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THE BANTU WORLD



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MR. B. W. VILAKAZI, B.A.

APPOINTMENT AT THE RAND UNIVERSITY

Passed His Matriculation And
B.A., Degree Through Private
Study Under The Direction Of
The U.C.C.

The Poet Of No Mean Ability

(By R. R. R. Dhlomo)

Mr. W. B. Bhambhata Vilakazi B.A., who has been appointed assistant Lecturer in Zulu in the Department of Bantu Studies at the University of the Witwatersrand, has had a remarkable educational career in Natal. Mr. Vilakazi, after passing his Junior Certificate examination in Natal, felt that he would be killing two birds with one stone if, instead of going in for his Matriculation immediately he should take up Teachers' Course and while teaching, take up his Matric studies privately.

Gifted with a keen brain he soon passed his teachers' course and took up teaching with great success. He now began his private studies under the expert direction of the University Correspondence Courses of Pretoria, under the Principalship of Mr. S. J. Hofmeyr, B.A. L.L.B., after passing his Matriculation he took up his B.A., degree studies under the same direction and finally passed it in last year's examinations with distinction in Zulu. The U.C.C. served Mr. Vilakazi well.

It can truthfully be said that vernacular literature in Natal owes its present boom to Mr. Vilakazi's enthusiasm and support. Born a poet of no mean gifts he wrote his poetry in the Bantu Press of Natal in the new Zulu orthography and thus created a favourable precedent which was soon followed by all aspiring young writers.

The poems he contributed to the Press were subsequently collected and revised by him and sent in for publication to the Witwatersrand University under the title "Inkondlo ka Zulu." This will be the first literary book of its kind to be published by the University. Some of the poems are outstanding in poetic beauty as instance his poem on the Victoria Falls.

This work was followed by a Zulu book "Noma Nini." This is a novel with a historical background. It was the only book that won a prize (2nd prize) in the competition conducted by the International Institute of African Languages and Cultures, London. The Marriannahill Press has accepted this book for early publication.

Mr. Vilakazi's English and Zulu publications have appeared in "The Bantu World," "Ilonga lase Natal," "Um-Afrika" and the "Natal Native Teachers' Journal." Apart from these activities, Mr. Vilakazi has been assisting Mrs. Mabel Palmer, M.A., of the Howard University College, Durban, and Dr. E. H. Brookes,

M.A. D.Litt. in forming the non-European University Students' Association in Durban. This asso-



Mr B W. Vilakazi, B.A.,

ciation is composed of Bantu, Indian and Coloured Students. Mr. Vilakazi was appointed Organising Secretary with Mr. A.

(Continued in Page Five.)

Sir Charles Crewe's speech

SPIRITED DEFENCE OF
THE CAPE NATIVE
FRANCHISE

Speaking before the Imperial Press delegates at East London, and referring to the Native question, Sir Charles Crewe, there were over a million people in the Transkei, who, with in his memory, were at war with them and with each other and now governed themselves for all their local administration and did it peacefully and extraordinarily well. The missionaries of all denominations had had a great deal to do with the very



Sir Charles Crewe.

marked advancement of the Natives in civilisation and the Natives themselves had much to their credit. There had been some talk during the past few years of the disfranchisement of the Natives but they in the Cape did not wish to see the principles existing in other parts of the Union applied to their own Natives. The Natives had had the franchise since 1870 on terms which were an incentive to them to raise themselves and they had never misused it. Their vote was not increasing. On the contrary, for various reasons it was decreasing. They had always returned outstanding men to Parliament. Many of their Parliamentary representatives had often been Ministers of the Crown.

The redistribution of seats which would follow Native disfranchisement would make disastrous changes in many ways. The Natives had always understood that this matter was settled by the Act of Union but, of course, that was no longer the case since the Status Bill had been passed.

As to the future, he knew that the report of the Select Committee on Native Affairs had been handed to the Prime Minister and ought now to be available but apparently there was no intention of dealing with the matter this year. Let them hope that when it did come to be dealt with wise counsels would prevail and that the Government and Parliament would not legislate from fear because fear had never led people to do justice.

[Sub-editing and headlines by Guyton B. Sinxo of 1, Hardy Street, Johannesburg.]

SIR ROBERT EVANS

PLEADS FOR PROGRESSIVE NATIVE POLICY

Tribute Paid To Missionary
Enterprise And Founders Of The
Famous Lovedale Institution

Sir Robert Evans, the educational publisher and one of the Empire Press delegates, spoke at the luncheon to the delegates given at Lovedale, the African educational institution, on Saturday last on the Native and his future.

Sir Robert, answering his own question as to "What of the future?" said he believed it was possible to establish "a comprehensive scheme of Native policy, while admitting of variations to meet local needs, will be behind it and throughout it a unity of purpose."

When the Imperial Press conference delegates visited Fort Hare and Lovedale last Saturday they were shown all over the two Colleges, and were later entertained to luncheon at the Girl's School dining Hall, at Lovedale. Replying to the toast of "Our Guests" proposed by Dr. Wilkie, Principal of Lovedale, Sir Robert Evans expressed profound admiration at the courage of the founders of "this famous educational institution," their ardour, devotion and indomitable perseverance.

"Some day," added Sir Roberts Evans, "when the black race of South Africa becomes articulate it will give expression to its gratitude. For the present all who believe that education is essential to civilisation cannot but salute the founders of Lovedale and their successors with respect and with honour."

"The population of Africa as a whole is from 180,000,000 to 200,000,000 and of this the white people number but two per cent. These figures, if only approximately correct, act as a beacon of light, revealing a possible future menace as well as an incomparable present advantage to the white race," he said.

"We are on the march of civilisation and the spread of knowledge. Will the black man permanently submit without civil insurrection to his present condition, and is it in the interest of the white population that he should remain as he is? My opinion is that he will not be thus content, and, further, that it is not in the economic or in the political interests of the white race that he should remain in his low state of civilisation and economic lassitude.

"Native education as it exists to-day is almost entirely the result of missionary enterprise. If that praiseworthy

enterprise were withdrawn Native education would practically come to a standstill here. One cannot escape the question—can responsible statesmanship view such a situation with equanimity while appreciating to the full all that missionary enterprise has accomplished—and it has been a great accomplishment, won by heroism? It is evident that such efforts, viewed in the light of any comprehensive plan of education, can only be regarded as fragmentary and local in application, and appertaining sometimes more nearly to welfare work than to any plan of education conceived on broad, carefully thought out lines directed to the accomplishment of one purpose.

By detribalising the Native and encouraging him to enter the towns to serve the white man, and eventually, unless checked, to compete with him, the white population has created a monster of difficulties which only most careful planning will enable them to control.

"Viewing the situation as a whole" one sees the Native people ringed round and fenced in without any comprehensive steps being taken for their cultural and economic development.

"Now what of the future?" asked Sir Robert Evans. "It is possible to establish a comprehensive scheme of Native policy which admitting of variations to meet local needs, will have behind it and throughout it a unity of purpose and determined to meet the present needs and future aspirations of the Native population from the Cape to tropical Central Africa and beyond? Granted goodwill and such present sacrifice as white people of a great tradition should be prepared to show to subject races, I believe such a scheme to be within the realm of practical consideration. This is an age of large scale rather than piecemeal planning. I therefore feel that the first step should be to determine, fearlessly if necessary, the position, educationally, socially, economically and politically, which the Native will occupy in the near or distant future.

Sir Robert concluded by suggesting that a Government loan of £10,000,000 or say £25,000,000 to enable this Native problem to be dealt with once and for all and with some hope of the investment yielding a good return; to deal with it courageously, fearlessly and in the spirit of a national crusade, attaining material as well as spiritual enrichment for their children and their children's children and a record of service to mankind of which the South African people would forever be proud.

Xhosa : Esiziva Ngoo Norauzana

The Bantu World

SATURDAY, MARCH 23, 1935

Ukuthengiswa Komqombhothi Ngabelungu

Inkomfa yabelungu abangabaphathi bazo zante ilokishi zase Rhawutini esandulukudibana e Springs yaphumeza phakathi kwezigqibo za yo into yokuba zonke ikasele zabelungu base Rhawutini mazicetyiswe zivale kwidawo zazo itatanti ezinyak ithengisa kuzo umqombhothi.

Kwakho xa kwintlanganiselo yayo yokugqibela i Committee ye Native Affairs yeKasele yalapha eRhawutini igqibe kwiloto yokuba mayicela ngamaadla iKasele yase Rhawutini ukuba ityiqale lento. Lowo mimbhli ke ngoku uphethwe yi Komiti ye Mimbhli ye Mall, kwaye kaqalekile ukuba uyaya e Kasielant, kuba ke kubonakala mhlophe ukuba ikasele iyakusivuma esicelole.

Ijongo yabelungu ekwenzeni leato bathi benzela ukuba aboabantu bamayama baselawo basinde kwi ngazi yokubusela ngobusela kwiindawo ababanjwayo kwakufikwa besela kuzo; babusele ngaphandle kwexhala kwizidawo ezenzelwe loato yi Kasele. Noko lonto ngathi lavelwano nje thina sibona unyawo lwemfene kuyo, into ecacileyo yeyokuba ikasele zabelungu zibone ingeniselo efunyanwa ngabantu ekuthengisweni utywala; ke ngoku amabawarha amakhulu afuna ukuyithathela kwawo longeniselo. Abantu mabangaze bakhohliswe nakisactane zizithembhiso ezithi ingeniselo yezonkanti zekasele izakanceda bona, kuba zingeniswa ngolohlobo kakade izinto ezibuhlungu kuthi, suke oloncedo singaze silubone, ne Poll tax yangenawo ngolohlobo kwathitha kuzakancedwa ititshala nemfundo ngokubanzi kodwa unanamhla ititshala zisabophe ibhanti yodlala ibe nemfundo yethu isacinezwe ezantsi ngokoyikekayo.

Lento seyisenziswa e Durban, e Natal, kodwa unanamhla asikaboni nto isitimbhulu esike lwenzelwa yona usapho lwakwa Zulu.

Thina njengasizwe akufuneki nakencinane na akuba abelungu sibabqhelisa e ukuba baqale ngokusibamba xa sizenzela izinto zethu ukuze emva koko bajike kwabona bathi leato bebesibabambhela yona ilungile ngoku, kodwa iyakuthi ukuxe ibe ilungile nityenzelwe sithi, ibe sithi esizuzo ingenelo ngayo!

Nathi siyayiqonda into yokuba ayizange ilunge kakade into yokubanjwa komphakathi ngokusuke enzelwe ngumfazi wakhe inkcoyana yakho xa aziselela ngokuzolile yo "ezonto zakowabo", kodwa ke njengoko imazi zekowethu zingasenzeli madoda azo sezisenzela intengiso, siyagonda ukuba xa ngaba wonke umntu angavunyelwa asile kungenzeka into embhli kuene wokuba wonke umzi elokishini ube yikantli. Zikho ke tudlela zokuyinqanda lonto ezinje ngaleya yase Bhai yokuba abantu bavunyelwe basile ngee "genu" okanye esicenga ke thina ukuba ingabunqanda ngokungaphezulu ubuxhala, ibe vileyo yokunikwa ilayisensisi kubantu abamnyama abafanelekileyo bathengise njengoko kusenziwa njalo kubelungu abanehotela. Lento ingabunciphisa ubuxhala kuba kwa ababantu bahlaulela ezolayisensisi bangayikhangela indawo yokuba

Amabal'Engwe Nge Zinto Zelizwe

Ama Jamani Othuse Ilizwe Lonke

Ngenxola yemfazwe esinye sezigqibo yaba sesokuba ama Jamani angaxhobi, Kodwa ama Jamani, nangona ebengazange ade ayibhengeze emaphepheni lonto akazange ayeke wona ukuxhoba. Kutsha nje iNgilani ngokoyika wona ixele mhlophe ukuba iyaxhoba. Kwangoko ama Jamani axele mhlophe ukuba ayaxhoba ngokukhulu aye esenza ama joni. Ngoku kufumaneka esisona sizwe sixhobileyo e Yuropu, ngamandla engaphezulu nakwezinyantsuku zemfazwe yokugqibela. Yintswahla e Yuropu iingcingo neencwadi neentlanganiselo izizwe ziyabuzana zisithi izakuthiwanina lengozi. Esenza lento nje ama Jamani kumaxa abecelwa zizizwe ukuba makusayinwe zizizwe zonke ukuba kungaze kubekubekho mfazwe e Yuropu. kuba ke lo ku kangangezixhobo ezikhoyo noko kwimfazwe engavelayo kungafaw nke umntu ezweni. Ukuzakuthi ga spha ama Jamani akaziphendulanga zonke ezontetho, nto esuke yenziwa ngumphathi wawo u Hitler sekuvunye lwene ukuba izikhulu zama Ngesi zimbambe ngalendawo suke unfo omkhulu wabhala esithi. "Ndiyafa, ndine- ngqele. kaniyeke ukuza!"

