taxation to be assessed on the wealth or wealth-producing capacity of the Natives in the non-reserved areas." This motion, somewhat involved as it is, was sent to the Select Committee on Stock and Land Matters; which reported in due course that it could not give the proposal its support, for the reasons briefly, that the Taxation Act applied to the entire Union and not merely to the Transkeian Territories, and that to tax cattle was impracticable. Not being satisfied with the committee's decision the member responsible for the original motion proposed that it be adopted. In doing so he explained that the system he suggested was based on the capacity of a man to pay and further pointed out that in an area peopled by

(Continued in Column 2)

R. Roamer Talks About . . .

FOOL FOOTBALL

We are very much pleased to note that our son who wishes to go to the war in any part of the country need not do so for he can only join a football club and start fighting in a field of play. We told him this last night and he was very much excited over it, especially as the 1937 soccer season has now started.

At first his mother wept bitterly when we told her that her son would join a soccer club and thus be able to fight for his self-conceit. She felt sure he would never return to her again, but when we explained to her that the football club referred to was not an army in Europe or Africa but a team supposed to kick a ball, she laughed through her tears.

The next moment she burst into tears again when we explained to our son how fighting takes place in a soccer field. Players begin by kicking a ball up and down the field at the direction of a referee who is supposed to know all about soccer rules, although at times he becomes as blind as an owl in the day. All goes well until one side scores a goal.

Then trouble begins. The losing side forgets that the referee controls the game and that if they have a grievance against him, they can protest nicely like sportsmen and have the matter seen to at the next protest meeting. They begin to fight assisted by the stupid spectators. Soon there is enough war on that field to give the League of Nations pain in the neck.

Knives, sticks, rotten belts and stones are used. Instead of Italy's poison gas, curses and swear words that would send Lucifer blushing with envy fill the air, choking decent spectators. That is football as played by super-wise footballers. Our son will fight in this war this season in order to learn what civilised savages can do when they lose their tempers.

We hope to see him return at the end of the season full of knife wounds and stick scars, but proud that he fought like a silly fool in the soccer fields for the honour of his illustrious club. We like these fights for they show how far our people have marched backwards towards Barbarism. It is just like some Europeans who, despite their 2,000 years' civilisation, cannot outlive primitive prejudices.

It also shows that even if clubs have presidents, secretaries, chairmen, managers, captains and all such, all these "important" people cannot bring decent sense into their clubs when once the baboon-campanzee spirit of the players comes out through the doors of their hearts and visits, with other seven evil spirits, their hands and feet. We are glad that our son knows First-aid and he can patch himself up while waiting for the ambulance.

We hear that some clubs enter the fields of play after visiting "Skokiaan Queens" for some refreshments. This, we are told, helps these clubs to be brave and be quick in drawing their knives from their pockets when they wish to assault the referee or the other team. Our son is also ready. May the spirits of our fathers be with him until the end of the season. We don't want to lose him in this coming "War." But if he is "knifed" we hope to see him live to tell his children that he was "wounded" while playing football with savages who do not know what sportmanship is.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

Advertisers in this Supplement:

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SINKING FEELING

By THE EDITRESS

We all get it at times. Plenty of clouds about and no silver lining visible. And how we pity ourselves! Sometimes there is really something to feel flat about. One of the children ill, perhaps, or the breadwinner out of a job. It takes a light-hearted nature to smile through troubles that threaten our security. Strangely enough, it is the tiny pin-prick worries that are apt to leave us the flattest.

There is no food for breakfast or baby is not well and wants great care. Or possibly we have some disagreement with our neighbour. Such small things can easily spoil a day. It would be much better for us if we could keep our sense of proportion as easily as a man does. Men, too, have their grouses, but they soon forget them. If his wife "goes for him," he goes out to his friends and soon forgets.

Worries are like babies; the more you nurse them the more they seem to want it. If a grievance has been hugged all day it will be loath to depart at night, thereby causing restless sleep and playing havoc with the nerves. A sense of humour takes the sting out of the tail of a grievance. If you haven't a laugh in you try to get interested in something for the future.

Looking ahead is wonderfully cheering. You never know when it will be your turn next to be called to good fortune. If you see dark clouds ahead of you try to concentrate on something bright. Try, in your spare moments, when this tired feeling is uppermost, to try out new recipes, working up competitions or doing some light work that will keep your mind occupied.

Try reading all kinds of good literature. Get books and newspapers around you. Steep your mind with them. The aim being to give your mind a newer grip on life, for like the body, the mind also gets tired. If you allow your mind to get into a state of 'that tired feeling' you are just inviting danger. Get out of your worries by crowding your mind with new thoughts.

I remember the case of a friend, a young sensible woman.

She had philosophy of her own. No matter what happened to her, she avoided sinking into despair by saying 'things could have been worse.'

This refreshing outlook made her keep her head above her difficulties as a result that where other women would have 'gone mad' she retained her senses and soon mastered her difficulties.

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JUST A SMILE. PLEASE!

Haughtily the mistress sailed into the kitchen. "Cook," she said, "don't let me see the postman kiss you again!" "Very good, mum," answered cook. "I'll do my best but it's very difficult when you're wearing carpet slippers to hear you coming."

x x x

"Before we were married my husband used to say he was happy if he only saw me for a few minutes each day." "Well?" I believe he would be now."

x x x

"Did you ever win an argument with your wife?"

"Yes, once, years ago."

"What was it about?"

"We were laying carpets and her mouth was full of tin-tacks at the time."

x x x

"Don't you ever get angry when your hubby starts making excuses for his late home-coming?"

"No, I just let him lie in peace."

oOo

This Week's Thought

Never find fault when it is a relief to yourself to do so—

—MILDRED DUFF.

oOo

Little Joe was gazing at baby brother squealing in his cot.

"Has he come from Heaven?" he inquired.

"Yes, dear."

"No wonder they put him out."

x x x

"Before we were married," complained the young wife, "you told me that your married life would be one grand, sweet song."

"Yes," gloomed the husband, "but since then it has been one grand refrain."

"How do you mean, refrain?" asked his wife.

"Well, you have been asking me to refrain from betting, cards, drinking, smoking and, in fact, everything I like."



OUR CHILDREN

WHEN A CHILD...

...Says he is afraid of the dark, don't laugh at him and ridicule the idea. His fear is real to him and the cause of it should, if possible, be discovered. Encourage him to talk quite freely, get right down to the trouble and try to uproot it once and for all. If allowed to go on, fear may result in a serious nervous disorder, difficult to deal with later on.

... "Shows off" in company, ignore him at the time. Later when he gets home or friends have left, quietly ask why he did such and such a thing. You will probably find there was a definite reason for his behaviour. Make quite sure that he is getting his full share of attention in the home. Sometimes, especially in the case of the child with a baby sister or brother, the sole reason for "having a fling" when the opportunity occurs is that he has been rather pushed into the background by the new arrival. When he "shows off" he is merely trying to re-establish himself.

Is quarrelsome when other children come to play with him, punish him at once in order that he may know what it is for, but not the presence of the others. This would cause humiliation and do little good. Take him aside and try to show him how very unsatisfactory he is as a play mate when he behaves so. Teach him to play happily and to share his toys in a friendly spirit. This is the time to lay the foundations of the lovable quality of unselfishness.

DO YOU KNOW--

Lot's Wife?

By R. R. K. D.

This woman has always puzzled me. I don't know why her name is not mentioned in the Bible when names of lesser women are mentioned. I do not mean to say Lot's wife was a great woman; but I mean to say—her act of looking behind—has been the subject of many great moving sermons in our days.

And the mere fact that she became a pillar of salt—just by looking behind—entitles us to know a little more about her. Perhaps it is simple to try and guess why she looked back. Some say she yearned for the flesh-pots of Sodom and Gomorrah. Others say it was just a woman's curiosity that made her turn her face backward. But we may safely discount this for there were two other women—her daughters—in the fleeing party who did not look back.

I think one thing stands out boldly about Lot's wife—she was not a strong-willed woman. She had heard the strong words of the Angels warning Lot and his family not to look behind. She had heard of the terrible fate that was in store for Sodom and Gomorrah. She knew that their safety depended on their going forward at all speed without looking behind.

But she did look behind. One would have expected either of her daughters—because of their youth—to disobey the warning against looking behind. Surely not their mother who had all she held dear near her. Her husband and daughters were by her side. What then, caused her to look back? Was there something in the burning cities she had so hurriedly left that pulled at her heart?

"But his wife looked back behind him and became a pillar of salt," says the Bible. That's all. When Lot and his daughters reached safety we do not hear a word from them about the fate of this woman. Lot said nothing about his wife—neither did his daughters about their mother. Yet, there she stood in tragic, lifeless loneliness—a pillar of salt—a burning warning to all women not to disobey God's commands.

"Remember Lot's wife," has come to mean a grave warning about something.



Arabelle And Isabel

Isabel: Would you believe it if you had not read it with your own eyes?
Arabelle: Believe what?

Isabel: That Durban women have done such a lot of good things?

Arabelle: Yes, I would—for people who talk less—do more work.

Isabel: What do you mean by that now?

Arabelle: I mean that what has been done at Durban should have been done here ages ago.

Isabel: Perhaps we are still coming to that.

Arabelle: That's right—you are still coming. That is because you talk a lot.

Isabel: Oh, well, I suppose we can all move fast like Durban people.

Arabelle: But you seem fast in organising dances and tea-parties.

Isabel: That is because these are easy to organise and are more popular.

Arabelle: I should think our aim in life should be to attempt to do difficult and unpopular things if they are worthwhile.

Isabel: It is easy to say so.

Arabelle: Exactly! It is easy to talk as I said—but—Durban women have shamed our women here. They have, with fewer resources, done what we should have done ages ago.

Women's Home Page

How Milk Should be Cared For In The Home

(By V. G. MOUMAKWE)

Safeguard this valuable product in your home. It is the children's most necessary food, and one of great value for adults, and must be properly cared for. No matter what precautions have been taken to produce clean milk, or what hygienic methods have been adopted in the our of delivery milk to the consumer, it cannot be expected to keep well if it is treated carelessly afterwards.

The ultimate purity of milk is largely a matter of hygienic in the home; the consumer, therefore, must share with those who produce and handle milk the responsibility of keeping it pure and sweet until used.

As soon as possible after delivery, milk should be put in a cool, clean place and kept there until it is required for use. Milk deteriorates by exposure to the air. It should, therefore, always be kept covered. A further danger that arises if it be left uncovered is contamination by flies that carry dirt and disease. If the milk is delivered in a bottle the mouth and neck of a bottle should be wiped carefully with a clean cloth before it is emptied, unless the top of the bottle has been protected with a cap. Milk should never be put into a warm jug or basin. Milk should be put into scrupulously clean vessels, never into a dusty or soiled container. All utensils used for milk should be rinsed first in cold water, then washed or scalded with water at or near boiling point, and then again rinsed with clean cold water. They should not be wiped with a cloth that has been used for dishes. New milk should never be mixed with old milk unless it is to be used at once. The old milk is likely to contain a large proportion of bacteria, and if the weather is hot souring will occur.

Delicious Ways With Pears

PEARS WITH CHOCOLATE SAUCE

Stewed pears.
1 oz. chocolate.
1 tablespoon butter.
1 cup sugar.
1 third cup water.
Melt the chocolate, add the butter, sugar and water, boil 15 minutes, add vanilla to taste and serve hot over the stewed pears.

PEAR MOULD

1 cup chopped cooked pears
half cup of juice from the pears.
1 tablespoon gelatine.
half cup water.
2 eggs.
quarter pint cream.
Sugar to taste.
1 cup milk.
Melt the gelatine in the half cup of water over a gentle heat. Heat the milk and pour on to the beater, eggs and cook with the pear juice over hot water until thick, sweeten to taste. Cool, then add the melted gelatine, stand in ice until cool and on the point of setting. Mix in the chopped pears and whipped cream. Pour into a rinsed mould and leave to chill. Turn out and serve decorated with thin slices of cooked pear.

PEAR CREAM

1 packet orange or lemon jelly.
1 cup hot water.
1 cup pear syrup.
1 cup whipped cream.
1 cup chopped pears.
6 ratafia biscuits.
3 large macaroons.
12 marshmallows.
(Continued next column)

Egg Dishes Always Please

(SELECTED BY V. G. MOUMAKWE)

There are so many tasty and inexpensive methods of cooking eggs that there shouldn't be lack of variety in the way they are served. Fish, meat, vegetable, and cheese left over can all be used in making them very appetising. Remember, of course, that eggs must be fresh. Here is a simple way to test them.

Hold them before a strong light if they look clear they will be perfectly good, but if there are black spots attached to the shells the eggs should not be used. New laid eggs are always heavier than old ones.

Eggs are important for their food value in the daily diet. They are important for protein, fat, vitamins and mineral salts. An easy way of preserving eggs for the winter is by rubbing them.

Ten minutes biscuits.

4 oz. flour 4 oz. castor sugar
4 oz. riceflour 4 oz. butter
mix the rice and flour rub in butter finely add sugar and mix well to a stiff paste a beaten egg roll up about quarter inch thick and cut into rounds bake in a moderate oven for ten minutes.

Crush the ratafia biscuits, chop up the pears, slice the macaroons, cut up the marshmallows; and if liked half a cup of cherries. Put into a cool place. Make the jelly with the hot water and stir until dissolved, then add the pear juice. When cold whip the jelly until light and creamy, fold in the whipped cream, ratafias, pears, macaroons, cherries and marshmallows. Turn into a rinsed loaf tin and chill. When set turn out and cut into slices to serve.

Storing Food

Keep food in a cool place. Never leave it exposed to the air. Even in the cleanest rooms the air is full of germs which will settle on the food and make it unwholesome.

Joints will keep longer if hung from a ceiling or shelf. Cover with a piece of butter muslin.

Never let raw meat lie in its own juice. Prop it with a wooden spoon to allow the air to circulate round it.

Milk must be covered but not too closely. Keep a piece of clean muslin over the mouth of the jug.

Cover butter and margarine with a cloth. In hot weather keep this moist.

Hints For You

Glossy paintwork should never be washed with soap and water, as it usually leaves a smeary surface. A teaspoonful of turpentine in warm water will make the cleaning a simple matter and will not scratch the paint.

Steamed or boiled puddings will not stick to the basin if two strips of greaseproof paper are put crosswise in the basin before the mixture is poured in.

New hot-water bottles should have a little glycerine added to the water with which they are filled for the first time. This will make the rubber supple, and the bottle will last longer.

Darning Made Easy

I know of no more depressing job than darning the socks for the men of the family. Men always seem to wear such enormous holes in their sock! If you hate darning large holes as much as I do, try this hint. Before the socks are worn, run a light darn over the heels and toes on the wrong side. This is very quick and easy to do and having done it, you will never be faced with that most difficult of darning—filling up large holes.

