

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

THE BANTU WORLD



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ALL-BANTU CONGRESS: CLIMAX CLOSE AT HAND

Professor Jabavu's Stirring Appeal To All African Chiefs And Leaders

Professor D. D. Tengo Jabavu of Fort Hare wishes through the columns of "The Bantu World" to ask the African people, now that the regional conferences held by the Native Affairs Commission with chiefs and representatives of the people are over, to get ready for the national convention to be held on Dingaan's Day at Bloemfontein.

The intending delegates are asked to acquaint themselves with the provisions of the Native Bills by studying a pamphlet called "A Description and Analysis of the Native Bills," obtainable for a shilling from the Secretary of the Institute of Race Relations, P.O. Box 1176, Johannesburg.

Further they are requested to write to Mr. T. M. Mapi-kela, headman of the Bloemfontein Location, for accommodation. Men and women are urged to pray "that God may grant a happy issue for this legislation, an issue that will render the Africans to be enthusiastic in co-operating with the Government in piloting the destiny of the ruled and their future descendants."

NEED FOR UNITED FRONT

The Provincial conferences are now over, and everyone with any interest in the development of our race must feel highly gratified at the way in which you have all acquitted yourselves. The first meeting in Natal rejected the Government's proposal to substitute Senators instead of members of the House of Assembly as we have at present. This was very sensible. The second one of the Orange Free State and Transvaal voiced the opinion of the whole Union with remarkable anticipation, in asking the authorities to wait till the census statistics are available and until we are all supplied with a translated version of these bills. The Bechuanaland group at Mafeking was obliged to speak in strong and unmistakable terms of their franchise right which must be kept intact at all costs. The fourth meeting at Kingwilliamstown suitably supported the North, and so did the fifth and last one at Umtata.

All Bantu Conference

In a few weeks these replies or resolutions will be published in book form and be on sale together with our reply to the segregation speech delivered by Mr. G. Heaton Nicholls wherein he seeks to justify the bills and their motives. These replies provide an acid test of the Government's sincerity. The requests formulated therein as well as the definite rejection of the proposal to abolish the Cape Native franchise can hardly be ignored under the circumstances.

As a preparation for the All Bantu Conference on Dingaan's Day at Bloemfontein, it is neces-

ary for all organisations to meet and appoint their representatives long ahead. Every intelligent person should at once buy and read the excellent explanation contained in the pamphlet called "A Description and Analysis of the Native Bills", obtainable for a shilling from the Secretary, Race Relations Institute, P.O. Box 1176, Johannesburg so that we may all be well informed before going to Bloemfontein. It is desirable that all delegates should reach Bloemfontein by the Sunday morning trains in order that they may hold the necessary preliminary meeting to choose an executive committee for drafting the agenda. To obviate uncomfortable crowding in trains, all travellers should book their seats four days, at least, before starting.

"Let All Pray"

As accommodation is going to be a difficult matter for the local committee, you are again reminded to write to Mr. T. M. Mapi-kela, Abantu-Batho Location, at once to make sure of a bed and food. Organised bodies will be well advised to raise and accumulate funds to enable a deputation to print and deliver the decisions to be made at Bloemfontein without delay, as that will be the official expression of a united people. Finally, let all pray, let all our Women's Manyano groups of all churches pray that God may grant a happy issue for this legislation, an issue that will render the Bantu to be enthusiastic in co-operating with the Government in piloting the destiny of the ruled and their future descendants.

Germany Causes Stir In Europe

HAND OF FRIENDSHIP
EXTENDED TO AUSTRIAN
GOVERNMENT

While the Italo-Abyssinian dispute is causing anxiety all over the civilised world, important developments are taking place in Central Europe—developments which may have far-reaching effect upon the international situation.

The former German Chancellor, Herr von Papen, is once again the central figure of political manoeuvres behind the scenes which may have repercussions in the whole of Europe.

Under Herr Hitler's special orders he is understood to be making rapprochement between Austria and Germany to end the three years of acute tension and offer a non-aggression pact for five years.

Germany's Offer

A cable from the correspondent of the Daily Express in Vienna, quoted by the Star's correspondent in London, state that Herr von Papen has already offered terms to the Austrian Government to end the bitter political and economic warfare that has raged since the Nazi putch and the murder of Dr. Dollfuss on July 25 last year.

This report states that Germany offers: (1) To abolish the thousand mark penalty on all Germans visiting Austria; (2) the cessation of Nazi propaganda in Austria so far as the German Nazi Party can influence it; (3) the ultimate dissolution of the Austrian Legion in Germany.

In return Germany asks that: (1) Nazis be allowed to join the Patriotic Front—the Austrian Government Party; (2) some pan-Germans be admitted in the Austrian Cabinet.

Japanese Officers For Abyssinia?

HUNDRED JAPANESE
OFFICERS SAID TO
BE IN AFRICA

A message from Shanghai, China, states that a report from Addis Ababa that a hundred Japanese officers arrived in British Somaliland en route to Ethiopia is supported by a rumour current in Shanghai that a Japanese military mission was secretly dispatched to Ethiopia. It is learned from a usually reliable source that sixteen Japanese officers, headed by a member of the Japanese General Staff, passed through Shanghai on board the Hakusan Maru on July 30 en route for Aden.

This, however, is strenuously denied by the Japanese authorities in Shanghai and Tokio. The Hakusan Maru is also reported to have carried large quantities of munitions.

Ethiopia Mobilising And Italy Concentrating On Abyssinian Frontier

War Imminent And Inevitable

There is no ray of hope that the League of Nations will settle the Italo-Abyssinian dispute. It is reported that the British Government, which have left no stone unturned to ensure peace, have now come to the conclusion that war between Italy and Abyssinia has become inevitable and that the application of sanctions under a system of effective security is going to be difficult.

A Rome message says the Italian communique has shattered the remaining hopes entertained there that Mussolini might accept a last-minute offer to negotiate before the League Council committed itself to sanctions.

Italians regard the Cabinet communique as an irrevocable statement of policy.

"We know where we are and we are not going to budge," was the comment of one Italian. "Britain will now have to say what she is going to do."

Mussolini's Refusal

It is considered in Rome that Mussolini's refusal to make counter-proposals renders pointless the prolongation of the proceedings of the Committee of Thirteen and M. Laval may therefore accede to Mr. Eden's demand for swift procedure.

A message from Addis Ababa States:—The Emperor has signed a mobilisation order, but it has not been promulgated.

The Emperor's word ordering general mobilisation is eagerly awaited throughout Ethiopia. Reports reaching the capital tell of preparations hurriedly pushed forward. It is reported that 50 Eritrean levies have deserted and crossed into Tigre, in northern Abyssinia, with 50 rifles, ammunition and eight machine-guns. They were immediately disarmed and may be incorporated in the Abyssinian army.

30,000 Italians

It is also reported that 30,000 Italian and Eritrean troops with 70 tanks and numerous aeroplanes are concentrated round Mount Moussali, at the junction of the Abyssinian, Eritrean and French Somaliland frontiers. It is believed they are preparing to attack across the Aussa plain. The French have sent reinforcements to safeguard their frontier.

Refugees of all nationalities are arriving at Aden from Jibuti, whither they have fled from Abyssinia.

The Ethiopian General Staff believe that the Italians are planning to attack from Assab (Eri-

trea) and that three Italian attacks may be launched simultaneously from there, from Asmara and from Somaliland. Italian troops are reported to be chafing at the present inactivity and it is thought that the offensive cannot be long delayed.

Ethiopia's Mobilisation

The prospect of imminent mobilisation in Ethiopia seems to have made people in Italy pause, reports a Rome cable. They no longer make fun of Abyssinia, but talk seriously that Ethiopia is capable of mobilising a million men, as compared with the quarter of a million that Italy has at her disposal in the East African colonies.

WAR

STOP PRESS

Adowa, Thursday.

The Italian advance into Abyssinia began at dawn today, with Adowa as the focal point of several strong columns.

An Abyssinian note to the League states that Adowa and Adigrat were bombed this morning, with some loss of life and that there has been fighting in Ogaden.

A later message from Geneva stated that in addition to the aerial offensive, Italian troops attacked Adowa, and suffered some casualties.

Mr. Grobler's Plan To Improve Conditions In Native Reserves

The Minister for Native Affairs, Mr. P. G. W. Grobler, who returned from Europe a few weeks ago, has already visited two important Native Locations in the Rustenburg district and it is understood that he is leaving Pretoria on October 7, for Native reserves in Marico, Zeerust and Taungs. His attention is being directed to irrigation schemes, assistance to Natives in combating soil erosion, to procure more windmills and more water supply.

Xhosa: Incwadi Yom Afrika-kazi

The Bantu World

SATURDAY, OCTOBER 5, 1935.

U-Mandisa

Eli lingentla ligama lencwadana ebhalwe ngu Miss V. N. M. Swart-booi. Sizakuthetha ngalencwadana sinemihlali emikhulu kuba ukwela kwayo kushumayela into enkulu esizweni. Yincwadi yokuqala elulwimini lwesiXhosa ukubhalwa ngumfazi. Lonto ke ibaluleke kakhulu, kuba nayiphina into ithi ukuze ihambhe iqhubele pambhili ide ixhaswe ngabafazi nakwesiphina isizwe. Lumile ke ubhalo lwencwadi zesiXhosa xa kuthe kwavela amagorhakazi anje. Ngamama u Miss Swartbooi lo akayeka; ngamama esisipho anaso sikhulu kangakanana wasiqhubela phambili. ukuze kulandele into eninzi yeentombi zakowethu ekhondweni lakhe, kube ke kuncedakala isizwe ngokubanzi.

Umbhali lo usinike ibali elimnandi neliyakuvuyisa iintliziyo ezininzi. Entshayelelweni yakhe uyasixelela iinjongo zakhe ngalencwadi, esithi ulinga ukubonisa ubomi obuzuke kunene, obo ibobokukhona abanye. Lonto uyenze ngokufezekileyo, wasizobela ubomi obuhle kunene bokuvana komntu nonina, komntu nendoda yakhe, kweethishala nabantu, komntwana wesikolo nomntwana wesikolo, komntwana wokuqala emzini ethanda. enceda abamelekelayo, kwelisi elithandeka kunene neethishala zalo esinaleni. ewe, wazoba ubomi obuhle obunjalo, obutsho incwadi le yaphola, yantle, yathandeka.

Ubhalo lisiXhosa esimnandi, esinencasa namaghalo nezafobe ezibukekayo. Xa sithetha ngesi Xhosa sakhe masalathe indawana athe gqwidi kuyo—ukufuna ukusebenzisa ngokugqithileyo esona siXhosa sisulungekileyo. Lonto ilungile, kodwa ithi yakwenziwa ngokugqithileyo iphoxeke, ide imenze maxawambhi uku ba umbhali angomeleli entethweni njengoko ebeyakubanjalo xa athe wababoleka kwezinye iintetho amazwi afanelekileyo. Esisipho sikhosi nasesi Ngesini, kuthiwa yi "Purism." Kankhangele indlela engaphoxeka ngayo esi Ngesini into yokuyeka lamagama esiGrike nesilatina, uyeke ukuthi "Grammar," "preface," "philology," "adjectives" usukele awesi Ngesi anokuthi wona "speech-craft," "Fore-say," "speech-strain," "mark-words."

Asikholwa ukuba isiXhosa siyahombiseka nakancinane ngumntu oyeke ukuthi "iwotshi," suke athi "inkonxa yokukhangela ixesha." Olontyungu-ntyungu aluyenzi nalonto ayifunayo. kuba iwotshi ayisayikuze ibeyinkonxa naphakade. Xa silapha ke sithetha ngamagama awasebenzisileyo umbhali lo anjengokuthi "isiziba sokuzisula" endaweni ka "tawuli" "umfundisikazi" endaweni ka "tishalakazi," "indlu yabagulayo" endaweni ka "hospitili," "unyanga-natshu" endaweni ka "kwata." Uyakukhonda ke ukulalekisa kookokubhala kunjalo xa ukhumbulayo ukuba "unyanga-natshu" seyiligama elimele kuphela izinto zase tyalakeni, kwanjengelo elithi "umfundisikazi," kuba kungabizwa eelagama ingqondo iya komntu omnye kuphela, inkosikazi yomfundisi welizwi lika Thixo.

Indawo esimcebisa yona umbhali lo makafunde kakhulu amabali eencutsho enzinjengoo Dickens no Goldsmith ukuze afumanane nendlela yokulihambisa ibali. Imbhali emnandi kunene uphantse wayenza ayabinantsalane ngokuthetha ukuthetha nangokuxela gqitha ngokwakhe endaweni yokufihla ibali, into ke leyo esoloko umbhali embambhe ngayo umfundi ukuba asoloko enxhamele ukuya isiphumo sebali eelo. Ngesi Ngesi ezizinto sithetha ngazo ezingamaqhinga okubalisa kuthiwa zii "Suspense" nee "Dialogue" nee "Crisis" nee "Climax." Inye ke indlela ayakuzifunda ngayo ezizinto umbhali lo kukufunda amabali anomtsalane abhalwe ziincutsho zokubalisa.

Amabal'Engwe

Akukude Zinganqozanga E Abyssinia

Njengoko u Mussolini engavumanga nasinye isicengo esenziwa yintlanganiso yezizwe ukuba ayeke ukhulasela ama Tiyoopiya ngoku ke kucacile ukuba akukude zinganqozanga, yaye impi yase Tiyoopiya nayo, seyisitsha ziintambho imana imnyola ukumkani wayo isithi ligwala wenza kade. Ngenxa yokubhonyelwa ngamatsa-ntliziyo uKumkani lowo ude wayisayina incwadi yokuba onke amadoda nabafazi abanokulwa baphume emakhaya baye emsini apho kwindawo ekuyakuliwela kuzo (Mobilization).

Amatye Anqabileyo Ka Haile Selassie

U Kumkani wase Tiyoopiya ukhuphe ilizwi lokuba amatye anqabileyo akhe nawendlu yakhe anjengezitsaba neentsimbi zomqala (jewels) akasayikuwafihla kwamanye amazwe kulemfazwe izakubakho. Uzaxuxelisa ooyisemkhulu, awafihle kumawa ezwe lakhe ezintabeni. Kambhe ke loomatye ewodwa ayafika esigidini seponti.

U Haile Selassie Ngathi Uzakuncediswa Nazimfene!

Kambhe lemfazwe ngathi izakoyikeka kuba naba abatazi bexhobe baphuma namadoda abo nabo bazakulwa njengamadoda. Kutsha nje iingonyama zika Ras Tafari zikhe zatyhoboza ezindwaneni zazo zatya abantu. Ngoku kutsha nje kubonwe iimfene zithambha (drilling)apho kwelozwe, ziphethe iintonga ngokwemipu zithanjiswa yinkunzi yemfene, kubonakala mhlophe ukuba nazo zithi ukuba kuyaliwa azisokukhe zibe semva ukukhusela inkosi yazo. Kambhe ke umza wokumkani lowo itshawekazilase Tiyoopiya eliphesheya likhe lavakala kakhulu emaphepheni lixela lisithi ama Tiyoopiya akasayikuze oyiswe, lathi ayakujika imilambo nangokuyityhefafe lunxano amaTaliyane, yathi ama Tiyoopiya ayakulwa ngezilo nanangenyo. Inene makalume u Mussolini angathi kanti uzimbhale inchwaba lakhe nelesizwe sakhe.

Lencwadana ifumaneka e Love-dale Bookstore, P.O. Lovedale, ngemalana elula kunene i6d; siyabacebisa bonke abafundi bethu ukuba bayithenge, bayoliswe yimbhali entle kunene ebhalwe ngum Afrikakazi ukuze naye kwakunye nabanye bakhuthazeke.

Uncedo Kubabhali

Ubhalo lwencwadi yenye yezinto ezibalulekileyo esizweni. Kaloku nayiphina into eyenziwayo sisizwe ihambha ngokubhalwa. Xa kunjalo ke kuyafuneka ukuba isizwe sikufundiswe ukuthanda ukufunda ukuze izilumko namachule bafumane lula ukubhekisa izimvo zabo kumakowabo.

Phakathi kwethu ke ukufunda akukaziwa. kude kungaziwa kungenziwa nangaabobantu bakhe bakroba esikolweni. Kufuneka ke ukuba aabobantu bayuselelewe. Thina ke be "Bantu World" siyiqala loomvuselelo ngokubhekisa kubo bonke abaneencwadi abazibhalileyo uku ba basithumele. Thina ke siyakuzifunda ukuze sithethe ngazo nangababhali aabo kwimihlathi yobuhleli bethu. into ke leyo eyakuthi xa siphikelele sayenza yenze ifuthe eliyakuba lusizo olukhulu kubabhali aabo ngokuthi iincwadi zabo zithengwe ngokungaphezulu kwanoncedo ngokuhamba kwemfundo phakathi kwesizwe.

Iintetho eezo zethu iyakuba zezokukhuthaza nokubonisa iindawo ezilunge ngazo eezoncwadi kwanokwalatha iziphoso ezingaba zikho. Nalo ke ithuba lenu babhali, sizimisele ukunikhonza.

Utshate nentombi yomfundisi u Gana Kakaza. Usebenze ngokunyaniseka okukhulu kwezisekete, Colesberg, Blikana, Qokolweni, Mt. Hargreaves, Cradock, Jansenville & Fletcher Ville. Umfi lo ube ngumtandi wenqubela nemfundo. Kwisekethe yase Mt. Hargreaves e Matatiele bukulu ubungqina boku. Uninzi lwamadodana nentokazi ezipumelele iB.A. zikho kakhulu apho ikakhulu kungenxa yempembelelo zake. Nasendlini yakhe ushiye ukhakhala le B. A. unyane wakhe u Abie.

Ukubhubha

Ungene ekupumleni kwapakade e Matatiele apho ekuqalekeni kwalonyaka, wachwatyelwa eMt. Hargreaves kowethu. Yimisebenzi yomntu ethetha ngaphezu kwamazwi akhe. Kubanjalo ke ukhakhala nokuhamba kwelithshave la Mampondomise. Thina bazalwe nguye ngokwase mfundweni siwele imilomo akwaba ibiliwaka senze intlokoma yokubonga u Mdali ngokusiboleka indoda enje ngale. Enkosi Mhleli ngesithuba. Fransbury.

Ubom Bomfundisi U Walter Jijana

(NGU BENJAMIN SKOLO)

Umfundisi Walter Jijana li-Mpondomise lakwa Togu. Ulibone ilanga ngomhla 1 June 1868, e Thina pantsi kwe Ntaba ka Gqunu, kummandla waku Qumbu. Yinto ka Ntantiso, ka Nqwangi, ka Jijana. Ngo 1871 umzi wakowabo ufudukele e Tsomo, apho azokugqukela khona pantsi kwe mpembelelo zamaRabe. Ngo 1875 bafudukele eTsitsa, bangena kuma Wesile, pantsi ko Mfundisi W. S. Davis, owayese Bhencuthi ngoku.

Ungene esikolweni semini umfi ngo 1876, xa aminyaka isibhozo ubudala. Uye esikolweni apho ngokusuke abone amantombazana abomvu esiya khona, wacela kubazali bakhe, bavuma ukuba aye. Isikolo eso sasiphantsi kwamakosazana Wilson no Siwala. Kungo 1877 apho kufike u Mnu. Richard Funani waphatha isikolo eso. Ngulo ulinyange lomfundisi wama Wesile, oselesidla ipensele ngoku. Ngo 1880 umzi wakowabo ufudukele eMawerereni ngase Tshungwa, balunga

kwesase Mpemba isikolo, pantsi kwento ka Mrasi u Petros. Ukufa Kwelizwe

Kwangalonyaka amaMpondomise abulele iMantyi yawo uHopu (Hope), lafa ilizwe, zavalwa ke izikolo, basaba abantu. Iphelile imfazwe ngo 1882, savulwa ke isikolo pantsi ko Nkosaz. Jojozi ngo 1884. Yena no Mnu. J. Mapekula baye e Mgwal ka Ngubencuka (Clarkbury), beyakufuna imfundo. Ngo 1889 uphumelele ubutitshala, wafumana i Third Class Teachers' Certificate eyayi yimbunguzulu ngoku, zingekaphuhli kuyaphi ii B.A. ne Matriki. Unyulelwe ebutitshaleni kwalapho eMgwal. Wahlala kona iminyaka emine.

Ubufundisi

Ngo 1894 unqongozele ubufundisi bama Methodist. Uthunyele kwa Ndlovukazi, waqeqeshelwa ubufundisi iminyaka emithathu. Ngo 1897 uthunyelwe e Bai wabekwa izandla ngo 1901. (Iphelela Kumhlathi wesi 3)

Skin diseases

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All sufferers from skin diseases should wash with Felaform Soap and apply Felaform Ointment afterwards. The Soap and the Ointment work together to clean and heal the skin.

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SCURF. Mr. F. B. Williams, Cape Town, suffered from scurf in his hair, on his shoulders, and on his chest. -Three weeks' treatment by washing with Felaform Soap and using Felaform Ointment cured him although many remedies had failed.

FELAFORM OINTMENT

costs 2/- per tin and



FELAFORM SOAP

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Release from skin disease. Look for the escaping bird before buying.

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Dr. CHASE'S Kidney-Liver Pills

Backed by half a century's reputation.

One pill at night—regular size contains 35 pills for 2s. 3d. from any chemists.

To MILLS & DIEROFF, 47 Anstey's Buildings, West Street, Durban.