Ama Abyssinia Nama Taliyane

Isixholo-xholo esisol'lo siphakathi kwama Taliyane nama Tiyopiya, ama Abyssinia, abakumkani wbo ungu Ras Tafari ekuthiwa ngoku nku Hailite Sellasie, u Ng'usiba lwa xhalanga, u Sozambeli ziyintlangeni, Ingonyama yakwa Yuda, Umyulwa ka Thixo, lithole le Kumkani kazi yase Sheba ngo Solomon, u Kumkani weekumkani zase Tiyopiya, sisekho nanamhlanje. Ama Tiyopiya ngoku ityala aliphose kwintlanganiselo yezizwe yokuzama uxolo (League of Nations.)

Abafuna Ukuncedisa Ama Abyssinia

Ama Indiya ase British West Indies enza iintlanganiselo, egxeka ama Taliyane ngenqubo yawo ayenza kuma Abyssinia Amthuka amehle e wlu Musso- lini, aye selebhalele u Kumkani ama Abyssinia, esithi azini le ukuncedisa abengamejoni akhe ukubakud kwakho imfazwe. Asazi ke izizwe ezimayama, zonke izizwe zase Mpumalanga, ngathi zivuk'inja. Kudala i Ntshonlanga iliphethe ilizwe. Phezu kokuba ama Taliyane esoyika ama Tiyopiya ngokwawo kwanama Japan asoloko ethintelwa nali Ngilani nama Frentshi amazwe awafungayo ukukhusela i Abyssinia.

abangazithathanga bangabaqathi ngokutengisa kwaye xa kuikwe abantu abaqondileyo, nabafanelekileyo, ingapelayo nento eyingozi kunene esizweni, into yokutengisela abantwana utywala.

Siyawuyaleza ke umzi wase Rhawutini kunye nazo zonke itmanyano zawo ukuba lento uyimele inyawo uyikhangela apho ibhekisa khona.

Ababefuna Ukubulala u Kumkani we Hedjazi

Kuthe ekuhambeleni kwabo ukuya kungula kwisixeko esingcwele i Mecca u Kumkani wama Hedjazi u Ibu Saud nonyana wakhe omkhulu u Emir Saud bangenelwa ugama bhada achase ubukumkani, kodwa ngobugorha bonyana ekukhuseleni uyise nengokhuselo lwamafa-nankosi ukumkani lowo nonyana wakhe basindile.

Igqobhoka Elingxolela Abantu Umlungu wase Heilbron ongu C. J. Bosman wetyalike yaba Postile uvuka ekuseni acule ebhedesha u Thixo wakhe abangxolele kakhulu abame- lwane bakhe abadla ngokuba basalele ngelox-sha, kanti nangokuhlwa akubuya emsebenzini abasayikulala kuba uya- kuhololozwa ubusuku bonke exela phandle utuba skukho mtu unokumqanda ekukhonzeni u Thixo wakhe. Noko kunjalo ke ugwetyiwe ngumantyi ematyaleni ngelithi akukho mfuneko yokuba ugqobhoko lwakhe alwenze intshutshiso kwabanye abantu. Ngama- nesigwebho sawiwa ngama Afrika amaninzi angemulwa nawo kulento kolwawo ugqobhoko.

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Isigwebho Esibalulekileyo Emtshatweni (NGU MPHULA PHULI)

Kwi Nkundla yesi phaluka sase Transvaal ne Natal ebihlangene kule nyanga e Pitoli bekukho isicelo soku qhulwa kweqhina lomshato phakathi kuka Maud Kinise Bolani (ngokuzalwa Gulubela) no Timoti Job Bolani. Umangali u Nkosi. M. K. Bolani ukhale ngelithi ndashiywa ngu myeni wam ngo January 1934. Um- mangalelwa uthi isizekabani salomdoko, sa- lombhodamo, silembhude-mbhude ku- kuba ndinyokonya indaba etit: Masihambhe siyokuhlala kunye apho ndikhona e Parys e Freyistati

Kwase ntlandlolo igqwetha lom- mangalelwa liphakamise isithintelo sokuba lentund a ayinamandla kumntu ongen- gommi wase Transvaal ne Natal. Umgwebi wavumela ke ngoko ukuba amagqwetha omabini ake oyisane ngelongoam lokugala. Igqwetha lo- mmangalelwa lalanda-landa iindawo apha e Transvaal athe ummangalelwa wahlala kuzo. Wade wayakutsho e Freyistati apho akhona ngoku nge- ntebenzo.

Igqwetha lomangali lilisela ngelithi ikhaya lendoda kulapho umkayo akhona. Ke ngoko njengoko lenkosikazi ihlele e Rhautini, nomyeni wayo lo ngummi walapho. Laqokela ngelithi ne Rafu zabalwa e Transvaal, Kananjalo intalo yangaphandle ezifa- fama apho igumbhi lendlu liliyaye alifa- nele umntu wodidi olunje.

Kwaqokubela ke ngoku i Gqwetha lom mangalelwa phezu kwezintloko (1) U Mhlekezi lo waya ngentsebenzo e Freyistati (2) Kwelozwe uphantsi kolaulo luka Rulumente we Sebe le Mfundo. (3) Wenze lomalinge nje- ngendoda efuna ukuzakhele umzi wayo. (4) Ukungaguqulwa kwe Rafu kuku- (Iphe'a ku Page yesi 3)

Funda i "The Bantu World" Kuqala

Amaqakuva—Ukujaduka — Amanxeba—Umbabane

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Xhosa : Noko Kunje Imfundo Iyahambha

Impumelelo Enkulu Kunene Esizweni

IINTO ZIKA MOERANE ZIZUZEI DEGREES NGAXESHA-NYE

Ezase Maclear

(NGOWAKONA)

Sivuyisana no Mr. Elezare J. Moerane was: Mangoloaneng, Mount Fletcher, ngokupumelela konyana baka abantu ngonyaka omnye kwi Degrees, Ababini kwi B.A., omnye kwi Bachelor of Music, ekukupela kwe Bachelor of Music kubantu abantsundu. Kwaba mhlope mnye oyi B.Mus., nakwaba Ntsuadu mnye Kwabamhlope akako apa kwi Cape Province, onabantwana abafazi abaxhonywa i Ndwengonyaka omnye, de babe ngabo vizekazi abanye. Wonke umzi ontsundu uvuyisana no Mr. E. J. Moerane. Kubuhlungu ukufumana ukuba i Graduation Ceremony iyakuba se Rini ukuphela kuka June; akwaba u Prof. Kerr angeza amalungiselelo abese Fort Hare.

Sivuyisana no Ma-Thiyane u Mrs. Bingwa ngokufika ko myeni wake, u Xakati ugaga, oselenexesha ese Goli, engasalindlelwe ukubonwa kweli. Singa u Mnguni lo ofike ebuhlungu, angabuyi apha kame. Sike sathi sibe u Miss Nuntili wase Mtata ekuvakala ukuba uzakulungisa umtshato wake no Mr. Mngqibisa wase Tsomo oyi Chef e Central Hotel. Sesilindele i Cake. Simane sibone kuti "tshoni" u Miss I. Gwabe, udade bo Miss M. N. Gwabe, e Sikolweni, emane ukuncedisa ku IV no V kwi Composition ne Xhosa Grammar, sisiva ngabantwana. Kaloku une Ntshinga ye N.P.H. yaye lentombi, itsholozela. Usaze kubona u dade wabo ukuba ufundisa njanina, yeka watsho lo mkulu wazimisela ngoku zimisa intsona ze "Subs." Usezakubuyi asinge e Katkop u Ma-Ndlovu lo.

Amadodana ase Bhai Abenemvuselelo Ezishushu Aguqula Abantu Abaninzi

EZASE BHAI

(Ngu Ntabaziyaduma)

Ubume Base Korsten: Umzi wase Korsten e Bhai eme kakubi kakhulu zininzi izindlu ezizakudilizwelwa pantsi yi Council ezingafanelekanga. Lonto iyasinyanzela ukuba masibhenele emzini ngamanqina omnye sicele uncedo namacebo okubonisa. Eyonanto imbi yeyokuba sithi sineliso lomzi apa, sithi sine Korsten Young Men's Manyano apa e Bhai, kodwa asiva nto ngezokokeli. Azikwazi nokubiza umzi zike zilumane indlebe nawo. Lonto itsho singawuboni umsebenzi wezinkokeli zelixesha. Akukonto ithi mazilale, ziroone, zonwabe, ube umzi wase Bhai useyela ziko. Zezokwenza atoni? Zininzi indawo esinokuzibeka ezingenziwayo zezinkokeli ezingenzi namalinge ngazo. Enyanisweni nangapandle kokugxeka akoko zinkokeli e Bhai zokupucula umzi kwingxakaxaka okuyo. Uyeyela umzi wase Bhai? Zipina inkokeli?

Abantu: Umnu. R. R. Nocanda wodumo lase Hewu ubuyile eluhambeni lake olude lokuya ekaya nakulo lonke elapesheya kwe Nciba. Siva ezibuhlungu zokusweleka ko mama wetu u Nkosikazi Selina Mbolekwa wase Tinara. Usweleke ekupeleni kuka February, emva kokugula ituba elingange 13 years Ushiyela unyana nento mbi sebebakulu. unyana wake omkulu ngu Mnu. B. B. Mbolekwa umxasi omdala wepepa lesizwe "The Bantu World." Sivawavela kakulu lomzi wakwa Mbolekwa ngalelahleko inkulu kangaka.

Amadodana ase Bhai e Bandla lama Free Church ebese Tinara nge 23rd February, abanomebenzi omkulu kakulu Ngomngqibelo ngokuhlwa. Ilizwi lentshumayelo labekwa ngu Mnu. W. Sigwaba. Nge Cawa labekwa ngu Mnu. S. Nyusela Ngokuhlwa ilizwi ali kwi Genesis XXIV. 58. "Rabeka, yahamba na nalendoda." Amadodana lawo afumene abantu abablanu ngalomini.

(Ipelela ku luhlu lewisibini)

Bathe u Kadalie Yinkosi Yabo U Mayor Wathi Akalo Swahili na?

Ezase Monti

(NGU "GABA")

Ngomhla we 12 kuyo le imiyo kwa Liso lo Mzi sibe sinikwa indaba ngabatunywa ababeyi kuleyantlanganiso yakomkulu e Cwaru eyayingomhla wesibini ku March ebekutunywe amanene ango Mr. J. Mzazi no Mr. W. Siyo. Ekuzenzeni kwawo indaba lamanene sipawule into yokokuba ngomcimbi abeyi kuwo asawumise kakuhle esakube sive wakuvutwa, asawupekile.

Ubunga ungasina umthetho owenziwayo yi Council yalaps, wokuba xana umlungu ezakwela izicaka zake amagumbi makasace okokuba kuleyo Plan yokwaka ulungiselele ukuzakela izicaka zake izindlu zangasace.