Helpful In Every

HOME

The Bantu World,

WOMAN'S SUPPLEMENT



The
LOVELY
Colours Of
FAIRY DYES

Make old materials
LOOK NEW.

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

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

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.

Two Useful Cleaning Hints

CLEANING SILK FURNITURE COVERINGS

The silk material of valuable upholstered furniture cannot be handled too carefully. Perhaps it has faded through daily use, or has suffered from some little fault in cleaning. This requires special treatment if a satisfactory result is to be obtained.

To restore its pristine beauty and give a thorough cleaning, use the following recipe:

Cut up about 100 grams of Marseilles soap in three to four gallons of soft water, to which add a full tablespoon of liquid ammonia. Mix these ingredients thoroughly together and proceed to the cleaning itself. For this you will need a large clean flannel duster. Soak it well in the liquid and wring out, then rub over the upholstery very carefully, taking special care with the corners and wings. When all dirt is removed, place the furniture in a strong current of air and allow to dry.

After this treatment the silk will look like new again.

PROPER TREATMENT OF TIES

Silk or artificial silk ties can be cleaned by ordinary household methods but they must be carefully treated if you wish them to retain their smartness.

First of all, it is necessary to give them a thorough cleaning from time to time, to bring up the colour. This cleaning can only be accomplished if the tie

has no padding. If the tie is washed with the padding in, it will lose its perfect shape. All padding must therefore be removed. When this is done, wash the silk material in a mild solution of soapy water of which the temperature should be somewhere about 60 to 62 degrees Fahr. It is advisable to immerse the middle piece first, to see if the colour is fast, and if it is proved to be so, the washing can be proceeded with, with scrupulous care. Proceed carefully and avoid hard rubbing. For knitted ties it is merely necessary to immerse in the foam and squeeze lightly.

After washing, the ties must be put to dry, but should be pressed while still a bit damp, after which the padding can be sewn in again.

When Sweeping Carpets

When preparing to sweep a carpet, many people scatter damp tea-leaves over it, but I have found another way which is much more effective.

I soak some newspaper in water, wring them out and then scatter them in small pieces all over the carpet. This not only "lays the dust" but the wet pieces of paper, being larger than tea-leaves, actually collect the dust as you sweep, and the result is a very clean and fresh-looking carpet.

Get your
**SPOONS
FORKS** etc.

with your

"FARGO TEA"

Every packet of Fargo Tea that has a circle on the label as shown by the arrow in this drawing contains a spoon or a Fork etc.

Note. If there is no circle on the label the packet contains tea only and costs 2d. less.



Price of tea
without spoons
etc. is 2d. less

FARGO TEA

Miss Hetty Gasa's Good Works

Our Bantu Progressive Women

MISS HETTY GASA, Maritzburg

As one of our local progressive ladies Miss H. Gasa deserves some mention and introduction to readers of "The Bantu World."

As a singer Miss Gasa won fame with the Dube Touring Choir with her marvellous soprano voice gaining unrivalled distinction for her through the tour.

She has, since then, made a wonderful progress, the most notable being:

(a) That as Captain of the Wayfarer Guides she has just received a Warrant in that connection.

(b) Being keen on buying land she has just been issued with the Title Deeds of a plot purchased from Mr. J. Mtinkulu at Edendale.

(c) As Captain of the Wayfarer Guides she is also an organiser and arranged for the teaching of the new method of guideship at Macibise recently which proved to be a success.

(d) Apart from being a school mistress she is also a keen Sunday School teacher and is in charge of the latest night scholars' Sunday School held at the Wesleyan Church on Friday evenings which new more has a strong following and fast gaining popularity.

(e) Miss Gasa is also Head Teacher at the Loop Street night school and has the proud distinction of having eight teachers under her charge with a total of 190 scholars.

Evidently Miss Gasa's polite and charming personality is to a great extent responsible for the popularity which she has gained from the public.

Thanking you Madam, in anticipation.

Yours faithfully,
WILLIAM A. E. MANYONI.

Stories That Help

(From "The Christian Herald")

WOULD IT BEAR THEM?

During the heavy frost last winter, while having a walk I passed a small lake covered with a strong layer of ice. At the lakeside were two boys complete with skates but in an obvious dilemma. "What's wrong boys?" I asked, "frightened that the ice won't bear you?" "No," they replied hesitatingly, "we think it will bear us, but—" They were frightened to risk it. That is so like a great many people to-day. They really know that Christ is able to save and keep them but they have not the courage to step out and accept God's freely offered gift of salvation.—(H.M.C.)

AT THE MISSION DOOR

A friend of mine had called at the mission hall where I am a worker and had left a package of fruit in the saddle-bag of a bicycle for a few moments while he ran in to see me. When a little later, he wanted the fruit he was saddened to discover that it had vanished. "Well! Fancy it being snapped up at the very door of the mission," he said in great surprise. I was able to make up for the stolen fruit, but there are many other things "snapped up at the mission door" that it is not man's power to restore. When the seed has been faithfully sown and is likely to bring forth good fruit, how ready the evil one is to use any method to "snap up" the seed. By thoughtless talk or unbecoming behaviour among Christians at the mission or church door much fruit has been spoiled. Let us all be careful lest we fall into that error.—(P.T.T.)

CONTACT WITH THE GENERATOR

The lecture was demonstrating to a class, of which I was once a member, an experiment with electrical apparatus. Suddenly he asked: "What is it that makes the light go out?" "The contact between the bulb and the generator is faulty," was the correct reply he received. I have often reflected that in just the same way the light dies out of men's lives as the neglect of God—the Generator of all the spiritual power. When we cease to pray earnestly, our contact with God becomes faulty and the quality of our religion is thereby seriously impaired.—(R.N.)

HER FATHER'S NAME

White out one day in the lanes

around my home in Yorkshire, I thought I would cut through a park in order to save a smile or two. As I arrived at the lodge gate a woman came and said it was not a public way. I told her I was very tired, but she would not allow me to pass. When I arrived home I told my father of the incident. A few days later he was conversing with the woman, and he happened to mention the matter, and my father said: "That was my daughter." The woman expressed her regrets, and said: "If only she had mentioned her father's name, I would have opened the gate to her." No merits of our own will admit us into the presence of God, except through the Name of the Lord Jesus Christ.—(A.A.D.)

A MIGHTY WEAPON!

The following story was told recently of a deputation speaker at the Polish frontier. The customs officials paid very little attention to his handbag, but one of them searched him personally. When asked what he was looking for, the customs official replied: "Firearms. I notice you have a hard substance in your coat pocket." "Well," he was told, "I might as well own up that I carry a mighty weapon, and hope you will pass it." This remark created such a stir that all the officials crowded around him, expecting a great "catch." To their astonishment the "weapon" proved to be a German Pocket Bible! The book was returned with broad smiles. Some Polish Gospels were presented to each official, the books being accepted with much bowing.—(L.M.)

THE CENTRE OF THINGS

A few weeks ago I was busily piercing together a jig-saw puzzle of the Union Jack in order to make sure that no pieces were missing. After struggling with the first few pieces something seemed to say to me: "Begin with the big red cross in the centre, and all the rest will fit in easily." The puzzle was completed in a very short time. How many of us can testify to the fact that if we begin with the Cross of Calvary, and make it the centre of our lives, how much more easily do things fall into their right relationship?—(D.M.)

A WONDERFUL HELP

In the early days of cycling an ardent cyclist told his friend that he had had a new three-speed gear fitted to his machine. "But

what does three-speed gear do?" inquired the other. "Well, I don't quite well know how it works, but it helps me wonderfully to pedal up hills that I couldn't climb without it," replied his friend enthusiastically. We do not always know how God works His miracles in our lives, but we do know that He helps us to overcome difficulties and troubles which overwhelm other men who are without a steadfast belief in Him.—(R.N.)

NOT LIKE "THE GOOD SHEPHERD"

A sad story used to be told by Dr. H. Stevenson, who founded the National Children's homes, of an incident which happened while he was travelling in Scotland. Among the hills, he came across a lamb that had strayed away and was lost. He whistled, and by-and-by a shepherd appeared, and Dr Stevenson asked if he knew to whom the lost lamb belonged. The shepherd just looked at the lamb, and remarking: "It's nae onna o' mine," he passed on. How unlike the Good Shepherd, who "carries the lambs in His bosom."—(M.B.)



Miss GABAIPHIOE MOUMAKWE who recently passed her examination in Mothercraft at Lovedale sent us the articles on "Milk", "Eggs" and "Ten Minutes cakes" published on page 10 this week.

What is "Society?"

(By M. W.)

It is unfortunate that quite a number of women are under the impression that societies are for people "who have nothing better to do;" that belonging to a society or club means that one day a week, or month, you meet and have endless discussions and return home feeling vastly pleased with yourself. Of course, there are always exceptions to very rule, but speaking generally women's societies do God's work. They help the poor and needy, relieve the sick, guard the welfare of parentless children and provide companionship for the lonely.

There are people who are too ready "put their own house in order" and leave others to take care of themselves. This is hardly the Christian spirit, is it? We must be 'sports.' We must be prepared to have our own progress checked a little by helping our fellow men.

Have you ever looked up the meaning of the word "Society" in the dictionary? Webster's dictionary says — "The relationship of men to one another when associated in any way; companionship, fellowship." And that is the real meaning behind it all, whether it is a society which deals with the problem of the race or a club which encourages its members to discuss and share hints on household economy, there must be companionship and good fellowship, otherwise the society is an empty shell.

Working for a society is not a road to fame, it is a sharing of life's difficulties. There is always lot of work waiting for the earnest people, so it is no use pretending that you do not see how you can help—and unity is strength.

The Boy Scout movement has spread all over the world; thousands of boys proudly wear the Scout badge and in a case where an act of bravery or self-sacrifice is performed the boy feels that he is serving his badge.

So it is with us women; our 'badge' is our sex — we are proud of it; proud of the power we hold—but we must use it proudly. We must not waste our lives indulging in endless tea

Parties and fashion parades. That sort of thing will not bring real happiness and it always brings the fear that Mrs. So and So will have a smarter dress or a larger house! It is lovely to have pretty clothes and a smart house—what woman does not dream of such possessions! But they must not be the be all and end all of our existence. We must learn something of the problems which others have to face and we must share more of the work—yes, and the pleasures too.

The busy woman with a lean purse and a large family, who has a struggle to make ends meet will not like to take on extra duties in child welfare—indeed, none would expect it of her; but she would find rest and pleasure in belonging to a society which met to exchange hints on household economy and dressmaking. A friendly cup of tea on a club afternoon with other women who had large families might make her feel that life wasn't so bad after all.

Then again, for the young ambitious women there are societies which deal with race problems, such as education, salaries etc. We women should "get together" more. There are clubs and societies but their members should be doubled or trebled! There is work to be done by those who are young and energetic or have no families and there are friendly pleasures for those who are lonely. We wait for a few women with vision and personality to start the balls rolling!

Special Note

Make a special point to get your copy of "The Bantu World" next week for the Women's Pages will contain a fine feature article that will be of great value to you.

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LIFEBOUOY SOAP for health.

Page Of Interest To Women Of The Race

I Want To Know Why Men Demand So Much More Of Women

Dear Editress,
One of the unsolved mysteries of relationship between the sexes is why men demand so much of women than women do of men and why women make so much more effort to please men than men do to please women.

Considering that women taking them at large, are more fastidious in their tastes and harder to suit about other things than men, it would seem that it should be the other way round and that it should be men who are breaking their necks trying to make themselves popular with women, instead of women working themselves to death in an attempt to make a hit with men.

Such is the case, however, and it has always been that way. Women have danced before men and been humbly grateful to any kind of sheik who would throw them the handkerchief.

Nor have they looked the gift bridegroom in the mouth. They have taken what attentions men were pleased to bestow upon them and married their opportunities when they could not get their preferences, while men have demanded to be amused and diverted and taken their pick and choice among the fairest maidens.

That man demand more of women than women do of men is a fact that no one will dispute. You can begin with morals if you like. Very few men will marry a girl whose slate is not clean but every day we see white and innocent little lambs accompanying some black sheep with a lund past to the altar. Furthermore wives are expected to forgive and forget the philandering of their husbands but nobody expects a husband to overlook his wife's side-stepping. He drags her into the divorce court.

Then there is the matter of personal appearance. (She must be good looking or at least appear to be. She must be well-dressed. She must be real and have the latest thing in dressing her hair and be something he is proud to show off. You can't imagine a boy taking out a girl who was fat and frowzy and slovenly.

But do girls demand the same smartness in appearance in boys that boys do in them? Not at all. No girl turns down a man because he is 40 lbs overweight and has a bay window and a bald head. Every where you go you are confronted with the spectacles of girls who are as neat as a pin and who look like a dail hint from Paris, who are out with young men who have a three day stubble of beard on their faces and who look as if they needed to run through the laundry. Every girl feels that she has to doll herself up for the Boy Friend. But a lot of boys consider them that they are the girls answer to a prayey, it isn't necessary to bother with shaves and hair cuts.

In marriage the same rule holds good of the husband demanding more of the wife than she does of him and of the having to make more effort to please the husband than the husband ever dreams of making to please the wife.

"One who wants to know"
Durban

Men Are Not The Cause Of Women's Down-Fall

Dear Editress:
Will you please give me a space in your widely read paper. I am surprised to hear you say men tempt women. I really do not understand what the Editress means when she says that men cause the down-fall of women. Before I go any further does the Editress mean to tell me that if I talk to a lady whom I do not know, it is very mean? I am saying this because I will one day be forced by circumstances to talk to particular lady who is not supposed to talk to a man (a young man rather) whom she does not know.

Secondly the Editress surmises that when a gentleman smiles at a lady whom he does not know that lady loses her sense of responsibility and decency as the Editress says.

The Editress must remember that every human being is created by God to smile at every body, no matter what his or her colour may be. I vehemently and emphatically say that you are wrong when you say men are the cause of women's down-fall.

The behaviour of women is entirely in their own hands, and vice-versa. How shall we enjoy the amenities of civilisation if we are not supposed to talk to decent people, as far as I can see the Editress if it is of the opinion that when a gentleman talks to a lady whom he does not know he must be expressing his amorous sentiments to her. Oh, no; why is it that the Editress does not understand the meaning of the term "decency."

VIC. I.J. LEISA
New Modder

Should Girls be Educated?

Dear Editress,
This is a mistaken idea, because girls do not all do the same thing. There are some who have self-control and these work and regain the money which their fathers have spent in their education. It is also useful to educate a girl so that if her parents die she may be able to support herself, by earning good wages.

Also this helps when an educated girl has been divorced by her husband she can go through less misery when she can stand on her own independence. Those are my facts supporting why I want to be educated. Girls are just as good or even far better than boys. Some boys take up to drinking, others neglect their parents. At least, it would be wise to teach both sexes so that the Native races must be uplifted.

(Miss) A.E. RAMAGAGA
Kimberley.

