

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

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

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

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## NOTABLE CONTRIBUTION TO XOSA LITERATURE

### MR. MQHAYI CREATES XHOSA RENAISSANCE

Popularity Of Xhosa Language Owes  
Much To This African Genius And  
Many A Budding Author & Writer  
Were Influenced By Him

### The Man Is Voluminous Writer

By Guybon B. Sinxo

The man is a voluminous writer. He is dramatist, essayist, critic, novelist, historian, humourist, biographer, translator and poet. The popularity of the Xhosa language is due to his untiring efforts. Against a strong opposition he preached the doctrine that Xhosa could be made a respectable and powerful language.

Not only did Mr. Mqhavi preach but also practised this doctrine. And undoubtedly it was the opposition with which he met at first that produced from his fertile brain the "Life of Samson" and "Ityala lama Wele"—the best original book in the Xhosa language and his best seller.

Mr. S. E. Kr. Mqhavi, known throughout Bantu South Africa as the National Poet is the only son of Ziwani Krune Mqhavi. His mother's maiden name was Qashani Bedle.

Mr. Samuel Mqhavi was born at Gqumahashe, Alice, in 1875. Before Samuel's birth his parents had not had a single boy-child and they wished so much to have one that special prayers were made to Heaven for a baby boy. How joyful they were when their prayers were answered and at last a boy was born to them. In thankfulness they named the boy "Samuel" which name means "Asked of God" and with the same words used by the parents of one of Israel's greatest prophets, Samuel, dedicated the child to God. In that resolve their intentions may have been to train the boy for holy orders, but little did they know that their hopes would still be more amply gratified.

That same boy did not qualify for ministry as they expected but went in for a far wider pulpit—that of literature—and today he is one of the foremost Bantu men of letters.

#### His Masterpiece

At nine years of age Samuel was sent to live with his uncle, Nzanzana Mqhavi, who was headman of Khobongqaba village at Kentani. Whilst there he was a diligent little attendant of the "Inkundla" were in litigation and other affairs the customs and laws of the nation could be learned. Little did those old men know that the little boy who seemed to hang on their very words as they deliberated was assimilating all and would at a future time turn that knowledge to such good use. To-day that very boy has con-

tributed that knowledge to Education departments and to the Union Government itself, and it is that same boy who at a time when most of the educated Africans in the Cape as well as Europeans controlling Native education looked down upon Xhosa stood up for our language and by pen and word of mouth created a Renaissance in our literature.

Not only did Mr. Mqhavi preach but he practised his doctrine. Undoubtedly it was the opposition which he at first met that produced from his fertile brain his first book "The Life of Samson," a book, though unfortunately out of print, that still makes very good reading, and we positively owe his master-piece, "Ityala lama Wele" the best original book next to the Bible as well as the most outstanding best-seller in the Xhosa language to his experiences at his uncle's "great place," whilst it is to his vast travels amongst his people as well as his intimate knowledge of human nature that we owe his wonderful sketches, "Thambho Zika Don Jadu."

#### Voluminous Writer

The man is a voluminous writer. He is dramatist, essayist, critic, novelist, historian, humourist, biographer, translator and poet at the same time.

I put "Poet" last in the list not that poetry is the least of his accomplishments but for emphasis's sake as that is what the man really is. Every day of his life the public is thrilled by his sublime productions through the press, through his books and other publications.

I can safely say that the present popularity of the Xhosa language (Continued at foot of last column)



Mr. S. E. Krune Mqhavi, the African National Poet.

### Confiscation of Franchise Rights Without Treason Not Justified

At an emergency meeting of the Cape Native Voter's Convention, held in East London last Saturday, for the purpose of examining the franchise proposals contained in the new Native Bills, it was unanimously resolved: "That the Government be asked to preserve the existing Cape Native franchise unaltered on the following grounds:—

"(1) It has always been wisely used as a voice of the Bantu people since 1854, when first granted.

"(2) It would be a backward step for the present Government to annul this privilege which has never been abused at any time.

"(3) The confiscation of citizenship without rebellion or treason to justify it is an irregular and unprecedented course on the part of any modern State.

"(4) The entrenchment of the Native vote in the Act of Union was a gentleman's agreement, implying an obligation of honour that it be left untouched as a privilege for future Bantu generations.

#### Symbol of Citizenship

"(5) Apart from all considerations of political influence, this vote is a dearly-prized symbol of citizenship—highly appreciated by its individual possessors.

"(6) Its retention will make for peace and satisfaction among the various non-European elements in the Union's population, being, as it is, held in trusteeship for the

future of all other races in the Union who aspire to it as the consummation of true citizenship.

"(7) The representatives of the Native voters humbly request the Government to give at least twelve months time to the Native voters and other sections of the Bantu population to study the Native bills as a whole and to be able to offer constructive criticism to the Government upon them."

### Schools Wanted On The Farms

According to "The Star" Colonel J. J. Wilkens, M.P., conferred for an hour and a half with the Rev. N. B. Tantsi and Mr. J. E. Kreeing, two Native leaders in the Ventersdorp district, about Native problems generally and also the special problems relating to Natives leaving in the stads. The point raised was that of providing educational facilities for Native farm labourers. The Native leaders argued that such Native labourers on farms were being completely neglected as regards education.

"We argue," Mr. Tantsi declared, "that if the farmers could assist to a certain extent and the Government also, the Native could get their schooling on the farms, as is done in the case of European farm children, and there would be a lesser influx of Natives from farms to towns."

### Signor Mussolini Rattles The Sword

OMINOUS MURMURINGS  
AMONG AFRICANS IN  
EAST AFRICA

There are no signs of an immediate settlement of the Italo-Abyssinian dispute. Indeed everything points to the fact that the settlement will only be effected by means of arms. The latest reports from Rome show that Italy will be content with nothing less than complete mastery of Abyssinia, according to the correspondence of The Times. *Giornale d'Italia*, which generally reflects the views of Signor Mussolini himself, makes this clear in an article setting forth Italy's aims in East Africa.

Italy, which plainly does not anticipate any intervention in the dispute by the League of Nations or individual Powers, justifies her attitude by condemning Abyssinia as an uncivilised country, unfit to be a member of the comity of nations. Italian colonial development has been hampered, it is stated for a quarter of a century by Abyssinia's aggressive and obstructionist actions.

#### Mobilisation Goes On

Meanwhile mobilisation in Italy goes apace and there is great enthusiasm among the people, who are unanimous in the belief that their country is about to fight in a just cause.

Great Britain and America are striving for peace, and it is understood that France is now in favour of intervention by the League of Nations.

In the meantime it is reported from Khartoum that there are ominous murmurings among Africans in Sudan and Egypt against encroachment upon the sole remaining independent African State, and there is evidence of racial solidarity.

#### Burning Of Effigy

Signor Mussolini's effigy was burned at the steps of the Johannesburg City Hall by African members of the Communist Party on Wednesday. A number of white men in Johannesburg, the majority of them ex-service men, are eager to join the Abyssinian army in the event of war breaking out between that country and Italy.

owes much to this African genius and that many a budding author and journalist began writing through the influence of this great man. This particularisation need not be invidious as I do not at all exclude other great names like Soga, Jabavu, Solilo, Ndawo, Jobe, that indefatigable European Mr. W. G. Bennie, as well as many others; in the noble work of the making of our literature.

Mr. Mqhavi has done Yeoman service for his race and well has he earned the honours that he is now receiving, especially that signal distinction of addressing at King Williamstown both the King's sons on their respective visits to the Union.

(Sub-editing and headlines on political news by R. V. Selope-Thema of 1 Hardy Street, Johannesburg.)

# Xhosa: Irhafu Yabangafundanga

The Bantu World  
SATURDAY, JULY 20, 1935

## Intlanganisano yomzi E Bloemfontein

Okokuba kuko into ekunqinelwana- yo ngabo bonke abantu ngayo yey-ku- ba impato yetu iyalalisa inez mangxa ezobalisa intwala bulungisa. Asiro yaka yabonwa mo u ukubuyiselwa kwamadoda emcongwan ni kanti wezi lonto yena u Toro n-hlekondiba laka ngokuzitula ivoti yase Koloni Njezoko ekuzingeni kwaba ngempu- cak yabo abahlop beisi omyama ngumtswana ababikulis kukubho- mla abase Tr-nswal uku ihluta beqeka- liboni nangemhlo' lolanga lempucuko ivoti.

Inkosi yamakazi emti nxi ngoqa kuq amantwana skuba efum-ne intlaka avincaywa mota, ngoko akunguwo mngawiso kokuba libe libokoma lonke ilizwe ogala savandlak'nyo emteto ka Toro kuba uyibamba ng-qhoqhoqho Koloni uyikupa intlaka eal nyazi.

Malungu nemihlaba akukonto enze- lwe yona umntu entsundu Akuko ma i iyakutshwa nga Rulum-ntu ke e- ntena yemihlaba. Njengokuba li- mpuncuke laba yilento ilizwe nje ilizwe nje ngokuba esantsulwa ngumteto ka 1913 wampuncuka wangu- mo antundu ezifana waza waqu tywa ngumteto wadlolo kwelinye icala umteto ngamntu lungelo labumi ngapand' kokuba kuqotelelwa ezilokishini bepi ubomi bentaka zona zaka izindlu zazo kwimti engeyiyo yazo iz-kuvela pi imali yokutenga umhlaba?

Akwaba kulanganisano yas- Bloemfontein unzi yakubeka eyona nto uqwenela yona ku rulumant- ungan-li-wa kuku-uke u-lab, uba- ulinile ezizeni u gabekinto. Akwaba ubuyakuke ube wato eyak'yo ovibeka pambiko rhu umente. Kambe batho benyanise ukuti i Kr-mesi ifika kany naonyaka Nsmbhenge kutiwa kuzakubako eyenzi uvela intlanganis- ngoko zakuba inkoveli zomzi zemi bato ngemhlo' zih-nzene ndawoye zifanelwe kukuwa stias into omawuze nzele yona umzi ngapand' kokulwa nemteto oku; unantwana oyinkedama onzenzani upila kuz-ela.

Esizosi ngesituba Mheli  
RASONTI  
Middle-drift

## Ukuhambha Yimfundo Namaq ba Ngezenzo Ayakulingena Izulu (NGU PEGGY)

Mheli  
Ndite ndhambile edalika adibaliselwa ngobulungisa bomntu oiqaba. Umhlobo wam obedibalisela ofundisa eMzi-aku- lu ongu Miss Mbuzi uti kwifika umfana awayeze ezihoyeni awayezela e Goli oko kakuthi babengsalani. Lomfana ebeza ngokuzakufuna ama- yeza. Ngelithwa umhlobo lowo wakhe wafika engekho kanti uzaku bhubha kwesosithaba. Kubenzima ke ukufihwa komntu wasemzini.

Xa kunj' kupakame omnye umamuzana kwabaqabayo, wabhekisa kubafana bamaqiba ebayala ngokuthi nabo ekuhambeni bothi gaxa kobu buuzima. Imali eyenziwa apho yaba ngaphezulu kweponti, kwenziwa iohokisi n-zinxibo zomzi, nokutya kwaba kunzi ngokumaq'isayo, kwenziwa ngamaqaba.

Eibali lidhlabile kuba shantu ab-fund'loyo banmbuzo othi amaq ba la angaba engazuquti nje- th ni ukuya kubonans no Sombawo. Ngezenzo zinjengezi zokub- Nand bon' ndis-lus zini nandivelela' amaqaba nwo azuza imfele zikaTixo

uTsalitorho uzithetha apho kwabo- bam-li-wa bsmbedesha kun-ne. Kuo kwalapho apho kwashumi leminyaka- d'iluleyo wahamba yonke loondlela yokusuka eKapa wayakuxela indlela azakumpata ngayo umntu omyama wlizwe, eitheha lemithetho isix-xuz-lisa amathumbhu bamhlanje

## Amabal'Engwe Ngezinto Zeli Zwe

### Ukuvulwa Kom,zi Omtsha we Bantu World

Um,zi omtsha we "Bantu World" obusakhiwa e No. 1 Polly Street usekugqityweni ng-ku. Ngombla wesi 5 ku August kuyakubakho umvulo wendlu apho e Polly Street, apho kucelwe nabantu abaphambili bethu ukuba benze iintetho.

Impi ye "Bantu World" iungise onke amalungiselelo engoms nomdaniso namax-longo. Kongwenwa ngesisa ngabo bonke abo bamoyiweyo, iziphu- ngo ziyakubalapho nazo. Imbhuto le iyakuqala ngo 2 emva kwedizala.

### I Kongresi Yase Transvali Imvuselelo zayo Ezishushu e Orlando

Kebakho imvuselelo ezishushu ze Kongresi yase Transvali ngo 9,30 kusasa ngombla wesihlanu ku August (yi holi- dey i ke leyo) e Orlando.

Izithethi zobangoo Messrs Z. P. Ramailane, Gen Secy J W Duijwa, L. T Mvabaza, B. Gwabeni nabanye. U Tsalimani ngu Mr. M. N. Msubane unobhala ibengu S. Moenang umququ- z- li omkulu ngu C. S. Ramabane. Koxoxwa ng-zindawo: (a) Ukweziwa kwesebe e Orlando (b) Ngeelokishi ne Townships (c) Ngorhwebo (d) Ngoku- qhutya kwe Kongresi (e) Nezinye izinto.

Lo ngumbhla omkulu, sycselwa abelapho onke ama Afrika

### Ama Grike Ayifuna Shushu Ikumkani Yawo

I Palamente yama Grike ngeveki ephelileyo ivotele ngamandla amakhu- lu into yokuba ukubuyiswa kwekumkani yawo mayibhesiswe ebantwini ivotelwe ngabo (Plebiscit), yavala ngemikhwazo ehi makaphile ngona hakad- ukomkani yawo lowo. Ovoto ke luyakwenzi- wa phambi kombhla we 15 ku November.

### Abangafundanga Bazakurhesiswa E Tshayina

Izizwe sama Tshayina ebekade sidu- me kun-ne ngokungafundisi side ssiyo- nda ingozi yalonto. Ngoku kweelo uzakuthi umntu ehambha esitratweni amiswe lipolisa limike i Primer lithi makafunde, ethi ukuba akakwazi arh- siwe kwa o'co. Kuyakukh- kubenzima ke kwiz qihela zerlo kuba oo "A. B. C." bama Tshayina abang-wo ama 26 nj- ngabeihu; bali 1 000 bona bebonke

### Umsebenzi Womkhosi WoSindiso eRhautini

E Toby Street, e Sophia Town Umkhosi WoSindiso (Salvation Army) ubuvula ngom Gqibelo ophelileyo um,zi wokugcina amantombhazana aithe esamancinane abanjwa ngezimlo ezibi Injongo yalom,zi kukuba amantombhaza- na lawo angagcinwa entolongweni apho singathi isimilo endaweni yokwakheka sisuke sibh-kisele phambili ekonakeleni.

Lomkhosi ke sewuyifumene ilayisensi ku Rhlulumente wokuba ubusom zi- enjalo z-ye neemantvi zivithakazele kakhulu lonto. Lom,zi awusayikuba yintolongo, kuloko kuyakugc-nwa apho kuqeqeshwe amantombhazana amanci- nane onileyo ukuba asinde kwimpatho embhi yase ntolongweni nasentweni yokuhlalanga neemeko ezingathi ziwe aze mibi ngaphezulu.

I ladu leyo ivulwe ngumphathi weli- banda u Commissioner John Cunnin- gam kwaza kwathetha umantvi waba- ntwana u Mr. C. F. du Toit evakalisa uvayo iwakhe ngobukho bendawo enje. U Dr. L. van Shaikwyk obemele isebe lemfundo uxele into yokuba ngelomthe- tho umntu ngoku intolongo zabantwana zikhutshiwe phantsi kwesebe leentolo- ngo zabekwa phantsi kwesebe lemfundo ngeenjongo zokuba ingabi kukubohla- ya, kuloko ibe kukulunga ukubabuyisela esimilweni isihle nokubaqeqesha.

Ezinye izithethi ibengoo Mr. L. S. Venables no Rev. E. Carter kunye no Dr. A. B. Xuma. Phakathi kwabanye abalungu ababekho ingoo Mrs. D. neys Reitz, M.P., Prof. and Mrs. R. F. A. Hoernle, no Rev. James Gray no Col. and Mrs. J. Evan Smith.

### I Smithfield, Izulu Lika Tsalitorho

Kwakaminyane u Tsalitorho uzi- kwenza utyelelo lakhe lweminyaka, ehambela abime-wa bakhe e Smith- field. Yonke iminyaka ijengele le- ithi ibahambele abamelwa bayo Xa ifikayo ikhuselelwa liqela leentombhi ezikhwele amshash- amhlophe ziland-li-wa yvakanya a yabemni besixeko eso. Ng kubwa ke ethethe kwiholwana elingene ebantu abangama 500, kodwa loomni ingenwe ngab ngazhezu kwe 1,000. Iinko elaziwayo ke ukuz' bonke abobantu balumane indawo iyakhutshwa yonke into esisito, bathi bonke oochwenene noochwenekazi abalapho bahlale isiku's kulo umagada wotyani umhlaba, lotetho zake ezibalul-ke kunene ke (Iphelela kuluhlu lokuqala)

### Ukubhubha Kuka Mrs. Martha Tshazibana

Kubikwa Ngoka Kenene (Unyana Wakhe)

Kungene ekuphumeleli kwaphakade u Martha Tshazibana obehlal- e Roodepoort ngomhla we 29th June 1935 Ngowase Xesi ikva lak- nelomzi wake ikwa ispo igam lake ngu Tejiwe elisiXosa e Q-nda intombi yase m-Cwerheni

Lenkosikazi ibineveki ezine igula sisitu lebuthele e hospital lbe n-xesha elingange 22 imnyaka ihlala apo e Roodepoort Location. Ubud- a bake bumalung nam 74.

Sibatusuzela abantlobo bake bonk sisitu "Akubhe lungahlanga." Lenzwa kazi ishiye imivalelo e comekayo kwi- ntsapo y-yo. zexole zoke izihlobo zake

### Umbulelo Oshushu

(NGU J. M. LEBOA)

Mheli, Ndicela ituba lokuba ndibu- lele izihlobo ngocedo abandenzele ngokubhubha kwentombi yam enkulu u Ema L-boa obube nge 25th June 1935. Ningadiwa nzi wakowetu ngocedo nangokubako ukuz-kurdi kungs andizange ndibone umsebenzi omhle nonkulu onje umzi wase Alex- andra w-putwa wonke ngokux- kulo m- sebenzi kute xa kubalwa shantu ba- tumana-ka inani 338 abafu disi abantu. Simach-wa-e nge 27th June ekkelwe ngu Rev. Dalsonini excediwa ngu Rev D. Mosepe waseLesie Township.

Ndibulela izikutazo z-nd da ka T-xo nezamawetu ngomoya oshushu ndaye ndi i uncedo nenkuz- enkpa andzange ndisibone Lesiembi izalwa ngu Josias no Christu Leboa. N-ny-bul-la Mheli ng- lituba.

### Musa Ukukoyika Ukwalupala Usenokomelela Ubenempilo

Kwa ingcingane le yokwaluphala ibanga igxube kubafazi abaninzi. Bayikhangele benamxhasi loo minyaka izayo. Kookoyika nookokuziduba okucia kanye ngokwenza buthathaka imithambo ngaphezu kwalunguqulo yemvela ethi yenzeke xa umntu ayile ntanga. Iwe, ukwaluphala kunazo iinkshazo zako, kodwa azinjengokuba zicingelwa. Ukuba uligcina lithebile igazi, libomvu licecelele akukho mfuneko yokuba ukoyike ukwaluphala. Ngokusebenzisa i Dr. Williams' Pink Pills rhoq ngelixa shala lenguqulo ungakunqanda ukudakumbha k-kuwa lomxhepo, nezontloko zibuhlungu, wakunye nemiqolo nobumfu- xu-mfuxu, izinto ezihathaza abafazi aban nzi eka lupheleni. Ezipilisi zithi kanye zidle igazi elitsha elityebileyo elena impilo ngokuqinisekileyo kwano- komelela kwengqondo nomzimba.

