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SEPARATE FRANCHISE FOR CAPE AFRICANS

Prime Minister Springs Surprise On House Of Assembly

Last Monday the Prime Minister sprang a surprise on the House of Assembly when he dramatically announced that he had accepted the compromise on the Native vote and would introduce an amended Bill on Wednesday. Public discussion on the Bill, said the Prime Minister, had enabled the Government to gauge public opinion much more clearly than had hitherto been possible.

New Bill Introduced

The Compromise which the Prime Minister has accepted emanates, it is understood, from certain members of Parliament and not from the Executive Committee of the All African Convention. On the strength of this compromise the Prime Minister introduced a new Bill on Wednesday last.

Three European M. Ps.

The Bill provides for the retention of the Cape Native franchise on a separate roll and for the representation of Cape Native voters in the House of Assembly by three Europeans and two Europeans in the Provincial Council.

It also contains a new clause which preserves the land and other special civil rights enjoyed by Cape Africans.

New Bill Now Before Parliament

The first change of any consequence is a new Clause Five, which states that the Minister shall, from time to time, by notice in the Gazette, divide the areas in every magisterial district, not situated within the Transkei territories and which do not fall under the jurisdiction of a chief or headman of a location, or a local council, or a Native reserve board of management, or within the area for which a Native Advisory board has been appointed, into not less than three and not more than five wards in such a manner that within each ward shall be domiciled approximately an equal number of taxpayers.

The idea of this clause is to provide for detribalised Natives who would have been without representation of any kind under the Bill as it emerged from Select Committee.

There is a new Clause Six which embraces the kernel of the compromise. This reads:

"As soon as possible after the commencement of this Act the Minister shall call a register, hereinafter referred to as the Cape Native voters' roll to be compiled, which, subject to the provisions of this section, shall include all the names of Natives which at that commencement are included in lists, then valid according to the provisions of the Electoral Act, 1918, as amended, of persons qualified to vote in the Province of the Cape of Good Hope at elections of members of the House of Assembly or of the Provincial Council of that Province."

Three Members

Section 2 of the new Bill pro-

vides that the persons registered on the Cape Native voters' roll shall be entitled to elect three members to the House of Assembly.

These members will be in addition to the 150 members provided for in the South Africa Act. They will not fall under the delimitation machinery and they will not have the right to vote on the Senate electoral college for the Cape.

They will hold their seats for five years, notwithstanding any dissolution of the Assembly.

If the seats of any member elected by the Cape Natives becomes vacant before the period for which he was elected expires another member will be elected in his stead who will hold the seat merely for the unexpired portion of his predecessor's term as a member. All the ordinary qualifications for members, such as nationality as provided for in section 44 of the South Africa Act, will apply to members elected by the Cape Natives. They will come under the rules relating to the oath and disqualification. Apart from sitting on the Provincial Electoral College, they will have all the other rights, powers, privileges and immunities which other members enjoy.

It is now provided that, instead of being elected by an electoral college, the two members in the Cape Provincial Council to represent Native opinion will be directly elected by the Natives on the special roll. These Provincial Councillors will be in addition to the number already provided and they will hold the seats



Members of the Executive of the All African Convention who interviewed the Prime Minister and refused to compromise on the Cape Native Franchise, photographed for the Bantu World at Cape Town.

of five years. The sections of the South Africa Act governing Provincial Councillors will apply to the new representatives of the natives.

There is an interesting alteration to the section providing that no Bill can be introduced to the Senate, Assembly or Provincial Council which affects the interests of Natives until the Native Representative Council has considered it. In the new Bill machinery is provided to enable a Bill or provincial Ordinance, already introduced, to be stopped at any stage. Special machinery is inserted in the new Bill to meet the first elections to be held after the Bill becomes law. Thereafter with textual alterations to meet the new arrangement of three members of Parliament to represent the Cape Natives, the machinery for the elections to follow the first election remains the same as in the original Bill.

It appears from the Bill that elections by Natives on the special Cape roll for the Assembly will be by proportional representation. A new clause preserves the land and other special civil rights enjoyed by Cape natives.

(Continued from column 5)
13, 1936, was the absolute refusal of the Prime Minister to withdraw Clause 1 of the Bill and the substitution of an offer by him to retain the Cape franchise in an atrophied form of separate rolls for native voters and the right to elect three members for the Assembly, two European members for the Cape Provincial Council, and an additional two European senators.

"Whereas the Honourable the Prime Minister has refused our pressing request to refer the Prime Minister's new proposal to our people in convention;

"Now, therefore, we have had no alternative but to assume the responsibility and adhere to our mandate, to oppose any alteration of the present Cape native franchise.

[Sub-editing and Headlines of all political matter in this issue by R. V. Selope-Theme No. 3, Pally Street, Johannesburg.]

No Compromise Says Executive Of All African Convention

When the Executive Committee of the All African Convention met at Cape Town last week it was to consider the Prime Minister's reply to the deputation of the Convention which interviewed the Prime Minister on February 3. The reply was to the effect that General Hertzog while not prepared to listen to any suggestions with regard to Clause 1 of the Representation of Natives Bill was nevertheless willing to consider any proposals in connection with the rest of the Bill.

The Executive carefully considered this reply and came to the conclusion that they could not depart from the instructions of the Convention, namely to fight for the retention of the Cape Native franchise and its extension to the other provinces. This decision was laid before the Prime Minister on Thursday February 13 by the whole committee.

Terms of Compromise

After reading the decision of the Executive, the Prime Minister then intimated that he was willing to reconsider his former decision with regard to Clause 1, if the Committee were prepared to make the following suggestions:—

(1) Retention of Cape Native Franchise, but Cape Native Voters in future to be registered in a separate Native Voters Roll and to be entitled to elect:—

(a) 3 European members of the House of Assembly.

(b) 2 European members of the Cape Provincial Council.

(2) Representation in the Senate and on the Natives Representative Council for the Cape Province and for the rest of the Union as set out in the Representation of Natives Bill to stand.

The Committee after carefully considering the Prime Minister's suggestions, sent five men to ask him to postpone the introduction

of the Bill in order to enable the Committee to consult the Convention. To this request the Prime Minister refused to accede. The Committee then unanimously decided that there was no alternative but to refuse to accept the compromise, and the following statement was issued to the Press and handed to the Prime Minister:—

Committee's decision

"Whereas the All-African Convention, held at Bloemfontein on December 16, 1935, had resolved that it was opposed to the abolition of the Cape native franchise and had reiterated its firm conviction that the Cape native franchise was a matter of such vital importance to all the African people of South Africa that it could not bargain nor compromise with the political citizenship of the African people by sacrificing the franchise as is proposed in Clause 1 of the Representation of Natives Bill.

"And, whereas the said Convention had appointed a fully representative executive committee, inclusive of Africans from the four Provinces of the Union, and had empowered this body to investigate and to use all possible methods of persuading the Government and the Hon. Prime Minister and the House of Assembly to refrain from passing this clause of the Bill;

"And, whereas the members of the executive committee of the Convention had assembled in Cape Town since the opening of Parliament in January to initiate and negotiate with the Hon. the Prime Minister, the members of the Senate and the parliamentary representatives most concerned with the native vote;

"Absolute Refusal"

"And, whereas the result of the interview of the All-African Convention executive with the Hon. the Prime Minister on February

(Continued foot of column 3)

ZULU. Ezabalobeli Bezigodi-godi

Niqape ningalutezi olunenkume niti nibonwe yi Nkosi

Ezase Ermelo
(NGU E. RAY. MKHWANAZI)

Sizwa ngaba siki bebunda ukuti ikoliji yalapa kiti ebizwa ngokutiwa i Cosmo Institute izimisele ukuvula isikolo santambama sababenzayo ukuze nabo batole imfundo, lesisikolo sizofundisa kusukela ku Standadi thili kuye ku Matrikuleshini, kanye nabafuna ukufundela ubutishela. Naleni majaha lisebenziseni lelituba alivamile.

Ngike ngati qu ngakwelomdabunwami e Natali ngalifica lisabusa noko nanxa indlala ikuzile iti bhe ngenxa yokubalela kwelanga, iyavuta nemando ko Manzimtoti, nase Mhlabuze, into enhle leyo.

Anoqela nina enivama ukuhamba ngezitimela ningahambe nitola izinto ezishiywe ngabantu ezinye izinsizwa ezimbili zavalelwa ejele ngento ezingayazi, zati zipuma egoli zabona ipoti nende esitimeleni ishiywe intoml azane zaseziyayibanga, kuyileyo itingeyayo baze balanyulwa ngadi (ticket Examiner) owati len eniyibangayo yinina?

Izinsizwa zati ipotimende; wasebuza ukuti kukonani pakati kwakuti ngaba lezinsizwa azazi nazo. Wasesiti azivule leyo potimende kwafunyanwa in ne ifile pakati, zaseziyaboshwa lezonsizwa kona manjalo. Zaziti zibonwe inkosi kanti ishwa lazo. Sekuvamile kulezinsuku ukuba amantombazane abulale izinganyana zawo ezincane.

Sezivuliwe izikolo izingane sezizawuke ziqoqeke, nemisindo yezi-gubhu isinqamukile. Abuyile wonke amatishela epilile kahle. Nezitshudeni sezihambile ukupindela emakoliji.

Bekungenkulu inhlangothi kwa-Shif' Mlambo enyibe, kuzozwiwa izinqumo zo Woza Nezibi womhlangothi wesizwe esinsundu obuse Bloemfontein. Bekubika u Mn. M. A. Mkhwanazi iprinsipali yase Lilydale School, owaye linxusa lakiti e Mlomo.

[Siyakubongela Mkhwanazi ekupumeleleni kwako ekuhloleni kwe J.C. Mhleli]

Isondole Pela manje ibhola

UMQONDO KA MN.
MAHASHI ZONDI
NGALOLODABA

Ezase Ladysmith

Sesilindele ezebhola lapa e Natal, puke mina Mahashi Zondi ngiti kuhle siqube kahle umsebenzi webhola. Mina ngokwam ngiti kuhle kuti uma siketa abazopata izikundhla, angangeni—nje ongesiye umdhali webhola. Ngo-ba yibo abasixabanisayo. Ofumanisa ukuti e Tekwini ingxabano njalo, e Mgundhlovu yiso lesa, e Mnambiti yiso lesa e Goli yiso lesa. Uma usubhekisisa zonke lezindawo ofumana ukuti ipati mandla kade zalayeka ibhola, azi-sebona abadhali. Laba bantu banomsindo njalo, nonyaka ake senze ngokunye ipati mandhla kube abadhali, sibone ukuti kuyopinda yini okwenza e Natal, e Goli ngonyaka odhlule.

Tina Mnambiti sizimisele ukutata zonke izinkomishi uma kungeko okuzosipazamisa, ngoba ngibona ukuti isenzo sabantu abangadhlali simbi ngoba nabadhlali bayalalela into abayityelwa abantu abangadhlali. Nako—ke zipati mandhla zebhola!! Ngiyabonga mhleli uxolo ngokwelula.

MAHASHI ZONDI
42 Illing Rd.
Ladysmith

(Iqala ohleni lwesibili) labonga, lati bahlonipe umteto njalo, bangasukeli pezulu lapo benza izinto. Kwaba kuhle impela.

Wati noma bekona abebengam-tandi ngoba ebabopa yena ubenza umsebenzi wake kupela engakete muntu, ngoba naye skonze kwa Hulumeni. Bampe ikilogo nohlamvu olututukile abantu.

Ezemihla nenqubo yalapa e Nigel

Kuhleziwe lapa, mhleli, imihla ayifani into enkulu umkuhlane. Mkulu impela bayafika abasha bayahamba abasha nabakulu. Lom-zana upakati kwamanzi ngapa nangapa izulu lisuke libelibi kwabakulu nabancane isifo esinama-ndhla okutiwa ufufunyana ose-qede abantu.

Ngomhla ka February 9 besihanjelwe ngumongameli omsha wama Inde.—Methodist—Ch. of Africa u Rev. P. M. B. Judge, kulisonto eikulu lesinkwa negazi lenkosi yabapezulu nabase paradisi. Yinye kuyela into ebuhlungu ngoba u Nkulunkulu umtkisimuse ngezinyembezi ngokulahlekelwa yingane yake ngaye ukisimusi. Puke aliko elinye izibuko ku-Nkulunkulu.

Munye umbopi wamanxeba into ebuhlungu ubike nomlamu wake kabana sengati angabeka isandla azibekele kumtu wake ngoba nakusasa kuse ngowake. Ayaquba ama-Dipu—ngomhla we February 16-17 bekunzima kulomzana omucane kuhlaselwe into eningi yabantu ebanjiwe i pomete ne special. Abavela ezimayini yebo kuhle ukuza kwabo kepa inkatezo yabo inye ukulwa, ngoba ngalo isonto omnye ufile ngommese.

Ipepa leli liyatolakala kwa Shoe Maker ka J.D.C. olifunayo uyolifumana kona, No. 479, Devil Street, e Location, Migqibelo yonke.

J. D. C.

Ezase Alexandra Township

Abakwa Zulu bebeye ekweni lika S. A. G. Zulu e Springs kuye laba banumzana A. G. Zulu, John Zulu, E. P. Mart Zulu, Miss A. J. A. Zulu, Mr. Koza, Xakaza, kanye nabanye bebendile umkongi beku u Mr. Mart Zulu bafika bahlatshiswa umgagadhla wentondolo. U Miss J. B. Zulu no Miss B. A. Zulu abapumelelanga ukuyakona, u Miss J. B. Zulu wayevakatyelwe ao Miss S. no N. Sikosana base Germiston Location. U Miss M. Z. Magubane uzokwela ngesonto eya e Orlando kwabo ka Mr. R. Magubane.

Kade kukona omunye umhlangothi ngalelisonto obizwe i Alexandra Combined Committees esihlalweni kungu Mr. P. Cele kuloba u Mnu. Dan W. B. Gumede. Umhlangothi ubumkulu kufundwa ngumlobi u Mr. Gumede incwadi evela ku Mpati wemiteto yase Transvaal emalungelelana nezakiwo zezindhlu. Abakulumile ngao Mr J. E. Vilakazi no Mr. L. Nhlapo.

Ubungemnandi noko, kwageinwa ngokuti uyobuye ungene ngesonto elizayo (lelike).

Eastern Native Township

Ngomsombuluko e George Goch kwabe kuvaleliswa u Sergt. Coetzee oyipoyisa ebelpete leli lokishi. Abantu bebaningi balipa izipo eziveze utando lwabo kulona. Nalo (Ipelela ohleni lokuqala)

Ulondolozo Eposini.

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Umhlangano Omuhle Womuzi Uhlafuna Izindaba Ezinkulu

Ezase Standerton

Bekukona inhlangothi malunga nemibiko yase Kroonstad ye Congress yama Advisory Boards. Bekukona unkosinkulu womuzi Mr. J. P. Pretorius Superintendent of the Location usihlalo. Bab e ngapezu kwekulu. Yayimnandi kabi inhlangothi ngesitunywa esisitunywe e Kroonstad u Mr. J. L. G. M. Nkosi ngokukuluma izinto zezintatu ezintatu ngehola linye linye. Puke bekumusha ubani uncbhala we Advisory Board, lomfo yena we Swazi wayekuluma zombili izilimi English nesi Zulu. Kodwa lomhusha wasebenza njengoba kunjalo. Yisimanga ukuba umunye abambe izilimi zombili ngasikashana.

Lapo ke onke ama report ase Kroonstad apasisiwe apumelele. Yinye into esingayizwa kahle ngeye Convention yase Bloemfontein ukuti u Dube wabunika yini ubufakazi be Transvaal mayelana nama Bhili ka Hertzog. Lokuke tina maZulu sifuna ingati kungeza umntanenkosi uMandhlesilo Nkosi azosityela isinqumo saleyo-nhlangothi. Puke lesiMakanipi sakiti esingu noBhala yaba lapa akuko namunye ongahumusha njengaye lapa e Standerton, nje ngokubona kwami. Sojabula ukubona abantunywa abakuluma inkulomo yezinhlangano njengoba kunjalo. U Lungati bonke abantu abantunywayo ezinhlanganweni ezifana nalezi kungaba ngabantu abazi ulimi lwesiNgisi ngoba kulezinhlangano S.A. Congress akukulunywa siZulu noma siSutu noma siXosa noma siBhunu.

Lunye ulimi yisi Ngisi kupela nje. Bekukona nezinduna zakona ezintatu zomzi A. Madi, P. Nyandeni, Harvey. Babeta impepe wagwala ngesikashana umuzi wonke. Loko kwenza ukuba ujabule wonke amuzi. Lomhusha ngu E. B. Koza lo ongu yena yena lapa kiti. Loko u A. Madi uyena Nduna-Nkulu yama Polisa. U P. Nyandeni ngumqoqi we mali ka Masipali lapa kiti. Kwashaywa ihlombe katatu kusho umgcini wesihlalo. Po inqwebengu ke lika no Bhala lasidela ngemibuzo nangengqondo yake simfela impilo ende abe ngunobhalanjalo.

GEORGE MSIMANGO

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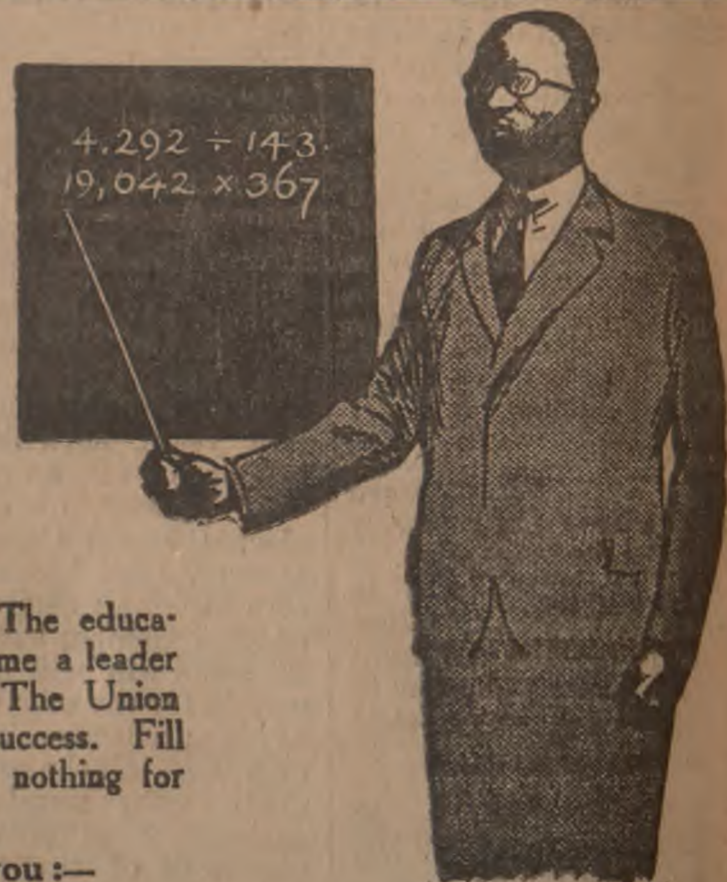
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Zulu: Ezempi Nezase Maqadini

EZEMPI

Ama Bhisiniya abehlasele lona uqobo elama Ntaliyane lase Somaliland awafikela engazelele luto awabhuqa nya. Abulala amasosha amnyama ayi 60.

Okuqondwe Ama Ntaliyane Kusobala ukuti impi lena iwamele kabi ama Ntaliyane, kwazise sekubikwa nokuti asezimisele ukuzingela ink'osi yase Abyssinia ngawo Aeroplane bafuna ukuyibulala. Kutiwa baneginiso abase Italy ukuti uma bengayibulala i Nkosi impi iyoshesha ipele, ngoba amabuto ayopel' amandhla.

Inkosi iyakwazi loko ukuti kuzingelwa yona manje, kodwa kayikushayi mkuba ukuti uma ifa impi iyopela. Ama Ntaliyane afuna ngazo zonk' izindhla ukuba impi lena ipele. Bheka ngoba asebulala nezibhedhela nezingane nesifazana sizihlalele emakaya. Kepa okumangalisayo yingoba bati lapo bebika ukuhamba kwe-mpini bati afa ubutapatapu ama Bhisiniya!

Kubi Empini Umbiko welinye ipepa uveza ukuti emhlanganweni okade uhlole udaba lwempi e Rome kuvele ukuti induna enkulu epete imikosi yonke yase Italy u Marshal Badoglio sengati kagculisi emehlweni ka Mussolini. Kube kuyilapo naye kutiwa kaboni ukuti impi ibahambela kahle bona. Namasosha ase Italy kutiwa asewabubula manje, atshiswa yindhlala.

Eya Sebusuku Induna u De-djasmarch Mered wase Abyssinia yena upike ngokuwahlasele ebusuku kupela ama Ntaliyane. Kutiwa ubulala ama Ntaliyane angama 20 ngo Suku ngalempi yasebusuku. Edane ewancinzanije. Sekuzwakala kona ukuti amabuto ayi 650 nezikali zawo zonke azinikele ku Ras Desta induna yase Abyssinia.

Afe Uwaca Ama Bhisiniya Kutule-nje empini kutiwa induna epete imikosi yase Ntaliyane ibihlasele ngezinkani, iyipake ngemizila yonke uqobo. Yeza ngezimpondo zonke yawavimbezele ama Bhisiniya kwahlwa emini.

Ubukulu balempi kutiwa bu-ngase buwakubaze ngempela ama Bhisiniya ngoba abikwa ukuti afile angama 5,000. Kwenye indawo kutiwa yalwa ibhekene eduze ama Bhisiniya egadhla ngamasabuli awo kulapo ama Ntaliyane ebasela ngezibhamu. Kutiwa yimbi lempi ngoba izocanda pakati imikosi ka Ras Kassa no Ras Seyyoun ebiwamele kabi ama Ntaliyane.

EzeBhola E Nigel

Hungry Lions F.C.