Town or Country Bred Men

Dear Editress,
It has always been assumed that town bred men are more desirable than the country-bred. Just this last Christmas holidays in East London I had a hot discussion with some young ladies on the above topic. There again the poor country-bred man was down-trodden and despised, what main reason I could draw was merely that the country-bred men are clumsy both in dress and bearing and when it comes to any social gathering appears dull, stiff and altogether out of elements, which, of course, did not at all convince me.

Now I should like to know from you, readers on what grounds is this sweeping assumption based? Which sterling qualities give the town bred man the right to consider himself so wonderful? The despised country man I think is more reliable, courteous and considerate. On the other hand the said smartly dressed town-bred man who usually meets a number of women is inclined to take things for granted to the point of rudeness. The humble country-bred man meets fewer and thus knows how to appreciate them.

He lives a healthy, open-air life which brings about a character above the ordinary temptations and idleness of the town. This brings me again to Nurse Mapanga's article "Polish up your personality" Study your inner-self and remember that women are less inclined to take people at face value.

Bedford "LADY BIRD"

Advice To Mr "Fed Up"

Madame,
"Fed up's" case of private love affairs is monopolising the pages of interest to women of the race and, in so far as the advice given him by reasonable ladies and gentlemen of the Bantu race should, therefore, have been sufficient. He being one of those who bring to public notice huffer-mugger affairs, should describe his propensities to Editors, Editresses, journalists of the first order and readers of The Bantu World for mental diagnosis, which will enable them to help him to solve a somewhat difficult matter of falling in love with a girl who will behave in accordance with his will. For instance, a man who is fond of dancing finds himself without a girl—naturally he must be foolish if he thinks that he can find one to suit his fancy amongst staunch members of an orthodox Church—unless he repent from the evils of Bohemian life. To avoid making the long discussed matter ab initio Fed up has to scrutinise his predicament ab ovo and then tell The Bantu World what result he has obtained.

JAMES R. KOROMBI
Johannesburg.

A Word In Season

Madame,
I have read with interest from time to time the different correspondence contributed by your readers, some of which is quite instructive and others nothing worth while.

For instance I submit that there is far too much correspondence by your writers in connection with "Love"—a sickness which none of them can either add or diminish. In fact those are matters that can well be discussed over tea-cups in friendly gatherings.

How about digressing now and write about the habits and manners that prevail at present among the Bantu folk in general?

In these eventful days, things as well as people change very rapidly. What is the matter with a large proportion of our enlightened women folk? Why are so many of them suffering from "eye-sickness?" I am not in the least in a position to believe that they are all so ardently studious as to strain their eyes to the extent of making it necessary for this wholesale wearing of eye glasses. Or is it all the fruits of civilisation? Let some of your readers who can, tell us what the matter is, and what is the remedy.

There is yet another growing evil among our Bantu ladies, namely the painting of their lips red and the powdering of their faces white, and so also the smoking of cigarettes. This is certainly very surprising and very unnatural, and it makes all those ladies who practice it look very ludicrous.

The womenfolk of the twentieth century seem to be full of energy and capable of doing very many things that properly belong to the province of men. They now wear trousers also!

Is it not time, therefore, that man exchange positions with women? It would come as a great boon and relief if all men remained at home all ladies should get up every morning and go to work for the family. Only I wonder how

many men would be prepared to wear skirts in the circumstance whilst they are engaged in domestic duties.

In conclusion I hope that this letter will not meet with the contempt of the ladies, as it is only an attempt by a constant observer to point out the light as he sees it.

DIMBANE
Johannesburg

A MAN FALLS: CAUSE—WOMEN

It dates back to the time of Adam and Eve that—the woman has always been the cause of evil and the shortcomings of man. Right down through the stream of life to our age, man strove to progress and woman intervened, under the pretext of honest assistance, to withstand and pervert the constructive and progressive ways of the man.

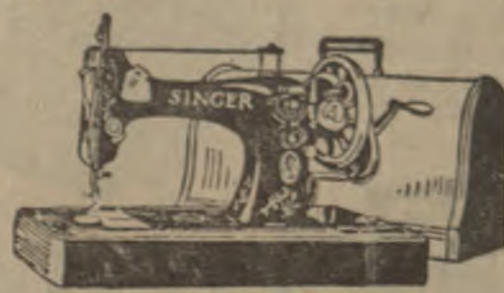
Turn to history and you will see a Nongause with her feminine subtlety, laying her hand on her people to annihilate them mercilessly. Run through the contents of the Bible, and what do you see? A Delilah with murderous hands has squeezed the very last breath out of impotent Samson her loving husband.

Read through the contents of the newspapers and you will find that five souls have been incinerated at Sophiatown by a certain Tom. What induced him to commit so outrageous an act? Woman, is the answer. A man shot a young woman. For what reason? Because she was wicked—always treading on men's corns. In return the man stepped on hers resulting in hers death. An elderly man drank poison in the city. Why? Wo avoid the wicked deeds of his legal wife.

Indeed cast your eyes this way and that and you will find women busily engaged in pulling the men down down towards tragedy. There is the liquor queen tying the men down to her canteen to make of them tools whereby to amass colossal sums of money and nothing besides. And you say they (women) spur us on to nobler things? That thought is very weak. It is born of optimism, and there is nothing substantial and real in it. Women are a stumbling block to men.

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TABA LI EME HAMPENYANA KA WITZIESHOEK

Tsa Witzieshoek

Ka la 4 Hlatola ho bile le pitso Moreng eo ho neng ho buua ka likampo tse tla etsoa tse tharo mane Monots'a le Sehlabeng le Thaba t'oeu. Sebui sa pele e bile Ntlenyane, a re: Na haeba likampo tseo li tllilo re thusa taolo eo ho thoenng e tla etsoa ka matla haeba hoo e le thuso e tlabe e etsetsoang kathe re t'oaetse ho etsa ka thato? Karabo ke hobane le ke ke la etsa. Ha botsa Evangelist: Edward Mafonyelle, a re na ha ho bonahala o ntsa e ena le molisana joale a sututsoa ke molao oo na ha ho khatsoe motero oo likhomo li utsutsoe na jMuso oo o t'a li buseletsa monghali ba re che, li tla t'oaana le tse ileng loting. Le utluisise molisana o hloka mosebetsi.

Ha buua ka ea masimo, ha buua ngoan'a Morena Ntlenyane, a re: Na Muso o reng o seoa masimo ha lefats'e e le la morena o kene joang. Na o kile a kopa 'Muso hore o mo thuso o oa hloka? A kopa hore bao ba kileng ba es hlaha ho Motlatsi oa 'Musisi ka hore ba hloka moo ba lelang ba eme, ba eba sio, a botsa hore 'Muso o ke o mo bolelle lijo, ke hore mebethe eo motala a lokelang ho phela ka eona ba re 'Muso ke hona o fuputsang taba eo a ke a lekanye eena a re 'methe e ka batlang e thusa motala ekaba 56 bonyane, oona 'Muso o sehe o se o ena le bopaki hore lijo tse tla fumanoa moo li ka holimo ho mebethe e 56. Ha ema Ramatamo a re lefats'e lena ke la 'Muso ha ho kamoo a neng a ka rerisa morena, o iketselitse bona ka baka leo.

Ha bua Ben Kambule a re na ha Maburu a ena le maqaca a phelang ka thata ke ka baka lang 'Muso o sa a sehele mapolasing ka hobane a hloka ha hlokeha puo.

Ka la 19-2-37 ho bile le pitso ke eona e lithong ruri ha pele ho ne ho boleloe hore lefats'e ke la 'Muso pitsong ena ho thoe ke la morena, kjeno ho buua ka lifate mane loting ha Soai ho kopuoa morena le sechaba ha ba rata le ha ba sa rate. A bua e mosocu mor'a Ntsane pepeneneng a re, ha ke rate ha sechaba se ka belaela ka 'na, kopo ena e hlalisoang ke sitoe ho utluisisa, sebakeng seo ke lekhuolong la lintho feels ha ke tsebe sechaba. Ba utluisisang temo eo ha ba eme, masoabi. Ha ema Morena Rantsane Lepanya Lekhoanyana Libe Seka empa lipaong tsa mabiso ana li ne li hana e bile ke tsona lits'ehetso tsa Morena e-moholo a sals le Morena Hlajoane le ngoan'a Morena Peete, ra soaba 'me re bone hoba marena fetohela 'Muso, ke eona ntoa. Mor-na e-moholo a re ha a t'abe ha ka tlosoa boreneng a emetse sechaba le moo a sa fumaneng lebaka.

G. G. GABASHANE

Bahlalefi Ba Meketse Hore O Fumane Kae Bohlale

Tsa Lotlhakane

(Ke Chief MARATABOTLHE)

Monghali ea hlomphehang, a ko o ntumelle sebakanyana pampiring ea gago ea The Bantu World go tsebisa Ma Afrika taba ena. Ka la 12 February hono ho le kgetho ea moemeli ea tla emelang batho bats'o ba Afrika Pala menteng, ho eona tulong e e ka holimo. Banna ba ne ba kopane hotsa eletsana ka taba eo. Ha ema Monghali L. N. Kgabi a khetha Mr. J. D. Rheinallt Jones, a tlalioa ke Monghali I. Motsoenyane, lekhotla la lumelana. Bahlalefi ba makala thata ba t'oha hore ekaba Mr. L. N. Kgabi bothale bona o bo fumane ho kae.

Batho ba Molimo se t'oheng hobane Buka e re "ea ikholisang ke tla mo kokobetsa, me ea ikokobetsang ke tla mo holisa, ke mo nehele le bohale." Hipe lipere tsa reisisi ho kena eo o sa e sholofelang, le Mmusong oa Maholimo ho kena ea nyatsitsoeng, ea hloileng ea t'ehoaeng lefats'eng. Ke ea leboha Monghali ho mpha sebaka pampiring ea bac, le hosasane.

Tsatsi La Morena Moshoeshoe Port Elizabeth

Re bile le mokete oa Khopotso ea Morena Moshoeshoe mona New Brighton, P.E. Basotho ba phuthebile bohle kaofela ho bile ho le teng le tsipa sehole esita le eona Maxosa le bo Rankakata le ba ha Witbooi ba b'kane ka bongata ha supeha hantle hore ho no ho hopotsoe motho e moholo ea bohale. Ereka ha ngoan'a khotso ha a lebele tsa khotso ra ba re ile ra kototsa koana le koana ra kopa le Location S perintendent, Mr. J. P. McNamse, esita le eena Mohlomphehi Mayor, Mr. W. C. Adcock a le teng ka nama. Mokete o bile ka Sondaga sa la 14 March.

Aol La fela la chaba le sa hane ho chaba re se ntsa re le emetse ka mahlo a mats'o monamane re jele bohale. Ha re etsoa ka matlung ra fumana leholimo le apere jase, ra ba ra hopola hore le tla rothisetsoa meokho ea lona fats'e, eitse ha le ntsa le qatsoha le ntsa le phahamela metsi a leotlatle la esa le bohoeng ba ntja.

Ra utluisa mosali sa se tsetela joaleka petsana ea pere ka mohlomphehi o bohloko o hlaleng pelo.

Ao, taba tsa senyeha ea eba semphete-ke-u-feta ho ea Thoteng ea Meli. Motho a re ha ho tume li molala esita le 'mutla o tuma o sa bonahale. Utluisa hee 'mali ke bua ka batho joale, eitse ha re re mabho bona, ra bona moshemane a ntsa a tloa a phethoha ea bitsoang Steyn Motebele a se a bile a le mots'o a le moputsoa kapa o ile a robala moo! kapa o fihlile neng? O tsejoa ke ha re tsebe le ha nako e ne e ea 4 p.m. Hele la tsamaea tsatsi la Sekhooa, ea ota ts'epa ea bone e sa hane.

Ba kena Majatlapa ba ipalame tse ntle eo ea bona e tsamaseang, ao tang-tang ea khangoa ke lerole, a boela a tlala a phethoha Steyn tlokoa a e akha a ba a e akha ho ea ho Mohlomphehi ea neeng a apere baki e mohatl'a molepe a le katiba e nts'o e motopo a ba a ihla a mo t'oaana ka letsoho a mo lumelisa; a khutla a nts' a etsa kamoo a tsebang ka teng. Mokete oa buloa ke ngoan'a Mosehla Mr. McNamse, ra qala ho bona libobeli bo Mokhetli, Thabo le January ra paka hore Basotho ba ntsa ba tseba ho hobe la hoo Matlamadole a bileng a hopola ho bo la Lesotho ka maoto hoba o sebeletsa ho ja tlapi. Ha ema Mr. McNamse, a lata History ea Basotho joaleka ha re e tseba, a khotsoa mosali le monna oa Mosotho kamoo a t'oaetseng ho itseba e le sechaba. Ha ema Mayor Mr. W.C. Adcock, a fataka makoatsi le eena, a bua ka Sesotho a re "Lumelang Basotho." A re re tllilo hopotsana Morena Moshoeshoe le Letsie ba ileng ba leboha Mofumahali Victoria, a re le hlokomeleng basali haholo le holise bana hantle ka ho aloekisa mekhos le 'mele ea lona le likereke. A re ebang se bete le hopole hore matsatsi a ntsa a tla ao sechaba sa lona se tla hopoloa ke chaba tsohle tsa lefats'e 'me le phonyohe boineng boo le kileng la-bana le bona boo le leng ho bona. Kamor'a tseo ha koalo ka "God save the King" le "Nkosi sikelele Afrika."

Empa mohobelo le lipira le li-papali tsa eba ngata. Ho no ho hlalioe khomo tse peli le nku tse tseletseng, ba eja nama bana ba Basotho, Maxosa le meluta e meng e mengata. La likela tsatsi leo. Eare ho esa Poll-tax ea bee hake tse "Pick-up Van" e thotha batho joaleka linku. Oho molato oa bo n'at'a rona moholo oa ho loants'a Makhooa o bohloko ha o phetsetsoa kajeno re sa lefa blooho tseo tsa Maburu a shoeleng khale. Li tella mona tsena tsa motse o lebopong la leotlatle.

I. L. MOLETSANE

Ga u Batla go Utloa Tsa Lefatshe Bala THE Bantu World

Kgetho Ea Baemeli Koa Parlamenteng

Tsa Springfontein (Ke C. PHOKOJE)

Retla kgetha mang? Poco e reentloa e bolioa ke Mo-Afrika mongoe le mongoe momatsatsing ana, 'me gothokafhala karabo e e shupang tsele sentle-ntle, mongoe are kgetheng Morenamongoe are eseng ene are tseeng Morena...ene osiame, jalo jalo 'me matsatsi one antse a heta morebileng reatametseng tsatsi jagore kajone re kgethe eoremora tang. Le bone bo NKGETHENG! NKGETHENG! Rentse re amogela likoalo tsa bone. Lefatshe le jone lebele tseba gokautloa gore Mo-Afrika are mang. Gajana rona rare re kgetha Motlotlegi RHEINALLT JONES M.A. Rehitela fha ele ene retla mogopolang kala 24 March, 1937 'me retla kgetha ene. Rentse re leleboga, relebogela lithusho tsanyena Mo ma-Afrikeng rare sa-lapeng golira sentle kamatsatsi otiha.