Kwakule vekhi sike seva esinye sezimanga ukuba abafazi be Independent I.C.U. baye kwisibonda sale Dolopu (Mayor). Befikile bate bazokubiza okokuba inkosi yabo igxotwa nje kutiwa mayiye pina? Ate u Sibonda ukupendula ngubani na inkosi yenu, bati sithetha u Mr. Kadalie. Ute u Sibonda yinto egale nini eyokuba inkosi yenu ibe ngu Mswahile? Bate abafazi ukupendula, inkosi zetu zemka sase sizimisela lena yo Mswahile. Mzi wakwetu kuviwa pina xa sinokufundisa abelungu okokuba asiyazi lento ibubu Kosi okanye lento iyi Nkosi.

Abafundi belipepa bopawula okokuba lifika nge Cawa kussasa, i Arente zalo zalapa kwa Tsolo ngu Mrs. R. H. Godlo no Mr. V. E. Tonjeni; kwa Nongqongqo ngu Miss Mbekwa.

Impilo yo Mnu. Wm. Mashologu aviginyisi mathe, seledle wase sibhedlele e Mkgangiso. Ngamama. Uvaliwe umdlalo we Qakamba kwaqalwa Owofele (Rugby). Lumka mlo ka Sondlo ne qela lako.

Amakosikazi Gedo no Kunene basate gxada ngasemzini walo wokugala e Queenstown okwenyanga. Iyakulibaleka kudala imbutu ye birthday ebikwa Mrs. S. M. Jozi nge-Cawa emalanga, abeyenzela unyana wake wamazibulo ogama lingu S. Mahlubi Jozi.

Iqela le club yaba Tembulibonise umzekelo omhle ngokuzimasa lembuto kwanamanye amaqela eminye imibuto. Umzi wonwatyiswe kakulu zi plate ze Gramophone ebezijikwa ngu Mr. W. Ntobe. Kwinyambalala ebiko singenakuyigqiba singabalala abapambili, Makosozana: Mkutuku, Nokwazi, Kondlo, Yibe, Ntebe, Williams, Sigasani, Malamba, Magqaza, Yeko, Khali, Mirara; Banumzana: Poswayo, Mbhambhe, Tywabi, Mngqikana, Mdingi, Gush, Mabetshe, Manyadu Chief Mgudhwa, Mbete, Chief Ndamase, Masiza, Tonjeni, (umfana) no Gumede Vimbi. Inteto yokupeta lomsebenzi eyenziwe ngu Mr. W. M. Tywabi, i Vice-President ye Tembu United ibe yecingisayo. Kubekuko nezipo zamabhaso ezenziweyo.

U Nkosikazi S. Gunguluza wase Korsten ubuyile eluhambeni lwake le holiday ze Krisimesi, abehambele kwamkwenyana wake u Rey. D. M. Mulukanele e Coligny e Transvaal nase Alvani. Akwulibhi umzi wase Alvani aqequbela panibili nezempucuko.

KWABE SIFAZANA

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Ukangeleka bhetele u Mrs. Mzinga owaye ngu Miss Manyadu ngapambili obeke wanempilo exalisayo. Kungosizi esivakalisa ezokusweleka ngesiqophe ko Mnu. R. G. Kawa.

Sike sabona u Miss Vanqa ehambele ku mnakwabo, u Mr. T. Vanqa i shoemaker ye "Star Coy" evela ekaya e Katkop. Umzi lo awahlalanga kamandi ngokungaphili kuka Mrs. M. Sitoto, u ma-Taung lo impilo yake ayiginyisi mathe. Site kona sakungamboni entlanganisweni yama Nina ngolwe Sine akwabi mndi Sicela u Nkulunkulu ampakamise. U Mrs. Macebo Zuba ufike nentombi yake engu Florence, evela emzini wake e Mount Arthur, ekwimpilo entle.

I Merry-makers iqela lika Mr. E. ijah V. Ngqase, litsho agento emnandi ye ngoma besenzela u Manyano lwama Nina e Weste. Kuphau eke ukuba lamadodana athatha unyano kwicala lengoma, eyakwenz: umzi ukuba uvuke Siyawabulela ama Nere ango Messrs A. E. Busby, E. Hulley, J. Moiman namanye, abanqwanela brna ukubeva kwi Hall yabo. Siyawunqwanela lomhla, usalungiselelwa i Merry-makers zincediswe yi School Choir, emana ukutshol za ecaleni.

Kumanene angaqeleke kubonakala kwi concert, namhlanje siwabonile angala: Messrs James Busakwe, Ches. Thabi, ngenxa ye Merry-makers namhlanje ebeko. Sike sabona no Mr. Mzozoyiyana, into yakwa Dlamini, okhaya lise Dikeni kwa Gaga, oyi "Traveller" yase Monti. Phakathi komzi bekukho u Mr. James S. Bingwa ititshala yase Ugie eze kwi Session ye B.P.C. Unduluke ukuqala kwe Cawa u Miss I. Gwabe esinga e Katkop ekhaya.

Ubuchule Bamagqirha

Um-Afrika obegwazwe ngemela e Crown Mines usinde ngezika Sibi ukuya kwa Ntsonga-nyawana, Wahlatywa entliziyweni yampompoza igazi kwa oko. Igqirha lalapha e Rautini e Hospital lithe ngokubona ukuba noko seyidlabhuke njalo intliziyo isibetha noko lathi makhe lenze amamushe mushe, lasusa ubambho lwesihlanu. lathunga intliziyo. thimbbilili um-Afrika kunabamhla nje udla inkobe zombhona, akanawo nowempumlo!

Isigwebo Esibalulekileyo Emtshatweni

(Iqalela ku Page 2)

ngakhathali kwabamkeli-rafu (5) Lenkundla okwangoku isaphethe umcimbi wobummi awutangenisi kumbandela wegumbi lendlu yokuhlala. (6) Ke ngoko ummangalelwa ngenkoro zangentsebenzo use Freyistati. Likhaya lake ke elo, ungummi welozwe. Ke ngoko lenkundla ayinamandla phezu kwakhe.

Umgwebi utshayelele intetho nesigwebo sakhe ngelithi: Elitya a lisekondweni lamanye mayala sifana neli, nesithintelo kuke nizi sipiceli hwa kulenkundla. Ke nako ayisafunisele ngonto kule nkalo yesithintelo. Waphetha ngelithi: Indoda ngumntu mzi Apho ifumana inkonzo khona kul-ohlo ingummi khona. Laba ke njalo liyachithwa elitya,



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General Hertzog And The Protectorates

2000 Africans Apply For Exemption Up To Now Only Eleven Succeed

As reported in our former issues Africans are taking a very keen interest to free themselves from the restrictions of the Pass Laws.

Up to now more than 2,000 applications have been made to the Native Affairs Department in Johannesburg for exemptions from the pass laws in terms of the regulations promulgated last year. So far only 11 have been granted.

This, it is explained, is due to the fact that each application is thoroughly investigated before it is sent to the Minister for approval. Reports are obtained from the police, and from the Native commissioners in the districts from which the tribal Natives come.

This, it is stated, takes a considerable time and the rush of applications is being dealt with as rapidly as possible.

When applications for exemption were first dealt with it was feared that the Natives would object to

having their finger-prints taken. Experience has proved that the fear was unfounded. Only one Native objected and eventually agreed to have the prints taken.

Several young Natives have been in employment a year or two and even some who are unemployed have applied for exemption under the section which provides exemption for Natives of good character and repute. These are usually told that they have little chance of success, but if they insist on their case being considered, it is investigated in the usual way and submitted to the Minister of Native Affairs for his decision.

Education is not the prime factor taken into account in determining whether a Native is of good character or repute. Last week two Natives were recommended for exemption who have been in the same employment for 20 years and are earning from £5 to £6 a month,

Inquiry On Native Education

As reported in "The Bantu World" of February 9 that a Committee to inquire into Native education was suggested the Government has now appointed a special committee to inquire into the whole system of the administration and financing of Native education in the Union.

The committee will have very wide terms of reference, and among important matters that it will consider will be the relationship between the Union and the Provinces in Native education, the attitude of the State towards privately financed Native education, including mission schools, and the part that Native languages play in Native instruction.

The committee will consist of Mr. W. F. Welsh, M. P. C. for East London North, who is also chairman of the recently appointed committee on Native labour, and who is well known as a former chief Native commissioner for the Transkei; Dr. E. G. Malherbe, chief of the National Bureau for Education and Social Welfare; and the four chief inspectors of Native education in the provinces. Mr. Welsh will be chairman of the committee.

Government Refuses Opening of Recruiting Office at Kroonstad

As reported in the "Bantu World" of March 2 that the Chamber of Mines was negotiating with the authorities at Kroonstad to get it established as a Recruiting centre for the Native labour for the mines notification by wire from Cape Town has been sent by Mr. G. J. Fullard, M.P. for Kroonstad that the Government has refused to allow the Chamber of Mines to open a mine recruiting office for Native labour at Kroonstad.

Though the Town Council, the Chamber of Commerce and the Publicity Association agreed to the Chamber of Mines's request to be allowed to recruit the district farmers raised a strong opposition and sent a petition to the Government, through Mr. Fullard, to refuse to sanction the scheme.

or resume the service at the time when it is his duty, under the contract, to do so, whether such time is a date fixed in the contract itself or is to be determined by a future occurrence or by notification given by the master or his representative to the servant."

Prof. Berriedale Keith Advocates Hearing Of Tshekedi's Appeal

It is most regrettable that General Hertzog has decided to choose his visit to the Jubilee celebrations to demand the transfer of the Protectorates, declares Prof. Berriedale Keith, lecturer on the Constitution of the British Empire at Edinburgh University, in a letter to the Morning Post. "It places the British Government in a difficult position since their desire to honour and welcome a guest is in conflict with their obligation to the people of those territories."

"General Hertzog's contention that the Union is entitled to have the territories transferred when an address is presented from the Union Parliament is wholly unjustified, historically and legally. When power is given His Majesty to transfer the territories it was never intended by the British Government of the day to exclude its sole right to decide whether the transfer was expedient."

"Tshekedi's appeal should be heard and an inquiry by a commission should precede any decision by the British Government. If transfer then seems justified it will have to be arranged on terms securing to the British Government effective power to intervene to preserve Native rights and to prevent the territories being removed involuntarily from the suzerainty and sovereignty of the Crown."

Introduction Of Bill To Stiffen Masters And Servants Law

A Bill of great interest to the Transvaal and Natal is being discussed in Parliament, introduced by Mr. D. R. Nel, the member for Newcastle. It seeks to amend the Masters and Servants Law of the Transvaal, No. 13 of 1880, and the Masters and Servants Native Act of Natal, No. 40 of 1894, both of which contain a sub clause which is held to have made difficult the conviction of Natives who fail to carry out their labour contracts.

The sub clause reads: "If he (the Native labourer) shall, after having entered into a contract, fail or refuse with out lawful excuse to commence the service at the stipulated time....."

The introduction of the Bill must have been prompted by the successful appeal of an African named Myeza at Maritzburg in February of last year when a sentence was set aside because the contract did not stipulate a particular time when the service had to be begun.

Mr. Nel seeks to delete the sub-clause quoted and to insert in its stead the following: "If he shall after having entered into a contract of service, fail without reasonable excuse to commence (Continued at foot of previous column.)"

The Commission Of Inquiry About Natives on the Mines

As reported in the "Bantu World" of March 16 that the Government had agreed to appoint a Committee of inquiry to examine certain aspects of the Native labour position in the Transkei and in Zululand the terms of reference of the committee appointed were decided on March 16.