Kulonyaka amalungu e F.E. R A.F.A. asinyakazise ngenhlangano mhla ka February 16 kute enhlanganweni yetu ye Executive Committee, kwabekwa amadoda okupata kulo nyaka: Messrs. J. N. Sibanyoni (President), J. Dakile, (Chairman) J. E. Maseko, (Secretary) B. Mtambo, (Ass. Secretary) L. Ngqase (Captain) Sibalenyoni, (Ass. Captain), delegates: Fred. Wallace, J. N. Sibanyoni (Treasurer - P. Moagi.

Ngokutukutela kwabafana bate "propose" ukuti mhla ka March 7 lobe liquya kona pakati eStanderton Location uqobo lake u Mr. J.N. Sibanyoni-founder and director uzobe ebapete kona emzini wase Standerton kunye no J. E. Maseko-Secretary uyojabula ukubona i Club yake yase Standerton kunye ne Nigel H. L. F. C. zihlangene ngomdhlole webhola. Ngo Mgqibelo sobe sine "Concert" yokunyusa imali yokuti Affiliate ku FAR East Rand African Football Association. Head Quarters Springs.

J. E. BOOKER MASEKO

ubasuselani aba Israel e Gipita? Ngangqondoni yokuba u Nkulunkulu avumele ukubulala ama Kanani?

U Kanani indodana kabani, kubani?

Ungangazisa na izinto esezidhlulile e Baibheleni nezingakadhuli, angiyazi i Bayibhele-angitandanga nokukupendula xola Mhleli.

J. K. MAHEMANE

AMABHILI ABANTU

Umhlangano wabaholi obuhlangene e Cape Town ukupe izwi lokuti kawusamukeli isinxepiziso sika General Hertzog sokuba ukubulawa kwevoti lase Koloni kunxepiziswe ivoti le yase Kipi ingafi kepha amagama abavoti labo abe noluhlu lwawo odwa baziketele abelungu abatata-tu bokukulumela abantu bezifunda ezintathu zase Kipi esase Transkei nesase Ciskei, nesase Kipi esisele. Loko sekuzanywa ngabahlobo babantu abangabelungu. Kwafumaniseka ukuti amanxusa kawakunikezwanga loko e Bloemfontein ngako njengoba selu ficezele usuku lokuhlangana kwama Bandia omabili ngaloludaba u Hulumeni wa vuma ukukwelisa bonke estimeleni ukuba kuhlanganwe e Cape Town ngapambi koku hlangana loko okukulu kwamabandla omabili.

Bakwenqaba loko abaholi bati kabasiboni isizatu esiti ivoti lase Koloni kalife bapiwe ucezu lwesinkwa oluzobahlukanisa beme bodwa ngevoti. Ubandhlulula bati kabavumelani nalo. Lwazukuzwake loludaba ngesonto elidhule abaholi beti bangeke nempela bagweme ezwini abanikezwa lona umhlangano omkulu owab'use Bloemfontein lokuti balwele kupela ukuba ivoti lingafi. Begxile ezwini lokuti lelvoti seloku labakona kalibonenge lisetshenziswe kabi ngabantu; beveza ukuti egin-sweni besekufike inkati yokuba inoni lelo levoti lisikelwe nabase Nyakato ne Kipi.

Kwabona kala ukuti u General Hertzog uzobapakati kwetshe nembokodwe. Ngoba uma abaholi bebelivuma isu elisha lelo bekuzokwe za u General Hertzog abatole abaningi bokusekela ibhili lake lipumelele e Palamende. Kanti nxashana abaholi benqaba ukuzetwesa lowomtvalo kuzome-lwa ukuba u General Hertzog usizo lwevoti aze alwetekele kwabeqembu lika Dr. Malan abayinkuku nembodhla naye.

Kute kusenjalo kungaziwa umbhantshi ukujiya sesizwa kutiwa yena uqobo u General Hertzog uselitatile isu lelo ebelenqatshwa abaholi walifaka kulo i Bhili lake. Loko ke kwenza ukuba lelopuzu ebelenqatshwa abaholi libesezandhlani ze Palamende manje.

Silobeke lol'udaba luququdwa uqobo e Palamende.

Uyazipendulela U Mvangeli

Mhleli, - Siza ngesikala esincane, ngibonise umhlobo wami ongipendule ngomhla ka January 11. Angifuni nokumusho igama lake abafundi balelilipela bazakumazi.

Yebo ngiyavuma ngomoya wami wonke ukuti okuningi angikawazi okusencwadini ye Nkosi i "Bible," kodwa ngiyafisa ukuti ngikwazi, ungangisiza na mhlobo wami?

Yebo mhlobo wami enkulumeni yako upate umlungu angingazange ngimpate ke mina u mlungu lo-wo. Uma upendula, upendule into esetafuleni ungapati into engazange ipatwe.

Ukupuma kwabamntwana baka Yakobe e Gipita inkulumo yako beluleyo. Uti wena masipume e Gipita siyepi ke, e Kanani? Uti Masilishiye izwe u Nkulunkulu asinike lona, siye elizweni esinganikwanga lona na? Uyakusishaya lapo, maulinge uye e Kanani. Umbuzo nanku mhlobo wami.

Isipi isizatu esenza u Jakobe abe e Gipita? U Nkulunkulu (Ipelela ohlwini lokuqala)

IMBIZA Yama KOSIKAZI

ahlushwa yinzalo. Inana 10/ nge posi.

Balela u:

SEABANKS PHARMACY, P.O. Box 88, Durban.

Ukunqunywa Kwecala Lwodaba Lwe Nkosi U Mandhlakayise Ngcobo Wasema Qadini

Njengoba i Nkosi u Mandhlakayise Ngcobo wabecela ku Ndaba za Bantu e Mgundhlovu ukuba isinqumo sawo Mantshi abane ababehlola udaba lwendhlabane yake sibulawe, lifike lamhlala enkantolo yamajaji e Mgundhlovu, kwasekelwa isinqumo sika Ndaba za Bantu esiti: Yena u Mandhlakayise uyinkosi yose-lwa okwati ngo December, 1932 wabeka umfazi wake wesibili ukuba abe inkosikazi indhlabane yake kube umfana ozalwa yilowmfazi. Eti loko umteto nesiko labantu.

Ijaji elikulu laqubeka lati kepa i Nkosi u Gwazakupule (Mr. H. C. Lugg) u Ndaba za Bantu e Mgundhlovu wakuba ukuti ukungezwani pakati kwesizwe kuyanda kwabebheteka mhla inkosi u Mandhlakayise ebeka u Matwebu Mkize ukuba abe induna yake enkulu. Ute lapo ebona kwanda lomoya u Gwazakupule wacela kwo Mkulu e Pitoli pansi kwo Mtejo ukuba luhlolwe lolodaba, ukze kupebezeke ukucitika kwe-gazi, kuvele obala futi remikuba yesizwe mayelana nokubekwa kwenkosikazi.

Kute ngo June 19, 1935 wabi-

zwa yena uqobo ukuba eze naba-ntu bake afuna ukuba bamsekele ngobufakazi babo pambi kwawo-Mantshi labo abahlola udaba. Kwatiwa angezi nom Meli ngoba udaba oluhlolwayo okungaswele-kile lubizelwe ummeli. Esicelwe-nike sake u Mandhlakayise uveza ukuti lebhodi kayimile ngomteto abuye futi acele ukuba amelwe ummeli wake pambi kwebhodi. Isicelo sake sokuqala siyawa ngoba umteto wabantu umnikeza igunya u Ndaba za Bantu lokuba enze akwenzile.

Njengoba yena eti wabefanele ukumelwa ummeli ebhodini ukuze ambhekele kahle amalungelo ake ijaji laveza ukuti ummeli wabengadingeki ngokubona kuka Ndaba za Bantu ngoba yena u Mandhlakayise wabebiziwe ukuba ayoveza ubufakazi, engenalungelo kulebhodi ngapandhle kwelobufakazi lobo. Latike ijaji nje-ngoba kusobala ukuti lebhodi yawomantshi imi ngomteto nokuti omantshi labo amadoda atenzi-weyo, anokwazi, futi bungeko ubufakazi obuvela esicelweni obuyilahlayo, isicelo senkosi u Mandhlakayise kasamkelwa. Sacitwa, akoke nezindhleko.

Woothuka Umongikazi

ECINGA UKULAHLEKELWA NGUMSEBENZI.

"Kwathi yakophuka impilo yam kwelinye ixesha elidlulileyo, ndothuswa kunene kukuxelelwa okokuba andisayikuphinda ndisebenze," utsho u Mongikazi wase London. "Imithambo yam yonakala, ndanesiyezi, de ndiwe xalimbhi. Ndabhitya iiponti ezingama 42 ubunzima zemka ndatyhafa mpela.

"Nandisetyenzwa kodw' andancedakala. Ndaza ngomnqweno ka ma ndasebenzisa i Dr. Williams Pink Pills, emva kwe bhodle yokugala wabuya umbilini no kutyhafa kwemka. Imithambo yabetha, sephela isiyazi. Ndaba ngumqaba-qaba, ndabuyela emsebenzini wam wokonga."

Nangona ngathi zingumangaliso nje iziqhamo ze Dr. Williams Pink Pills, kukho isizathu salonto. Ngokuphandle nasi: Ezipilisi zidala igazi elitsha elityebileyo, umzimba uhlayiyeke wonke.

Ukuba uhlupeka njengalomfazi, bhanela kwi Dr. Williams Pink Pills.

Zifunyanwa ezikemisi zonke nasezivenkileni nakwi Dr. Williams Medicine Co., P.O. Box 604, Capetown, zi 3/3 inye ibhotile, zintandathu nge 18/- ize iposi ungangirholi.

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Xhosa: Umthetho We Voti E Palamente

THE "Bantu World"

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P.O. Box 6663 JOHANNESBURG

SATURDAY, FEBRUARY 22, 1936

Ingxoxo Nge Voti E Palamente

Ngolwesi Hlanu oludlulileyo zidibene zombhini izindlu ze Palamente njengoko kwaatshwoyo ukuthi koze kwenziwe njalo mhlana kuchukunyiswa ivoti yase Koloni. I Nkulu-mbuso ingenise umpoposho wokuba iyila umthetho wokuba bahluthwe abase Koloni ilungelo lokuba baphinde babenevoti ngaphandle kwabo sebenayo ngoku, kwenziwe ukuba bonke abamnyama be Yunyoni babanelungelo lokuba abameli abamhlope kwindlu yee Ngwevu (Senate) ukuze abase Koloni bathumele ababini nokuba baleliphina ibala kwi Provincial Council (I Palamente yo Pondo lwase Kapa.)

Lompoposho usekelwe ngu Colonel Collins weqela lika Rhulumente wase Ermelo. Kwa oko uphakamile u Coulter we Dominion Party omele i Gardens e Kapa wenza intetho eyomelele kunene ecela ukuba i Nkulu-mbuso ikhe iwurhoxise lompoposho inike ithuba ebantwini ukuba bakhe bayiqonde lemithetho. I Nkulu-mbuso ayikhange iqhelise nokughelisa oku isithi bonke abacela lonto bafuna ukubuyisela emva lomthetho.

U Mr. Coulter usekelwe ngu Mr. Marwick kwawe Dominion Party, kwaza kwalandela u Sena- tor S. Malan ngamazwi ashunene esekela bona. U Mr. Nicholls weqela lompoposho ongummeli we Palamente ivoti yase Koloni kuba ayizange yaxelwa yalonto yiyo le ngoku base ngoku bantu ke ander ploni mona ma.

Amabal'Engwe Ngezinto Zelizwe

Ama 600 Ama Taliyane Azinikele Ku Ras Desta

Kutsha nje ezivela e Abyssinia zithi umkhosi oma 600 wama Taliyane uzinikele ku Ras Desta. Leyo njengele ke yileya ama Taliyane ayesithi ayayiswantsulisa yabe yona ixela ukuba ukurhoxa kwayo kancinane kuhamba nohlobo lokulwa kwabo ma Abyssinia ukulwela ezingxondorheni nasezintabeni ukunqabisela utshaba.

Uloyiso Olukhulu Lwama Topiya Lungqinwa Nangama Taliyane
Ngenx'enge Zantsi e Topiya ama Taliyane aswantsuliswe ayakuma apho ayevela kona ngaphaya kwendawo ekwakubangiswana ngayo eyi Wal-Wal. Oludaba luvunywa nangu Marshall Badoglio ngokwakhe, isimanga ke eso, kuba akazange avume nayiphina into eyenziwe ngama Topiya lompathi mkhulu wemikhosi yama Taliyane. Ama Taliyane ke aswantsuliswa yilamikhosi ka Ras Desta ayesithi ayitshabalalise kwuthi-tu. Injalo yona ukvela inyaniso ivela ngezinto.

Ukutyhafa Kwama Taliyane
Intetho zocinga lomoya zika Marshall Badoglio ebhekisa phe- sheya kwinkosi yakhe u Musso- lini zibanjisiwe zaviwa ngama Frenshi ase Afrika. Kuzo intetho ka Badoglio yahluke lee kuleyo asakuyikhupa kwiingxelo aziyo ukubo zizakuyiwa lilizwe lonke. Ezontetho zithi u Badoglio akaboni mpumelelo kulemfazwe, aye amajoni akhe encinithwe yindlala laphela tu ibhongo- lokulwa.

Ama Taliyane Afun'Ukubulala U Haile Sellase Ngokwakhe

Yimbhudu-mbhudu ema Taliyane- ni, enza imizamo emikhulu ukudubula nge-eroplani e Dessie apho akhona u Kumkani wama Topiya, kuba ecinga ukuba angathi akhe afa iphele ngephanyazo lemfazwe. Kuthiwa i Nkosi leyo ayibethelwa nangu "Doh," ikudele ngokungaphaya ukuchana kwama Taliyane. Apho e Dessie kuthiwa ama Topiya asuke azibonele ngoku ii-eroplani zama Taliyane xa zilinga ukudubula.

Kulwa Nabafazi Ngoku E Topiya
Kulwa nabafazi ngoku e Topiya, kwaye kusithiwa okukhona ama Topiya anegugu yimfazwe kungoku azibonileyo ukungabi namsebenzi kwezixhobo zokulwa negugu lama Taliyane.

Inguqulo Kunokubabetele Ibembhi Yagqithisa

Ngalalisa ukuba kuthi ayenzileyo u Tsali- belungu bebenga- nzelwe bhetele bazakumnce- ekuwenzeni

babambhelela asaziyo nabo. ebesenza lemi- to wayekhala makaphathwe omnyama leyo nto ibi- ona langu- kuba ithi i- ise abe- yu yokuqi- (ly) ukuze abelungu Ngwevu nci inda- okumisa

nanga- wange- rokuqala ilungelo Council lwethu ama- ngoku nywa bona

Ababhali-ndaba Bathi Ababoni Mfazwe Bona E Topiya

Ababhali beengxelo zemfazwe yimiqodi ukubuya e Topiya, bathi abangechithi xesha labo bona begolozwe apho kuba akukho mfazwe iliwayo apho. Omabini ama cala anqabelene akukho lide lifunze kubonakale kwelinye. Baqala badandalaza ubuxoki bama Taliyane, kuba ngokwezawo iingxelo zokubulala ama Topiya ngekungaseko nokuba minye ngoku um Topiya ezweni.

Uloyiso Olukhulu Lwama Taliyane
Ezivela kuma Taliyane zithi ngenx'enge Ntla e Topiya angene ukusuka e Makale iimayile ezilishumi ngedabi eliqale ngomhla wama 20 ku January layakuyeka ngowama 24. Kwe- loodabikazi abulele ama Topiya angama 5,000 abekhokelwe ngu Ras Mulughetta avuqhawula phakathi umkhosi ka Ras Kassa noka Ras Seyoum, athimbha into eninzi yamabanjwa nezixhobo, ayakuxhoma indwe yawo kwi- nqolonci yenqaba yama Topiya, intaba ye Amba Aradam: Wona kufe kuwo 500 kuphela, kwenzaka- kala i 1000 qha. Oluloyiso lolona loyiso lukhulu selekhe alifumana e Abyssinia. I Itali yonke iphe- la iyaxhentsa luvuyo loluloyiso. U Mussolini uthumele iingcingo zokuvuyisana no Badoglio, kwaye ama Taliyane esithi azakur- kuzenze igalelo elikhulu, kuba kothi kwakufika ezoomvule sezikufuphi ngoku akhe ayeke ukulwa.

Ama Topiya Noloyiso Lwama Taliyane

Lonke uloyiso luyaphikwa lwaye lwa chubula ngentsini ama Topiya, lwaye lungaxelwa nasesiphina isizwe ngaphandle kwama Taliyane ngokwawo. Kunzima kakhulu ukuwakholelwa ama Taliyane kuba sebonakele ukuba athi akunzinyelwa qitha adale ubuxokikazi obukhulu ukwenzela ukuthuthuzela abase- khaya. Ayabona ngoku ukuba imvula zase Abyssinia ezizakuwe- nza akhohlwe nokushukuma zisondele, afuna ke kubekho into

amana esithi akhe ayenza ngapha- mbhili kwazo.
Ityalike Yase Tshetshi Ne Nkululeko

I Atshibhishopu zase Tshetshi zenze umpoposho wokuba i Cawa yase Tshetshi ikhululeke ekulaw- lweni yi Palamente enkolweni nasekuqhutyweni kobunkonzo. Esisicelo sifanelekile kuba ngoku nokuqhutywa oku kweentlobo zeenkono akunakuguqulwa ngaphandle kokuba kuvume i Pala- mente enabantu beenkonzo zonke kwanabantu abangena Thixo mpela-mpela.

"Ntaba Zikude Ngamasithelo!"

Langoma indala ka Dalu akhumbhula u Dali ithi "Ntaba Zikude Ngamasithelo" iphele- lishesha ngoku. E Jamani yafezwa into yokuba xa ufom- la umntu nokuba ukude kangaba nanina umbone naye akubona Ngakhe ube bona!

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Bekonakele Ntoni Ku Mrs. Dhlamini ?

U Mrs. Dhlamini kwakuyintokazi yomeleleyo. Emde futi emkulu. Uhlobo lomfazi onokulindela ukuba abengunina wabantwana abahle nabomeleleyo. Kodwa wayengenabo abantwana. Okwamhlalisa esosi- zini kunye nendoda yake. Umhlobo wake wamxelela ngama Feluna Pills. Kwavelantoni? Funda esakub- halelwa yindoda yake eyayivuyisekile:—

Ngo January 1933, u Mr. Luka Dhlamini wase Mutual Cash Store, P.O. Willow Grange, Natal, washabalala esithi: "Ngo 1926 adandicinga ukuba umfazi wam angeke amzuzwe umntana. Ogqira abamhlope nabant- sundu babesithi ukatazwa sisibeleko nesifo senyanga. Bamnyanga kodwa boyiseka. Umhlobo wasebenza ukuba ke silinge ama Feluna Pills. Wawababala ama Feluna kute ngo 1927 wazuza umntana womfazi wapinda wafumana omnye kwakona ngo 1929. Ukus- sela oko umfazi wam wasebenzisa ama Feluna zonke inkatazo zake zipelile upile kakuhle womelele. I Feluna kuliyenza lenyani kubafazi. Mna nenkosikazi yam siyabulela kakulu ngeliyeza."
No. 52356. (Sgd.) LUKA DHLAMINI.

Amawakawaka abafazi bango ninazala abavuyisekileyo emveni kokuba befumyaniswe Impilo Nokomelele ngama Feluna Pills. Ngoba enyanisweni ama Feluna enzelwe ukuhlambulula, ukulungisa nokumbisa amandla kuso sonke isakiwo somfazi. Ezipilisi zihamba kuwo wonke umbilini womfazi, zihamba zilungisa zomeleza zonke indawo ezingasebenzi ngemfanelo yemvela. Kwakuba lomsebenzi wokulungisa seufezekele kube apo ke umteto wemvela unokusebenza ngemfanelo zawo. Umfazi abengu ninazala womeleleyo onenkutalo.

Abafazi bapaula into yokuba ngalempilo-ntle ye Feluna banovuyo olukulu oluvela ekusebenzeni kakuhle kombilini wabo. Bacwayitile ngoba imbangeli yokudangala kwabo ipelile, igxortwe ngama Feluna Pills. Ubuso babo obucacileyo namhlo akanyayo elata impilo efezekileyo ye Feluna ngapakati.

Ama Feluna Pills Ababinqileyo Kupela atengiswa yonke indawo nge 3/3 ibhotile, ezi 6 nge 1/3 Mhlaumbi ng 9/9 ku- Box 731, CAPE TOWN sakwamkela ivabiz- lawo. Ipaketi ibomvu Lumkela imilinganiselo etengiswa ngo noventa abangetembekiyo. Te- ga awona nganyan- anjengalomfanekiso.



Xhosa Lindaba Zendawo Ngendawo

“Mgqibeliseni Uyihlo Lo, Mna Indim Nje Andingabo Aabo!”

KUZAKUTHAKATHWA EMINI HI-NJE?

(Komkhulu kwa Ndlambe)
(NGU S.E.K.M.)

Ewe Mhleli, zikho azikho nganen'apha, zintle zimbi njalo ngenento yonke; kuba sithe ngenye imini apha, seva kusitiwa nasi isibonda sase Mahaleni (u Mr. Jerry Ncenge) senzakele, siwe ehashe-ni. Yankulu ke lonto; bathi abanye waphuke ingalo neembambo ezithile! Lonto seyisuke yathatyathwa ngemoto yamapolisa yasiba ehospitale e Qonce, waphitzela umzi wama Ndlambe kuba ngumntu omkhulu lowo!