Please send me trial samples of Dr. Chase's Kidney-Liver Pills and Ointment. I enclose 3d. in stamps to cover postage and packing.

Name.....

Address.....

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These are the only cigarettes with a gift actually in the box itself. A few such gifts are shown here. There are many other useful and attractive articles and the list is being added to daily.



WILSON'S AMERICAN BLEND :: TRANSVAAL BLEND CIGARETTES

Usizi Olubonwe E Monti E Hospitili

Um Tembu Kwelakowabo

(NGU S. E. K. MQHAYI)
(Seyiqalile)

Kuthiwa kambe izizukulwa zimashumi mabini phakathi ko Sabatha no Thembu; zaye zimi ngoluhlobo: U Sabatha, ngoka Sampu, ka Dalindyebo, ka Ngangelizwe, ka Mthirara, ka Ngubenchuka, ka Ndaba, ka Zondwa, ka Tato, ka Madiba ka Hala, ka Dlomo, ka Nzeko ka Ntande, ka Mnguti, ka Bhomoyi, ka Cedume, ka Ntongakazi, ka Ndilo, ka Thembu, Vuma Laudini, ndikwenzel'udaba xa nditshoyo!

Ezontsuku ndibe ndilapo ke Komkhulu e Mqhekezweni kube kuse kuman'ukuti ekuseni kuviwe ngento eti:

A-a-a-Jonginta-a-a-ba!!
Jongintaba ngamehl'abomvu;
Kub'ejong'u Mantentente,
Intab'eluszizo kuba Tembu.
Ide yasiz'umzi ngo Nongxokozelo.

A, Sibhukubhukwana!
Kub'esibhukubhukwana sendodana.

Umtan'enkos'ongathethi zinku.

Inkunz'enkul'ezek'eziny'inkunzi,
Izek'eze Qauka nezase Nyandeni.

U Zibel'imihlambi yelaba Tembu.

Uyathimla kwakufun'ukunuka,
Ukhe watsh'izizwe zaya kwel' e Bhungeni.

Ma Mpondo yimani nge Ncambedlana;

Intab'e Gungululu ningayidluli;
Ibuloro yo Mtata ningayiweli;
Sondela nenqhayi mfo ka Mdzuka.

Umtan'enkosi makahlambe nonyaka.

Umt'uyakhathazwa yimigqungu-nqa.

Ntlo' yexego tyumb'emthintweni;

Eka Tshetshengwana tyumb'emthintweni!

Eka Tshetshengwana tyumb'emthintweni!

Eka Mnuke tyumb'emthintweni!

A.—No Ingilane
A, Jongi—nta-a-ba!
Neincilili!!!

Ibisakuthi yakwakal'isitsho ke into leyo, kuhle kuphaphame nabebelele, bengaphaphami ngakucotha. Um Fundisi into ka Matyolo izihambise kamnandi iinkonzo zalapha zemihla ngemihla, umfo engumzekelo nepatroni yokuthobela i Komkhulu noko angumfundisi. Into zika Mhenye zomfundisi owayeko Komkhulu'apha ngaphambili zingamakhatha kwakuye. Into ka Mdzuka u John, eyayikhe yayitshala ibambe Komkhulu nasezi Nkonzwini. Itishala zibambe isikolo esino V. Amakhosikazi kunye nomka mfundisi ebesele shushu! Vuma Laudini! Ludaba lonto!

Ide yafika imini yokuba undwendwe lukhululwe lugoduke, yakhe yasisiqhumiso se Nkonzo yomndululo; namabhaso aphuma kwisandla so Kumkani; neentlobo ze miphako ephuma kuma Khosikazi nama Khosazana; yekok'ukutsh'emotweni ya Komkhulu, ekho ngokwakhe u Kumkani ukusing'esitishini e Bityi; yekoko ukudlula nokulekuzana ngemibuliso; ukuya kuwel' um Bashe; e Munyu, e Dutywa. Gaga—apho neentokazi zase Mt. Frere, ezingomolokazana bake Botoman zisiya komkhulu kwa Poswa. Tshwalakaza, tshwaga nge ntwahla yencoko, safika kamanya kwesabo isitishi, behla sekusithukuthezi, yekoko umhambi ukuya kutsho e Geuwa (Butterworth). Ndehla apo. Ludaba olo Lau ndini!

(Isaqhutywa.)

Sipaula uba amanene e Commission akutshwa uba ajikeleze, axelelwe isiponono senteto ngo Jasela no Qwesha namanye amanene odumo e Monti eyonanto ke kazi ke ezizikalo sobanonedona. Yanga noko i Nkosi ngasibuyela isizwe esimnyama.

Ngomhla We 12 Kuyakuqhauka U Nobatana E Monti!

Ezase Monti
(NGU NONZAME)

U Mrs. N. H. Lupumana ulele esibedlele njengomntu obe sandukwenza i operation kukataza yona. U Madlamini lo siyamyaleza ku Sombawo kuba lenkosikazi ingumsebenzi ozama ukuncedisana nomyeni wake ekufundiseni abantwana esimnareni. Ungangabe apakame.

U Mr. W. Phillip omnye wamadodana atembisayo apa e Monti kunto yonke, selenetuba engapilanga, selede wapuma nasemsebenzini usazake anyukele e Rautini ukusela umoya wempilo. Ndelela ntle mfo wase Majwareni u Tixo akusingate ngezongalo zobubele.

U Mr. P. Kunene selede wabuya eluSutu (Zastron) apo ebeyocita kona i holiday yake 3 weeks ubuya ehlaizyekile u Kunene.

Amanenekazi e Union Cricket Club nge Cawa ibilizapetshu ene Tea ebemnandi kakulu kwa Mr. G. Mtati nobala we U. C. C. abaquzelele be Tea ngaba: Miss W. Barnabas, Miss F. Qoto, Miss Madida, Lukashe, and Mrs. G. Rubusana kou, ayayola yaluncutu maZangwa. Kaloku u Nociwili lo bakumazike abalesi base Monti yintokazi ekwazi kakulu ukwenza i Tea beno Miss Winnie uyazike wena, amanenekazi apume nge ndlu kunye namanene. Eko u Gasela no Nkomo nabanye.

Lombuto uzakuba nesibadlalala se Bazaar lomini amakosikazi angabhaki zonka kuba zaba ziko, angayi emaliken kuba zonke ezonto zobako. Ngokuhlwa kwalomini ibe yi Concert and non-Stop dance Halala intinjan' asazi lomini ye 12th ka October kwaku gauka u Nobatana. Kulo Non. Step. Dance Paula.

Abafundi be Bantu World bayacelwa uba bazi uba inyanga ka Dec. bonke bancede balungise i 2d zabo ipaper lakutengiswa nge Cash wonke u December isizatu soko ituba loku hlanganisa imali lakunqaba kuba abantu boba beti yi Tumente. Sisicelo eso manenekazi namanene.

Hayi umntu omnyama. Nditsho kuba imbinana yetu izama ukubuyisa isizwe unindzi lulele obentlombe luti laku papama luyel' lusongeza ingqubo ka Tixo. Ubuhlungu endibufumene xa kuko usana olwaya kulahlwa ngunina walo paya, ehospitili lugula lunyanga ntatu lulelwe ngoku nditsetayo luyema ngeztulo luraqaza lugqiba la ward lukasa lulila pofu lugciniwe ngabelungu lupete eye 9 inyanga. Unina ulibele uba umntu unonelelwe ngu Tixo, kude kwapiwa ngalo unina akaziwa nomkondo. Nitike ilishwa lingapela kuti bantu bamnyama? Oh! Hai umntu omnyama. (Iphelela kumhlathi wokuqala)

impi ye Bantu Methodist Church. Umzi uzimisele ukukupha u Mnu. Papu ukuya kubamel' e Qonce, ongu chairman we Vigilance Committee iminyaka eminzi. Umzi apha uyaxuxuzela yilento yama Bisiniya usiva into embi kuba i Emperor ingena Legation Office apha, uzimisele ukujoyina nakuba unokutintelwa siti. Kuko into engenakutintelwa bani, umtandazo, elona rele ne lye ya yocobano. Mawetu, ma-Afrika, masingajongi le yase Abisiniya kupela, iko nalapa pakati kwetu i NATIVE BILLS, kufuneka sitandaze njengoko izakuhlala i "League" yayo e Bloemfontein nge Dingaan's Day, ibenezipumo ezihle.

Imbutho Entle Kwa Mr. Madalane Utshintsho Luka Mr. Mbolekwa

Ezase Kapa
(NGUM AFRIKA)

Ugaleleke nge 30th August u Mnu. J. Mafu ukuvela e Dikeni, Rhayi, nase Rautini, apho ayicite kona i Holide yake. Kambe ke u Mnumzane lo lilungu elidala le Bhodi apha, nommeli wale Bhodi kwi Boards Congress, ne ngqonono kwa Loliwe kwaba Ntsundu abasebenzi. Siyuyiswa kukubona u Mnu. M. Mvinjelwa ephakamile ekubeni ebacezelwe Nzima yi cesine. U Mnu. S. L. Madalane onguyena nobhal' mdala kule ofisi ye Superintendent of Natives wenzele umninawa wake umnyadala omkhulu wedinala noku zakumnika iziyalo zobubom butsha angene kubo. U Mnu. S. L. Madalane abakulu ukuza kuzimasa nokuyala ababantwana sipaule Rev. P. Jakavula, J. Papu, Mbadanyane, Badla, Boqwana, nabanye. Kulonyambalala ibiko sipaule Messrs Att. Madalane, J. J. Vili, H. Mgwetyana, H. Badla, E. Njumbuxa, B. Nabe, Mesdames Boqwana, Ndanani, nabanye. Kwajikwa walucofa kamnandi uhadi u Mnu. E. Njumbuxa.

U Mr. Mbolekwa

Ukwele ngotshintsho u Mnu. E. Mbolekwa wase N. A. D. uku-singa e Germiston. Nge 20th

September e Market Hall kobako umjiko nge wireless ka Mnu. Mack. Nge 8 September e R.B.C. C. yonika i Social e 10 Million Street. Kwalomini wokwela u Mnu. W. Mbanga wase Tsomo ukusinga kona. Isaquba apha (Iphelela kumhlathi wesithathu)

NOTICE.

ESTATE OF THE LATE
HESEKIA WILLIAM SESHABELA
No. 80654/2191.

Notice is hereby given that copies of the First and Final liquidation and Distribution accounts in the above estate will be open for inspection to all persons interested therein for a period of 21 days from the 4th October, 1935 at the offices of the Master of the Supreme Court, Pretoria and the Magistrate of Johannesburg.

Should any objection thereon lodged with the Master during the period of inspection, the Executor concerned will proceed to make payments in accordance therewith.

KAVNAT & BROOMBERG.
Attorneys for Executor Testamentary
22, Geneva House,
Loveday Street,
Johannesburg.

Abantwana
abakulu,
abagqinile,
betokoza!



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Amakosikazi antsundu aseayazi imfihlo yamakosikazi abelungu agcina ngayo abantabawo baneliswe, bakuf' bephilile benamandhla. Sebeyazi ukuti uma umntwana ekala njalo wenziwa ubuhlungu esiswini noma mhlambe bamazinyo akulayo. I Ashton & Parsons' Infants' Powders iqeda lobuhlungu ngapandhle kwengozu kumntanako. Hlal' une Ashton & Parsons' Infants' Powders endhlini yako, iyokusiza uma umntwana ekala etetema.

INDHLELA YOKUSEBENZISA LOMQOTO

Uma umntwana engapansi kwenyanga ezi u 6 mnike isigamu ekuseni noma ngapambi kokub'afale. Wubeke womile olwimini lomntwana. Uma engapezu kwezinyanga ezi u 6 munike opelele. Uma umntwana etetema kakulu, enefiva, ungawupinda njalo aze atule.

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NA 353 (2)



Umntana Bamtiya Igama Lika "REBECCA FELUNA".

Funda lencwadi eshicilelwe ap uyakusazi isizatu.

Lenteto kukwayenye epuma kubazali asebanama ukuba abangapinde bamzuzo umntana. Ama Feluna Pills Amankazana Odwa, njengesiqelo, abazisele ungcedo, ke ngokubulela, bamtiye umntana igama lika "Feluna."

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

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

1. Ahlabulula ngapakati.
2. Awondla igazi.
3. Akhina umetyiso.
4. Alungisa izimfanelo zomfazi.

Ahlanganise "ndawonye" ukunyangwa zonke izifo zamankazana. Yilento ebangela ukuba adle ngokunyangwa apo sekoyiseke kona amanye amayeza.

Amankazana anegazi elibutataka, nangafumani linyawana, namitiyo, nasongelekileyo, abutataka nakatazekayo siwacebisa ngokuti makalinge ama Feluna Pills. Uncedo kuqinisekile ukuba lulele.

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

U Mrs. Elizabeth Gumede ubhala e: Stanford Hill Road, Durban, uti:—
Kwazi kupela ininika emine ndayiqhele ukuba nomntana Ndadizigqo ukuti andisibuyi ndinjomane umntana omnye. Umhlobo wam, u Mrs. Sitole wati kum ncingo okokuba ama Feluna Pills anokundindisa. Wayenza ngony'inkqubo eyayingqozo nantuna, kodwa ekwazi emsa kokutya ama Feluna namfama.

Umyeni wam, naye wayengqenela ukuti andibuyi ajumane omnye umntana, wandizigqela ama Feluna Pills. Ndadizigqela ibhotile ezingu 12 Ndadizigqela kwati emsa kwesibona ndadizigqenisi okokuba, ndakujumana ukuba ndizigqela.

Ndadizigqela ndizigqela ezi pilisi ngalo lonke isixa ndizigqela. Kwazela umntana omhle antombazana.

Ukubonakalisi umntwana wetu wezi pilisi zenu umntana bamtiya igama lika "Rebecca Feluna" ukubulela eliyenza lenu ngalo mntana omhle nobile kokubulele.

(Sgd.) ELIZABETH GUMEDE.



Social And Personal News

THE Bantu World

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

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified column, of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Warnings, For Sales, etc. are charged at 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" 3 Polly Street, Johannesburg.

SHOP BY MAIL:

Make your purchases through the post. Johannesburg is by far the cheapest Market in South Africa. Write to us for quotations on whatever you may require. We sell anything and everything for everybody. All orders however small will receive our expert, careful attention. Write to the Johannesburg Mail Order, P.O. Box 4794, Johannesburg.

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"CALL FOR COMMUNICATION" MPHAPHELE TRIBAL SCHOOL.
Undersigned wishes to correspond with a post-matric teacher who would be able to teach Std. VII. leading up to J.C. in the above School. Knowledge of Afrikaans necessary. Secretary, Mphahlele Tribal School P.O. Molegat, Pietersburg.

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Smalls Column.

Who's Who In The News This Week



His Worship The Mayor of Middelburg, Cr. W. F. Martindale is a warm friend of the Bantu. As a great grandson of Mr. William Wilberforce, Mr. Martindale has carried out the tradition, of his illustrious Great-Grandfather who fought for the liberty of the coloured people. We also feel proud that Mr. Martindale was included in the Honours List for The King's Silver Jubilee Medal. The Mayor is also a subscriber to "The Bantu World."

The Rev. S. M. Molefe, of the African Catholic Church, Schildpadfontein, spent a few days in the city en route to Vereeniging to attend the annual conference of the Church.

Among the visitors seen at Eastern Township last Sunday was Miss Louie Mdimba, of Saxonwold, who paid Mr. and Mrs. Z. Butelezi a visit. On Thursday afternoon Miss Mdimba visited "The Bantu World" offices as she takes great interest in our Women's Pages.

The Rhythm Kings Jazz Band is in great demand now. On Friday, October 4, they played at Mr. Mphahlele's dance at Pimville; to-night, October 5, they are providing dance music at Mrs. D. Opperman's dance, at the Central Hall, Vereeniging and on Monday, October 7, they will play for Mrs. Tatus Sondo's dance at the Western Native Township.

Mr. E. P. Moretsele, of the Bantu House Restaurant, has now opened another Bantu House Tea Room, near "The Star" offices in Pritchard Street. Copies of "The Bantu World" can now be obtained here as well.

Mr. P. J. Makau, agent of "The Bantu World," Eastern Township, is paying a flying visit to Wayenthin and expects to be back on Monday.

On October 1, the Bantu Men's Social Centre re-introduced the popular lunch hour meals for all who are interested, besides members.

Mr. Ngwenya, of the teaching staff of Heidelberg, accompanied by teacher Mkwana, of Carolina, were the guests of Mr. and Mrs. D. S. Nkabinde, at Breyten Location.

Mr. Abraham Ngcobo "Piccanin Muntu" is on the staff of the South African Mining and Refining Corporation Co. Ltd. Ermelo-District. He is a very keen soccerite, so is Mr. D. S. Nkabinde. They have formed a football club for 1936.

Mr. Elias B. Nkabinde, of Evaton, paid a flying visit to his son at Breyten.

Many of his friends and relatives will be pleased to hear that Mr. Phillip Molete a clerk at the "Cash Desk," of Messrs. J. W. Jagger and Co. (Pty.) Ltd., who has been laid up with "flu" has recovered and is back at work.

A grand dinner-party, in aid of the Laymen Movement (Pimville Branch) will be held at Brother & Sister Kholobeng's on October 6, at stand 2107, Kayiyana Street, Pimville. Admission 1s.

Mrs. Lily Mdiaz, sister of Mr. John L. Mofokeng, who has been on a visit to the city returned to Cape Town on Tuesday and was seen off by many friends.

Mr. S. B. Kamdeka, Mrs. Davidson Kamanga and Mr. Martin J. Tihauke, were present at Mr. George Corner's farewell party held in Eastern Township.

The Rev. J. R. Albert Ankhome, Senior Overseer, of Eastern Township, Johannesburg, will visit Kroonstad on missionary work & stay with the Rev. Esau Selikane, of Paul Roux and Evangelist M. Mosiea, of Libertas. It is hoped Pastor J. Moeketsi, Overseer of Frankfort will be present.

The United A. Church meeting will be held at Alberton Location on October 13 by the Rev. S. Zita. It is hoped the Rev. J. R. A. Ankhome will be present.

Mr. Edward Mayekisa of 455, Molikwane Street, Eastern Township, who lost his mother on Sep. 30, invites friends and sympathisers to visit him at the above address on Sunday, October 13, at 2.30 p.m. and have tea with him.

Ceylon Tea Bureau

As from October 1, the Ceylon Tea Bureau will be known as THE TEA MARKET EXPANSION BUREAU. The new name is considered more appropriate since the Bureau is acting in the interests of tea growers not only in Ceylon but in India and the Dutch East Indies as well. Mr. A. J. Bouchier, the local Commissioner, will remain at Barclay's Bank Buildings, Cape Town.

Frankfort News

(By CALVIN T. P. LIPHOKO)

We sympathise with the Mazoeks' on their irreparable loss sustained through the death of their beloved mother. Mr. and Mrs. David B. Mazoek and Mr. Lucas Mazoek, of Johannesburg, attended the funeral.

We mourn the loss of Mr. Zini with Mrs. Zini, the chief mourner; and the family.

On behalf of the Lady Moon Lawn Tennis Club I wish Miss L. Mlangeni every luck as her departure from here was inevitable.

The Rev. Mantje, of the A.M.E. Church, Lindley, paid us a brief visit recently.

Miss Anna Noah has left for Grootvlei, and Miss Francina Moka left for Johannesburg.

Stofberg News

(By D. M. MANGOKOANE)

On September 14, the Stofberg Literary and Debating Society (Boys section) was honoured by an interesting and thought-provoking lecture by Mr. S. G. S. Ntoane on "The Bantu conception about the evolution and life of man." We all felt the pressing need of learning about our customs which we are in danger of losing because of the influence of western civilisation. We wish to have more lectures on some of the Bantu past and present customs, history, philosophy, etc.

Two members were asked to pass a vote of thanks and they ably did so.

We are having sports fever here at Stofberg. Tennis is well patronised this year, and other games are all receiving good support. The Stofberg football clubs are now playing for the Stofberg Floating cup—Three teams are competing, and as far as we can judge, they are equally strong.

Bloemfontein Prepares Conference

(By LADY PORCUPINE)

The inauguration of the Bloemfontein local Joint Committees was brought forward recently by Mr. T. M. Mapikela, and other bodies for the preparations for the forth-coming National Convention on December 16. At this period the two elected Joint Committees have already started by rendering valuable service and by raising up small funds.

The Joint-Committees consist of ladies and gentlemen, whose object is to promote co-operation between the various notable bodies and charitable associations and, with a view to the work systematic distribution of charitable funds in order to entertain the coming delegates in the right sense of the word. The local members meet every Monday evenings at the Board House at 6.30, attended by the representatives of nearly all the social welfare organisations of Bloemfontein in the Location, so that Co-operation may be instilled. Ever since these committees have been formed, nearly all members have taken to this great work with great enthusiasm.

This committee consist of Messrs. T.M. Mapikela (chairman) D. T. Msikinya, (vice chairman) J. Mpinda, J. B. Sesing, Lobere, S. Bosalets, J. Seleke, N. Sefotshelo, Bendile, Tau, E. A. J. Monaisa, S. P. Molatedi.

Sub-committee: Mesdames: C. Demas (chairlady) S. M. Bosalets, (vice chair.) I. S. P. Molatedi, E. J. D. Mogaecho, S. Thole, Dilepe, Lande, C. Moikango and J. Giddy Phahlane (secretary).