So far as the Territories are concerned, the committee will be asked to determine (1) How much labour is available from time to time, having regard to the seasons of the year, for service on the gold mines. (2) To what extent such labour has been or is being absorbed by the mining industry. (3) If any surplus exists or has existed, what are the reasons for the failure of the mines to absorb such surplus (4) What system is followed by the mines in assigning the monthly quota of Native labourers to be recruited from the Transkeian Territories. (5) Whether any means can be devised to encourage Natives who go forward on the assisted voluntary system to enter upon the voluntary deferred pay agreements, or in any other way to make provision for their dependents. (5) What fields of labour are available for Natives who are not physically fit for employment on the mines, and whether greater facilities should be provided to render such fields more accessible to him.

(Continued in the next column.)

Abyssinia and The League

Abyssinia as a result of her dispute with Italy, has invoked Article Fifteen of the Covenant providing for submission of a disputant's case to the Council of the League.

The Council will probably be convened immediately.

The committee's inquiries into the Native labour position in the sugar industry will take into account the necessity for equitable distribution of the available supplies between that industry and mines. It will also consider whether the labour position in the cane fields is affected by recruiting operations on behalf of the Chamber of Mines.

The committee consists of Mr. W. T. Welsh M.P.C. for East London North, and formerly chief magistrate of the Transkeian Territories, who will be chairman; Mr. A. L. Barrett, Director of Native Labour, Johannesburg; Mr. W. F. C. Trollip, magistrate of Kokstad and Mr. W. R. Boast, chief clerk in the office of the Chief Native Commissioner of Natal. The committee will commence its sittings at Eshowe on March 25, and subsequently it will meet representatives of the sugar industry at Empingeni and other centres in that area. It will be at Umtata on April 3 to meet recruiters, and after that it will hold meetings at Johannesburg.

Union Ministers At King's Jubilee

IN JUBILEE CONFERENCE PROTECTORATES MAY BE DISCUSSED

The fact that Mr. Patrick Duncan, Minister of Mines is accompanying the Prime Minister on his visit to England next month may be taken as a definite indication that the King's Silver Jubilee celebrations will be accompanied by important conversations of an Imperial Conference character.

The Prime Minister is anxious to have one of his principal Cabinet colleagues with him, in view of the probable importance of these discussions. Another issue which is likely to be discussed between the Union delegates and the British Ministers is the future of the Protectorates.

3,000 American Negroes Involved In Rioting

Communists are alleged to be responsible for instigating the Negro population of Harlem to rioting.

On March 21 three thousand Negroes swept through the streets, breaking up everything in sight, one being killed and 100 injured.

More than 100 were taken to gaol.

[Sub editing and Head lines of all Political matter in this page of "The Bantu World" by Guyton B. Sinx, 1, Hardy Street, Johannesburg]

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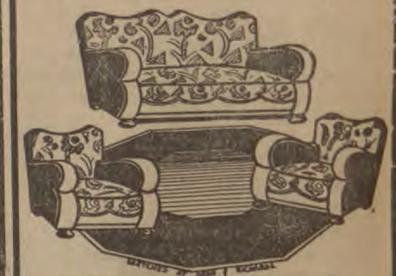
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Bantu Literature Art And Music

May Esther Bedford Prize

AFRICAN WRITERS OFFERED SPLENDID OPPORTUNITY.

By the kind interest of Dr. and Mrs. Mumford, formerly of Tanganyika Territory and now of London University, a sum of £50 yearly, for a period of three years in the first instance, has been made available for prizes to be awarded for the best original work in Bantu Literature, Art and Music.

The prizes are to be called the 'May Esther Bedford Prize'.

The intention of the donors is to encourage original works of distinctly African culture and to make these known as widely as possible.

The competition is open to all members of the Bantu speaking peoples.

The Committee of the Senatus which is organising the competition has made the following regulations. In each year there will be two prizes of £25 each awarded as follows:—

1935 (A) LITERATURE:

The best original unpublished work in Prose in a Bantu language, with English translation.

(B) ART:

The best original wood-carving or sculpture or modelling (i.e. original work in some plastic material, not small-scale copies of the work of others).

1936 (A) LITERATURE:

The best original unpublished work in Verse in a Bantu language, with English prose translation.

(B) MUSIC:

The best original work in Music.

1937 (A) LITERATURE:

The best original unpublished work in Drama in a Bantu language with English translation.

(B) ART:

The best original work in Painting or Drawing.

1. The value of each prize is £25. The Committee reserves the right to withhold award if work submitted be not up to the standard required and also to divide the prize if necessary.

2. The work, which will remain the property of the Competitor, must be submitted by October 1st of each year, addressed to the Principal, South African Native College, Fort Hare, Alice, C.P. Notice of dispatch should be sent at the same time.

3. English translations must be literal enough to convey Bantu idiom. They must be written on the pages opposite the Bantu version so that they may be read together. They need not be by the authors of the Bantu version.

4. Each entry must be accompanied by a signed declaration that it is the unsided work of the competitor.

5. Work must be sent at the owner's risk; its safety will not be guaranteed. Packing should be carefully done.

6. It is hoped that arrangements may be made to publish the literary work for which the prize is awarded.

7. The College cannot undertake to answer any letters concerning the competition.

For Late News

Non-European Motor Drivers Taking Keen Interest In Safe-Driving

The "Safety First" Association's "Safe-Driving" scheme continues to increase in popularity. Employers and drivers are displaying an increasing interest in the merits of the enterprise and each week sees an appreciable addition to the number of applicants for admission to the contest. 584 Drivers (274 Europeans and 310 Non-Europeans) have already been made members for this year. This number should make an effective contribution to the Association's accident prevention efforts throughout the current year. It has already done quite a lot to advertise the Movement and the numerous benefits to be derived from active participation therein. The hope is entertained that at least 1,000 drivers in the Witwatersrand district will be associated with the scheme by the end of the current month, when the date of entry closes for this year.

It is interesting to learn that enquiries are being made from all over the Union and a number of drivers have entered from centres as far apart as Port Elizabeth, Bueenstown, Kimberley, Ermelo, Witbank, Bloemfontein, Pretoria, etc.

Fatrans are not required to narrate their past driving history. All they are asked to do is to obey the highway code and observe the rules of safety. Everyone can do this. Each can make a fresh start and establish a "Safe-Driving" reputation. He or she can earn a testimonial which in the years to come will be of special value to the holder. Apart from that, there will gradually be established such a combination of right thinking and practical safety effort as to ensure not only a better standard of driving but also a reduction of highway accidents to a permanent low level.

Mr. B. W. Vilakazi, B.A., Appointed At Witwatersrand University.

(Continued from the Front Page.)

Lazarus, B.A., of Sastri Indian College, Durban.

Mr. Vilakazi is the youngest son of Mrs. and the late Mr. Mshini Vilakazi, of Grouville Mission Station, and is married to the youngest daughter of Mr. and Mrs. Johannes Nxaba, of Grouville. He is a good musician and a keen tennis player. Mr. Vilakazi is only 28 years old.

Those of us who are acquainted with the work of the University of the Witwatersrand are not altogether surprised at the step it has taken. The University is a great champion for liberal ideas and a greater South Africa. Professor W. Macmillan, one of the great authorities on African affairs and author of "The Cape Colour Question," "Bantu, Boer and Briton" and "Complex South Africa" was Professor of History in the University.

He was also chairman of the Johannesburg Joint Council until he left for England a few years back.

Dr. C. M. Doke, M.A. D.Litt. is a leading authority on African Languages, and a great champion of Bantu Literature. He has writ-

ten several books on African Languages (especially Zulu) and has served on various committees and even on a commission outside South Africa on Bantu Languages.

Mrs. Hoernle is a world recognised authority on the modern school (functional) of anthropology. Her work has been compared only with that of Professor B. Malinowski of the University of London.

Professor R. F. Alfred Hoernle, who is chairman of the Bantu Men's Social Centre and of the Institute of Race Relations, has always displayed keen interest on the wider issues of the race problems, and his lectures and articles on these matters show a wonderful depth of learning and magnitude of spirit.

Professor Percival Kirby, head of the Department of Music, is the foremost authority of Bantu Music in the country, and quite recently a book of his has been published on the subject.

Mrs. M. Ballinger (formerly Miss Hodgson) senior lecturer in History has written (together with

Mr. Ballinger) two books on African problem—one on Basutoland and the other on Bechuanaland. At one time Mrs. Ballinger was hon. Secretary of the Johannesburg Joint Council. The head quarters of the Institute of Race Relations, and the head quarters of the Institute of Race Relations and the home of the Gubbing Africana Library which is for all races and colour) is the Witwatersrand University.

Certain Africans, such as Dr. Xuma and Regent Isang Pilane, have lectured in the University. There are other members of the University staff and other undertakings there (e.g. the "South African Journal of Economics," which publishes articles touching on African matters, and, of course, the well-known "Bantu Studies") but enough has been said to show the work of the University in inter-racial matters, and to register our appreciation of the work.

The University is by no means full of negrophiles. It has men and women of the highest educational qualifications, of broad vision, of supreme intellectual courage and alertness.

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| English & Afrikaans. |

Take the case of Mr. B. W. Vilakazi, B.A. Five years ago Mr. Vilakazi, who was then practically unknown, enrolled for a Matriculation Course with the U.C.C. Since then he has studied conscientiously under the expert guidance of our Professional Staff of lecturers.

To day Mr. Vilakazi has become famous and his name has appeared in practically every newspaper in the country. Not only because he has obtained the B.A. degree with distinction, but also because he is the first non-European to be appointed on the Staff of a South African University.

What the U.C.C. has done for Mr. Vilakazi it can also do for you. Do not delay another moment, but write now for full particulars to:

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Zulu: Ezomhlaba Neze Mibuso

The Bantu World
SATURDAY, MARCH 23 1935

Izindaba Zemi Buso

IZINDATSHANA ZOMHLABA WONKE

angase Nkwelo acita isikati. Kuzo-
bhotshoswa ezinye izimbobo, ulayini
uqondiswe weqe ezinye inkalo ukuze
kwongeke isikati sentimela.

Ofileyo Ekulekelwa: Ipepa
labelungu libika umuntu ofileyo kutiwa
wayekulekelwa ekishwa amadimoni.
Walaliswa pansu wamukulwa wacwilisa
emanzini. Wafa ebusuku ebulawa
inhliziyo okutiwa yavutela kakulu
viloko kupetwa.

Kuyantwela Ezantsi!

Kakusiko nokati ayatokoza ukubi-
kela izwe ngeshlo esihle esehlele
lomisa wakiti u Mr. Vilakazi. Ngayo
jenyanga edhlule besibabaza isenzo
aske esingandile sokupumelela ekublo-
lweni kwezifundo ze B.A. engabona-
nge alubhade esikoleni. Lesosenzo
sake sakombisa ubukali bobucopo
bake nokuzimisela kwake ukufuna
imfundo ngezindhlabane.

Naku namhlanje kusenjalo, sisababa-
za leyongqela sesizwa kutiwa lomisa
ugidhlabezwe ngesikundhlabane esikulu
kakulu sokuba ayosiza ingcweti yomlu-
ngu efundisa izilimi zabantu esikoleni
esikulu kunazo zonke zabamhlope
lapa e Goli i University of the
Witwatersrand. Kuyaqala ngqa
umuntu omnyama apiwe isikundhlabane
esikulu kangaka kulelizwe. Udumo
olukulu lolo olwehlele isizwe sonke
sakiti.

Lomisa ukucophelela kwake,
ukukutala kwake namhlanje kumenzele
udumo nezibusiso ezinkulu okusweleke
akome ingezana azihlale kable naye
azibambe, azipeadu-peadule ukuze
lesikundhlabane esingaka akwazi ukusipata
ngentobeko, ngenhlonipho nangenkatalo
abonako esafunda. Udumo lwake
olwendhlabane yonke emnyama. Namhla
nje naye nje sinesibindi sokupakamisa
amakanda etu sime nezizwe ezidonsela
pambili.