Omnye wabaninzi olinqondileyo ixa biso le Dr. Williams' Pink Pills n- u mazi wase Nglani oth: "E-ufikeni ekwa uphaleni nd- khathazw- vimitha mbho. Kwaba futhi ndkhathazw- yi- nt'oko nobumfuxu mfuxu obub- ndiz va ndiphelelwe. Iminyaka emibini uboni baba yimbhandzelelo kum; idaw- umzimba nokukhulu nding nakulala, kwaza ukongezel- la ku'nto ndangena- sisilo samathambho. Akwaz- kubesho nto indicedayo. Ekuqibeleni ndasebenzisa i Dr. Williams' Pink Pills, nda- c-d- kala

kwasekuqaleni Y ya imithambo yam isomelele ndaqal- nda uzuzwa ubu bono. Saza isif samathambho i-nciyeka ndaba bhathe ya entolweni. Ngoku nd ngatsho ndinyan- sile ukuthi ndiva ndin- omnye umfazi, nd phile ndicaku mq ba qaba. Bone abathengisi bay- zithenzisa, okanye ngoo kwabe Dr. Williams' Medicine Co. P O Box 604 Cape Town, zi 3/3 ith- tile enye, okanye zib- andathu nge 18/ unayirholi eyeeposi



## What LOVELY Colours FAIRY DYES DID THIS!

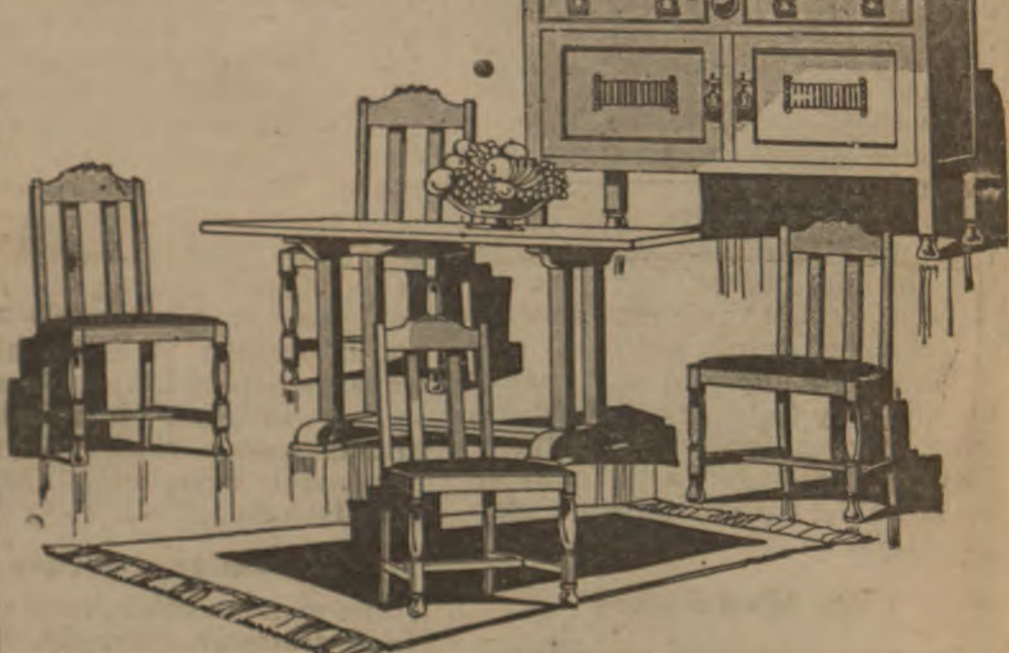
Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish. Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES. FAIRY DYES ARE EASY TO USE EITHER WITH COLD WATER OR WITH BOILING WATER.

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# Social And Personal News

## THE Bantu World

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

### Domestic Announcements.

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

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

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World" 1 Hardy Street, (Off Cornelius Street, Johannesburg).

### OBITUARY:

**MTSHASHENI**—Her many relatives and friends will learn with great sorrow of the death of Mrs. Lydia Matshasheni (nee Dhlamini) who died at her residence, 80 Tucker Street Sophiatown on July 13.

### WANTED:

A compositor. Applications, with references must be sent to:  
S. Tlali & Sons (Pty.) Ltd.  
P. O. Box 15,  
Maseru.

### WEDDING:

A pretty wedding was solemnized at the A.M.E. Church, Witbank on the 13th. July when Miss Ivy Constance, eldest daughter of Rev. and Mrs. Ntshanga, was married to Mr. Amos K. Stengile of Cleveland. While the bride was given away by her father, the Church was packed to its capacity by friends and well-wishers. The ceremony was under the able performance of Rev. Lwana, Methodist Church.

### SOCIAL:

Misses Violet N. Ngqase and Pat. V. Ntshanga left on Monday for the Rand and will return next 22nd.

### NOTICE:

**THE DURBAN FILLING STATION & CYCLE WORKS**—Cycle and Motor Repairs A Speciality at cheapest rates. Spares and accessories for all makes. New second bicycles. Beds, mattresses, gramophones and all kinds of records in stock. Phone 3725 cent, or write to: Cor. End & Durban Streets, City Durban, Johannesburg.

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

### FACE SORES, PIMPLES, RASHES QUICKLY REMOVED BY USING ZEEMACE

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And all Chemists.  
Don't delay: write immediately.

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



The Rev. A. D. and the late Mrs. Tiboloe.

Mr. Alexandra Ngobese paid a flying visit to Spookmill and is now back again in the city.

Many of her friends are glad to see Mrs. Charlotte D. P. Slinger up after a sudden and serious illness.

Miss N. Nkosi who has been on a visit to Newcastle returned to the city last Saturday. She spent two enjoyable weeks with her sister Mrs. A. S. Butelezi after the wedding of Mr. and Mrs. Kumalo, which was followed by a very grand reception on June 29. Many presents were given and music rendered by Mr. Lutuli's Choir also the C.C. Choir of Newcastle, and a few solos by Miss N. Nkosi. This was followed by a dance music played by Mr. S. Dajwa.

Mr. J. Happy Westoyanc, of Klerksdorp, spent a very enjoyable week with relatives at Potchefstroom recently.

A successful concert was held at Makgetlo School, Zoekmakaar. Many people attended. Mr. Nathaniel Rilemata in the chair carried his duties well as did Mr. John Sateke, as secretary. The G. M. Gusha of Madkgetlo School sang beautifully. The proceeds £11.1s. will go to the Madkgetlo School Fund. This school is doing well with the generous help given from time to time by the people, writes A. H. Lelema Makgetlo.

It is with great regret that we announce the death of the Rev. J. Z. M. Moshale, P.E., of the A.M.E. Church at Pietersburg. He died on May 16 and was buried on May 19 by the Rev. Dr. J. Y. Tantsi and the Rev. J. M. Mokone. Among those present at the funeral were Mrs. C. M. Moxke, Mrs. D. Mokone, Mrs. Mellela, Mrs. J. M. Mokone, the Rev. L. Pholo and ministers of the Pietersburg district.

Mr. Mc Bureg M. Nkake, who was on the staff of the Wilberforce Institute for a long time arrived in the city last week from Basutoland. He was in the company of Dr. Sims, Bishop of the A.M.E. Church in South Africa. Dr. Sims has since left for Capetown.

The death of O. M. Rensburg took place on June 23 at Patch Istroom. Her daughter Rebecca Ntalo Mkhanshi attended the funeral on June 25 and was accompanied by her step-daughter-in-law and son-in-law, Emily and Griffiths Mtshelelo. She was over one hundred years of age, and will be sadly missed. The Rev. Mr. Moroka conducted the funeral.

A delightful tea-party was given by Mrs. B. M. Muz... wife of the well-known progressive business gentleman Mr. B. Mabuza 1 Market Street, at her beautiful residence place "Ize Kaya," at Sopolatowa. The following were present: Mrs. W. Dube, Rev. K. T. Motsete, M.A., B.D., Mr. and Mrs. R. G. Maloyi, and Mr. and Mrs. Griffiths Mtshelelo.

The Rt. Rev. D. H. Sims, D.D., M.A., Ph.D., was the guest of the Rev. and Mrs. J. M. Mokone of George Goch, last Monday, July 8, on his return from the successful terminat on of the Mid-winter Rally held in Springs from July 5 to 7. Dr. Sims was accompanied by Mr. Faquilo and Mr. M. Mshuma.

Miss G. Nkasi, of the High School Staff, Lovedale, left the city last Sunday night on her return to Lovedale. She was seen off at the Johannesburg Station by Misses N. and P. Doolane, Messrs J. R. Rathebe, Griffiths Mtshelelo, Harvey Yako, B.A., and Mr. Mzemo.

Mr. N. Mbatia's function which was held at the Luchepo Hall last Friday was not up to expectations owing to a reception held the same evening.

Miss A. Zwane, of Bloemfontein, together with Miss M. Monamodi, arrived in the city last Sunday and were the guests of Mr. J. Sikerjica.

Mr. E. A. Mhomet, chairman of the litig. Labantoudu Bantisi Society, wishes to thank all friends and relatives who attended the tea party held on his behalf last Sunday. Tomorrow afternoon the Executive Council of the litig. Labantoudu Bantisi Society will convene a social meeting at the Ethiopian Church, Western Native Township.

Mrs. W. G. Ngkaka, of Kilaerton Institution, has arrived from Kimberley where she spent a fortnight's holiday with her uncle Mr. Mzondeni, of the Kimberley N.A.D. Mrs. Ngakaka was accompanied by her two sons and daughter, Masters Lionel, Pascal, and Lucie.

The B.M.S.C. was crowded to its capacity last Saturday the occasion being a reception on behalf of Mr. E. L. Thebe the newly appointed Assistant Secretary of the Centre. After introductory speeches and reply from the Assistant Secretary the Merry Makers of Bloemfontein under the able conductorship of Miss J. G. Phahlele performed. The audience was pleasantly surprised to see these ably coached act-

ing something not known in Johannesburg. They so captured the eyes of the city public that their next visit is eagerly awaited. Mr. Nogaana, of the Robinson Deep Clerical Staff, paid a week-end visit to Western Native Township last week.

Mr. P. Makubo, a Rugby enthusiastic of Crown Mines, was among the spectators in the Sports Grounds at Western Native Township where a stiff Rugby match was in progress. Other Rugby stalwarts who were there were Messrs T. I. Sondlo and W. Ngcana.

The Summer and Jack Cricket Club will be honoured with the presentation of the N.R.C. Cup tomorrow afternoon at 2. Mr. T. Sondlo and others are busy turning every stone to make the function a success. The Rhythm Kings Jazz Orchestra has been invited to supply the music.

The Rev. K. E. M. Spooner and Mrs. Spooner, of Phokeng, are visiting the Pentecostal Holiness Church work in Durban this month. They are accompanied by their adopted daughter Miss W. D. Kgoadigodi.

Miss Janet Mogase will leave Heron today for further studies at Lovedale. Miss Mogase has served as a teacher in the Hebrew School for the last six years and has played her part excellently.

Mr. A. Mtimkulu of Durban paid a flying visit to Benoni last month where he had a pleasant stay with Mr. and Mrs. L. Dhlamini and Mr. and Mrs. L. J. Butelezi.

Teacher N. O. Sebati, of Kranspoort School, Zoutpansberg has arrived in the city for the winter holidays. He is staying with his brother Mr. E. Sebati at the Wemmer Native Barracks. Mr. Paul T. Mokgopo has gone home to Legalies, Pietersburg.

Mr. M. P. Mphahlele, the Principal teacher of Makau School, left here on Wednesday early in July by train on visit to Pietersburg, and is expected to be away three weeks.

Eastern Township residents will be pleased to know that the bus plying between the township and town is on the road again. It is reassuring to say Mr. Benjamin Kubheka, a capable and experienced driver of many years' standing, is driving this bus.

Will all ministers and relatives take note that Sunday, July 28, has been officially marked as a day of public condolence in memory of the late Rev. A. J. Melato. The ceremony will be held in the A.M.E. Church, Brakpan.

The annual general meeting of the African Congregational Church (The Rev. G. B. Mvuyana Church) was held at Otimati, Mapumulo, last week. Many delegates from different centres were present. An ugly situation nearly arose on the arrival of the delegates. It was understood that a word from the Magistrate's offices banned the meeting on the representations alleged so have been made by the Rev. M. S. Dube. The leaders of this Church approached the Magistrate and explained to him that their church did not belong to the African Congregational Co. Ltd., but was the Church founded by the late Rev. G. B. Mvuyana. The Magistrate accepted this explanation and the meeting was proceeded with successfully.

Miss Eilen Selona, of Mountain View, paid a short visit to Mr. P. D. Msiwa at Western Native Township.

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ASTHMA MIXTURE AND POWDERS.  
Moriama ba sefuba samoea  
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The Nerves control the whole body. They run from the Brain to all corners of the body. You cannot be strong without good Nerves.

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

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## DR. HEINZ NERVE RESTORATIVE

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

# News Items From Different Centres

## Fransbury Notes

(By "PASTOR")

Mr. Wesley Bam, principal of the Fransbury Higher Mission School, is leaving for Uitenhage to take up a post in one of the schools there. He will be replaced by Mr. Taberer Gqiba who is teaching at Macibini Farm.

Mr. Lennox Melamane, principal of Rodani School, has lost his dear wife through death. The deceased is survived by a baby of six months old. Our hearts go out in sympathy to Mr. Melamane in his sad bereavement.

Misses Mabel and Mary Mbhekwa of Queenstown, have been the guests of the Rev. B. S. Sholo, of Fransbury. They are returning to Johannesburg at the end of the month to resume their duties as domestic servants. The Queenstown District Young Men's Manyana will hold its annual synod in Queenstown from June 27.

Miss Mary Soga, of Sephan, is staying with Mr. and Mrs. Jagers, of Fransbury, by way of recruiting health. Miss Soga is a Fort Hare Student. She was reading for her first year B.Sc. examination when her health became indifferent and ultimately failed her. We hope she will be restored to health very soon.

The Bolotwa Area Teachers' Association has delegated Mr. Beatley Nonauzi, of Bolotwa, as representative at the C.A.T.A. conference which meets at Qumbu this month.

The Rev. B. S. Sholo, of Fransbury, has entrained for Matatiele to visit his mother and brothers. He returned to Fransbury last week and will pass to Butterworth to attend the Annual Synod of Methodist Church which meets at Butterworth on July 23.

Mr. Leslie Manki, of Upper Macibini, has been appointed Principal of the Macibini Farm School in place of Mr. Gqiba.

## Philippolis News

(By STONE Z. SETLOBOKO)

A grand farewell dinner and tea party was given on Sunday in honour of Mistress S. Coetzee, by Mr. J. I. S. Makgothi. More than thirty people attended in the afternoon. Pleasant speeches were given by Messrs J. M. Makgothi, J. M. Leeuw, Mr. Vickers A. Welcome distinguished himself on the organ. Enticing solos were rendered by Mr. A. J. Shuping and Co., (Store-keeper).

Another Tea-Party was given by Mr. and Mrs. H. Motshabi on Wednesday in honour of their sister-in-law Mistress S. Coetzee. The gramophone which was played by Miss Coetzee, was enjoyed by all. Happy speeches were given by Messrs H. Motshabi, H. Madibane, B. B. Ditsebe and J. Motshabi.

To show that Mistress S. Coetzee was an outstanding figure in Philippolis for the last six years she stayed here, a grand social farewell was organised on Thursday before the closing of schools, in her honour. The School Hall was packed by both the school children and their parents. Glowing speeches and addresses were given by Rev. D. J. Basson (Manager), J. M. S. Makgothi (Principal), Mr. H. Motshabi and K. Moeketsi, and Messrs D. Madibane and A. Melato. Miss S. Coetzee replied suitably and cordially thanked the inhabitants of the Location in the way they kindly treated her while amongst them.

The following were the presents given her:

The School Committee: Toilet Set, The School Children, a Tea-set and a lamp. Y.W.C.A. Association, Set of cups, Mr. and Mrs. J. Salagae, 1 Bible, Messrs. Am. S. Di. K. Martha Motshabi 4 cups, Mrs. Zuma a cup, Mrs. Lenah van Wyk glass of water, Miss Maria Leeuw a jam pot and handkerchiefs, Miss Maria Setloboko, 6 cups, 1 jam

## Swaziland News

(BY I. D. MAKANYA Secy. D.T.A.)

The following schools assembled at the Wesleyan school recently to enjoy an "All School" entertainment which was arranged by the Secretary at the request of Mr. J. J. Nquku, Supervisor of Native Schools in Swaziland:—Dwalile Wesleyan school, under Teacher W. C. B. Jojozi, St. Peter Claver School, (Roman Catholic) under Teacher L. D. Makanya, Outhu Wesleyan School under Miss Mkwazi, Mponono A. M. E. School, under Miss Nkambule, and Ezugwini Independent W. C. School, under Miss Beauty Phakathi.

The supervisor, Mr. J. J. Nquku, after examining the attendances of different schools, opened the displays.

A brief but comprehensive programme, which included twenty items had been arranged. Each school sang one English and two Zulu songs, and also recited and did a few Drill Exercises.

The Spectators gave unceasing applause and kept on asking for "encores."

This being the first time to assemble in this capacity and having had only seven days within which to arrange for the entertainment, I must plead guilty to having failed to make arrangements for the serving of Tea during this grand entertainment. The fine day was closed with masterly speech by Mr. Nquku.

Among those present were:—Mr. I. D. Nkosi, wife of Teacher Johannes S. Nkosi, Head Teacher of Waterval Boven Govt. Aided School; Miss Annie Beatrice Ghandie Nkosi, daughter of Mr. David Nkosi and sister of Teacher J. D. Nkosi; Mrs. V. M. Nkosi, wife of Chief Mavela, the local Chief, Mrs. Mkatywa, wife of Mr. Mizrael Mkatywa and Miss H. M. Mkatywa.

St. Peter Claver School was represented by the following ladies:—Mrs. E. I. D. Makanya wife of teacher I. D. Makanya accompanied by Mrs. Rose M. Magagula, wife of Mr. Michael Magagula, the ex catechist of St. Peter Claver.

Mr. J. J. Nquku, Supervisor of Native Schools, Swaziland, The Rt. Rev. Ndaba, local Pastor of A.M.E. Church Mponono Mr. David Nkosi (Chief steward) Wesleyan Church, Dwalile, Mr. G. B. Mhlongo, Evangelist, Mr. Mizrael Mkatywa and Mr. Mngadhlamba Shabalala (an interested local resident.)

## Middelburg News

(By E. N. N. M.)

Mr. and Mrs. A. T. Masondo Principal, Anglican School, left last week to attend the T.A.T.A. at the Khaiso Secondary School.

Mr. N. D. Molosi of the Lutheran School is spending his holidays at his home in Pietersburg.

Mr. C. A. Makola of the D.R. School has left for his home in Pretoria.

Mr. M. Molotho, of the Anglican School, also left for his home in Pietersburg. He has effected transfer as from next term Mr. Molotho was a staunch supporter of "The Bantu World" and chairman of the Middelburg Local Teachers' Association. A farewell concert was held in his honour at the Lutheran School hall at the end of June. Thanks to Mr. Motlatle Principal, Lutheran School.

Mr. W. Sekoto who teaches at Rustenburg (a reader of "The Bantu World") arrived home on June 29 together with teacher Mdhuli of Sophiatown.

1 sugar basin, pepper and salt pots, Miss Pulane Motshabi 1 jam pot, Mrs. Boisen plate and 2 cups, Misses M. A. Phoolo 2/, Mrs. Roos a cup, Miss Mr. Mojae comb, Mrs. Moamoge a loaf of soap, Miss Tabita Salagae 1/. The above are but the few we can remember.

Mr. A. V. Welcome and Miss Coetzee have left for the winter holidays by car.

Among the visitors this week is Mr. J. M. Ditsebe a teacher a Boesmanskop. He intends leaving next week for Bloemfontein.

## She has No Fear Of Getting Fat

EATS WELL—BUT TAKES KRUSCHEN

Her Weight Down by 33 lbs.

Here is a letter from a woman who has discovered the ideal way of getting slim and keeping slim:

"For the last 10 months I have used Kruschen Salts, and I have come down in weight gradually. I have reduced 33 lbs., and I feel ever so much better in health. I can now eat anything without having any fear of getting stouter. I feel very fit and I can go up and down stairs with perfect ease, and don't get short of breath or palpitations which I suffered a lot with before taking Kruschen—(Mrs. R. F.)