"Tea Gathering Party"

On Sunday, September 29 the Ladies Committee held its "Tea-

gathering" at Mr. and Mrs. S. P. Molatedi's residence when friends turned up well. Messrs T. M. Mapikela, E. Elias and Mrs. C. Demas had the privilege of speaking to the gathering re the cause and the idea of such a "Tea-gathering" held there. They emphasised that in order that we Bloemfontein people should be successful in this great work, we have to co-operate from now. Light refreshments were sold at reasonable prices. The Ladies were highly congratulated by the members for the great work they carried so successfully. The next "Tea-gathering" will be held at Mr. and Mrs. S. Bosalets's residence, 4/6 Location.

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Inani 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu,

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DAY BY DAY!

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

In The Olden Days

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

To-day

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

Buy your pound of fish to-day!

News Items From Different Centres

Vredefort News

(F.G.)

Mrs. H. K. Ramailane, Grand Superintendent for Juvenile Work, O.F.S., paid the Band of Hope a visit.

The Rev. L. N. Lethoba, assisted by Evangelist P. Malema, gave Holy Communion to a big congregation in the A. M. E. Church recently.

In the Inter-School Sports between the pupils of the Catholic (Kopjes) and the National United School (Vredefort) the results were as follows:—

Basket-ball Vredefort 78 games Kopjes 14. Football Vredefort, 2 goals, Kopjes 2 goals. A remarkable feature is that the games were clean throughout. In the National United School Miss M. Mokhahe coaches the girls in Basket-ball while Mr. Mc Mogo-rosi trains boys in soccer.

The Vredefort staff staged a farewell concert on September 26, for Miss Bertha Moshugi one of our zealous Mistresses. Her departure will be a loss to us.

Paarl News

It is with regret that we announce the death of Mrs. Johanna Letsoalo. The funeral was conducted by Mr. Abel Johansen assisted Mr. Monty. There were over 200 people at the grave-side. Rain still continues to fall in the Western Province.

The Bethany Congregational school held a successful concert recently and £11 was raised.

It is understood that a hall is shortly to be built at Volks Cottages, Huguenot.

Eim Brevities

(By TRAVELLER)

Travelling by bicycles is tedious but on a good road it is a pleasure. Messrs. S. J. Mageza, the assistant Engineer's Clerk, and S. J. Malumbete, the Telephonist and Agent of "The Bantu World," cycled from Messina to Elim. On their arrival at Louis Trichardt then met their home friend, Mr. C. E. Tlakula a teacher at Mbo-kota School—who took them to the Louis Location and introduced them Mr. V. Manthata, at Mr. Mabaso's house.

Mr. C. E. Tlakula intends to take his J.C. exams this year. The new-comers also visited the Lemana College to see their friends and the new building erected recently for J.C., and Higher Primary Classes.

Ventersdorp News

(By Z. J. SEKGAPHANE)

The Lord Bishop of Johannesburg held confirmation service for 80 candidates in St. Francis Church. The Church was packed to the doors. The Rev. Mataboge presented the candidates to the Bishop, and the Church Choir sang very well.

European visitors were Mr. Scott, Mr. Johnson and Mr. Hornley. They donated 15/- after the service they, in the company of the Bishop, were served with tea at the Principal teacher's house by Mesdames S. Sekgaphane and Muriel Cindi.

Among the visitors were T. Mancho, B. Dingake, teachers, Sepeng and Ramasika, Nurses Lilian Dyassie and Mr. Ketje.

The Rev. N. Tantsi officiated at the funeral at Quagga laagte of the late Mr. and Mrs. J. Makgule who died on September 5 and 6. Sympathisers came as far as Alexandra Township by cars and lorries.

Schildpadfontein News

We congratulate the Bakgatla Tribe (Mochas) in building up a large Government School which consists of four rooms and one hall in the centre. The school provides accommodation for 400 children and six teachers. The Bakgatla's labour has made a contribution to the world's architecture.

The new building has aroused curiosity among children who do not attend school, and it is hoped that their curiosity in regard to this structure, will lead them at first to listen and observe and then, as they get some schooling, to inquire and read.

R.N.

"The Priory" News

(By A STUDENT)

Existence would be almost impossible and totally melancholic without literature.

When we take into account the enormous volumes published annually, and the stupendous truck loads of solid sterling which our own generation spends on books we are compelled to regard literature as an indispensable functionary in life's giant machinery.

For this and many other reasons the opening of the Clergy's Library at "The Priory" Rosettenville, on Sunday, September 15, 1935, will be construed by future historians as a singularly forward step in S.A. Missionary enterprise. The Library is undoubtedly an asset to the Diocese.

Here again—as in a hundred different things—The Community of the Resurrection has contributed to the Church a legacy destined to replenish her with blessings.

Fr. Oswald Victor C.R. who was chiefly responsible for the planning and building of this splendid edifice, welcomed the Staff and Theological Students with a graphic and stirring account of the Community's work and ambition in this country. It is a stately building beautified by an atmosphere of dignity, reverence and gravity; one cannot help feeling with Milton as one gazes at its rich stores, that "A good book is the Precious life blood of a Master Spirit."

The Bishop of Johannesburg the Right Rev. G. Clayton, blessed the Library on Wednesday, September 18.

Among those who attended the opening social on Sunday were: Fr. Hill C.R., Fr. O. Victor C.R., Fr. G. Evans C.R., Fr. S. Carter C.R., Fr. E. Dieterlee C.R., Mr. Carroll C.R., Brother Rogers C.R., Mr. and Mrs. Shearsmith, Mr. and Mrs. Isaac Magang, Mr. and Mrs. Smith, Miss Butler, Miss Hill, Miss Coultherne, Miss Nkomane, Miss Hlobela, Messrs. Mashupye, Yako, and many other prominent people: of the Theology Students, those who attended: Messrs. S. S. Malinga, Rev. N. Mokgoatle, Rev. G. Monapeng, R. Mamabolo, J. Matlejoane, L. Phillips, J. Moshoh, V. Molette, L. Phatlane, M. Marekoa, Peter Mpato.

East London Note

Mr. P. M. Mango wishes to thank Mr. and Mrs. Mabona, of Johannesburg who were very kind to Mrs. Z. P. M. Mango during her short stay with them while convalescing. He also thanks those friends who attended the party held on her behalf by Mr. and Mrs. Mabona.

Clergyman's Frank Letter

HOW HE REDUCED HIS WAISTLING BY 4 AND A HALF INCHES

There is a delightful frankness about this letter from a clergyman. It is also notable for the spontaneous tribute which it pays to a well-known medicinal saline:—

"For some time," the letter reads, "I have been intending to write to tell you how much I have benefited by taking that excellent remedy, Kruschen Salts. When I first started taking Kruschen, my weight was 15 stone 10 lbs. After 12 months it had dropped to 13 stone 2 lbs., and now varies between 12 stone 10 lbs. and 13 stone.

"Formerly my waist measured about 42 inches, now it measures 37 and a half inches. Before I took Kruschen I often envied the members of my Young Men's Club—that is to say, I envied their suppleness and their good figures. Now that is a thing of the past. I can do physical exercises which I never dreamed of doing before. My health has never been better, and I can put to shame many a young man half my age. My age is, by the way, 42, but really I feel more like 21."—(Rev.) W.H.G.

The commonest type obesity is that caused by an accumulation of waste material which sluggish eliminating organs have failed to expel from the system. The six salts in Kruschen assist the liver and kidneys to throw off each day all undigested food substances and excessive watery waste matter. Then, little by little, that ugly fat goes.

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

Middelburg News

(By E.N.N.M.)

Mrs. E. E. Masinyane whose husband is head clerk at the Witbank Navigation Colliery is staying with her parents here for some time.

Mrs. A. T. Masondo returned last week from Standerton where she had gone to nurse her mother-in-law who was physically indisposed. We hear that the old lady is well on the way to recovery.

The Middelburg Teachers' Association is progressing by leaps and bounds. A choir composed of the members of this body has now been formed and it only rests with these members to bring their realisations to a successful issue by attending practice regularly. The reports on the doings of this body are meant solely to encourage other colleagues rather than mere boast.

I write to ask R. Roamer Esq. to talk someday about the complaint that has been brought to my notice by the two words "Practice" and "Practise." These words complain that they suffer a great wrong from some pens. The one is a noun and the other a verb. I am doing this being well aware of the fact that R. Roamer, Esquire, does live up to his pen-name sometimes.

Messina News

(By S. J. MALUMBETE)

New changes are taking place all over the mine premises—roads are being macadamised, and houses are white-washed.

A successful Dinner Party was given by Miss E. Seko in the Nancefield Location. Music was first rendered by Mr. J. Maruping on the piano and afterwards the Blackbirds and Marivate's gramophone records entertained the audience satisfactorily.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

INTSHUMAYELO ZIKA RULUMENTE

No. 191, 1935.

INKUNDLA ZEE MANTYI: KWIMIMANDLA

YA PHESHEYA KWENCIBA

Njengoko kuyimfuneko ukulungisa kwindawo ezithile imigaqo ye Ntshumayelo engu No. 145 ka 1923 ezalisa ilungise umthetho omalungana nee Nkundla zee Mantyi kwimimandla ya Phešheya kwe Nciba:

Ngoku ke ngoko, ngaphantsi nangamandla amagunya endinikelwe wona ngu mtetho, apha ndiyashumayela, ndixela ndisazisa okokuba ukusukela kusuku nasemva kwalo lokwenziwa kwale ntshumayelo, njengoko ilungiswe ngeentshumayelo ezingo 194 ka 1927, no 123 ka 1929, no 232 ka 1931, no 207 ka 1933, no 244 ka 1933 iyakulungiswa ime ngoluhlobo lulandelayo:

(1) Ngokongezelelwa kwisiqendu (3) sesiqendu sesine amazwi athi "okanye yalokunda apho iphuma khona lonto."

(2) Ngokubhangiswa kwisiqendu sesibhozo kufakwe endaweni yaso esisiqendu sitsha silandelayo:

"8 (1) Ngokuhambha ngemigaqo yomthetho elaula inkundla zoo Mantyi zom Dibaniso nangokwesiqendu sesithoba i Gosa linganyulela nasiphina isithili okanye isithilana i mantyi nee mantyi eyongezelelweyo okanye zibembhini nangaphezulu iimantyi ezongezelelweyo kwakanye nemantyi encedisayo okanye zibembhini nangaphezulu iimantyi ezincedisayo, eziyakuthi ke zonke zibe besezikho enkonzweni yobumantyi kwaphambhi kokuba zinyulelwe kwezoondawo.

(2) Xa kuthe ngenxa yokungabikho okanye yokungaphumeleli okanye nangasiphina isizathu zithe nayiphina imantyi, imantyi eyongezelelweyo, okanye imantyi encedisayo, azabinakho elowo ukwenza umsebenzi wakhe okanye naxa kuthe indawo neyayiphina imantyi, yemantyi eyongezelelweyo, okanye encedisayo ithe ayabinamtu, i Gosa, okanye xa athe wathunywa li Gosa, u Nobhala wakwa Ndaba Zabantu, okanye u Nobhala ongaphantsi wakwa Ndaba Zabantu, banakho ukugunyazisa nawuphina omnye ofanelekileyo osenkonzweni yobumantyi yom Dibaniso ukuba abambhele lowo ungekhoyo okanye ungaphumeleliyo umantyi, 'de abuyele emsebenzini wakhe, okanye, njengoko kungathi kubanjalo, ayibambhe loondawo 'de loondawo ibe nomntu wayo; kodwa ke kube kuthiwe indawo enjalo yakuba ihleli ingenamntu wayo kanye ixesha elingaphezulu kwenyanga ezintandathu yaba ixeliwe kwi Komishini elaula inkonzo yemantyi.

(3) I Gosa, okanye, xa athe wathunywa ligosa, u Nobhala wakwa Ndaba Zabantu, okanye u Nobhala ongaphantsi wakwa Ndaba Zabantu, angathi anyulele okwezeshana nawuphina umntu ofanelekileyo osenkonzweni yobumantyi yom Dibaniso ukuba abambhele, ngokubanzi, okanye kwindawo ethile, ebumantyni obongezelelweyo okanye ebumantyni obuncedisayo, nakwesiphina isithili okanye isithilana kusongezelelwa kuloomantyi okanye nakweyiphipha imantyi eyongezelelweyo, okanye encedisayo, enyulelwe esosithili okanye esosithilana.

(3) Ngokongezelelwa kwisiqendu (1) sesiqendu samashumi amahlanu anesibhozo kwelinqanam lilandelayo:

Kube ke kuyakuthi xa kumiswayo ukutshutshiswa, inkundla leyo ingathi kwaziselwa onetyala lemali lowo imnike ukuba makalibanjelwe ityala celo 'fakwe entolongweni yababamba imali, eziyakuthi ke cesosigwebho simiswe singasebenzi ng lo lonke ixesha lasevunge eezo zemali zisimisi ukuhlulwa."

(4) Ngokubh ngisw. kwisiqendu (1) sesiqendu s.m shumi smthandathu n ngokuf kw. end weni yaso esisiqendu (1) sitsha sil ndel-vo:

"(1) Ukuba isigwebho sithe s hlala sing ezwanga okwethuba leentsuku ezisixhenxe okanye ukuba lowo ogwetywe ngetyala uthe wawum enkundleni okanye ngokubhala okanye ukuba ekubuyeni ko Mula wenkundla kuthe kw bon-ksl ukuba onetyala akan mpahls yaneleyo ukuba ithinjwe ukwenzela ukuhlulwa ity la egwetyelwe lona neendleko zokumangala; ngathi lowo ugwetyelwe ukubanjwa ityala msimansibe lowo ugwetyelwe ngety la celo ukuba abon khlise isizathu okokuba ingangandwa yinina inkundla ekumbambheni imf ke kwintolongo yababambha smtyala."

(5) Ngokongezelelwa kwisiqendu samashumi amathandathu esanye kwesahlukwana sil ndelayo sitsha:

(4) Ogwetywe ngokubambha imali kasesiyikubhala naziphina iindleko ezenziwe ngogwetyelwe ngetyala nakweyiphipha into emalugase nokubanjwa komntu ngetyala (ngaphandle kweemali eziya ku Rulumente okanye ku Mula we Nkundla)

(a) Xa ngaba ityala celo egwetywe ng lo lenzeke ngokuthenga izinto ngetyala ezingezizo ezityiwayo okanye amayeza okanye nangetyala lokuhlala a nayiphina imali othe ga into uy h'au se wuyisebenzis, okanye ngemboleko yemali ngaphandle kokuba ebe umthetho waloon pahls uhe wenziwa ukuba a ivume ityala el njalo ukuhlala okanye um qeshisi phantisi koqeshiso lwe Hire Purchase wenziwa ukuba ayiqeshise loati kuthethwa ngayo, okanye abc umboleki lowo wenziwa ukuba ab lekise ngemali leyo, njengoko kuncuthi kubanjalo nge nqasho yangabom eyenziwe ngalowo qaw tyelwe ityala okanye lo nqashu yenzelwe yena lowo; okanye

(b) Ukuba amali ngalo alowo ugwetyelwe ngetyala ngakulowo ugwetyelweyo abangwa lunik'lo"

(6) Ngokufakelwa kwisahlukwana (ii) sesahluko (a) sesiqendu (3) sesiqendu samashumi asibhozo anambhini samazwi athi "Ukubalale ngengoz" phambhi kwegama elithi "Uphanzo."

(7) Ng kubhangisw kwe iqer du sama humi asibhozo anantlanu kufakelwe aph eziq ndu silandelayo sitsha:

"85. Xa kuthe ityala ekubeni selikhe lavanywa, lithe lifakwe ukuba lithethwe okanye kuwiswe isigwebho, iyakuthi loontundla lifakwe kuya ilithethe ngokwemigaqo yo Mithetho Wokubanjwa Ngamapolisa Nobungqina ka 1817 (Act No. 31 ka 1917) ibenamandla, ngokwe-tyala nesilinye ekungalo spho, ukuba iwise isigwebho ngokwemigaqo yesiq ndu samashumi asibhozo anambhini salentshumayelo."

(8) Ngokucinywa kwisiqendu samashumi asibhozo anesithandathu samazwi athi "umntwana ongapsetsi kweminyaka elishumi elinesibhozo" kufakelwa athi "umntu ominyaka engadluliyo kumashumi amabini esanye."

(isiqhutywa)

ZULU :

Ukuma Kwe Abyssinia

The Bantu World

SATURDAY, OCTOBER 5, 1935.

Ukuma Kwe Abyssinia

Izulu belisana eAbyssinia; loko-ke kutiwa yikona okusavimbele uMussolini ukuba ayipake eyake yaseItaly ngemizila yonkana. Kutiwa uMussolini uti kasabuyeli emuva yena usebheke pambili. Kube kuyilapo nabe League of Nations bengakadeki ekufuneni izindhlala zoxolo. Basahlangana njalo abekomidi elisingete loludaba.

Nakona e Abyssinia kakuhleziwe pansi amalungiselelo empi avut'ekaleni. Kutiwa idolopa lesibili lasé Harrar eAbyssinia kakusahambi zinqola kulo ngapandhle kwamabuto kupela. Amabuto akuleli dolopa edhlule ezi 3,000 asuke lapo aye ezindaweni zawo zempi. Kutiwa amabuto amahashi ahlome apelele. Kutiwa amaNtaliyane aseduze neleli-zwe manje aselinde izwi-nje angama 20,000 amhlope, amnyama 25,000, azobhekana nawase Abyssinia angama 100,000. Kacazike bakiti umbhantshi ukujiya.

Impi Yezibhakela

Sebezile abanengi ukuti beku-pihlizwana ngesibhakela eMelika uMnegro uJoe Louis nomhlope uMax Baer kubangwa ubungqongqoshe besibhakela, kufunwa ongas'aqudelane nongqongqoshe wabonke wesibhakela emhlabeni. Kutiwa umuntu omnyama wamenza kabi omhlope, wamshaya wamlahla pansi kusuka-nje. Wababomvu igazi. Kute nge round yesine wahlulwa omhlope engasabhekeki ebusweni.

E Japan

Elaste Japan lisibekelwe uzamcolo omangalisayo, obelandelwa isipepo esikulu. Abaflelo bangama 47 abalahlekele 30, amabhuloro akukulwa amanzi 160 izindhlu ezasibelwa amanzi 1,000. Kubi kulolo.

Ama Poyisa Nabantu

Amapoyisa amabili ase Prospect Township uE. Stander no P. H. du Toit, ayemangalelwe ngu James Temba ngoba eti angena ngendhlovu ayipendulwa endhlini yake, amshaya, lawalahlala icala enkantolo kwatiwa awamhlaule uTamba ngo £433. Alidhlulisela emajajini, nakona lawalahlala emsamo. Amajaji amatatu avumelana ngokuti kasiko isizatu esiti amapoyisa awazitshaye kumuntu. Ati akolwa izwi lika Temba nofakazi bake.

U Mntwana Isaac Ka Dinuzulu

Sizwa kutiwa ngesonto kushlwa ngo 8.30 mhla ziyisitupa ku October kobe kugujwa umkosi oyivelakanci endhlini yesonto elidumile lama Africa apetwe ngumfundisi Walter Dimba ku 4, Error Street, Doornfontein.

Lomkosi wenzelwa u Mntwana u Isaac ka Dinuzulu ne Nkosikazi asand'ukuyitwa u Nkosaz. Georgina Ndimndwane. Sikuzwile loku ngomunzane wakiti odumileyo u Mnu. E. P. Mart Zulu wodumo oluhle lwase Alexandra Township. Sesoyixoxa se-sizela kona, bandhl'epakati, nizi-zwele nonke, Zulu!

Ezase Driefontein

(NGU NKOMBOSE)

Hawu, Mhleli, kade ngacasha kwelako lodumo kodwa pela nawe uyazi isizatu "Anyway let sleeping dogs lie". [Kangisazi, baba—Mhleli.]

Lapa Mhleli asihlezi kahle siyabona ukuthi lomuzi uzobuba impe-la—izifo zibokile. Siyadabuka ukubika ngokufa kwabantu laba abatembekile kuyo lenyanga nampa: Mr. Lazarus Xaba, Mrs. Annie Ximba, Mrs. Martha Molife

NgoMufi u C. S. Mabaso Ngu I. S. Mabaso waseGardens

Lomnumzane osishiyele ngu Cleopas Mabaso ozalwa ngumfi u Solomon ka Zwide Mabaso abangaseko bonke emhlabeni owayengumaki nomfuleli wezindhlu.

Uyise ka Mr. C. S. Mabaso wakolwa ngo 1863 esikoleni sase Lutela, waganwa intombi, yase Edendale kwaMsimang.

Umfu u C. S. Mabaso noba ngingasakumbuli kahle kodwa ngiti wazalwa ngo 1872 wabhaptizwa e Mause ngu Mfundisi Zunkel ababeti uNovazi omhle ngomlenze, isipukwana s a k e sokusembesa kanti ebusweni wonxhi.



UMn. I. S. Mabaso, ongasekuxele, umlobi walencwadi.

Watutake uyise ka C. S. Mabaso eMause ngo 1879 waya kwaMtombo eMhlwaneni. Nganginomfi C. S. Mabaso sibaleka siya eNkutu ngotuli olwacisha ilanga lwenkuzi emhlope emnyama ezaziqude manikiniki.