Lapo sibongela isizwe sakiti ngale-
asipo esingaka kasokholiwe nempela
ukubona umoya omuhle ovezwe
abamhlope balesisikolo esikulu. Ka-
babheka ngaba bala lake, kababhekanga
buzwe baka, babheke kupela ukusifa-
nela kwake lesosikundhlabane, banika
sona. Isifundo esetembisayo leso
kitina ndhlabane emayama ehleli ngokuka-
ndhlabane kulelizwe. Sifunda isifundo
esikulu sokuti kuyantwela ezantsi,
sokuti kakusibona bonke abelungu
abatiye indhlabane emnyama.

Baningi abayitandayo abayifanelle
amatuba amahle. Baningi abazimisela
ukuyiyiza ngokupindwe ngenisibenzi
yayo emihle uma ivela. Leloqiniso
nanti livezwe yiloludumo olwehlele
oka akhathwa olwehlele isizwe
esimnyama. Loko kuti qinisisani nonke
enipete izinjongo ezilungileyo. Imivuzo
ikude eningini letu, kodwa kayiko into
eyedhlabane ukufela pezu kwemizamo
elungileyo, ebanzi ekukete udumo
jwesizwe sakini.

Ukupipata kable kunenzuzo enkulu.
Noma abanye abelungu besitayile
ngempela uma tina sigcizelela eze-
nzweni ezihle boze basitande, Mpande!
Nampo ubufakazi pambi kwezwe
lonke. Sukumani nime ngezinyawo
bakiti nime pezu kwemizamo nezinjongo
ezipakeme ukuze izizwe zibone
ubantu bebu zinihlonipho noma bezinzo-
nda. Kasibulawa abelungu sizibulala
tina ngezozo zetu ezimbi ezinogatande-
kiyo noma yikubani.

Lomisa u Mr. Vilakazi nguye futi
owokuqala e Natal oselobe ibhuku
lezi Bongo eziganjwe nguye. Kaku-
zibongo zodwa ezikulu, kukona
nezililo lapa ekalela kona ubufutshane
obutle empilweni yesizwe. Zonke
izigigaba ezinhle nezimbi ebezizweka
ubeziloba pansu ngobungcweti bobu-
mbongi baka. Lelibhuku lingase
lipume ngawo longaka. Usetolobe
ehnye futi lendaba yakwa Zulu ayitusa
ekanda kodwa isekwe eqinisisweni,
Ufundisa esikoleni sesizwe sas Ohlange
sika wafukuzela.

Kulapo loludumo lumehlele ekona.
Lo yindodana encane ka Ma,
(ongaseko) nonkosikazi M. Vilakazi base
Mvoti e Croutville lapa szalelwa kona.
Uganwe intombi encane ka Mow no
Nkosi. Johannes Ngaba bakona e
Mvoti lapa. Nasekulundiseni umse-
benzi wake ubunedumela impela.
Simfusa inhlalaha ka Somandhlabane
lapa eya kona. Uyisizwe sakiti,
ayokwenza okuhle udumo lwesizwe;
avokwenza okubi yihlazo lase
Halala! Wena ka Makhathala
Uzalwe ngempi ka Bhambata njalo!

GERMANY: I Jalimane ilimise
ngezinzwane izwe lonke. U Mnu.
Hitler ugibe izwi lokuti i Jalimani iyah-
loma nayo manje ukuze izivikele ezi-
teni zayo. Uhlose ukwata amabuto
azoba impi emileyo engama 600,000
ngokwenzisa u Shaka acindezele abas-
entangeni yokuzipata izikali ukuba ba-
butwe bafundiswe impi. U Hitler
upezu kwezi lokuti i Jalimani izenzile
izimfanelo zayo, kodwa eminye
imibuso kayazenza, ngakoke ubututa
ukuba i Jalimani ihlale ingahlomile
pakati kwemibuso ehlophileyo

Kuboshwe abafundisi abayikulu e
Jalimani okutiwa babehlose ukushuma-
yela basole isenzo sokuhlema kwe
Jalimani. Imibuso ishayana ngama-
kanda manje ngoba i Jalimane iyetutule,
kufunwa amasu okuqhebeza ifu lelo.

ITALY: Abase Italy kutiwa ba-
sifuna ukuzwa umoya wabase-Ngila-
ndi nabase Fulansi ngaloludaba andu-
kuba bavele obala nabo. Kutiwa i
Italy inamabuto ayizigidi eziyi 7,000,
000 noma 8,000,000 engazipaka
empini nxa kuswelekile.

SLOVAKIA: Kubikwa impana
kuleli futi esuswe yikuba amapoyisa
afune intela ngamandhlabane enkantolo.
Wasuka umpakati wadumela izikali wa-
ziponsa emapoyiseni abelehla amapoyisa.
Kwafa amhlanu Ate ebuya ayese-
kwele ezimotweni ezetwele izibhamu.
kwafa abaningi becrpakati.

AUSTRIA: Bati nabo bazolande-
la isenzo sase Jalimane bandise impi
yabo ngenkani. Bati bahamba nawo
umqondo wabase Jalimani.

FRANCE: Abase France batur-
kuteliswa isenzo se Ngilandi sokuti
lapo ihlaba i Jalimani ngokwandisa
izikali, ibuye ivume ukuba kuxoxwe
njengezihlobo. I France ibifusa ukuba
i Ngilandi idonase umlomo, idube
ingabe isaxoxo luto ne Jalimani.
Ngoba i Ngilandi kayinawo lomowoya,
i France ngokuduba kwayo isiqomisa
elase Russia ifusa ubudhlelwano nalo
manje.

AMERICA: Kubikwa ingozi ka
Zamcolo emazweni amaningi ase
Melika. Kwehnye idolopa abantu
abayizi 2,200 baawele izindhlabane
nokudhlabane ngenxa yezigigaba zemvula.
Imifula iyigcwala. Seluyasondele
nokoto olusha luka Mongameli opete
elase Melika. Sekuyalungiswa.

SOUTH AFRICA: U Mnu
Keith wase Ngilandi ugibe amazwi
okudabuka ngesenzo okutiwa sibhosewe
ngu General Herzog opete leli sokuti
ehembla e Ngilandi ngodaba lomkhosi
Ka King George eke kona atinte
udaba olulokulu kangaka lwamazwe
angapandhle kwele Union. Uti loko
kuzowapata kabana ama Ngisi ngoba
ahlose ukupata kable njengezihambi
u General Herzog luba loludaba
lulukuni.

GREECE: Njengoba bekukona
ututwa e Greece sekubikwa ukuti
umoyana ozwakalayo wokuba lelizwe
libuyisela inkosi yalo ebukosini bayo,
nxa yeqaba kucelwe indodana ka
King wase Ngilandi encane esanda
kushada ne Nkossazana yese Greece
ukuba ibuse kule. Kuse umoya nje
lona ozwakalayo elingakabiko iqiniso
lawo.

ALGIERS: Kubikwa indaba embi
kuleh elisenhlabane naleli lapa kutiwa
umhlaba otile ublanganisa zonke izizwe
ezise Nyakato naleli uzibuta ukuba
zivukele umbuso wase France (yiwo
apete lelo) emise u Zibuse ka Moha-
mede. Kutiwa ziyajoyira izinzizwa,
kubikwa notutwa ocelusukile kwelinye
idolopa lase Tunisia lapa sekubulewe
besifizi na abaningi nabanye.

Ingozi Embi: Ingozi embi yesiti-
mela yenzeke e Mabhloti emgwaqeni
oya kwa Zulu lapa imoto ingqubuzane
nesitimela emgwaqeni lowo. Kwafa
inanzwa yomlungus balimala abanye.
Abazali basuka ngemoto ebusuku lena
e Piet Retief, kodwa basike esifile
lowo.

Abantwana Abahlupayo:

Nabelungu abaningi bakala ngokuhlupa
kwezizigaba zabo ezibahlulayo. Aba-
fana abahlanu babelungu basanda ku-
bhodhloza iandhlabane ababavelele kuyo
enkantolo babaleka. Abazali babo
abaningi sebekala ku Hulumeni ukuba
abaqoqele bona njengabo nje abantu
abamnyama. Ngeronto elizayo sizo-
veza owetu umqondo ngalendaba ezi-
nhleni zo Mhleli.

Etekwini: Kubikwa umoya om-
kulu futi e Tekwini nge Sonto okutiwa
wawugijima amamayela angama 45 nge
hora. Kodwa kawonakaliseng edo-
lobheni, ubikwa amandhlabane awo olwa-
ndhle kupela.

Izingozi Kubantu: Ngesonto
elidhlabane kusukele ngo pasi 8 ngom-
gqibelo kusihlwa kuya ku 12 ngesonto
kusihlwa kubikwa ukupihlaza kwa-
bantwana ngezinduku nangemimere eku-
kulu. Abayiswa esibhedlele ngale-
yonyakati baba 18 sekubene namalawa.
Iato yamasonto onke leyo lapa e Goli,
kodwa kutiwa u Pick-Up kafuneki.

Umufi B. K. Gloag: Lomnu-
zane wakwa Bulawayo, e Rhodesia,
washiya ifa elikulu lomhlaba ebanzi
walinikeza kwabe Presbyterian Church
of South Afrika ukuba kwakelwa kuwo
abamnyama base Southern Rhodesia
isikole. I Nkosi ibe nompempulo
wako, Mnumzana, ulale utu'ongo
obungwele!

E Vryheid: U Nkoshosha Mla-
mbo unqunyelwe ukufa ngokubulala
omunye umuntu ngesi Lenjana, emqo-
bolo naxwisa. Kutiwa uti wayemso-
lele kumkake ngoko wamalele endhle-
leni wamenza kabi

Iziboshwa Nomkhosi: Izibo-
shwa ezitile zizokwaphulelwa izikali
zazo emajele mhlaba kwomkhosi ka King.
Kodwa akukutshwiwo ukuti yizipi ngoba
mhlaba zaphulelwa kukhe u Prince
George, lali lishona eziminye zase zi-
buvule futi ejele, sezonile, zeqa umteto.
Kubhosewe ukubo zithelwe pakati kuka
April.

U Tielman Roos: Ukulume e
Ermelo ngama Ndiya eti ngapetkeza
uma kwakiwa umteto ozovimbela abase
Ndiya ukuba batengiselane nabam-
hlope. Wati imbi kakulu into yekuba
amantombazana abelungu sebezizwe
ama Ndiya Wati yena ufisa nokuba
umlungu angalengiselani i Ndiya ngoba
loko kuwandisela imali bese efuna no-
kugasha abelungu.

Ulayini Wesitimela: Bayetuka

abanye abahamba ngesitimela sase
Natal lapa belamela umuzi osuwakiwe
e Ngogo wabelungu. Lomuzi uzo-
hlala abelungu abazolungisa ulayini
wesitimela ngase Majuba, uqondiswe.
Kuqedwe amafindo-findo lawaya

SAFETY FIRST!



6. When turning into a side street or another road leading off to the right, put out your hand before you turn off, and keep it out until you are safely in the other street. If you do not, you may be knocked down by a car or other vehicle following you or coming from the opposite direction. This man is doing the right thing.

6. Uma uzopenduka emgwaqweni osecaleni noma ngomgwaqo osuka komunye veza isandhlabane sako ungakapenduki usiveze njalo uze weqelele kuwo u mgwaqo. Uma ungakwenzi loko ungashe unyatelwe imoto ekulandelayo ingazi ukuti uzopenduka noma eza ngakuwe. Lomuntu weza kable impela.

6. Ha u palame pasekela setarateng me u batla ho nka se seng se ea tshong le letona phahamisa seatla se setona pele o potoloha, me u se phahamise ho fihlela u kena setarateng seo. Ha u sa etse jualo u tla batosa ke motorori kapa kari e ngue e ho latetseng kapa e hlahang thokong e ngue. Monna enoa o etsa atho e lokileng

**SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.**

Iyatsha Lapa Indaba!