Fatness is frequently a condition brought about by sluggishness of the internal organs—the liver, bowels, and kidneys. As a result, poison and harmful acids that kill vigour, ambition, and energy get into the blood—the whole general tone of the body lowered and fat accumulates.

The "little daily use" of Kruschen Salts keeps the organs functioning properly every day and is you with such a feeling of radiant vitality and vigour that before you know it you are "fairly" "jumping out of your skin" with energy, instead of moping round—and reduction follows as a matter of course. Kruschen Salts is obtainable at all Chemists and Stores at 1/6 per bottle.

## Kroonstad News

By AGEN

The photograph you see here shows the Rev. A. D. Thloole and his wife the late Jevrou Thloole, who died in the Transvaal on November 1, 1933. Her Memorial Stone was laid in the Koster cemetery on July 1935, and the wreath donated by her friends was exhibited there.

The Rev. and Mrs. Thloole were married at Heidelberg, in 1921, and the late Jevrou had been teaching 15 years. After their marriage they went to live at Stofberg Gedek School for three years after which they moved to Vereeniging and from there to Kroonstad.

After her arrival in Kroonstad, she soon became a leading figure in the Dutch Reformed Church. She began to organise associations like the Women's Prayer Association which is now flourishing all over the O.F.S. For her services she received a permanent Women's Prayer Association badge.

She knew when her death was near, and began planning with her husband what he should do after her death. They arranged for a £12 c. fund in the care of her children before her death. She is gone, but her memory will always linger in the minds of all the inhabitants of Kroonstad.

Recently the Kroonstad Teachers assembled in the Bantu Hall, congregated and to bid Mr. Jordan B.A., farewell. Mr. T. J. Makae spoke on behalf of the B.U. School staff while the Principal Mr. E. N. B.A., who presided, spoke on behalf of the school as a whole. Mr. Jordan's reply teachers danced to the music rendered by the Location Loud Speaker.

The Location schools have closed and many teachers and pupils are away on holidays. A group of the R.C. school Pathfinders in charge, Mr. Z. Nakene, has gone to the neighbouring farms to reap at the rate 8/4 per 100 bags.

Kroonstad Location inhabitants were shocked to learn recently from the reports on papers that their Executive Advisory Board had approved the proposed control of Kaffir Beer, the Municipality without having consulted the public opinion. As a result big meetings are being held by different bodies to protest against the same; and in one of the meetings there was no confidence was passed on present Board.

## GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT INTSHUMAYELO ZIKA RULUMENTE

No. 118, 1935

IRHAFU EYONGEZELELWEYO KUBANTU ABANTSUNDU BELALI YASE MOUNT ARTHUR, KWISITHILI SASE GLEN GREY.

Njengoko kuyimfuneko ukubh ngisa Intshumayelo No. 396 ka 1931 eyay ngerhafu eyongezelelweyo kubantu abantsundu abahlala kwilali ebizwa ngokuthiwa yi Mount Arthur kwisithili sase Glen Grey nokuthi amaqondo ayo mackenziwe ngokwendlala le exelwe apha: Ngoku ke ngoko, ngapatsi nngamandla endikelwe wona sinqandwana soku (1) sesiq ndu schumi elinesihlanu som Thetho waba Ntsundu No. 41 ka 1925 wokurhafiswa nokuhanjiselwa kwabo phambili enpucukweni, obe wabonyelwa ngesiqendu sesithoba som Thetho No. 37 ka 1931, apha ndiyabhengeza, ndxela ndoye ndisazisa ngoku kulandelayo:—

- (i) Intshumayelo ka No. 396 ka 1931 apha iyabhangiswa ukusukela ngomhla wokweziwa kwalonto
- (ii) Irhafu eyongezelelweyo ye £1 10s. ngokwenjenje izakurhafiswa wonke ongumhafi elalini ebizwa ngokuba yi Mount Arthur, kwisithili sase Glen Grey, ukwenzela ukuba kubekho imali yokubiyela imihlaba elinywayo kulolali.
- (iii) Lerhafu yongezelelweyo ebizwa apha kwakufuneka ihlulwe izi zavenge ezibini emnyakeni sisinye sibe li 15/, esokuqala kufuneka sikhulwe ngomhla woku l ku July 1935, esebini ngomhla woku l ku July 1936.

THIXO, SINDISA U KUMKANI.

Inikelwe phantsi kwesandla sam ne Tywina elikhulu lomanyano lwase Mzantsi Afrika e Durban ngelomhla wesithathu ku June kunyaka wewaka elinamakhulu sithoba anamashumi mathathu anesihlanu.

CLARENDON

I Rhuluneli Jikelele Ngomyalelo womntwan'omhle i Rhuluneli-Jikelele-ise Bhungeni

JAN H. HOFMEYR

ISEBE LEMICIMBI YAKWANDABA ZABANTU.

Ezizaziso zilandelayo zika Rhulumele zipapshelwe ukuba zaziwa nguye wonke ubani:—

No 872.

21 ka June 1935

UMHLABA WEDOLOPHU YAKWA KOMANI, KWI PHONDO LASE KAPA—UKUSILWA KOMQOMBO THI—AMANDLA OKUKHANGELA

Apha kuyaziwa kuye wonke ubani okokuba u Mphathiswa wemi Cimbi yabantu abantsundu wenza lomgaqo wandelayo egokwamaqondo esiqendu samashumi amabini anantathu esi (2) somthetho No. 21 ka 1923 esenzela umhlaba wedolophu yakwa Komani, kwi Phondo lase Kapa.

Nawuphina umphathi welali okanye umzama waba Ntsundu, nawuphina umlungu osebenza emapoliseni om Zantsi Afrika okanye naliphina igosa elithe lagunyaziswa nges ko ngonamandla wendawo leyo uyilutli skwaneliseka okokuba kutho isizathu sokuba kurhaneleke ukuba kukho umqombothi owenziweyo, oqcinweyo, ekuphila ngawo, okanye othegisiweyo kusa phulwa umThetho Wokululwa kwaba Ntsundu Ezidlophini ka 1923, okanye imigaqo elapho kuyo, nakweziphina izindlu eziphekathi kwemida yomhlaba wedolophu yase Komani, kwi Phondo lase Kapa, angangen, akhangele engelagunya lithaliweyo (warrant) kwezindlu ngawo onke amaxesha afanelekileyo emisi nese busuku.

No. 126, 1935

Njengoko kuyimfuneko ukuba kukhuselewe iindawo zenisebenzi lwidawo zabantu abamnyama eyenziwa lisebe lakwa Ndaba Zabantu li Bhunga eli khulu lom Neno Nciba, li Bhunga lesithili sase Glen Grey okanye naliphina ilungu lesithili elimisilwe ngokwamaqondo omthetho wokululwa kwaba Ntsundu ka 1920 okanye nayeyiphina i Bhodi elulawo emiselwe parti kwamagqondo omthetho wokululwa kwengqili zabantu abamnyama ka 1907 (Freyistati)

Ngoku ke ngapatsi nangamagunya endikelwe wona sinqendu samashumi amabini anamhlanu som Thetho wokululwa kwabantu Abamnyama ka 1927 (Umthetho No. 38 ka 1927) apha ndiyabhengeza, ndxela, ndoye ndisazisa ngoku kulandelayo:—

- 1 Kulentshumayelo isithetho ethi "Iidawo y misebenzi" iyakuthetha nayiphina indawo okanye iindawo ezakhiweyo okanye ezakhiwayo ezakhiwa okanye eziginwe nakweziphina isithili eikhankanywe kwisinqandwana (1) sesiqendu samashumi amabini anantathu som Thetho No 38 ka 1927 lisebe lakwa Ndaba Zabantu, li Bhunga elikhulu lom Neno Nciba, li Bhunga lesithili sase Glen Grey, okanye naliphina i Bhunga lesithili elimisilwe ngamaqondo omthetho ka No. 23 ka 1920 okanye nayeyiphina i Bhodi yolulawo emiselwe phantsi kom Thetho ka 1907 (Freyistati) wukululwa kwengqili zabantu abamnyama, kuyakubandakanywa nezindawo—
- (a) Iidlela neendlelana
- (b) Iibhulorho neekolbethe
- (c) Iindawo zediphu okanye omatshini bokutshiza imigqili, inde nem fut-hane, kwakunye nabuphina obunye ubuhlant, resitera, iicigo okanye nayiphina indawo yomsebenzi okanye into yokusebenza esebenza izinto ezinjalo;
- (d) Iingcingo, kubandakanywa iitheke ezimiyo nezinqongileyo izibayana naziphina izinto ezinjalo.
- (e) Iindawo apho kuseyenzwa ukubuyiselwa kombhala omke namanzi okanye ukunqanda lento, okanye ukudiba i isele evulekileyo zee ndonga namadama nezivalo kuvalelwa amanzi ngesivelo esenziwe ngeengcingo, uc ngo naliphina enye into enjalo, okanye nayiphina imithi, imithana, incha okanye naluphina ubhiza eziqaba kweso sithili sibiyelwe ubuyiselwa lomhlaba onke namanzi;
- (f) Iindawo zokuncenceshi kubandakanywa nawuphina unjelo, igula, itanki, idama, ipitsi, lohloko lokutshela amanzi, imponpo, okanye nayiphina enye into eetyenziswa kulawo misebenzi wokubhala okanye ukugokelela, okanye ukudlulwa okanye ukuncenceshela okanye ukubambha okanye ukugqibela phambili amandla manzi, okanye ukusetyenziswa kwamaqondo okanye ukubanjwa kwawemvula. (Isaghutya)

# Zulu : Awomhleli Nezezwe Lonke

## The Bantu World

SATURDAY, JULY 20, 1935

### Izilimi Zetu

Kamuko opikayo ukuti isizwe esede lele ulimi lomdabu siyazilulazi kakulu. Nokuti futhi isizwe esintshinga imikuba yaso emhle yemvelo sisuke sizilabalela ubhoko lokudondolozela. Okuye kubambe kubambe kufike kwa Mtshekula lapa ubuze baso bubasobala. Lapa sesingako bangeni elilule—sesifumbete kwesinye isandhla imikuba yezinye izizwe, kwesinye sifumbete imikuba yaso esiyinxubevange-nje yesijini esingaqondaka iyo ubujingi baso.

Yiko loko okwenza izingane zetu namhlanje zibe yinkanga kubazisi baso. Esikubona tina loko kungesilo icala isazokodwa sithi yibona abazali baso uqobo ovingathi bazizalela obala kazabanalo udondolo lokudondolozela ababena bona belunikezwa abazali baso. Namhlanje izingane zikula zingazi luto zingakatali nje nempela ngemikuba emihle yesizwe asukubo. Lokoke kwenziwa yinkolo eyafika yacita yonke imikuba yetu yayibheca ngegama elitunazayo lokuti "yisono" sauka saphenduka "Osimukansandwendwe" abangaxile ndawo.

Kamuko opikayo ukuti konke okuhle empilweni yetu yomdabu kusweleke kulondwe embhukwini aloshwe ngezilimi zetu ukuzo isizukulwana esikulayo singadukuzi oswini lwenkomo lokungazi luto ngemikwazi yenkambo eyab igximeke ebuntwini obupeleleyo bayoyisemkulu bayo. Ikule siyisizwe esitube imikuba yezizwe zonke lezi ehlalana nazo, ingazi luto ngeyayo imikuba. Napazu kwako konke loku kasivumelani nalabo abati izilimi zetu ziyiyo entulu kangangoba kungafudiswa ngazo izingane zetu kupela.

Kubuyiselwe ecaleni isi Ngisi nesi Bhutu ezona zilimi zentutuko katleli. Siyavuma ukuba kufanle wonke umntwana alwazi ulimi lwake alufunde esikoleni ecaleni kwazo lezi zabamhlope. Hayi ukuba asukule lona lodwana ezinye lezi aziyeke Kambe lelizwe libuswa amakosi amayama noma amhlope? Kambe intutuko nequbela pambili yezizwe ezakelene kayigcile ezilimi ezimqoka empilweni yezizwe okungayo kunokuziwana lapa kutelwana inqondo epatelele entutukweni?

Seladhlula ela wobaba izwe. Namhlanje nje sesikwelinye labamhlope lapa sifanele sincintisane nabo sibe nezalane nabo ngemiqondo yamanye. Ubani ke ongatingine ekuswe kupela ngoimi lwomdabu yaze yaba yindoda ingakwazi ukuncintisane nengane ekuswe ngezilimi lwalabo ababasa izwe lelo ezalelwe kulo? Ingani kona namhlanje lapa emadolobheni sibona ukuti ikakulu amaBhutu umuntu owazi ulimi lwawo amhloni ka kakulu amenze into enkulu? Ngokuqubeka kwezakati bonke abazi izilimi nenkambo yabamhlope bazoba abantu abshonitshwayo yilawo makosi

Yebo, azifundiswe izilimi zomdabu izingane zetu, zifundiswe konke okuhle emikubeni yesizwe. Zifundiswe ukuziqenya ngolimi lwazo nangokuhle empilweni yesizwe. Kulo shwe ama bhukungesi Zulu qakete izingane kwane, izibizo, imikuba, izindaba zezwe nezabantu bomdabu, kodwa izilimi zabamhlope zingabuyiselwa nempela ecaleni. Zidone kanye nezozomdabu. Ingane b-nazo izifundo eziqondene nolimi lwayo ioye ibenazo futi izifundo eziqondene nolimi lwezinye izizwe. Isuka pansi nje.

Ukuthilehlisela emuva ngamasu esingawatandayo ukuti lizithi izwe lidonela pambili bekuva tina asibuye le emvelweni silahle okwalezikati. Nawo amabhunu lawo atshisekele ulimlawa kwasi-dileli isiNgisi nezinye izilimi zezwe. Afunela ulimi lwawo indawo kodwa isiNgisi asiyafunda. Namhlanje yiwona apete lelizwe ngesi Ngisi l-so okungati aseziyile. Ayazi ukuthi kasiko isizwe esingathi situtukile, sincintisane nezinye silibele ilimi zemikuba yasokupela. Nawo amaNdiya lawo aloba ngazo isiNdiya emahovisi aqube ngesi Ngisi kwezinye izicwadi ezakulu.

Angake aqube ibhizinisi kupa ngisi Ndiya. Sona asilondile. Amabhuku awo, alandela imikuba yalubo kodwa ukuzo ancintisane nezwe kusweleke azi sokuume isiNgisi nesi Bhutu zona zilimi zenqubela pambili Sithi ke ukusilehlisela emuva nje

## Usuku Oluhle Lena eMelmoth

UMBUKISO WABANTU WAVULWA NGU MN. WALLACE

Umbukiso wonyaka wesiHlanje lapa eMelmoth wavulwa uMhleli uMnu. G. H. Wallace ngamazwi okuti uNdaba zaBantu uyatanda ukusiza abantu ukuba bazake ngokubonelela nokutavusa mayelana nemfuyo eningingqi okunge-siyona yohlobo ephisa izwe. Wancama nokuhle okuletiwe embukisweni Wasola ukungakutaleli imibukiso kwamachiefs abantu wa' wetemba ukuti azoyipapamela masinyane.

Kwakuletiwe izinkomo nezimvu. Imisebenzi yawomame yaseMakaya yabazeka kakulu. Izinkomo zikulupela zibukeka nezilimo zizizihle kutiwa zazingacintisane nezabamhlope. UMidian Mletwa wanconywa kakulu ngezinto ezizihle inqaba ayezi'etile. Umbukiso wonke umhleli impela abahlu kungabelungu U Mn. S. H. Brien uyabongwa ngenkatalo yake eyenze lombukiso upumelele.

### ESHOWE

Kawugcisisanga nosyaka lombukiso ngoba izikole kazinganayo. Kodwa abelungu bazibabaza izilimo, ubhontshisi, amadumbe, umbila, ubhatata nokunye. Izinkomo kazigcisisanga, kodwa okwelukiweyo kwakukhela. Ohlangotini lwabesifazana kwababazaka imitungo nemikiloshu. Izevato ezizitungu we zakiloshwa ngabesifazana zazitata amehlo kakulu. Ababehlula ngawo Mfundisi W. H. H. Howes, noNkosk. H. Howes noMnu. T. Briggs.

Esigabeni lombukiso wezingane kwahlula uNkosk Bishop noNkosk. Hodges.

UMnu E. W. Sampson o pete ezokulima eNatal wabandona ngezindh'ebe abantu ukuba bakutale bazime

uku-de sithelwa ngezilimi zetu nange mvelo okutiwa asibuyele kuyo sibe sesikweye inkati sesikwomunye umango. Labo belungu abagcizelele ekutini izingane zetu azifundiswe ngezilimi zazo zize zibandala bayasibulala impela. Kasikolwa nempela ukuti basifisela intutuko.

## Amacala Enkantolo YaseShowe kwaZulu

uElliott Msweli ubebekwe icala lokuti washaya intombi yemlomo nge-wisa okute isipansi wayepuca isikwema sayo esincane esine mali pakati Kodwa p-zu kokuba yakomba yena uMsweli itingaye oyenze njalo yalikepa lokuti kayinolo iqiniso ngoba kayimbonisanga kahle. Iyagabaza. Lase liwa njalo icala lamteta uMsweli.

uSamuel Matobela unqunyelwe inyanga ejele nomsebenzi okuni nemivi mbo eyisitupa yoswazi. Kutiva wabe gibeke ihashi nowerifazana linezilonda ezopayo. Yati imashi umteto kawufuni izilwane zipatwe kabi yiko nje owenze loko etshaywa ngoswazi.

Amabhungu amabili u Dhladhlala no Mtembu benqunyelwe emunye izinyanga zintatu ejele ngoba bacishe balimza ipoyisa lomntu uMbango Dhlamini lase Showe. Lalingibele ibhavisikili liqonde eNumeni, lite lapa libachula endhleli emunye wa'itshaya walihlala pansi Lite lapa liti liyambona bilihlangenela bilihlaya kabi. Bati bona ibabedakiwe futi babequtshwa ngowesitatu ngabarjwanga. Uasfunwa owesitatu

Empangeni kubikwa umkhlane wemfulewenza kabantu kubelungu Kuzwakala sengati inkantolo yakwa Hlabisa izogudluzelwa kwaMtabatuba

Zindaba ezintsha zokufuya. Wati ayipi chief engazihluphi ngokwazi ngamayo angcono okulima kayibatand abantu baso. Watinta udaba wezinlomo ziqedw ukuf. Wati ngo 197 ngakomo esigodini saseShowe zaziyi 17,000 ubuzingi ngo 1930 zaba 90,000

Kute ngeminyaka 1931 no 1933 ukwomisa kwezulu kwaBhutu izinkomo eziyi 16,000 esigodini saseShowe. Wicela amachief nezinduna ukuba angakuvumeli loko kwenzeke futi. Wati izindaba zezinkomo ezikona, zizengiswe izinkomo kulondwe imili eBhange Incononimale eBhange kunasesibayeni. Wabonga abakuleti.

## Izindaba ZemiBuso

**Abyssinia:** Mayelana notutva kuleli abase Italy babeke lezizhloko pambi kwePalamende laseNgilandi.

Ukuti abeLeague of Nations batini ngaloludaba nokuti banalo na ilungelo lokulungena?

INgilandi yona imi kanjani eAbyssinia njengoba nayo ingase itinteki nokuti futi njengombuso ofumbete inxenye yomhamba wonke loludaba lubatinta kangakanani.

Ukuma kwezwe laseItaly njengomakelwane welaseNgilandi kwelaseGiphita naseSudan.

Ukuma kwezwe lonke laseYuropha abaseItaly baluna lezizihloko zihloliswe abaseNgilandi baveze o w a b o umqondo mayelana nazo ngoba bona kababoni ukuti bahlutsha yini abase Ngilandi kuloludaba. Kuzwakala ukuti imibuso yaseYuropha iyenqaba ukubatumela izikali abaseAbyssinia.

**China:** Lifile elaseChina nguzamcolo osibekele izwe kwisa abantu abayizi 3,000. Kutiva izidumbu ezingamakuluku ziyantata emifuleni. Kutiva ubhici olunjaye kaluhonange lubone kulizwe isikati yeminyaka engama 30 Abantu bapelle, nezindh'u zabo zaphenduka udaka nje.