Ketho ea Mo Afrika

Ret a ketha mang? Re hitlhi-

le mobothateng janong 'me reko-pa gore rebeoe moseling. Hare bala lituranta eketo Banna ba shupile (7) bao bareng NKGE THENG. Goboiba Thakancu rebotsa rese bao baemets-ang litoropo e mang le mang? Bali polasi kebomang? Reitemelela goka bala Bukana tse:—Motseta- oa Afrika, Sello-sa-Mo-Afrika le The Colour Bar in S.A. ke eone lire gakololing bao eleng Baetape- le Baboa aruri bao esaleng baeta Morafe peleba Mains a oone agalalelang le mogare gabosigo rentse rebabona ba etile Morafe pele. Bangoa ha bone batho-kahetse 'me rentse rebatiola hare fnetaha liphupung tsa bone, 'me keka tlotlo rebatolelang lihutse (litlhoro) hare heta ha barobe- tseng gone, 'me rere robala ka kagisho.

Molimo tshegotatsa Afrika Me oboloke L ikgosi tsa rona.

S. MOLEFE.

Tsa Vereeniging

Molimo o nketse leholimong ka la 11 March 1937 Solomon Molefe, ka mor'a ho kula ha veke tse 2. Monna moholo o na a le lilimo tse 101 ka ha a hlalile ka Selemo sa 1836. Libui ebile Moruti Selepe, Setlatlale, Ise-mang, 'me ba khotsoa sechaba ka mantsoe ana: Psalm 60 verse 4, Exodus 3, verse 5-6. Sechaba se ne se phuthebile haholo ho le ba tsoang le Parys (O.F.S.) Ba neng ba feleheli tse mofu ba ne ba le 300. Pe leboha metsoalle eohle ebileng teng m'keteng oona. Monna moholo o sia mohlolo-hali (Mrs. Molefe) le bana ba 6, 'me e ka Molimo o ka ba tselisa ba tiea. Ba habo mofu ba neng ba leteng ke: Mrs. M. Sins, Mr. L. Beer, Mrs. Seabi, Alinah Mhaalo (Parys), Mr. and Mrs. J. Ramagaga, Mr. and Mrs. Kholane, Mr. and Mrs. Stephen Ramagaga, Mrs. Mfelang, Miss A. Ramagaga, Mr. J. Nkoane, Mr. E. Sekati, Mr. J. Malefetse. Re leboha le moruti S. Ramagaga Christians ka ho romello mohala (Telegram) ea ma-soabi le matseliso.

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Marena A Gogeloa Selagapaneng

Mr. Matseke O Tsere sefoka

MARENA A SETEREKE
SA TSHOANE A
MOKGEPHILE

Tsa Makau

Morulaganyi oa ditaba tsa sechaba, Morena, Ntummelle sebaka ditabeng tsa sechaba nke ke bolele Ma-Afrika ka tsa pitso ea Marena a lelolo la Pretoria District Chiefs Association. Ka Moki belo 27 2 37 go ne gole pitso e kgolo ha Makau motseng oa Kgosi Alfred Sekoati Motsepe. Pitso e ne e epilole ke Marena a lelolo la P.D.C.A. E ne e ile go boledisana ka ga eoo dikgosi di ka mo ikgethelang go ba emela Mmusong eleng Mo-Afrika.

Mme go ile ga ikemisa ka sebele Ba-Afrika ba babedi eleng Messrs Bud-Mhelle le S. P. Matseke baagi ba Tshoane (Pretoria) Morena Bud-Mhelle a re bolella ka ga ditso tsa gagoe tse a di diretseng Ba-Afrika, eleng go kopa kago ea dikolo tsa Fort Hare le Fort Cox C.P. Gape a re ke thusitse dikgosi tsa Ma-Afrika ka go di fetolela dipuo ma kgotleng a magolo a Mmuso le tse ling ditiro ke di dirile. Sechaba sa mo kopa gore o rata go se direlang Mmusong, a re ke tla le batlela THUTO le LEFA TSHE.

A ema moroa Matseke eleng Mr. S. P. Matseke, a re nna mesebetsi ea me e itshupile lea e itse Bakgatha le Matebele. Mr Matseke o ile a bontsha sechaba dipitso tseo di leng teng the kong tsa dinaga le ditokelo tsa Ba-Afrika nageng tse. Sechaba sa mo kopa gore o rata go se direlang Mmusong, a re ke tla le sebeletsa byaka metiba le gona ke tla le batlela theko ea tlhomamo ea di naga le tse ding ditiro ke tla di dira. Tsa khutla ditaba. Marena a re time ka sebakanyana, morago ba boea ba kgethile Mr S. P. Matseke go ba emela Mmusong (Mr S. P. Matseke 6, Mr Bud-Mhelle 1). A se tsaea sefoka moroa Matseke tikolong ea Tshoane (Pretoria). Ke tseo ba etsho tsa bofelo di tla tla ka kgoedi ea Sietebosigo (June) Kgetho e ke maleba le molao o bidioang Molao oa Kemelo ea ba batsho Mmusong, Molao oa bo 12 oa 1936 (Native Representation Act No. 12 of 1936).

Batho ba neng ba le teng ba ne ba feta 600, ba Makau, Mosetha, Kgadubeng, Mocha, Leeukraal, Hebron le meise e gauji le ee. Ntshoalelang ba etsho ke koadile ka bogutsuhoane gore ke se tsee phatla e kgo'o ditabeng.
S. E. MODISELLE

Pitso Tse Kgolo Bophirima

MARENA A KGETHA
MR. RHEINALLT
JONES

Ka Saterdag le Sondaga se fetileng Mr. R.V. Selope Thema le Mr. Sol T. Maloko ba ne ba hlasetsitse metshe ea Bophirima, eleng Lichtenburg, Geluksan, Ottosdal le Coligny. Ba ile ba tshuara pitso tse kgolo mabapi le kgetho ea baemedi Phalameneng.

Motseng oa Lichtenburg ba ile ba kopana le Marena le banna ba Komiti ea Kgetho, eleng bo Mr Melamo, Phokompe le Hlongwane, le sechaba se segolo. Kamorago ga pitso e mafolofolo eo e ileng ea thabela go utua puo ea Mr. Selope Thema, go ile ga dumellanoa ke Marena le Maloko a Kgetho gore go kgetho Mr. J. D. Rheinallt Jones, go emela sechaba ntlong ea Senate; go kgetho Mr. R. V. Selope Thema le Dr. J. S. Moroka go emela sechaba go Phalamente ea Ba Afrika.

Pitso ea Maloko a Lekgotla la Keletso e tshueroe ka meriti gomme lebitso leo da ileng ba tla sala ba le akanya ke la Mr. T.M. Maphikela.

Pitsong ea Ottosdal, mo Mr. J. J. ka Jingoas a jetseng moea o motle, Lekgotla la Keletso gamogo le phuthego, le ile la dumellanoa le se entsoeng Lichtenburg. Go bile joso le Coligny. Sete reke sohle sa Lichtenburg se emetse tselopele, tokolokogo le phagamo ea sechaba sa Ba-Afrika.

E rile ga re le ka Lichtenburg ra utuella mohlala oa Makanyane, empa ra utloa gore a tlogile a apere kobo ea mayami. Ka puo ea se Gauteng, ba tluile ba ponoka.

Ba Kgethile Rheinallt Jones

Dikgoeding tse ba basoou le babaso, oelana godimo ka baka la kgetho. Gomme ga're tsebegere mohlodi ca Ntsho ba koele ofe, ga e sa le lekgaba? Ae ka ba ba phalle'a eo na £10 ka kgoedi? Ba bang ba fereela Makgoos, ba bang ba e phereela! Kgoeding ea January Pii-song ea Magistrate mo Doornkop Middelburg Dist. go kgethile Mr. Jones goa be goa rotosha dikenya tsa gagoe, le mohumagadi oa gagoe eleng: Thuto ea Waefares, le diaparo tsa bona.

Theang Phiri Maafrika Dist. Middelburg le Lydenburg go kgethile Jones e a tumisoang. Ba re motho o ile go kgarebe: Ga unthata ka go tsea, ke tla go agela Tabernakel. Ge butsiisa, ba re go moitšana: Aelo seo ke Moshana oa Jehofa lehokeng. Eaba mositšana, o re: Nna ke be re o ra ga u agi opstairds! Ke tsona ba Nkgatheng. Morena eo a boleloang ke baruti bo Mahlangu, ba ba le mo Doornkop.

Ithuteng Ma-Afrika.
J. E. MOGADIME.

Ba Ga Zulu

Pitso e kzo'o e ne e biditsoe ke Kgosi e kgolo ea ga Zulu, Mshiyeni ka Dinuzulu vekeng tse fetileng. E ne ele pitso ea go kgetha baemedi ntlong ea Senate le go Phalamente ea ba batsho. Marena a neng ale teng a ne a feta mashome a mahlano. Pitso ena e ile ea dumellana godimo ga lebitso la Dr. Edgar H. Brookes, gore a be eena moemedi ntlong ea Senate; gape ea dumellana gore Dr. John L. Dube le Mr. W. W. Ndhlovu ebe bona ba emelang sechaba sa ga Zulu Phalamenteng ea ba batsho.

Khethang Mr. Rheinallt Jones Eseng O Sele

Tsa Bethlehem

(Ke E. JAMESON MPOSI)

Banna le bule mahlo a lona baking sa ho vouta, ke le eletsah ho khetha Mr. Rheinallt Jones ha ho e mong ea ka kgethoang. Mesebetsi ea hae e meholo baking sa ho sebelitso batho ba batso "Vote for Jones and Nobodyelse."

Ho hloketse motho e meholo oa motse ona e lenz Lena Marobela ke motho ea a holile ka feta le kholo la lilemo. Re lla le bana ba hae.

Ngaka e kholo Stefans Radebe e sa chakile ka merero ea bongaka.

Park Rangers F.C. e itukisetsa ho ea Gauteng ka bolo e rahoan.

String Band e neng e tsejoa ka lebitso la "Rainbow" joale e kolobelitsoe ka le lecha e leng "Ukelele Blues" e tsamaea hantle haholo e ne e bitsiso e Senekal moo re utloang meloli ea eona.

Hospital se secha se hahilong ke Mookameli oa motse (Mr. H. P. de Villiers) se tla buloa haufinyane. Re tla le tsebisa hape.

Go utluagala gore ketso ena e ferekantse dikgosi tse ding dipelo, gobane bongata ba Marena a Pietersburg bona bo batla Mr J.D. Rheinallt Jones. Ka di 10 tsa kguedi ena, pitsong e neng e kopane Donhill, Mamabolo's Location, dilete tsa ga Molepo, Mamabolo, le Dikgale di kgethile Mr Rheinallt Jones le Mr R.V. Selope Thema.

Re Fetile Litabeng Tse Monate Le Tse Bohloko

TSA VERDWAALPAN

Re ikhata melala hobane pampiri ea li 6 March ha rea e fumana, 'me e ile le taba tsa rona tseo re neng re li tsebisa babali. Re fetile litabeng tse monate le tse bohloko. Ho tse bohloko bana ba motse ona le ka thoko ba kile ba tsokotsoa ke mokhokhothoane, sefa seno sa ba sa fetsa ka moralinyana oa Mr le Mrs D. Tsie, mofebe oa Mr O. Scheppers. Re lla le bona ruri. Mr le Mrs Tauwanyane le bona ba eloa ke bana ba babeli mane Lejoeleputso, le bona re lla le bona ruri Bana ba likolo tse khohle ba tsamile — M. M. Scheppers, Polela Inst. Natal; J. B. Molisana, Stolberg C. School, O.F.S.; B. Mable Rankoe, St. Hilda's, Natal.

Baeti motseng e bile ba bangata haholo ha Mr S Rankoe 'm'ae le nta'ae le Mr M Rankoe oa Bothaville Dist. Ha Mr I. Morobe ke Mrs Mokhati oa Bloemfontein S.A.P., re mo thabetse le bana. Mr Mokhati ke eena tichere ea pele ea Muso motseng ona, Mrs Mabile le eena o teng ka lesea le mafura. Re thabetse Mr A. Scheppers ho tsoa Kroonstad Hospital, o lutse teng selemo sohle. Ba fumaneng liphehi ke Mr le Mrs I. Morobe le Mr le Mrs S. R. Madia. re ba kopela mats'ilio.

Litho tsa Komiti ea selemo sena ke tsona: Messrs S. S. Rankoe, M. Motsei, C. S. Scheppers, E. Mokuena, D. Tsie le S. Nyelele. Re lebohela bana bana ba sebeliteng ka matla le bona, e leng P. M. Molisana, S. M. Moletsane, E. S. Mokuena le O. S. Scheppers, tona (foreman).

Ba itukisetsang leeto la ho ea mane Newvale Dist. Ladybrand ke Mr le Mrs E. Mats'oele le Mr le Mrs S. R. Madia le tichere tsa motse. Mookameli, Rev. E. Dugmore, B.A., o tsamae.

getellong ea khoeli ena ho ea mane Tigerkloof, ha re tsebe ea tla nka setulo sa hae

Mehaka ea The Bantu World e ntshe le Messrs S. R. Madia, agent; Ed. Mats'oele, O. S. Scheppers, E. R. Moletsane, J. Serapelo, J. Marumole, G. G. Copiso, I. O. Hlahatsi, C. S. Scheppers, S. S. Rankoe, P. F. Mokuena, S. Botsielo, P. Lekhoaba, J. M. Molisanyane, le Miss M. H. Morobe. Babali bana ba lakole'tsa moifo mahlohono'lo le katleho.

Len'soe la Molimo le tsoela pele, polane lia'tsoa lia kena. Evang Bgane o kile a re khalo koano ka polane. Morena J. K. Evans o ile Kapa le mofumaha, re thabetse lhlapi mohla a khutlang.

S. R. MADIA

Ba Kgetha H. Basner

Motato o tsuang Pietersburg o bolela gore banna ba Lekgotla la Setreke (Local Council) leo go lebeletsoeng go lona mesebetsi e megolo ea tselopele, le tsile legato la poela morago ka go kgetha banna ba ikemisediteng go thuba Borena, e bile ele banna ba sa tsebenz sepe ka taba tsa mebuso

Gothoe banna ba bablano ba Lekgotla lena, leo maloko a lona a leng 9, ba voutsete gore. Mr. Basner ebe Moemedi ntlong ea Senate, Messrs R. Baloyi le Moses Mphahlele ebe baemedi Phalamenteng ea Ba Afrika.