Ungomnye wabantwana abapucuziwe impela nango nikenazibonela naku "Abantu-Batho." Wake wahlala naseSwazini umsebenzi wake uzwakala, ubengumholi etanda izinto eziya pambili.

Ekumkeni kwake emhlabeni udadewabo uMrs. Lucy Solomon Kumalo wangishayela ucingo wangityela nelanga lokumlonoloza ngehluleka ngenxa yokungapili kwami.

Lo Cleopas oshonile u z a l w a ngumnewetu omkulu kaZwide ka Mbone kaMbeke kaMabuya lapa kungasabuyindoda. Nobaba wetu uZwide waphelilelwa eMause ngegama lokuti nguSamson, ngibhala ukubabonga bonke abasiza nabapelekezela lendodana yami yomnewetu ukuyisa ekupumleni kokugcina.

ISAAC S. MABASO
Gardensville.

no Mrs. J. Mabaso labo abatatu abokuqala izakamuzi waseMbusweni (Kirkintullock) kopa esifundeni sase Driefontein. U Mnu. Lazarus Xaba lona beku indoda eyaziwayo kakulu ngingacishe ngiti zonke izindawo zabantu kwaZulu, eSwazini, kwaMshweshwe, kwaKama nalo lonke laseNatali ngisho England uqobo.

[Kakulotshwa ezinhlangotini zombili zepepa, Nkombo, yikoke-nje zonke izindaba obuzilobe koluny'uhlangoti lwepepa singazibonanga—Mhleli.]

Izintombi Zakiti Sezipuza Nazo

ZIBHEMA NOSIKILIDI NAZO NJENGOBA NATI SIBHEMA

Mhleli,—Ngiti azisashelwa izintombi zalapa eTransvaal, ngoba nazo pela ziyaya ngalapa otshwaleni. Ungathenga isikali sotshwala uyinike, se uqonyiwe. Asiseko nesishimane ezinsizweni zamanje, ngoba ziqonywa lula. Uma ungapuzi, ngoba nakuzo izintombi kukona ezingapuziyo, noko uqonyelwa izingubo ozembatayo. Uma ungenazo zokumbatha, uqonyelwa imali y a k o. "money speaks," kwasho enye intokazi. Azisashadwa, azisalotyolwa zalapa, zikutshela kahle-nje ziti, Bhuti siyogasha i room. Kanti ngeke bapilisane isikati eside. Kodwa noko ziyawela izinsizwa zakiti.

Seziyabonakala manje izinsizwa zakiti ebezibalekele amakaza asebusika, kodwa noko omame bayakala ngezinyawo ezisikeke sengati uxamu, amalakeni (sheets) apilele, ngiyamangala ukuti kanti azigezwa izinyawo emakaya na zinsizwa.

"What do you want Jim or Mary," kusho abelungu uma umuntu omnyama engena esitolo ezotenga impahla, kusho insini komnyama ehlekela uma ebizwa ngo Jim noma Mary. Si isizwe esikulu, ngako nati sitanda ukuhlonishwa. Akupele uJim, boy noMary. Loko kuyakwenziwa ilizwi letu sihlangele, silibumbhe, sifane sonke sikulume ngaliziwi linye. Papamani bantu bakiti, eletu lelilizwe, noma sanqotshwane, liyabuya, noma sihlushwane, sipatwa kabi isondo liyajika, siyozwe silibuse.

Api amaRoma ake abusa nawo lap emhlabeni, amaNgisi afana nati egqoka izikumbha, edhlana (cannibals). Kodwa namhlanje adhla amafetikuku abhakwe u Jim no Mary, kanti futi bakuliswe yibo, okwabo ukudhla amakoni bifi, ukudla kwamatini okuhlala kupekiwe. Iningi labo missis no bassi aoazi ukuti umlilo ubaswa kanjani ilapo sibizwa ngalo Kaffir Boy no girl. Ngiyamangala atini amabandhla ngalabafundisi abapuzwa utshwala?

Konje seni abelungu abamnyama manje ngoba nipata o exception. Noko niSafana nati ngoba aninambala onihlukanisa ktti. Kusho ontanga sebekulunyiswa umqomboti. Kodwa umangale ngakusasa uma sowubabona esitokisi bebanjelwe izipeshele. Sihleke tina o Exemption sikipe nalelo zinyo elingabonwa, elibonwa udali kupela.

TITUS MABAS

Pretoria

lapa-ke waqala ukuziveza ubungcweti bake bokuhlabelela. Unezwi elihle kakulu elifuze abazali bake. Kute nalapo kuqala ikwaya yodumo lwas' Ohlange wajoyina kuyo ebeta isigujana lesi esincane.

Ekutanda ngempela ukuhlabelela. Kwahamba kwahamba okwati ekugcineni lapatwa nguye lelo kwaya. Ngalenkati wayeseqala ukuqamba amagama ubutaputapu. Ahlatshelwa yilo ikwaya lake lelo. Iningi lamagama ake ayeshumayela noma enanazela imikosi nkatimbe ekalela isizwe sakubo. Nalapa eGoli lalifika ikwaya likumbuze imibhunga lapo kungakona emakaya. Ngizoyiquba ngelizayo isonto lendaba.

R. R. R. DHLOMO
Johannesburg

Impilo kaMnu. R. T. Caluza M.A., B.Sc., Owazalwa eSiyamu Ngase Edendale

Sitole izincwadi eziningi zena-nela lomfo wakiti ezinye zibuzisisa ngaye. U Mnu. Caluza uzalwa nguMnu. Mordecai noNkosikazi yake uma-Nxele abangaseko emhlabeni. Wemuka uMnu. Caluza bepila bobabili, wabuya bengaseko. Uyedwa-zwi kwabo, engiti negama lelo lokuti Tholakele libika kona loko. Wazalelwa kiti e Siyamu, umuzana okateleyo oseduze nase Edendale Mission Station kude-buduze neTawini—Maritsburg. Ngikumbula sifunda nabo sisebancane kakulu kona eSiyamu salusa nabo, siqatwa yibo. Ngazo lezonsuku isipiwo sake ngokwazi nge Music sasisobala, wabuye wabanenhlalahlala ngoba uyise wabenogubhu olukulu, futi yena uqobo uyise elubeta umhlo-

la, futi enepimbo elihle kakulu. Uyise wabengumalume wami, kwazis'ukuti ngizalwa ngu ma-Caluza naye ongaseko.

Wakulela endhlini etanda ukuhlabelela uCaluza lona, ngoba nonina wayenepimbo elimangalisayo le Alto lapo ehlabelela. I Siyamu lesi sisebuhlangu ngaleyo nkati. Kwati emva kokufunda isikatsihana esikoleni saseSiyamu esasingenabahloli ngalezo nsuku waqonda Ohlange. Kulapake lapo wafika kona watola namatuba amahle okwenaba. Wajoyina amakwaya okuhlabelela asesikoleni. Naye waziqambela elake ayelibiza ngokuti Siam Coons, nami ngingomunye wezikundhlwana ezazicula kulona. Ku-(Bheka ohleni lwesitatu)

BUY "INKOSI BRAND" MEALIE MEAL

BECAUBEE - - -

It is the very best that the finest Maize and very latest machinery can produce.

It is more easily digested and contains much more nutriment than the ordinary Mealie Meal you buy.

It is packed in bags of 180 lb., 100 lb., 50 lb., 25 lb., 10 lb., and 5 lb.,

If your trader does not stock it, ask him to write to:—

REKA PHOFO FNANG LE LETS' OAO LA

"NKOSI"

Ka hobane ele phofo e lokileng haholo le hona e sitsoeng ka machine o makhethe o lokileng.

Ke phofo e jehang ha monate e nancang motho matla meleng ho fela phofo tseling kaofela tseo o ka li rekang.

E fumaneha likhetsaneng tse boima bo 180 lbs., 100 lbs., 50 lb., 25 lb., 10 lbs., le 5 lbs.

Ha ra-lev-nkele oa heno a sena le cona phofo ena, mokofo a ngolle ho

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JOHANNESBURG.

Union Flour Mills, Ltd.

P. O. Box 393,

JOHANNESBURG



'OVALTINE'

I "Ovaltine" imnandi embonyeni. Yinhle impela kubo bonke ngoba nodotela bati yinhle kakulu ekuqiniseni umzimba.

I "Ovaltine" yenziwe ngobisi olutsha, nangamaqanda amatsha nangamabele. Izwakala ifana noswidi emlonjeni futi ipuzeka kahle iqinise amadoda babesifazana nezingane.

Kombisa owesitolo sakini lelilepa uti kakunike idosha le "Ovaltine." Kukona ipeshana etinini elikutshela kahle ukuti yenziwa kanjani i "Ovaltine." Tenga idosha lawo namhlanje.

"Ovaltine" ke seno se monate. E molemo ho bohle ho eleng hore ha se limakatso ha lingaka li buoa ka eona moo ho batlehlang maatia. "Ovaltine" e entsoe ka lebeso le lecha, mae a macha le 'mela. E monate joaloka Chokoleta 'me le hona e bonolo ho e etsa hore seno se setle seo se ratoang ke banna ba baholo, baroetsana ba nonneng le bana.

Bontsa pampiri ena ho Rra-levnkele oa heno 'me u mokofo "Ovaltine." Pampiri e teng ka har'a tlini eo e bolelang hantle hore "Ovaltine" e etsa joang hore e be seno. Kopa tlini kajeno.

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LTD.

DITOFO tsa PRIMUS

di simolohile ho etsoa ho feta dilemo tse mashome a mame a metso e mehlano tse fetileng. Kajeno ho teng ditkete-kete tsa tsona tse sebedisoang ke batho. Empa, ka hore ho teng tsa maitirelo, u tshuanetse ho hlokomela letshuao lena la khoebo.

PRIMUS

le ngotsoeng hodima setofo.
Ke thebe ea hao.

Primus Stoves

Zulu: Ezasenhla Nezwe E Natal

Isitsha Esihle Kasidileli Kaseko U Mn. Dickson Inkosi Ebipete Lapa

Ezase Swaziland
(NGU VELAKANCI)

Isitsha esihle ka sidhleli bakiti ngo Mufi u His Honour the Resident Commissioner Mr. Dickson, owati paqa okwensimbi ingasenkohlangukulu. Maye kufa uya-zikolisa ngabantwana babantu. Izwe lakwa Ngwane lilahlekelwe ngalo Nkosinkulu, obenesitunzi esingandile okwenziswa ifake isiqhabo esesabekayo.

Lonkos'inkulu ungikumbuza ukubekwa kwa Mpostoli Paul. "Lo uyisitsha esiketiwewo, esifayo esizakupata amaka ami amunandi oyakuhosha kuso woba nokupila." Abelungu sebeqalile ukunikela imali yokwenza Isikumbuzo—"The Ainsworth Dickson Memorial Fund". Asizwa luto ngakiti Ma-Afrika. Kuluma, Funukwati, kungawe namhla.

Siyazitokozela lezinsizwa zakiti ezamkele iziqu kuyinyanga epelile bezikungwa ngu Lusibalukulu zobu Longi Service and Good Conduct Medals:— ex-Sergt. Major Sibonakubi Dhlamini, ex-Sgt. Major Siguca Dhludhlu, Sergt. Interpreter E. E. Ntuli, Sgt. Mabhoyi Mkabela, Sgt. Manda Dhlamini, Sgt. Mciniseli Gwebu, Lance Sgt. Ndabaidhlanya Mapalala, ex L. Sergt. Sibhebhu Dhlamini, Corporal Interpreters J. C. Musi and F. L. Ntuli, Corporal Thus Groep.

Amabala Engwe ngalezinsizwa zakiti:— U Sgt. Ntuli yi Senior Court Interpreter kuyi Special Court of Swaziland, iminyaka eminingi elitoliki elikulu kusukela ku 1904 kuze kube manje emile ate puhle, futi ungu Mlomo wesizwe saka Ngwane lapo kufike o Lusibalukulu futi waba nenhlahlala yokutolikela u Prince of Wales ngo 1925, ababavumula ngomu mpolompolo wazenzela ugazi olungandile kwaba pesheya ababehamba no Mntwana, bamnika iziqu zokuti yi "Smart Sergeant-Interpreter". Kuyo yonke leminyaka kade ahamba emabho-dhleleni nase matateni. Ume njalo Mpembha, opembha ngebele bonke abantu bapembha ngotshani nangezinkuni.

Loke ngu Corporal Interpreter J. C. Musi, u Hlabanazihlangana kumatoliki aka Ngwane, ungomunye olitoliki le Special Court of Swaziland. Ukhumusha kwakhe okumandi kudunyiswa yibo bonke abamhlope nabamnyama abake bamuzwa ehumusha. Ngapandhle kwesifa mona. Noma ungathi aka bhavumule ngesi Afrikaans ngabe umsikele kweligangile.

Lo ke ngu Ngqalabuto u Corporal F. L. Ntuli omunye wamatoliki apambili lapa ka Ngwane, nombhali wamabhuku osemhluweni osanda kuhumusha ibhuku "Umbuso ka Tshaka" ngesi Zulu esimnandi, uma usuke walifunda akavumi ukuba uliyeke uputelwa nabutongo. Ngingaposisi ngiti nguye vo oseke wabhala amabhuku lapa e Swazini. Ngipikise Funukwati. Ngiyeza nabanye ngomuso.

Esase Vrede

(NGU PUZUKUZA)

Sizwa ukuba ngomhla ka September 1935, abantu abangapezu kwa-mashumi angu 40 badube amatikiti esonto. Ngama Weseli lawo, ngokubizwa kwana-mhla ngama Methodist. Kungati indaba isuka ngokuxotshwako tishela. Bonke abenze lendaba abantwana babo base Roma esikolweni namhlanje.

Ngezama bhizinisi, Vrede Licensing Board, yanqaba ne Pedlar's Licence. Kwadlulise-lwa ema Jajini kusa lindelwe eyama-Judge impendulo.

Thomas Nhlapo uyaquba yena ngokutengisa amalale beno S. Moloi. No P. Nhlapo. Ngokwehluhana.

Umgungundhlovu Onduku Zibomvu

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

Ngesonto lomhla ka September 22 ibandhla le Church of the Province i St. Marks labelibutene ntambama libingelela u Mfu. no Nkos. B. Magwaza abashintshe-lwe la e Mgu'ndhlovu bevela e Mgu'ndhlavana. Esihlalweni kwabe ku u Mfu. I Sibisi kanti na ye u Nkos. wabe kona, esizwa um Katekisi Gumede no Nkosikazi.

Umfu. Sibisi waposa amazwi okubingelela ufu. no Nkos. Magwaza, naye u Mnu. Gumede bengeza betakazelela ukushintswa kwake eletwa la e Mgu'ndhlovu kwabiwa nezipo ezivela ebandhleni zipiwa u Mfu. no Nkos. Magwaza. Wasukuma ukubonga u Mfu. Magwaza esho ukuba uswele amazwi abonga ngawo into eyenziwe ibandhla, nokuti yena ubeti-nje mhlambe bekoti-nje emveni kwenkonzo bambingelele-nje kubekupela. Loku akubonayo kuyamjabulisa. Umhlango womame walungisa itiyi namakeke bapiwa bonke Wonke owa ekona wajabula impela. Kwavalwa ngo Nkosi sikelela i Afrika u Mfu. Magwaza washo ufele.

Ezasenhla Nezwe Lakiti I Natal

(NGU MAQONDANA NEZAKE)

Mhleli nabafundi, akusiko-nje ukuti sitokozile tina nabanye abaziyo umfoka (mfi) Mordecai Caluza u Mn. R. T. Caluza. Sesitike Halala wena weqawe. Sengati u Somandhla angakugcina ubuye uphile, nce sipinde sikuzwe e Stejini (stage) uti my mother gave me snuff and I sneeze down in the kitchen where my mother stay. Noma engase-naye-nje unina, kodwa pela ukona u Ma-Nxaba osenguyena nina. Halala, buya neziq Nsizwa yakiti.

Siyazigabisa ng' Ohlange Institute kanye no Mafukuzela ngoba konke loku ku umpumela wemizamo yaso Ohlange. Mhleli kusengati kuyasa ezansi kutina Zulu manje sino Dr. I. B. Gumede P. ka Seme L. L. D. Donald G. Mtinkulu B. A. M. A. Selby Ngcobo B. A. W. B. Vilakazi B. A. nabanye engingabaziyo. Mina namhla-nje sesitole umnumzane R. T. Caluza B.Sc. M. A. nongatandi uzoze atande. Papamani sizwe esi Mnyama manifestum abantwana benu ilanga selipumile enzansi.

Sengati otishela bangafana notishela esinabo lapa otishela abangacabangi ukuti ukufunda ipepa lesintu ku ubupansi. Engibaziyo abafunda i "Bantu World" ngawo tisha L. P. Kanyile uqweqwe oludala lukatishela usefundisa kanye nezingane ezafunda kuye kanye notisha B. D. Butelezi, R. Made, R. Kunene. Niyisibonelo esihle zinsizwa zakiti e Natal. Sitokozile nokubona u Mrs L. P. Kanyile opuma ekaya e Georgedale, inye-nje into aposise ngayo ukungasipateli u Bhatata.

Mhleli u Mfundisi wamazayoni ngihlangane naye jintshebe isibomvu klebhu igazi ishaywa umhdeni okade besontele entabeni engenhla komuzi wake. Isono sentshebe ukuba ishumayeleti ito woza moya, mam umhdeni, ute epuma wayelikuzwa pezulu entshebeni, eti minani lezipukupukwana kanti silo sapepukelwa izindhlu nemvula ipeshulwa umoya-nje kanti inina laba enide nisibizela umoya, lamalavulavana? Sorry Mfundisi forgive him sir.

Siyabonga W. A. E. G. ngezase Mgungundhlovu ikakulu ngezabholo nonxa ungabanga usasitshela-nje ukuti i M. D. N. F. A. yaniphiliza kangakanani.

Upi we "Mademazele" nezase Indaleni bo? Ausicobebele bo kwezase Indaleni. M. S.

Ezase Blaauw bosch Ngase Newcastle Ngo Mufi u P. Hlatshwayo

(NGU WONDERFUL)

Bazodabuka emoyeni abamaziyo u Mn. Philemon Hlatshwayo, umshumayeli wase A.M.E. Church ne Trustee ye Blaauw bosch Syndicate, ukuti wemuka emhlabeni ngesonto lika August 25 1935. Akagulanga kakulu kwaba sengati umkuhlane-nje. Le ndoda ibingumngane wabefundisi namakolwa inesihle kwabahlupile. Namhla i Blaauw bosch isele obala, isikala sake siyabonakala.

Ushiye amadodakazi ake asitupa pendodana eyodwa u Frederick esetemba ukuba u Nkl. womupa amandhla lomfana okondhla unina nezintandane zakwabo. Ubusisiwe ofileyo efele Nkosini.

Siyajabula ukubona inqubekela pambili yentsha yakiti esivamise ukufunda ipepa lodumo i "Bantu World." Pambili Blaauw bosch.

Bobaba sengati ningake niponse amehlo edipini yezinkomo, nempahla iyabonelelwa nokudishwa kwezinkomo ebusika kuyaziqede-la. Aniceli ngani ku Ndabazabantu kekuyekwe ukudishwa ebusika? Ocelayo uyapiwa.

Pambili Blaauw bosch Young Pupils' Association. Siyabona ukisimusi mude nonyaka. Kepa siyakala kulo Xmas. ongaka ngabafana bakiti bodumo ama Great City Lads' izinto zo Agrippa Dan Masuku, Fred Dan Hlatshwako, Enos no Hezekia Ntombela abafana abasipakela ngokudhla kwe-dhlebe sibuye sisuti. Ake niye-ke ukuqafa lapo e Goli nizosiza tina nibhalele nomfowetu u Omega Bavenda azonibambel' intsimbi.

Sijabulele ukuzwa ukuti u Mr. Fred Dan Hlatshwako obebuhlungu ngokulimala esandhlani emsebenzini wake e Croxley House usepgcono.

bo Messrs E. Matyeka Wesleyan teacher, J. S. Butelezi Witbank Colliery Police Simon Mattala, Simon Mnisi. Sibonga u Mr. Soar, General Manager Witbank Colliery opelekezele umfi nge bokisi (funeral); odume kubantu abantsundu ngegama Pensele u mfi ushiye izingane ezintatu siyalila Wilfred Maseko! Izihlobo zikolwe umbiko lowo.

Yimi Owenu,
Osizini.

Kaseko U Paulos M. Maseko Uswelekele Emzini Ka W. Maseko

Mfi Paulos Mapila Maseko—umfi ufe ntambama ngo August 27, 1935 ufele e Witbank Colliery Farm emzini ka Wilfred Maseko wa ngcwatywa ngo August 28 1935 ekokelwa ngu Mr. Elija Mahlangu igosa lase A.M.E.