**England:** Umbuso waseNgilandi nawo wenqabile ukutumela abase Abyssinia izikali. Udaba ohleli pezu kwalo o'wokuzivikela enkantoli yempi. UHulumeni waseNgilandi wenza imzimomo yonke yokuqinisa izinqaba zokuvikela iNgilandi lapa ihlaseiwa emoyeni.

**South Africa:** Ulimise ngesihloko uMnu F. W. Lucas, elokuti amaholo

## Abanikwe Ilungelo Lokushadisa

**CAPE COLONY:** Mfundisi James Jolobe we Bantu Presbyterian Church of South Africa. Zephaniah Com Mtshwlo we African Methodist Episcopal Church.

**NATAL:** Mfundisi Jekoniah Bhengu we American Lutheran Mission Mfundisi Yedwa Zangu we Anglican Church.

**ORANGE FREE STATE:** Mfundisi John Mut'e Loote we African Methodist Episcopal Church.

## Inkantolo Enkulu Yabantu e Dundee

Lenkantolo izoteta amacala kusukela ngo 10 ekuseni ngo Lwesibili July 23, 1935 eDundee. Iqale umsebenzi njalo ngaleyonkati iziqede.

abantu kumelwe ukuba akushulwe kulelizwe uma lizonota lime kahle. Wati umahluko mkulu kakulu pakati kwamaholo abantu nabamhlope, loko kuzopeta ngokudonsela abelungu emuva.

Abelungu bazama ngezindh'ela zonke ukufaka smantombazana abelungu emisebenzini yokubheka izingane zabelungu nasemakishini kukishwe amnyama, kepa amhlope ayibukela pansi lemisebenzi.

IKomidi elizohlola ukuma kwemfundo yabantu kwele Union izohlala eMzu ndhlovu kusukela lu July 29 kuya ku July 31. Izohlola futi ubudhlelwan mayelana nezemfundo obupakati kuka Hulumeni nabefundisi.

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### I Partons Zenza Izinto Ezimbili Ezinkulu.

Into yokuqala enziwa zizo kuku kiina amatumbu. Zigwinye ngesikati sokulala, ekuseni isisu sokusebenza kahle. Akuko zihlungu ezisikako. Kodwa uyokuzwa ukuti UMELEWE kukuya ngapandhle. Abantu asebenzinsuku besongelele, nabaziko ukuti igazi labo alicocekile, bamelwe kukuqubeka isikati esingangesonto noma amabili besidhla i Partons njalo uma beyokulala. Loko kokwenza ukuba isisu sisebenze kanye noma kabili ngosuku futi kuklineke konke ukungeola okuse mzimbini.

Ngesikati loku kuqubeka imitako enkulu amandhla etakwe ku Partons iquba imisebenzi yayo njalo, YINIKEZA AMANDHLA esibin- elini nase siswini, inyakazisa nawo wonke umbilini namalungu alaula ukugaywa nokukhitshwa kokudhla ukuba asebenze ngemfanelo. Loku kuyinto yesibili enkulu yenziwayo zi Partons.

I Partons Purifying Pills zidume kulo lonke i South Africa ngoba zizibonakalilelele ukuba ZINIKEZA AMANDHLA FUTI ZIYA RUDISA. Azirudisi nje kupela. ZINIKEZA AMANDHLA KUWO WONKE UMBILINI WOMUNTU.

Impu zesisu esivalekile yilezi Ukusongeleka, Izinduna, Umzimba othono pansi, Umoya onukayo, Iqolo elibuhlungu, Ukuqanamba kwezifo, Ikhanda elibuhlungu, Ukuzizwa ugwele esiswini emuva kokudhla, Ukungasebenzi kahle kwesisu, Igazi elibi, Inkanyezi emehlweni, Ukuvilapa njalo njalo. Ngokunika amandhla nokugeza itumbu elikulu lezipau ziyanyamala sithi nesigulani sizizwe singcono snamile.

Tenga igabha namuhla uzanelise kulenkulamo yetu. I Partons Purifying Pills zitengiswa yonke indawo nge 1/6 igabha eline 50 pills. Noma uqondise ku P.O. 1032, CAPE TOWN.



# Zulu : Uketo Lwama Dependende

## Mgungundhlovu Onduku Zibomvu

(NGU W. A. E. G. MANYONI)

Kukona izinto tina esike ssluguza esiko weni esti ma sizibona zi ipate kabi. Kubuhlungu ukubona abesifazane bakiti behlukumrwa bep. teke kabi ezindaweni. Wena uye uti uyamusaza umuntu nzoaba e uhlanga lakini kodwa ngenxa ye akni yokuti naye uyazi atole ukup. x ka. Lonto ivamise ezitimeleni, nasez ndaweni zabelungu.

Umjirho omkulu wamasheshi; "July" usu vedhule. Kwenye indawo udlule nez kwama zama foda amashumi nezihlanu. Ezabanye zagewala babuya bebleka. Po, ithashi lahlekile umuntu elibhej. le useti libanjwe ujoki, noba ito ey-nziwe ogesibomu. Yebo, kuti-wa umjirho ngoko loko. Abanye balala beng. dhile indaba zomjirho. Nazona lakiti zikona izisizwa ezapumelela. Iabihlala leyo!

Umlangano we Catholic African Union (C. A. U.) wablangana eMgungundhlovu kusukela ku mla ka 1 July, wapela ngo 5 July. Ekuvulweni kwawo kw. kukona um Bhisobhi, o Fata, ama Sistela, kanye namatshela. Lomhlangano wawulwa i Mayor u Council r H. Collins enikezwe um Bhisobhi, Kwapetwa ngomculo ngo Lweshlanu laza o wacitaka ngalo umhlangano.

Impela umshado lo mule-mubi u nurse wakiti ong. p. ni kwa Kopeletsheni u Nurse Leah Yeni us. yamuka uvakogana ngomhle ka 23 July e Devi Mission Station, H ghilts. Wendele ku Mr. Walter M. Mithali wase Mpo lweni. Isikundhla saka sitatwe u Miss Nacamu w. s. Showe engibona sougati naye intokazi nayo sizojwayela.

Byakala abantu bakala ngomkubhane yonke indawo. Awukete bala ubeka pansu zonkahlobo

## Ezaše Tekwini Ku May Street

IBANDHLA LAMA AFRICA LIQUBELA PAMBILI EMSEBENZINI

Sikessibona u Mzu. Xaba webandhla lama Africa umbhali omkulu ohlela omabhuku esonto. Ubhamba nekosikazi yake bebukeka bekulupela bobabili, ezohlela kahle amabhuku lapa e Tekwini babuye baya e Nanda.

Ussaye ngas. kays u Miss Josephine Majozi kanye nodedewabo u Tryphina lokubasatata iholiday bessyo bonana nab zali babo, loku s-benez n. ukwans bengayi ek. ya. S. bafvela impilo enhle abaka Mla-goza ohambeni lwabo.

Uuyupela umuzi wabefundisi lapa ebodhleni lama Africa eliku 145, May Street esetembu ukuba insi lokw. ka. li £122 0s 0d kuhlangana izinto zokwaka kanye nekuhola umaki. Mhlabumbe ngapuzulu. Siyabonga imizamo yalomfundisi abasiletela yena ngoba nomogameli usozoti uma efika atole ukhulala kahle.

Naye lomfundisi upateke kahle noma umkubhane uhlupane ubukeka ewutanda lomsebenzi w. sonto lama Africa ngoba usetengele isento isiza e Clermont Township osukulindlelwe ukuba babuye emhlanganweni beq. le ukwaka indulu nj. ngoba as. kona amaq. we asete nawo ayakiwe indhlu. Kw. q. lisa yena umfundisi wak. p. 10/- kwati ukosikazi wake 5/-. Wavulela lonke ibandhla. Soyisho imali isiyonke.

Lonke ibandhla lilanozela ukuya emhlanganweni lase 145, May street. Likete u Mr. F. Zondi umbhali wase Tekwini ukuba abe isitunywa spate indaba liyomtuma nemali bayi neze. ambili ma Africa.

Sike sitokeza ukubona uMau. J. Mapumulo ep. kati kwetu ueluleka ukuba s. ke indhlu zmasonto sing. dhulwa am. nye amabandhla nokuti abaningi b. behleka uma uMvuyana s. ka leliso, kepa namhlanje ikona i. ka. ngezi.

MICHAEL DHLADHLA 145 May Street Durban

## Uketo Oluz yo Lwe Independent Methodist Church Of Africa

Nayumele ungibezezele, mhleli, we lodumo lwase Afrika izeluleko imi qondo kufanele kutonyelwa kuwe. Enva kweshumi leminyaka kulelibandla kungeko ukuzwana, kwenz. kile ukuba nganbiziyoze kungep. ka. i kwama Dipende leno; nelizwe lonke alizange liyibone igqa yzivele ukubuyelana kwebandhla lilelanelane amerzi nj. ngoba enzile ama Dipende. Abahli inhlangothi zombili babambise ngezadhla zobuzalwana ngap. n. b. komkandlu wabafundisi nezitunywa zamagumbi omene e Union es. q. ngqutlweni ye Special Peace Conference ngomhla ka April 29 1935.

Kusukela ku 1925 lesisandla sobuzalwane absho'i baselule emunye komunye ngoxolo pambi kwe "J.P." Minister of Oaths pansu komteto napani kwomq. le ka King George wesihlanu. Ito yokuqala ilena lababantu ukungezwasi kwabo kupansi komteto wesonto kupela akuzange kwenz. ke loku okuyamile pansu kwelanga ukuba kupakamiselwane amahlombe kulwe. Hasi, lezihlangothi zombili ziquba ngobusto obungum mangeliso. Noma kusemhlanganweni behlanger borke engeko owaye neifutufutu sokucabanga ukubamba ngezandla enyameni kwabanye. Namhlanje labantwana bahlangene banysama yinye namoya munye. Ngomhla ka December 19 1935, kona lipo bekubili i Peace Conference e Sophiatown kebe kubhali uketo lwe President yama Ind. Methodist Church of Africa.

### Into Emqoka

Into enkulu leyo okungamelwe uku patiwa dedengu Akoko owez zwe lapa e Dipende um Xosa uma efanele ak. ketwe. U Msutu, u Mzulu, Mawazi, Mbhaca, noma ngowasipi isizwe ma ebokala ukuba unokupumelelisa i Dipende ulungile. Nsake into afane le ukuba yiyo ukuba atande izwi le Banda sagatendelake. Abengu Mfundisi olalelayo umteto. Uti wama Dipende, page 14, section 32.

Inkundhla sobu President be komfa asiyikulungela bonke abantu ngapandle komfundisi ogcweleyo obkwe izandhla we Sonto leli noyakuba sebulundisini be Sonto le iukati seminyaka eukumbisa ngokusobala roq. o, kodwa oku skusayi kusingiselwa kwabo balundisi abite ngosuku lwa ngoku babase Nkonzweni ye tysi ke le—) lomteto uti noma ngu mfundisi ogcweleyo lipo evela kona noma uvela kwa Gogo kuma Wesile, umele ukuzihlanganisa nama Dipende

Yona iminyaka esikombisa abenemvume ukuba ma efanelekile naye ak. tw. abe u President. Nampake abafanele kuma Dipende kules. kundla nangemisebenzi eng. kazi kubo: President Z. Kunze. Ukudabuka no kusekwa kwalenkono utapa e Dipende ngo 1906 nomf. Rev Joel Mismang unq. sic noma ki walelonto e Swazini pansu kwe Ndlovukazi u Labotibeni i Ind. Methodist Church of South Africa.

Owaye kutele ngahlali endlini yike apumule engawaboni ama Dipende st. ese Natal kanti ne Koloni ayimswele. Ukona nako na we Transvaal nase Sw. z. ni ukona Nangeke unaki notanda isizwe, umsebenzi ne Nkonzo ukwanda kwayo ingufakazi wake.

### U Rev. Zeph. Kunene

U Rev. Zeph. Kunene usetesze naye k. kulu into yake enkulu umnene ngenhiziyo akatandi ilizwileke ubuswa izwi lenhlangano. Isiqumo nomya lez. wayo uwaq. ba nj. s. ze syopuma n. s. wo lipo eyalelwe kona. Into enkulu sonke lesikati ama Dipende er. g. kemi ngohlangothi lwezimali ngohlopeko obe lupambi kwawo etanda ukuzung. za indawo ngendawo. U Rev. E. G. Mpinda, Middledrift C.P., onguco bhala namhlanje we Conference ungu Mdpende kusukela ku 1927 e. g. m. landisi ogcweleyo ez. egcwele, Upucukile ik. n. yo inkwetu Ngo kwenkanyiso yasambhla ufanelekile kule skundhla.

U Rev. P. B. M. Judgie ute ez. lapa e Johannesburg wase elungilele lwe ubushumayeli obup. l. yo kwa Gogo. Ute esuka ekaya ukufika kwa kelapa e Goli wawela ezandhlan. z. ka Late Rev. R. M. Silgee eyampeka, ngokuphelelyo waba nguno Sek. i. Ekutele ukufane ezilabekileyo okute

## Ethiopian Church Emhlanganweni

WAZOTA WABANESITUNZI UMSEBENZI WAZE WAPELA

Mhleli, Ngicela isitunywa kupepa lako lodumo ngibike aghlanganiso ye Ethiopian Church ebihlangeni eBethal, Transvaal, ngomhla we June 13.

Botuhlangane izifunda ezinhlangu zase Transvaal ngabengameli bazo. abafundisi bebe zgu 16 ngapandhle kwabavangeli namagosa. Ibene situnzi esihle kakulu.

Esihlalweni bekucelwe President J. B. Mavimbela ukuba azobamba isihlalo, oqubeke kshle umsebenzi izwi, ayule ngalo lenhlangano liti, "Iizwi jako liyibani sokukanyisa ezinyaweni emi, Efesu 4 1. Wasbo kwany. saza ndhlu, ezazi ngokuhamba komsebenzi wase Tiyopiya nekupikama kwawo ngaleminyaka ey. itupa.

emhlanganiso yama koiakazi iqube kahle k. kulu impela esihlalweni kubhali u Mrs. D. S. Hlubi esizwa ngao Mrs. A. M. C. uza umsebenzi waze wapela ngoku u. s.

## Isimemo Esikulu

Sazisa izihlobo zetu ukuti ngomhla ka August 5, 1935, sobe sivule indhlu yetu entsha l. so zicindzele ip. pe. lesizwe i "The Bantu World". Ukuze lolusoku lubhale lumq. ka ez. ng. q. d. weni zetu nokuba lusindze ndawonye nezihlobo zetu abafundisi nabarekeli be. pro. sicela babekona bonke ngo 2 n. am. bama ngalelel. ga sizotokoza nabo s. p. uze itiy. e, six. xe, sib. l. be. le. le, sid. an. e ndawonye ngesihle.

Lomkosi w. q. l. e. n. s. m. b. i. m. a. ngo 2 kuze kubekusihlwa lepoko setemba uku. ti kobe sekugcwele nalabo abebesebenza emini. Konqenw. ngesihle wozan. nizebona ip. pe. pa. le. nu. l. i. p. o. list. u. k. kon. sa. zane, sitokeze sonke. s. i.

Umkhelo wovuko nosizo lweshlanganiso uhambe kanje ngezifundo zabangameli loba. e. bur. e. Dist. Rev. S. M. Magosela uvuko £12:15:4... inxas £6: 7:6 Petoria Dist. Rev. I. J. M. Gqoloma £3:1:0... £1:12:6 Beths Dis. Rev. E. Alf. Lusu £3:10:4... £2:11:6 Swaziland Dist Rev. S. Hlubi £0:17: 6... £1:7:6 Transvaal west Dist Rev. M. J. Caluza £— ... £1:3:6. Total £20:18:2... £13:2:6

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# Our Opinion And Readers' Views

## THE "Bantu World"

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

SATURDAY, JULY 20, 1935.

### Increase The Blackman's Wage

"To my mind, the whites of this country must lift up Native wages or they themselves will go down further and further. It has been said that you cannot put a man down in the ditch and keep him there without staying down with him."

This statement was made by Mr. F. W. Lucas, chairman of the Wages Board, in an address to a shoe industry gathering at Port Elizabeth the other day. Unfortunately the majority of Europeans believe that by keeping the black man down they are enhancing the prestige of the white race. They do not seem to realise the fact that by raising the black man's standard of living they are ensuring the country's prosperity and the expansion of industry and commerce. It is an undeniable truth that South Africa will not be enriched by the impoverishment of the largest section of its population.

To pay more wages to African workers will not only save them from degradation and poverty but will also increase their spending power and thus create a market for both agricultural products and manufactured goods. According to General Smuts it is the intention of the Government "to create markets for South African products. And we are glad to note that, he thinks that this can only be done by raising the standard of living of both white and black. We have again and again asserted in these columns that the economic interests of both races are inseparably interwoven and that whether we like it or not the Bantu are an integral part of the national life of South Africa. Differential treatment, particularly in the matter of employment and wages, is detrimental to the industrial and commercial development of the country. It is perhaps not saying too much to aver that the poor white problem and European unemployment are to a certain extent due to the poverty of the Africans and these problems cannot be solved by their impoverishment. It is our firm belief that the improvement of the conditions of Bantu life will result in the amelioration of the conditions of the poor whites. It behoves the Government, therefore, to reconsider its civilised labour policy so as to deal with these problems in a scientific manner. As Mr. Lucas has rightly pointed out Europeans cannot keep the Africans down in the ditch without staying down with them. It is the African's low standard of living, due to low wages paid to him, that is responsible for "the impoverishment and retrogression" of a certain section of the European population.

South Africa by suppressing the progress of the largest section of its population is retarding its own

progress, and stultifying the development and expansion of its industry and commerce. "Japan," General Smuts tells us, "is increasing her trade with the Natives enormously every year, because she appreciates the value of this market." White South Africa, because of prejudice, has not exploited this fertile but uncultivated market. In consequence money which ought to be circulating in the Union is being taken away by a foreign country while thousands of white men and black men are sinking deeper and deeper into a state of abject poverty. It appears that the time has come, and indeed is long overdue, when White South Africa should recognise that the cultivation of the Native market is essential to the expansion of industry.

But the question is, how can this market be cultivated? The answer is, by raising the Native's standard of living, making it possible for him to live as a civilised man and by giving him equal opportunities in every sphere of human activity.

### The Sale Of "Kafir" Beer

Sir,—There are three ways suggested towards the sale of "Kafir" Beer. The first is that it should be sold by the municipalities, the second is home-brewing and the third is that licences be granted to individual Africans who will have properly controlled canteens where every one may have a drink.

Regarding the municipalisation of "Kafir" Beer we need not talk as no right thinking African or even European for that matter will bear the idea that for all the years the municipalities have been so busy to get beer-sellers arrested and heavily fined they should now come boldly to the front declaring that they are going to be the sellers. Every body knows that such a step would create an impression that our people were not being arrested because what they were doing was wrong so much as that the white man wanted to enrich himself from the exorbitant fines that came from such convictions.

As regards home-brewing we would like to arouse the consciences of our African men. The African men of these days are not as strict and as disciplinary as they used to be. It is the modern economic conditions that have made the change, were sometimes for lack of employment the man himself is dependent on his wife. Were our men still as brave and strong willed as they used to be they would one and all stand up and prevent the curse that home-brewing is sure to bring. By this system every home will be reduced into a canteen and even those of our women who now fear to brew will indulge in this pernicious practice with impunity. Some will say that this system has been practised at places like Cape Town and Port Elizabeth with good results, but those who so contend are not conversant with the many and various evils that accompany home-brewing. Our men fearing to offend their women folk will not move an inch to prevent such a disaster. We must all remember that in the towns almost every woman will be brewing for selling and not for her husband and every right thinking man ought to tremble when he thinks of the temptations that beset a woman who makes the sale of beer her trade.

What I would urge that every African man should strive for is the last of the above suggestions,—that licences should be granted to certain competent African individuals who will conduct the sale under proper control. Such a system would minimise many abuses such as selling to children and these very licences would help the authorities in suppressing unlicensed competition.

"DUBULEKHWELE"  
Johannesburg.