Di fella serspeng sa 3

SAFETY FIRST!



III. Do not ride behind a bus or hang on to any moving vehicle as this rider is doing. It is dangerous.

III. Mussa ukughuba emva kwe bhasi okanye ubambekele nakwuyigina into ebalekayo njengalomqhubi. Yingozu lonto.

III. U seke oa palama baesekelo morago ga bus kapa go itsoarrella nthong ohang le efo e tsameang joaloka mepalami eno. Ke kotri hoetsa joalo.

SAFETY FIRST ASSOCIATION,
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LOANTSA MAJOANA A URIC ACID

Tsela e ngue feela e ka thusang. Ke hore chefu ea Uric Acid e Maling, Mesifeng, Manonyel-long le lithong e qhibiliboe. Chefu eena (Uric Acid) e tsuanetse e nsetsoe kantle ho 'mele.

JONES' RHEUMATICURO eena le matla a ho qhibiliboe chefu eena. Ha e qhibiliboe ele metsi e tla tsoela kantle ho 'mele ebe ho hlaha thuso e khole e tla nka nako e telele eie teng.

Botlolo ea pele ea JONES' RHEUMATICURO e tla paka matla a eona. Mocheso o tla fokotseha. Ho latele boiketlo le thabo. Litho le 'mele li sisinyeha habonono 'me mokuli o ba le hona ho boela mosebetsing oa hae.

Ho molemo hore motho a 'ne a nke moriana oona ka nako

le nako ho thibela majoana a Uric Acid (a tsoanang le soekere) hore asetse a ba teng. Ke ka tsela eena feela bakuli ba ka bang le ho balehela lihlabi tsa mahloko ana a tsabehang.

Ho opa ha Noka, Maoto le Mangoele, le Sehlohohlo ke mahloko ale mang le Mochecha—Ho opa ha masapo. A bakoa ke majoana a Uric Acid ha ale Seropeng, Maotong kapa Mokokot-long. JONES' RHEUMATICURO e phekola mahloko ao hantle.

JONES' RHEUMATICURO ke moriana o tsejoang haholo ke lingaka. Es'e-ele lilemo tse fetang 60 moriana oona o sebelisoa ho phekola mahloko a etsoang ke majoana a Uric Acid. Reka botlolo u ipakele ho loka ha oona. O keke oa u soabisa.

Likemisi le mavenkele ohle a rekisa JONES' RHEUMATICURO ka 3/6 botlolo, kapa u romele ho P.O. BOX 938, CAPE TOWN u romele chelete.

Jones' RHEUMATICURO

SESJ37-4

Ga Le Shue Go Hloka Ngaka

The Bantu World

Saterdag, Hlakubele 27, 1937

Ga le ea Shua Go Hloka Ngaka

Seema sa Mo Afrika se re "ga le ea shua go hloka ngaka le shuele dile teng." Ga Ba-Afrika ba ka seke ba hlokomela kgethong ena, ba tla bua pelele sa mofuta o kamorago ga kgetho. Ga sechaba se ka oela ka legaga la timelo, molato o ka seke oa beoa godimo ga dingaka tsa Afrika, tseo esaleng di hlaba mokgosi dire hlokomelang banna ba dang go lona ba apere tlo la nku anthe kgare ke phiri tsa Russia.

Kamoo re bonang Marena ga a seke a hlokomela, a tla gogeloa Selapaneng ke banna ba ikemiseditse ngog digela sechaba ka lengope.

Ke kgale re hlaba mokgosi o reng sechaba se tsuanetse go hlokomela kgethong ena. Re boletse rare mona o tsuanetse go kgetho ka mesebetsi ea gagoe, Ba-Afrika ba re poo go beoa ea kgomo, ea motho e ea ipeea. Empa lega gole jualo re fihlela maloko a Lekgotla la Pietersburg banna ba re neng re gopola gore batla phagamisa borena ba Afrika le go phagamisa sechaba sena ba kgetha banna ba re senang le tala le borena gamogo le sechaba. Empa re tshepa gore ba ba ileng ba voutela Mr. Basner le Lekgotla la gagoe ba tla phakisa go bona phoso eo ba e entseng gomme ba re ka di 21 tsa June ba voutela Mr. Rheinall: Jones le sahlolha sa gagoe: Setereka sa Pietersburg se ne se lebaletse o jaleka seterega sa tsuelopele kabaka la lekgotla lena. Empa ga Lekgotla le ka amogela moea oa bokhomonisi, ga go tsuelopele e tla ba teng.

Kgang Tsa Mochudi

Dikole di bucoe ka tsatsi ja ntlha ja kgoedi ea Tihakole ka tloalo ea gate ea bana ba Bakgatlha bale bantsi.

Polelo ea bana ha ba pasitse e ea boleloa ha sekolo se buloa, me bokete joo bana ba ba pasitseng ba ne bale bantsi mo dikoleng tsa kgaplo e.

Mo taneng ba ba mashome a mabedi le boshupa ba ba neng ba nnetse tibatsho ba e lokoalo lo borataro, ba ba leshome le bohara monaana o le monge ba ne ba pasa. Ka ntle ga ba se kae ba ba duleng mono Tshireleong ba ea go tsenelela thuto e e koa godimo, jaanong bana ba neng ba neta ba bano ka dipalo tse di koa godimo mo go paseng ba neoa madimo musong a gore ba e koa dikoleng tse koa godimo ka thuto. Bontsi joo bana ke jo bo tseneletseng lokoalo lo boshupa mo sekoleng se seha moo Mochudi se se bucoeng mo ngoageng eno.

Mr. H. J. E. Dambrell Mookami eo megolo oa thuto u na a le mono Mochudi ha kgoedi e, e simologa.

Dipua de nele thata mo kgoeding. Mo dipakeng tse dingoe e sentse thata mo matlung a go nnoang mo go one le ditsela ea disenya thata. Go bolecoe gore pula e ne ele kgolo thata mono Mochudi ha e sale tabaka loa leshome le bothano joo dinoaga pula e sa ne ele kana ka ngoaga eno. Didiba tsa bogologolo tse di ne di lebiloe ka gore di kgadile, di ntsha metse gape. Tamo ea ea moraha moraha mo ga Mochudi ene e tletse thata ka pula e kgolo e e neleng mo kgoeding ga ba ga tshabega gore a e tla tshagetsa metse a magolo a mo go eone. Lenatshe le lentle thata leruo lo leboga sentle thata ebile loa eletsega go leyoo.

G chwerwe tiro e kgolo ea go loantsha tsie e sa nte e chwerwe ka thata e kgolo. Go bolailoe bojjane bo le bontsi thata ga ise go nne le ditshenyego dipsi mo di jalong le mo nageng e e belecoeng. Captain Clarke, Mofusi oa Mo- (Lifella Serapeng sa 3)

Poho Go Beoa ea Kgomo Ea Motho E Ea Ipeea

(Ke J. M. MAKHOTHE)

Morulaganyi—Ke koala nako e setse e felile. Rona ba mapolasing re ile ra gopola gore banna ba lidoropo gagolo ba Gauteng ke bona ba tla re bulela tsela, ka gore ke bona ba lutseng molomong, gongoe motsoeling. Byanong re bona mefere—fere feela. Re bona go khetoha banna ba re simo-llang go utloa ka bona, banna ba tleng ba ba thuse ka litsekonyang tsa bona tsa legae; ba sa tsejoena koo lithokong tsa Johannesburg. Moo maineng a beiloeng pele ga rona, re bona monna a le mong, re tsebile eena, re utlole mekhoti eo gagoe, ge a nte a lokisetse Ma-Afrika tsela, ebile ke eena borogo boo likhang tsa rona li ileng tsa 'na tsa kena litsebang tsa Makhoa. Monna eo ke Mr. J. D. Rheinall Jones. Leha Mr. Jones a ka hlola khethong re tla tseba, re lumela gore lefifi le fentse leseli. Li teng linako tse joalo, tseo lefifi le tleng le fentye leseli. Feela rea itse gore lefifi ga le kgone go nnela ruri. Gape le gona batho go ba tloetse bo-kgoba e e re mohla ba botlohang ba llele bakhoba.

Mo go batho ba Ma-Afrika ga go monna le ea mong ea ka bapisoang le Morena S.M. Makgatho le 'na. Ke rona batho ba makgotla a teng ana. Mothaka o mocha oo oa lipolitshane, ba tsoetsoe ke rona. Bo B.A. le bo L.L.D. ba ba tsoetsoe ke rona. Kgato ea Ma-Afrika a leng go eona kajeno e agiloee moo golimo ga folomente e liriloeng ke rona. Boemong ba gore ba simole ba setse ba bea litena feela. 'Me ge tshimologo ea Palamente e ncha e ne e tsoanetse go emisoa ka matlapa a matla, a setseng a netsoe ke lipula le lifako, a thata.

Ke soabile gagolo gore banna ba bacha bo H. Selby Msimang le R. V. Selope Thema le bona ga go boleloe letho ka bona. Rona ba kgakala le mafufa, re ituletseng meriting ea likgoba re bona sentle gore le go go ka tla joang ke bona baetapele ba linako tse tlang. Batho ga ba thalefe ge ba e so ka ba e-cha. Motho o itse go bona sentle ge a setse a le koo lihelong, bankane ba gagoe, ba mo isitseng lihelong ba setse ba mo katogile ba ile koa gongoe go ea timetsa ba bangoe. Maina a mantsi oa ga ke kgahloe ke ona. Ba bang banna ba neta ba siameng ba tiro li ntle tse li tlotlegang, ba tlogelitsioe

litiro tseo, ba tsentsoe moo tirong e makete go bona, eo ba sa e tloganyeng.

Ueh! Ma—Afrika na kobo eo le e sugela kae? Tiheng ga le e sugela kgoleng le e sugela basaling! Sesotho sa re pogo go beoa ea kgomo, ea motho e ea ipeea ka litiro tsa eona e seng ka boipolelo ba eona

La Reng Ka Bo-nkgetheng?

Go bonala gore Ma Afrika re matlo-mantsi; kengre tlhakanngang ke Bo-Nkgetheng thogo? Ke eng se se dirang gore ba ipee mo pepeneneng mo nakong eno? Kaana modinakong tse di fetileng ba ntshe ba sa ipontshetseng ge ba ka direla Batho Batsho? A ekere ba itse re mosebetsi oa gomela batho ole makete ba ipapata? Ba ga etsho, banna ba ba jalo ba boitshoga.

A re se kgathoeng ke seemo sa motho le eseng borethe ba loleme la gagoe, a resekgathoeng ke go tshola ga motho le eseng marota a gagoe; go batlhoa ba ba nang le tlhaloganyo e fodileng le bothale bo eleng tootsoe a tlhaloganyo; batho ba ba emelang; banna ba nnete ba eleng badirisi ba mafoko a melomo ea bona, eseng bathanka ba mafoko a bona.

A re diriseng ditlhaloganyo tsa rona mo kgethong ea baemedi ba.

Ba a itsege banna ba banna, ba ba diretseng Batho-Batsho dilu tse di kgolo ntle le tuelo. A jaanong re tla ba lebalala bona ba? Jesang bafelegi ba lona.

A Modimo o re neele tlhaloganyo, mme o re okeletse ka bothale mo modirong o.

SON SOL. MOGOTSI, Bethanie.

tlotlegi le Mr. Hobday. Ngaka e kgolo ea diruoa, ba ne ba etsetse mono Mochudi kgoeding e. A naa diputhogo le kgosi le bagakolodi ba gagoe ha a le mo ga Mochudi.

Leha go ntshe jalo go botoka goa sholohetse gore erile mo kgoeding e ma Kgatleng maemo a na a ea botokeng thata hela.

Tumeliso Ho Morena E Moholo Charles Mopeli

TSA WITZIESHOEK

Kerekeng ea A.M.E. Ka la 7 March 1937, ha binja sefela sa 134 ka sona e leng tumediso ho Morena-e-moholo C. N. Mopeli, sa kamohelo ea hoba teng ha hae.

Moruti a re re tla mamela ntata rona, Morena—e—moholo a re: Mohlomphehi Rev. N. Phasumane ba boleli le phutho eohle, ke utloa ka mosabi leeto hao u bile ho 'na hammoho le sechaba sena le mofu mohatsa' hao ka tlhompho le ka bo kokobetso le hoja mofu a hlile a hloka bophelo ho fihleng ha hae.

'Me ke ikutloela bohloko ha e le moo u ntseia ka nako e khutsoanyane ha kaalo feela ke u leboha ka pelo eohle ea ka kamoo u iponahalitseng lerato le mafolo—fola a hao mosebetsing oa hao e matla e bile tlhompho ea Moruti sechabeng, kamoo e seng tloaelo ea baruti ho lula le marena ba tlohe e le khotsotse, uena u bile mohale e le khopolitse Moruti J. Leuta 'me oho Moruti u nkhopole uena ka merapelo 'na hammoho le sechaba sa ka.

Ha bua Rev. N. Phasumane a le boha tlhompho ea Tautona Moruti a bua mantsi a matla a bohloko, a re Morena Mopeli u mpaballetse bothateng ke ne ke lula ntlong e batang u ne u mpha lijo le patsi u okile mofu oa ka u oa leboheha mora oa Mokhachane ke tla u hopola merapelong eohle ea ka uena le sechaba sa hao.

Leha empa re bone ka masoabi

kamoo Moruti enoa a tlohang hana' rona a le sefifi kathe joaleka motho ea tsietseing o na a iketse hore a mpe a babaloe kamoo le tsebang lits'enyehelo tsa hae le bothata boo a tla bo fumana moo a eang teng. Ka mosabi re bone kerekeng eo e hlok le kutloelo bohloko moruting oa eona ka A.M.E. hammoho le Mookameli eona.

Ho ne homemiloe li kerekeng tse na tse latelang Dutch Reformed Church, Native Baptist Church Presbyterian Bafolisi Church le Moshoeshoes' Church.

Ra thaba re bone Dutch Reformed Church e le eona e tihleng memong eo. Ka masoabi ha re tsebe lebaka la tse ling feela li bonahalitse ho hloka lerato memong leha ho le joalo kerekeng e ne e tletse koleka ea letsatsi leo -bile £11. 10. 0. Ho bile le mohlankana ea mat'a Mr. Saul Ngobane eo a oeleng le moruti oa hae bothateng bohle. U oa leboheha mora' Nnobane o tsoereng moruti ho fihlela Johannesburg.

Phirimaneng eo Mohlomphehi Rev. N. Phasumane, Zeda Moloi ngoana Morena Ntlenyane Albert Mopeli 'M'a rona 'M'amatseliso le Tautona Charles N. Mopeli, Rev. N. Phasumane, o tla ea Warden o tlohle a lokisitse lbini tsa A.M.E. pina eo a re sietseng eona e khole kerekeng ke "bye and bye when the morning comes." Ka 30 March 1937, o tla ba Johannesburg ho ea bona likhutsana.