Church. Abafowabo abafili Isaac Maseko Standerton, Maseko ose Pretoria. u Cundell, Witbank Colliery Compound Manager ukuligwabo ube seplazini le Witbank Colliery. Ababekona ku r (Ipelela ohlwini lwes

UMBALISI NEMBHONGI YOD

U MR. GUYB

B. SP

uthi

"Ndir

Umb

Ngeyeza Lenu Elinguman

I-PHOSFERINE

"Ndinibhalela ukuvakalisa umbulelo wam ngeyeza lenu elingumangaliso i Phosferine. Ebuntwaneni ndandinciphile ndibhityile, ngokokude ugqira athi makhe ndingumame ukufunda esikolweni ndiphumze ingqondo ndilungise umzimba ngokwenza imisebenzi eshukumisa igazi. Njengoko ndandinxhamele ukufeza imviwo zobutitshala andizange ndiyiphula-phule lento. Kwathi ke ndakubupasela ubutitshala ndafundisa ndaqala noku bhala inowadi zam. Njengoko kuyakuqondakala lomsebenzi wobuchopho bodwa wahle weza nenkathazo. Yonke imihla ndaya ndibabuthathaka, ndibhitya, ndisiwa-umxhele. Nangona ndandingenakolo ingako kulamayaza athengiswayo umntu engalifumani kugqirha ndathi ngokukholisa izihlobo ezazindicebisa makhe ndiyilinge i Phosferine le. Isiqhamo salonto sabangumangaliso. Kwakamsinyane ndalwazi uchwayito, ndaziva ndingu mntu, ndatyebe ndayingqishimba yendodana ngokokude abantu abandigqibela ndiloluyagqotho bafune uku ngandazi."

—62, Bertha St., Sophiatown, Johannesburg.

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Abelungu kulo lonke ilizwe bayayazi baye beyithembile i Phosferine. Ungathabeka kuyo ekukwenzeni womelele uzive unguwe. I Phosferine inceda entlokwent ebuhlungu, emazinyweni nazo zonke intlungu zemithambho.

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Our Opinion And Readers' Views

THE Bantu World"

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

SATURDAY, OCTOBER 5, 1935.

Urban Locations Our Reservoirs?

The Government has appointed a Commission to enquire into the needs of urbanised Africans in order to find out the best means of preventing the migrations of Africans to urban areas and to provide the cities and towns with a labour force for white "civilisation." Without doubt, the findings of this Commission will be followed by the Government as the object of its policy is to prevent Africans from leaving their permanent homes. Indeed we understand that on this question the Commission has already prepared. Advocates of the Commission, economic and social, cities and towns, and the Commission of the future, therefore, should, therefore, be clear that a considerable number of Natives have become permanent town dwellers... To continue employing Natives in urban areas, but to treat them as if they should not be there, is both illogical and shortsighted."

The segregationists are determined to carry on their policy and will not, therefore, face the stern realities of our inter-racial situation. They are not prepared to listen to reason, and just or unjust they are going to put their policy into operation because, they say, unless that is done there is no hope for white civilisation in Africa. The truth is the segregationists are unable to outgrow the traditional prejudices of their forefathers. Consequently they cannot understand that the danger to civilisation in Africa is not African progress but African barbarism, ignorance and poverty. If White South Africa has taken upon itself the trusteeship of European civilisation, then let it do the right thing and not put the brakes on the wheels of African progress. It is an undeniable fact that the growth of civilisation in this country is due to the co-operative achievement of white and black. As Mr. J. R. Cooper, the Bloemfontein Manager of Native Affairs puts it: "The Natives have played a significant part in the industrial and agricultural progress of the country. By force of circumstances many have become completely divorced from tribal life and conditions."

That being so, is it right and just, we ask, that Africans should be denied the right to enjoy the fruits of their labours? Is it right to ignore their claim to a share in the good things that civilisation has produced in this country? Is it right that after destroying the lines along which our race was developing, the Africans should be told to go back to the ruins of the ancient life of their forefathers? No one, not even the segregationists, can answer these questions in the affirmative. Africans came to urban areas at the command of the white man; they came because finding that single-handed he could not establish his civilisation on the soil of the African continent he had called them out of their "natural surroundings" in order that they should help him in his difficult task. It is true that when they first came it was for the purpose of administering to the needs of the white man and in consequence their places of abode were originally intended for labourers. But as time went on, the locations became the home of a new people who had been emancipated from the thralldom of Africa's pagan life, who had ceased to develop along the lines of their race ge-

nus and had been started on the road to European civilisation. These people are now developing a new life which is entirely different to tribal life. To begin with, they have ceased to think in terms of tribalism, and do not regard themselves as members of the various tribes but as members of the Bantu nation. No good purpose is served by disregarding this fact, or by acting on the assumption that it is not a fact.

Happily this new life is not a menace to White South Africa but an asset. If at one time the urban locations were reservoirs of labour, it is no exaggeration to say to-day they are a valuable market for business Houses. It is a tragic fact that one of the reasons why some of the municipalities, particularly in the Free State, are opposed to the granting of trading facilities to Africans in the locations is that business in towns will suffer.

Whatever their historical origins might have been, it is an undeniable fact that to-day locations have become the permanent home of men and women who cannot be treated simply as birds of passage, without any pretence to fixity of tenure. The Economic Commission put the point plainly when it remarked: "It is perfectly clear that a considerable number of Natives have become permanent town dwellers... To continue employing Natives in urban areas, but to treat them as if they should not be there, is both illogical and shortsighted."

League For Bantu Crafts

Sir,—We draw the attention of readers to our league which gives free advice and criticism on all matters relating to Bantu literature, Bantu music, the Glyptic arts of modelling and carving, Art needlework, Weaving, Tapestry and Embroidery, Basketry, Designing, Painting (life painting land and seascape sketching.)

There is no joining fee and members may have their works sold within the Union or forwarded to Europe for sale and exhibitions. We do this for the advancement of Bantu arts and crafts and any one interested may write to:

THE ORGANISERS
Bantu Crafts League
Grahamstown.

What Is True Leadership?

Sir,—Allow me to say a few words for your National paper on leadership. The question of true leadership is discussed day in and day out. It has been already said that a nation's prosperity lies in true leadership. Is there a hope for the Bantu Nation to prosper and enjoy freedom?

Let us turn back to the chapters of the history of our past. When we read through these chapters, we find, but little ground covered, and we are apt to criticise. But we forget that these leaders are ordinary human beings who stood on their feet to the rescue of the oppressed Bantu. Their countrymen, did not, perhaps, provide for the maintenance of these leaders, though some of them had to leave their daily employment so as to be solely occupied in their service, and so circumstanced, some of them failed the test of being honest and disinterested leaders.

No man of another nation will rise to the rescue of the Bantu nation to lead you to the land of Canaan. The land in which you are to-day is the very land you were promised of. Now that you are not satisfied with the present state of affairs let there be born a second Moses, with the right Aaron among you. The nation is in sore need of proper leaders.

SELBY J. MSIMANG
Amanzimtoti.

THE PEOPLE'S FORUM

A Correspondent's Inquiries

Sir,—With regards to Mr. L. M. Booysens suggestions about the publication of the legal rights and wrongs in the columns of the "Bantu World," I agree with him. I am sure valuable help like that would be appreciated throughout Bantudom. As most of us are ignorant of the laws of the State, and the court procedure we can hardly differentiate between our legitimate and illegitimate rights.

While sharing the same views with your correspondent, I would not say the Editor should take the responsibility of seeing to the arrangements of this work. I would instead suggest that a body like the Native Legal Defence Committee which was recommended by the Native Affairs committee of the Johannesburg Rotary Club should undertake the whole responsibility of imparting such useful information through the medium of the Bantu Press. The Committee should, while helping the local prisoners and others who need its assistance (as recommended) extend its services out side the Rand publishing answers to some such questions as those already advanced by Mr. Booysens.

Answers To Correspondent's Questions

(1) A policeman has no right to enter a Native's house without an official warrant.

(2) It is not a crime to address a European "Groenewalt" instead of "Meneer Groenewalt," but it is lack of respect and manners.

(3) A man is regarded by law as assaulted when he has bruises or when there are witnesses to testify his complaint.

SOL MOD. MATSHAI
Thab'Nchu.

The European Press

Sir,—All Africans of intelligence appreciate what is being done by the European Press in this country. I send this to the "Bantu World" and not to the papers concerned because I want particularly to bring it to the notice of your readers.

In our Press we must not only write to cavil at what Europeans do against us but we must try and show our people what good our white friends are doing us. By so doing we will be encouraging these white friends to still more vigorous efforts in championing us and that will be for the general good of the whole country.

What I am very thankful for is the courageous way in which these papers censure any ill-treatment of Natives by whites. We are indeed living in very bad times when for some Europeans setting the hair of Natives alight, beating old women barbarously and shooting children are sport and the efforts of these kind papers are doing the country a very great service indeed for the repercussions of such persecutions will not only end with Natives but will go a tragically long way in lowering the prestige of the white man to the Native as well as show him in a very bad light to the world to which he boasts a civilisation of many thousands of years.

I must in conclusion put it before my people that these things have been going on for a long time and it is time now that something constitutional be done to forcefully combat this state of affairs. If the Bloemfontein Conference will not forget about these shootings and the often illegal sentences against black men in the magistrates' courts we will feel that something is being done.

SPECTATOR
Johannesburg

The Native Franchise

Sir,—Mr. C. P. Molefe writes to "The Bantu World" and, inter alia, says: "The abolition of the Cape franchise is a vivid revelation of the Government's attitude towards the Natives." In 1843, after long and angry debates (sometimes interrupted by the women, who passionately denounced the British Government,) the Volksraad submitted to the British Crown, having delivered a warm but ineffectual protest against the principle of equal civil rights for whites and blacks. To have black people put on a level with them was a disgrace to their dignity. The Dutch looked upon the Native population as existing only for their benefit, and resented, and still resent, the efforts which the British Government made to secure for the blacks equal civil rights.

The first of the conditions reads: "There shall not in the eye of the law be any distinction of persons or qualification, founded on mere distinction of colour, origin, language, or creed; but that the protection of the law, in letter and in substance, shall be extended impartially to all alike." We regard this declaration as our Magna Charta and we cannot meekly submit to the robbery of the Cape Natives of their ancient civil rights, which we expect to see extended to the rest of the Union. It was for this that the Barons bullied King John. Of the twenty-six Barons who signed the Magna Charta, it is said that three only wrote their names, while twenty-three made their marks—as is the case with the majority of African chiefs to-day. But it is too late for such a policy as is contemplated by the Bills. Light has dawned upon the minds of the masses of black Africans, and they cannot be relegated to their former darkness.

When the Cape Natives were granted the franchise, the Duke of Newcastle said: "It is the earnest desire of Her Majesty's Government that all Her subjects at the Cape, without distinction of class or colour, should be united by one bond of loyalty and a common interest." "We cannot for any consideration whatever depart from that principle, and we see no reason for the necessity for the repeal, nor the making of any bargain therewith." This is the considered opinion of the conference of the Cape Natives and it is the voice of the whole Native population in the Union. We shall be prepared to carry our case to the Judicial Committee of the Privy Council. We shall petition the King against signing our death warrant.

JOSIAH MAPHUMULO
Esidumbhini,
Natal.

The Cape Native Franchise

Sir,—It is proposed in Gen Hertzog's Bills that Africans in the future be represented by a minor group of Europeans in the Senate. Things will never come right unless Africans represent themselves in the House of Assembly like all other races in the British Empire. To deprive the Cape people of their franchise which they have hitherto enjoyed for 80 years—is ruthless and is something that should not be thought of in a civilised country like South Africa. Of course every one with sense will be bewildered by the paradox of two parliaments in one State. What an incompatibility!

T. B. GEXA
Vrededorf.

R. Roamer Talks About....

THE LEAP YEAR

We wonder if our womenfolk know that 1936 is a Leap Year? We wonder again if our young beauties know that the Leap Year gives them right to go to any man they love and tell him that they love him "too strong"? Yes, that is what the Leap Year stands for. It stands for Bantu women of the race. It can sit down for them, too, if they don't want it to stand.

We are quite pleased in telling our many readers this, because we know that somewhere there is a woman who has been wanting to tell us she loves us since the last Leap Year. It appears that in 1932 when it was Leap Year this young woman saw us pass her home on our bicycles. One look at us made her love us like blazes. She did not know how to approach us, for at that moment a young man was holding her in his arms.

Being both selfish and vain this young man held her so close to him that when at last she freed herself it was already 1933. Her chance to come and propose to us had gone for ever. For ever? No, for here is 1936 coming with another chance for this poor woman. We are also still alive and far from being old and ugly, we are younger and have even obtained distinguished degrees.

The woman we are talking about here is Nurse Jane Maplank, of the Imaginary Hospital. We know what she will say to us as soon as 1936 comes in. Listen:

"Oh, Roamer, dear, I love you like blazes. Will you love me, dear?"

R. Roamer looked on the ground shamefully and bit his finger-nails. He wanted to blush, but as he is black, he blushed unseen like a desert flower.

"Why do you love me like blazes, Miss Maplank?" He asked softly, still looking on the ground.

Miss Maplank put her hand on R. Roamer's insured right hand and said, "I love you because you are the only man in the world for me," said this sweet liar. Fancy saying R. Roamer was the only man for her! What about that man who held her in his arms in 1932 until it was 1933? Women, are—are—er—clever!

"Please tell me you love me, Roamer, man, for I shall die if you refuse me," she cried.

"When will you die if I refuse you?" Asked foolish Roamer, breaking the girl's heart into pieces.

"I shall die now," said the lovesick nurse.

"Then I refuse your love," said the hard-hearted Roamer, murdering the girl.

Nurse Maplank tried her best to die as she had said, but death had gone on a visit to Benoni. She could not die.

"Ah," said Roamer, "why don't you die? If you really love me why can't you die for me as you said you would? Your love is false! Get away! You can't die for me!"

The poor girl missed another glorious chance of winning R. Roamer's love. Of course, any other woman carrying her luck next year. But she must propose to us nicely and not make big promises of dying and then not die. If she proposes on January 1, 1936 we can give her our answer on December 31, for we like to think first before we accept love proposals.

You see, it is not nice and proper for us to say "I love you, Miss Maplank," when she has spoken only once to us. It will seem as if we were lying for her all the time. But she comes for her answer in December or we shall accept her. We will accept many others, too. We mean that even if we love Miss Maplank, we can still love some two or three others, for we have large hearts.

Tse Re Di Utluang Ka Pudi-Ea-Tsela

Re Utlua Ka Pudi-Ea-Tsela

Gore ga Majuda a ena le phomolo (holedei) Johannesburg ke motse o hlomolang pelo; gobane o fetoga lerope.

Gore Ba-Afrika ba sebetsang mavekeleng le diofising tsa Majuda ba gopola gore ga go mofuta oa Makgoba o lokileng go feta Majuda, gobane se ratong ke Ba-Afrika ke go kotulang moo ba sa lelang.

Gore ba sebetsang matlung bona ba gopola gore Majuda ke Makgoba a sa lokang gobane a ba bolaisa mosebetsi le tlala.

Gore phomolo ena ea Majuda a thusitse bo Madhlamini le bo Mamokoena, empa e khuthositse banna ba Ba-Afrika gobane chelete tsa bona di feletse sekomfaneng.

Gore diepa-mekoti tsona di epile tsa ba tsa re "maibaboo", mona phomolong ea Majuda gobana basadi ba ne bale "pisi". Matsatsi a phomolo go bona ke matsatsi a go kuta dinku tse maboea a mabusabusa; tse kutu-ang di tshaga, di sa lle.

Ledimo Le Sentje Hlegere

Anna Seabi ore: "Go ile ka di 12 September, 1935, goa tsoga ledimo le le golo kudu ga Mama-bolo, le reilego ge re tsoga re tjoa ka mantlong a bo rena, ra makala kudu kudu ge re bona se se diregilego. Ra huetja kereke ea gesho ea Thuane e be e tseroe ke ledimo ka thoko engoe ea eona, ga ele sekolo sona se tjeroe ka moka ga sona ruri. Dintlo tja batho ba gesho di tjeroe ke lona Ledimo. Dinoka, moo e bego e le maope go khupeditjoe ke Ledimo, go tletje mabu, le mashemo a batho ba gesho a tjeroe ruri."

Juala bo direle Moferefere

Letlhagarima la Letopana le bitsoang Stephen Bernard Knighton o molatong 'me o metse dijaje ka molato oa go bolaea mo-Afrika ka go mo tlhagela ka motorokara koa Yokeskei; le molato oa go utsoa ona motorokara oa a tlhageti-ling Mo-Afrika ona ka ona. Monna ona, ha go bolela William Law eo aneng ana le Knighton, one a tagiloe 'me motorokara oa gagoe one o tsamaea magareng abo 55 goea go 65 miles. Ba rile go bolaea Mo-Afrika ona motorokara oa retela; 'me ba leka go tshaba ka go tsamaea ka maoto. Eitse baise bae kgakala ba fuma-noa ke monna mongoe oa Lekgoba ale loring; 'me a ba laisa. Erile ha a tsena mo teropong a besele-tsa lori a baisa Police-Station koa Hospital Hill. Ke ona mosebetsi oa magodu go tlhola ba dirile moferefere!

Leseea le betiloe Ga Mamelodi

(Ke P. D. SEGALE.)

Pretoria, ga Au 'Mamelodi, go sa tso epollao bokebeka boo go bonalang hantle gore bo ipha matla eleng ba go bolaea bana ba maseea. Maloba ka vekenana tse seng kae ke ile tlhagisa mona pego ea ngoana oa leseea eo aneng a fitlhetsoe mo lengoeng a kgamiloe ka kauso ea silika. Vekeng ena e fitileng re utloa gore go fitlhetsoe ngoana oa leseea ale ka gare go ntho ea matlakala (dustbin). Ngoana ona gathoe one a fitlheloe ka go potokoa ka pampiri 'me a latlheloe ka go eona ntho eo ea matlakala. Go utloala gore ke ngoana oa madi a tsoakaneng, 'me joalo maphodisa a phaphere go batla dikebeka tseo. Lefatshe le senyegile 'me ga re itse gore ba tsoalloang bana bana ha ele mona go bonala ba sa ratoe!

Benoni Sepoko Se Tshueroe

Koa Benoni maphodisa tshoe-re "sepoko!" Re utloa ntlung eitseng mo Rothsay Street, Benoni, baagi bane ba sa dule kabaka la "sepoko" sena. Ka morago go lebaka le le telele ga bitsoa maphodisa gore a tlo go thusa. Ka fa morago ga malatsi a mabedi maphodisa a disitse motse "sepoko" sa fitlha; ka tloaelo sa simolla go latlhela matlapa godimo ga ntlu. Maphodisa a ema ka dinao go bona moo matlapa a tsoang oe! ba fumana "sepoko" sela ele motho. A tshoaroa a pasopia, janong re utloa gore baagi ba ntse sentse ka kagiso--moferefere oa "sepoko" o fedile! Ke tseo ge tsa dipoko. Go ka gantsi batho ba tlhola ba ineile naga ka go tshaba mafelafela gothoe ke dipoko!

Sepetlele sa Ba-Afrika sea Gola

Mosebetsi oa sepetlele sa ba-Afrika (Non-European) o golela pele, 'me re utloa gore 'Muso o ikemeseditse gore se oketsoe. Chelete e kana ka £30,000 esetse e beetsoe thoko go sebetsa mosebetsi ona oa go aga kapa go oketsa sepetlele sena. Re utloa gore ka letsatsi sepetlele se tshotse batho ba 340 etsoe mepeto (beds) e lekane 300 feela. Letlhakoreng la dikotsi gathoe go tsena batho ba 100,000 ka selemo. Go tla etsoa letlhakore la boloetse ba febru (fever) le moo go tlang go amogeloa bakudi ba kante, 'me le ona motse oa baoki (Nurses) otlia oketsoa. Rea leboga go bona gore 'Muso oa rona o pelo-e-thata ontse o tlhokometse le tsa bophelo ba rona; 'me ebile re kgoloa gore ba-Afrika bao ba sollang le diterata ka go tlhoka tiro ba tla naganoa ebe bona ba tlang go sebetse le bo bokgoatlhe ba bo Rrammeselane.

Lefatshe Le Huduegile

Lefatshe la Europe le okame-tsoe ke leru le letsho la nto. Dichaba di emelane ka marumo; di dira dibetsa tsa mefuta-futa. Go bonagala gore nto ea Mantar-iana le Ba-Abyssinia e tla ba hlaga e tla fisa lefatshe lohle la tsoelopele.

Lefatshe la England le huduegile. Banna ba 'Mmuso ba eme ka maoto ba kgobokanya chelete ea go aga dikepe tsa nto. Gothoe go batlega chelete e kabang £15,000,000 kapa £25,000,000.

Ntoa ea Italy Le Abyssinia

Ga go bonagale lesedi la kgotso magareng a Italy le Abyssinia. Mussolini, jualekage re setse re boletse, o re Mantarjana a keke a kgutlela Italy a eso go latsoe madi a Ba-Abyssinia marumong a oona. Kajeno metato e hlagang Addis Ababa, moshate oa Abyssinia, ere Morena o mogolo oa Abyssinia o rometse motato Geneva, Lekgotleng la Dichaba, o re Ba-Abyssinia ba tennoe ke go hlola ba lebane le Mantarjana ba sa a loantshe. Ga ekaba Lekgotla le palloa, re tla hlasele Mantarjana.

Rradipolasa O Lahlegetsoe

"Dintho kaofela di latlhegile, ngoanake o sule 'me le eona chelete ea selemo kaofela ke molara." Mantsoe ana ane a boleloa ke monna oa Lekgoba, Mr. Leonard Haasbroek eo motse oa gagoe o fisitsoeng ke mollo maloba bosigo ka Saterdag. Re utloa gore monna ona one a phothile dikgetse tse 120. Eitse ha a sena go fetsa a tsaea tse 100 a direkisa, a sala ka tse 20. Matsiboea a lona letsatsi leoerile ha a boea koa terepong go rekisa kgetse tse 100 tseo, ene 'mogo le mosadi oa gagoe le bana ba bararo (ke gore ene le bantlu ea gagoe botle ba tseoara thapelo ea go leboga Modimo eo ba neileng. Erile ha ba sena go fetsa mosadi le bana ba ea gorobala monna a sala a ntse a bala Beibele ea gagoe. Erile a ntse ale mole a utloa mollo o duma kompeising.