## THE PEOPLES' FORUM

### Our Children

Sir,—Allow me to make this appeal to all the Africans I know what your paper can do for our people otherwise I would not have taken the trouble to write. We owe you a great debt of gratitude for what you have done and are doing for our race through the precious columns of your paper.

It is most gratifying to day to note that through the untiring efforts of the "Bantu World" we are beginning to read papers with our women folk. May I draw your attention to the fate of the up coming generation in school and outside. This question is to my mind of paramount importance. It has been said repeatedly that the woman is the pillar of the home; but I think the child is the foundation of the race. Our children are left loitering in the streets absolutely with no body to guide them along proper channels of life; and of course the devil finds work for them. The devil never hesitates to use a neglected plot. Many people are surprised at the behaviour of our children; but I wonder if they are aware that they are partly to blame.

Some one will perhaps say it is the fault of the missionaries. They have failed lamentably. They have not failed because the African child is incorrigible, but because the missionary is either lazy or careless. The missionary speaks of such movements as the Y.M.C.A. or Y.W.C.A. but where are they active among the African children? Our children especially the boys, are willing to be helped. The success of the Municipal Football Association goes a long way to show how eager our boys are to be led along the right lines.

Finally I would suggest that:  
(a) The missionaries revive the Christian movement among the African children  
(b) Social activities be organised for the young.  
(c) The Bantu press encourage them to read papers by reserving a page each week to be devoted to news of interest to boys and girls.

C. P. MOLEFE  
Randfontein.

### The Bantu Are Loyal

Sir,—Native people are often reported to be loyal. Is this not true? How can a loyal nation be deprived of its rights. When one serves well he does it in honour to himself, his children and friends. When the Natives came under the British flag they were sure that they would be looked upon as free citizens as long as they remained loyal to the British rule.

The Natives suffered with the South African Government in the Anglo-Boer war. They suffered with the British Empire in the Great War. Though they did not share in the spoils and trophies of each victory they remained loyal. The Northern Europeans have long been breathing a spirit of vengeance on the Natives for helping the British against the Republic. This is the result. Are we going to lose our rights for the very reason that we have been loyal? Mr. Gibson M.P. voiced our expectations truly when he said, "We want the right of franchise to be extended to the other colonies instead of depriving the colonies who have it already."

(Rev) I. NGOZWANA  
Kokstad

Therefore we should be careful not to be over anxious on any matter affecting our weal or our woe, not to carry our anxiety to unreasonable or injudicious limits; but coolly and dispassionately to deliberate upon the matter as though it were an abstract question which did not touch us in particular. We should not play to imagination here; for imagination is not judgement—it only conjures up visions inducing an unprofitable and often very painful mood.

GEO. W. MUSI  
P.O. Radium.

### Native Education

Sir,—It would be a sound educational policy that Natives themselves should be consulted when proposals for their progress are made. The representation of Natives by Europeans in such affairs is a national drawback. How can Natives be represented in societies which have no accommodation for them? What is the motive of refraining African's self-representation? There is a fear among our white section caused by the rapid educational progress of the Africans. It is quite obvious that all administrative departments consider Africans to be of some importance only as some museum specimens. Both political and educational policies are never considered in the right manner of justice. Our white section, though not all, are up to training Natives as "drawers of water and hewers of wood."

The newly suggested method to be followed in the curriculum of Native schools is detrimental. To give such shameful suggestions is not the way of bringing the poor Natives to the right culture. Our white citizens ought to know that the advancement of the African is entrusted to their responsibility. In rural districts Native school children are confronting many embarrassments. They are discouraged from learning foreign languages, particularly English. This is one of the sources of this fatal suggestion of educating Africans.

The insignificant reason given by white leaders is that children taught in a foreign language would despise their own.

It is really astonishing in the Union of South Africa that education is a provincial matter. It would be very much better if education for both white and black was administered by the Union Government. I can only hope that in process of time new suggestions will be made—really sympathetic and constructive suggestions, that will help our people to hold their place in education as well as any other race.

L. G. SIMA

### Weal Or Woe

Sir,—In all our weal or woe, we should be careful not to let our imagination run away with us, and build no castles in the air. In the first place they are too expensive to build, because we have to pull them down immediately, and that is a source of grief. We should be still more on our guard against distressing our hearts by depicting possible misfortunes of a purely imaginary kind, or very remote and unlikely, we should at once see, on awaking from our dreams that the whole thing was a mere illusion; we should rejoice all the more in a reality better than our dreams, or, at most be warned against misfortunes which, though very remote, were still possible. These, however, are not the sort of playthings in which imagination delights; it is only in idle hours that we build castles in the air and they are always of a pleasing description.

The matter which goes to form gloomy dreams are mischances which to some extent really threaten us though it be from some distance; imagination makes them look larger and nearer and more terrible than they are in reality. This is a kind of dream which cannot be so readily shaken off on awaking as a pleasant one, for a pleasant dream is soon dispelled by reality, leaving, at most, a feeble hope lying in the lap of possibility. When we have abandoned ourselves to a fit of the blues visions are conjured up which do not so easily vanish again; for it is always just possible that the visions may be realised. But we are not always able to estimate the exact degree of possibility: possibility may easily pass into probability; and thus we deliver ourselves up to torture.

## R. Roamer Talks About . . . . .

### Coughed "Snakes."

Jeremish: Exchange, please give me O. O. Oh!  
A Voice: Hallo! Is statue, Jerry?  
Jer: What language is that?  
Jos: Is statue, Jerry?  
Jer: Goodness me! You mean "is that you"?  
Jos: So it's you, Jerry?  
Jer: Yea. But be careful of your pronunciation, Josh. Bite each word before you emit it.  
Jos: What can I do for you? (Coughing)  
Jer: Josh! Are you coughing?  
Jos: Yes, what's the matter?  
Jer: Pasop vir die snake?  
Jos: What?  
Jer: Ek se pasop vir die snake in your mouth.  
Jos: (softly) The man is mad. (loudly) What snake are you talking about?  
Jer: Have you got the copy of "The Bantu World" of July 6, 1935?  
Jos: Yea. I file my copies.  
Jer: Didn't you read of a person who coughed out a "snake" in the Pimville Express?  
Jos: Who! Am I dreaming or you are dreaming?  
Jer: I am not. The news was on page 16 of that issue. It said this person coughed out a "snake" nine inches long.  
Jos: What snake. Imamba?  
Jer: The reporter does not tell us because he was on the point of jumping out of the window.  
Jos: To where to?  
Jer: What horrible English is "to where to"?  
Jos: Leave my grammar alone, maan. Why did that person cough out a "snake"?  
Jer: No one asked her, but it is said when the train reached Braamfontein she said "there seems to be another one coming."  
Jos: What! Another snake?  
Jer: Verily and verily.  
Jos: But what Express is this that carried such a consignment?  
Jer: It's the Pimville Express.  
Jos: The one that goes to Timbuctoo?  
Jer: Go to Timbuctoo yourself, you mump! It is said the "snake" was white and nine inches long.  
Jos: A European snake! He! He! He! So these balungus are witch-doctors like ourselves. How did it get into the person?  
Jer: Perhaps it went in there when the Urban Areas Act came into force.  
Jos: But it is white. How can it live in Native territories?  
Jer: Perhaps it married a Native woman snake and went Native.  
Jos: But who measured it and found it was nine inches long?  
Jer: I think it was the reporter.  
Jos: But you said he nearly threw himself out of the window in terror.  
Jer: Well, perhaps he used his imaginative ruler before the "snake" was thrown out of the window.  
Jos: Will the society that takes care of snakes sue this person for throwing it out of a train window?  
Jer: I cannot tell, Josh. I hear that now if you cough in the Pimville Express you cause anxiety among passengers.  
Jos: Can't they carry big paraffin tins so that they cough into them?  
Jer: Think of the noise when a "snake" jumps out from one of the tins. Oh, He! He! He!  
Jos: This "snaky" news terrifies me, Jerry. You know my Rib ives in this location and she coughs a lot, man.  
Jer: I'm sorry for you. I told mine last week that if she loves me she must never cough again.  
Jos: What did she say?  
Jer: She sued me for defamation of character.  
Jos: Whose character? Her's or the snake's?  
Jer: Her's. Because she says the snake being the offspring of the devil can look after itself whereas she being only a woman can only be looked after by solicitors.  
Jos: Has she no parents?  
Jer: I am afraid to ask her, she might sue me again for another defamation of her other character.



# Tse Re Di Utloang Ka Pudi-Ea-Tsela

## Gothoe Baagi Ba Motse Oa Orlando Baja Disatheogeleng

(Ke P.D.S)

Hi dilo tsohle tse etshahlang har'a rona Ba-Afrika di ne di ka tsebia tsohle batho ba bantl ba ne ba tla soa fela ka letsoalo. Vekeng ena ea maabane re utloa gore bashemane ba sa tso oela setopo sa monna har'a melapo ea bo Thaba Tshoeu kosna haufe le Mafeteng, kosna Lesotho. Re utloa gore setopo sena se ne se kgatsoe tlhogo Moo tlhogo eileng ga go motho ea tsebang! Monna ona gothoe e ne e setse ele kgoedi ba gabo ba saitse moo a ileng teng; empa goutloala gore bane ba tshapha gore mosoi o tlike koano go la Kopano ka go batla mosebetsi.

Koa Harris Smith koana Frelstata go bolela omong motlholo. Teng re utloa gore mosadi-mogolo mongoe one a dula motseng oa gagoe le bana-ba-bana ba bararo bao e santeng ele ba banye. Ka tsatsi le lengoe batho bao ba agileng gaufenyana le mosadi-mogolo ona ba maketsa ba bona bana ba tihaga ba bolela gore "re tlike go kopa dijo, esetse ele matsatsi re sa fumane letho le joang." Ha batho bana ba botsa gore molato keeng, bana ba bolela gore esetse ele go feta veke mosadi-mogolo "a robetse." Ka go se itse sepe ga bana ka lesobona ba ne ba gapola gore nkgono oa boam o robetse kathe mosadi-mogolo o "ragile kgamelo" (a shoele)! Bana ba rile go fetsa dijo kaofela tse neng di le teng mo tlang, eaba ke gore ba eang tulong engoe eo go eo kopa dijo.

Koa Orlando ba-Afrika ga baje ditheogeleng. Masepala le teng go utloala gore o tshasetse ka gore batho ba dule teng ka maagolo ao gothoeng ke porometi (permi). Ga reitse go bonala hantle gore Makgoba a ikemiseditse go tlhola ba dubile ba huduile mo-Afrika. Empa ntho ena go bontsha hantle gore ba-Afrika joaleka sechaba ga reitse ao re leng sona. Batho ba tshoanetse go gana ntho ena ea poromete. Ke tello e feteletseng gore ere mola re ntshoetse metseng ea bona ebe ke gona re t'o tlholang re huduile le gona moo gothoeng ke eona metse ea rona. Sello se tsogetse godimo, ke seo se reng ga rena baetsapele ba tla re buelle.... gathoe banna ba lekgetla la di-Advisory Boards ke bona ba reng diporomete tsena di kengoe metseng! Geretse, go dubegile, sechaba se lla ka baetsapele gomme baetsapele ba lla ka sechaba!

Goutloala gore ka Maadega motlha kgoedi ena e tlang ea August ele 5, etlabe ele mokete o mogolo mona Kgatlisoeng ea rona ea kurenta ena "The Bantu World." Etlabe ele tsatsi la gobula ntlo ea rona e ucha eo e leng l Poliy Street, Johannesburg. Bao ba senkang dikarata tsa go tlo kena ba ka koalla Mr P.D. S-gale, P.O. Box 6663, Johannesburg, ele gore ba tle ba fumane dikarata tsa go tsena mojsko. Ga go l-fioe empa go tla kegoa ka tsena dikarata tsa o.

Mr. Isaac Molotsi re eo a sulerg maloba koa lokesheneng la Kopja gothoe o tlogetse chelete e ka bang £550 Bankeng, ha e kopana le thuo engoe e joaleka ditsha (stands) le t e dingoe gathoe ene ele £660 Chikets ena kaofela e tlogetsece mosadi-mogolo 'magoe. Ke rgoala tsa ena ke kgoloa gore babadi bame ba tla kgothala gore metho a boloke lehele 5/- ka veke le veke. Ke eona tsela f-fila eo etlang go reisa polokong eseng mekgosi eo re tshoang re copile rere "Aebee, Aebee."

empa re sena le p-ni entsho. Bofelong bo selemo sa 1933 ke re ka kopa ba badi gore ba boloke 5/ka v ke v-ke, bao ba tsereng keletso eame kajeno ba tshoanetse gobe ba tshotse £33:5:0. A lena le eona na? Kapa le lebeletse here ha le tla boloka ebe ele ha le tso go wina koa mojangong oa dipere kgotsa koa dikarateng?

Re kile ra bona Mr. Ernest Madingoane oa Schmidtsdrift gaufe le Kimberley mona Gauteng. Motlotlegi one a boea gabo koa Mocha go eo boloka Rragoe. Moruti J. R Madingoane, eo eneng ele moruti sechabeng sa Marapyanne ka dilemo tse fetang 42. Moruti o tula a setse a godile a fetile dilemo tse 80. Ha Mr Madingoane a s-ntsane a phutha phatho ea monna-mogolo, o ile a bitsetsoa lesong la moroetsana oa gagoe gona Schmidtsdrift eo aneng a setse ale diemo tse 11. A Morena Modimo o gomotse diplo tse robegileng.

Miss Esther Mbense o tlogile mona Gauteng maloba ka leeto gora Wsch bank, koana ga Zulu. O ne a tsamama le Mr. Pau us Makanya

Mr. A. K. Chuenyane o tlogile ka la Boraro goa Pokwane koana Bopedi gaufe le Middelburg. Mr Chuenyane ene ele mongodi oa kg'tla le bitsang. Ikaka la Basebenzi ka nako e telele.

Mohumagatsana A. S. Makhutle o tlogile Park Station gore gee, koa Kwagga'sagte gaufe le Ventersdrp, ka Saterdag oa v-ke ena e fetileng

## Moago OA Basetsana

Ka Sataradaga e fetileng gobe go buloa moago oa basetsana ba Ba Afrika bao ba q'lelang tseleng e mpe. Moago ona o katlase ga tsolo ea Salvation Army, g mme o butsoe ke Commissioner John Cunningham. Ntlo ena e agi oe setarateng sa Toby, Marindile. Gothoe basetsana ba banyenyane, e tlare ga ba s-ntse gomme ba fumane ba le molato, ba romelo' moagong ora bakeng sa go romeloa chank'neeng. Ba tla rutos go itshuara setho, ba bantshoe le tse'a ea poloko le hloko

G teng basetsana ba "Merabi" bro eleng kotsi sechabeng sa rora Basetsana bana ga ba batle go rebetsa. Bong-ta ba bona bo p'ela ka tsela e sa lokang. Ga go belatse soro moago o joalo e tla ba thuso go basetsana ba mofuta one.

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## Re Utlua Ka Pudi-Ea-Tsela

Gore koa Pimvile mosadi oa Mo Afrika o bolale monna oa gagoe ka go m'hlaba ka thpa Moato gathoe ke lerato. Go utluga'a gore mosadi ona o ne a rata monna e mong gomme gore a tie a kgone go phutha tsa lerato la gagoe le monna ena o ile a rera go tloa monna oa gag e tsatslog—ke gore tseleng Mosadi o tshueroe, sebe sa gagoe se moutuletse.

Gore mosadi oa Mo Afrika o bolale les-ea la gag e koa tikol-gong ea Zwerust. Go utluga'a gore o ne a ratana le h abolog'ng e mong, gomme tholcane ea lerato jena e bitse les-ea lena le bolalo'ng. Banna ba sa bateng go senyega mabitso ere ba tlogele go rata basadi bao eseng ba bona.

Gore koa Germiston mosadi oa Mo Afrika le phuti ea gagoe ba kile ba rera go bolale monna oa mosadi gobane ane a ba sitisa go phetha tsa lerato la bona. Mosadi ena ene ele marekisi oa juala. Erile ga monna a goroga a etsoa mosebetsing a fumana mosadi le phuti ea gagoe ba moletsetse. Ga a fihla ba moneile juala gomme a noa go fihlela a tagoa. Ga ba bona gore o tagiloe ba molae. Erile boitogo ba roala setopo ka saks go ea se l'hlela mokotina oa msene. Ga ba fihlele moketing phuti ea nka saks go e lahlela ka gore ga mokoti, ga e phosa le eena a e latela; g mme mosadi a lahle, g'loa ke monna le nyatsi. Ke tseo tsa lerato le sa galali'ng.

Gore koa Belgravia ka labohlano la v-ke e fetileng mosadi oa Mo-Afrika o bonoe a tsamama a tabioe, "me a hlumphaletse basadi ba gagoe. Basadi ga ba tshuanela go noa j'ala.

## Tsosoloso Ea T. A. Congress

Kopano ea bsetapele ba congress mona Transvaal e kenise moea o mocha gare ga sechaba, Ka Soedaga e fetileng gobe gole pitso e kgolo koa Alexandra, gomme go utluga'a gore pa o ea ka keseng legqotlang ke o tsho-pisang.

Ka di 5 tsa kguedi e tlang pitso e tla ba Orlando, gomme di buie t'a ba Mesirs Z. P. Ramalane, L. T. Myabaza, J. W. Dunjwa, B. Gwabeni, C. S. Ramohane le ba bang. Modula s-tulo e tla ba Mr. M. L. Maubane, mogodi ke Mr. S. Moema.

## Rankudikae Le Nguanana

HOTHOE LEKHOOA LE ENTSE NGUANANA MOSOTHO HAMPE

Tsa Ladybrand.

Re utloa ka Poli ea tsela hore Principal o tsoile ka nts'oe li sa fohloa motseng oa Ladybrand.

x x x

Ho bile lefetu ha Mr Ishmael Mahomed e'utlang ha Mr. H Khuts'oane, ho tloetse moshanyana oa hae ea bitsoang Moshe Mahomed. Re lla le eena eka Molimo o ka mo t'elisa.

x x x

Re utlua hore Rankudikae emong o ile a tsoara nguanana oa Mosotho a ilo roalla patsi, a hla a mo etsa hampe hobane naonana o ne a bana ka tholana ea Eva. Ke eo he mehlolo. Ha e ne e le motho e motso akabe a ilo bol'aoa.

Ho bile le mokete oa selallo mane kerekeng ea D.R.C. ho no ho tlike moruti Motseletse le m'futhu'ng ea hae, ao ea eba mokete e motle baholo. Ho no ho speroa.

x x x

Re utloa hore mahlankana e mong e tse ha a feres kh-rebe eba o re h'le khoho e le k'akununa u rata ebe, e tse ha nguanana are khoho a be a are ke eena khoho ba lo le j'alo ng'ana o se a molumetse. Na e kab le nakong ee ea tsoelo pele ho se le mehl' o e joalo?

## Moea O Nkga Ntoa Feela

Mantarians are a tla hlasele Abyssini, ka kgu-di ea September; 'me k fatshe loh'e le ea dum-duma. Bongata ba chaba tse Europa ba utluua le Mantarians. Eng-lane le Amerika di leka kamatla go etsa kgotso. Abyssinia e okametsoe ke lefu le letho la ntoa. Kgosi ea t'ng, Haile Selassie, ere bona ba batla kgotso; empa ga Mantarians a ka ba hlasele, ba tle losna lega ba sena dibetsa tse lekanang, le tsa Mantarians

Ntoa ena ea Abyssinia le Itali e sikintse lefatsho loh'e la Afrika. Ege p'eta le Sudane banna ba duma dumagomme ba bang ba loutsa mstrumo. Ga re tsebe gore mohla setshunya se llang go tla ba jusng.



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ALWAYS carry an electric torch when you ride your bicycle a long way. You may be delayed by punctures and have to mend them after night has come. It is bad if the light fails when your tyre goes flat, so make sure you get an EVEREADY electric torch (the name is on the torch). You can always depend on the good Eveready Light.



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# Madireng A Ditulo Ka Ditulo

## Thuto E Tsoelapele Motseng Oa Ma-Afrika Koana Vijoensdrift

Tsa Vijoensdrift.  
(Ke TEMBA.)