Oo lona G. G. GABASHANE.



Li Parton's Lia Hloekisa 'me Lia matlafatsa.

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

Li Partons Purifying Pills li etsa lintho tse peli tse kholo. 1.—Li sebetsa ka maleng 'me li khofela kantle lijo tsohle tse bolleng. 2.—Li sisinya nyooko le litho tse silang le tse ntlang lijo, lia li tsoelosa li li matlafatsa hore qetellong li tsebe ho sebetsa li sa thusoe ke letho. Kamorao ho ho sebetsa li Parton's Purifying Pills ka nakoana e itseng ho tla fumaneha hore mala a sebetsa ka tsuanelo kamehla kantle ho sehla re tsollisang. Hoo ke hobane li Partons li tsoelositse 'me tsa matlafatsa litho hore li phethe mosebetsi oa tsona.

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

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



SES. P.P. 1.

OTUKULULAYO

(MATUKULULAI)

O feta meriana

kaofela.

1/6



O feta meriana

kaofela

1/6

MATSETSELE.

Moriana o etselitsong ho thusa batho. SEHLARE SE TSOELLISANG—SE HLAPELLANG. Mahleko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thusa batho. Se rekoe ka marena le matona le batho ba se sebelisitseng ka lilemo tse ngata.

Le batho ba hlalefleng ba tseba hore sehla rena se bitsoang Otukululayo (MATSETSELE) ke sona sehla rena se bitsoang ho se sebetsa ha ba ikutlola ba khathetse, ba tsebetse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosana u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a seabisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa mong'a lebenkeleng la beuo pele kapa u romele Postal Order ea 1/6

A. H. TODD Ltd. Mokemisi, ENDELOVINI, RED HILL, NATAL. Mo meriana eefokileng haholo e tsoang teng.

The People's Point Of View

Mr Msimang, Advisory Boards And 'Skokian Queens'

Sir,
In your issue of the 27th Feb. 1937, Mr H. Selby Msimang, in an article captioned 'The Value of Milk,' would have won rather than alienated the sympathy of those lay Africans and leaders of the various African organisations had he confined himself towards pleading that, Africans in the locations be allowed to keep one or two milk-cows—a plea which, nevertheless, although indispensable, is presently discredited by the writer hereunder for reasons emanating from Mr Msimang's letter in question.

Mr Msimang is impatient or impassioned by the fusillades of denunciations against the 'Skokian Queens.' Due to economic stress confronting our people, Mr Msimang sees no diametric justification of denouncing the nefarious trade of our amiable 'Queens' This goes a long way to substantiate my 'Soliloquy Article' which you had the moral uprightness or unbiased liberality to publish recently, that 'Skokian Queens' are bound to flourish because our leaders are implicated. Above all—they are guilelessly in sympathy.

Mr Msimang further implores the Advisory Boards to agitate for location residents to acquire milk cows. With this, I am in entire agreement, although I have my misgivings Milk cows need regular, sound, unflinching feeding—more than a human being.

According to Mr Msimang, our people can hardly feed themselves. Will this concession not be abused when our people may have to starve or ill-keep these milk-cows?

For instance, in the villages where the Municipality has no entire control, there are Africans who keep milk cows. The poor animals are no better than skeletons through ill-feeding—yet they are exhaustively milked! This borders on 'negligence or cruelty' to the poor beasts, and, the sooner the authorities come to the rescue so much the better for these Africans to starve than to exploit these mute creatures.

Why do our leaders lure the masses? TWO WRONGS DON'T MAKE A RIGHT! It is not fair to the masses or becoming of our leaders—expressedly or impliedly—to agitate that, because we are economically strangled, we must sink ourselves into the mire of self-degradation. It suggests inaction and inconsistency of our leaders. Will they keep off their breaths to cool their meals?

Lastly but not leastly—it is gravely incredible and dissuading for such a responsible and highly placed leader to endeavour to defend or encourage 'Skokian Amazons' even under any qualified words.

ESAU MAZIBUKO,
Johannesburg.

A Chosen Blind Leader

Sir,
I wonder how we expect to gain our freedom since when a meeting is called to voice the Africans' distress—especially in meetings that concern the chance now given to Africans by the Government to choose their best white friend to be Senator, and some Africans to the Representative Council, still we cannot behave.

Instead of receiving one another with enthusiasm and that patriotic spirit which has gained for itself the sacred recognition of nations. (Continued at foot of column 2)

The Transvaal Teachers Association Has No Policy

Sir,
Allow me to use a space in the column of your African National Paper the Bantu World, to oppose the African Transvaal Teachers Association with basis of facts.

The T.A.T.A. has no policy of its existence, either it has no help for the African Teachers as far as I am concerned. I was also a school teacher in one of the existing Schools in the Union. I only taught for Four Months and left owing to the bad conditions which did not suit me in any way and also the system and many other activities which adopted to my will.

The T.A.T.A. is composed of inactive members who will live at the same primitive standard and will thus be wage slaves as they are at the present moment.

Therefore I expose this organisation as an association no policy and objects.

C.E.F. LUTYA

Roodepoort

we behave like a most unruly and inhuman nation.

A disgraceful meeting was held on Sunday, Feb. 14 at the Cinema Hall, Alexandra Township, under the chairmanship of Mr R.G. Baloyi, which ended in a rowdy way. When Mr Baloyi was asked by the gathering to take his seat as chairman, he refused and got impatient. I wonder how Mr Baloyi will face the Government with this impatience.

Mr Baloyi forgets that he is nominated by the very people he disobeys; and also forgets that it is within their power to cancel him from the Roll.

Mr Baloyi would be well advised to try to free himself from the superiority complex with which he is evidently afflicted.

Mr Baloyi has proved that he cannot stand a political attack from the people he is supposed to represent. My advice to Mr Baloyi is to resign his position, since it's too hard a task to carry the responsibility of his Bantu fellowmen, until he is well trained in politics.

One must learn to follow to become a leader

A.E.P. FISCH,

Stand 100, 5th Avenue,
Alexandra Township.

Learn From A Dog Simpleton

Sir,
You will remember dear readers that not many years ago, the dogs once claimed representation in parliament. This as you know was radically refused and the dogs were told to elect some European to represent them in Parliament. Upon this the dogs were very angry and made their minds to remain as they were, rather than elect a European—not one of their own members. They even swore that they would never speak the human languages to the end of the world. Because the dogs kept their word, they were soon granted freedom from oppression and suppression, and to day their breakfast and dinner meals are envied by poor, uneducated, hungry Natives. Whew! A farmer prefers his dog to his Native servants.

Soon the cows heard of this success and followed the dogs' policy step by step. The result was that the starved, despartite and neglected Natives watched the white farmers buy, for their cows maize from the government at reduced prices. The Natives having seen all this happen before their eyes, first adopted the policy of educating themselves so that some of them succeeded in obtaining bachelors', masters' and even doctors' degrees. Then they learned to speak both the official languages, good manners among them, the habit of a daily tie, and cut their hair and moustaches in the latest French cut.

Then holding up their heads they claimed representation in Parliament by their own members. As it was with the dogs they were denied self-representation and told to elect a European to represent them. Now, instead of refusing to elect any European for this purpose, they are mad about it. Remember that the whole world is watching this and the Government does not take interest in showing the world that it works against your will. Now that you are joining the chorus you are banishing the last flash of hope. The world thinks very funny of you. Where are the leaders? All dead eh! "The Natives have no more sense than a porridge stick", said a European to me yesterday.

Learn from a dog simpleton!
KHAMROSHE

READ
THE BANTU WORLD
FIRST

And The Great God Shall Smite The Proud

RIGHT WILL BE MIGHT

Sir
I pity Mr. Oswald Pirrow's arrogant assertion that the Africans should obtain no social and political equality with the white man. He said this doctrine was the accepted one in the Union.

This "accepted doctrine" is doomed to failure because it is working against nature, while nature, ever divine and invincible, pursues her God appointed course sweeping her puny opponents aside and inflexibly carrying out her will to the end. Paul said: God "hath made of one blood all nations of men" Mankind is fundamentally one family. Each member of the human family is a human brother to every other human being. "Pride goeth before destruction" The inevitable levelling of society—the abolition of race discrimination, will be accomplished by the anarchy of the battle of the great day of God Almighty which will be the greatest revolution the world has ever seen, because it will be one in which every principle of unrighteousness will be involved.

Man proposes, but God disposes: God's Kingdom of righteousness will not be established by a vote of the white population of South Africa. In due time He whose right it is will take unto

Himself his great power and reign. The nations (including South Africa) will be ruled by force irresistible force until righteous order is established by a general submission—the haughty Pirrow being among the submissive ones!

Thus it often happens that when obstinate humanity considers its own ideas of right and wrong superior to the Eternal Decrees which have been visibly presented through nature since the earliest dawn of creation, a faulty civilisation sets in and is presently swept back upon its advancing wheels, and forced to begin again with primal letters of learning. We are arriving at that same old turning point once more. The faulty Western civilisation of nearly 2000 years' assisted (and sometimes impeded) by the teachings of Christianity, is nearing its end.

Out of the vast wreckage of so-called "christian" nations, now imminent, only a few individuals can be saved, and the carnage will be so horrible as to leave forever the reproach of barbarism engraved upon the brow of Pirow's boasted, white civilisation. Yes, the dark night predicted is fast approaching, and as a snare it shall overtake the whole sleeping world. "They all slumbered and slept".

JOSIAH MAPAUMULO

Esidunjiri
Natal

AMANXEBA EDELELWE Ona Igazi Lako! Gcoba

Germolene

manje

Mxa uzisikile, noma umudwa-aje kungena izibi. -Lesizibi zingcolise igazi. Zinqabela tsilonda ukupola. Ngeny' inkati zone wonke umzimba ugule. Zenza izifo zesikumba. Nemiputulozo inengozu. Uma uputuzekile igazi lako liyangcola uma ungawunakekelanga. Noma ulimele ngalupi uhlobo, kade ulwa, ukahlwe yihashi, wazisika ngokete gcoba i Germolene enxelani ngaso lesosikati. Hlala unaso lesisigcobe endhlini usigcobe ngisho lilincane inxeba.



U-Germolene Uyapolisa

U-Germolene uqenda ubuhlungu utibe ukwanda kwegazi elibi. Inxeba lipole masinyane nesikumba sako songeke. Abelungu bayawazi bayawusebenzisa u Germolene. Bayazi ukuti lapo ulimele kusweleke uzibeke ungzwe ugule. Yiko begcina i Germolene eduze njalo. Nawe yenze njali. U Germolene unayitenga nakulipi izemisi nesitolo ngenani elipanzi.

Musa Ukulinda Uze

Ulimale---TENGA



Germolene ISIGCOBO NAMHLANJE ESELAPAYO

I-GERMOLENE yelapa UKUSIKWA, AMANXEBA, UKUSHA KWOMILIG NAMANZI, IMIPUTULUZO, AMATUMBA, UKWEKWE, UTWAYI, EZANGE-SAMUVA, IZILONDA nazonke izifo zesikumba. Louke izwe liyayisebenzisa.

Weak Nervous and Depressed COULD NOT EAT OR SLEEP NOW SPLENDIDLY FIT AND WELL Thanks to Dr. Williams' Pink Pills

Experience is a great teacher, and it was what her own personal experience had taught her that a woman of Aston, Birmingham England, described when interviewed recently by a newspaper reporter.

"Eight years ago," she stated I became run down and developed nervous debility.

"Every little thing upset me; I was terribly weak, nervous and depressed and could not sleep I had no appetite and my energy and strength deserted me.

"The doctor's medicine seemed of no avail and I began to wonder whether I should ever get back my health

"Then fortunately I happened to read about Dr. Williams' Pink Pills, and decided to try them. By the time I had taken two bottles of the pills there was a wonderful improvement. My appetite increased and I was able to enjoy restful nights. The feelings of depression vanished and I was soon quite fit and well.

"On a later occasion I again proved the value of Dr. Williams' Pink Pills I had been nursing my mother through I took a short course of the pills and

If you suffer from indigestion, rheumatism, neurasthenia, or any ailment caused by poor blood, start taking Dr. Williams' Pink Pills now, and see what a wonderful difference they will soon make.

Of all dealers or direct from Dr. Williams' Medicine Co., P.O. Box 604, Capetown, 3s. 3d. for one bottle, or six for 18s. post free.

they soon built up my health.

"Then a few months ago I had an attack of influenza which left me with catarrh and nervous depression. My nights were sleepless and I suffered terribly from palpitation of the heart I was so nervous that I was afraid to go out alone.

"I turned once again to Dr. Williams' Pink Pills, and before long all signs of nervousness left me. I could eat and sleep well and was quite like my old self again.

"After my experience of Dr. Williams' Pink Pills you may be sure that I shall always keep a box by me in case of need and I shall never tire of praising them."

The results obtained from Dr. Williams' Pink Pills, may seem wonderful as in the case described above, but there is a scientific reason behind it. In simple language it is this: Dr. Williams' Pink Pills actually create new rich blood and this new blood courses through the veins revitalised all tissues of the body.

People In The News This Week

Who's Who In The News This Week



Master JACOB LEPITSI

Jacob Lepitsi, of Tucker Street, Sophiatown, schooling at St. Cyprian's School, who won this bicycle by his enormous sales of "The Bantu World" some time back. A labourer is worthy of his reward.

Mrs. T. P. Molise, wife of Sgt. Simon A. Molise of St. John's Ambulance Brigade 5th Division (1st Bantu) and children left for Kroonstad on a long holiday.

Mr. Absie S. Ngubeni, Principal, Methodist School, Jouberts-kop, Standerton, spent his week-end with Mr. and Mrs. Mqwa, of Volksrust.

Mrs. Chief A. Ludidi of Qumbu, left by the East London train last Monday afternoon. She was seen off by Mr. Daba and family and Messrs. Kumsba and Maipato.

Mrs. P. T. Mlaba, is a recent arrival at Heidelberg (Transvaal) from Swaziland. She is staying with her brother Mr. W. D. Nyovane at "Transkian Lodge."

Mr. F.A. Moale, of Cape Town, who has been on holiday in the Transvaal with his grand parents Mr. and Mrs. Daniel L. Kekana of Hamnanskraal since July, 1936, will leave Pretoria on March 24 for Cape Town, accompanied by her daughters the Misses Winifred Priscilla Maphoka, Dinah Debora Matate, and their baby sister born on December 7.

On Saturday last Mrs. Gerlie G. Malonga and Mrs. M. Lisa both of Western Native Township paid a visit to Miss Grace L. Njombolwana of The Bantu Refuge.

Mr. A. Motevane, of the Vereeniging school staff, was seen in the Eastern Township last week-end, as a guest of Mr. and Mrs. C. Matloporo.

Mr. W. Busakwa, well-known in Johannesburg sporting circles, has formed a musical band.