Lensizwa emile u-Mqafi walapa e Goli uxoxela uwabo osanuka intutu yasemakaya.

MQAFI: Yiko pela loko okwasibungula tina.

U-NTUTU: Kuyezwakala. Seningabelungu abamnyama sinibhekile nje-

MQAFI: Sihamba nezikati. Kulombukiso we "Bantu World" ozoba ngo April wobona udele "ubulungu betu."

NTUTU: Umbukiso wani lowo?

MQAFI: Wempahla yezinhlobo zonke, intaka yobe ibekelwe amazolo. Woxoshwa amehlo yizinto ezibukisiyo.

NTUTU: Wenziswa ubani umbukiso onjalo? Yivelakancane lelo kimi.

MQAFI: Pela anifundi namapepa nina Funda nanti ipepa eliyipepa ngako konke elitiwa yi "Bantu World" yilo elasungula lombukiso ozoba ngo April. Kungenwa ngisihle.

NTUTU: Nibungeke ngakona, Mqafi, uma nize ngamanye ngemilomo embusweni onjalo. Zobe zikona izintombi?

MQAFI: Musa ukukubuzwa loko, ingani yiko sengaba njena? Zobe zesabeka zivunule ziconsa Ungenzisi okwembila, uze kimi siye nawe kona.

NTUTU: Kulungile, wetu, leta ipepa le le "Bantu World" ke ngiti qapu qapu.

"Imbila yaswela umsila ngokuyalelezela!"



ZULU: EMgungundhlovu Nase Nigel

Ukuvulwa Kwendhlu Ye Sonto e Springs

BEBANINGI ABANTU.

Nge Sonto March 10 kwakungaziwa ukuti iyozala nkomonzi xa kuvulwa i Sonto laba ntando i Methodist Church ekuyona inkulu kunawo onke lapa e Reef. Indhlu ilingene abantu abawo 900 iyabukeka kanti futi inombojongo neentsimbi enhle pakati kwawo. Intsimbi enamandhla kakulu futi izwakala amamayela amaningi kuleso sigaba, isipiwo saba shumayeli abantsundu be Methodist yase Springs.

Lomsebenzi ke wenziwe kakulu ngamandhla ka Rev. H. D. Hlabangane umfundisi wesonto nabasizi bake abenze imizamo yalesakiwo esihle kangaka. Inhlanganiso izinikele kakulu emsebenzini, namalungelo samhle abawafumane ku Mongameli wabo. Imali esiqoqiwe ingapuzu kuka £1,000 kute nge Sonto kwabonakala ukuti kusa sele u £317. Sitemba ukuti iminikelo yangete Sonto iyohlelula kuleli cala lika £317.

Abantu ababekona beqa ku 2,000 i 1,000 yaminyana e Sontweni pakati. Kwati enye i 1,000 yasala pandhle umakuvulwa inkonzo.

[Sahlulekile ukuwafaka amagama abafundisi atunyelwe umlobi ngenxa yesikala—Mhleli]

Amadoda nase Geduld, Germiston, Modder Bee, Brakpan elokishini, Brakpan Mines, ama Pathfinders, Wayfarers, Sunbeams namakosikazi o Maryano ayekona Umongameli omkulu u Rev. E. Bottrill no Rev. E. Carter okwaka yibona abapete lomsebenzi.

Imbabatizesho nobu Qaba

Umnyango omkulu wawulwa u Mrs. E. Bottrill u Mongameli ka G. M. Ntlo Yise no Nyana Nomoya Oyingcwele emva kwaloko kwangena intlanganisano yonke. Umfundisi E. Carter wayvula intlanganisano ngosizo luka Rev. H. Hlabangane wacacisa izindhloko emalini, emva kwaloko kwacula i choir eliti "Glory be to God." kwakona ukubabizwa komntwan-owumzukulwane ka Mfundisi Hlabangane u John D. M. Ntlo.

Umongameli u Rev. E. Bottrill wapata inkonzo; eshumayela ngokuti "Sihlakempile kodwa sinobudhlaba." Sicabanga ni ngenkolo ka Jesu na? Singati intshumayela yesi Pambano amandhla aka Nkulunkulu kubo bonke abakolwayo.

Evalile intshumayelo u Rev. E. Bottrill kwa panyelwa pandhle lapa kwanelwa imali eyafika ku £201 16s 6d

Ekuvulweni kwenkonzo izihambi zayabululwa ngokudhla: Ngoba kwaku hlatshwe izinkomo ezimbili, izinkabi impela, amasaka amahlanu amazambane, amasaka amatatu e rice nezinkomo eziningi kwa dhlwa kwaku hle kakula. Umuntu wezwa ukuduma kwezi moto nama lorrie kwaba ukucitekake njalo kwabantu.

Siya bongela zihlobo, okwanda kwali wa umtakati.

Ezase Bethlehem

Mhla ziyi 7 kuyo le sasi no Mongameli we Sonto lase Wesale, Methodist Church evela e Koloni, inkonzo yavu lwa ngu Mfundisi u S. K. Ramalane ngeculo nomkuleko, kwafundwa ezi Hlabehelweni zika David sika 103, kwati ngemva kwaloko kwasukuma so Rev. Cosnett no Rev. S. K. Ramalane, ukwamkela u Mongameli. Bamakwela ngamazwi samhle k-kulu bamamukelela ebandhleni. Kwati ubabaqede wasukuma Umongameli waqala umsebenzi. Inshumayelo yake yayitawo emazwini okuti "U Nkulunkulu uyinyanga yezono zenu."

Washumayela kwafudumala, yaze yapakamisa izibhili yafakelana umnyu kwangati ngabe umuntu angavuyelwa afakaze. Yayimnandi ishisa inshumayelo yake, kodwa into emangazayo, kungoba umuntu wayesuke afikwe umbuzo eahliziyweni asuke azibuze ukuti ngabe uyilpi? Wati ukuba akulume ngesosihlu kwana ngabe senzikumbula u lisa 1: 18 lso kutiwa "Noma izono zenu zi bomvu ziyakuba mhloqe qwa, uma ni zilata." Kubani? Kuye oyi Nyanga yezono.

Ekugcineni umongameli wabanga amazwi samhle abamamukela ngawo nempato abampate ngawo njengaye wama Wesile kanye ne Komfa eyam tumayo ukuba ahambele amandhla.

Ezase Mgu'ndhlovu Ondukuzibomvu

(Ngu W. A. E. G. MANYON)

Umuzi Wase Matsheni

U Kopeletsheni, ngiyabona u wukutalelele lomuzi wabantu, ngoba ubhizi impela uyawulungisa; kanti ke futi nezivakheri zabelungu ezivela ngezilada wo ngenawo ziwutusa ubuhle bawo lomuzi wakhti. Ngapandhle kwamabhizini abantu kukona ibhayisikobhu njalo ngemigqibelo eyenzelwe abantu ngesihle mahala. Kwavulwa futi isikolo kabili agenyanga sokulundisa okuka ukupeka nokusetshenziswa kwe sitovu sika gesi.

U Dokotela

Kukona futi udotela womlungu owapasa waqeda oneziqa zobudotela ozimisele ukusiza asebenzele abantu kona ngase Matsheni. Kodwa okwamanje indhlu yake ingakikiwa uzobequba kona e Matsheni.

Amabhasi

Imoto ka H. Umeni eya e Tekwini idhlula kona e Matsheni uma isiya noma isibuya. Nama taxi izimoto zama Ndiya ase Tekwini nase Y'ndeni zizuka kona.

Indaba Embi

Kwenzeka indaba embi ngalamasonto adhlule lekiti lso umntwana wati elele kuhliswa ekameleni kukanyiswe ikandhla, kwatungeleka izingubo washa umntwana lowo wafela esibhedhlela zihlungu.

Abavela Pesheya

Labelungu abavela pesheya abavakashele la kwinyonyane okutiwa "Empire Press Delegates," badhlula la e Mgu'ndhlovu ngelidhlule kwati ngo Lwesine ekuseni ngo 9 bayobuka ukusina kwa Zulu ibuto lezintombi nezinzizwa zenkosi u Langalake bevunule bonke. Batokoza impela labelungu abazihambi babonga agamazwi amandhi nayo inkosi u Langalake yapendala kamaandi yati ukugeda yapa u Nduankulu u Sir J. J. Astor isipo sezinduku ukuba kuzo kube yisi kumbuzo. Naye u Langalake wemukela isipo samathali (rugs) amabili elake nelika Nkosikazi, kwati izinduna zake ezimbili zapiwa upondo, pondo emunye Kwabamandi impela kwapela kahle.

Solomon Makatini

Abaningi abamazayo u Mr. Solomon Makatini indodana ka Mr. Obed Makatini, bodabuka ukuzwa ukuti akaseko. Ushone ngomhla ka 5 ku March. Ubengumfana olungile ezipate kahle futi e umculi wama Maritzburg Dorkies. Sililela abazali nezihlobo ezitahlekelweyo.

E Seklandi

Bayaxoshwa abantu eSutherlands namaxokovana abo ayadizwa kusala abatenga. Into abanikwe adawo enye lapa bezotutela kona ngapandhle kwaselelokishi. Po, mabayepi?

Limtitele Umlungu

Limtitele umlungu owashayana ngemotone sitatutu kugibele uNdhlovu n-ntosikazi yake lapa inkosikazi yafa. Umlungu wemoto uluayaiswe engencala. Siyazwela owaka Gatshi.

Ama Darktown Strutters odumo ase Goli ala e Natal, asenezinyanana afika. Afike nezinye zinyanga, Oba nomculo la ngo 22 March.



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Vulani Amehlo Madoda Ase Nigel Nisekele Opete uMn. R. G. Johnson

(Ngu W. A. E. G. MANYON)

Ezase Nigel

Iahlalo lapa e Nigel kamlwe ngezinyawo ngoba pela i Location Iiyasuka liya endaweni ensha lapa liyokwaka kona. Umpati walo indoda enozweleno nabantu, enomoya omuhle kubantu u Mr. R. G. Johnson nenduna yake efana naye u Mr. Hlatshwako.

Kupela bala isono esigumteto okufanele salwe nanguwupina obhekele umbuso. Umti ngezinyawo ngoba pela sekufike nemanishi yase Heidelberg ukutata izikalo zabantu, ukutata nokwaka u Mr. Stanford wodumo lwase Johannesburg owaziwa nguye wonke umuntu e Johannesburg. Ikuluma isintu le ndoda. Behamba namadoda eketwa umuzi amatatu nawo anobuzweleno nabantu.

Rev. R. Nkosi

Ngike ngabona nomhloli wezikalo zabantwana u Twala kubonakala ukuti ubhizi yilomsebenzi wake ubukeka sengati uphilile. U Rev. R. Nkosi ubukeka sengati ufike wapateka kahle e O. F. S lapa abeye kuvulwa indhlu yesonto kona isonto angumongameli walo elibizwa ngokuti, Apostolic Faith Assembly of South Africa Church.

Kubhekiseni Loku

Enyete into lapa kunuka umoyana njengoba i Lokishi liuka njena ukuti nama Juda aqonde ukusuka nabantu ngoba pela umuntu omavama kitebisi abkwele ngaso. Sengati abapete lomuzi bangakubona loko. Lityapi nabantu umteto uti umlungu akahlale yedwa aseberze komunye ngebhizilisi Marje lona lizoba ngumstila ngani pakati kwabantu, lixoshwa yini kwabakubo. Lomteto uvimbele ngisho nom India ukuba angene atengise kubantu.

Akunani okwawo kepa naye u

Masipalati wase Nigel sengati angakubaka loko. Ngisho naye um Indiya sengati angaba nomzi wake ongekho eduze nomzi wabantu Amadoda ase Nigel akubheke futi loko enze istcelo, ama India awako engavuyelwe kulemizi, Orlando, Klipspruit, Western Township, George Gosh, Boksburg, Brakpan, Springs.