Izihlelegu Ezibondeni

Into ewenze wambi ngakumbi lomkhuhlano ka Sibonda, yinkolo ekuthe kwavakala ukuba kukho mambane ithile abexabene nayo ngezolo, ngenkomo emasimini, yaza ke yamtyitimbisela umnwe usibonda lowo isiti, — “Gqibelisana wena elilanga!” Kuthiwa ide yaya nase ntsatsheni yakhe yafika yathi, — “Mgqibeliseni uyihlo lo, mna indim nje andingabo abo!” Kuthiwa u Sibonda lowo unentwana eyinkwenkwana ithe ke imambane leyo yayidlikidla yayidlikidla yayiyeka, isithi, — “Ndisakuyeka ngokwanamhlanje kodwa ndiza kukwenza ulandele uyihlo kwa kamsinya, — ndikuyi intamo ngokwenkulu. Sithe Mhleli sisajonge leyo kwathi qaphu santahlu simbi, — siva kuthiwa nankunanku u Sibonda Charles Mbvanane wase Tshabho komkhulu kanye, selephethwe ngezandla, — ulitsho igazi libe yilonto, macal'onke. Seleda wathatyathwa kwa yimoto yama e Hospitale, — bathe abanye usiwe kwase Qonce, inxalenye ithe hayi usiwe e Mkan-giso! Awu waqubana umzi ngamabunzi zezizinto; kuba nalo u Sibonda akuswelekanga zinto zithethwayo zokuba wenziwa zizo.

Akunjengenkolo

Ukwenza kufutshane Mhleli mandithi, zozibini ezo zibonda ziphakathi kwentsapho zazo, ziphilile qete. Kanti inyaniso yona yeyokuba esokuqala isibonda sasiruneke nje umsipha wengalo, yolulwa saphila; nesinye esi sibe nentsuku mbini qha e Mkan-giso (Mt. Coke). Zitsh'enza Komkhulu Lau ndini!

Kudtule apha ngenye imini umfundisi wase Mkubiso (Burn-shill) e Xesi, egula, kwathiwa uya kusela umoya wolwandle e Monti. Akuhambanga ntsuku zininzi, kwavakala ukuba ugodusiwe ngenxa yokuphela kwamathamba, — kuhle kwabuye kwavakala ukuba loo mnumzana ungowalisekileyo ulishiyile eli phakade waya kwababini! Sisuke sacinga nge Ndu Enkulu nyakenye e Pirie, Phantsi Kwama Hlati! Makaphumle ngoxolo!

Intlanganiso Yeenkosi

Intlanganiso yeenkosi zo Mneno Nciba ebithembisa izinto ezinkulu, ebiza kuba se Kwelera kuma Ndlamb'ase Zantsi iroxiswe ngebhaqo elibi, intloko ephambili yendwendwe seyiphakathi kwe-thu, nathi sesithengile savubela, sabhaka. Iroxiswe ngokusuke ithi kanti ingolusuku lokunchwaya ko Kumkani. Alukamiselwa ke usuku eyoba ngalo. Kuthiwa iindleko bezise zikwi £3: 6: 0: Abathunywa ababethunye e Bloemfonteni ngo Dingana wanyakenye abakabuyi nanamhl'oku; kuthiwa bayisukele loonyama-kazi yajojomeza yaya kutsho e Kapa. Ziyanoza ke no Tsalit-toro kungezini nje. Awu! Kuthuny'amadod'okuthunywa! Kwavakala ukuba nento yelungu le Palamente ye Pondo seyikwapho.

Indwendwe-Eziphakamileyo

Kukhe kwavakala ukuba nanzi nanzi intokazi zase Bhayi, ziphuma e Tumenteni e Monti, ngoku ziya e Mncotsho. O! Abantu basedolopini kwelelilanga! Sithe siyakhuzi wabe selegaleleka u Dyefro Gqamlana no Nkosz. Njokweni, bafikela e Notabozuko (Mt. Glory), bahle badlulela phambili beshiya ezimnandi zodwa ngasemva. Oo Mrs Ngxiki wase Rini, no Mrs Mtyeku wase Addo,

abayekanga ukuba kwezindawo za Komkhulu.

Ide yafika nemvula, ekuyakuthi noko kubekho into ezuzekayo kwizilimo:

I Komfa yama Topiya Omzi ibihlangene e Monti. Ama Ndla mbe ekhuphe inkomo zombini zenyama, nentlaninge yee-gusha. Enye inkomo abayixhelanga ngokudikwa yinyama. Um Hlekazi u Silimela ube lapho, irolwe nguye enye inkomo; le ingaxhelwanga yebirholwe ngumphakathi u Mv-andaba Joni. Into ka Njokweni u Adam, u Silwangangubo wayelapho kunye nento ka Fumba umphakathi, neka Bukani umvangeli. Agqibe isigqibo sokuba ngo April makafunzele e Botwe kwa Sarili, ekhaya ku Mhlekaz' u Zwelidumile kwa Gatyana (Willowvale).

Utshintsho lwabafundisi lwenjenjenge: — Oka Ngxwana e Bhayi makaye e Rautini, ize indawo yakhe e Bhayi ithatyathwe ngoka Nyhobo wakwa Somaseti; indawo yase Somaseti itatyatwe ngoka Mtyeku obelapa Komkhulu kwa Ndlambe. Oka Yaya obese Rautini aye e Rini, phantsi ko Mngameli Prov. J. D. Antoni. I Komfa ezayo yalathelwe eba Thenjini ku Komani. Ityala lendlukaz'apha yase Monti, alitshayele alibhuka kwati tu amabandla ka Kushe. Into ka Wyche umgcini ndyebo uvakalise ukuba inxhova inyuke kanye nonyaka kuna nyakenye. U Archdeacon Mather (Ntambula) wayeko no Archdeacon Bulwer.

Komkhulu

Nge 10th Feby, sibe nento enkulu yentlanganisano Komkhulu ikho i Mantyi yase Qonce ize kushumayela ukusweleka ko Ngaka u Kumkani u George V. Ishumayele nesi Hlokomiso Sokubekwa kuka nyana wakhe omkhulu ebu Khosini, noko umiselo lona loba ngo May, kuba kusa ziliwe ngokwangoku. Athe gqaba, gqaba, gqaba ama Ndlambe ukubulela, eziyaleza — emva kwemibuzo noko. Wemka umfo we Komkhulu la Pesheya ephilele, enemihlali.

Azinakuphela eza Komkhulu Mhleli, koko ziswele ozenzayo. Bota nabalesi bakho!!!

(Isuka kumhlathi wesithathu) piya sipaula ukuba kuko ititshala-kazi ezintsha ezimbini, Amatosz. Kabane no Guzula endaweni yama Kosz. V. E. S. Pakade no Mbhekwa. E Baptist kungene u Nkosz. Geilische osea kubambela u Miss Tiny Mgone oesilifini yake eRautini. E H. M. School kungene ufafa luka Ngani wase Middledrift ingqonyela. Bonke sibanqwenelela umsebenzi omhle nentlalo epatekayo.

Umlung. Skolo ngombla we 31st. kwepelileyo uze neqela leskolo sase Rodana pantsi kwentonga ka Mau L. M. Melamane no Nkosz. V. W. Bekwa ongu Mncedisi wake. Batsholozwe kulo Hall yase Mallett kudlana intsimbini kunye nento ka Samson, utitshala “Msoni” obecelwe ukuba makazokunika isandla, kuba yeyele ngomkono ngetyala lesikolo salapo e Rodana. Sipaula lama nenekazi abekona ngobo busuku, Makosaz. V. Mahonga, B. Tabata, Tshaka, V. W. Bekwa, Ngodwana; Banum, K. Geza, Ngani, Xhayiya, Masiza' A. Mafutha, Fasyela, J. Sinyengo, Mahonga H. Mgolodela, B. Ntshemla, J. Beyi nabanye abaninzi. Bekuzele ititshala ezivela kwindawo ngendawo.

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.
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Isenzo Esihle Semantyi Efune Ukwazana Nabantu

Ezaku Komani
(NGU SA-ISINA)

Uvuyile umzi ngokubanzi ukubona uhanjelwe yi Mantyi yawo u Mr. Klette osandu ku fika apa. Waziswe ngu Sibonda Mr. Rein. Wapakama pakati kulo ntlaninge yabantu abate bakuva ukuba u Mhlekaz' lo uyasiqwenela besuka boshumi. Uwenze mafutshane lomfo esiti: — “Ndiyavuya ukunazi nonke ngokuba ndiyatanda ukunibona ndinazi pambi kokuba siyokubonana selendihleli esihlalweni sokugweba”.

Watembisa wati: — “Xa sukuba ninento enikatazayo nibokuza kum ndinxelele.” Uqgibe ngolodaba olukulu lokufa ko Kumkani wetu sonke u George Wesihlanu, wati: — “Ndiyazi ukuba ubuninzi benu apa ngokuhlwa nje senivile ukuba akaseko u Kumkani”. Watsho esifundela Intshumayelo (Proclamation) yokunyulwa ko Kumkani omtsha endaweni yongasekoyu, — u Edward Wesibhozo, owaziwa kakulu lilizwe. Wapeta ngelithi koba isisikumbuzo soku nchwatywa kuka Kumkani ngomso nge 28th January.

Umbulelo

Umhlozi zikole wenze isicelo sokuba bonke abantwana bezikole zebaye ngapeshoya kwibala lebhola yabe lungu apo Inkonz' iya-kwenziwa kona. Kwesituba kupakame ngokulandelelana amnene amabini e Bhodi Abanum-Xesha no Nkwane enza amazwi ombulelo ku Mantyi esiti lento akayiqele kuyibona kwezinye zangapambili i Mantyi, ngoko umzi asikuko nokuba uyayivuyela lento yenziwe ngulo Mhlekaz', kwaw-lwa.

Ititshala Ezintsha

Zivuliwe izikole, babuyile otitshala bevela kwindawo ngenda-wo apo bebeyokuehita kona iholi-de zabo. Kwisikolo sase Tivo- (Iphelela kumhlathi wesibini)

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“The Bantu World”

First

Womelele! Uyakauleza! Uzaliswe Yinkutalo!

Ukomelela asiko kuti unento yonke ngokwaneleyo. Kuko amawakawaka amadoda awomeleleyo ngezihlunu kodwa engenayo inkutalo. Inkutalo yeyona nto inyanzela umntu ukuba enze izinto. Kangela ihashi elivileyo xa lingqungela ukunduluka libaleke. Nantso inkutalo. Intsebenzo Yokuzimisela! Umngqweni ne Mpumelelo! Ukulungela ukwenza nayipina into.

Captain A. E. MAGABA.



Linga i Virata namhla. Ngqina ixabiso layo. Iziqamo zezinqinisekileyo. Itengiswa kuzo zonke indawo nge 3/3 ibhotile inye mhlambumi eziyi 6 nge 18/- Ipaketi imtubi.

Ngqo ungahlali ndleko zaposi ku P.O. Box 742, Cape Town kwakufunyanwa ixabiso layo.

AMADODA OKWENYANI ANJALO!

Kawukungele amadoda aple kakuhle xa ase baleni le football! Ukukauleza ukuyamkela ibhola, abucopo buhluzekileyo, aququzeliswa Yimpilo.

Konke oku kubangwa Yimitambo enemipilo entle. Kupela kumaxa imitambo inempilo entle yomelele anokuti amadoda abe nokuba ngamadoda okwenyani. Ukudla kwemitambo kututwa ligazi likuse kuzo zonke izipaluka zemitambo. Kupela kweyona ndlela enokondliwa ngayo imitambo ebutataka.

I Virata Inokudla Kwemitambo okuvangwe ngobucule oku-lungiswe ngendlela eyodwa ukwenzela ukuba kube nokufunxwa konke ligazi. Igazi likututwa likuse emitanjeni eyondleka koku kudla kunika impilo. Kwakamsinyane kuvakala ukucukumiseka kwempilo entsha equba izihlunu kunye nezito ukuba zisebenze. Kuyapela ukuziva usengena. Kupele amahlaba nentlungu. Umsebenzi wamkelele. Kube soloko kuko ukukhutazeka. Yintoni ebangela lento? Kungenxa yokuba i Virata yondla imitambo nge Gazi.

Funda okutetwa ngu A. E. Magaba i Captain ye Union Rugby Football Club, yase Port Elizabeth nge Virata;

Zinkosi Ezitandekayo.

Ndiyazi ukuthi i Virata ngumniki-mandia ongunqinisekileyo kuba ndi-wangqinile amandla ayo. Ndiyayisebenzisa xa ndiziqeqeshela umdlalo.

Ukuba nezihlunu zomzimba ezaneleyo asikokuba unento yonke. Kufuneka imitambo yomntu ipile kakuhle yomelele okuze abe Nempilo ezileyo yokudlala umdlalo oqata onjenge Rugby Football nokuwudlala kakuhle. Nditembele kwi Virata Ngenkutalo Yemitambo yam.

(Ibhawle ngu)

A. E. Magaba.



Our Opinion And Readers' Views

THE 'Bantu World'

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

SATURDAY, FEBRUARY 22, 1936

The Compromise

At the time of writing "to compromise or not to compromise" is the most important political question of the day. This despite the fact that Professor Jabavu announced at a public meeting held by the delegates of the All African Convention on Friday night last week that they were unable to accept the Government's compromise in regard to the Native Bills.

They were unable to deviate from the resolution passed at Bloemfontein committing them to the principle of keeping the Cape Franchise in its present form.

This attitude, taken by the African leaders after a careful and long deliberation, has been received with mixed feelings everywhere.

There are those who say African leaders have done their people a disservice in rejecting the compromise because "half a loaf is better than no loaf." They say by rejecting the Compromise they have rejected even the very little it provides for them whereas the alternative is no bread at all.

And there are others who, while admitting this, do not see how the African leaders could have overridden the mandate given them by their Congress "to fight, by every constitutional method, for the retention of the present Cape Franchise."

The latter base their approval on the important item of interest that the executive did not summarily reject the Compromise but, to quote Professor R. F. A. Hoernle, and Advocates O. D. Schreiner and W. H. Ramsbottom, "offered to take the proposed Compromise back to the Congress, and asked for time to call the Congress together." The Prime Minister refused to comply with this request.

Yet the time factor is also one of the most important items in these deliberations. It is very difficult to understand how the African leaders with the little time at their disposals, could have taken such a great responsibility on their shoulders and accept the Compromise against the mandate given by the Congress.

Even Professor E. H. Brookes writing to the editor of "The Star" from Adams College, emphasised the desirability of giving the country more time to go over the technicalities of the Bills before they are introduced in Parliament.

"It is quite true," wrote Professor Brookes, "that these Bills have occupied the attention of a Select Committee of Parliament for many years, but they have only just appeared in their present form, and certain points in them are of a most technical nature, and information vital to the formation of a considered judgment on the Bill is still missing."

But, confronted with all these difficulties the executive went into the Compromise question conscientiously and only rejected it after many anxious hours of close talk. Under the circumstances we do not see how they could have done otherwise.

For, to quote the above-mentioned European gentlemen further, "the essential principle of the present franchise is COMMON CITIZENSHIP, as expressed through the registration of both white and black voters on the same voters' rolls and through both voting for the same candidates. It is precisely common citizenship which the Compromise took away."

There is another suspicious factor in this compromise business which must be carefully studied by those who think the step taken by the African leaders unwise and tantamount to high-handedness. The Press reports seem to reveal that this Compromise is pushed forward so industriously so as to "cover up" the cracks that would appear on the walls of the United Party. Thus we see an effort to make this Compromise salve the consciences of those who will vote for the Bill because if the African leaders accept it would be said, with signs of relief: the Native Leaders themselves accepted the Compromise and we could not, but vote for the Bill under the circumstances.

Perhaps with all these factors pressing heavily on the executive, and with very little time, at their disposal, they felt that they should throw the whole responsibility of the Compromise question on the Prime Minister and Parliament.

Apparently this move has had the effect of creating an interest in the Native Bill now before Parliament unsurpassed in the South African political history.

Since writing the above lines we learn that the Prime Minister, General Hertzog made a dramatic announcement at the third session of the joint sitting on Monday to the effect that an amended Bill would be presented to the joint sitting of both Houses on Wednesday.

As this announcement is of the greatest importance we give it in full elsewhere in this issue.

Dr. M. G. Sishuba's Farewell Function

Sir,—It is gratifying to report in the columns of your journal on the success attained on Monday night, February 3, when a farewell function was held in the Ethiopian Church in honour of my departure after having been pastor and presiding Minister at Middelburg. The Church was packed to its sitting capacity. The programme rendered was of a high standard. Mr. Andries Minaar presided as chairman of the function and carried out his task in a capable manner.

I wish to thank heartily the European friends for contributing so liberally towards the purse which was presented to me. I have always esteemed the assistance received from the European community of Middelburg in helping us. It is with regret that I part with my dear European friends of Middelburg who have at all times loyally supported any good cause I put before them for the welfare of the Native people. I wish to thank the Mayor (Mr. Minnaar) and the Councillors for all they have done to me during my stay at Middelburg as Native minister. Also the Commandant of the police for what he and the Police Force have done to assist me from time to time.

The function was a successful one and eloquent speeches were delivered by a number of Native leaders.

I was presented with a purse amounting to £5:16:11, subscribed by European and non-European friends of Middelburg.

The programme included 23 items and at the conclusion refreshments were served.

M. SISHUBA
Queenstown

(Continued from column 3)
ively, devising every means of making his life unbearable, we can understand how dark is the cloud overhanging the poor man.

"AFRICAN"
Maseru.

THE PEOPLE'S FORUM

To Correspondents

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

Denominationalism And The African

Sir,—One day while I was taking a stroll round in the open veldt, I suddenly looked up in the sky to behold a cloud as black as pitch. The cloud was terrible to look at and seemed to be ready to burst into a tremendous glare of lightning and roar of thunder.

As I watched, however, I saw a streak of light come from the sun and pierce the black mass like a golden shaft. A great change then took place. For the black cloud produced variegated colours of a beautiful rainbow. More surprising still, was the fact that where the cloud was blackest the colours of the rainbow were most distinct, clear and pleasing.

I remembered Africa. When will the glorious Sun of Heaven send its shafts of eternal day among the Africans and change the black clouds of denominationalism, hate and misunderstanding into a beautiful rainbow of unity of spirit, love and wisdom? Denominationalism is one of the most unfortunate bequests of Western Christianity to the African. Not only is it causing continual friction in educational and political matters, but it is actually obstructing spiritual, social and industrial progress in every department of life by depriving the weak of that most essential quality of true power—singleness of purpose.

I once heard a Minister of religion say in his sermon that God was wise in that He devised denominationalism, so that if some hard-hearted person was not converted by one church he would be converted by another. I wondered if this man understood the causes and effects of denominations. God is sometimes made a refuge and shield of the grossest of our opinions. I understood from this that the day is not far when a clergyman will stand before his congregation and declare that God made hell and that hell is therefore good for man. It is in this sense that I understand that the Lord bears our iniquities, for what we do in wickedness we say he has commanded.

It is most dismaying to see in such a small place as Ladybrand—taking it at random for example—eight denominations of the same religion. We are startled by such information as the following from Prof. D. D. T. Jabavu: "The overlapping of missionary work due to denominationalism produces some absurdities. For instance, in a village like Nancefield, near Johannesburg, containing only about five thousand Natives, there are as many as thirty-four different gospel bells or wagon-hoops ringing at eleven o'clock of a Sunday morning, and in the Pretoria Location there are sixty-five places of worship."

All such things have turned Christianity into a plaything and "a den of robbers. The habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird."

When we reflect that Christianity is the only power that can save the African, not only from his spiritual enemies but also from his earthly foes who have impoverished him so miserably, and whose destroying hands are still at work so act—
(Continued foot previous column)

Bothsabelo Students' Union

Sir,—All members, friends and persons interested in the welfare and progress of the above organisation are most cordially invited to attend the Re-union which will be held at Bothsabelo Training Institution, Middleburg, Tvl., commencing on April 4, 1936.

We anticipate that the presence of eminent speakers and special sports and musical arrangements will enhance the animation of the occasion and we are fully aware that a big attendance will make it memorable and historic.

This event at our Old Alma Mater will, without doubt, evoke an educational interest in many of our members.

Members are requested to notify the acting secretary of their intentions to attend. Mr. M. L. Rabotho, Acting Secretary, c/o Rev. Leve, P. O. Eerste Fabriek, Pretoria.

S. P. KWAKWA
Acting Chairman

South African Legislation

Sir.—Time and again, attention has been called to the lack of tolerance and fairplay in dealing with the Bantu, and it has been unheeded by those to whom it has been directed.

The Bantu cannot understand the South African white man's inconsistency. In the Cape Laws are better than they are in any other province. The Natives have a vote, board same trams with Europeans, can promote functions in town halls, and do not carry passes. The result is that the Cape produces more educated men than other provinces. Natal comes second. The Free State and the Transvaal are deplorable. The laws in the Transvaal are very oppressive, and unchristian. Laws are passed that our women should carry passes at night. What is our place? All this is done to keep the Bantu down, and to keep him ignorant and prohibit him from appreciating his status, to prevent the Bantu from attaching a new meaning to himself; to create within him an inferiority complex and at the same time to create within the white man the "superiority complex." This brings about fear on the part of the Bantu and domination on the part of the white man.

WALTER M. B. NHLAPO
Johannesburg

The National Convention Executive

Sir,—Allow me just to express one word of thanks and appreciation to the deputation that interviewed the Prime Minister at Cape Town.

They rendered the race incalculable service in that they refused to commit racial suicide by giving the Premier a mandate for the compromise that he so much wanted, and they freed themselves from an everlasting reproach from their people who trust them.

Most of the European papers accuse the deputation of foolishness in that they did not accept compromise, but this need not trouble anybody. Those very people who lay such a charge against us would say many different things if they were the people concerned. They would not harp on "Half a loaf is better than none" but on "There can be no compromise where principle is concerned."

The Government can do what it likes with us, but how consoling when we know that we have not ourselves helped in our repression.

G. SOLOMZI
Johannesburg

R. Roamer Talks About . . .

BANTU "PARKTOWN"

Jeremiah: Josh, do you belong to the Bantu elite?

Joshua: What is "elite"?

Jer: The best society.

Jos: Of course, I do. Don't you know that I attend every dance in the city?

Jer: Dance, rubbish. Where do you stay?

Jos: In Sophiatown.

Jer: Well, then, you are not one of the elite.

Jos: What do you mean?

Jer: I read in the local morning paper that the Bantu "Parktown" is near Pimville.

Jos: And what is the name of that "Parktown"?