Miss Daisy Solomon is one of the popular ladies employed among hundreds of European ladies in one of the factories in town.

Mrs. L. Matloporo, of the Durban Deep school, was in the Eastern Township for a fortnight to nurse her daughter Princess Alice, who was not well. Mrs. Matloporo, Principal of the American Board school and Secretary of the Advisory Board E.N.T.

A grand concert and dance will be given by Messrs. F. A. Dhlo and F. G. Masuku at the W. V.L.A. hall on Saturday, April 3. For the concert part of the programme Nimrod Makanya's Glee Singers, the A.O.E.'s and the

Famous Royals will take part. Famous Orleans Jazz Band will provide music for the dance.

Mr. J. P. M. Sealanyane, the well-known Shoe maker of Alexandra Township left on Good Friday for the Orange Free State.

Nurse Helen K. Tamenti (Mafeking) who has been staying with her sister and brother-in-law Mr. and Mrs. Sol. Sidzumo, of Eastern Township, has joined the Nursing staff of Orlando.

A few days-ago friends and relatives were entertained in a most hospitable manner at the residence of Mr. Stanley A. Highboy, President of the Transvaal Dancing Circle Association; and founder of the once famous W.E.D.C. The occasion was a birthday party in honour of Mr. Highboy. The table, laid out in very modern lines, comprised all delicacies, and appeared very appetising. Included among those who made speeches were: Mrs. H. Smouse (Pimville) Messrs. E. A. Ankhoma, A. G. Corner, Sidzumo and T. G. Diniso. Amongst those attending were: Nurse Mbelle, Mrs. H. Smouse, Mr. and Mrs. E. A. Ankhoma, Mr. Micheal Tutane (ex-Champion W.E.D.C.) Mr. and Mrs. A. G. Corner, Mr. and Mrs. Sol. Sidzumo, Mr. G. Mabuza, Mr. D. Stranger and several others.

The United Friends' Club gave a free successful dance in the Communal Hall on Saturday, March 20 for its members. The Ramblers' Jazz Orchestra was in attendance. That the club is becoming very popular, is evidenced by its rapidly growing membership.

Owing to numerous requests from the public at Springs location, Mr. G. Motsieloa has arranged to give a repeat performance, in the Recreation Hall on Wednesday March 31 prior to the company's departure for the O.F.S. and Cape Province. The Show Boat unique variety entertainers supported by the Versatile Merry Blackbirds Band of Johannesburg rendered such a brilliant display of stage craft that they have since their appearance in P. Samson the Magician's Show on Monday last been the talk of every body throughout the East Rand. Their show is indeed unsurpassed. Lovers of up to date dramatical and snappy items will have the pleasure of hearing and seeing that great historical musical play was seen by thousands at the Empire Exhibition at the Show Boat Theatre amusement park by these artists:—"Up from Slavery." It is as educative as it is interesting and should be seen by both young and old.

At the R.M.S.C. on Saturday, March 27 at a reception and dance to the Natal picked team.

Randfontein Farewell Show Easter Monday, March 27.

The Gay U.P.C. Lads will appear in the Inchope Hall on Wednesday, March 31 in a "Comedy Show" a special dance band will be in attendance.

Mr and Mrs. J. M. Nkitsing, of the Roman Catholic School, Heidelberg, were the guests of the Rev. and Mrs. J. R. Albert Ankhoma.

Mr. J. Buckland, of Eastern Township, has returned from Bloemfontein.

Mrs. Ruth Mbadila who arrived

from Nyasaland last month with her three children on a recuperative visit has greatly improved in health and is still staying with her parents Mr and Mrs. Fula of Eastern Native Township.

The Rev. T. J. Mbata, of the Bantu Methodist Church, Orlando, was at Alexandra Township last Sunday and he baptised 17 children.

Mrs. F. Mdingi entrained on March 15 for Transkei to live with the Amagcaleka's. This has brought great pleasure to her friends. She entrained with her family the twin baby boys.

The Rev. P. R. SeJoa, Bishop of the African Free Catholic Church and Mrs. Seboa, have returned from Paulpietersrust and other places.

A Grand concert will be held on Saturday, April 10 in the Primitive Church, Pimville, by Mr. K. M. P. Tenyane. Three choirs will take part. Mr. W. Sisulu in the chair.

Conference Of Trained Bantu Nurses

MARCH 29 APRIL 1 1937

Monday March 29 7:30 p.m. Reception -14 Sherwell Street Doornfontein (near Doornfontein Station) Chairman Dr. A. B. Xuma: Speakers:—Miss Young, National Pres., South African Trained Nurses' Association, Mr. J. D. Rhenallt Jones, Mrs. C. Zondi Pres., Tvl. Branch Bantu Trained Nurses' Association.

Tuesday, March 30 9-10 a.m. Conference Headquarters, Helping Hand Club, 76 Hans Street, Fairview (near Jeppe Station) Registration of delegates and visitors. 10 a.m. Opening devotional service—Rev. Nyovane.

10:30 12:30 Business session 2-5 p.m. Business.

2-5 p.m. Devotions Dr. Dexter Taylor. 8 p.m. Speakers:—Mrs. J. D. R. Jones "Work of Bantu Nurses in country districts" Dr. Carlisle, of the Bridgman Memorial Hospital, "Medical work and nurses in India"

Wednesday March 31 9-12 Tour of points of interest, with tea at the Bridgman Memorial Hospital.

2-3:30 Business. 3:30 A.s-semble to go to the South African Institute of Medical Research, where the nurses will be shown something of the work of this fine institution. A great opportunity.

7:30 Devotions Rev. Tema. 8-9:30 Business.

Thursday April 1 9-12 Business. 12-12:30 Closing devotions led by Mrs. Bridgman.

SOUTH AFRICAN RAILWAYS & HARBOURS. REEF Electrification WARNING TO PUBLIC.

In connection with the electrification of the Railways, certain overhead transmission lines have been made 'alive' in the Witwatersrand area, and further sections will be made 'alive' from time to time. All concerned are hereby warned against the danger of climbing electrification structures or in any way making contact with the 'live' equipment.

Passengers are further warned that, on account of the high rates of acceleration and retardation, it is extremely dangerous to attempt to board or alight from an electric train while it is in motion.

R. G. FORBES, System Manager. 26th. February, 1937.



IZAZISO ZIKA RHULUMENTE.

UKUGUQULWA KWESI BHENGEKO NO 1 KU 1930

Phantsi nangamandla amagunya endembheswe wons sisi qendu sama shumi arabini anantlanu sombethe wo Laulo lwaba Ntsun'u. Mthetho 38 ku 1927. ndiya bhengeza ndiyazisa ndiyatyatya khona apha okokuba isibhengezo 1 sika 1930 ngoku guqulwe zizibhengezo 186 ku 1935 no 64 ku 1936 siya guqulwa kwakhona ngoku hlonyelwa kwesisi qendu sitsha silandelayo kwisi qendu sesi hlano:—

5 bis. (1) Nokokuba imigqaliselo yesisi Bhengezo neya wuphina omnye umthetho ithinina Umphatiswa Micimbi ya Bantu angathi ngoku bona kwake phantsi kwemigqaliselo angathi ayibeke ngokwe mfunko nganye, avumele nawuphina umbutho okanye iqumru loluntu eliqeshe abantu abantsundu aba ngama shumi amshlanu nangaphezulu okokuba litile le simahla aba qeshwa abo utywala obulingeneyo okokuba basele beselela kulondawo basebenza kuyo. U Mphatiswa angathi nanga liphina ixesha ngesaziso esibhalweyo ayirhoxise lemvume.

(9) "Umbuzo" ngokwe siqendu, uquka naliphina isebe lakwa Rhulumente, okanye uRhulumente we Phondo, Oololwe bo Mzantsi Afrika, naliphina lesithili, le dolophu, u masipalati njalo njalo, kunye naliphina ibhunga laba Nsundu.

Eisi Bhengezo Sakhiwayo silandelayo sipapashelwa okokuba abantu bonke baazi phantsi kwamagama esi oendwana (2) sesiqendu sama shumi arabini anantlanu so Mthetho woku Laula kwa Bantu Mthetho No. 38 ka 1927.

ISIBHENGEZO ESISEKWAYO; UKUGUQULWA KWEMITHE-THO ELAULA INANI LEMBHONGOLO KWIZITHILI EZITHI-LE ZABA NTSUNDU.

No. 225 12 February, 1937

UKUSILWA KOTYWALA

Kuyaziswa khona apha okokuba u Mphatiswa (we Sebe Lomthebo) uvumele, ngama gunya esiqendu sekhulu elima shumi mabini ane sixenxe (1) so Mthetho wo Tywala (No. 30 ku 1928), ukusilwa kotywala nokuselwa kwabo kumasango eNorthern Lime Co., Ltd; emi kwi Buxton Location kwi Taung Reserve kwisithili sase Taung kwi Phondo le Kaps. Obot wala bayakusilwa ngoko mlinzaniselo ofanelekileyo bure bunikelwe simahla kuba qeshwa be Nkampani leyo, abantsundu nabe bala, okokuba babu mimithe.

IMIGANGATHO, NGOKWE SIQENDU SAMA SHUMI AMA-THATHU ANANTANDATHU NESAMA SHUMI AMAHLANU SO MTHETHO NO 48 KU 1934. YABANTU ABATHENGISA INYAMA NGOCUKUCEZO.

U Mhlekazi iRuluneli-Jikele'e ubone kuyi mfanelo phantsi nangamandla ambheswe ngawo sisi qendu sama shumi amshlanu so Mthetho Wemp-hisa e Nyama 1934 (Mthetho 48 ku 1934) okokuba enze imi gqaliselo elandelayo ngoku ngqesle nemi gangtho yabani z lara ngokweneza isiqendu sama shumi amathathu amatandathu so Mthetho lowo:—

1. U Nosilara okanye umnquqi umqeshi okanye umnqeshwa, uya kuphu-melela imigqaliselo elandelayo:—

(a) Uyakuba nako ukwahlula ezindawo (i) Imilenze ye nkomo:—Umbalo umpezulu, ithanga, nobembho lokugqibela (ii) Imikhono ye nkomo:—Umbalo, umbombho olphambhili olu hokathi incum-oluncinci, imbhambo eziphezulu ubilo, nelundu.

(iii) Imilenze yegusha:—Umlenze Iroro isil. (iv) Imikho ye gusha:—Igxalaba, Incum Intamo ubambho olukulu, (v) Ihlangu:—Umlenze, Iroro isil.

(vi) Ibhayamakazi:—Umlenze, Isinqe, Igxalaba Intamo, Incum, Imilenze.

(b) Uyakuba noku yisikelela inyama ukuze inyama ezi xelwe kwisi qendu a) zibe nokuphums ukuze lomibengo ibe nguwo nawuphina umlinganiselo.

(c) Uyakuba nako ukusonga loombengo ngokufunwa ngaba hloli abathankanywe kumqaliselo wesi thathu (a)

2. Emva kwethuba leminyaka emine emva koku bhengezwa kweziziso unyawo lokuqala omaluthathwe nangabanina ojonge ukuhlalela uviwo olukhankanywe ngezantsi loloku cacisa okokuba uneminyaka engenga phantsi kwesi thathu esebenza esilareni.

3. (a) Kobakho abahloli abana bancedisi abayulwe ngu Mphatiswa ngokwethuba eliqondwe nguye, abayakuvavanya ngo kwemigqaliselo ebekiweyo kanye ubuncinci kwinyanga ezintandathu. (b) Umhla nendawo yoviwe ziyakwalathwa ngu Mphatiswa aze azalthe kwi Gazette.

4. Ekufumaneni isitifikethi kubahloli okokuba umviwa upase nge 60 kwi 100 isatifikethi sokufaneleka komviwa siya kunikezelwa ngu Mphatiswa ngokwemigqaliselo ka No 3 (a).

5. U Nosilara oqesha umntu ongenaso isatifikethi so Mthetho 4 uyakufumanisa loomntu isatifikethi esixela ixesha abe emceshe ngalo, aze agcine ingxelo yomsebenzi wabantu kwisithuba seminyaka emihlanu.

6. Imigqaliselo yale mithetho ayisayi kusebenza kwabafundayo ngoko Mthetho Wezifundi, 1922 (Mthetho No. 26 ku 1922) nakumntwana osebenza ngemfundo ngoko mgqaliselo wesiqendu sesine (2) so Mthetho lowo.



New Football Ground At Isor Compound

FOOD GIVEN EMPLOYEES ALLEGED TO BE BETTER THAN ON OTHER MINES

(By A.M. PERCY MAHLATJIE)

It is with pleasure to note that our Compound Manager has allowed a certain plot for the Africans as a foot ball Grounds. It is with hopes that good teams will be formed. It is of great importance that should our Compound be supplied with the necessary sports facilities, such as foot ball Grounds Tennis court, and etc. no doubt they will save our Compound boys from various bad temptations which might always lead to criminal acts.

We are glad to announce that our Isor Compound is one of the best as far as food supply is compared with those of the Rand Mine Compounds.

Mr. Jno. Sebapu of the Time office Native clerical staff visited Lady Selbourne during the weekend accompanied by I. Marutle of Arcadia. On his return on Sunday evening he attended a grand dinner party at Mr. Z. Madisha's house, where he met our Head Mabslane Mr. Jno. M. Kgaphola.

Mr. A. M. Percy Mahlatjie also of same Dept. was a visitor to Revd Gab. R. and Mrs. Mopedi at Brits location during last weekend. Messrs. Hesekei Pitje and Frank Naapo formerly of the Pretoria General Hospital have been appointed Male Nurses at the Iscor Compound Hospital. We wish them every success.

Mr. John Mazumbuko of the Iscor Tea Club paid a visit to his home at Zanderwater near Premier Mine.