Ho ile ha ebe le kopano ea batho ba bana ka phirimana ea Siteraha sa li 22 June mona Wesale. Ma-Afrika a mona Vijoens Drift a ne a kopane ka taba tsa thuto ea bana.

Thuto ea mona e tsoela pele, likolo li kopane. Joale rea ts'epa Mooghalil S. Mgava le Monghalil Mremoholo ba tla sebetsa ka matla, ka moea oa bo Afrika. Kopano ke matla.

Pala ea bana ba lekhetha la sekolo e ekelitsoe. Ho bile ha bolelela le palo ea chelete ea sekolo e seng e fumane lemoog sena leha molemo oa eona o sa bonoe.

Ke lakatsa eka bana ba lekhetha la sekolo ba ka ehlilela phoso eo ba e entseng ha ba hlaloseba batsoali kopano ea likolo. Batsang batsoali nako esale teng baheso.

Ha motho a i-hemiselitse ho sebeletsa sechaba sa Ma-Afrika a tlohele ho 'na a talemela fats'e ba kereke tse ling, a tichele phehisano ea tikerere.

Na Kereke e na le matla a ho lahliisa motho chaba sa habo na? Haeba e na le oona uena ela hloko e tlohele. Motho o entseng kereke, kereke ha se eona e entseng metho. Kopanang hle Ma-Afrika, tlohelang bokereke!

Re thaba ho bona baroetsana le bahlanakana ba tsoanang likolong tse khohle tsa Koloni, Natal le Free State, Tsohaag, emang, loanelang Afrika... Afrika ka bo eona e se e tsohle, e se emetse bara le barali ba eona feela.

## Lekula Le Ile Chankaneng Gother Le Hlobile Kgoale

Tsa Middelburg

Monna oa Lekula (India) o chank-neng.

Masepala ore matelatsa a bana le basadi ba tsoane gorska basanya motse.

Monna oa Romosoeu o ipolalle molato hothoe ke chelete itemetseeng moo a herekang legona ele eena moboloki oa chelete gomme o ithutisa ka sethunya.

Lekula lefumanoe le le molato ke magesterata gothoe moshemane oa Iskula chlobele kgoale le mos-tana oa Ramoshoeu kahlole ke (6) kgoedi tse tselelang chankaneng le gona mosetsana eo gouthoa gila gore one a emegampe oa bobedi Emong ke mosetsana oa Mo-Afrika le eona gothoe kolona lekula leo; selemo sena re bona dimakatso mona.

Bare ba bonang mona Middelburg ke Mr. W. Sekoto ea rutang koa Rustenberg oia tllilo chaka gosa gae a Pietesburg gae le gobona metsotse le ba a ba Mr. J N Khomo oa D R. School ba tllile Mr. N. D. Moloi opalame maloba gae gotsoa sekolong mo ba rutoang teng.

Sechaba samona Middelburg sela llo ka baka la ho hloka lekgotla la ba buoelli ba tse ho thusha ba sechaba

Matichere satse aleka ka matla b etsa mibala adi Papedi tas ba a basekolo mo motseng ca lke-sheng. Majoro oa motse odumetse gore otla bathusha mobahlac ca g.

## Moruti O Nyatsa Aaron

MAKHOA LE OONA  
A TENG  
HELEN.

Mohatist oa kuranta ea Bantu World. Ka thapelo akuntumelle sebaka kuranteng ea hao eratehang. ake ke bua holim'a taba tsa Aaron oa Hoopstad. Ke stimole ka hore, ke balile taba tsa hac kuranteng kuranteng ea Sunday Times ea labo 9 June, 1935. Hore, ona hapetsoe moea leholimong, teng a bootsoa kerolo tse 3. Ea pele keea liphoofofo. Es bobeli, ke ea batho. Ea beraro ke ea lihele 'me lihelereng ha eka a boas batho ba basoeu, ha eba ba batso feela, bao a ba boneng ba enoa majosla kali kane tsa petrolo, 'me hose bone ha hae ba basoeu teng a tsekaoya hoba ba basoeu bana le kerolo ea bona lihelereng. 'Me taba ena ha ea tsoanela hofetsoa feela, eila totisa khethollo ea 'mala entseng ele teng, ho ba basoeu. Le ho tllisa tumelo ea ba bang ba bona, bareng: leholimong hore hlakahlakane le bone teng, relula likompeiteng hysatha pntsi, le ho ba khells meist e hoba apeela lijo.

'Me taba tseoa tsa Aaron li tla thabisa ba basoeu, ka ho hopola hore ha ho mo ba hlakahlakaneeng le rona teng, ho stimoleha mona lefats'eng ho isa maholimong le lihelereng. 'Me taba tseoa ka ho babats'o li hlalise lingangoreho tsa hore bona leholimong ha base hase lihelereng feela. 'Me taba ea lihele ke e thuba lepetleke hore ho booe hore ba basoeu le bona ba teng ho ba bonoeng ke Aaron lihelereng; ba hlakane le babats'o hose khethollo ea 'mala teng. 'Me ke tla boela ke thuba lepetleke leholimong ho tle ho booe ba basoeu ho tle ho bonoe ba bats'o teng, ba hlakane le ba basoeu.

Joale he kere ke lumellana le Aaron ponong ea hae ka botlalo ha are lihele ha a bona ba basoeu teng ha eba ba bats'o kaelela ha bona. 'Me teng kere: Ha ho ea tsebang ba basoeu ihelereng, ba bats'o, hammicho le ba bats'o. Hobane esita Satane oa ba satane, haba sa tllala bale basoeu, ha esale ba etsa sebe, 'me sebe, ke hore, litlilla, 'me tllala tsoo tsa sebe ke tsona tseo, liba sitelatseng, tsaba bonahatsa ka 'mala o e moteng oa botso ba litlilla 'me hotoo joala, haba makhole-khelo ea a a boneng. Ke tsa engoe hape e nteng e rata ho pakela batho ka leshao hore batho bao kaofela, ene ele Basotho ba ha ele bona ba nang joala ba Sese ho. 'Me teng kere: Ha Aaron etc ele emosoeu akabe a bone ba basoeu pao baleng lihelereng ele batho ba bats'o ba mpa ba ena joala ba Sekhooa. Hobane lihelereng ha ho bonoe e mosoeu, ba bats'o kaofela, ka bakala sebe. Aaron o bontsi-tsoe joala ba habo eena, ho joalo le r mosoeu a ka bontsi-tsoe joala br habo ba Sekhooa. Empa majosla ene ba a noa hammoho a kopantsoe.

A boela a tsoela pele Aaron, are: L-holimong ka bona bakarg oona ba ap-reng kobo tse telele tse ts'oeru; me ha a boela 'mala oa bona. Empa ha hoang hobe tse tse ba pakoa ke kobo tse ts'oeru, hoba ba basoeu. Hobane lihelereng u ke ke os tsebe eo eneng ele e mets'o, ha a se ale leholimong.

Hobane ba soulatsoe behle ka mali ale mang a Morena Jesu Kruste 'Me ke oona mali oa a hlakatseng batho bohle, ho ba etsa

## Tlohelang Ho Ea Ngakeng Tsa Makhoaa Tsa Ba-Afrika Di Teng

Tsa Makeleketa.  
(Ke Mongolli)

Ka li 19 tsa June, mosalimogolo Au Mrs. Tse o thulloe ke 'mokatere o kgoeliso ke mangeng oa Creamery gatoc ke "Sewesteme." O teleelitse mosali mogolo ga re tse kgctas go lesapo le robegileeng. O mo gashoatse tsebe oa batla o e kgaola eaba ea rokoo mona. Ba mo tsitse Bloemfontein Hospital bona ho Sewestere le lepholisa la mona.

Che kaj-no re utloa hoba rgsaka li re ha ho lesapo le robegileeng ho mosali moholo. O tla fela o sa le teng hospital, Maoguang.

Re bone mathaka a Cape Province le tulo tse ling mona Teacher Mr. S. Matis, Cape; Teacher Mr. W. Molgathi, Pimville; le matichere a eeng bana ba mona, le bana ba mona ba tlleng liholedet.

Ka Mantaga li 8 July ea be e ne e oletse lorrie ea ga Oostysen go isa bana le basali le bana ngakeng Marquard. Oho li felle li 2/- le li 2/6 ruri!

Se matatlang hothoe rgsaka eo ea Marquard e alisa ka tsa Sesotho. Joale a k'o mpoelle 'mali. Ha eona ele Lekhoaa na o tseba ea rona meriana ho feta tsa rona li-ngaka? Nona ke bona eka re lithoto-tse hlalising lihlereng ruri, hobane re tlliketsa ho ruisa Makhoaa ho feta ba bo rona. Lingska tsa Basotho li ngata mona Winburg tse tsebang ho loea ho feta Lekhoaa leo la Marquard

Re utloa hore moeba Tichere Molete o ogetse pampiring ea Ma-

metho ale mang ho Krete. Ke ka hoo ke qetellong ka hore lihlereng ho keke ha bona e mosoeu, eo eneng ele e mosoeu ha a sale mona lefats'eng, ho joalo le e mets'o a keke a bona leholimong ka bats'o bo aneng a brna ka brna ha asale mona lefats'eng Hepe besoru ba basoeu ba mona, lefats'eng ha ho likane le basoeu ha ba leh limo. Ke tseo tsaka haba li kuranta ea rona Lihlereng r-hlakana hlakane le Makhoaa, le leholimong joale; ha ho khethollo ea 'mala teng.

Kenna oa lena,  
(Rev.) PETRUS K. KHORONG  
B. klug Tvl.

## Pego Ea Lehu La Madingoane

MORUTI O TLOGILE  
BOFELONG BA KGUEDI  
E FEPLENG.

Ke ka manyami ga re bega lehu la Moruti Johannes R. Madingoane oa Lutheran Baptist Church. Moruti o tlogile lego eeng la gago koa Klipfontein kgausui le Mkrapsyne ka la bo 30 kgoeding ea June. Phih'o ebile ka di 3 tsa July, batho ba neng bale phihlong bane ba feta 600; go'e teng baruti ba 14 le baevanpedi. Phihlo e tshuere ke Moruti H. Mabozona a thusoa ke Barul. Z. Matla's. J. J. Kekana, D. Mamela, B. Serote, le Kolokoto. Taba tsa mohu ka betlalo di tla hlaga kuranteng e tlang.

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### The Cause of many accidents.

1. Keep close to the kerb and watch for motor cars coming in either direction.
2. When entering a road from a side street, go slowly and do not swing out into the middle of the road. If you ride out into the middle of the road you may be knocked down by the car approaching on the far side or by one following in the same side. The man in the white shirt has done the wrong thing. The man in the jacket, is careful and is doing the right thing.

1. Ha u palame Paesekela hlokomela hore u haufi le setupu, me u shebe kahohle.
2. Ha u filha moo ditarata di fapanang teng u seke oa jaga, me u seke oa kena hara' setarata. Ha u palama hara' setarata, u ka hatoa ke motorokari o hlahang ka lehlakoreng le leng, kapa ke o hlatelang. Monna eona oa hempe e tshueu o entseng phoso, oa baki e ntsho o entseng ntho e lokileng.

SAFETY FIRST ASSOCIATION,  
512 Shell House,  
Johannesburg.



### Metsa Di Partons Bosigo Yono—Kamosho U Tla Itse!

Batho ba ba mala a sokileng ba ka seka ba bereka. Kagone madi a bone a na le chefu. E dira gore ba nne ba lapile bale makete. Ba ikutlula ba tlalalane moteng, bogoio morago ga diyo. Go thuba ga thigo go ba tsenya mo ditlalalong.

Legale metsa di Partons Purifying Pills bosigong yono! Mo lobakeng loa brakafese kamosho u tla ikutlula gore go simologile go thacoega moteng. U tla nna le pereko e thomameng ea mala. 'Me u tla ikutlula u tshedile sentle yalo.

U tla ikutlula u eletsu tiro. Boboko yoa gago bo edile. Go thuba ga thigo go fedile. Go thuba le ditlhabi mo ditokololong tse cotlhi di tsa kgoroleloa koantle minogo le diyo tse di bodileng tse di aglileng di go bogisa.

Legale di Partons Purifying Pills di bereka go gaisa moo. YAKA DI TLHACOA DI BILE DIA THATAFATSA. Di pekantsoe ka melemo e siameng thata e nang thata mo ditokololong, e tsitsibosang bomoteng yoa motho le santlho gore e elele sentle ebong gona mo go batlegang thata gora botshelo ho tla bo siame.



Re dumela gore di Partons di rekota thata go gaisa dipilisi tse cotlhi mo South Africa. Ke kagone di dira dillo dile pedi tse ditona, GO NTLHAFATSA LE GO THATAFATSA. Di rekisoe go gotlhi ka 1/6 botlolo e chotseng 50 pills. Gongoe u romela mo go P.O. Box 1032, CAPE TOWN. Di leke gompiyeno. U TLA ITSE KAMAMOSHO GORE DI SIAME YANG.

# Pulo Ea Moago Oa Kuranta

## The Bantu World

SATURDAY, JULY, 20, 1935

### Banna ba Biletsoa Mangaung

Koa Transkei, Pitsong e neng e tshuroe ke Profesa Jabavu, banna ba ile ba tlama gore monna o fe o fe oa Mo-Afrika a ee Mangaung (Bioemfontein) ka di 16 tsa kgoedi ea December selemong sena. Bare go seke ga eba monna oa Mo-Afrika ea ka fumanoang gare ba basadi ka tsatsi leo Bare b'noa bohle ba Ba Afrika ba tshunetse go simolla juale go itokisetse pitsong e nang.

Re dumellana le tlamo ena ea banna ba Kolone. Le mona Transvaal ke tshunetse gore banna ba etse tlamo e juale. Re tshunetse go boitsha Makgoa gore ga re itumele ka melao ena ea General Hertzog. Re ka etsa juale ka go ea Mangaung ka bong-ta. Ga tulo e ngue le e ngue mona South Africa e ka romela batseta, Maggo-a a ka bona gore Ba Afrika ba kopane ele ruri, gomme ntho ena e ka etsa gore a gopole pele a tuelela le melao ena Kabaka lena re kopa gore tulo e ngue le e ngue e itokisetse go romela batseta pitsong. Ga e sale sechaba sena se ba teng gase eso ka hlalosele ke kotsi e kgologadi e tshunang le ena. Ke kotsi eo re tshunetse go fadimegela go e losntsha, goreng juale re tla rokoka ke setlogolana se tlang, gomme mabitla a rona a tla gasekela go banna le basadi ba pelo dibi-mogileng. Ka baka lena monna o fe o fe oa Mo-Afrika o batlega Mangaung ka tsatsi la Badimo leo gothoeng ka Sekgoa ke la Dingaan.

### Pulo ea Moago Oa Bantu World

Ga re simolla koranta ena ka selemo sa 1932 re ne re sa tsebe go golgo ga ena go tla phakisa ka mokgoa ena. Go boletsa nnete go gola ga koranta ena go re makditse; gape go boitsha gore Ba-Afrika ba fadimegetse go ba dikoranta; gape ba ts'ba koranta e nang le madireng, e rutang gomme e boneletsang sechaba tseleng ea s'ina ea tselolepele le phagamo. "The Bantu World," dil-mong tse tharo tse f-tileng e kentse moea o mocha gare ga sechaba — moea oa phagamo le tselolepele.

Kabaka la go gola ga ena batsamaisi ba bone gore go agoe moago o mogogo, o tiling. Gomme moago ona o mo setaranteng sa Polly, leboa ga Le-bala la dipadi (Bantu Sports Ground) kgousi le mo re le teng kaj no. Moago ona e t'ba legae la tselolepele le phagamo ea sechaba sa Ba Afrika. Legae lena le t'ba buloa ka di 5 tsa kgoedi e tlang, gomme go m'mioa babadi bohle ba "The Bantu World;" ga go lefise monyako. Mokete o t'ba simolla ka nako ea bobedi (2) ka meritii, gomme e t'ba ba mokete oa thabo le nyakallo; go t'ba noa ditee le t're ding tse monate. Babadi ba kopoa gore ba seke ba lebala letsatsi lena la mokete oa pulo ea moago oa "The Bantu World."

### Mo-etsana O Bolaile Lesea

Tsa Zeerust (Ke S R Morobe)

Baruti h'okomelang lefat'e le a lubaha. E tse ka la 10 khoeling ena lekhotleng la 'musisi oa mona Zeerust ha ke-na nyoe ea moetsana ea bolaileng ngoana ka' tselo ea moruti eo eleng moatsale oa hae. Morotiana enoa o lula mane lipolisig tsa Vaggabuli hona khalong ena ea Zeerust. Lekhotleng lena la 'Musisi morotiana are monna oa hae ke ilemonyana a ntsa a le si-o hae, eaba ba q'la tsa ho rat na — le moruti ea mane. O tshoep hona khalong ea mona Zeerust 'me ba tselo pele leratong la bona ho fihlela mpa e h'aba, ke moo moruti a qatileng ho etsa maano a mabe ana a hore hae ngoana a ka hlaha e ka khona a bo'ao hobane ena moruti o ts'aba ho senyeha lebi so. Lekhotleng la 'musisi monna enoa oa moruti o lumetse hore tholoana ea Eva o ejele habeli feela ka kholi ea (Di fella tl' sa ga serapa sa bobedi)

### Mosebetsi oa Kereke ea Tumelo Ea Bapostola Ga Mamabolo

Mosebetsi oa Modimo ka Malumabadi ha Mamabolo, 29 June-1st July 1935. Moreb-tsi one o tsama-so ke Khaetsadi ea rona, Re-b'ka Kekana, ke m radi oa Morena Mokopana. 'Me kajeno ke ena moisamaisi oa Matu fumahadi a Kereke e la hodimo. Mofumabadi enoa, ha se motho ea rutehileng, oa tse-bo ekholo; empa ontsa e t'ntu klanging ea Mafumabadi e keoang ka di Sontaba tsohle. Ke mo a ntang tsebo enyane ea ho tsamaisa mosebetsi ona o moholo holo, oa Modimo o m'helo. O tsoa mosebetsi o moholo ha Mamabolo a Letsoso; a t'atsoa ke khaetsadi Eva Matlala, le F. Mashawawe. Meketeng o ea bona leatsue la Modimo le ile la bolele a ka matla a leng teng ba le utloang; Morotiana E. Molemela a et'a mosebetsi o makaditseng ba utloi ba l'atsue. 'E ka ba o na a ntsa a rutoa ke Ntate, R. v. E. Makhura oa Witbank. Tso-l'ng pele Baradi ba Afrika. A letatsi la ho loka le h'abele Afrika ea rona e monyama, e h'ateletsoeng f'atse.

Meketeng, ona khaetsadi ea rona le batsoarisi ba hae, ba apesa mofumabadi a 8, kobo sa bona ea join, ha h'loholofat'oa bana ba 4. Ha h'okofala sebaka sa ho kolobetisa. A bea setu'ong sa m'lu khaetsadi Evel na Mamabolo ea robet'ng ka 10 January 1935, Martha Raphaela a mo laea habolo ho h'okomela mohl'pe oa Modimo le ena meruti eo a t'ebetso'ng ke motsoarisi oa hae, a m'laea hore a etse mosebetsi na ka boikokobetso. Ruri mosebetsi ona o t'ang ho etsoa ke khaetsadi ea rona, eo ke tsoa bolele hore a se motho eo a nang le t'uto e isang h'ile, ore hopotsa t'uso e kholo ea Jesu mong oa Kereke ena, mohla a neug a leboha Ntate bakeng sa masea ao a u'nt'etsoeng is: fihletso'ng Babil'ehi. Luk 10.

### Bamangwato Ba Lathegetsoe

Mo moshong kgoeli ea July e le 3, 1935, ka nako ea 8 a.m., re togetsoe ke tsala ea rona e kgolo Morena John Ratshosa O sheete mono Francistown. Mo dinysang tse difet'ling, e ne ele mok'aledi oa Kgosi Khama. Kos morago oa ga Kgosi Sekgoma Khama. Moshui ene ele setlogolo sa Kgosi Khama. M r na John Ratshosa o ile a ta go sa mono Francistown, a sena go k'aojana e m'lamogae Kgosi T'hikedi Khama. Kgang ea bona e itsege th' ta ka mo go sa t'hokegeng gore re kaea naco.