Jer: They call it Orlando.

Jos: You mean to tell me that Orlando is our "Parktown"?

Jer: I'm not telling you; I read it in a newspaper.

Jos: Didn't the paper go further and tell you why?

Jer: It says the Africans who live in Orlando consider themselves socially a step above all the other Natives in Johannesburg.

Jos: Orlando people say that?

Jer: The paper says they consider themselves that.

Jos: Because of their two-roomed, and three-roomed houses?

Jer: There are flowers in front of their houses.

Jos: But are these houses theirs or the municipality's?

Jer: They are company houses. They are theirs and the municipality's.

Jos: So those people who stay in these houses are socially above us who have our own houses worth over £200 in Sophiatown and Alexandra Township?

Jer: Well, we hear that they consider themselves above us.

Jos: What else makes these people think they are above us?

Jer: They have flower in their gardens where they plant potatoes and cabbages. This makes them think they are prosperous farmers.

Jos: Very little is required at times to make our people think they are important.

Jer: Their houses are built with bricks that have colours of a rainbow.

Jos: What for?

Jer: To make the residents think more and more of their wonderful "Parktown".

Jos: So that's their idea of a Parktown?

Jer: Yes. You see they have a train of their own, too.

Jos: They bought it from Mr. Pirow?

Jer: No, it just carries them to and from their homes.

Jos: But I heard that their streets were not tarred and guttered?

Jer: What would you? Even Parktown streets are not tarred and guttered.

Jos: I give in there. And these two-roomed three-roomed houses, have they ceiling and flooring boards?

Jer: Goodness me! What for? Their ceiling boards are zinc and their flooring boards, mother earth.

Jos: A nice likeness to Parktown that!

Jer: Don't complain, man. If you like you can have your own boards built according to your style and taste.

Jos: And then when I am forced to leave through rent arrears?

Jer: You leave the house as you found it, of course. It is not yours; it is the municipality's.

Then this "Parktown" will be further enlarged when the Pimville people are removed to it.

Jos: Then it won't be worth mentioning as a town then.

Jer: It will be a Bantu metropolis like Johannesburg.

Jos: And the liquor queens with their holes and customers would soon see that it became a slum.

Jer: But you seem to be in a critical frame of mind this morning.

Jos: Not at all. My aim is to find out where these residents are socially above us in their "Parktown".

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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Household Budgets

(By THE EDITRESS)

A budget is nothing more than a carefully thought out plan for using the family income. In making a dress one always applies the pattern to the cloth to make sure there is enough for all parts of the dress—sleeves, collar, cuffs—as well as the dress itself. It also makes it possible to cut the dress with the least possible waste of material.

A budget is the pattern for making the income fit the expenses with due allowance for savings and emergencies. Even as the income is uncertain and a definite budget cannot be followed some plan should be made in advance of spending. An income is the money which comes into the household from various sources. We can include even food that comes in as gifts or grown from our gardens.

Now in order to make up your budget carefully. You must know what your income is to the penny. Apart from this you must know exactly what your expenditure is, also to the last penny. You can start on this plan by having your own Note Book where you can note every penny that comes in to you. Total it up and then go carefully over what you will need.

Try to go over almost every detail so that you need not forget an item and then rush to a nearby store and spend a shilling or two over purchases that are not included in your expenditure list. This would make your careful plans of very little effect. After totalling up your needs you can judge accurately whether your expenditure is over your income or the other way round.

A careful housewife of this type finds it almost impossible to waste money or food in the house; for her careful planning enables her to know exactly what money she has and what she needs. She is rarely heard to utter the popular, foolish cry: "What do I want to-day? Have I money enough at home to get things for supper?"

In a house controlled by such a woman you are sure to see confusion and loss of tempers. You may give her over £10 a week for household expenses, but you would not know where this money disappeared to, if she cannot plan for its use and safe-keeping. Let's hope women readers of "The Bantu World" will realise the importance of this budget question and begin now, if they have not already done so, to plan for their homes.

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Our Health Corner

By NURSE ROSE

Fainting: The first symptoms are paleness and a weak dizzy feeling. Placing the head between the knees often overcomes the first symptoms of fainting. If the patient faints while sitting in a chair, tip the chair back until the head is lower than the body, so that the blood will flow toward the head.

The windows should be opened and the feet lifted by placing them on another chair. Loosen the clothing about the neck. If the person falls to the floor, lay patient out flat, head lower than body. Aromatic spirits of ammonia held near the nose may help to restore consciousness and when it returns, a teaspoonful in a glass of water given internally will revive the patient.

Avoid excitement and such remedies as throwing a glass of water in the patient's face. Lowering the head and body, fresh air, and a little stimulation and rest afterward are all that is necessary for meeting the emergency.

Next week and the following weeks I shall tell about burns and scalds. Many Bantu children die each year through burns and fire fatalities, so I think Bantu mothers should read those articles very carefully indeed. Carelessness plays a great part in accidents but as finding fault won't help us, let us try our best to lessen the accidents by exercising more care and diligence.

Should you meet with difficulty in reading these notes please write to me and tell me of them. I sincerely hope you read these notes carefully each week. They will help you a great deal.

Household Hints

By BEATRICE NUTS

Tar Stains—Paraffin will remove tar from your hands, and lard will remove it from clothing. Leave the lard on the clothes for half-an-hour before washing in the usual way.

Baby's Pram—Baby's pram will come up like new if you wash it over, before polishing it, with a wash leather wrung out with vinegar and hot water.

Your Ceiling—A smoky ceiling will look ever so much better if washed over with a quart of water to which 1 ounce of alum has been added. This is also good for preventing cracking.

Use Alum—A good use for alum is for cleaning cisterns and barrels which contain bad water. Stir in powder alum and they will become fresh and clean.

This Week's Thought

Tell me with whom you live and I will tell you what you are.

Keeping In The Fire—To bank up a fire so that it keeps in for several hours, put large pieces in front, then add small coal and slack at the back and damp slightly.

For Tapestry—To clean tapestry furniture lay damp sheets over the material and beat well with a cane. Finally remove the dirty sheet, and brush the tapestry lightly with a brush slightly dampened with water to which a little ammonia has been added.

Spotted Velvet—Rain spotted velvet or velveteen should be held over the steam of fast-boiling water containing a little ammonia. Raise the pile by drawing the material across the face of a warm iron.

Wise Housewives

Careful Spending

Attention must be paid to money matters. No long bills must be run up, but ready cash given for everything—however regularly articles are bought.

Buying for household shopping must be done personally, as this saves money. Prices vary so from day to day in the different stores.

Dress allowance must be carefully worked out—advantage taken of sale-time bargains.

Every day of the week is to be carefully planned out—certain hours for each household task and time for pleasure as well.

Facial treatment: Take care of the skin by massaging as often as possible and now and again give it a general "clean up."

Inspection of undies and stockings once a week and a "general" mend of all articles—a stitch in time saves nine, we mustn't forget!

Just keep an account of money spent—however small the sum— from time to time try to put a little away for "a rainy day."

When cutting out thin material such as chiffon or georgette, place the pattern under the material instead of on it. A thin transparent material is always inclined to wrinkle beneath the pattern, and is quite as easily seen in this way, while being kept flat.

To alter a pattern which is not quite your right size cut it again in newspaper—don't chop the original about and spoil that.

Glue a tape-measure to the front of your sewing machine—its always handy then for measuring shot lengths.

Never cut darts marked on the pattern of the material, especially with those inclined to unravel and fray; mark them with chalk in a contrasting shade.

Take Care Of Your Babies

Baby's Food

To begin with, give just a teaspoonful, diluted with the same amount of water, and strained. It may result in a loose motion, but continue unless it shows any sign of greenness, which it should not do if the orange is sweet and ripe. Never, by the way, give oranges out of season, or take them yourself if you are nursing your baby.

Grape juice is also good, and later on the baby may have a little apple pulp—grate a ripe peeled apple on a fine grater. Avocado pear might be introduced as a supplement to lunch at about nine or ten months. Apricots should be avoided for young children and peaches and plums given in the form of pulp only when they are very ripe and above suspicion. Banana is nourishing, but does not agree with all children. Papaw, if ripe, is very good.

Dried fruits are useful in some cases. Prune pulp is an almost sure cure for constipation. The prunes are washed and steeped in water overnight; next day they are simmered until soft, and then passed through a sieve. Dried peaches and pears can be treated in the same way, but are not so efficacious.

Honey is an excellent thing for babies, and many mothers use it instead of sugar for sweetening purposes.

The early morning feed remains unchanged longer than the others: when weaning is completed, the baby is given a drink of some reliable milk mixture, or a simple mixture of cow's milk and water with a little sugar, at this time.

Page Of Interest To Women Of The Race

The Question Of Age In Marriage

By LADY PORCUPINE)

In a matter like marriage where the play of personal fancy is so large and varied as to defy definition, and to make the construction of general rules impossible, it may still be worth while to indicate that a great disparity of age between the couple is in the the majority of instances dangerous.

Strictly speaking, a woman appears older sooner than a man, and any husband who was proud of his wife's good looks recently at the time of the wedding and during their courtship when she was 35 and he was 27, will have a middle aged woman for his partner by the time he is 37, yet he will still himself be in the prime of his vigour.

On the other hand, although the man of 40 will have little to regret, under ordinary circumstances, if he marries a lady between 25 and 35, he may be creating trouble for himself if he is attracted by the almost childish prettiness of a girl of 17. Seeing a young man with an old lady of 40, he is sure to inform you that they are close relatives, (cousin or auntie) avoiding old age and the public's slight admiration. Not one girl in a thousand knows her own mind at that age; and to the average serious man who at 35 wants an intelligent partner, the frivolous Miss of 17 will be no companion. Time may change her for the better, but as a rule the risks in a union of this kind are so great that they are not worth running. A wife of 35 to a husband of 27 or 28 makes a ridiculous pair, take the opposite i.e. man 35 and woman 26 that makes a happy pair for the future. My personal advice to all friends is:—Beware of the question of age in marriage!! Bloemfontein.

Happy Marriages

Dear Editress, Let us thank God that we now have a paper that thinks so seriously of the women of the Race. What strikes me greatly is that the Editress is determined to teach us great lessons on her Pages. This helps to keep us always working towards the future with thanks and faith, hoping for better and greater things.

As one of the women readers of "The Bantu World" I feel that I cannot let this opportunity pass without saying something about my marriage with my husband. I am made bold to do so because I really thank God Who gave me an understanding husband. By this I do not mean to say he has no faults. He has many. And there are times when we have to struggle hard to make ends meet, or when we do not see eye to eye.

But my thanks are due to the fact that he is an understanding man. When some misunderstanding takes place in the home, he always tries to give me his best advice and let me judge him afterwards. He is always the first to acknowledge his mistakes. In this I am shameful. Although we are poor and need all the little money he earns, I have every confidence in him, for he brings home every penny he earns and ask me for his pocket money.

He loves his home and because of his qualities I don't grudge him the little time he wants with his friends when I cannot be there. I thank God for such a husband.

(Mrs.) M. S. S.

Pimville

Dancing

Dear Editress,—In the deepest and truest sense, dancing is not a sin. Dancing is perfectly proper in its place. It is often an expression of joy, even sometimes of sacred joy. But the modern mixed dancing, the dancing of men with women, in the manner in which it is carried on these days by the people who openly profess to be the true followers of Christ, is the cause of untold sin and wretchedness.



Miss G. Xaba, of Krugersdorp. Will Miss Xaba please write to the Editress C/o P. O. Box 6663, Johannesburg? Thank you.

It is the very and direct cause of dissolution of many a marriage to-day, and undoubtedly, accountable for misconception in the homes in which love, harmony and decency were the motto. If a true believer in Christ, cannot dance without bringing reproach upon the name of her personal Saviour, then, Christ died in vain.

Over and above this; it is my conviction that the truly spiritually regenerated brothers and sisters of Christ have a clear notion as to this scriptural assertion, that believers are exhorted to make no provision for carnality. The modern mixed dance is, incontrovertibly, an unclean thing, and an extreme aversion before God. What then?

E. J. TILO,

Johannesburg.

(Continued from column 3)

Go on from strength to strength Dear Editress. We are proud of our Pages and we are doing our little best here to encourage other women to read these useful Pages. I also enjoy the views of your readers. I am glad to see such good articles written by readers on "Page of Interest to women of the Race."

I am sure that many people are surprised to see our womenfolk marching forward so boldly and showing the world that they can think for themselves.

MAVIS NDHLELA

Durban

Obedience

Dear Editress, Please allow me space in your valuable pages to say a few words on the above subject.

Obedience. What is it? It is the act or practice of obeying, submission to authority.

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

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

"Obedience is better than sacrifice". The first King of Israel forfeited his Kingdom both for himself and his children through disobedience.

Lack of obedience is manifested in every department of life. This is evident in the Government, in the home, and in the church. There is a growing tendency toward disobedience. Those who have observed the tendency of this age have noted how children are disobedient to their parents.

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

No doubt many honest young people have much to fight against. We are living in the age of disobedience; unless we grit our teeth and be ready to obey we are likely to be carried away by the stream of disobedience.

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

WILHELMINA D. KGOADIGOADI
Rustenburg

Nurse Rose Writes Well

Dear Editress, Thank you very much for letting us enjoy Nurse Rose's helpful articles. It gives us great pride to feel that among our own women we now have women like Nurse Rose who can help us with their expert knowledge. This is indeed comforting news. What pleasant surprises you always give us on our Pages, Dear Editress! A ways something new in them—not only new but of practical help to us.

(Continued at foot of column 2)

Tea Intervals

In order to break up long work-spells, many factories in overseas countries have introduced a rest pause. A number of up-to-date firms are, however, not content with a ten-minutes rest period only. This, it is recognised, is not enough. Tests were made to see the result from supplying all workers with a cup of freshly made tea.

Immediately the first cup of tea was taken, it was noticed that the whole physical body of the women and girls relaxed in real rest. The women and girls returned to work rested and refreshed, bodily and mentally, and the risk of accident consequently lessened. The evidence is now so conclusive that, before many years elapse, the ten-minutes rest with a cup of tea will be the rule in all factories rather than the exception.

Read "The Bantu World"

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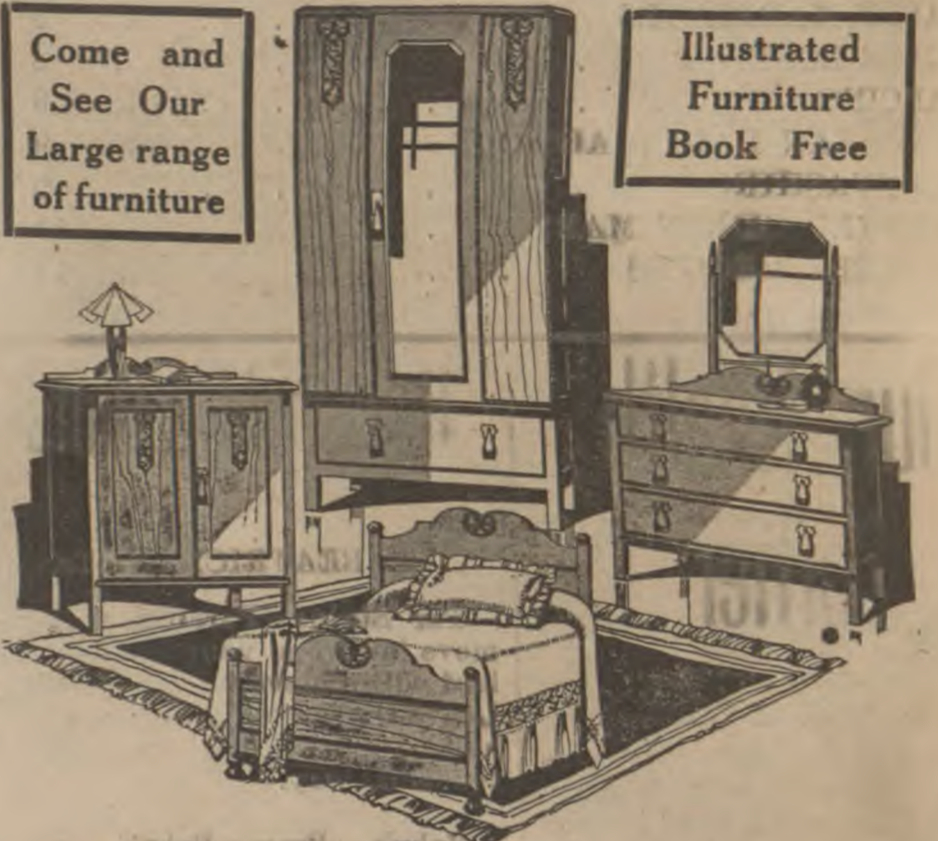
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European Lady's Helpful Article

A European Lady Speaks To Us!

To any-one interested in the progress of the African lady, it is both interesting and pleasing to see the improvement she has made in the style of her dress. A few years ago it was a common thing to see young Bantu girls flaunting extremely transparent discarded evening dresses during the day. Wearing a mistress's discarded dress is no shameful thing...on the contrary, it shows thrift, providing of course that the dress is suitable.

As one really earnestly interested in the Bantu Women's Progress it always saddened me to see a young woman trailing down the street in a long flimsy dress which was most obviously meant for evening wear...it showed such utter lack of any knowledge of what is expected of a lady in the matter of dress.

The colour of the skin does not alter the rules set for a lady or a gentleman...they are the same for every race on the globe. It really is a pleasure now to see that the majority of the Bantu ladies are taking the matter of dress seriously...the result should be ample reward for their trouble. Any person from overseas would be agreeably impressed to see the smartness and good taste which is shown by some of the best dressed Bantu ladies.

Of course, there are still exceptions to the rule, but these, unfortunately, are to be found among the Europeans too!

The unfortunate girl whose purse is frequently empty cannot show off her knowledge by choosing smart 'ensembles,' but she can show she is a true lady by always appearing clean and neat...and it is nice to see how many Bantu girls do this.

There are some ideas of course that often make one appear more smartly dressed than is actually the case. I have often noticed hints on dress in your valuable Women's Pages of "The Bantu World" and I feel sure that if any one of you wrote to the Editor for advice on your clothes she would gladly give it to you.

I am very fond of pretty clothes myself and it gives me pleasure to see that the Bantu ladies are losing no time in acquiring a knowledge of dressing correctly and being smart in appearance.

M.P.

Johannesburg.

How To Do Your Washing Properly

By LAUNDRESS
Coloured Materials

Although I promised to write on woollens this week, I have decided to tackle coloured materials.

To determine whether fabrics are washable, squeeze a sample or hidden part of the garment in an almost cool suds of mild soap flakes for five minutes. Rinse. Dry quickly and compare colour and texture with unwashed material. If sample does not fade or shrink proceed as follows: Wash quickly in almost cool suds. Squeeze the suds repeatedly through the soiled parts.

Rinse in several cold waters. Place between cloths or towels. When thus protected roll tightly or pass through wringer. Remove immediately. Do not hang doubtful colours; shake them to hasten drying. When almost dry press on the wrong side with a moderately hot iron.

Rayon: Should be measured before washing. Shape and dry flat with towels inserted between surfaces. Never rub, wring, shake or hang rayon.

Watermelon Konfyt

Peel the green outer skin off the watermelon after cutting it in strips and remove all the pink portion; then prick both sides with a two-pronged fork. Leave overnight to soak in a solution of 1 tablespoon lime to 6 pints water.

Next day wash in several cold waters, drain, and allow 3lb. sugar to every 2 and half lb. of fruit, adding the juice of 1 large lemon, and 3 cups water to every cup of sugar. Boil the peel in the water until tender—about 25 to 30 minutes—then add the sugar and some bruised ginger in a muslin bag. Cook rapidly until the fruit is transparent and the syrup thick.

Pack into hot, sterilised jars and cover to overflowing with syrup. Sterilise by standing the jars in a saucepan with water to the neck of the bottle, for 15 minutes. Clamp down the lids and store in a cool dark place.

Should the syrup boil away and there not be sufficient to cover the fruit, more may be made using 1 cup sugar to 2 cups sugar, boiled until fairly thick and then added to the other syrup.

If the konfyt is required crystallised, boil until the syrup is very thick, then take out the konft and place on a wire sieve and allow to cool and drain.

If dry, pour on boiling water, cover with powdered borax and place in the sun; or boil, using oxygenated soap.

If the stain is very old it may require to be bleached in chlorine water which is made as follows:—

4 ozs. chloride of lime.
1 oz. washing soda.
2 pints of warm water.

Weigh out the ingredients; place in a glass jar and cover with warm water. Stir, screw down the lid and leave overnight. Strain carefully and cork tightly.

Proportion for use: 1 part chlorine water to 4 parts cold water. Never use the chlorine water undiluted; also remember that it is a strong bleach and cannot be used for coloured fabrics.

All the chemicals mentioned above are procurable at a chemist; they should be stored away when not in use; it is also important to use a bone and Not a metal spoon when working with acids.

(Continued from column 3)
with pepper and mustard and cover with slices of bread and butter and decorate with little sprigs of cress.

Salad Imperial

Arrange small, crisp lettuce-leaves on a meat dish with garnishes of tomato, beetroot and cucumber. Marinate a mixture of cooked peas, diced carrots, haricot beans, chopped, celery, chopped apple or pineapple, in French dressing for about 10 minutes. Pile into some of the lettuce leaves.

Then dice cold meat, chicken and ham, tongue or fish, mix with mayonnaise and pile in the centre of the dish. Grate a cucumber, mix with a little lemon juice and pile in some of the lettuce leaves.



Miss Eve Maredi, of Doornkop 42, Middelburg (Tvl.)

Diced cold potatoes mixed with chopped parsley and mayonnaise may also be used. Chill and serve. French dressing is made by mixing thoroughly half teaspoon salt, quarter teaspoon pepper, eighth teaspoon paprika, 2 tablespoons lemon juice or vinegar, 4 table spoons oil. To marinate vegetables, cover with the dressing and stand for 10 to 15 minutes.

Sandwiches

Sandwiches on the solid side are very popular when the young people return from the dance. This four-layer one is a favourite.