A potlaka go eo bona gore go senyegile kae, nya, eabo ele gore mollo o setse o gaketse; a tsosa mosadi, a tsaea bana a baisa kante pele ga ntlu. Ha entse ele letlhane-tlhane, ngoana eo 'motlana oa dilemo tse 5 a potologa a tsena ntlu ka koa morago ka mojako oa Kompeisi moo mollo o simologileng. Ha gothoe ngoana mongoe ga eo, eabo ele gore ntlu e setse e oetse, maano otlhe a sita 'me ngoana a fisoa ke mollo

Pitso Ea Potlako Ea Transvaal African Congress koa Germiston

Marena, le Ba-Afrika kaofela ba tsebisoa gore pitso ea potlako ea Transvaal African Congress e tla kopana Germiston Location ka di 5, 6, le di 7 tsa October ka nako ea 10 goseng.

Ditaba tse tla boleloa ke tsena.

- (1). Melao ea General Hertzog!
- (2). Tsosoloso ea Lekgotla.
- (3). Tse ding tse kgolo.

Marena le barumica bohle ba romele mabitso a bona go Mr. P. M. Zuma, Location, Germiston.

Dr. P. ka I. Seme, Mookamedi oa African National Congress e tla ba teng.

MODIMO SEGOFATSA AFRIKA.

Z. P. RAMAILANE,
Mongodi-e-Mogolo.

S. P. MATSEKE.
Mookamedi.

'mogo le thoto eotlhe ea ntlu 'mogo le chelete ele ea kgetse tse 100! Monna ona oa Leburu o agile dipolaseng gaufe le Balfour mo tseleng ea setimela goea koa ga Zulu. O latlhetsoe monna ona, 'me joale tulong eo eneng ele motse oa gagoe ke kgatampi ea molara!

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CAPE TOWN

Madireng A Ditulo Ka Ditulo

Babadi ba Koranta ea Bantu World ba Sellong

Tsa Witzies Hock
(Ka MOOTLA-KHOLA)

Ka la 12 September 1935. Ebe le lekhlotla la sekolo (school board) sekolong se seholo sa Lefika. litho li ne li kopane teng. Taba tse ileng tsa buna teng ke tsena: (1) Sekolo sa Thaba Tsoeu le Bolata bana ba bangata ho batleha ho ekeletsoe matlo. (2) Barnad Mokuena motlatsi oa Tseseng o tlohetse mosebetsi ka hoba le molato teng, (onsedelik). (3) Adwell Mopeli o kile a tsoara ka ho rekisa lihlahare, 'me a lefa £4. 10. Molula setulo a kopa hore na ekaba a ka tlohelisoa mosebetsi na? lekhlotla la re chel monn a eo o na aleka ho khorisa mpa ea hae. 'Me litho tsa amohela likopo tsa ba batlang mosebetsi eleng bana: Zakia Mosotho, Michael Ntai. 'Me ba tsoa-netseng ho tlohele mosebetsi qetellong ea selemo ke S. Ntai ka ho boela sekolong, Shupinyane ka ho felloa ke mosebetsi le J. Ntsasa.

Kajeno sekolo sa ne sa linga-gele tsa Qoa-Qoa sea ahua ka matla. Ke teng ma-Afrika re tla boka ha li oroho.

Ka la 15 September, 1935, re kile ra fua puta leha e sa na hantle che ra leboha e entse ba lehang ba tla sututsa; joale feela peo ha lieo. Helang! rona chaba sa Mopeli re maketse!! Re bile re hloletsoe!!! 'Muso o itse o re thusa bakeng sa khoholeho ea mobu(erosie) Masoabi, ke hobane ha re sa tla lema masimo a rona. Ba sentse masimo a mangata a batho, a mang kea mafutsana, oho bara ba Mopeli talimang hle ka mahlo a mabeli, hona ha se thuso ke hore tebela mona. Re lla pel'a lona Mareña, empa mangope a tlohetsoe ho mathetsoe masimo a rona!!!

Morena Mopeli

Maqaleng Dhlamini o ahlotsoe khoeli tse tseletseng (6 months) a be a ntse ntlua ea Brand Nchabeng. Re thabile ho bona e Mosehla a fihlile ho tsoa Pretoria pitsong ea bona o talimeha a le bophelong bo botle mora Mopeli. O pheta tsa Pretoria le ka moo ba sa phethang litaba tsa teng. Hobane ntlo e ntsoe e sa tla kopana Mangang ka la 16 Tsitoe.

Ka la 19 September, 1935, e ne le pitso Namahali e mona e tsamaisoang ke motlatsi oa Musisi. A tillo bua ka lekhetho, le maqheku a tsoang lekhethong ka baka la ho tsofala (65 years of age) le ho khotaletsa batho temo hore ba leme ka lona lefainyana le neng, le hore ho lengue lifate 'me naha e tle e khahlehe, o na tsamaea le Ramatamo 'me eena ha a re o hlalisa keletso bakeng sa temo, ba mo supisa kamoo a senyang masimo ka teng emong o re, "e re ka ha u thiba metsi a ko thibe noka e na e re nketseng masimo." (Ea sala e se e le Ha! Ha! Ha! Hi! Hi! Hi!) ke litseho fela lula fetse ha re tsebe seo u se botsang.

Mokete oa Lenyalo

Re utloa ka baahi ba Thaba-Bosi hore kala 13 September 1935 e ne e le lenyalo teng la ka kerekeng ha Salman Tshabalala ho nyala Saul Ngobeni, oho ele mokete o motle haholo sechaba se le se holo 'me lenyalo leo le ne le tisoa ke Moruti Job R. Mopeli, a bua haholo ka lenyalo. A bontsa hore lenyalo la Sesotho le sentsoe ke sechaba, esita le lona la kerekere. Na ekaba leo e leng lenyalo ke lefe? Chobeliso ke lenyalo na? Sechaba bolokang manyalo a thabeloang ke batsoali re tsebe ke ona a tla re tlisetsa lehlohonolo! Sechaba sa kolekela bana bao chelete e bile £4. 13. lipitsana tse letsopa 19, mehlotlo 10, meseme 5, lithebe 5, likhoho 5, likotlolo 6, Bible 1, le likhomo tse 3.

Re utloa hore mosebetsi o bile motle haholo vekeng eo ho tsuang pitsong ea Pretoria. Mona ba amoheli ba likoranta ha ba li fuma.

Ke ea bona bosholu bo bile teng thaka e rata ho tseba tsa teng. Helang tlohelang ho utsoa pampiri tsa batho ithekeleng tsa lona li bile li rekoa habonolo haholo etelang ba bali ba tsona ba tla le joetsa ka mokhoa oo leka li-fumanang. Ke selo ho ba bali ba lipampiri.

Mohu Moruti J. R. Madingoane ene ele Mohlabane e mogolo

Mohu Rev. J. R. Madingoane Mookamedi oa kereke ea Lutheran Bapedi.

Mohu Rev. Madingoane ke e mong oa Baruti ba ba tsoeleng mo kerekeng ea Berlin Mission le mohu Rev. J. R. Winter, le mohu Martins Sebushane le ba



Rev. J. R. Madingoane

bang ka ngoaga oa 1890. Senote sa kereke sa moromela Marapyanne ka 1893, mo a dutseng gona ngoaga e 42 a le Moruti sechabeng sa Bakgatla ba-Mocha. A dira modiro o mogolo ditikologong tsa Pretoria, Waterburg, Pietersburg, Zoutpansburg Johannesburg le Swaziland. Kabaka la modiro o mogolo Senote sa romela Baruti ba bangoe go mothusa. O na a kgethioa go ba Mookamedi oa kereke ka di 24 August 1906 koa Maleuskop ga-Kopa. Mahufa a sa hlokegeng kerekeng tsa ba baso, a na a bushetsa modiro oa gagoe morago. Ba sogoneng bya gagoe e be e le mohlabani, o hlabane dintoa ka moka tsa Sekukuni ka morago ga ntoa o ne a thopyoa a ishoa Potchefstroom le mathopya a mang. Ka morago ga lebakana a ngoaga a boela gae Bopedi.

THEODORE MADINGOANE.

bao o ba laleditjeng (ke gore pele ga sechaba sa ba-Afrika ba Transvaal le O.F.S.) dikakanyo tja melao ea ba-Afrika (Native Bills) tjeo lehohe di emishitjeng bana ba Thari-e-Nthso ka dinao gomme ba jang ba tlotloma ka baka la tjona le go koa gore kgopolo ea ba-Afrika e reng ka tjona.

Piitjong e, Dikgoshi le baeta-pele, ga ele ntoa ba e hlabane gomme ba e hlabane senna. Ga go phetolo e kaona go eo ba fetotjeng 'Musho ka eona. Ke tiisha gore ga ke tepe tema ge ke re ba-Afrika ba Transvaal le O.F.S. kamoka gotee le ba mafelo a mang ba kgahliloe ke mahuto (ditlomo goba dipheho) a piitjo eo ka kgahlego e senang teka-nyo. Mahuto a hunnoeng ke Dikgosei le Baeta-pele piitjong ea Tshoane ke mafzika (matlapa) a bohlokoa mothoeng oa moago oa kopano ea ba-Afrika ba 'Musho oa Kopano - 'Musho oa bophokgo joa badishi.

Re a le leboga beng ba rena gotee le lena mahlo le ditsebe tja rena. Ka lenjtu la se ga gabo rena re re "Le ka moso."

H. NKAGELANG NKADIMENG

Banna Ba Maseru Shebang

LE TSAMAISE LIPAPALI
KA TSELA E
THABISANG

Tsa Maseru

(KE MOLULAQHOENG)

Aku hlahise tsena koranteng ea "Bantu World." Ka Saterdaga sa la 14 September thaka ea Morija 'Mahratla F.C. e ne e ile mane Maseru ho ea papala football (semi-final) le thaka ea "Winners F.C."

Ke taba e hlabisang lihlong ruri ho bona hore leha ho bile ho thoe ho na le batho ba bitsoang "Basutoland Sports Association Committee," hona Maseru, ruri ha ba bile ha ba na thuso! Team ena ea "Winners F.C." e ipapalla ka batho ba sa tsoaneleng le hanyenyane feela hore ba e bapalle. 'Me tsena tsohle li etsoa ke eona Komisi. Ha re leka ho botsa lebaka leo ba etsang tsena ka lona ba bolela hore bo-Mafeteng, Mohale's Hoek let se ling li etsa liphoso. Ekaba litaba li tla ba joang ka lemo se tlang se, kapa hona lipapaling tsa selemo se, Maseru?

Taba e ngoe e lihlong ka hofetisisa ke ea motho ea neng a letsa phala papaling ena. Buri o na a hateletse ba Morija ho hang, Phoso tsa ba Morija a li bona ka ho panya ha leihlo, empa tsa ba Maseru a sa li bone! Re utloa le hore eka ke eena ea tla ne a setbetse mosebetsi oo lipapaling tse kholo tsa selemo sena. Ekaba batho ba ile kae ho bapalisa batho ka motho ea joale? Che, ke khohloa ea reng o khethetsoe hore a thusa "winners F.C." hore cup e lebe Maseru selemong sena. Banna ba Lesotho ake le shebang litaba ka mahlo a mabeli, le lokise le eona Komisi eo ea Maseru eo ho bonahalang e sebeletsa team e le 'ngoe feela.

Re A Leboga Beng ba Rena

Thobela—Ntumelele sebaka dirapeng tje bohlokoa tja kuranta ea gagu e rategang nke ke kgere mantju'ana a se maka a ditebogo go Dikgoshi le Baetapele ba Transvaal le O.F.S. mabapi le piitjo ea bona eo e beng e phuthegetje ka Tshoan'a—Mamelodi mathomong a kgoedi e fetileng.

Piitjo e kamoo re koeleng ka gona dikuranteng tja ba-Baso le go tja ba-Bashoeu ebe e biditjoe ke 'Musho gomme batseneloa ba be ba tsenetjoe ke oona 'Musho. 'Musho o biditje piitjo e gore o tle o bee pele ga Dikgoshi gotee le (Li fella serapeng sa 2)

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Monna oa Gagoe o Tla Itumela!

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

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

Di Feluna Pills tsa Basadi Feela di rekisoa gongoe le gongoe ka 3/3 botlolo kgotsa tse 6 ka 18/-. Kgotsa romela mo go P.O. Box 731, Cape Town. Reka cone tota, mo dipakis-ing tse dikhibidu, yaka e hano. Gana dichoa-choane. Gona le Feluna ele ngoe fela.



SEC. F. 6

Bukana Ea Bophela ba Mokone

The Bantu World

SATURDAY, OCTOBER 5, 1935

Moruti Mangena Maake Mokone

Re thaba go tsebisa babadi ba kuranta ena gore taba tsa bophelo ba Moruti Mangena Maake Mokone di ngetsoe ke moroa oa gagae, Moruti J. M. Mokone oa Kereke ea A.M.E. koa George Goch, Johannesburg. Bukana e rekoa ka 2/6, gomme e ngotsoe ka Sengesemane. Ke bukana eo bohle ba ratang tokologo ea Mo-Afrika ba tsuanetseng go ba le eona.

Taba tsa mofu Moruti Mokone di na le thutho e kgolo go rona ba kajeno. Di re ruta mamello, boitelo, bogale le gore sefata-mollo se sa iphatela le gore tumo "phagamo" di ea sebeletsoa. Mofu Moruti Mokone re bolelloa gore ke e mong oa banna ba Bopedi ba ileng mehleng ea bogologolo ba tloga Bopedi go ea sebetisa dithunya Natal le Kolone. Mokone o ile a ea Durban mo a ileng a sebetisa teng, ele "Kitchen boy." Ga a ntse a sebetisa Durban o ile a itshuara jualeka bashimane bao re ba bonang kajeno. O re o ne a kgoga lebaka. Gomme ka tsatsi le leng o ile go le kgoga a fihla a dira mofereferenyana le mosadi oa Lekgoa leo a neng a le sebetisa. Ke ga mosadi oa Lekgoa a mokgothatsa, a bile a molella gore koa London go teng monna ea ruileng empa ea simolotseng bophelo ele mchloki. O thomile go sebetisa ka go rekisa dithunya setarateng, gomme ere ka sondaga a e go rapela Modimo Kerekeng. Ka tsatsi le leng a fumana mosebetsi o kaone go feta oa go rekisa dikwanta. E ne ele mosebetsi oa levenkele. O sebeditse mona go fihlela a bile a eba motsamaisi oa lona.

Taba ena e boletsoe ke mosadi oa Lekgoa go Moruti Mokone, gomme a mo eletsa gore le eena o tshuanetse go ea Kerekeng, mohlomong a ka fumana lehlogonolo le fumanoeng ke monna enoa oa Lekgoa. Mokone o ile a etsa juale. Ga mosadi ona oa Lekgoa a bona gore Mokone o hlokometse Kereke eaba omo 'romela sekolong sa bosigo, go fihlela a tseba go bola le go ngola.

(Disatla.)

Sengesemane Ke Senotlolo Sa Letlotlo Ke Tsela ea Phagamo

Ke tshogile thata go bala mantsui a Moevangedi D. Mushi kuranteng ya la di 21 tsa Loetse. Ha Sengesemane se senya phuthago ea Hermansburg. Ge go le byale, ke gore phuthago e, e bokoa thata.

Gape, Moevangedi o re bolella gore ge Sengesemane se ka ntshioa dikolong tsa Hermansburg, a ka akola. A u ne u re u thabisa Baruti ba gago? Gore e tle ba bone gore o palloa ke go tlhabolosa phuthago ka baka la Sekgoa?

Ga u otisioe ke ge bathoba rutoa Sekgoa u otisioa ke ge se gopalla, u sa kgone go se bolela. Ge u kabe u kgona go se bolela u kabe u akotse. A Ketekesima ga e rutoe dikolong tsa lona? A dikolo tsa lona ga di simolle ka kopelo le thapelo?

A Bibe ga e rutoe dikolong tsa lona? Ke bona gore ga o na bana, ba ba ka beng ba rutoa Sengemane. U seke oa tsietsa. Ga re batle go boela morago.

Sengesemane ke senotlolo sa monyako oa letlotlo. Ge re batla tiro ga re ke re re:—"O seke oa tsietsa" re re:—"I want work." Ge Sengesemane se senya motho ka e le thuto, le Ketekesima e tsenya batho Boikgudiso ka baka la gore ea ipaka.

RALISE.

Pretoria.

Ba-Afrika ba Pele ga Lekgotla Ka Molato Oa Go Bolaee e Mong

(KE JOEL B. M. THEMA)

TSJA BELABELA

"Ke nna Bethuel Moloisane, ke tseba basoaria bana. Ke agile Transactie mona sterekeng sa Waterberg. Mohlang kgoedi ea Augustus e le di 29 keile ka fihla ka gesho ka nako ea bo 11, ke e tsoa bogoeing. Keile ga ke fihla mma (Josina Moloisane) are o se ke oa hloa o sa nna, batho ba bolaee Aubutie oa gago koa ga Nicodumas Moloisane, "Shiana o ee go mo thusa." "Komorago ga sebakanyana ke ntse ke kgonega ke ile ka ea." Ga ke fihla kgaufi le gona, ke utluile batho bare molaeng. Eitse ga ke fihla ka lapeng ka humana basoaria ba na ba bapotse Aubuti mohu Simon Moloisane, babedi ba mo soere ka matsogo emong ka leoto. Ke ile kare se molaeng mo iticeng feela. Ke he ke leka go lamola, eaba Nicodumas Moloisane a nkotla ka molamo mo hlogong, ke ge ke tlemolla lepanta gomme ke ba etiea ka lona, byale ke ge ba lesa Aubuti.

"Nicodimus a shianela ka morago ga ntlo a hlaga a soere molamo eaba o itiea mohu Simon godimo ga hlogong gomme a oela fase a idibala. Willem o ile a itiea Andries Moloisane legetleng gomme a mo roba letsogo e le gore o leka gore o itiea nna. Ka eona nako eoe ke ile ka nka Aubuti, ka mo roala ka sutla legora ka mo isha gae. Aubuti o ne a etsoa madi ka ganong le ka ditsebing le ka dinkong. Ke ile ka nopa thipa mo ntoa e nenge loanela gona." Mantsu a na a godimo a ne a boleloa ke Bethuel Moloisane mohlang a neela bohlatse Lekgotleng la Magastrata oa Belabela ka di 19 tsa kgoedi ena ge bo (1) Andries Moloisane, (2) Nicodimus Moloisane le (3) Willem Pehle, ba le pele ga Mr. B. Goldmidt, Magastrata e mogolo oa Waterberg ka molato oa go bolaee Simon Moloisane koa Transactie mohlang kgoedi ea Augustus e le 29 gomme e le gore ba tsoa Letsemeng la go epa dihlare. Re utlula gore ntho e direleng gore ntoa ena ea ka godimo e tsoe, ke gore banna baile ba etsoa letsemeng ba e noa "A-tle-ka-molomo-kgabo." Mohu Simon a re eena o soanetse go ikgela gomme a noe diphafana tse tletseng tse pedi pele ga ba bang. Andries Moloisane a e gana taba eoe, eaba ke ge ntoa e thoma. Molato ona o tla boela o sekloee

gape ka di 26 tsa kgoedi e fetileng. Basoaria ba sitokising sa Belabela. Bethuel Moloisane (Raserei) eo go be go thoe ke eena a robileng Andries letsogo o tsoile pele go humanoe a se na molato go bane go be go sena bohlatse byo mo tlamang. Ke tseo tsa Transactie.

Mokete Oa Dipina

Ka di 14 tsa kgoedi ea September le Konsata ea tlang ka dikobo Kerekeng ea A.M.E. motseng oa Belabela go ne go bina Koaere ea Kereke ea St. Michael (Church of England) ea Neila ka fase ga Rev. Nkoana le Mr. Philip Manyatela. Konsata ebile e monate go hloga mathomong go fihla mafellong. Koaere ea Neila le bahlankana ba ma boarders ba tsenang sekolo D.R.C. ba binne dipina tse monate, Dibui e bile bo Rev. T. L. Mokau. J. B. M. Thema, Williams le ba bang. Modula setulo ene e le Rev. Nkoana oa Kereke ea St. Michael, Nylstroom, Doorkeeper Mr. Philip Manyatela. Ka lona tsatsi leo go ne go tlele maladi a mangata a Neila. Chelete e dirilong boshego byo ke £2 12 9. Konsata e ne e diriloe mabapi le mosebetsi oa Kereke ea St. Michael.

Ka di 15 tsa September bahlankana ba football ba Nylstroom ba bile ba kopana lo ba Belabela lebaleng la Belabela. Neila e biditse thimi ea Warmbaths ka koulo e lengoe. Nylstroom 1. Warmbaths 0. Papadi e bile e kgahlisang go hloga mathomong go fihlela qetellong.