Morena Ratshosa oie a romela, Morena G. Mathibane go mo emela mo l'oshung. Bamangwato, Barolong, Makgoa le d'chaba-chaba diiae di phuthetse. Palo ene ekanze e e f' tang kete tse bedi. Le yaana bantse b' t' fela bosiga le motshware. Thuto e i e ea tshosoa ke Moruti D. Mooketsi ga bua Moruti Peter Sekoma ka m'ntsoe a monate a kg'atshang. Enle koa mabileng thero ea nna ea ga Moruti Mooketsi. A ruta a bua ka m'ntsoe a mantle sa Moshui, o a buileng ka nako ea g'gae la a setse a phela.

Ga bua Morena G. Mathiba moro ngoa oa Kgosi Tshikedi, le Morena Simon Ratshosa monnaoe mshui. A bua kafa l'oshu lo leng thata ka gone, go kgosoganya t'o Morena Ratshosa, ba goneng go sena sepe mo lefatsheng se ke ba kgosoganyang. A fetsi ka mangoe a p'na ea Sesotho "Ntate se U ntadi m'eleng sona ha U re ke re busetse ho U rna ke t'la re Ahe l' go lokile."

Moshui o tsatsi 25th December 1882. Ene ele motho eo o ratang Modimo, ebile ele mangoe oa bagogi mo Thutong ea Methodist Church Francistown. Re tsh'disa Kgosi Tsh'ked Khama, Baroa Ratshosa, le both- Bamangwato. November 1934 empa ha ts-be l'itha ka puo ea ho bolasa lesea. Bonyng m'hom'la pelo lesea le bolailoe, 'me o setokising empa moruti o ituletse fat'e o nos' ko, o ja msho ha ho kha hitso. Ke 'nete kea lumela ha. Mes'ho ar: lithoto ke l'ila la ba bohale, ngoana oa batho o fietsoe ke lerato le moruti. "Ke tseo ka molekeng oa t'amo" ke t'la le tsebisa hape.

21. Hape Paul Maopostola oa badi chaba o re: Ka he lefatse le sake a ts'ba Modimo b'hlaleng yoa lona; Modimo o e'khabletsoe ke go pholosa ba dumelang ka bat'ala, y a thut' Hobane seo e lenz b' tsel' yoa Modimo, se letisha batho ka bon'ale; 'Me ph'kolo e fetisha matla Modimo o e t'grithetse b' t'aela le dit'ael' hore o hlabise bahale dihing. H'p' ka tse f' k' ang, o h'abisa t' e matla d'hl'ong. 'Me hape ka tse nyats'hang, le ts' senz teng. O h'abisa tse di leng teng t'ih'ong 1 Kor 1, 21-27. Mong di o h'ae, Mrs. Florence Mam'olo, o i e nka ditaba tsohle ka h'okomela e kholo. Ke ea o'leb' ha moradi oa k' T'oe l'ng pele, Manong a m'nt'o a Afrika T'isa kha-tsadi R. Kekana; t'oe la pile o m'at'afatse 'Musu ea h'uo ka matla a sa sit'ong ke selo a Eyang di e bo h'lokoa ea Mon'khaetsadi R. Kekana o n't'ang'eng Tsebis'o ho Matu nahadi e reng; Setoro le sena, ha Vokopana oa Hoho tsa M'et'brile. Ka 6-8 Sept 1935 e t'la b' phuth'ego e kholo mon- Modimo o h'loholofa se: Af'ika le ena koranta ena "The Bantu World".

Ka tumedis'o ea boikokobetso ke oa lens' babadi

E. LETWABA

### Tebogo go Itlholamotse

BATLOKOA BA LEROGA PEGO EA LESO LA THEO SEPENG

Morulaganyi oa "The Bantu World" Ka thapelo nts'oyetse tebogo e kuranteng ea rona e e ra'eg'ng. Bati koa ba go teboga Morena: Itlholamotse ka ditaba tse o di re beg'et'ng k'ya l' so le le b' t'ho ko la ngosna oa rona THO SEPENG oa Bethane.

Re leb'ga Batoena le dit'ala t'ot'he t'seo di t'husit'ng ka madi (ch'el'ite) go boloka mosimane eo. A re seke re l'itha, ke se se molemo. A mongoe le mongoe a itse gore lesa le t'ela mangoe le mongoe ka mokgoa o k'ap'o.

Ke ganetsa ka matla, mokoaledi le Modul-Setulo oa ba Brabana gore tiro e ga es diros ke L'kgotla la to Rabana, empa e diriloe ke Bako'na le d'isala tsa bona. Gape ditiro tsa m'uta o di diriloe gantsi pele, lekaetse le ise le bee'teng. "Se it'ere ene t'lo e e seng ea lona go haposa sechab'."

MOTLOKOA-MOSUPATSELA Johannesburg.



### TSEBISO HORE

Mabasutu ha so: shoe ochinchile stere Bakeng la horata ho chipsetsa batho. Hlokomelang address ke:

313 Marshall Street, Jeppe.

Ke nts'e ke rokela banyali. Kenang Lebone.



U ts'oanetse hore u leke 'Ovaltine' kajeno ke seno se monate se neeang bophelo... Ha u e sebelisa ka mehla u t'la fumana e ho etsa hore u lule u phetse hantle u le matla... E etsa basali ba none le bana none hantle ba lule ba thabile...

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Intsana ziyondleka yi 'Ovaltine'... Kaubone olu luku- lom fane kiso ukuyithanda kwalo... Ikwawalungele amadoda nabafazi... I 'Ovaltine' inencasa emnandi ye chocolate, yenzeka lula yaye ingeduru eku-thengweni.



'Ovaltine' is made in England by A. Wander Limited.

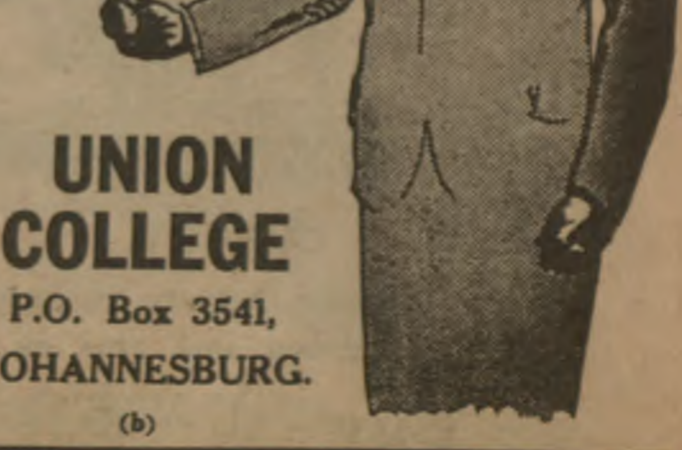
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To the Secretary, UNION COLLEGE, P.O. Box 3541, Johannesburg. Please let me know about your Postal Training Courses. I am interested in the subject noted here:- Subject..... Name..... Address..... BW/20/7/P (Please use pencil and print in block letters)

# Page Of Interest To Women Of The Race

## Town And Country Girls

Editor, — Allow me a brief space to express my opinion on the above subject. I feel disappointed when African women and men take their pens to tell some of their fellow-men of their weakness. Such articles impose hard work on our thinking leaders who plead for equality. How can we expect equality if our women-folk are so much degraded by their own men?



Nurse Adelaide Joseph was born and educated in Adelaide. In her early life she showed good prospects of her future career. When she completed the primary education she proceeded to St. Francis Hospital, Aliwal North, where she remained for two years and then proceeded to the Bridgman Memorial Hospital where she qualified in midwifery last year in December. Since her return she has done good work in the location and town. She has interested herself in social affairs, and was one of the hostesses who entertained the Transvaal Touring Team which visited Adelaide recently.

I hope and believe Africa will be a happy and free country when we, Africans, learn to advise those of us who need advice rather than to "tell them off." Remember "For every evil under the sun, there is a cure or none. If there be one, try it; if none never mind it." Think, after reading the above, and find if we have a cure for the types of women regarded as bad by some of us. Should we find none, what then? Are we to make them a laughing spectacle?

Z. J. R. MOTAUNG,  
Bethlehem.

## Every Man Should Marry

Editor, — Please permit me to advise some of our people about marriage. Every man should marry for three special reasons that affect himself, namely: The full and complete development of his moral, social, and intellectual attributes, his own happiness and finally his own interests. To this may be added the respect due to the direct injunctions of God and the duty every man owes to society. No man can possibly reach full development of his moral, social and intellectual nature without marriage.

Matrimony is natural and celibacy is unnatural. An unmarried man of full maturity may only be compared to an old glove, an old shoe, a footless stocking, a hat minus its brim and its crown. The wisest and greatest men of all times have been from ranks of the married. The enjoyments of married life are natural, real, and understood. With these, the mind is happy and contented, and moves on with a greater zest to the fulfilment of its purposes. But if it has not this natural and real source of enjoyment it will search for those which are unnatural. Deprived of the pleasures of the home circle and of the sweet companionship of married life on which are elevating and refining in their tendencies, he seeks their counterfeit in fast company. "whose feet take fast hold on hell." Those damning counterfeits of enjoyment

## Married Women Who Work

Dear Madame, May I bring to the notice of your women readers my trouble—my reason for doing so is caused by what I have learnt ever since I began reading the Women's Pages. I have found your readers always ready, quite willing, in fact, to come forward with their views and advice when called upon to do so.

Now my trouble is the trouble of every single woman.

I am a qualified teacher but have no opening in my profession because most of the places I could fill are closed up by married women. Determined not to waste my time in idleness I took up nursing, completed my course and then took up maternity training. I also passed these. Looking for an opening in one of our locations I found that most of the situations are filled by married women who have comfortable homes and well to do husbands.

What I want to know is how are we going to get work when married women fill them? Has a married woman so little to do in her house that she must fill up outside situations and spoil the chances of single girls who have no husbands to support them? I appeal to your readers to take up this matter and help us to get married women to stay in their houses where there is enough jobs for them to do.

(Miss) DORIS MAQELE  
P. O. B. x 5328  
Johannesburg

with her life, blast pleasure, brutalize the heart, enfeeble the mind, and tear both from every good and genial influence. Another reason why every bachelor should marry is on the score of interest. We are aware that this is the very reason of common philosophy. There are plenty of old Fogies who advise the young man not to marry, until he has gathered a sufficiency to support a wife and family. Do not these men know that it costs more to support one vice than two children? Does not all experience go to show that if a man does not acquire the one, he is very sure of the other? Does not the same experience show that ten married men have made fortunes to one bachelor? Aye, and that ten bachelors have gone literally to the dogs, where one married man has traveled the undesirable highway?

E. J. H. P. MADHLABANE,  
Reitz Location.

kind let there be made, in the very early days of marriage, a serious verbal agreement between the parties. If either has, or imagines or supposes that he (or she) has, a grievance against the other, let it be understood that it is to be at once frankly mentioned, and no explanation asked for.

It is easy for either party to say that this circumstance or that has troubled them a little, and that it will be better for both parties to have it cleared up, if indeed there is anything to clear up. From experience, a remonstrance of this kind, half-playful and half-serious, will nearly always have the desired effects.

## Marriage

BY LADY PORCUPINE

"What is Marriage?" Two human souls joined for life—to strengthen each other in all labour to rest on each other in all sorrows—to minister to each other in all pains—to be one with each other in silent unspeakable memories at the moment of the last parting. Beginnings of trouble.

It is under circumstances as these that man and wife begin to look back regretfully to the idyllic joy of the time when they were only sweethearts. Familiarity, they think, had not then bred contempt. The only method on this matter is:—

By this self-restraining will not only tend to prolong the sweetness of married-life until its earthly end, but it will

render both parties more competent and energetic for their work in the world.

Occasionally, I noticed that whenever all the other elements of married happiness have been satisfactorily adjusted, there will occasionally arise a lack of confidence between husband and wife, which I deprecate to be checked at the outset. The wife persuades herself that pressure of business is not alone responsible for late hours. The husband imagines that there still remain in his wife's heart the smouldering ashes of an affection earlier than that he has been able to engage. These will gradually form into sources of misunderstanding. I say (emphatically) this must be threshed out! How?

To guard against anything of the (Continued at foot of column 3)



**NUTRINE** makes  
All children strong  
and fit



If you would like further particulars write to:—  
HIND BROS. & CO. LTD.,  
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because it is a Good, Pure food that builds solid bone, firm flesh and great strength the same way that natural feeding does. It can be used with, or instead of natural feeding and Nutrine is made for All children.

# NUTRINE

## Don't waste careful work



### Use strong and reliable cotton thread

Do you realise that the most careful sewing is wasted if you use inferior cotton thread? Inferior thread breaks before the clothes themselves wear out, so you have to do all your work twice over.

For making new clothes, buy good materials and use the best cotton thread. If old clothes are worth mending or altering, it's worth while to use the best cotton thread for them too. The best cottons in the world are called Coats' Cottons. You can rely upon them. They are always strong and long-lasting. Coats' Cottons are preferred by white people all over the world and many thousands of Africans have learned from experience that they are the best to buy.

The right cotton for making, patching and mending working clothes, coats, trousers and for all rough hand-sewing is Coats' Six-Cord No. 12, with the chain on the label. Use it for sewing on buttons—it is the strongest cotton and the buttons will stay on for a long time. For ordinary sewing by machine, use Coats' Six-Cord No. 40.

Ask for:

# COATS' SIX-CORD

No. 12 for hand-sewing

No. 40 for machine-sewing

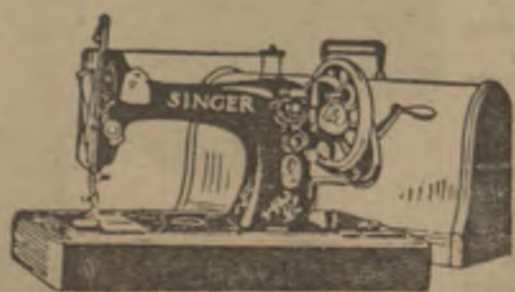


This is a reel of Coats' Six-Cord. Look for the letters "J.P.C." on one end and the CHAIN on the other. The number 12 or 40—is on the label.

# COATS' COTTONS

CLARK'S COTTONS for Knitting, Embroidery and Crochet are equally famous and good

## Over 150,000 Bantu Use Singer Machines



WHY

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

Buy SINGER Only

# BANTU WOMEN IN THE HOME

## Pretty Wedding At Alcock Spruit

MKWENA—MSIMANG

The Gardensville Methodist Church was the scene of a pretty wedding on Wednesday, July 3, when Bertha Winifred, the second daughter of Mr. and Mrs. D. Mkwena, of Leicester Farm, was married to the Rev. James Howard, third son of Mrs. and the late Rev. Msimang of Edendale.

Both are well-known in Northern Natal where the bride shines in Tennis circles. She was given away by her father. The Rev. I. H. Nyembezi, of Newcastle, officiated.

The bride was gowned in a gown of white radium matlace giving a peacock effect at the back and the sleeves which were all opened from the elbow to the wrist. To add perfection and charm she wore a venetian veil and carried a bouquet of white artificial roses and carnations. The bridesmaid was Miss Fidelia Moshesh, of Mafeking, who was attired in a smart green dress with a bang kok hat to match. Nomvula, the bride's cousin was a charming flower-girl in her ankle length dress. The Rev. R. Mtimkulu, a friend of the bridegroom, ably carried duties as best man.

The reception was held at the residence of Mr. and Mrs. D. Mkwena where over 70 guests were received by Mrs. Xaba, of Randfontein (the bride's aunt and Miss D. Mkwena (the bride's sister).

The following night the wedding party left for Edendale (the bridegroom's home) and were seen off by over 20 people. The bride's going-away dress was a coffee colour worsted frock.

Many present and telegrams were received.

M. D. KOFFIE.

## Johannesburg Marriage

MATHABATHE—NAKENE

Festival days should always be looked upon as remarkable days of enriching one's life. Mr. G. M. Nakene, head teacher of the Dutch Reformed School Sophiatown was made one by the marriage bonds of matrimony with Miss M. M. Mathabathe on July 10 in the St. Mary Magdeleine, Sophiatown.

Their reception took place at the B. M. S. C. and never before was there so many guests—560 attended—as on that night.

The organist—Envoy Isaac Mambona, Chairman—Mr. D. M. Denalane; Master of Ceremony—Mr. G. Motielon and their assistants helped to make the reception the great success it was.

Merry Black Birds Orchestra was in attendance, speeches were made and telegrams and letters of congratulations from all over South Africa were read.

A. P. PHOOKO

## Washing Made Easy

Soaking is a very necessary preliminary to washing day, and should be practised upon everything, with the exception of flannels, woollens, and coloured fabrics. Sort the items into their respective groups and soak each group separately. Never use hot water for this purpose, or it will make the dirt more difficult to remove, instead of loosening it. Where the water is very hard some borax or soda should first be dissolved in boiling water and then the cold water added to it.

Borax should be used for fine articles and soda is the proportion of a table spoonful to each gallon of water, for the very dirty and the very worse, in placing personal things in soak, rub a little soap on very soiled parts, such as neckbands, cuffs, etc.

More notes next week.—Editress.

## Cookery Notes For Housewives

### Stock Your Shelves With Marmalade

As the suitable fruit for marmalade making is becoming plentiful and cheap, this is the time to make your marmalade supply for the year. It is estimated that a marmalade lover will eat at least 50 lbs per annum so work out your supplies on this basis allowing a few extra pounds for marmalade puddings and the consumption by visitors. Purchase oranges by the bag, grapefruit, etc., by the bag or box when marmalade is being made in quantity, as this is most inexpensive way of buying. A bag of oranges, even when small quantities of marmalade are made, will never be wasted as the fruit keeps well, and may be used for drinks, moulds, puddings cakes etc., grapefruit may be used for practically every meal and adds to the health of the family.

It is a great mistake to make one kind of marmalade, home-made marmalade from different varieties of citrus fruits, now that the suitable fruits are in season is much more economical and the housewife has the satisfaction of knowing exactly what ingredients have been used in its preparation. In addition the "home made" flavour makes up for all trouble involved.

For those who are unable to make their own marmalade several different varieties of home made marmalade are sold by leading grocers, both in cartons and bottles.

### Our Feature

Our weekly feature has been unavoidably held over until next week when our subject will be 'The Salvation Army Hostel for Bantu Girls'—Editress

When a large quantity of marmalade is being made it is an economy of time and energy to invest in a marmalade sizer. These machines are not expensive and are easy to manipulate. When cutting the fruit by hand a chopping board and very sharp stainless knife is necessary. This knife should be sharpened from time to time otherwise it is almost impossible to cut the rind sufficiently thinly. The knife or blades of the machine should be wiped frequently as the acid caused by the juice will stain them and this runs into the juice and discolours the marmalade.

### Marmalade

A lemon squeezer, strainer, eather ware basin for soaking the marmalade

in the water overnight and suitable preserving pan will be necessary. There are several points to observe in marmalade making first of all the oranges should be as fresh as possible, the fresher the fruit the better the pectin content. Most of the pectin is contained in the white membrane or pith, and a percentage in the core and peps. The more finely the skins are shredded the more pectin will be extracted. If a clear marmalade is required the yellow peel of oranges should be peeled very thinly and then shredded, the pith being used only for the extraction of the pectin. As the pith in Seville oranges, grapefruit, shaddock and pomelo becomes clear and transparent when cooked it is not necessary to remove it.

As the skin and pith of the citrus fruit is tough they should be soaked overnight in cold water and then boiled very gently until tender, without the sugar, otherwise the rind will be tough and no amount of cooking will soften it. As lemons are rich in acid and pectin they should be included in all your marmalade recipes. Bitter oranges such as Seville, Shaddock, etc., make the best marmalade on account of their piquant flavour and their larger content of acid and pectin.

A copper or enamel lined preserving pan is the most suitable and a wooden spoon for stirring, as a metal one becomes very hot and is uncomfortable to use.

To test the pectin content of marmalade and in fact any jam or jelly, place 1 teaspoon of the strained juice in a cup and allow to cool, then add 2 or 3 teaspoons of methylated spirit and give it a rotary shake, then pour off the methylated spirit carefully, if a good solid clot is left allow 1 lb of sugar to a pound of fruit, or 1 cup of sugar to each cup of juice; but if it forms a weak clot allow three fourth pound sugar to a pint of juice.