Cut some thin slices of bread and butter and on these put layers of grated cheese, hard-boiled eggs, tomato or cucumber and smoked sausage or ham. Season

(Continued foot of column 2)

Two Great Articles

(By THE EDITRESS)

In this issue we publish two very interesting articles which will be of great help to our women readers. The first is on "Queen Mary, the beloved mother of our present King." I am sure that all women readers will read this article with warm interest, for the recent deeply mourned death of His Majesty King George V. has revealed the character of the Queen even to those who knew very little of her.

The death of our King who was her beloved husband has made the world look up to the Queen with deeper warmth of feeling, for during her greatest hour of sorrow, she stood out as a woman endowed with all the qualities that make up God-fearing and devoted wife-hood and womanhood. An example to all mothers and wives in the world, be they black or white.

The other article is also of special interest to us, for it is from a European lady who takes great interest in the welfare of our womenfolk. She writes from a European point of view, telling us how Europeans, particularly those who love the African women, look at us.

She will tell us what she thinks of our dresses, our behaviour, our

(Continued at foot of column 5.)

What To Do For Headaches

A cup of tea is one of the aids prescribed by the eminent surgeon Sir William Arbuthnot Lane for sufferers from the "sick" headache, one of the most painful of all forms of headache.

When drugs are prescribed, Sir William recommends that they should be taken on an empty stomach: if in tablet form, they should be crushed to hasten absorption and washed down with a little water. Still better to soothe the tormented nerves, the sufferer should then take a cup of tea and retire for an hour to a darkened room.

manners etc. If, in some of her articles she seems to be "too critical" do not be offended or discouraged. Remember that she is trying to help you by telling you of your weaknesses.

A true friend is she who tells you all your faults to your face and also your good points. In this way she increases your confidence in her so that you can look up to her in the future. This article will keep many women who are in close touch with Europeans to be able to "see themselves as others see them" and thus mend or improve their ways.

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Our Beloved Queen Mary

Learn How To Remove Stains From Garments

The removal of stains is a very important branch of laundry work, for stains often make clothes unfit for use.

There are two important rules to remember in this connection. They are:—

(a) To remove the stain as soon as possible after it is caused; for when fresh, stains are much more easily removed than when they have become fixed.

(b) To employ the simplest methods, such as steeping in cold water or washing with soap and water, before resorting to the use of chemicals.

With regard to the use of chemicals, remember that strong ones should never be used on fine materials, such as silk and wool. Even the weak kinds must be used with discretion, while frequent contact with chemicals will destroy even the stronger fibres of cotton and linen.

If an acid or an alkali has been used on silk or wool, it must be neutralised with the alternative—e.g., borax in the case of acid, vinegar for an alkali.

If circumstances do not permit you to remove a stain as soon as it has been made, remember to do so before washing the garment. Boiling tends to fix a stain while in some cases (as in that of iron-mould), it spreads to other clothes with which it comes in contact.

Articles that are merely discoloured can be returned to their normal fresh white colour by bleaching in chlorine or javelle water, but a much more practical and satisfactory plan is to use an oxygenated soap powder for laundering purposes. This restores the dazzling whiteness to white fabrics and a fresh bright tint to coloured ones, besides acting as a mild disinfectant as well.

Such a soap powder has also the power to remove a large variety of the more common stains; some, however, do necessitate the use of chemicals.

Below are given a number of stains that require special treatment, and methods of removing them:

RED INK—Soak the stain in equal parts of vinegar and methylated spirits, then boil or wash in the ordinary way.

FRESH INK—Soak in lemon juice, buttermilk or warm skimmed milk for about half an hour, then boil or wash in the ordinary way.

If the stain is dry, spread the stained part over a basin and pull taut; pour a little boiling water on it and sprinkle with salts of lemon; if a little of the blue colouring remains this will boil or wash away. The above method can be employed on white silks, using hot instead of boiling water and afterwards neutralising the portion which has come into contact with the chemical with carbonate of soda solution.

IRONMOULD—Pour boiling water on to the stain as described above, then sprinkle with salts of lemon. If this is ineffective use oxalic acid crystals, which are much stronger, and must never be used on delicate materials. Then boil.

BLUE STAIN—Soak in vinegar solution.

TO REMOVE CURRY—Use ammonia.

TRANSFER STAINS—Soak in methylated spirits or vinegar.

PAINT ON COTTON—Soak in turpentine, then boil with a little paraffin in the water.

PAINT ON WOOL SILK OR COLOURED FABRICS—Dip in turpentine, then rub with dilute ammonia and wash in warm soapy water.

BLOOD—If fresh, soak in cold water; if dry, steep in cold water.

(Continued foot of column 2)



Queen Mary, whose character and charming personality have endeared her to all women black and white.

Queen Mary Beloved Mother Of Our Present King

Since the death of the late King, our thoughts and sympathies are with our beloved Queen.

The British Empire has lost a great ruler—and the most noble lady in the land has lost her beloved husband. As the Queen of England, Queen Mary has shown a superb dignity and a manner graciously correct but never frigid. Through the years of the late King's reign she has always shown a real desire to share the troubles and anxieties, not only of her family but of the nation over which her husband ruled.

During the Great War, Queen Mary did invaluable work for the women's organisations. She started in 1914 the 'Queen's Work for the Women Fund' to provide employment for women made workless by the war; and also 'Queen Mary's Needlework Guild' to provide clothes for those made destitute by the war. In countless ways her interest in every form of women's activities has been shown, and in her visits to

to which salt or soda has been added, for a few hours, then wash or boil.

BLOOD STAIN ON WOOL—Cover the stain with a paste made of starch and water; leave for a few hours, then wash in the usual way.

TEA—If still wet, pour boiling water through and then wash.

the poorer neighbourhoods of London and elsewhere she has endeared herself to the working classes.

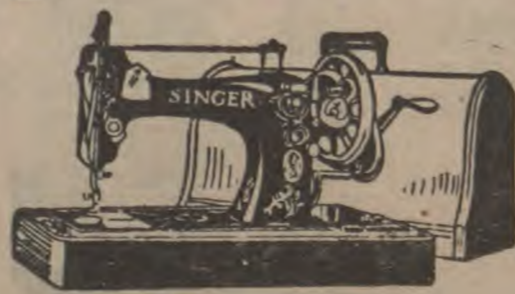
During the late King's illness in 1928 the Queen felt the strong love of her people who, with their simple homely advice, showed the Queen how they shared her anxiety for her husband's health.

And so through the years, our Queen has been the perfect example of a true and noble wife and mother. At the very last when she sat at the bedside of the dying King, she controlled her grief and remained calm, that her husband's eyes might close on her calm and comforting features. Only when the King had breathed his last did the Queen break down and weep.

And now, as the widowed Queen, we look to her with love and reverence and pray that she will find comfort in the undying devotion of her subjects and in the knowledge that her son, King Edward the VIII, will follow faithfully in the footsteps of his father.

caroni in boiling salted water until tender. Drain and arrange as nests on a hot dish, place a rasher of bacon on each nest, then a piece of the stewed steak, thick the gravy with flour adding half teaspoon made mustard, salt and pepper to taste and pour over meat. Serve hot with green vegetables.

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Cookery Recipes For Housewives

Mutton Italeane

Cook spaghetti in boiling salted water until tender, drain well and add a small piece of butter and tomato sauce. Keep hot. Meantime trim one pound of best end of mutton, coat with seasoned flour; melt 1 tablespoon dripping and fry 2 sliced onions, then add the mutton and brown, place in a casserole barely cover with water, and stew or bake slowly for 2 hours. Season to taste, remove the meat and place on a platter, pile the spaghetti round, and pour the thickened gravy over. Garnish with parsley.

Beef with Macedoine of Vegetables

Stewing beef.
Tomatoes, onions, celery.
Corrots—turnips, peas, potatoes, etc.
Salt and pepper
Take 2 lbs beef and dredge well with flour, salt and pepper.

Brown quickly in dripping. In a casserole place $\frac{3}{4}$ cup each of diced carrots, turnips, celery onions, potatoes, add $\frac{3}{4}$ cup peas and 1 cup skinned tomatoes, $2\frac{1}{2}$ cups boiling water. Put in the meat and cook slowly for 2 to two and a half hours. Remove the meat onto a hot platter, place the vegetables round, thicken the gravy and pour over. Serve very hot.

Steak and Macaroni

2 lbs stewing steak, 2 onions, 2 large tomatoes, salt and pepper, 3 or 4 rasher of bacon. Cut the steak into rounds flour and season and fry for a few minutes, place in a casserole or deep dish with a lid. Fry the onions and skinned tomatoes add to the meat with one cup of water. Cover and cook about two hours very slowly, just before serving fry the bacon until crisp. Cook the ma

(Continued foot of column 3)

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The Abyssinian War Pictures

Italians Reported to be Looking For Emperor of Abyssinia

The most important objective of the Italian campaign in Abyssinia at the moment is the Emperor himself, according to Sir Percival Phillips, in a cable from Djibouti.

LOW-FLYING PLANES.

"Reconnaissance planes have lately been flying low in the vicinity of Dessie, where there are no military concentrations or important activity, watching



Troops marching to the front.

Planes roam above the Makale and Dessie areas almost daily endeavouring to ascertain Haile Selassie's whereabouts with the intention of bombing him.

This was the real objective of the last raid on Dessie, a fact of which the Emperor himself was fully aware.

"I understand," adds Sir Percival Phillips, "that Italian headquarters in Eritrea believe that

all movements on the roads to the north. The Abyssinians are convinced that the planes are only concerned about the Emperor.

"There is little danger," adds Sir Percival Phillips, "of getting him. Although he is still in the neighbourhood of Dessie, he sleeps at a different place each night, and only goes abroad in the day time well camouflaged



Emperor of Abyssinia

Italians Cut Off

Ethiopian officials claimed on Saturday night that they had cut off the Italian army garrisoned at Makale from their base at Adowa.

650 Italians Surrender

Six hundred and fifty Eritreans surrendered with arms and equipment to the forces under Ras Desta, according to an official statement.

Italian Troops' Poor Condition

It is said that the Italian Commander-in-Chief takes a pessimistic view of the military situation in Abyssinia. The Italian troops are in poor condition and morale, chiefly owing to inadequate food supplies.

Fierce Fighting In East Africa

80,000 ABYSSINIAN TROOPS HAVE BECOME CASUALTIES.

According to Italian estimates, 80,000 Abyssinian warriors have become casualties in the operations in East Africa, states the correspondent of The Daily Mail in Rome.

These figures include Ras Desta's army of 50,000, which was annihilated as a fighting force by General Graziani, and losses through desertion and submission.

REMAINING FORCES.

It is thought, however, that the Abyssinians still have more than 350,000 men under arms. On the northern front there are 60,000 just south of Makale, 40,000 in the Tembien region, 25,000 on the left bank of the River Takkaze and 35,000 on the River Setit.

On the southern front the armies include 50,000 in the Harar region, 20,000 on the River Shibeli, 10,000 north-west of Negheli. Reserve forces of 50,000 and 40,000 are stationed in the zone of the Jibuti Railway and Addis Ababa.

the delusion of his enemies that his death would involve the collapse of the Empire.

"Until late last November," Sir Percival Phillips, concludes "members of the local Italian colony with commercial interests in Abyssinia were offering to bet heavy odds that they would eat their Christmas dinner at Addis Ababa. At present the odds are reduced and the date has been changed to next Christmas."

Important Talks At Dessie Between Emperor and Son

The special correspondent of the Daily Express in Addis Ababa states that important talks are proceeding at the northern headquarters between the Emperor and the Crown Prince.

The heir to the throne is giv-

Prince to continue his efforts to call to arms all available men and distribute them on all fronts, with preference for the southern front.

Perhaps the chief reason for the Prince's journey to Dessie is to receive final instructions



Massed Abyssinian troops

ing an account of his stewardship as Governor of Addis Ababa since the Emperor's departure to the north a couple of months ago. It is understood that the Emperor is entirely satisfied, despite rumours of a rupture in relations between father and son.

"FINAL EMERGENCY."

The Emperor instructed the

regarding the government of the Empire from his father. It is understood that the Emperor spoke to his son of the necessity of ruling wisely and keeping the mixed peoples together by acceding to ancient narrow traditions.

The portent of these activities at northern headquarters is that the Emperor is preparing for the final emergency.



Abyssinia Anti-Aircraft Gunner

his death would speedily end the war. This has become almost an obsession.

"Italian agents in Abyssinia and Djibouti have been very active recently in trying to ascertain the truth of the report of widespread discontent and disaffection in the northern provinces. Inquiries have been directed towards trying to answer the question of how far the situation would be affected if the Emperor was eliminated.

from the air.

"He has a supreme contempt for the bombers' marksmanship, as shown in the poor display during three raids carried out in the area.

SPECIAL SHELTERS.

Special shelters have been constructed at six different places where he will be secure against attack. He has commented with sardonic humour on this game of hide and seek and

(Continued at foot of column 3.)



Aeroplanes before a flight.



Emperor Leaving for the front

Abyssinian Raid In Somaliland

What looks like the most successful Abyssinian raid of the war finds a good deal of confirmation in Marshal Badoglio's communique.

The Abyssinians claim to have taken nearly 700 prisoners, and Italian dispatches from the Italian Somaliland front admit that the enemy attack to the north-west of Gerlagubi overwhelmed the Italian advance lines and annihilated 60 Italian Dubats after heavy fighting. This success carries the Abyssinians south of Walwal, and must threaten the

lines of communication.

The Italian communique admits that these Abyssinian forces were in considerable strength.

In the westward sector, 80 kilometres south-west of the Italians' most advanced post at Neghelli, the Commander-in-Chief reports another Abyssinian attack with the object of securing the Italian water supply. This attack, it is stated, was repulsed.

Nothing further is reported regarding the Abyssinian concentrations between these two regions and along both banks of the Webbe Shebeli river.



The Emperor Firing a field gun

First Reading Of Representation Bill

Strong Speeches For Africans To Be Given More Chance To Consider Bills Delivered

Mr. Coulter's Amendment Rejected

At the joint sitting on Friday of the Assembly and the Senate on the Representation of Natives Bill.

The Prime Minister formally moved:

"That leave be granted to introduce the Bill to prohibit the registration of Natives as voters for Parliament or a Provincial Council, who are not already so registered; to make special provision for the representation of Natives in the Senate and in the Provincial Council of the Province of the Cape of Good Hope; to establish a Natives Representative Council for the Union and to define its functions; and to provide for other incidental matters."

Col. Collins (U.P., Ermelo) seconded.

Mr. Coulter (Dom. P., Capetown Gardens) moved an amendment:

"That this House is not prepared to consider any legislation affecting the Native franchise and the representation of Natives in Parliament until such proposed legislation has been adequately made known to the people of the Union and submitted to the Union Native Conference constituted under Act 23 of 1920."

Mr. Coulter's Appeal

In a memorable speech Mr. Coulter showed the importance of the bill reminding the House that South Africa in dealing with this legislation may be said to be standing at the judgment bar of the world. The Honourable member said some people are proud to say they are presented at Geneva, and the Union sends representatives who sit with men of colour who can be acknowledged as their equals in every respect, and if the measure the Union is about to pass is not justified the country will be exposed to a storm of ridicule in that international assembly. Mr. Coulter went on to remind the House of the memorable words of General Smuts in October last year in Scotland, when in discussing the India question he spoke of "British ideas of self-government, justice and equal rights," and pleaded that such words that came from one who was a member of the House must not be falsified.

Mr. Coulter characterized the Bills as robbing the weak and ignoring of the whole Union's opinion. He pleaded that as the Act of Union provided for the summoning of Native conferences from time to time the Government should do so in this case before the Bill was passed into law.

Vote a Sham and Fraud

Mr. Marwick (Dom. P., Illovo), seconding, said the effect of these Bills should be made clear in the Native languages throughout the Union. At every public meeting he had addressed, he had found a very great ignorance among Natives in regard to the meaning of the Bills. When explanations of these Bills were made to the Natives, in most cases the officer explaining them was limited to about three hours, during which he was expected to render an intelligent account through an interpreter.

Mr. Heaton Nicholls (U.P. Zululand) said the Bill had been fully agreed to by the mover of the amendment and his leader, Colonel Stallard contradicted this. Mr. Nicholls then went on to speak about the Native vote. He described it as a sham and a fraud alleging that the Natives were because of it kept down in the Cape Province.

Senator Malan Supports Mr Coulter

Senator the Rt. Hon. F. S. Malan in supporting Mr Coulter's motion pointed out that since the

Bills were published nine months ago few people had dared to pass an opinion for fear that it would be said Europeans influenced the Natives to oppose the Bill. It was therefore reasonable that the people of South Africa now that they are free to speak should have a full opportunity of discussing the Bill. Senator Malan went on to point out that there were now new proposals in the Bill and so the Native delegates could not be expected to give their word before reporting to their convention, but the Premier said no proposals had been made, but he had told the Native delegates that if the Compromise proposals that he had seen in the Press were what they wanted he would be prepared to accept it.

Mr. Stuttaford's Advice

The Acting Minister of Native Affairs (Mr. Stuttaford) said that, as every member knew he was against the Bill in its present form.

He was sorry the Prime Minister had been unable to accept the motion for adjournment. Negotiations were now being conducted which might lead to a solution of the difficulty—if the Natives were advised and if their European advisers were well advised they would willingly accept the suggestions which had appeared in the newspapers.

He had really risen to defend himself against a charge by Mr. Marwick that he had deliberately tried to prevent the Natives from being fully advised on the contents of the Bill. Mr. Coulter had suggested that nobody knew anything about the Bill until December 31 but everybody knew that the contents of the Bill were presented to the House last session in the select committee report. After very serious consideration, they had come to the conclusion that the best way in which they could inform the largest number of Natives of the contents of the Bill was by sending the Native Affairs Department around the whole country and calling the Natives together to give them all the information possible. They wanted the Natives to know the exact contents of the Bills, but if they had suggested to them that they could have changed the Bills in any way, he would have misled the Natives.

Premier's Reply

The PRIME MINISTER, replying to the debate, said it should be clear to the House why he could not accept the amendment for a postponement of the Bill. One section wanted a postponement because they claim that the Natives had not yet had a fair chance of discussing the Bill. The obvious intention of their amendment was not so much to help the Natives as to get the matter put off indefinitely and eventually dropped. It was an attempt to kill the Bill.

"The Natives who came to see me came with the request that I should delay the Bill and call a Native conference. I told them

I had every desire to meet the reasonable request of the Natives, but it would be most unreasonable time to ask the House to do anything like that. We have been busy for 15 years telling the Natives and the public of South Africa what we were aiming at, and I do not think there is anybody in South Africa who does not know the general purpose of the Bill. Therefore, further delay is quite unnecessary."

Another section of the House had asked for a postponement on the ground that the newspapers had reported that certain people were trying to discover whether the Natives would be satisfied if certain proposals were taken over from the 1929 Bill.

As he had said, it was proposed to him by the Natives themselves a week or so ago, that he should go back to the Bill. He had told them then that it was rather late, but that at any time he would be prepared to receive them and that they could lay before him any proposals they wished. He also told the Natives that the House would go on with this Bill, but he assured them that at any time before it was finally adopted, if they came to him he would be prepared to ask the house to delay its decision until he had had an opportunity of seeing whether agreement could be arrived at. He had assured them that the Government was prepared to co-operate with them. Now he was asked to accept the amendment so as to give this opportunity now. That he could not do. The amendment asked for a postponement until a round-table conference had been held with the Natives.

Unnecessary Motion

He would not go into that now, but it could in no circumstances be accepted. He had told the Natives that he could not ask the House to stop now. But the moment he found that proposals were laid before him and the Government, which would make possible agreement with the Natives for co-operation on a basis which would not be detrimental to the House and the country, he would see that the measure was delayed. The motion for the adjournment of the debate had been unnecessary, and Mr. Coulter's amendment was naturally even less acceptable. If members really desired to do something for the Natives, they

must take up a reasonable attitude, but at the same time let it be understood that they were in earnest. They could only do that by being reasonable, yet firm, in what they thought was right. When the time came for delay he gave the assurance again that the House would have the opportunity.

The House Divides

The House divided on the amendment, which was rejected by 128 votes to 11. The minority consisted of Senator the Rt. Hon. F. S. Malan, Colonel Stallard and Messrs. Bowen, Waterson, Alexander, Chalmers, Coulter, Derbyshire, Christopher, R. J. du Toit and Marwick. Several Capetown members were absent from the division.

Mr. Alexander challenged a division on the first reading of the Bill, which was carried by 106 votes to 16. The members who voted against the first read-

ing were the Minister without Portfolio (Mr. Stuttaford), Senator the Rt. Hon. F. S. Malan, Colonel Stallard, Messrs. Bowen, Alexander, Waterson, Lawrence, Chalmers, Coulter, Gibson, Joubert, Derbyshire, Johnson, Christopher, R. J. du Toit and Marwick.

The second reading was set down for Monday. Senator F. S. Malan asked if he would be in order in presenting a petition for leave to appear at the Bar of the House.

The speaker replied that the practice was for petitions to be handed in at the beginning of the sitting, and the hon. Senator would have an opportunity of doing so on Monday.

The joint sitting adjourned at 5.30.

Other news on the Native Bills appears elsewhere in this issue.

[Sub-editing and headlines of all political matter on this page by Guybon B. Sinxo, 3, Polly Street, Johannesburg.]



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Springboks Fare Badly At Start Of Fourth Cricket Test

Conditions were perfect at the Wanderers on Saturday when the fourth cricket Test between South Africa and Australia was begun.

Wade won the toss and naturally decided to bat on the perfect wicket, and went in with Siedle to start the innings.

Both batsmen opened confidently and, playing delightful cricket, scored at a fine pace of the bowling of McCormick and McCabe. Fifty runs were gathered in twenty-five minutes, and South Africa had been given a splendid start.

With the advent of the spin-bowlers, O'Reilly and Grimmett, the rate of scoring immediately decreased, and at 81 Grimmett broke the partnership with an lbw decision against Siedle (81...1...41).