Vulani Amehlo

Sengati amadoda ase Nigel angakuvulela amehlo loko kulunge ukuba pakati lwama Africa kusebenze um Africa kuko konke. Into embi kubantu bakhti ukugodhla abezizwe emakwepeni kanti u Hulument ubonile ukuti laba bezizwe noma ngowakubo basicindezela panzi lizwe esimnyama batate imali yaso bayosebenza pakati kwesizwe abo noma kuyini eyenziwa ngumuntu omnyama bangasiz ngaluto; ngako akusebenze omayama ayosizwa omnyama noma omunye eshonile ukufa ayenze i collection ukuba ayongcwatshwa.

Kuhle ngoba leli Location lipetwe yindoda yamadoda u Mr. R. G. Johnson i Superintendent elalelayo izikalo zabantu, ngisho owestizana uma ekala kuye. Sijabulile nangokubuya kwentombazana ka Mufi Petros Nkosi esibhedhlela iphile stunjana wake.

J. D. CINDI



UYATANDEKA KAKULU. KAU BHEKE IZINSIZWA UKUMNAKEKELA KWAZO.

YEBO. SEKU NGAMASOKA AMATU ECELA UKUMSHADA KEPA EWALA. MAKUBE UNANHLOBONI YESIBUNGE?

WANGITYELA UKUBA UKUCOCEKA KWESIKUMBA SAKE NOKUHLALA ESEKIJABULENI KWENZIWA AMA FELUNA PILLS.

Amadoda Ayakangwa Sisakiwo Nobuhle.

Lezi zinto zombili zitembele empilweni enhle. Ubuso bunokoniwa sisikumba esinezinduna, namehlo alufifi. Owesifazane angeke abenokutandeka xa edangele, enobuso obunyukubele, enegazi elibutataka nombilini ngasebenzi ngemfanelo. Intombi yimelwe kukuba negazi elipeleleyo, nempilo enhle ukuze ibenako ukuzuzwa lezompau ekuzona zikanga izinsizwa ukuba zitande njalo ukuba seduze nayo. Ngoba insizwa, xa itshela intombi, isuke inomqondo wokuti ngolunye usuku koba umkake, nonina wezinge zake. Ibheka esikati esizako ngetemba lokuti intombi ayikhetileyo iyakuba ngumngane wake wokuyitokozisa ekayeni layo.

Isakiwo nokudalwa kowesifazane kwehlukile kakulu endodeni. Ukuba akulungile ngapakati kwake ubasekuhlupeni okukulu. Igazi lake liba butataka. Kanti limelwe kukuhlala linonile linamandhla. Impilo enhle noma embi ezinganeni ayokuzizala yolaulwa kakulu kukusebenza kahle kombilini wake.

Feluna Pills Abesifazane Kupela amiselwe ukuklina, alungisa nokunika amandhla kulezo zindawo impilo yowesifazane itembele kuzo. Atakwe ngensimbi elungiswe ngendhla yokuba ikwazi ukungena kalula emfuleni wegazi. Lomtako wensimbi ungumondhli omkulu wegazi wenza abesifazane be Feluna babenamandhla bakhutale.

Ama Feluna futi alungisa isisu ukuba sisebenze kahle. Akuko kudhla okubolileyo ematunjini okukucisa itshetu emzimbeni kumfazi osebenzisa ama Feluna. Ukusongeleka, Ukungahlali k- kokudhla esiswini, umoya onukayo, isikumba esinezinduna, amehlo alufifi, ukudangala, konke kuya klinwa yimitako ye Feluna yokurudisa. Noma owesifazane engemuhle, kodwa anganabo ubuso obukanya uxolo nenjabulo uma umbilini wake usebenza kahle nangemfanelo. Uyozizwa enamile. Siyazi sonke ukuti abantu abenamileyo ngabo abatandekayo kakulu.

Ake ulinge ama Feluna. Nika lomuti omkulu ituba lokubonakalisa amandhla awo. Anangozi kodwa unosiso ezintombini, konina bezingane naku hafazi ase bekulile.



Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/- Mhlambe ngqo kwi P.O. Box 731, Cape Town utumele imali yawo. Ipaketi libomvu. Qapela imfaniselo etengiswa zizitolo ezingenalol iqiniso. Tola awona ngoqobo afana nalomfanekiso.

Zulu. Ezase Port Shepstone Nase Swazini

U Nyoniyezwe Kutiwa Nguya Inkosi Yesizwe Sakwa Madhlala Lapa

Ezase Port Shepstone (NGU J. S. MALINGA)

Icala elikulu lakwa Madhlala alikapeli, ligcine ngokuba abasikombisa kusolelwe kubona ukuba yibona ababanezidumbu. Icala labo litogene ngomhla ka 21 st. kuyona le, bemelwe ngu Mr. Pope. Lapho i Native Commissioner e Nkulu, u Mr Lugg eluhlola loludaba, wamkripa u Sokhaya ekupatenti wapakamisa u Nyoniyezwe ukuba ku zoba nguya Inkosi yesizwe sakwa Madhlala. Lokoke kasalungiswa.

I Bandhla le Social Centre litungisela ukwenza iakonzo enkulu yabamhlope nabantsundu ngomhla 14 ku April yokulilela labo abalshlekela izihlobo zabo neskhebe sika Mr. Godwin esacwilayo. Sekuqoqwe izimali zakulilela labo bantu bakiti.

Umhlangano wonyaka we Football Association ubuhlangene ngo Lwesitazu lomhla ka 6, lapho ama Clubs ayisitupa ayetumele amanxusa, uyakula umuzi wakiti.

Kulezintukwana ezidlulile kuvele indaba enkulu lapa e Station sakiti lapho izihambi zati zilele kaanti kukona omunye obone umxaka wemali okulweni lweshambi. Kute ebusuku walungisa umese ukuba angumelowo mxaka. Ngokwetuka kweshambi umese wangena esiswini. Isigebengu sabaleka, neshambi safela esibhedhlela ngakusasa. Uboshiwe okusolelwa kuye.

Bestvskashelwe izintswa zama Dark town Strutters ngomhla ka 1 st. no na 2nd, kuyonale. Ngenxa yedumela elaba kona, pakati komuzi, zisabuya izintswa ngomhla ka 29th zobe zilapa futi.

U Mr K. L. Macpherson uMmeli wake Tekwini uvule i Office lapa. Ufike no Mr. T. E. Phungula umbhali wake. Loko kuyastokozisa ukuba kwande izifundiswa lapa e Sayidi. Lomisa uyikutalele nemidlalo.

Kwelase Abyssinia Kulapo Amabuto

EDHLA INYAMA EHAMBA NGOBA IDHLIWA INGAPEKIWE

(NGU ROLLIE REGGIE)

Izwe lase Abyssinia elibuswa yi Nkosi u Halli-Selasi I, i Nkosi yama Kosi, Ozetiweyo ka Nkulu-akulu, iNkonyama eqobayo yakwa Juda, Ogazi linye noNkosikazi wase Sheba kade kwakulotshwa ngalo emapepeni. Ngisazoke ngiti qapu-qapu ngokungaziwa ngalo. Lelizwe likulu kwazise ukuti lina-bantu abayizigidi eziyi 15,000,000 ubuabuzi.

Libuswa yindoda eqinile, ehlanipile, kodwa ngenxa yobuabuzi obungako bompakati kutiwa izwi lake alinawo amandla afayelela kubobonke. Namhlanje lelizwe ubhekene nabase Italy nje kwake kwaltwa nabo ngapambili yehlulwa Italy. Bafa bayinqwaba abakona. Abatunjwayo kutiwa bapatwa kabi ngendhlela emangalisayo. Begilwimikuba eyenziwa abatakati xa becwya umuntu.

Bafuze u Shaka

Impli yase Abyssinia iyamaogalisa. Amabuto alapa ayengaculisa inhliziyo ebandayo ka Shaka. Kutiwa alwa aze spele ati nya. Adhle inyama ingpekiwe okwaba-fukut. Impli lena oxa ihlasela kayikupati ukudhla idhla ihamba. Izwe linotile ezinkomeni, zisabalele ematafent onke, ngekoke impli kayilambi neze. Kutiwa itti ingadhla inyama eluhlaza, ipuze utshwala bayo okutiwa busanganisa ikhanda, amabuto ase Abyssinia alwe into engaziwayo. Alwise okwebhubest likubaziwe.

Inkomo lena eyidumela izwa ipelele ezandhenti. Kutiwa ama-buto lawa izintswa ezide lapaya ezinamandhla ezizalayo. Ezihogela igazi zikudhla zifutane sezilaogazelela impli.

Iziqgila Zisekona

Okubi kulelizwe kutiwa tusekona iziqgila eziyizigidi 2,000,000. Zitengiswa libalele. Emaphandleni kutiwa zisapetwe kabi kakulu.

(Ipelela ohlenti lwesitatu)

Ezakwa Hlatikulu ziti usekona U Mr. Robert Nelson Mtetwa

(NGU VELAKANCI)

Ipepa i "Bantu World" litsatolaka ku Mr. Walter Mordaunt owaziwa ngegama lika Pum'egroundini, u Magilane ngokugila ama jaha, u Captain we Butterfly Football Club. Lenziwa yazenzelelwa ugazi mhlasana kungqubuzana i Central ne Southern District Football Clubs lapa laquma ibhola kwa duma uMdimba wonke.

U Mrs. E. Ntuli wodamo lakiti uke wati hulukuqu ngase Piet Retief ekuvulweni lweziko lo apelekezela indodakazi yake uMiss Helen Ntuli oyskufunda e Natal. Uhambo oluhle Mphemba, uphembe luphembeke lapa uyakona, abadala bati induku enhle igawulwa ekuhambeni.

Uswubambile umsebenzi wobu Clerk e Assistant Commissioner's Office u Mr. Robert Nelson Mtetwa, tokunzi ka Mabhilana okutiwa ihlaba pambili kubo bonke abake babangomabhilana abamnyama ku Swaziland Administration. Ngapambili kade eyi Court Interpreter kulezindawo Maokasina, Pigg's Peak wapumela lapa kwa-Hlatikulu. Lenziwa yakiti yaba

Yiko loku okwenza imibuso etile it noma ibezwela abase Abyssinia kulolututwa lwabo nabase Italy ibuye itti, hayi, kodwa nabo lababantu ngobulwane bezihlizyo zabo!

Pezu kwalempi kutiwa i Nkosi lena iaemihini emisha yempi ne ndizayo nezibhamu. Amabuto ake manje afundiwa izinduna ezimhlope, afundiwa zonke izi ndlela zempi yamaqce. Umteto walapa kuseyiwo ka Most Joti Iso ngeso, izinyo ngezinyo. Uma ubulele umuntu ngokumquma, nawe uyanquywa. Uma umklanyile nawe uyaklanywa.

Kutiwa kwake kwabanjwa umuntu okwatiwa ubulele omunye. Umfelokazi walowo ubulele wanikwa isinkemba kwatiwa mbulale njengoba ebulele indoda yako. Wasitata umfazi wawondo wam-nquma juqu intamo lowo. Kwaba kupela njalo.

nesibindi esikulu ngokulahlala paati umsebenzi wobu Court Interpreter yaqoma ukuyakuhlala ekaya, nge bhaxa lokuba bapule imali yaba humushi. Inono lokubhala, indoda eesitgu efanele ubufundisi, ebukeka incane kanti seyikulile. Ngingapostisi ngiti nguye yedwa owake wabutwa i Swaziland Police abe yi Clerk Interpreter angangeni e Folwent lapa sekukuzwa angasipati isibhamu.