## Hebron Wedding

NTSIE—PELLE

The June 20 and 21 saw the delightful marriage of Mr. Methuselah Mthapo Ntsie and Miss Herbertshil Pelle at Hebron.

The bride and her bridesmaids were charmingly dressed in latest frocks. Musical entertainment continued for two evenings, dancing was the chief attraction with Mr. Achimatz Pelle and Miss Mogase the best dancers.

On the closing afternoon, Mrs. Amanda Thoele excelled herself when she prepared a fine party for all the friends of the couple.

## White Marks On Table

If the surface of the polish has not been affected, almost any white patch or spot, no matter what its origin, may be removed readily by rubbing with spirits of camphor, afterwards with linseed or olive oil. Rub the latter well in with a piece of flannel, which should then be discarded for a clean piece, and the furniture polished with it.

If the mark is very stubborn, try applying sweet spirits of vitre on a feather; but this must be used sparingly, and the place must be well rubbed directly after with a cloth dipped in sweet oil. When the stain is completely removed, polish well with beeswax and turpentine.

## Read 'The Bantu World'

### YOUNG MOTHERS

Don't experiment with children's colds... Treat them as your own mother did—externally. No dosing! Just rub throat and chest with...

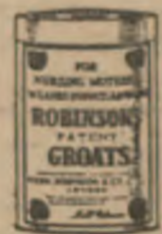


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PROVED BY 2 GENERATIONS

## An easy way to make your baby fat and strong.....

Take Robinson's 'Patent' Groats regularly through the breast-feeding time and your baby will grow up into a fat, strong healthy child. Robinson's 'Patent' Groats give the correct amount of food to strengthen you and to ensure a good supply of breast milk for your baby. Start taking Robinson's 'Patent' Groats today and see the difference in yourself and your child.



## ROBINSON'S

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## GROATS

If you want to know all about the correct feeding of your baby you should write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, for a FREE copy of "My Book." This valuable book is full of good news and advice for every mother.

## EAT MORE FISH!



HOW HE loves a tasty dish.  
His wife she likes one too.  
And here you see them eating fish  
Which they prefer to stew.  
They eat it boiled. They eat it fried.  
They eat it curried too.  
They know it gives them strength and brains.

### £5 in prizes for the last line.

Ten Prizes of 10s. each will be given for the ten best "last lines" submitted. Watch these advertisements for the closing date of this competition.

TRY YOUR SKILL AND WIN 10/-!

Be sure to eat fish because it is a brain food.

Answers should be addressed to:

THE MANAGER,

"The Bantu World"

P.O. Box 6663, Johannesburg.

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LAUREL lasts longer and gives more heat and a brighter light.

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Witbank Bantu F.A. Vs. J.B.F.A. The Star Match Of The Afternoon

At Wemmer Sports Ground

In spite of windy and dusty weather last Saturday, July 13 glorious and enterprising football was witnessed at the Wemmer Ground.

Special Knock-Out Cup Dangerous Darkies vs Shooting Stars

During the whole first half the juniors held their own against the raids and onslaughts of the Stars in the teeth of a sharp biting wind.

Hungry Lions vs. B.M.S.C Reds

From the press-stand view, it appeared that faulty refereeing marred an otherwise good game which was fast and open.

Witbank Bantu F.A. vs. J.B.F.A.

This was the Star match of the afternoon. By now the attendance was quite large.

Mr. Mqubu'i who was in charge of the game, then called the teams into line. The game was only a few minutes old when he J.B. dashed through in a sparkling movement.

On the resumption the halves of both teams playing like trojans, were difficult to beat—the exchanges being pretty even.

Sunday League

Hungry Lions vs Crocodiles The Lions who are already secure at the head of the log, fielded an incomplete team.

Young Tigers vs Winter Swallows: The Tigers were all over the Swallows and drubbed them to the tune of six goals to one.

Crocodiles 'A' vs. Klipspruit Champions: As soon as the players had settled down to real attacking, it was obvious that the team wore of the Champions was a bad more polished than their opponents who too combined well.

fast, clever and entertaining. This was appreciated by the huge impartial crowds in their places. No did he Champions appear to be perturbed as the precious minutes were drawing towards the close.

Bush Bucks vs Dangerous Darkies: This was a bright, fast game. The Darkies draw first blood and led 1-0 in first half.

What Are the Duties Of the Pathfinder Movement?

By J. G. MALIE

Sir,—Allow me through the columns of your most widely read paper, to ask the Africans what services the Pathfinders render the African Race?

In the first place I feel I am justified in asking this question, in view of the recent occurrences which truly necessitated the services of the Pathfinders.

Flinksdrift News

(By S. M. PITJE)

On July 2 at 11 a.m. the Swallow F.C. of Flinksdrift School met the "A" Team of Wildfontein School.

The second teams of both clubs were then put in Mr. C. Mokhele again refereed. Within a few minutes the ball had left the centre.

Since the opening of the season in this circuit the Swallows have not been beaten in both the 1st and the 2nd teams.

which if threatening Abyssinia, I want to know then if it is not the duty of this movement to be useful?

A Correction About The Tvl. Coloured Tennis Championship

Sir,—Will you permit me space in your very valuable paper in order to rectify a grave error committed either intentionally or otherwise.

For the first time in the history of our Tennis a Transvaal Championship was staged in Johannesburg, and Mr J Spiers in master style captured the title of the Gent's Singles.

I think any fair minded man and any one with the spirit of development in the game will now see that Mr. H Jajbhay is not yet Champion of the Coloureds in the Transvaal.

I do hope that the few friends accompanying Mr. H. Jajbhay have done their true best to explain the position so as not to retard the game.

With due regard to Non-European Sportsmen and women in the game I beg to submit this correction.



SUN GLARE AND YOUR EYES. IF the sun hurts your eyes makes you squint or blink or you are troubled with occasional headaches, a scientific treat at ELKINS will tell you whether you need glasses or not.

ZULUS! Hear These NEW Records, Specially ad for You

His Master's Voice

recording, which is certain proof of their excellence. They are 10 inch. Double-Sided and are priced at 3s. 6d. each.

BANTU GLEE SINGERS

- Leli i Choir leline elaziwayo kakulu lupo kubuter e shililileli abajiniliti e South Africa. NDUDUMO (Folk Dancing Song) With piano and drums.

AMANZIMTOTO PLAYERS

- UMDANSO (Folk Dance) -- (Traditional Instrumental) IXEGWANA (Folk Song) -- Traditional with piano.

AMANZIMTOTO ZULU CHOIR

- PON PORA (Wm. Mieleku) (Humorous Song) Unaccompanied. KANYANI NONKE (Folk Song) Unaccompanied.

Come and hear these records at Mackays Audition Rooms

MACKAYS MACKAY BROTHERS LIMITED (Established 1888) 47 Pritchard Street, JOHANNESBURG.

Advertisement for Jones' Rheumaticuro. Includes text: 'Ho Ruruha le ho opa ha Manonyello (RHEUMATISM)', 'Ho opa ha Maoto le Mangoele (GOUT)', and 'Ho opa ha Noka (SCIATICA)'. Features an illustration of a man with a cane.

# The Fourth Tournament Of The S. A. A. F. A.

## The Team To Represent Transvaal At The Great Durban Tournament

On August 2 a small band of Transvaal officials will be leaving for Durban with the following 12 players for the Fourth Tournament of the S.A.A.F.A. run on the "Currie Cup System":

Joe Chilongo, Highlanders F.C., J.A.F.A. (Captain), E. Samantse, Old Natalians F.C., W.D.A.F.A., A. Mkhale, Basuto and Siars F.C., W.D.A.F.A., H. Makhoe, Ocean Swallows, F.C., E.R.D.N.F.A., E. Mlambo, Ocean Swallows, F.C., E.R.D.N.F.A., W. Mases, Blue Bells F.C., W.R.B.F.A., A. Dhlodhi, Old Natalians F.C., W.D.A.F.A., A.R. Mostie, Alexandra XI F.C., J.A.F.A., B. Soto, Highlanders F.C., J.A.F.A., V. Bulilezi, All Blacks F.C., W.D.A.F.A., N. Motseke, All Blacks F.C., W.D.A.F.A., B. M. T., T. Gin Powdera F.C., E.R.D.N.F.A.,

For a trial match, the above players will meet a representative side from the W.D.A.F.A. on Sunday, July 21, at Simmer & Jack, where the public will be given another chance of seeing their representatives in action.

### This Week's Games.

The re-appearance of the Highlanders against the Transvaal Jumpers this afternoon at the Bantu Sports Club will have the effect of subduing the soccer fans once again. When these two teams met, even in the early days of "late Cape Town Mirwa and late Telephone Sondzani" the Johannesburg public knew what to expect. Football... exerting and artistic football... will be seen to-day. The Jumpers were beaten after a nail-biting struggle during the first half by two goals in the first round, and to-day they mean to make matters even with the Highlanders by a meritorious victory.

One of the outstanding features of the Highlanders' attack is the steadiness of their wearing down tactics. That is how they beat the Jumpers last time. The Jumper-kayo certainly improved since their last encounter with the Highlanders and their last week's victory over the Alexandrians must have equipped them with such fortitude that may spell the undoing of the Highlanders' attack. Those who are interested in seeing the turn of the tables will surely visit the main ground to-day.

### Negroes vs. Alexandra XI.

Another match which is fraught with unknown quantities and particularly important to the Negroes

will be the 3.45 p.m. match at No. 2 ground between the Negroes and the Alexandra XI team. Now that the Negroes have revived their old strength and are on the swing for "hot-stuff" football, their rivalry may quite astound their opponents and almost perplex their calculations. The problem which faces the Alexandrians to-day is a very difficult one of tactics. If they are to win to-day's match they will have to re-organise their side very carefully. The game is bound to create a refreshing sensation to the spectators.

### Exhibition Matches.

At the Alexandra Township Ground to-morrow the J.A.F.A. teams will be staging exhibition matches against the local Township teams. The chief attraction of the day will be provided by the Pure Vuur...Ringers match at 4 p.m. Both sides are well-matched and play clean entertaining football. Invitations have been sent to the members of the Health Committee and the Township Company. The organisers assure us of a very big day for the inhabitants of the Township. Other games start as early as 10.30 a.m.

## Wonderful Progress Of Maritzburg Native Police In Sport

The Callies Football Club  
(By R. A. Csluz)

A noteworthy phenomenon in the field of progress in the city is the city S.A.P. In this force a few years ago 90 per cent of the Natives were practically uneducated and knew nothing about sport. The joining of educated Natives in the force brought about a great change. Today we have a 90 per cent that is educated and remarkable progress has been made.

In 1925 the late Mr. Lawrence Mysli and S. Aleck Mukuona formed a football team, which was purely from the Native staff and was known as the "Crosses". The team was poor, and in 1928 Mr. Ernest Nkomo and the late V. J. ... formed the Callies F.C. This team was poor, and thus received no support from the European staff. The ground was given to the force. The club having gained confidence in itself affiliated with the Bantu Association, the



The S.A.P. Callies Football Club.

district commander being that patron.

In 1931 by more sportsmen joining the force the team became much stronger. In 1934 the club was in the zenith of its career and became one of the best teams of the Association. The power of many a renowned club was eclipsed, and though the Callies received no cup their attempts reached the summit of soccer. They never only think of play, but their neatness in style of dress is also remarkable.

This year the club under the encouragement of the European staff have started gymnastics. A court was given to them by the special request of Captain Slater and Sergeant Lamb. The "Callies"

proved their gratitude by forming the Callies L.T.C., thus being the fourth Central private court in the City of Maritzburg. It is hoped, and without doubt, the S.A.P. will engage themselves in Cricket during the cricket season. Boxing has also been promised very soon. The Callies have shown more progress by having a Coach, Sgt. Harry Lamb, in soccer and the other games. They have also proved themselves of service by producing two prominent international players, J. H. ... their Captain known as 'Mamba yezi haxha', and A. Nkomo known as "Two by Law."

The attitude of the European staff needs great praise for their patronage towards the Natives of the

S.A.P. force, and for their making the Africans realise the value of using their spare time in things that would benefit the Nation. We hope the Callies will make use of the opportunity given to them and not only confine themselves to their own circle but get the acquaintance of bigger movements such as the Maritzburg African Lawn Tennis Association, the Maritzburg Cricket Union, as well as other fields of progress.

## TSOSA NYOKO SEBETENG SA GAGO----

KANTLE LE METSOAKO  
E SE NANG THUSO  
Utla Tsoha Hoseng U Tletse  
Bophelo 'Meleng On Hao

Ma u ikutloa u se monate u tsepalelo aba lafathe kaelela le u fetohetse tshela ho nona matsoa a mangata, di amonelle, oli, aho tse u'allitang kapa bo tshutana, 'me ele ka kgopole ea hore di tse a etsa bocha le hore u ikutloa u alibetse ke letsoai ha monate.

Ke hore ekeke tse etsa letho, haese ho tse matsoa mala, empa, ho tse matsoa mala fela joale hase ho alisa bohloko. Lebaka leo le etsoang hore u ikutloa u nyemisa ke hobane sebetso sa hore se se hloka. Se tsoanetse hore se se alilele nyoko maleng a hase ka matsoai ohle o boima kapa bongata bo begang Ziba.

Haseba nyoko eae o se tseamae hantle dije ha di sitoge. Di senyehela maleng fela. Di tshutana ka maleng. Uqala ho utloa lehaeo le eba le monthe o mobe, letlala hangata le qala ho eba le mekela. Tlhogo e ope u qala ho ikutloa mokodi. 'Mele keofela o se o eae le chefu.

Ke fela ka moriana o lokileng sa CARTER'S LITTLE LIVER PILLS mutho a khonang ho tse matsoa nyoko eae sa Ziba hantle ho u ikutloa o le bopheleng ba 'nete. U tsoanetse ka metsoako ea merope, e senang letho, emakhang ho sebetso nyoko hore o tseamae tsoanetse, 'me di senyeha ka bongata ho makatsoy.

Eae u tse ope kapa hore di Pillets sa Carter's Little Liver Pills le tsoanetse ho u ikutloa ho tse matsoa nyoko eae sa Ziba hantle ho u ikutloa o le bopheleng ba 'nete.

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# Problem Of Urbanised Africans

## State Committee To Investigate Position Of Africans In Towns

A committee has been appointed by the Government to go into certain matters connected with Natives in urban areas.

The committee consists of Mr. J. M. Young, ex-Chief Magistrate of the Transkeian Territories, as chairman, and Mr. A. L. Barrett, Chief Native Commissioner of the Witwatersrand and Director of Native Labour. Mr. F. Rodseth, Inspector of Urban Locations is secretary.

The committee is to enquire into, and to report upon, the question of the residence of Natives in urban areas, and to recommend the form which legislation should take.

(1) To enforce the principle of limiting the number of Natives in urban areas to the labour requirements of such urban areas;

(2) To provide for controlling the entry of Natives into urban areas;

(3) To provide for the withdrawal of superfluous Natives from urban areas.

In making these enquiries the committee will endeavour to gather, especially in regard to each of the more important urban areas of the Union, information on the following points:

- (1) The number of Natives.
- (2) What are the proportions of (a) urbanised, (b) semi-urbanised, and (c) rural Natives.
- (3) The number of Natives in

employment, with an estimate as far as possible of the numbers employed in various occupations.

(4) The number of unemployed Natives.

(5) The number of Natives which, in the opinion of the local authority, is necessary for the reasonable labour requirements of the area under its control.

(6) The number of "foreign" Natives (not including those from Swaziland, Basutoland, and Bechuanaland Protectorate) with an indication of their countries or origin and of the nature of their employment.

(7) What steps, if any, are taken by the local urban authority to control the influx of Natives.

(8) What are the conditions under which Natives reside in the urban area and what control is exercised by the local authority.

The committee will travel to each of the more important of the urban areas of the Union as well as centres typical of the smaller towns and will communicate separately with each of the authorities of the areas it wishes to visit.

In the meantime, the committee will welcome enquiries from any body or persons who may wish to give evidence before it.

Communications should be addressed to the Secretary c/o Director of Native Labour, Box 1179, Johannesburg.

## Native Labour At Kroonstad

MINE RECRUITING OFFICE NOT WANTED

As was reported in the former issues of the "Bantu World" that there was a clash between the town people and the district of Kroonstad farmers about allowing a Native recruiting office for the gold mines to be opened in their town it has now after many months of investigation been decided that it would not be a wise step to allow such an office.

This decision has been arrived at after having ascertained that there is comparatively little unemployment in the local location. It is feared that if a recruiting office were opened it would detrimentally affect the labour supply in town and on the farms.

At first it was thought to be a very good thing for the town, from the point of view of the increased spending power of the Natives after returning from the mines, but the farmers opposed the scheme from the outset on the grounds that they often had to import labour from Basutoland and elsewhere during ploughing and reaping seasons.

## Emperor Will Die For Ethiopia

"Soldiers, follow the example of your warrior ancestors and, young and old, unite to face the invader. Your Sovereign will be among you and will not hesitate to shed his blood if necessary for Ethiopia and her independence."

This was one of the striking phrases used by the Emperor of Abyssinia in a stirring speech to the Parliament of Abyssinian notables.

He added: "It is better to die free than live as slaves. Should a peaceful solution not be found at the last moment, then Ethiopia,

stretching out her hands to God, will struggle to the last man."

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## Negro Achievement In Literature

LOVEDALE EDITOR'S INVESTIGATIONS IN AMERICA

After a year spent in the United States, Canada and Scotland the Rev. R. H. W. Shepherd, chaplain at Lovedale, editor of the "South African Outlook" and Director of Publications to the Lovedale Press, has returned to South Africa.

He visited the United States under the auspices of the Carnegie Corporation to investigate Negro literature.

"I was astonished," he said in an interview, "at the quality and quantity of the literature being produced by Negro authors and the publishing houses. Some Negro poets are taking their place in the front rank of American literary men. In other directions they are also becoming well known. For example what is recognised to be the best anthology published in the United States each year is edited by a Negro, Braithwood. To anyone desiring to make the acquaintance of a new field in English literature, the productions of American Negro authors are well worthy of attention.

It seemed to me that Negro achievement has much to teach those interested in the advancement of the Bantu people, particularly in production and distribution of literature suited to Bantu needs."

## League Of Nations' Report

PROPER APPRECIATION OF "LOBOLA" CUSTOM

The League of Nations has issued a comprehensive report on the extent and nature of slavery and of practices akin to slavery in the world.

According to this report the legal status of slavery still exists in Ethiopia, Sa'udi Arabia, the Yemen, the Sultanates of Hadramaut, Oman and the Sultanate of Koweit. Practices akin to slavery survive in various other territories.

The committee makes a general defence of the system prevalent in certain parts of Africa particularly the form known as "lobola." (Cont. at foot of next column)

## Non-European Wages On S.A. Railways

GEN. MANAGER HINTS POSSIBILITY OF INCREASE

Following representations made by him to Mr. O. Pirow, the Minister of Railways, and to the General Manager of Railways, Mr. Harry Lawrence, M.P., for Salt River, has now received a reply in which the possibility of increased wages for non-European labourers is hinted at.

Dealing with Mr. Lawrence's request for a general restoration of the 1931 cut in non-European wages, the General Manager, Mr. T. H. Watermeyer, refers to Mr. Pirow's statement in the House on March 11, when the Minister, after directing attention to the restorations which had been effected in the case of labourers employed on better class work, pointed out that the ordinary labourer had not had his cut restored because at the time the wages were reduced the reduction was made in conformity with the level of wages then ruling and that until the general level of wages for this class of work was raised the Administration was not prepared to pay more.

Mr. Watermeyer states that the position in so far as the restoration of cuts to non-European labourers at the salt River works is concerned, has been examined and those labourers employed on better class work have received the increases due to them.

The General Manager further stated that he is causing an examination to be made of wages of non-European workers at those centres where representations have been made that the existing rates of pay are not commensurate with the existing cost of living of the non-European staff with due regard to the rates of pay paid by outside corporations and bodies. If such an investigation discloses that there is justification for increased rates the matter will be placed before the Administration for consideration.

of a future husband paying his prospective wife's family a sum of money or cattle. This system is said to be open occasionally to abuse, but, on the whole not to deserve the stigma of being a form of purchase.

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