Astute Move.

When Nourse came in, Richardson immediately changed McCormick for O'Reilly, and the move bore fruit, for after Nourse had been struck on the finger by the fast man, he snicked a rising ball into Oldfield's safe hands behind the wickets, and South Africa's big hope was out for three. Just prior to this McCormick had broken through Wade's defence, and three good wickets were down for 96.

Young Harvey, the new South African "cap," came in at a ticklish stage and survived an lbw appeal from McCormick, but was out in the over before lunch (128...4...5). Viljoen in the meantime had been playing forcefully and well, and had 29 to his credit at the interval.

Viljoen's Mistake.

After lunch Mitchell joined Viljoen and, playing confidently, revived hopes of a South African recovery, but Viljoen swung at a leg turn from O'Reilly, missed, and was bowled (137...5...33).

The remaining batsmen offered little resistance, and the whole side was out for 157, Mitchell going last when he endeavoured to steal the bowling.

O'Reilly was the most successful of the Australian bowlers,

taking five wickets for 20 runs in twenty-one overs. Grimmett also bowled well, and McCormick's dismissal of Wade and Nourse was most valuable to the side.

The Australian fielding was again of a very high standard, Oldfield kept wicket with his customary efficiency.

Australia's Reply.

Opening Australia's reply, Brown and Fingleton set about laying a fine foundation with their usual quiet, efficient methods.

Davies and Langton failed to trouble them, and Balaskas, whom Wade brought on as first change, bowled badly.

Langton appealed confidently, but unsuccessfully, against Fingleton when the batsman had 48, but the defence of the pair was otherwise impregnable, and runs came at a fast rate.

Brown Goes.

Ninety-nine runs were on the board before a separation was effected, and then Langton got Brown leg before (99...1...34).

McCabe opened with his usual confidence, and frequent changes failed to check the spate of runs, Balaskas proving particularly expensive.

Nupen bowled a few overs without success, Mitchell was expensive, and it was not until Davies came on for the third time, in a failing light, that the South African attack met with further success.

Davies's Success

Davies bowled McCabe with a splendid ball at 179 (179-2-40), and a few runs later Fingleton snicked a ball from the fast bowler which hit Nicholson's boot and bounced towards the slips, where Langton made a smart catch (184-3-108).

Fingleton had made his runs in 132 minutes, and was always in command of the bowling.

O'Brien and Oldfield played out time.

Latest News

Australia won by an innings and 185 runs.

Teams Show Keen Rivalry At Summer League Games

Last Week's Results

Last week's Results results are as follows:—

Zulu Darkies 2, Natal Champions "A" 0; R. Rainbows 2, Natal Champions 1; Highlanders 0, E.T. Koodoos 1; Natal Rainbows 0, All Nations 1; Newcastle Homelads 1, Rangers 0; All Blacks 4, Berg. Lions "A" 2, N. Union Express 2; New H. Lads "A" 6, Likila 0; Zebras 9, Stonebreakers 0.

Keen Rivalry

The log of the Summer League teams is interesting study, for it indicates that rivalry at these games is at its highest. The Bergville Lions by playing a draw with the Natal Union Express are now at par with the All Blacks, the Newcastle Homelads "A" the Rush. Rainbows and the Koodoos are following with one point below. To-morrow at 4.30 p.m. the Bergville Lions will meet the Rosh. Rainbows and as both teams are the equal footing, the struggle for supremacy will be acute.

The Newcastle Homelads "A" meet the Highlanders at 3 p.m. and if the Highlanders are fortunate in their goal-scoring, they ought to come home with the points, against the Newcastle Homelads "A," for their ball control is marvellous. The Newcastle

Homelads "A" are, however, a very determined side, and having tasted of the fruits of leadership will not bow down to defeat. The All Blacks had a stiff tussle against the Berg. Lions "A" last Sunday and the Zulu Darkies might spring a welcome surprise over them, for they have capable players and their team work is developing with time. There is, however, very little likelihood of the All Blacks being lowered by the Darkies, but a battle royal will be witnessed.

Tennis.

The Committee of the Club Tennis section is organising a great tennis day on March 1. The Coloured Association players have been invited and the following men have been chosen to report for practises every Wednesday, Thursday, Saturday and Sunday, until the date of the selection is mentioned: Messrs C. N. Setlogelo, F. G. Xorile, R. Snyman, J. M. Bhengu, I. Mopelea, P. Mashaba, Max Ramala, A. Mngungunyeka, Misses Annie Motaung, Florrie Fransman, Vera Nxumalo, Miriam Maanyaane, Martha Ramorola, and Lettie Matibela.

From this group the eight representatives of the Club will be chosen.

The Grocer Gets His Revenge

Some schoolboys were enjoying a street match. The batsman struck out at a full toss...the ball went sailing through the open door of a grocery store!

There were sounds of breaking crockery. The batsman stood terrified, unable to run. No one had the courage to redeem the ball. All the players waited for the angry grocer to appear.

A few seconds went by. It seemed a case of "lost ball; match abandoned."

The grocer emerged from the shop. There was a moment of suspense. "Who hit this ball into my saucers?" he asked

The culprit nervously admitted his guilt.

The man frowned and looked round.

"How many runs have you made?" he asked the batsman.

"Please, sir, 49."

"Well, get back to your wicket."

The batsman did as he was told.

"Get ready," shouted the grocer angrily to the fielders.

He took a ten-yard run and delivered a neat off break. The ball narrowly missed the stumps.

The second was a clean "snorter" which clean-bowled the batsman.

"Out for 49—let that be a lesson for you," shouted the grocer as he hurried back to his shop to attend to his customers—a light of triumph in his eye.

J.A.F.A. Summer League Fixtures

Sunday 23rd February, 1936.

Zulu Darkies v. All Blacks 4.30 p.m., BSC 2. Rosh. Rainbows v. Bergville Lions 4.30 p.m., BSC 1; Highlanders v. New H. Lads "A" 3.00 p.m., BSC 1; Natal Rainbows v. Likila 12.00 noon, B.S.C. 1; Eastern Township Koodoos v. Stonebreakers 1.30 p.m., B.S.C. 2; All Nations v. Rangers a bye. New Homelads v. Zebras 1.30 p.m., BSC 1; Natal Champions "A" v. Bergville Lions "A" 12.00 noon, BSC 2; Natal Champions v. N. Union Express 3.00 p.m., BSC 2.

(Continued from Column 2.)

their meetings on and choose their representatives to the A.G.M.

It is important that teams should appoint Club Secretaries that will keep proper records of their club activities, especially records of results every week, and records of registrations of their team members.

Clubs will be expected to choose delegates to represent them in the Association, who will be quite used to our Constitution, and with a proper knowledge of the games of football. Delegates must promise to attend all Association Meetings.

Annual General Meeting Of Bantu Sports Club

At a meeting of the officials, it was decided that the annual general meeting be held on Monday, February 24, 1936. The announcement of this date so early is to warn the teams to get (Continued at foot of Column 1.)

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News From Different Centres

Schmidt's Drift News

Messrs. B. Sebolai and M. Cidraas, delegates to the Bloemfontein Convention for Schmidt's Drift, gave the report early last month in the presence of a fairly big crowd. The findings of the Bloemfontein Convention were unanimously accepted. The convention's appeal for "six million shillings" was also approved without a single dissenter.

"There is no other alternative," said they, "we must do the best we can to enable our leaders to fight the Bills which will have far reaching effect in the undoing of peace in the sub-continent." It was stated that no time would be wasted in collecting shillings from all. There was doubt, however, as to whom the money would be sent when collected. We hope the responsible authorities will notify us through the press or as best they can. At the end of the meeting tea was served.

PHIRI—GAABEGELWE

Messina Doings

(By SMASH)

Mr. John Marhanele, formerly an evangelist of the Swiss Mission along the Rand has been appointed to an evangelical post at the Swiss Mission, Messina. He arrived on January 11 accompanied by the Rev. F. A. Cuendat and Mr. O. Miyen of Elim Station.

Mrs. P. D. Nkoana has arrived after spending her Christmas holiday with her parents at Nkoana, Pietersburg District.

Among those present at the afternoon tea party organised by Mr. Ralph M. Seko, a motor-car owner on the mine were: Messrs. A. H. Mofana, P. Bekker, Joseph Molea, S. P. Mahungati, S. J. Mageza and S. J. Mahumbete.

Miss E. Seko who has been spending her holidays on the Rand, has returned. Mrs. J. P. Kobe who was working at the Time-Office has been transferred to the Compound Checker's Office.

Mr. A. R. Mehala, of Harper Mine, has returned from his annual leave. Mr. and Mrs. Mhalen send through "The Bantu World" hearty thanks to all who were present at the birthday party of their baby and all who made it a success. Mr. Mhalen is one of the staunch supporters of "The Bantu World."

Ventersdorp News

(BY Z. J. SEKGAPHANE)

Teacher E. Kreeing has arrived from Klerksdorp, and unfortunately on his arrival here was immediately followed by a telegram announcing the death of the twin daughter of his sister-in-law. All teachers and friends sympathise with him in his bereavement. Teachers: J. H. Baard comes from Kimberley and Bloemfontein, B. Sihlahla from Swaartkop, J. Setsiha from Pretoria. Mr. Mlahleki is the new member of the Methodist School here. Mr. and Mrs. Z. Sekgaphane's vacation was spent at Johannesburg and Poortje.

The Council has at last consented to allot stands to the Homeless Society of Ventersdorp. The Rev. Manyasi—Supernumerary of the Methodist Church, who pastored this circuit for five years in the past—has come to take up residence here. We welcome him.

Teacher Mick Ramasika has taken up teaching at Klipgat.

Mr. B. Bhika, the noted cripple artist and vocalist staged a show here on January 25.

Sediba News

Miss M. S. K. Mogaecho who is now teaching in the Lutheran Congregational School, Bloemfontein, is temporarily succeeded by Mr. Isaac Leepile who left the Modderpoot College in June, 1935.

On Sunday January 26 we were visited by the Rev. Ernst Muller Manager—Superintendent of the Lutheran churches in the O.F.S. and Barkly-West and the Rev. J. Mess also of the same denomination.

The Rev. Muller requested the leading members of the congregation on Sunday to hold a special prayer meeting on Tuesday morning,—the day of the late King's funeral. The meeting was conducted by the local Evangelist Mr. S. M. Mokae, who read as his text Revelations 21 verse 3. Mr. Mokae pointed out to the congregation that His late Majesty had been an example to his subjects during his life-time in that he lived for his work, fulfilled his royal duties and had been of service to his subjects. After the prayer meeting the started again.

The following pupils have been successful in the Annual examinations held in December.

Std. IV.

Moshoto Lydia, Segalo Jemina.

Std. III.

Malebo Emely, Mokae Maria, Molefe Selina, Vinger Magdale-ne, Magalatladi Dorcas.

Std. II.

Mokgobo Johannes, Monchusi Elizabeth, Moshoto Adelice, Segalo Joh.

Ermelo News

(By E. RAY MKWANAZI)

Mr. John Malaza, assistant teacher at the Berlin Mission for the last eight years was transferred last month to New Ermelo, Berlin Mission School and was replaced by Mr. A. Moore, from the New Ermelo Berlin Mission School.

Messrs. Wm. Masuku, Teacher, Methodist School, and E. Ray Mkwanazi, Teacher, Lilydale School, passed the University Junior Certificate and Mr. G. Howe, Principal, New Ermelo Berlin School, will write History to complete his Matriculation Examination.

The Dedication of the Ethiopian Church of South Africa took place on February 2. The Rev. S. Hlubi conducted the service and Miss Ellen Hlubi was the organist.

Mr. P. Ntshangase who has been teaching for a long time in the low veld has now been transferred to the high veld as principal of the Davel Methodist School.

Endeavours have been made to organise a Bantu-European Joint Council for the Ermelites, should this be a success it will be a great step towards progress in the far Eastern Transvaal.

Mr. E. Ray Mkwanazi, agent of "The Bantu World," will celebrate his twenty-second birthday on February 27.

A pretty wedding took place on February 11 between Miss Joahana T. Sibeko and Mr. Henry Cambell, both of Ermelo location.

Mendi Memorial Committee

The Mendi Memorial Committee wish to bring the notice of all the Africans and to your readers that the date of the next anniversary shall be March 21, 1936, instead February 21. It is the hope and wish of the Committee that the Africans will join hands with all those who are interested to make this day a real "Solemn Day" to keep the memories ever fresh, but more, to register again our national commemoration of our brave dead.

(Continued at foot of column 3)

Pietersburg News

About 500 people thronged the Donhill B.P. Church of S.A. on the occasion of Mr. Letsoalo's Induction Ceremony in the Donhill Congregation of 600 membership.

The Clerk of Presbytery the Rev. K. M. Nkabinde read the narrative and presented the Minister-elect, the Rev. Wm. Letsoalo to the Presiding-Presbyter the Rev. T. P. Finca, who ained the doctrine of the Minister-elect after his (Letsoalo) preaching of the preceding Service Sermon from Jer. 1 v. 10.

Mr. Nkabinde preached the Post-induction sermon to the Minister-elect taking as his topic "Beulah" Is. 62 v. 4 and to the people Psalm 107 v. 30.

Two Church Choirs from Donhill and Thune Schools sang with feeling in between the Induction Act.

The Rev. E. S. H. Sikesane of Congregational Church was also asked to say a word and this he ably did briefly. Thus was Mr. Letsoalo declared the 2nd Pastor of Donhill Bantu Presbyterian Church of S.A. in the Zoutpansberg.

East London News

(BY H.D.T.)

At the last meeting of the East London City Council held here on January 29 a deputation of the Joint Location Advisory Boards, consisting of Messrs. H. D. Tyamzashe, C. T. Xabanisa, J. Mangu, and Mrs. Florence Siyo, waited on the Council.

Mr. Tyamzashe, who was the spokesman of the deputation, presented four matters on behalf of the Location Office Native Clerks, for the consideration of the Council, viz.

(1) The placing of all clerks on a monthly basis of employment—and not daily or casual labourers as at present.

(2) The fixing of a scale of wages, and increases in accordance with the numbers of years served.

(3) The regulation of fixed hours of employment and not nine or ten hours as at present.

(4) Privilege to contribute towards the pension fund, which will automatically place these clerks on the pension list.

With reference to the last matter Mr. Tyamzashe said it was a great hardship if not injustice to expect these people to spend the best part of their better days in the service of the Council, and then when old age disqualifies them they have nothing to fall upon. Their present employment was like a blind ally; it gave no encouragement to them to do their work honestly and with efficiency. Mr. C. T. Xabanisa also spoke in support.

Mr. Chas. Lloyd, the Location Superintendent, who introduced the deputation, replied to some questions put by members of the Council. He considered that the present wage paid to these clerks compared favourably with the scale of other Municipalite. The scale was follows:—

Two at £90 per annum

" " £84 " "

" " £72 " "

" " 21/- per week.

Mr. Lloyd, however, admitted that very frequently these clerks have to work between 9 and 10 hours per day, as the location office has to be open at all hours of the day and night.

Councillor Pearce, Chairman of the General Purposes Committee, who presided, thanked the deputation, and assured them that the Council will give the matter proper consideration, although he had to say that the matter with reference to pension was a difficult one.

"They went down with their supreme "Sacrifice." Detailed programme will be given later.

Bethlehem News

"FAIRFIELD,"

(BY PAT.)

On January 5 a dinner party was held commemorating the christening of Francis Bennett Kokotsella Lieta, son of Sergeant and Mrs. S. Lieta, of Fairfield Location. The function was attended by friends from the Anglican and Wesleyan denominations.

Present were: Mr. and Mrs. J. Maseko, Mr. and Mrs. C. Radebe Mr. and Mrs. A. Mosea, Mr. and Mrs. J. Zini, Mr. and Mrs. D. J. Madihe, Mrs. J. Julius, Mrs. M. Zini, Mrs. S. B. Mokhosi, Mr. P. Mofokeng, Mrs. E. J. Maeli, Mr. Z. Smith, Mrs. E. Ndumo and the Rev. John Motaung. A presentation of gifts and an amount of 12/6 was received with gratitude by the host and hostess on behalf of Francois Kokotsella.

Miss Emily Mota who is related to Mrs. Lieta paid a flying visit at Fairfield on her way to Johannesburg where she is a teacher.

The final examinations at Bethlehem were interesting to the residents of Fairfield when Harriet daughter to the Sergeant passed to the Higher Primary with high marks and also Violet (Continued at foot of Column 5.)

Buffelsfontein News

(By SPECIAL AGENT)

According to rumours from reliable persons we shall see buildings ready to build a new Hospital at Vlakspruit near Buffelsfontein where the present medical office of Jane Furse Memorial Hospital is coming fortnightly to examine and give medicines to the white and black patients.

The storekeeper has spared a room for the doctor for his work. Just in that vicinity is the white children's school-namely Vlakspruit School. We learn from the same sources again that invitation is extended to an Indian for an additional store as we have already two.

We, the blacks, in Buffelsfontein and the adjacent farms wish-if this rumour becomes true-to be treated without any Colour-bar just as the Jane Furse doctor is treating us at present. I say so on condition that it is said the doctor is to be entirely an Afrikaner in all respects.

daughter of A. Mosea, a progressive business man, did well.

Miss Winnie Smith has left Bethlehem on her way to Inanda Seminary on where she is a teacher. She was given a farewell send-off by the members of the B.U. School.

IZIFO ZOFELE



ZINOKUNYANGWA!



Ukunyanga okungumangaliso kweliyeza lingamanzi lenkathazo zofele kususa onke ama Thumbha, izitshanguba, Umlambho, Ichashalala, ama Ohakava obushushu, Amaqhakava, Awokulunywa zinambuzane, soku laduka kobuso okwendeleyo nokonzimba namalungu. I.D.D.D. Prescription iyakungamisa ukuthazela okuthumbhisayo. Iya apho iphuma khona inkathazo, ikhuphele ngaphandle ityhefu, lithi kaminyane iphilisi ngqe. I.D.D.D. Prescription ayize yoyisakale.

Ibhengiswa zizo zonke i Kamati nezi Tora. Ibe ngamazabiso e... "Wholesale" kwabane Venkile.

D.D.D. PRESCRIPTION
UMPHILISI OMANGALISAYO

CIGARETTE COUPONS

NOTICE

The packing of free gift coupons with cigarettes and tobaccos having been prohibited by law since July 1st, 1935, the Manufacturers of the following brands

**BIG BEN · C TO C · COMMANDO · DIPLOMA
FLAG · GOLD LEAF HONEY DEW
LOYALIST · MIMOSA · PINHEAD · RHODIAN
SALADIN · WESTMINSTER No. 7**

wish to advise that the redemption of all coupons packed by them will be discontinued on the

29th February, 1936.

All such coupons still held by collectors should be forwarded by Registered Post or delivered prior to above date to The United Tobacco Cos. (South) Ltd., at any of the following addresses:

**32, Kloof Street - Cape Town.
207, Marshall Street, Johannesburg.
3, Jetty Street - Port Elizabeth.
17, Stephenson Street, East London.
24, Bean Street - Kimberley.**

Social And Personal News.

THE Bantu World

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

Domestic Announcements.

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

12 words for 6d.

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

IN MEMORIAM:

GEXA--In loving memory of Samuel N. Gexa who died on the 19th Feb. 1935. Sadly missed by his heart-broken family.--Tom.

DEATH:

MABULENG--Rev. S. T. Mabuleng, A.M.E. Church, passed away peacefully at his residence Pietersburg on the 8th February, 1936. Buried on the 10th at the age of 68. Deeply mourned by his beloved wife and children.

THANKS:

Mrs. Mabulelong and family wish to thank all friends for their kind sympathy and for the wreaths sent.

WANTED KNOWN:

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

FOR SALE:

EVATON TOWNSHIP: Attractive Residence large plot over an acre magnificent House 4 rooms, beautiful garden fruit trees. Apply to: S. Z. Mashabane, P.O. Box 1177, Johannesburg.

SITUATIONS VACANT:

Wanted at Mafeking Good Shepherd E. C. School, Assistant, Female Native unmarried Sub-standards, Certificate Needlework, Singing, Wayfaring. English Church member preferred. Apply immediately to: H. H. Price Esq., Imperial Reserve, Mafeking.

Wanted Male qualified Teacher. Knowledge of Sesotho, Zulu, and African. Member of A.M.E., willing to help in Church Work. Enclose copies of recent testimonials. Applications close 7th March, 1936. Apply to J. M. Loate, A.M.E. Parsonage, Frankfort, O.F.S.

TEBOGO:

LU-LU BANA BA MAHLAKU LE PHELADI; LE MADIPADI MASHISHING. Maduma: batsoadi go bana ba bona le ditebogo mo moditong, ona ba o phe-thileng ka la di 15-12-36 ka go bea letlapa la segoopiso go nqanabo bona. Ba re bana ba Hlabiroa gotelang godimo, le kakeng Tlou, moose Johannesburg. N. J. Mashupye, Pretoria.

Is there anything

you want to buy?

Is there anything

you want to sell?

Then use . . .

"The Bantu World"

Smalls Column.

Who's Who In The News This Week



Evangelist J. K. Mahemane, of the Presbyterian Church, 60, Albert Street, Johannesburg, is a Nyasaland by birth. He is still young in years, but his enthusiasm for God's work has made him a well-known figure in the city and on the Reef. He is a well-read man and his library contains many outstanding books.

Miss Adeline Cele, of Mbabane, Swaziland, arrived in the city last Saturday on a long visit. On Monday morning she paid a visit to "The Bantu World" offices.

Mr. R. V. Selope-Thema has returned to the city from Cape Town where he attended the executive committee meetings in connection with the Native Representation Bill now before Parliament.

Miss Tiny Mgole visited "The Bantu World" offices on February 20. She was accompanied by Miss Frances Nonqa, who is a school teacher.

Mr. Michael Smith, a teacher at Rosettenville, was seen in "The Bantu World" offices last week on Friday.

A grand dance party will be held at the Diggers Hall, Sophiatown, on Sunday, April 1, by Messrs. Abs. N. Green and Alexandra Jazz Revellers in attendance. Admission 2/- Ladies 1/6.