Eze Bhola Kwa Gompo

(Ngu "ELEOVICS")

Seyiqaliwe

I-East London Native Rugby Union yenze intlanganiso yayo yonyaka nge 3-3-37 kwi Congregational School Room. Ingxelo ibe yentle kakhulu nethe yawuvuyisa umzi. I-clubs zizozonke apha ngama—20. Unobala uthe imali zime ngoluhlobo:—Umncoko wonyaka 1935 zi £9 19s. 6d. Imali engene ngo 1936 £45 19s. 0d. Itotali £55 18s. 6d. Incitho ka—1936 £36 5s. 10d. Umncoko ka—1936 £19 12s. 6d. Itotali £55 18s. 6d. Unyulo lwamasosa onyaka omtsha lume ngoluhlobo:—President: W. M. Rubusana, Vice President H. W. S. Ben Mazwi, vice-president John Meki, vice president H. Ntsiko, vice president J. Busake, secretary-treasurer A. F. Dakada, assistant secretary Mbolekwa, selection committee D. Mt. Dyani, Joe Mngqikana, R. K. B. Solomon. Delegates to Border Bantu Rugby Board:—Messrs. A. D. Gitywa, J. Mngqikana no M. M. Kothobe. Delegates to E. P. Midlands and North Eastern Rugby Board Messrs:—P. M. Mango, H. Ben. Mazwi no M. Pitoyi. Ngobusuku be 4-3 37 kwi-New Location Hall bekunikelwa i-Khaka kwi United Higher Mission School Junior Choir eyayivunyiswa ngu Miss S. N. Simani ngo September odluleyo. Elishaka lifike ukuvela phesheya apho li thengwe khona ekupheleni kuka February. Linikezelwe ngu Mr. E. Evans enye yencutshe zalapha zengoma kwabamhlophe. Ibe kwanguye nowabangela ukuba kubekho elikhaka kuba i choirs ezincinane bezingenalo ezalo. U Mr. Evans uthe uvuyiswa yinto yokuba elikhaka lifunyenwe kuqala sesikolo kuba neliya lekwayala ezinkulu nalo laqala lafunywana kwa sesikolo. Esinye isithethi kwabamhlophe ibe ngu Mr. Wilson oyi chairman ye-European and Native Joint Council. yalapha. Utsho yena ebonisa ngexabiso lengoma wancoma nokuvuma kwabantwana baka Miss S. Simani kuba bekuvuma bora ngobobusuku. Ezinye izithethi ibizezi:—Rev. Ndzotyana (manager) Rev. Mashologu, Mr. Ben Mazwi, Mr. Xabanisa (C.T.C.) Mr. D. Mt. Dyani (Principal) no Miss S. N. Simani othe yena wabulelwa ukunikezelwa kwakhe ikhaka nokukhuthazwa kwakhe.

Intlanganiso ye Border Bantu Rugby Board idibene nayo. Amagosa alonyaka emi ngoluhlobo:—President: W. M. Rubusana vice president H. Ben Mazwi vice president P. Ngesi, vice president M. M. Kothobe, vice president Tema. Secretary-Treasurer:—I. Mt. M. Dyani Assistant Secretary G. G. Magobiane. Delegates to South African Bantu Rugby Board:—Messrs:—H. Ben Mazwi, G. G. Magobiane, D. Mt. Dyani. Selecting committee:—Messrs R. B. K. Solomon, M. M. Kothobe, and Tema.

twice, Randfontein Estates twice, West Rand Cons. twice, Westerns twice, Bantu Sports twice, W.N.L.A. once, Wit Deep once, Partners twice, West Springs once, Van Ryn Deep once. The only club during the year to defeat Pimville is the Bantu Men's Social Centre, which won two matches out of three.

The Pimville Lawn Tennis Club is faced by a very small itinerary on the 25th it is sending a team to Kimberley. The following is the team: J. Goodman (Manager) S. Mntshana Capt.

(Continued to page 19 col. 3.)

Sporting Items From Upington

(By Our Correspondent)

Mr. Henry W. Katz the Rangers popular ex-Captain of the 1936 season, on the occasion of his forthcoming marriage with Miss Johanna Kolbert on the 27th inst in the Magistrate's office. Sportsmen will all join by wishing them a very happy future.

Mr. Freddy Booysen, a well known footballer and former Captain of Rangers Football returned from Keetmanshoop after three years stay there, to make his home in Upington again, there are strong possibilities that he will again lead the Rangers First Eleven for the coming season.

The opening of the football season will no doubt take place on Easter-Monday when Rangers will play against the local Dont Cares first and second teams.

The tennis match which was due to be played last Wednesday between the local Lilly-Whites and the Bantus has been postponed Easter Monday.

Short History And Annual Report Of The Pimville L.T. Club

The above club was formed in 1933 composed of all tennis clubs which were existing in Pimville namely: Ladymoon Union, and Lillywhites. Ever since its inception, it has had a remarkable record in both, improvement of players and in membership.

Originally it had 3 tennis courts, and in 1935 applied for an additional court, which was granted and erected next to the old one, on the centre of the location square. In all there were 4 tennis courts, and the executive committee thought it wise to give one tennis court to the juniors, who are taking keen interest in the game.

To prove that the juniors are really playing and much interested I challenge any township in Johannesburg or Witwatersrand to field in their best junior team to play against Pimville Juniors Lawn Tennis team, in Pimville or any where.

Now the two tennis courts of which one was exclusively given to juniors, are out of order they need resurfacing and refencing. At present the club is playing alternately with the Juniors on the twin courts, which is a great

handicap to the members of the club.

Last year the executive committee applied to the City Council (N.A.D.) to resurface the twin courts and refence and resurface the other two of which one is exclusively for juniors. And the club conveyed its thanks through the executive committee to the council's N.A.D.

All these improvements (promised) are due to the executive committee which consists of the following gentlemen:—Jas Goodman (president for 4 years) Rev. Monale (vice president 2 years) J. R. D. Nkomo (L. 1 year) G. G. Xorile (secretary 4 years) J. L. Mofokeng (ass. secretary for 3 years) P. Mthibi (captain 3 years now vice captain) S. Mntshana (vice captain 3 years now captain) P. Merafe (Treasurer 4 years) with three members representing the majority:—Sol. Sefothelo, J. S. Ollphant, J. M. Motlalile.

Coming to matches of the year, this club has played all the strong clubs in the Witwatersrand and won most of the matches namely:—Won against Brakpan Mines 3 times, Durban Roodepoort Deep (Continued column 2.)



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Special Competition Log To Date National Day for Football Enthusiasts

JUNIOR/JUNIOR DIVISION

	P.	W.	D.	L.	F.	A.	P.
Young Bushbuck	4	2	2	—	7	3	6
Y. N. Boys	3	1	2	—	9	7	4
Young Rainbows	3	1	1	1	6	6	3
Y. A. M. Stars	3	1	1	1	6	6	3
Y. Hungry Lions	3	—	—	—	3	2	8

JUNIOR SENIOR DIVISION

Young Rainbows	5	4	1	—	12	4	9
" Bushbucks	4	3	1	—	8	5	7
" E. Leopard	4	2	1	1	11	4	5
" Hungry Lions	5	2	—	—	3	7	4
" A. M. Stars	4	1	1	2	6	9	3
" Naughty Boys	4	1	—	—	3	4	9
" Mighty Greens	4	—	—	—	4	4	14

E.E. TSHABALALA'S DIVISION

Naughty Boys	5	5	—	—	18	2	10
A. M. Stars	4	2	—	—	2	5	6
F. S. Callies	4	1	—	—	3	5	13
Blackb. Rovers	5	1	—	—	4	10	17

S.G. SENAONE'S DIVISION

E. Leopards	7	7	0	0	13	2	14
Springboks	7	4	1	2	16	18	9
Stonebreakers	7	3	2	2	14	12	8
W. B. Birds	7	3	2	2	7	8	8
Transvaal Tigers	7	2	2	3	17	21	6
Winter Roses	7	2	1	4	13	14	5
F. S. Callies	7	1	2	4	10	17	4
St. Cyprians	7	1	0	6	12	20	2

I.H. RATHEBE'S DIVISION

C.E.D. Patriots	7	6	0	1	20	4	12
Canvas Masters	7	4	2	1	8	7	10
Sol. St. Royals	7	4	1	2	12	5	9
A. H. Boys	7	3	1	3	5	12	7
Pr. Swallows	7	3	0	4	15	11	6
Moonlight Stars	7	2	1	4	4	12	5
Violets	7	2	0	5	6	9	4
Rusapias	7	1	1	5	2	12	3

H.P. TWALA'S DIVISION

Bakubung	7	5	1	1	20	5	11
Early Roses	7	5	0	2	17	17	10
Hungry Spiders	7	4	1	2	25	10	9
R. D. Diggers	7	2	3	2	6	8	7
Wallabies	7	2	2	3	18	14	9
Basutoland Hunt	7	2	1	4	10	14	4
Old Trainers	7	2	1	4	8	13	5
John Laing	7	1	1	5	4	17	3

A.K. NOBANDA'S DIVISION

Rebellions	7	6	1	0	12	5	13
City Blacks	7	6	1	0	29	3	13
Crocodiles	7	4	1	2	17	14	9
Fire Fighters	7	4	0	3	12	9	8
F.S. Mighties	7	3	0	4	10	9	6
Hudaco	7	2	0	5	2	16	4
Mighty Greens	7	1	1	5	7	8	3
P. M. Boys	7	0	0	7	4	29	0

S.P. MQUBULI'S DIVISION

Hungry Lions	7	6	1	0	40	10	13
W. Blue Birds	7	5	0	2	17	9	10
Bushbucks	7	4	0	2	16	8	8
Internationals	7	3	1	3	11	8	7
Young Tigers	7	3	0	4	12	16	6
Wash. Roses	7	3	0	4	16	6	6
St. Rainbows	7	2	0	5	9	28	4
S. A. W. Beasts	7	1	0	6	3	17	2

[All the teams in the Junior Junior Division are "A" teams]

Natal Indian Cricket Team Tours Johannesburg

A strong side representing the Northern Natal Indian Cricket Union will be touring Johannesburg during the Easter holidays, where they will be engaged in a series of cricket matches. The team will be the guest of the Witwatersrand Indian Cricket Union.

Two matches will be played on the Indian Sports Ground, one on Easter Sunday and the other on Easter Monday.

The Johannesburg Bantu Football Association has promoted a feast of football for Easter Monday, Mar. 29, which will be presented at the Wemmer Sports Ground (Loveday Street Extension).

The two major events are the India vs. Africa clash and the Africa vs. Eurafra match. As the circular sent out by the Association says, you will need to "pas op my kind" here for these two matches are expected to provide thrills without number.

Another item of great interest will be the cycling event promoted under the Witwatersrand Bantu Cycling Cup Competition. At the Dingaan's Day sports the cyclists stole the thunder and thrilled the spectators ad infinitum as they say. The competition on Easter Monday should be keener for many champions will attend with the intonation of breaking Ngwenya's record.

The programme runs as follows:—

9.45 a.m. Western School League vs. Pimville School League

11.00 a.m. Alexandra Township School League vs. J.B.F.A.

12.10 p.m. Zebras Old Boys (Krugersdorp) vs. Young Rainbows (Johannesburg Bantu F.A.)

1.15 p.m. Witwatersrand Bantu Cycling Cup Competition (Mr. Nerman Lourie Cup)

1.30 p.m. City Blacks vs. Rebellions

3 p.m. INDIA (W.I.F.A.) vs. AFRICA (J.B.F.A.)

4.30 p.m. AFRICA versus EURAFRICA (J. B. F. A. vs. Transvaal Col. Assn. Football Board).

Pas op my kind!

Erratum

Sir, I noticed that the heading you have given to the Bantu Methodist article, in The Bantu World issue of March 20, 1937 is "Ex-King and Governor-General honour 'Bantu Methodist Church' Write Letters With Message." Please rectify your mistake "Ex King." Letter received is not from the Ex-King, but from his Majesty, King George VI.

(Rev.) J. M. HLONGWANE

Pimville.

(Continued from page 18)

(Thips) P. Mochibi vice Capt. (Ever Serious) G. G. Xborile, (Blousie) J. L. Mofekeng, (Section) J. S. Oliphant (The Great Olie the Demonstrator) J. Mogatle Jannie Schalkwyk Sol. Sefothlelo (Home Ward Bound) S. P. Mqubuli (The Dropshot Master) J. N. Motlile (The "O" Server, Pimville Tilde) wth H.W.M. Nkula, (the Soorekeeper) Ladies: Mrs. G. Nxumalo, L. Hatywako, Miss V. Adams, E. Mogatle.

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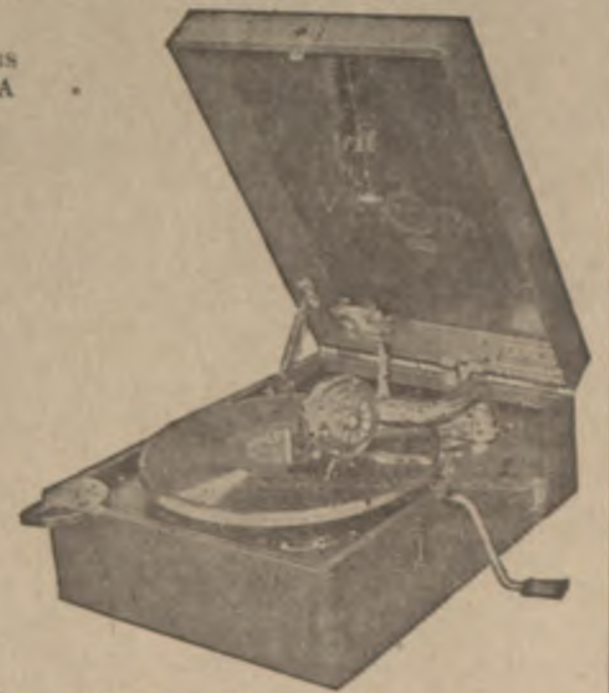
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Ke hore ekeke tsa etsa letso, hasee ho tshabetsa mala, empa, ho tshabetsa mala fela joale hase ho alala bohloko, Lebaka leo le etshang hore u ikutloe u nyemile ke hobone sebete sa hase sa se bloka. Se tsanetse hore se ts'ellile nyoko maleng a hax ka matsoai oha e boima kapa bongata bo begang Ziba.

Hasebano nyoko eka e sa tsamae hantle dije ka di silage. Di senyehela maleng fela. Di tshabetsa ka maleng. U qala ho utloa lebane le eka le monko e mohe, letlale hangata le qala ho eka le mobala. Tibege e ope u qala ho ikutloe mokodi. 'Mela kaofela e se e ona le chefa.

Ke fela ka moriana o lokileng sa CARTER'S LITTLE LIVER PILLS motha e khorang ho tsamaisa nyoko eka sa Ziba hantle 'me u ikutloe oha bopheleng ba 'nete. Li etswe ka metsoako sa meroqo, e senang kotli, e makatsang ho sebetsa nyoko hore e tsamae hantle, 'me di sebetsa ka bonolo bo makatsang. Empa u seke oa kopa hore di Pilisi tsa Sebete. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaeng se sehubedu. Hana ho nka mefuta e seke.

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Ke hore eheke tsa etsa letbo, haec ho tmatsoa mala, empa, ho tmatsoa mala fela joale base ho alafa bohloko. Lebaka leo le etsang hore u ikutloe u nyemile ke hobane sebete sa hae se sa hloeka. Se tsoanetse hore se u' eilele nyoko maleng a hae ka matatso ohe e boima kape bongata bo begang 2lbs.

Haebane nyoko eha e sa tmatsoa hantle dija ha di silenge. Di senyehela maleng fela. Di kabalana ka maleng. U qala ho utloa lebane le eha le monko e mobe, letlale hangata le qala ho eha le mekala. Tihogo e ope u qala ho ikutloe mokadi. 'Mela kaefela e se o' eha le chefu.

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