Sengesemane

Ntummelle pampiring ea hao e ratehang ho hlalisa maikutlo ame mabapa le seo se boletsoeng ke morena Mushi. He are Sengesemane se senya bana lehoere eena a ka akola ha ho katlosa kapa ho felisoa English likolong Mr. Mushi ke uena u senyang English ka ho rata ho eruta bana u sacurtoa khaba. U ka akola ha u ka tlhela hore u ruta bana u saruteha, kenako eahore le sutele barutise bana. Ha u le moevangeli tlhela li tlichele li rute bana English, chaba sa Mosehla hase rute sennetse haetle ka molomo. J. TROUPA MALEBJOE Pretoria

OTUKULULAYO [MATUKULULA]

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG-SEHLAPOLLANG. Mahloko ohle a 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitsoeng ka lilemo tse ngata. Le batho ba hlalefeng ba tseb' hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsanetseng ho se sebelisa ha ba ikutloa ba khathetse. Ba tepeletse 'mele, ba feletse ke matla le mamello, ba sa tsebe joaleka ho nta bona mobole ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khole tsohle tse mpeng tse ka maleng, le mahloko. U ke ke oa sebetisa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoe, u khotha'e, u be matla u thab'el' lijo le bophe o ba hao. E mona oa marena a kileng a se'be'isa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka ntshebis' h'ho'le ho u'oa hore batho bohle baka ba nle oona moriana." Ke ka b'ka lang ha u re tsebis' ka likoranta hore re u'lor kaha moriana on' ba h'ole le ba haufi?" Meetsi oa moriana ona o le tsebisa hore le ka o fum'na ho eena ka poso. Kopa mong'a lebenkeleng la beno pele kapa u romele Postal Order ea 1/6

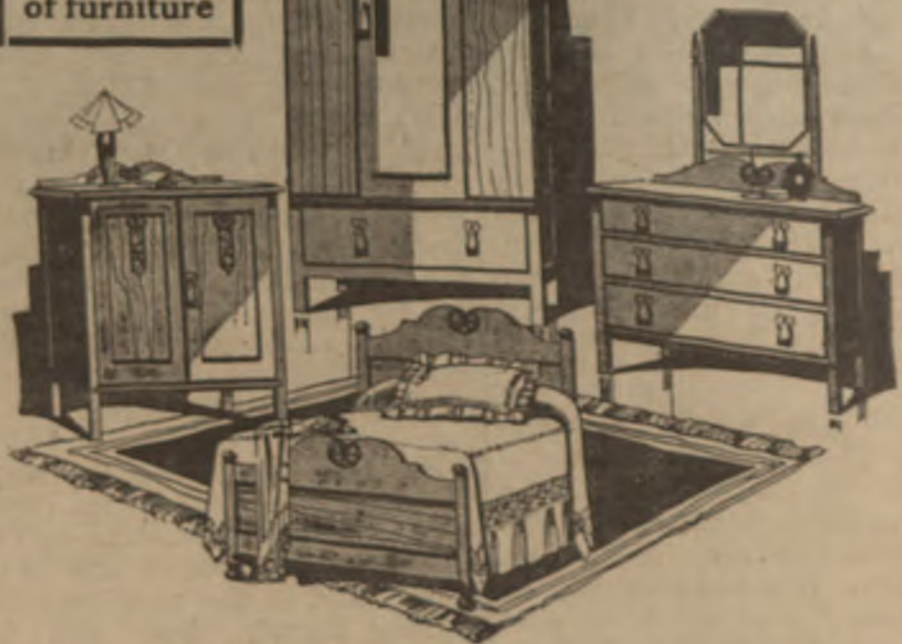
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Page Of Interest To Women Of The Race

"Behaviour of Girls"

Dear Editress, Will you please give me a space to say something hurtful about my place. Some of our girls behave so roughly that we are not even attracted by them. They paint their mouths with red stuff which I do not know and drink intoxicating liquor, and smoke cigarette, etc. We are very backward in civilization through these young girls. I do not know what is up with them. Boys are not so bad, they drink accordingly or sufficiently. But these girls drink to excess. They do not trouble themselves to greet elder people. These silly girls call themselves with funny names. They are fond of fighting near the grave-yard. I am compelled to tell our readers that we are having hard times here in Reitz.

I quite agree with Mr. W. Nhlapo, of Eastern Native Township, when he says no man likes a wife who smokes and drinks. I can not smoke and my wife smoke, too. It is very bad for a woman to smoke. Our mothers were smoked snuff which made them sneeze and had their nostrils stuffed which was bad. I beg to advice our small girls not to do such things because they will ruin themselves. Imitation is very dangerous.

ISRAEL MHLAMBI

Reitz Location

Women Christian Temperance Union

The fourth annual Convention of the above Union was held in the American Board Mission Church at Doornfontein on Sept. 19. Our Superintendent, Mrs. E. Warden, presided. Mrs. Warden spoke well of the work that is being done by Queen Semane Khama and Mrs. Shaw in British Bechuanaland. They have now attained an enrolment of 4400. Mrs. Warden is an enthusiastic speaker. She told us an interesting story of her travels in some remote parts of Bechuanaland and of the wonderful reception she received everywhere. Several inspiring addresses were given. Mrs. Robinson stood for Peace, Purity, and Temperance. Mrs. Polmear, for how this Union is trying to encourage people to drink "fruit juices". Mrs. Mackenzie, for "What it stands for," and Mrs. Sikiti, on the "Evils of drink."

Three Banners were presented for majority of new enrolment. The first was won by Serowe; the second by Palapye; (both Bechuanaland) the third by Randfontein. Mrs. James Gray stood for appreciation and Mrs. Kidwell for a vote of thanks. An inspiring prayer was said by Mrs. Moto, after which South Africa was sung and Benediction was said by the Rev. Warden.

E. J. G.

3. King St. Westdene Benoni

Navy Blue Is Decorative

Navy blue is a colour that is little used in furnishing schemes, yet it has definitely good possibilities. Navy blue curtains and hangings go excellently well with almost the whole range of reds and pinks and with many greens and yellows and lighter blues, and also with the majority of Persian rugs and Turkey carpets. Navy blue upholstery is attractive and it takes bright cushions well. Or navy blue cushions suit a great many patterned upholstery colourings.

The colour goes admirably, too, with all the wood colours, whether these are as pale as sycamore or as warm as red cheery or mahogany.

Prepare Yourself For Decent Lives

Madame,—The greatest trust between man and woman is the trust of marriage. I refer this to your correspondent who wrote and asked whether one should remain single or get married. Those who are married have a great regard for the future into which they know they must transmit their dearest pledges. I don't think it wrong to say a single life doth well with churchmen, for charity will hardly water the ground where it must first fill a pool. Surely marriage is a kind of discipline of humanity; for nature is often hidden, sometimes overcome and a seldom extinguished force makes nature more violent in the return.

He or she who seeks the way to humanity let him not set himself too great nor too small tasks.

Marriage is one of the best bonds and is the only way of gaining dignity. But this is greatly based on one's behaviour. No boy in this world will ever take for wife a girl known to misbehave. All boys like girls of weak character only, for playing a fool with them, but when it comes to this great question, they will go out and look for girls who have been looked upon by this other lot as "old fashioned"—as such is the term given to our girls of good behaviour by this other lot.

Girls to-day call boys "deceitful youngsters," and that is wrong. Mostly modern girls are like a peach that looks ripe and juicy, which you can't help but feel thirsty for but when you come to bite it you find it rotten and full of worms, and without doubt get fed up and throw it away. The better you behave the sooner you'll get married.

(MRS.) E. PAKKIES,

Bulwer.

grams and presents were received from well-wishers. After the ceremony the couple drove to the B. M. Social Centre where many friends and relatives were waiting to receive them. Here the couple and guests danced to the music of the Merry Black Birds.

"Girls Despised By Men"

Dear Editress,—I was much interested in and ashamed by an article written by Mr. Walter M. B. Nhlapo on September 14, on "Girls Despised By Men." It is all true what Mr. Nhlapo says: girls lose their respect by following bad examples. They smoke cigarettes in public and drink liquor; powder and paint their faces. They get into fights with razors always ready in their handbags. They are too fond of dances and concerts. This life is unsuitable for our young women.

It shames me when Mr. Nhlapo a man writes about this behaviour which should have been tackled by me a mother who has daughters. In most of our homes this is caused by mothers who have no control over their daughters. The girls do what they like. Sometimes they are not even ashamed to make love with people of immoral habits just because these men have money. Most of these girls are born Christians and are well educated but have no shame.

I would be pleased if the Editress would open this "Indaba" for discussion in her Pages. Who is to blame: a mother or a girl for what the girl does? I am sure your readers will help us with their practical advice on this matter.

L. N. MSIMANG,

Esikolweni,

P.M. Burg.

INDIGESTION

Lomuti ukuletela ipango wenze ukudhla kuncibi-like esiswini.

Wenziwe ngomutli omuhle otakwe ngezimpande namagzolo namahlamvu emlti abelungu sebe wusebenzise inkati ende kakulu lonke izwe leli. Usezizole. Tenga owe

MOTHER SEIGELS SYRUP



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.

Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.

Heilbron Wedding

Duiker—Dumakude

The marriage of one of Heilbron's lady teachers, Miss J. M. Dumakude, eldest daughter of Mr. and Mrs. E. Dumakude of Turfontein, to Mr. J. Dan Duiker, Principal of the Bantu United School, Edenville, elder son of Mr. and Mrs. P. Duiker, of Vereeniging, was solemnised on Saturday, September 21, at the Heilbron Methodist Church by the Rev. P. M. Seitsho, in the presence of a large assembly of friends relatives and scholars. A number of visitors from Edenville, Vereeniging, Johannesburg and other centres were present. The school choir under conductorship of Mr. Mngomezulu rendered items suitable for the occasion. The bride who was attired in a white crepe de chine dress with a flowing hip trail veil sweeping the floor, a bouquet of white and pink carnations with asparagus ferns, was given away by her father. Bridesmaids were Misses F. Morake, S. Martins, Mercy Dumakude, Daisy Chaane. Best man was Mr. A. F. Seele. Many tele-

(Continued column 2).

Are Pretty Girls Clever?

Madame, Permit me through the columns of your esteemed paper to say and ask a question on this important subject: Are pretty girls clever? Plain girls as a right have been considered clever and possessed of a great brain power; and as a result pretty girls are often defined as heartless, thoughtless, and silly and their duty is only to consider their beauty, and it is the only important thing they know, and all else nothing.

Now is this fair? Because a girl is beautiful should she be set on such disadvantage? There are beautiful women and girls who have become famous, not only for their beauty but for their tasks of skill.

Many women who are beautiful have shown what real skill they possess. But girls of to-day are worse than those of long ago who never knew anything about education. "Girls of to-day are women of tomorrow" who, instead of raising our Nation, lower it.

"Lost Opportunities Never Return"

E. MABENA

Springs Location

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A LARGE SCHOOL FOR BANTU GIRLS

Fees: £8-0-0 per year

Courses as follows:

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INDUSTRIAL COURSE: THREE YEARS.

Apply to:

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"Baby greatly improved in health"

says this African Mother



"I just want to thank the Bantu papers for letting me know about the great medicine, Ashton & Parsons' Infants' Powders," writes Mrs. Victoria Dinwa. "Ever since I used it for my boy, he has greatly improved in health, he sleeps well and is no longer feverish. Your powders are marvellous. I recommend them to all mothers with teething babies."

—P.O. Box 2528, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

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

FAT AND STRONG

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

Proprietors:

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

NA 35/1 (Z)

BANTU WOMEN IN THE HOME

Cookery Recipes For Housewives

Pickles and Chutney

Pickling is a means of preserving food in salt and vinegar, the acid in the vinegar preventing growth of bacteria. The two methods of pickling are the pickles with salt and vinegar and without salt adding sugar. Sweet pickles are really delicious though very few housewives make them. In the latter class peaches, pears, gooseberries and marrow lend themselves admirably. The fruit should be selected, as far as possible, of the same ripeness and sizes except in the cases where it is cut up and the size does not matter greatly. The pickles should be well sealed to prevent evaporation of the vinegar. In sauces and ketchup the fruit is cooked in vinegar and passed through a sieve to make a fine puree, they should be of a pouring consistency.

Vinegar is the most important ingredient for pickled, chutneys and sauces as its acidity makes it an excellent food preservative. Cold vinegar gives the best results for pickling crisp vegetables such as onions, cauliflower, etc., and hot vinegar for the softer pickles such as walnut, plums, etc.

Appetising home made pickles will make the cold meat dish into an appetising meal, whilst pickled walnuts are a welcome addition to hot roast beef.

Cold vinegar should be previously heated with the necessary spices, etc., although if over heated it will lose a good deal of its strength and flavour. White vinegar will make a pickle with a much better appearance than the darker variety and it is very important to use good quality vinegar. The double distilled vinegar which is white is advised. In making chutney cut the fruit neatly so that it will look attractive in the jars. The cooked chutney should be bottled in heated, dry jars and sealed as soon as possible after bottling. Slow cooking for chutneys to allow the ingredients to blend. To seal pour heated wax over the lids or corks to seal, this applies to sauces as well. Unless sauces are cooked to a thick creamy consistency they will separate into layers.

Household Hints

(By BEATRICE NUTS)

HEATED LEMON: If you heat a lemon before squeezing you double the amount of juice you will get.

JAM TEST. To test if jam is sufficiently cooked, pour a little on to a cold plate. When cool, run the finger through the middle. If the division does not run together the jam is ready.

YOUR GLOVES. Extra life will be given to your gloves if you push a small piece of cotton wool into the tip of each finger and thumb to prevent the nail rubbing through.

(Continued at foot of column 2)



African children crowding round the Tea Market Expansion Bureau's van "drinking" the "inside story of Tea."

Housewives Should Know All About Tea

If bread is the staff of life then TEA is the hand that maintains the staff—this is the message that hundreds of African children absorbed when The Tea Market Expansion Bureau's van visited Johannesburg recently. And that the African children were interested in what the Bureau's lecturer had to say about TEA was evidenced by their eager faces—figuratively speaking, they drank in the "Inside Story of Tea."

Many folk may be disinclined to believe that there is an inside story attached to Tea until they hear the Bureau's lecturer. To mention just one little point—South Africans are such good friends of Mr. T. Pott that 200,000,000 cups of tea could be obtained from him each month, if only tea leaves which are put into safe-keeping were correctly brewed.

This, and many other equally surprisingly interesting little points from the subject of the Bureau's Lecturer's talk. From town to town, dorp to dorp, the story of tea is being carried, and the van which is being used for this purpose is, in itself, worthy of comment.

Sleeping compartments and water storage tanks tell of the vast distances which it traverses while the intricate apparatus for the showing of "interest films" is an innovation which speaks volumes for the enterprise of the Bureau.

In each town visited, the Bureau's Lecturer demonstrates how tea should be made to ensure that it is palatable and even in the simple process of tea-making many of us can pick up useful little tips hitherto unknown.

The Tea Market Expansion Bureau's attention has not been solely directed to increasing the

LACE If you iron lace under white tissue paper it will not have that shiny look.

TESTING TEA. Tea is tested by leaving a cup without milk to cool. If there is a thick "scum" on top when it is cold, the tea is good.

demand for TEA in South Africa, other Dominions, such as Canada, Australia, America and England, are also sharing the privilege of the Bureau's activities. "Anywhere at any time is tea time" is the belief of the TEA MARKET EXPANSION BUREAU—and that this is indeed a fact is being proved daily by the increasing popularity of this Traditional Beverage.

Interesting Uses For Citrus Fruits

Orange Mould

2 Cups water
2 Tablespoons cornflour
2 Tablespoons sugar
1 Orange
½ Lemon

Mix the cornflour with enough cold water to make a paste, boil the remainder of the water, pour onto the prepared cornflour, return to the saucepan and stir until it thickens and allow to boil 3 minutes, stirring all the time, then add the sugar and cook another minute, then fold in the grated rind of the orange and the strained orange and lemon-juice, mix well and pour into a wetted mould and leave to cool. Turn out and decorate with pieces of orange and sweetened whipped cream or serve with a custard.

Coconut And Orange Trifle

Place a good layer of orange cut into thin slices in the bottom of a glass dish, sprinkle thickly with sugar and freshly grated coconut, then place a layer of sponge cake or fingers over this, cover with another thick layer of sliced orange, sugar and coconut. Leave for 2 or 3 hours, then cover with whipped cream or cooled custard flavoured with orange rind. Decorate with crystallised orange and chopped walnuts.

MATSUENYEHO A METHAPO.

Ba Kulang Ba Boimeng

Ba boloang ke lefu la methapo ba phela ha boima, hobane ha ba itshepe e bile ba phela matshu-nyehong a mangata. Ha ho seo ba ka se etsang sa tsuelela. Ba khathatsoa ke ho se robale, ho opa ha hloho, ho halefa le ho hloka mamello.

Bohloko ba methapo bo etsoa ke phokolo ea masika me hona ho etsoa ke phokolo ea madi. Methapo (masika) e matlafatsoa ke madi, me ha madi a fokola a sitoa ho fepa methapo ka tshuanelo.

Se u se batlang hore u tle u be le methapo e sebitsang hantle ke madi a hloekileng. Ha ho phoko e ka ho thusang ha ese di Pink Pills tsa Dr. Williams. Madi a non-tshitsoeng ke di pills tsena a tla nea methapo matla, me ha u ka di sebedisa u tla bona le uena hore ha ho phoko e di fetang.

Ke ba bangata ba phedisitsoeng ke di Pink Pills tsa Dr. Williams. Ka ho hloekisa madi di etsa hore 'mele ohle oa hao o sebetse ka tshuanelo.

Di Pink Pills tsa Dr. Williams di phokola 'mele oa hao ohle. Simolla kajeno ho di sebedisa. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tsheletseng ka 18/- kante le ho lefa poso.

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

Does Your baby weigh enough?



Weigh your baby to-day. If he is not as heavy as he should be, or if he is fat but not strong, you... should start feeding him on Nutrine at once. Nutrine is made for babies of all ages.

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NUTRINE



Arbor Day Sports at B. S. Grounds Team for Inter-Provincial Match

The Natal team arrives tomorrow, and Monday being at hand, very little is left to be said about the Inter-Provincial match to be staged at the Bantu Sport Club at 3.30 p.m., on Arbor Day. One can, however, congratulate the Transvaal Selectors on their wise choice. The Transvaal side, with only two exceptions, W. Moses (Fast Express of the Shooting Stars at Randfontein) and Joe Mandy (Nyanga nezi Kwama of the Bergville Lions) is the same as 1934 Transvaal team that brought the coveted Trophy to the Transvaal for the first time, last October. The front line is identically the same: H. Makhothe, L. Koza, J. Chiloane, E. Samaniso and J. Majola and these forwards are in top form this season.

The half-line has been considerably strengthened by the inclusion of W. Moses of the West Rand, whose control of the ball and marksmanship is exceptionally good. Those who saw him play "Ducks and Drakes" with the Johannesburg centre-forward a fortnight ago at Randfontein will remember how fast and brilliant his game was. A. Dhladhla and A. Nyosi (concrete) complete the half-line trio, a pillar of strength that will give the Natal forwards a strenuous time. Although the form of Vivian Butlezi, at back, is not distinctly at his usual best, his inclusion at the back will no doubt inspire confidence as he is a long and tried player. Joe Mandy, this year's Transvaal find, has still to justify his place, as a Transvaal Goalie. He has already proved to be a class goalie for his team, where he holds the record of having 20 matches and has only 12 goals scored against him. He should be seen to advantage on Monday. Whatever happens the Transvaal will surely make good account of itself on Monday, and may the Selectors be amply rewarded for their excellent selection.

Tennis

The inter-club Tennis games at the Bantu Sports Club are now on the up grade. Every week there is something new and something sensational. Last Sunday at the Eastern Native Township Courts, the two Bantu Sports Tennis teams, the Springbok and the Vultures played a very thrilling game of Tennis all day. The Vultures were represented by C. Tshabalala (Captain) A. Mngungunyeka, W. Mhlambi, E. Mehlomakulu and Martha Ramorola. The Springboks were J. Mathibe (Captain) S. Chechane, S. Allcock, A. Mochache and Miss Rebecca Marumo. The Springboks however could not cope up with the strategic drives of the Vultures. Throughout the whole day the Springboks could only get three sets clear. Julius Mathibe and Amos Mochache played very well in the Men's Doubles. The final scores were: Vultures 116 games and Springbok 57.

R. Snyman's team commonly known as the Combined Service Tennis team, played a great draw against the Vultures last week. The contest was so close and the exchanges so keen that it was very difficult to say which side would win. The scores were Vultures 83 Combined Service 83.

To-morrow Tennis of a very high competitive nature will be seen at the Bantu Sports Club Courts. A group of first class players has been chosen to compete in knock-out competition to be played in Singles, Men's Doubles, Mixed Doubles, Ladies' Singles.

The matches will commence as early as 9 a.m. sharp on Sunday, 6th, and will be controlled by the following Umpires:-

Messrs. C. Tshabalala, S. Allcock, T. Mpasha and P. Mashaba.

The Men's Doubles K.O.

Start at 9 a.m.

R. Snyman & J. Whyte vs. A. Mngungunyeka & F. G. Xorile, Jas. Mosala & J. M. Fox vs. Jas. Bhengu & A. Mochache, W. Mhlambi & B. Fihla vs. W. Mdlana & J. Mathibe, N. Taoana & S. Mpasha vs. Max Ramala & S. Mogotsi.

The Men's Singles K.O.