Mrs. and Mrs. J. Thipe-Boikhutso of "Mokone Lodge," Benoni Location, are being congratulated on the birth of a son last Saturday. Both mother and baby are well.

The engagement was announced at the Elim Church, on January 18 between Miss Bertha Majimisie and Mr. Fred Marvel Maboko a teacher at the Valdezia School. He was trained at Lemana. Miss B. Majimisie is a student at Inanda Seminary.

Mr. W. W. J. P. Chirwa, of Cape Location, Springs, visited his uncle the Rev. J. R. A. Ankhoma and Mrs. Ankhoma at Eastern Township last week.

Mr. C. D. Mathebula, of Vereeniging, visited Mrs. S. Mathebula and G. Mathebula.

The annual general meeting of the members of the Bantu Men's Social Centre unanimously appointed the following as members of the Executive Committee: Messrs. D. M. Denalane, D. R. Twala, H. T. Kumalo, F. J. Modibedi, J. H. Rathebe, J. C. P. Mavimbela, W. G. Ballinger, J. Montague Pim and H. Butler.

Mrs. J. P. C. Mavimbela, of Eastern Native Township, is visiting her parents at Orlando Township for a few months.

Mrs. M. B. Matthews, of Hospital Hill, accompanied by Miss Ida Mntwana, of Western Native Township, Miss Salome Maphoko, of Western Native Township and Miss R. M. Marumo, of Berea, attended the Ladies Thursday Club at the New Inchcape Hall last Thursday afternoon. On their way home, they visited "The Bantu World" offices to see the works.

Taungs News

(BY AGNULAM)

The re-opening of schools two weeks ago has added a bit of life to this quiet little village. Among the many teachers who have returned to their local spheres of labour are Mrs. R. Mqoyi, from East London; Misses E. M. Sibinda, Johannesburg, C. Mpa-hlwa, Idutywa; Messrs. S. Gao-bepe, Vryburg; I. Sekawana and A. B. F. Malunga, Kimberley: We welcome Misses P. Mcwabeni, Grace Matshone, Mrs. B. Mgu-dlwa and Mr. Shuping Sebitloane as new professional recruits. The latter has joined the staff of the United Higher Mission, his old school.

There passed away peacefully on January 25 in his 74th year Mr. Edward Macutwana one of the oldest and most respected citizens of Taungs. Of a humorous, cheerful and unassuming disposition, the "Grand Old Man" had endeared himself to all with whom he came in contact, a forceful preacher of the Gospel and a genial Christian gentleman. He associated himself with all the progressive movements of the place: Taungs is the poorer for his death.

We also regret to announce the death of Mrs. Setlhabi, wife of the Rev. J. Setlhabi, Priest-in-Charge of the Taungs-Seking Missions, who died in the Kimberley Hospital at the end of last month. Mrs. Setlhabi had been ailing for some time, but with Christian fortitude bore her affliction cheerfully. She was greatly devoted to her work in helping her husband and her inspiring influence will be greatly missed.

The 1935 examination results showed the remarkable success of some of the ex-scholars of the Taungs United Higher Mission School. The following is a list of successes achieved:-- Kenneth Mtobi Ngaba, (Lovedale) N.P.L.II (External Exam.) 1st. place in the class; Joatham Makapela (Blythwood) N.P.L.I: 1st Grade; Temba Bradman Sibinda, (Tigerkloof) N.P.L.I. 1st Grade; Letitia Tandibe Kettlelas, (Healdtown) J.C., (Academic) 2nd Grade; Benjamin Job, (Kimberley) 2nd year J.C., (General); David Manzana, (Kimberley) 1st year J.C., (General); Enoch Moss, (Kimberley) 1st year J.C., (General); Winfred Kraai, (Tigerkloof) 3rd year Industrial Course; Nancy Kraai, (Tigerkloof) 3rd year and Spinning and Weaving; Miriam Jebete, (Mafeking) 1st year Nursing; Tandiwe Kettlelas is the first girl ex-student to pass an Academic Course and we heartily congratulate her. She has prospects of taking Matric or Primary Higher and her progress will be followed with keen interest by her former teachers and school friends.

Pretoria News

A Correction

Sir,--May I point out that the Rev. J. Mokgabudi did not preach at St. Alban's Cathedral at the Memorial Service for King George V; he only read a lesson from the Bible. The sermon was preached by the corrector: The Rev. H. M. Mame.



INTSHUMAYELO ZIKA RULUMENTE

(Seyiqalile)

ISAHLUKO II.

IIMALI SOKUHAMBHA IBHUNGA KUNYE NEENDLEKO ZENDLELA

1. Iimali zokuba sentlanganiseni ye Bhunga Elikhulu nowezithili kwanee Komiti zawo zakuma ngoluhlobo :-
 - (a) Ngokuba kwiintlanganiso zesiqhelo ze Bhunga Elikhulu, koba yi mali engange £30 kwaphulwe i £1 ngaleyo mini ilungu lingekhoyo ngaphandle kokuba u Mgcini-Sihlalo akunqande okokwaphulwa ngokubona kwakhe.
 - (b) Ngokuba kwiintlanganiso zee Komiti ezibucala ze Bhunga Elikhulu koba yi £1. 5s. imini nganye.
 - (c) Ngokubakho kwiintlanganiso zama Bhunga Ezithili koba li 10/- nge mini.
2. Iimali zokuhlala iindleko zeendlela zamalungu xa akumsebenzi we Bhunga ziyakuma ngalendlela :-
 - (a) Ngokuya nangokubuya ezintlanganiseni ze Bhunga Elikhulu nakwii Komiti ezibucala ngayo yonke imayile yendawo leyo lihlala kuyo ilungu eelo ukuya kuloondawo ikuyo intlanganiso, kubalwa eyona ndlela imfutshane kunokuhanjwa ngayo koba yi 1/4.
 - (b) Ngokuya nasekubuyeni kwintlanganiso zama Bhunga Ezithili ngayo yonke imayile ephakathi kwendawo leyo lihlala kuyo ilungu eelo kunye nendawo yentlanganiso leyo.
 - (i) Xa umgama lowo ungadluli kwimayile ezima 20 koba yi 6d.
 - (ii) Xa umgama uzidlula iimayile ezima 20 koba yi 8d.
 - (c) Ngokuhambela eminye imicimbhi phakathi kwesithili esoo (ukwenzela izixhaso neendleko zendlela) koba yi 6d. ngemayile nganye ebimele ukuba ihanjwe.
 - (d) Ngokuhambela eminye imicimbhi ngaphandle kwesithili.
 - (1) Ngayo yonke imayile yendlela leyo ebekumele ukuba ihanjwe kuthathwa eyona ndlela imfutshane kunokuhanjwa ngayo ukusuka apho ilungu eelo lihlala khona ukuya kwesona sitishi sololiwe sikufuphi okanye semoto yakwaloliwe koba yi 1/-;
 - (ii) Kobakho imali yezixhaso eyi 10d. ngemini eneyure ezingama 24 ngalo lonke eeloxesha ilungu eelo lingekhoyo ngokufanelekileyo ekhaya lisemsebenzini we Bhunga.
 - (iii) Kobako ubuyiselo lweendleko ezichithwe ngokufanelekileyo kwaloliwe okanye kwimoto yakwa lolwe (kuhlaulelwa i sekoni klasi) kwakunye neendleko zokuthwalwa kwempahla.
3. Ukuba kwindawo ezithile i Gosa lanelisekile okokuba imali eziqingqiweyo azanele ukuhlangabeza iindleko ezenziwe ngokufanelekileyo lilungu kuwo nawuphina umsebenzi kule ixeliweyo kwizahlukwana ezingaphambili esokuqala nesesibini lingathi ligunazise intlaulo elingathi libone ukuba ifanelekile.
4. Iimali zokuya kwiintlanganiso zesikhawo ze Bhunga Elikhulu zakuma njengoko ziyakubekwa li Gosa.
5. Iindleko zokuhambha zezicaka zakwa Rhulumente xa zihambhela u msebenzi we Bhunga zakuhlalwa ngokwemali ka Rhulumente yokuhlalela izixhaso neendleko zokuhambha.
6. Iindleko zokuhambha kuma kumagosa e Bhunga xa ephethe umsebenzi we Bhunga ziyakuhlalwa njengoko kuyakumiselwa li Gosa.

ISAHLUKO III.

IMVUME YOKUNGABIKHO KUMAGOSA

1. Amagosa e Bhunga Elikhulu okanye ama Bhunga Ezithili anganikwa imvume yokungabikho lelona Gosa likhulu ekuphatheni ngokwamaqondo angabekwayo amaxesha ngamaxesha leloogosa linjalo.
2. Kuhanjwa ngokwamaqondo esisiqudu singaphambili sokugqibela amaqondo emvume zokungabikho amiselwe izicaka zakwa Rhulumente asebenzayo ngoku, ayakuthi ngangoko kunako kuthi zakuba izinto zimiswe ngendlela yazo asebenze kubantu abaqeshwe li Bhunga Elikhulu okanye kuma Bhunga Ezithili.

ISAHLUKO IV.

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

1. Kuhanjwa ngamaqondo esisiqudu sesibhozo iimali zokubuya ezikhutshwa li Bhunga zakuma kuphela kwiindleko zokubuya iingcingo zemida engaphandle eziyakuba zingabiyelanga ngaphantsi kwamasimi alishumi.
2. Ezimali zakukutshwa ngokubona ko Nondyebo xa zikhoyo iimali, kube ke kodwa sisiqingatha kuphela sendleko cezo ezikhutshwa li Bhunga.
3. Izicelo zemali zokubuya zakwenziwa ku Mgcini-Sihlalo we Bhunga Lesithili ngeloohepha lokwalatwa ngoyena Mlauli uphambili e Bhungeni kuze ke kubekwe phambili ko Sihlalo lowo imali engange £5 ukubonisa ukunyaniseka kwalowo ucelayo, ize ke loomali ibalelewe kunye neyakuthi abe ayikhuphe ekutizeni elakhe icala leendleko ekwakheni oolcingo lunjalo.

(Isaqhutywa)

Madireng A Ditulo Ka Ditulo

Masepala Oa Belabela O Tseneletse Banna Ba Ba-Afrika

TSA WARBATHS
(Ke JOEL B. M. THEMA.)

"Banna ba gesho, letjatjing lena la le hono, ga se letjatji la liphang le ditsele. Ke letjatji le emong le emong e leng moagi oa motse ona oa Ba-Aferika ba Belabela a e nagane a e kgopole gomme are fe mabaka a mabotse mabapi le molao o Masepala oa Belabela a ratang go o dira, oa gore moagi emong le emong a rue kgomo goba tonki kapa moola elengoe. A seke a ba le dirua tse pedi. Molao ona etla ba o boima thata gomme o nyaka gore banna ba re fe maitutlo a bona a nepegileng, ao ka ona re ka ganang gore molao ona rona ga re o rate. Eseng feela gore ga re o rate kante le mabaka a mabotse. Tlogelang diphang kamoka, re bee megopole ea rona godimo ga taba ena." Mantsu ana a kagodimo a ne a boleloa ke Mohlomphegi George Masemola, mongodi oa lekgotla la Advisory Board kerekeng ea D.R.C., ka di 4 tsa kguedi ena mohlantse ba Advisory Board ba biditse Pitso ea tlang ka dikobo ea baagi ba motse gomme ele gore ba tle go eletsana ka molao o Masepala oa Belabela a ratang go o dira lokeisheneng la Belabela. Molao ona ke o gothoeng Mo-Afrika emong le emong ea agileng motseng oa Belabela o soanetse go rua kgomo goba tonki kapa moola ele'ngoe. Ka lona tsatsi leo go ile goa baloa lengolo le tsoang Mongodimo oa ditaba tsa babaso (Secretary for Native Affairs, Pretoria), gomme lona le elets'a Masepala oa Belabela gore molao go ka kgonega, motho a ka dumelloa gore a rue kgomo le namane. Pitso ka lenala le leino e ile ea gana gomme ea rega e koane le molao o. Go utluagala gore banna ba ile ba dumellana gore: Go soanetse gore go ngolloe, banna ba lekgotla la toropo gore ba tle go kopana le banna ba motse, gomme go boledishoane ka molao o. Baagi ba motse oa babaso bona ka botlalo ga ba dumellane le molao ona.

Lekgotla La Magastrata.

"Ka kgoedi ea July, 1935, ka nako ea 12 boshogo, ke ile ka hoetsa monna Job Mashike ka ntlong ea ka a dutse le mosadi oa ka. Kante le polelo ka mo itiea godimo ga hlogo, a tsoa madi. Ka 'motsa gore a tsamae a ee go tlaleha maphodiseng. Ka di 2 tsa kgoedi ea December, 1935, ka humana gape monna Job Mashike le mosadi oa ka kamoreng ea gagoe Warmbaths Hotel gare ga boshogo ka nako ea 12.30 ke felegeditsoe ke Jacob Tlou (Foromane ea Koolie-Kampa), Hendrik Mabokela, monna ea berekang boshogo gona Warmbaths Hotel, le Lekgoa la Warmbaths Hotel. Re ile ga re tsena ka kamoreng ea Job, re bonesa ka thoche, ra humana mosadi oa ka arobetse godimo ga mpete oa Job. Job eena a emelela eaba ke leka go mo hlaba ka thipa, Lekgoa la nthibela. Ke go ke tsea mosadi ke tsamae nae goea gae Koolie-Kampa."

Mantsu ana a kagodimo a ne a boleloa ke Mr. Jacob Ntsabele pele ga Magastrata e mogolo oa Waterberg, Mr. S. M. C. Hope, mohlantse sekishana le Job Mashike ka molato oa go tsamaisana le mohumagadi oa gagoe tsela dishole gomme a mo taga-farile gore a lefe dikgomo tse hlano goba dipondo tse £25, ka di 10 tsa kgoedi ena. Dihlatse tsa Jacob Ntsabele ene ele Jacob Tlou, Agente ea gagoe ele Mr. Cohen. Dihlatse tsa Job Mashike e ne ele Hendrik Mabokela, Mrs. O. Ntsabele, Agente ele Mr. Matthews. Molato o dijele Job Mashike gomme a ahlooa gore a lefe £5 le ditshenyegelo. Ba-Aferika hlokomelang go tsamae le basadi ba banna ba bangoe. "Ntlo ea monna ga e na boroko.

Re kile ra bona Mr. Bishop Ntuli, oa Lovedale, eo eleng tichere e rutishang

bahlankana ba rutoang go lokisha le go aga dikoloi gona koa Lovevale. O ne a le bophelong byo monate. Mohlankana enoa ke eena tichere ea baletsi ba ditrompeta (Bandmaster). Ka ngoaga oa 1925 go fihla 1926, o ne ale ka fase gaka gona sekolong sa ditrompeta, Lovedale, ele mohlankana oa mafolofolo. O khuletse morago go boela Lovedale mathomong a kgoedi ena.

Mantariana A Bina Haleluja Motseng Oa Oona Eleng Rome

Mantariana, go utluagala ka metato e tsoang Rome, gore a thabong le nyakallong bakeng sa go hloloa ga madira a Ras Mulageta thabeng ea Ambaradame, kgau-sui le motse oa Makale. Ntoa ena go thoe e feditse veke e loana. Madira a Mantariana a ne ale 150,000, a Ba-Abyssinia ale, 75,000.

Gothoe ntoa e loanne ka sehlogo se makatsang, banna ba ntshana mala ka marumo, ba kgoalana megolo ka disabola. Mantariana a rorisa bogale ba Ba-Abyssinia. Ntoa ena e loanne ka Leboea.

Ka Boroa Ba-Abyssinia ba hlotae Mantariana, a ba a thopa mantariana a 700. Madira a Mantariana palo ea oona e leng 650 a inetse go Ba-Abyssinia le ka dibetsa tsa oona.

Molaetsa o hlagang koana Abyssinia motseng oa moreneng, Addis Ababa, o bolela gore ngona'a Morena, eleng eena mojalafa la Borena, ba ne ba kopane le nta'ae, Emperor, tulung enngoe, joaleka ha Morena a ne a siile eena setulong ga a ne a chaketse masole a hae a ntoeng. Gothoe puong eo bona Morena o ile a ba kgotso ga utloa ka moo mora oa gagoe a sebelitseng kateng.

Morena a laela mora gore anne a etse joalo, a thaote masole, a romelle litulong tse itseng ntoeng, gagolo a romelle a mangata ka n'ka ka Leboea.

Ka Satardaba bekeng e fetileng, ho nele pula ngata Addis Ababa, ea porotla ka matla letsatsi lohle e sa emisi. Tsela e tsoang Dessie, moo Morena a neng a chaketse teng maoba, e thibiloe ke metsi hoo ho bonagalang gore limotokara li keke tsa sebelisoa ka nako ea liveke tse ngata.

Re Thabela Tsa Mahaeng

RE LEBOHA BA DI NGOLANG MONA KORANTENG.

TSA WITZESHOEK

Oho tsoarelo pampiring ea Bantu World oho lona bahlankana ba morena lentseng le hlaba mokhosi ka litaba tsa Witzeshoek oho kele tsibisa hore boikhathatso ba lona rebolakaletsa lehlohonolo. katleho hobane tseo reli fumang mona pampiring ketseo resa lifumaneng mangolong me ke ka hona re etsang khotatso malebana le pampiri ena ea "Bantu World" hobane ke eona eo re esebelisang ho ikutluella litaba tsa mahae a rona joale mohla reileng ra hloka taba tsa heso eba bosula feela reelle chelete eo re e rekileng ka eona.

Efela o mootla-khola oa 'nete hobane le ha re le hole reja tseo re li utluang ka uena esita le Mr. N. J. Motleng le ha ale hole rentse re mokhothaletsa hore kumela tseo ali utluang.

Re utlua pampiring ea maoba ere eka likhomo tsa Mr. S. D. Ntshala, mohlala obatl'a o utluahala 'me re thabela mohala oo. Ao ra-utimela ho fumana mantsoe a Morena Ez. P. Mopeli uno re khotatse hle Mokoena.

JOHN M. SEOOE.

Kamohelo Ea Jevrou Mokapela

Monghali...Ha u ke u nkenyetsa mantsui ana kuranteng ea sechaba:

Bafumahali ba Albert Street Methodist Church ba ne ba entse mokete o moholo ka Labone, 13 Hlakola, 1936. E ne ele tsatsi la ho beha Jevrou Mrs. M. Mokapela setulong.

Mosebetsi oa buloa ke Moruti Mokapela le Godidi ka mantsui a fumanoang bukeng ea Matheu Khaolo 5 temana ea 13, a 'reng: "Le letsoai la lefatshhe."

E ne ele mokete o moholo haholo. Phutheho ea bafumahali ea supetsa morumuoa oa Morena ea tllileng mahareng a eona thabo le kamohelo ka mantsui a matle, le ka limpho.

Re mo lakaletsa lehlohonolo Jevrou Mokapela le bantlo ea hae mosebetsing o moholo oo ba ts'oanetseng ho o phetha.

Mrs. PHALATSE,

Johannesburg.

Bantu World E Teng Kajeno

(TSA VILJOENSKROON)
(KE ABY PHOHLA)

Re thaba ho tsebisa babali ba Bantu World hore kajeno re na le koranta ea Bantu World e baloa mona me Agente ke Mr. Aby Phohlela. Ruri sechaba se thabile haholo hobane ke pampiri eo e leng khale se e llela. "Me babali baeona mona ke Bahlomphehi: J Mokhuoa, Thos. Bikani, P. Lihlabi, J. Moletsane, C. Lehola.

Sekolo sa mona sa Kopano se fumane Mistress e mocha eleng Miss D. Velapi o hlaha koana Queenstown Koloni. Emong o lebeletsoe ho fihla hona haufinyane.

Kereke ea Chachi ebile le Bazaar bobotle 'me bathoba ne ba tlile ka bongata. Evang. T. Bikani o kile are khalo hola Bothaville. Mokete oa selallo ke- (Di fella Se rapeng sa 5)

Ntoa E Hebron

Motse oa Hebron o ne o hlasetsoe maloba ke Bakwena ba Gauteng. Ga re tsebe gore molato keng. Re utluagobane banna ba tlogile ka Lori ka Saterdag se fetileng, 'me erile ka mahubi ka Sondaga ba hlasela baagi ba motse oa Hebron. Ntoa ena gothoe e loanne nako e teelee. Erile ga tsatsi lele godimo ea BaKwena ba Gauteng ba tlogela motse oa Hebron go hlasela o mong o leng kgauusi.

Go utluagala gore erile ba sa ntsa ba loana ga fihla Maphodisa. Ba game go bona Maphodisa eaba ba hlalola dinao.

Dikgobadi tsa ntoa ena ke batho ba 14, me ba thopileng ke Mmuso ba 15.

reng ea Chachi o tsamaisitsoe ke Father Williams a tlatsitsoe ke Messrs Lebitse le Molisana. E a sa pheleng hantlenyane ke Miss E. Phayan o kile aba a ea ngakeng maoba. Che empa joale re bona a boetse a ile mosebetsing oa hae oa sekolo.

LETSATSI KA LETSATSI.

Bophelo ba Se Afrika ho ea fotoha. Matsatsi a bohoholo oa bo ntata-rona moholo ba neng ba phela ka ho tsoma a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mokhoa oo ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsing a fetileng monna ea neng a na le matla, ele momi e re ele monna ea phelang hantle. Kajeno monna ea phelang hantle ke monna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho seledisa chelete ea hae ka bohale.

Kajeno dijo tseo re di jang le diaparang tseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetsang. Jualeka ntho tsohle, dijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea r na re tshuanetse ho bona hore re reka dijo tse loketseng ho jeoa hobane di thusa bophelo ba r na, me ho teng dijo tse eleng tsa boko hobane re fumana matla a ho sebeta chelete ka ho sebedisa boko. Se seng sa dijo tsena ke hlapi e rekoang leselaheng kapa moo ho rekisoang dihlapu. Hopola hona 'me u

Reke hlapi e lekaneng kajeno!

O'GO THUSA GO WINA!



PHOSFERINE

MORIANA O MOGO O GO MERIANA EOTLHE

Batho ba di papadi ba fumana bophelo le maatla go Phosferine. O etsa gore mebele e bokooa e be maatla. O etsa gore go be bonolo go oena go wina papadi e loaneloang ka maatla. Bongata ba Makgoa a dipapadi a fumana maatla a mancha go Phosferine 'me joale Ba-Afrika ba botlha le bona ba setse ba etsa joalo. U ka fumana Phosferine levenkeleng la heno o nooang kapa oa dikgolokoane (mefuta e mebedi ena, theko ea tshoana). Phosferine le go na o okobatsa bothoko ba meno, go opa ga tlhogo le methapo emeng. (Mathokong ana a methabo nka marothodi a lesome, ka morago go ura tse tharo go fitlhela ditlhabi di nyelele.)

O REKISA KE DIKHEMISI LE MAVENKELE OTLHE
Beng: PHOSFERINE (Ashton & Parsons), Ltd., London, England.

OTUKULULAYO
(MATUKULULAI)

O feta meriana kaofela.  O feta meriana kaofela.

1/6  1/6

MATSETSELE.
Moriana o etselitsoeng ho thusa batho.
SEHLARE SE TSOELISANG-SE HLAPELLANG.
Mahloko ohle a 'meleng ea batho.
SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelitseng ka lilemo tse ngata. Le batho ba hlaleleng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse '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 n'gwe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebeta mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotahale, u be matla, u thabele lijo le bophelo ba hao.

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

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

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

A. H. TODD Ltd. Mokemisi,
NATAL.
soang teng.

Ba-Afrika Thusang Baetapele

The Bantu World
SATURDAY, FEBRUARY 22, 1936.

Ntoa E Ea Loana

Maloba re boletse gore kabaka la ntoea ea melomo magareng a General Hertzog le batseta ba Pitso ea Mangaung, banna ba ile ba tloga ka lepotlapotla go ea tlaletsa madira a Profesa Jabavu, Cape Town.

Kamoo re utluang banna ba fumana ntho di hlakahlane, gole teng banna ba reng a go emisoa fologa e tshueu. Erile ga banna ba leboea ba fihla Cape Town ba fumana banna ba boroa ba se ba batla fologa e tshueu go bontsha gore ba hlotsae.

Banna ba leboea ba ganne go utlua masue ao. Ba re ga go fologa e tshueu e tla emisoa ntoa e eso loano. Eaba ba re bora ba eme la lentsui la pitso ea Mangaung, leo eleng lentsui la sechaba sa Ba-Afrika. Erile ga taba di a seleepeng tsa lahla ba boroa, gomme phuthego ea tsa lentsui le reng rona Ba-Afrika le kgahlanoeng le melao e re amogang ditokelo tsa rona tsa go baagi ba lefatsho lona. Lentsui lona ke lona leo ba arabileng General Hertzog ka lona.

Ntoa bageso e kgolo, ka lehla-koreng la rona go teng Makgoba a eme le rona. Go bonagala gantle gore ntoa e tla ba e kgolo. Kabaka lona go batlega gore sechaba se ikemisitse go thusa ntoeng ena kagohle kamoo se ka kgonang. Banna le basadi ba Makgoba ba ikemiseditse go re thusa, empa kantle le ketso e kopaneng ea sechaba sa rona ga go letho leo ba ka le etsang. Ba-Afrika nako ena ke ea go sebetsa eseng ea nuo. Kabaka lona re kopa gore banna le basadi ba sechaba sena sa rona ba itokisetse go thusa ntoeng ena ka gohle kamoo ba ka kgonang kateng. Ntoa ena re tshuanetse go e loana re kopaneng, re le banna le basadi oa kopaneng.

Bofelong banna ba Kolone ba ile ba Camellana le ba Leboea gore go seke ga hlontz folaga e tshueu ntoa e sa loana. Ntho ena e bontsha gantle gore baetapele ba sechaba bak pane gomme go batlega gore sechaba se latele.

Phehisano Mahareng A Lenyalo La Dikgomo Le La Sejakane

(Ke P. G. T. KHAMPEPE)

Ako etse tjena, nke ke tsebise sechaba sa heso tse etshahlang matsatsing a 1936. Ka vektise pedi tse tsua feta tsa Pherekhong ka muna Pokwani polasing e bohole ba Setadia le sekoto (one and a half mile) ho no ho le lenyalo la Sesotho, (bohadi). Mohlankana le moroetsana ba feletse ka hohle kamoo le tse bang le apesa bana ba lona mohlala ba nyalang Kerekeng pel'a Moruti.

U ke ke oa khetha le hanyenyane hore ke nyalo la dikgomo, moo ho seng monyadisi oa sejakane. Ke hore mohlankana a le mots'oana le kapesa-matsoho tse tshueu (hand-cloves). Maetsana a le mosoana ho tloha (hlohong ho isa leotong a le mofapatlhoho a khatumeditse ka lesira, (crowned and cover with veil), ring le benya ka tlas'a kapesa-matsoho. Helang batho le re le tla khona ho tisa Mo-Afrika tseleng ea ts'uanelo tse joalo na ha taba tsa hae di se di le tjena na? Na kere re hlotsae ba heso. Re etsesitse Makgoba nthong tse ngata tse ts'uanelang le tse sa ts'uanelang ehang. Ka ketso tse etsoang ke rona majakane di entsa hore le bona bahedene bare etsise le moo ba sa ts'uaneleng moo re reng ke ho tlotla seo re leng sona pel'a Modimo ka ho hlompala lenyalo lehalelang.

Baruti ba dikereke ka mofuta ea tsona le lona Banyadise ba Muso (Marriage Officers) bo Magistrate a le ke le hlotsomele

Karabo Go Mr. Phetehe

ITHUTE GO NTSHA
DIPHOSO TSA MOTHO
KA TLHOKOMELO

Morena: Mo pampiring ea gagu e rategang ea kgoedi ea February e le 1, go tlhagile mangoe mantsoe a kwadiloeng ke Morena I. D. Phetehe oa New Clare, ao a arabang seo a reng se kwadiloeng ke Sahiba mo kgoeding ea January e le 19.

Morena Phetehe, ke go kopa u ithute go araba se se kwadiloeng ke motho, ha u sa ka ke oa baka u tla wela mo diphatseng u sa lebelela.

Ithute gore e re u araba motho u bee pampiri eo u e ntshang dipphoso pele ga gagu; jalo u arabe se se kwadiloeng ke motho ka nepo.

Mr. Phetehe a re: "Sahiba are ga rate puso ea ga gabo u rata ea Union e, a tla e ipusang ka go rata gagoe." "Sahiba are: A dikgosi le merafe di ikabele puso ea Sekgoba." "Sahiba a re: Bogosi ja Sechuana bo dira batho banyana." "Sahiba a re: Dikgosi di dumele melao e tlhomiloeng ka kelo-tlhoko.

Ke araba Morona Phetehe ka bokhutshuane. Ha temane tse nne (4) tse di ka fitheloa mo kuranteng lea gagu ea January 19, 1936.

Ke tla romela Mr. Phetehe cheque ea £100. Me ha di sa kake tsa fitheloa Mr. Phetehe a ntumelele ke morute molao mo makgotleng a puso. Mr. Phetehe u tla timetsa batho ba ba senang tlhaloganyo.

Medimo ea bo Rrago - e latlhile batho ba le bantsi, Modimo mo ngofa a o re o rapeleng. A ku u tla tsa gae u tlogela New Clare.

SAHIBA.

Dantsha Ea North Association

Re Tsebisa Maloko le metsotsele hore ho thaba le Dantsha e kgolo ea khotla lona koa The Bantu World Hall, No. 3 Polly St. South kadi 6 March 1936. Maloko a khotla lona aile a bona hore ke tsoano ea ona hore ho e tsetsoe lekhotla sekgoama (funds), hole phahamisisa hole tsoe tsa pele me ho tsebisa maloko otlhe a khotla lona hore a tlamega ho ba teng kabongata. Bao basenang ho katinyella batla romela di 2/- tsabona ka Mongodi oa bona 134 Anderson Street Johannesburg pela tsatsi lona.

Ma-Afrika lekang kamaatla hotiisa lekhotla la lona leo le ikgantlang ka lona.

S. S. MLOKA,
Modula-setulo
S. R. MOKOAPE,
Mongodi

Ho Bangolli

Mr. James Moeti (Springs) - Kuranta e romelloa ka poso ho motho ea e lefelloang. Address ea kuranta ena ke P.O. Box 6663, Johannesburg.

taba eo. Hoja bonyenyane ba mpa ba e ea ho Mohle, ha sa rate ho tla ho baruti bamp ba hlonephe lenyalo le la bona ka mokhoa oo. Na taba eo le tla e lesela e me a ate hohle hohle?

[Le seka la tsoaka Sesotho ka Sekgoba.]

H. L. H. BARBERTON
LEAF TOBACCO.

Koai e ncha ea selemo sena, e bohale e loketseng batho ba batsho. Kopsa lenaneo la theko ho :-

H. L. HALL & SONS Ltd.,
Dept. J.
P. O. MATAFFIN. E. Tvl.

Kgopotso Ea Mendi Ka Di 21 February Marapyane

Maabane ka di 3 February 1936 moo kgotleng la Bakgatla-ba-Motcha Rev. W. B. Modikoane o ile a kopa go hlalosa "The Victim of the Mendi" kapa The Mendi Memorial Committee, eo ileng ea ba teng kadi 21 February, 1917. Lekgotla le ile la didimala sebaka sa seripa sa ire (½ an hour) Byale kgopotso ea hlaga moo go nguana oa kgoshi Johannes Ntime Moepi eo ebo-tsang gore molato kong le sa fetole, byuatale sebui sapele sare, ere obona pilo otshabe gobane esetse re senyegetsoe ke di chelete tse ngata tsadi "Congress le bo I. C. U. ke kamoo repalloang ke go fetola. A boela a hlalosa Mr. Modikoane are lebellang le hlaka leng la nomoro ea 9 gape le boele le lebelele moo lehlakaleng la nomoro ea 16.

Morago goile goa tsoaga kgaruru goa supa gore taba ena ea "Mendi" etla amogeloa kapele gofeta di taba tse ding tseo dineng di begoa moo Kgotleng, hrale ea fidisoa ke Morena oa sechaba Acting Chief J. G. M. Moepi ka gore segopotso seo se tla ba teng koa shupeng la Morena ka eona kgoedi ena ea February gaile di 21st. byale ka Mafase amang.

Byale ba badi ake lethuseng ka meboea emeng ekaone, gobane re tshoore tau kadi tedu! Lentsue la ore go bona se ifadiere o bona pilo u tshabe le tshoana teela le lesa leo letlang go rona (Di fella Se rapeng sa 2)

tsatsi le leng le leng, empa are le hloele gole byalo, ebile motho emong le emong oa gabo rona are letlalo la motho ale bapoleloa kgakala gorialo ke gore motho gateng oo suang feelsa asa loiaoa ke molooi.

Katameliso,
SOL. M. MONAMA.

Leeto La Mrs. Janet Modiselle

Mrs Janet Mareme Modiselle oa Lady Selborne, o etela Durban bofelong ba kgoedi ena. O tsa-maea le Mistress oa gagoe, Mrs Pollock, me ba tla fetsa kgoedi jeng.

Bala 'The Bantu World'

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OA RATEGA—
ANKO U LEBE
KAHA MAKAU A
MO KGOBOKANE-
TSENG KAGONE.

E. O SETSE A
GANNE MAKAU
ALE MARARO A
KOPA GO MO
NYALA. A KANA
KENG SE SE MO
DIRANG YALO?

O MPOLELETSE
GORE BORETHE
YOA LETLALO YA
GAGOE LE GO
TLALA BOITUMELO
MO GO DIRILOE
KE FELUNA PILLS.

Banna Ba Kgathloa Ke Popego Le Bontle.

Ka bobedi yoa dilo tse di ikantse mo botshelong yo bontle. Popego e ka sengoa ke sefathego se se nang le dipetsi le matlho a bofifi. Me mosadi a ka seka a ratega ha a nna yalo a nyemile marapo, asa phuthuloga sefathego, madi a gagoe a fokola me moteng go gagoe go sa bereke ka choanelo. Mosetsana o choanetse a nna le madi a tletse sentle le botshelo yo bo siameng haele a tla nna le mmita gore makau a mo ele tlhoko a rate go nna yalo ha gauti le eena. Kagonne lekau ha le ferefa mosetsana, mo mogopolong oa lona lo lebelele gore ka tsatsi lengoe o tla nna mosadi oa gagoe le mma-bana ba gagoe. O leba koa lobakeng lo lo koa pele me o sholofela gore mosetsana eo a mo ithaletseng o tla nna monkane oa gagoe eo mo itumedisang mo legateng ya gagoe.

Tholego le ditiro tsa mosadi di fapane kgakala le tsa monna. Ha gona le fa go sa siamang moteng o tle a bogisege thata. Madi a gagoe a nne bokowa. Me a choanetse go nna yalo a nonofile a akotse. Bana ba a tlang go ba tsala ba ka nna le botshelo yo bontle kgotsa ba nna dikowa, kafa madi a gagoe a berekang sentle kagone.

Di Feluna Pills tsa Basadi Fela di tota di direcoe go thacoa, go siamisisa le go thatafatsa go fa botshelo yoa mosadi ho ikantseng gona. Di pekantsoe le tshipi e diriloeng ka tsela ea gore e tsele sentle mo mading. Me tshipi e ke mofepi eo mogolo oa madi eo dirang gore basadi ba Feluna ba nne le thata le bopelokgale.

Gape Feluna e tlhokomela go siloa go diyo. Ga gona diyo tse di bodileng tse di saelang mo maleng le tse di tseyang chefu mo mmeding oa basadi ba ba dirisang di Feluna. Go sokela, go tlalelana mo maleng, go nka mooa, dipetsi, matlho a bofifi, go nyema marapo, go tshaba mo go ntshediwa koantle ke molemo o tshabisang o mo go Feluna. Gongoe mosadi ga ana dipopego tse dintle. Legale a ka bonatsa boitumelo le tshiamo haele gore bomoteng yoa gagoe bo bereke ka choanelo. O tla ikutlula ale mo boitumelong. Me rotlhe re itse gore batho ba ba mo boitumelong ke bona ba ba rategang.

Anko u leke di Feluna. Dira gore molemo o mogolo o o ichupe tshiamo ea one. Ga ona kotsi me ona le thuso mo makgarebe go bo-nna-bana le basading ba ba godileng.

Di Feluna Pills tsa Basadi Fela di rekisoa gongoe romela mo go P.O. Box 731, Cape Town u romele siamang ha ba rekisang ka dichoanchoane. Reka

Italians Claim Great Victory

Fierce Fighting In Northern Abyssinia

Ras Mulugetta's Forces Fall Back from Important Stronghold

5,000 Abyssinians Reported Killed

The first major Italian operation on the northern front since the capture of Makale ended on Saturday evening, January 15 with the capture of Amba Aradam, a natural barrier 9,000 feet high, about ten miles to the south of Makale.

The advance started at dawn on Monday, February 10, and the Italians claim that 5,000 Abyssinians were killed. The Italian casualties are given as fewer than 500 killed and 1,000 wounded.

Seventy-two thousand white Italian soldiers took part in the advance. A Native division was held in reserve. The Abyssinians resisted the attack with their usual bravery, and the last stages of the battle were marked by desperate hand-to-hand fighting, the Italians using bayonets and the Abyssinians long curved swords.

Amba Aradam commands the district Sokata route to the Tembien wells and the whole of the wellwatered Enderba region.

It also commands the main line of communication from Dessie to Tembien.

The Italians claim to have turned Ras Kassa's outflanking movement and to be threatening to cut off the troops of Ras Kassa and Ras Seyum in the Tembien region.

Ethiopian Bravery

Italian staff officers pay a high tribute to the bravery of the Ethiopian regulars in the face of unaccustomed artillery and air bombardments.

The Abyssinians concealed themselves so skilfully that Italian air reconnaissances failed to reveal the presence of the masses of men on Amba Aradam, and the Italians found huge fortified caves in the mountains which had housed thousands of soldiers.

The plan of campaign involved the encirclement of Amba Aradam by two linked but independent columns moving round the eastern and western slopes to the rear of the mountain with their junction at Antalo.

The operations began when the First Army Corps, consisting of the Sabauda Division, left the Black-Shirt Division on the right and moved south to the River Gabat unobserved by the enemy.

The river was crossed the following day when the Sabauda occupied a hill beyond Scelicot and the Black-Shirts a hill nicknamed the "Priest's Hat" on the eastern spurs of Amba Aradam at 9.30 a.m. without resistance.

Positions Bombarded

On Wednesday the positions were bombarded by four heavy bombers.

strong resistance.

The Ethiopians threw in their reserves and repeatedly attacked the "Priest's Hat," supported by ten guns which shelled the Italian machine-gun nests until silenced by Italian artillery.

Italian Reinforcements

Marshal Badoglio, at midday, brought up reinforcements consisting of crack Alpini, and the Italians reached their objective, the ridge of Amba Aradam, at 5 p.m.

The Italian losses during the day were 129 killed and 275 wounded.

Thursday was a day of rest and consolidation. Heavy rain seriously impeded the operations, but 2,500 Ethiopians made a surprise attack on the Italian left flank, surrounding a battalion of the Sabauda Division.

Assisted by artillery, the Italians fought their way out, killing 400 Abyssinians and themselves losing 18 killed and 64 wounded.

On Friday, although rain made taking off a matter of great difficulty, Italian planes bombed strong Ethiopian reinforcements.

Advance Resumed

On February 15 the Italian advance was resumed on both flanks. The Ethiopians desperately attacked the Italian columns as they ascended Amba Aradam, every available man and machine-gun being thrown into the fighting.

The Italians repeatedly charged with fixed bayonets, to be met by Ethiopians armed with long curved swords.

Desperate hand-to-hand fighting took place, and Italian artillery hammered the Ethiopians whenever an objective offered.

Finally, in the evening, a Blackshirt unit, commanded by the Duke of Pistoia, planted the Italian flag on the summit of Amba Aradam.

The Ethiopians retreated under cover of darkness. Meanwhile, Italian flanking columns had reached Antalo and found it full of Ethiopian corpses as a result of the bombardment.

The strength of the forces engaged was 75,000 Abyssinians and 150,000 Italian troops.

Foul Plot To Kill Emperor

A plot against the life of the Negus has been discovered at the airport at Addis Ababa. It is understood that sand was put in the oil of the Emperor's plane and that the cylinders were damaged.

The saboteurs are believed to belong to a gang of spies in the pay of a foreign power.

GOOD JOB IS WAITING FOR YOU!

ASSISTANTS WANTED in localities on high commissions. Men with business experience and willing to accept about £10 per month.

Benoni.

Abyssinian Version Of Italian Victory

The Abyssinian version of the battle south of Makale declares that the Italians advanced only five kilometres south of Makale at a cost of 150 white troops and 200 Askaris. The Abyssinians had 31 killed, including two of their best leaders.

The attempt of the huge, heavily equipped Italian Army to scale the mountains met with the fiercest resistance. The troops of Ras Mulugeta refused to be drawn into a set battle. It is added that Dedjasmach Sahle, who recently operated successfully in the Tembien, has been ordered to the mountains south of Antalo with a large body of troops.

Reuter's correspondent confirms that Ras Mulugeta's son was killed in the recent battle and that Ras Mulugeta himself was wounded.

The most important immediate object attained by the capture of Aradam mountain is that it gives the Italians the large fertile valley of Scelicot.

[Sub-editing and headlines of all political matter on this page by Guybon B. Sinxo, 3, Polly Street, Johannesburg.]

Mr. A. M. Jabavu On Native Bills

Speaking to a correspondent of the Star at King Williams Town, Mr. A. M. Jabavu, confirmed the published reports that the Convention executive is unanimous in not accepting the proposed compromise on the franchise which the Prime Minister is now embodying in the Representation of Natives Bill, and regrets that General Hertzog would not agree to postpone the matter until such time as the All-Africa Convention had been convened to discuss the new position.

Mr. Jabavu said that the Africans consider that vital principles are being sacrificed on the altar of party expediency.

He said the Africans are suspicious of the new proposal. For instance, the present franchise is safeguarded under the Act of Union by a two-thirds majority, and they wish to know whether General Hertzog's scheme for direct representation through a separate voters' roll will be similarly safeguarded or be subject to cancellation on a mere majority vote in Parliament.

They are also disturbed by the statement that the two special members to be elected to the Cape Provincial Council must be Europeans, whereas, under the South Africa Act, Africans are eligible for election to the Council

How A Chorus Girl Keeps Slim

REDUCED 28 lbs. IN THREE MONTHS

Kruschen on Her Dressing Table

"I was getting much too fat," writes a chorus girl, "and I expect you know what that means to one of us. In time, it means that our services are no longer required. In these days a chorus girl has to work very hard—dancing as well as singing—and it is really necessary to be slim. A friend advised me to take Kruschen Salts, which I did, and after taking them for three months I have lost 28 lbs. I am delighted, for nobody loves a fat girl. The girls at the theatre used to laugh when they saw the Kruschen bottle on my dressing table. But those who laugh last laugh best, which I do at the end of the show at night, as I am quite fresh and happy, after a hard night dancing."—(Miss) M.W.

Taken every morning, Kruschen Salts effect a regular gentle, and perfectly natural clearance of poisonous waste which encumbers the system. Your blood-stream is thus preserved from contamination. Refreshed and invigorated, it floods you with a new feeling of vitality, a new urge, for activity. You follow the urge, and after about a fortnight that ugly fat starts to go. You feel it; your mirror reflects it; you make for the nearest weighing-machine, and very soon know it.

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

Where Africans do get "A SQUARE DEAL"!



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In Teak or Rubbed Oak.
Artistic Sideboard 4ft. wide, with cupboards and two drawers, 4ft. oval table and four chairs seats covered in best Rexine. Complete.

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