R. Snyman vs. A. Mngungunyeka, J. M. Fox vs. Jas. Bhengu, Jas. Whyte vs. Julius Mathibe, N. Taoana vs. W. Daniels.

The Ladies Singles K.O.

A. D. Pretorius vs. Marumo, M. Ramorola vs. Annie Motaung, V. Nxumalo vs. Mrs. Holman, Rebecca Marumo vs. Evelyn Mokegethi.

Ladies' Doubles: K.O.

A. D. Pretorius & E. Mokgethi vs. M. Marumo & V. Nxumalo, Mr. Holman & Sister vs. A. Louw & B. Lechoano, R. Marumo & M. Ramorola vs. D. Bhengu & R. Jacobs.

The Mixed Doubles K.O.

R. Snyman & Mrs. Holman vs. J. Whyte & A. Motaung, J. M. Fox & B. Lechoano vs. W. Mhlambi & M. Ramorola, A. Mngungunyeka & V. Nxumalo vs. Xorile & E. Mokgethi, Jas. Bhengu & D. Bhengu vs. J. Mathibe & R. Marumo, Jas. Mosala & A. D. Pretorius vs. W. Mdlana & R. Jacobs.

Lunch At Bantu Sports Ground On Arbor Day

The Bantu Sports Club management will serve lunch and light refreshments on the ground during the course of the Natal-Transvaal match. Spectators can have their meals while enjoying the matches.

Permanent Cup Competition At The Wemmer Sports Ground

Orlando Bush Rangers were completely outclassed by the Naughty Boys who gave them a sound thrashing. Eastern Leopards were rudely roused by Wemmer Blue Birds, the Birds drawing first blood after some even exchanges. The Leopards however soon equalised. Hands in the fatal area and the Leopards forged ahead to lead 2-1. This lead was short-lived, the Blue Birds equalising almost immediately for a like offence 2-2. The change over found the Leopards indulging in typical displays—netting two more goals to win by 4-2. The Crocodiles had a close call against the Canvas Come Again, the game being evenly contested right through. The Crocs just managed to scrape home by a solitary goal before the end was called. Both the Bush Bucks teams whose chances in this competition are rosy, accounted for the Golden Arrows and Star of Hope respectively. Crocodiles A. drew with the Hungry Lions whilst the Rebellions called the tune against the Shooting Stars and defeated them decisively.

Knock-out Competition

In the Knock-out Celtics "A" whose play was more systematic, knocked out the Wemmer Blue Birds "B" by a sound margin.

City Cup Championship

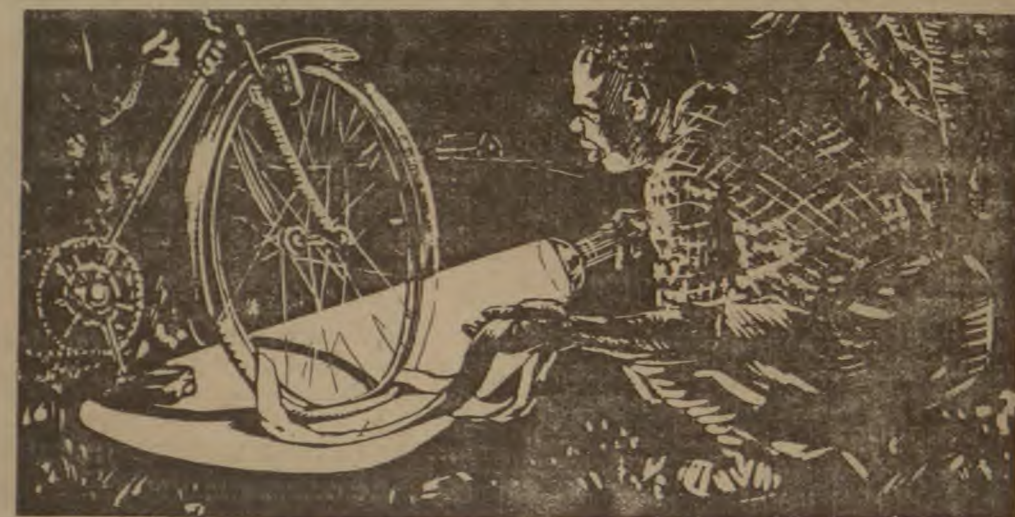
Wemmer Blue Birds were fully extended by Wemmer Blue Birds "A," who heled them point for point to a drawn game, final scores being 4-4.

The Trial Match

Transvaal vs. J.B.F.A.: Two representative sides figured in this game with a view to selecting the final Transvaal eleven for the Dr. William Godfrey South African Challenge Cup tourney to be staged to-day at the Wemmer Sports Ground. The game opened with even exchanges and both sides settled down to snappy pass-

(Continued at Page 15)

Read "The Bantu World" First



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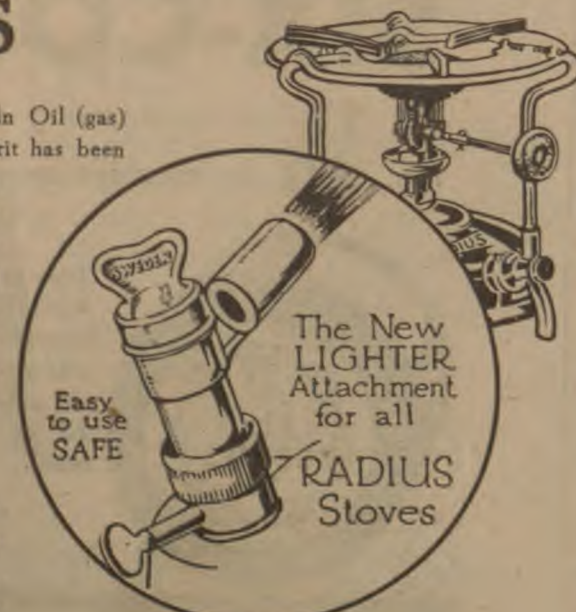
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WILL OUR WOMEN PLAY CRICKET ?

Lively Play At Pretoria

JACKS ARE HOLDING GOVERNOR-GENERAL'S SHIELD

(By PAT)

Pretoria Tennis touring team for the closing season challenged Rustenburg week before last.

On Sunday morning Mr. S. Mogotsi, P. Bodiba, E. Mokgabudi, A. Makola, and S. Mokgoadi were invited to tennis where they made few demonstrations of hot services and drivings.

Football

The junior teams took the field at 2.30 p.m. cheered by the residents who flocked in great numbers. The boys showed brilliancy on both sides, but the visitors pushed a roaring goal.

After half time the home team gave a welcome shot which went through the goalie's legs like lightning.

Closing scores Black Jacks junior, 1, Rustenburg 1.

Senior Teams

Rustenburg was ready to swallow the "Jacks" especially when their centre forward dribbled. However the visitors kept them in check by sending the ball from one end to the other. The visitors gaining more ground on the side of their opponents the dust in which C. Inches Mokone landed a powerful left-through the poles. Half time 1 goal to nil in favour of the visitors.

On resumption "Snowy" the visitors centre forward displayed his usual home-stunts by recording a thunderous goal. The Rustenburgers admittedly showed efficiency, but Seponono the full-back defended wonderfully, while "Black Koffee," the goalie, at the poles was like a tiger.

On the right "Submarine" was giving the Home Team a bad time while "Tube" and "Tyre" were sweeping the way. At 5.15 p.m. the Rustenburgers were lucky by scoring a single.

Pretoria Black Jacks junior 1, Rustenburg 1, Pretoria senior 2 Rustenburg 1.

Governor-General's Shield

The Inter-Football clubs have largely competed for the Shield, and we are glad so far to note that the "Jacks" are holding it for 1935.

Joe Louis May Meet Schmeling And Then Fight For World Title

Apart from baseball Joe Louis' great interest in life is travel, and he is planning a foreign tour, including England, Europe, and South America, under the promotion of Mr. Mike Jacobs, the promoter of the Baer-Louis fight. He may have a fight in London or Barcelona, and, while in Europe, Mr. Jacobs intends to arrange a 15-round contest between Louis and Max Schmeling, to be decided in New York next June, the winner to meet Braddock for the title in the following September.

The correspondent of the "Daily Express" in New York cables a description of Baer lying in bed with painfully swollen eyes, his handsome face battered and bruised, his lips twice their normal size, his left hand crippled, his jaw cracked, and his wife, a former lunch-counter girl, standing beside him. A doctor is within constant call.

Baer, through his bandages, said again that he was through with boxing forever. He insisted that he was licked from the start, and, referring to the talk that he had "quit" he said, "Those guys that were out there yellowing were not in the ring taking the punches."

With his wife, Mary Ellen, he is going to leave New York for good to take up ranching.

Max Schmeling, he thinks, is the only man who has a chance against Louis.

Inter-Provincial Tournament Finals

SUZMAN CUP FINAL TO BE STAGED IN MARITZBURG

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

The two South African inter-provincial tournament finals, the S.A. Africans and the S.A. Bantu will be decided on October 7, the former in Johannesburg and the latter in Maritzburg.

The Natal African team will travel to the Rand to meet a Transvaal XI to decide the cup winners.

For the first time in the history of inter-provincial football the S.A. Suzman cup final will be staged at Maritzburg the finalists being the Free State and Natal, to decide who will be the first holders of the magnificent Suzman cup.

The importance of the two matches in Natal and the Transvaal is bound to draw record crowds more particularly as football will be of a very high standard and a treat to watch.

Arrangements in the Natal for the tournament are well in hand and everything promises that the tourney will be an unqualified success.

Natal Team

Natal has selected the following players to represent her in the forthcoming tourney against the O.F.S.

GOALIE: E. Agenew; "Ernie" (P.M. Burg); has represented Maritzburg; can be relied upon and has a safe pair of hands.

RIGHT FULLBACK: Gilbert Gwala "Kep'la" (P.M. Burg); played his first intertourney game for Maritzburg this season; a good player; uses both feet and height to advantage.

LEFT FULLBACK: Sydney P. Nxumalo, "Ukobho" (Durban); has represented Durban and is a dependable back; uses both feet and head, has a "do" or "die" spirit about him.

RIGHT HALF: Robert Dhladhla, "Robbie" (P.M. Burg); a real live wire; has speed and dash; is a good tackler.

CENTRE HALF: Walter Cija, "Puzigazi lomlungu" (P.M. Burg); a real find for the pivot position; a steady sure footed player; uses both feet. First appearance in big football.

RIGHT WING: Morris Wella "Morrie" (P.M. Burg); has represented Maritzburg; has power to make ring opponents and ball to follow orders; uses both feet; has powerful cannon right shot.

INSIDE RIGHT: Wilson Lushaba "Ngwegwe" (Durban); has won fame with the Natal African team; tricky and sure shot, makes not mistakes; uses both feet effectively; feeds his forwards well; a terror to goal-keepers, they don't like him. Toured Jo'burg with Natal XI in 1933.

INSIDE LEFT: A. N. Other, (P.M. Burg); Captain.

OUTSIDE LEFT: Samuel Matunjwa, "Ramie" (P.M. Burg); can fill any position in the forward line, a good fast player; uses both feet and has represented Maritzburg.

RESERVES: Goals. Walter Mcira, (Durban); Back: Ernest Cili, (Durban); Half: Theophilus Mkize, (P.M. Burg); Forward: Lazarous Mbhele (Durban). Team Manager: A. P. Sibankulu.

of these is in regard to grounds. The regular men's cricket leagues are finding the question of grounds a difficult problem, so that it can be realised how difficult a task confront a women's cricket association.

"The cricket of most of us, the women say, has been confined to the playing in a backyard against young brothers—and that, of course, when we were very much younger ourselves."

"So far as equipment is concerned, we hope to be able to beg, borrow or buy a second-hand mat and other paraphernalia from the men's cricketing clubs."

Permanent Cup Competition At the Wemmer Sports Ground

(Continued from page 14)

ing movements and missing narrowly at goals, in turn. For the first quarter of an hour, neither side gained any material advantage except that the Transvaal were shaping the better and more threateningly.

A pretty movement by the Transvaal vanguard enabled Dan, the opportunist, to whip in the final pass with a crasher 1-0. Another attack and Rathebe unmarked, literally ran the ball into the net giving the Transvaal a 2-0 lead. At length the J.B.F.A. front line carved out a nice movement—the nimble footed "Mickey-Mouse" at centre, the last to receive, tricked both backs and netted neatly, reducing the lead to 2-1.

Move To Establish Cricket Amongst European Women

Encouraged by the promise of coaching assistance from members of old boys' clubs, European women cricket enthusiasts are making a serious endeavour to form a women's cricketing association in the Transvaal, thus following in the footsteps of women players in England and Australia.

Though the organisers of the new body are very ambitious to establish women's cricket on a proper basis, they realise that a small beginning will have to be made, as there are many difficulties to contend with. The first

(Continued at foot of column 2)

In the second half, both teams in turn engaged in a series of raids at goals and missing narrowly. A pretty flank movement by the J.B.F.A. saw Shadrach Twala, net with an oblique stinger from about twenty yards out, 2-2. A hurricane attack by Transvaal and Rathebe rammed in a splendid mower 3-2. Just on time from another clever movement, Moss at centre waltzed through and netted. Final scores: Transvaal 4, J.B.F.A. 2.

Dr. Wm. Godfrey S.A. Challenge Cup.

To-days matches of this competition are as follows:—

1.30: Transvaal Coloured Jnrs vs. Johannesburg Bantu Jnrs.
2.45: Transvaal Coloured Independent F.A. vs Johannesburg B.F. Association.
4.15: Transvaal Coloured F.A. vs. Transvaal Bantu F.A.

Holiday Programme, October 7, 1935.

An interesting programme for Monday is as follows:—

10.30: "Knock-out Semi-finals" Celtic "A" vs Rebellions "A"

12.00: INTER-PROVINCIAL AND DISTRICT MATCHES:

4.30: Pretoria Bantu F.A. vs. Johannesburg B.F.A. (No. 2 Pick) Orientals (Bloemfontein) vs. St. Cyprians (Johannesburg) Khaisos College (Pietersburg) vs. J.B.F.A. (No. 3 Pick) Potchefstroom B.F.A. vs. Johannesburg B.F.A. (No. 1 Pick).

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PLAIN AND CORK TIPPED

Africans Must Be Paid More Wages

Give Africans Pastoral And Agricultural Education Says Prof. de Villiers

Evidence Before Native Education Commission

Pastoral and agricultural training for Africans in order that they might meet the needs of their own people was advocated by Professor W. P. de Villiers, of the University of Pretoria, in evidence before the Native education Commission in Pretoria.

Professor De Villiers submitted a long memorandum to the Commission, in which he emphasised that the type of education given must vary according to the needs and circumstances of the nation concerned.

The application of these principles must vary according to the needs of individual nations or groups. A policy of no-differentiation would entail a most undesirable system of differentiation.

There was at present a demand for industrial training for Native children which hardly seemed justified by the circumstances of the Bantu. The white community had definitely stated that it had no need of trained Native artisans. The Native artisan

would, therefore, have to look to his own community for a living. But the Bantu were still a pastoral and agricultural race, and their present real needs lay thus in the direction of pastoral and agricultural training. "Unless we wish to drive still larger numbers of Natives into the labour market, such training should be provided immediately," Professor De Villiers remarked.

For the Native child the best educator would be the Native teacher, belonging, if possible, to the same tribe as the child, highly trained, but retaining in spite of his specialised training the harmony with the Native environment. It was therefore desirable that European teachers for Native schools be selected with the greatest care and that not only their academic qualifications but especially their knowledge of the Native, his past, his present and his probable future should be considered.

Africans Want To Buy Farm

ADVISED TO ASK GOVERNMENT FOR HELP

A tribe of Africans who have hitherto been living on the farm Watersoek wish to purchase their own farm, and in response to representations, Mr. J. T. Harper, Native commissioner, accompanied by Mr. S.C.M. Snyman attended a meeting of the tribe on Watersoek.

There were about 75 members of the tribe present, including the Headman, Mr. Jeremiah Mofero. His tribe is to be given the name of Mokwena-ba-Morocoane.

Mr. Harper outlined the terms on which the owner of the farm Doornkop, which the tribe desired to buy, was willing to sell. He explained that there would be difficulty in the purchasing individually, and advised them to let the Government purchase it for them.

He further urged them to draw up adequate tribal rules and regulations in order that there be no disputes. They should pay off for the farm yearly, each contributing his share, so that payments could be kept up to date. Mr. Harper also gave the advice to see that they had an adequate water supply at Doornkop.

All the people were unanimous in favour of the scheme.

Important Explanations Of The Native Bills In August 'Race Relations'

The August number of "Race Relations," the quarterly journal of the South African Institute of Race Relations contains descriptions and analyses of the Native Bills which have been produced by the Joint Select Committee of both Houses of Parliament.

This study of the Bills contains valuable information which is not easily available elsewhere and provides the material necessary for a proper understanding of the nature and significance of these important Bills. The Institute has rendered a valuable public service by the publication of this information.

S. Medford, at present Acting Director of Native Labour at Johannesburg (whose substantive rank is Chief Clerk, Native Affairs Department) will be appointed Director of Native Labour in Johannesburg on the transfer of Mr. Barret to Kingwilliamstown.

Mr. Howard Rogers will be appointed Chief Native Commissioner of the Transvaal, Orange Free State and Bechuanaland from April 1, 1936.

Ill-Treatment Of Africans By Police

MINISTER OF MINES QUESTIONED AT YEOVILLE

Questions regarding the treatment of Africans by policemen were put to Mr. Patrick Duncan, Minister of Mines, at the conclusion of an address he gave to the Yeoville junior branch junior branch of the United Party in St. Mark's Hall, Johannesburg, last week.

Mr. S. Powell Jones said: "Most of us in Johannesburg can quote numerous instances of ill-treatment of Natives especially by the 'pick-up' vans. Mr. Pirow has told us we have the finest police force in the world."

Authority Abused

"I think it is rather unreasonable to attack the Government because a few policemen abuse their authority," said Mr. Duncan. "I am afraid that even if the Dominion Party was in power things like this would happen occasionally."

"The position of the police in this country, dealing with a large Native population such as we have, is a very difficult one. The temptation to a man to abuse his authority, just because he is dealing with a Native whom he knows cannot speak back or report him is very strong and will happen."

"The only remedy is that when it does happen and it comes to the notice of an officer he will be properly dealt with."

The Minister said that he was sure that when cases were brought to the notice of the authorities they would be properly dealt with.

Mr. Powell Jones said that he had in mind a case where a Native was asked by two policemen for his pass and produced it. Instead of handing it back, however, they threw it into the wind. "Yes, that is disgusting," commented Mr. Duncan.

Transfers In Native Affairs Department

A number of promotions and transfers will take place shortly in the Native Affairs Department following the retirement on October 28 of Mr. E. G. Lonsdale, at present Chief Magistrate of the Transkei Territories. Mr. R. F. King, who is at present Magistrate of Umtata, will be appointed Chief Magistrate in place of Mr. Lonsdale.

Mr. A. L. Barret, at present Director of Native Labour in Johannesburg will be appointed Chief Native Commissioner of the Ciskei at Kingwilliamstown on the retirement of Mr. M. G. Apthorpe on November 16. Mr. R. (Continue at foot of 1st column)

Africans Living On 1s A Day

AND EXPECTED TO PAY RENT AND TAXES ON THIS PITTANCE

In discussion at a meeting of the Ladysmith Chamber of Commerce on September 24 it was pointed out that in some cases the Town Council paid Africans as little as 1/- per working day. These Africans were expected to pay rent and taxes and live on this pittance. Mr. J. W. Sinclair, the Deputy-Mayor, who was present at the meeting promised to look into the matter.

It was eventually agreed to address the following resolution to the Minister of Labour:—

"That in the opinion of the Ladysmith and District Chamber of Commerce a portion of the enormous amount of money now being spent on subsidies might, to the advantage of the primary producer and the country generally be diverted to raising the wage level of the poorer classes and particularly of the Natives so as to increase their consuming power and thus provide a bigger outlet and better prices for primary and manufactured products."

In a covering letter the Minister (Continued at foot of column 4)

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In future people in South Africa may send telegrams to their friends without any fear of arousing in them that anxiety which some experience when they receive the buff-coloured envelope. A special coloured envelope will be available with the words "Good News Telegram" inscribed on it in both languages. The additional charge for having a telegram delivered in this envelope will be one penny.

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The service will be suitable for friendly messages of any kind. It can be utilised for announcing the safe conclusion of a journey or any other incident with the assurance that the message will not create any doubt or anxiety. It is hoped that the envelopes will be ready and the service in operation by December 1 next.

ter was asked to give this aspect of the economic position his earnest consideration. The opinion of the Chamber, it stated, was that future salvation depended very largely on the intensive development of internal markets as opposed to the existing policy of subsidising exports at unpayable prices.

The Late Sol. T. Plaatje

The family of the late Mr. Sol. T. Plaatje contemplate erecting a tomb-stone on his grave during December, 1935

We have been advised to make this intention public through the medium of the Press, so as to afford the wide circle of Plaatje's friends an opportunity of helping as they may think fit.

All donations will be gratefully received and acknowledged in these columns, and may be sent either to (1) J. Bud-Mbelle, 13 Lorentz street, Pretoria; (2) Dr. S. M. Molema, P.O. Box 11, Mafeking C.P.; (3) N. M. Motshumi, C/o. Magistrate's Office. Thaba Nchu, O. F. S.

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