Umuntu odutshulwe kabana imbo ngu Mr James Magagula yaze yamisa esibhedhlela, zehla izihlati kuma Butterflies kugula itemba ne gugu latio, u Dhlotovu odhlokovula emagqument aka Hlati, okwe jongosi lenkabi lifundiswa, lapa iziponono zikale ngo Dinalapayayimi bawe lapa abantu babe zinqwaba. Ngesi miana kuhle ngoba sesikubona usuyiquba iMotor. Sibonga u Tisha Mumemo owamzisa kukubi wamumema wamusa esibhedhlela, ukwanda kwaliwa ngu mtakati.

Izihlobo zika Lymon P. Maltonga zizojabula ukuzwa ukuti usegu Mbhalte Public Works Department. Lo indodana ka Mr. Petar Maliga wodamo lase Garden's-Ville, Natal. Umuntu owaziwa kakulu e Natal, uyawuquba umsebenzi um-Natal, akusilekeli loto.

Limalahlile u Fenyane Matenjwa icala lokugqokeza isitolo sika Mziki (Hillary Store) Hluti, weba imali nezimpahla, uboshwe iminyaka emibili nomsebenzi onzima. Usebenze isonto liliyaye e jele wemba wambulula nebhayis kililomntu alifika ngapandhle eduze nase Bhanki. Uyatunwa amapolisa kutiwa amabombo ake aqonde ngase Tekwini.

U Mr. Clifford Tshabalala, indodana ka Mr. Thomson Tshabalala, igosa le Methodist Church, Hlatikulu, kanye ne Manager yakwa Helpin Store ibonakale esitimelenti esiya e Natal iyofunda kona e College. Bakila

(Ipelela ohlenti lwesihlanu)

Uqhuqho luyapela Otungulu manje

Siyatokoza ukuzwa kutiwa umkuhlane we Malaria usayincipa impela e Natal nakwa Zulu. U Dotela omkulu wase Natal u Dr. G. A. Park Ross ubika ukupumelilela kwemizamo yalabo abahlasela omtyane, bechela izicibi zamanzi befafaza imiti ezindhlini

Intlogi labantu seliyampuzama nje ukwintini, bakutajele nokuchela umutu ezindhlini zabo. Loko kukwuhubazile impela umkuhlane. Uma kuqubeka kanje ngonyaka ozayo kobekuhle kakulu. Kuyatokoza loko, sengati abantu bangayikutalela imizamo enjalo ngoba bazisitd sa bona ekufeni.

Umbukiso Wetu

Kakusensuku zatshwala ufite futi umbukiso wetu weminyaka yonke Nanonyaka uyeza ngenyanga ezayo ngamaholide ama Easters. Kwenzilwa amalungiselelo okuba nabesifazana bakiti bazoziveza obala imisebenzi yabo. Bazokwenzelwa ikamelo lokubukisa abakuspekile nabakutungile abamqoka bapiwe imiklomo.

Kuyaqalisa loku, ngeko setemba ukuti abesifazana bakiti bazoziveza obala nabo namhlanje ngemisebenzi yabo yase mahaya Nabakude batumele abakwenzayo, kakungenwa ngamali.

ezimatontel abadhlati behola ngo Nyasaland ungomunye wabadhlali abaqavile kwi Southern District. Bayadela abase Natal ngo Nyasa. Uple, Ludonga, ubuye sewuyi bunzi yebhela wazi ukuti sisahlalelwe i Return Match ye Central District.

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JOLLY JACK JUGGLES BUT THE CAPTAIN TAKES THE CAKE



1. "Good old Timothy!" cried Pimple the parrot, "you're just as good as the clown we saw!" "It looks quite easy, I'm sure I could balance the plate, too," boasted Jolly Jack. "Let me try."



2. He took the broom, and started to put the plate on it. "Wait a minute!" exclaimed Tim, coming up from the cabin, "have this cake on as well." "I'll stand near you to catch it!" chuckled Pimple.



3. "Righto!" replied Jack, taking the cake. But as he walked forward he tripped over a coil of rope. "Help! Where am I going?" he cried. "Let's go and see where the cake is going," suggested Pimple.



4. They ran downstairs, and came face to face with a very startled Captain Bowsprit. "Leaping lobsters!" he gasped. "How ever did this cake get here?" "Ask Jack," murmured Pimple. "He knows!"

Our Opinion And Readers' Views

THE
"Bantu World"

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

SATURDAY, MARCH 23, 1935.

The University Points The Way

The Witwatersrand was once described by the late John X. Merriman as "the University of Crime." In those days the Rand was infested with criminals of every description. There were the Foster gang, the Ninevites, the Umgulungulu gang and the Amalaita who were a terror to both Europeans and Africans. In those days, the black man in Johannesburg was subjected to indignities and injustices which made one's flesh creep. He was bullied and kicked about in the streets by Europeans and Police constables, both white and black. At the Pass Office he was bullied and knocked about by officials and subjected to indignities which were beyond human endurance. At the Magistrate's Court he received no justice because his word could not be believed against that of the white man. In short, he was the victim of an organised tyranny the object of which was to uphold the prestige of the white race and instil fear in him by sheer parade of brute force.

As the result of these injustices black men developed a lawlessness which brought into existence the Ninevite and Amalaita gangs whose activities made life and property insecure. Johannesburg then had not outgrown the influence of its camp life; it had not settled down to real life and had not discovered the fact that it owed its existence to the co-operative achievement of the white man's brains and the black man's brawn. It lived its gay life without realising that it was the black man's labour which made that life possible. Consequently it ill-treated the very man upon whose labour its industrial and commercial development depended. Naturally the black man revolted against this unjust treatment. And disturbances which made Johannesburg realise that all was not well with the black man and that the Rand was a sleeping volcano, which only awaited a firebrand to set it aflame, took place in 1917 and continued up to 1920. It is needless to point out that these disturbances priggled the conscience of Johannesburg's white citizens, when the commissions which were appointed to investigate revealed the fact that the conditions under which the Bantu people lived and worked were unsatisfactory and pregnant with grave possibilities.

In 1921 the change that was gradually taking place found expression in the Joint Council movement which was given impetus by the presence in South Africa of the Phelps Stokes Education Commission consisting of Drs. Aggrey, Jesse Jones and Hollenbeck. The establishment of the Joint Council of Europeans and Africans enabled Europeans of goodwill to become acquainted with the conditions of Bantu life and to understand and appreciate the ambitions and aspirations of

our race while giving an opportunity to the leaders of Bantu thought to unfold the gripping story of the sufferings of their people.

As the result great changes took place in Johannesburg. Agencies for the social improvement of the Africans were established. White men and women began to realise that in the economic life of today the interests of both races were inseparable and that diseases have no colour boundaries. Consequently they became greatly interested in the welfare of the Africans, and a new spirit which changed Johannesburg into a University of Interracial goodwill, so to speak, came into existence. Today there is no city in the whole of South Africa where the relations between white and black are permeated by the spirit of goodwill and harmony as in Johannesburg. True we still have the harassing pass laws and the terrorism of the Pick-up van, but in spite of all this the spirit of goodwill is manifesting itself in many directions, and it is our firm conviction that ultimately it will triumph.

It is because of this spirit that the University of the Witwatersrand has been able to appoint Mr. B. W. Vilakazi B.A., as a lecturer in Zulu in the Department of Bantu studies. Prior to 1921 such an appointment would have created a storm of opposition not only on the Rand but throughout South Africa. But today the spread of the Joint Council movement throughout the length and breadth of the country has so humanised the relations between the races that the appointment has excited no feeling of resentment on the part of Europeans.

The Witwatersrand University by this appointment has set an example which should be copied by the Government. There are posts in the Departments of Justice and Native Affairs which could easily be filled by men of our race. In honouring Mr. Vilakazi the University has proved that White South Africa is capable of rising above race and colour prejudice and has thus sent a thrill of hope throughout Bantudom.

Self-Examination

Sir.—It is easy to offer advice to others but difficult to apply it to ourselves. There is a natural tendency to tell others what they should and should not do, and to give them profound counsel for the proper conduct of their lives. Most of us, however, ourselves need all the good advice and suggestions we can receive. The time we spend in attempting to influence and direct other people, might often be spent to greater advantage in self-examination, self-improvement and self-discipline.

We are all in the process of development, and we shall be well advised if we first apply advice to ourselves before offering to others. The greatest influence for good in the world is by means of personal example rather than through admonition and exhortation.

Let your work speak for itself. Do your best, and let the world make its own appraisal. You are what you are. Explanation seldom explains. When you know you are right you can afford to be independent. The greatest asset you can possess is a high personal character. Let your first aim be to merit your own respect, and it will naturally follow that you will have the respect of other men.

E. B. MPALISA.

Frankfort, O.F.S.

THE PEOPLE'S FORUM

Colonel Reitz's Speech To the Press Delegates

Sir.—I write to thank you for your spirited leader of March 16 replying to the utterances of Colonel Reitz before the Press delegates at Bloemfontein. Knowing the tremendous influence and the publicity about the Union that will be carried by the delegates the worthy Colonel took much pains in preparing a speech that would be the South African Government's apology for the way in which they treat the Natives in this country.

But the Colonel was sadly unsuccessful in his endeavour. Firstly the Press delegates are not as ignorant of the Union Government's doings as he seems to think they are. People overseas read South African papers, and there is hardly a country in the world in whose press so many accounts of cruelty perpetrated by conquerors to a subject race appear and so Mr. Reitz must be sure that not all his statements were taken without a grain of salt. Secondly—paradoxically enough,—the wolf's paw appeared very well when the same speaker at the same breath uttered sentiments such as that the Black man will never be the intellectual equal of the Whiteman. The delegates had only two alternatives,—either to take Col. Reitz as a very ignorant man who has never heard of such a thing as evolution or as a representative South African still at this time of day obsessed with the illusion that the Natives,—against all rules of development,—can still be kept at "their proper place," namely that they must ever be the hewers of wood and drawers of water.

The case of the Natal doctor published in your same issue of March 16 is also pathetically interesting. Just as if this worthy member of the medical profession would take it to himself to answer for the mute Natives by demonstration to Colonel Reitz's speech there he goes, even before the delegates have left this country, to sjambok a Native in the old typical barbaric fashion. Surely, even if, as Mr. Reitz is careful to say, not every Dutchman goes—sjambok in hand lashing Natives,—yet still no sane and humane man will deny that the Native in South Africa is not always well-treated. And again the eminent Colonel quotes the African's fidelity to Dutch farmers during the Boer War to show what amicable bonds existed between the Natives and their Dutch masters. It is only news to Colonel Reitz that this was not because of any good treatment of the Dutch towards the Natives but was because of the ingrained loyalty and fidelity of the African,—just the same thing as was evinced by the Negro slaves—also of African origin—to their masters the Southerners in America during the war whose results were going to make them free. And people like Col. Reitz on remembering these things ought to be all the more considerate and sympathetic to their less fortunate servants.

What Col. Reitz said about the Natives being drawn into the Union by the kindness of Union Europeans I will not attempt to answer as it was fully answered by you in your very explicit leader.

DUNCAN SINXO

Middledrift, C.P.

Modern Wives

Sir.—I wish to write and tell all men about modern wives. They are all bad, but the worst are those who live in towns. Their actions are disgraceful, so is their speech. All of them sadly forget the words with which holy matrimony is solemnized,—that "wives must honour and obey." But does their stubbornness make them happy? No. The only royal road to happiness in any home is mutual understanding between man and wife and a man with a willful wife is to be pitied indeed.

My only advice to all my friends is that they must not marry town girls.

E. B. RAKGOMO

Kimberley.

To-day Is Yours

The past has revealed to you all its secrets, the future hangs over you like the mist of the morning, but the present is as clear and distinct as a mid-day sun. Therefore, act. You are the master of your fate and you are the captain of your soul. Every day is the beginning of a new epoch in your life.

With the coming of every morning's sun comes a new opportunity. The future is resplendent, with new things to be accomplished. We are standing on the threshold of a new era. Literature, art, science and commerce have but just begun. There is no finality. There is no limitation. The inventor, the genius and the creator have just started their work. There are greater things to be than have ever been. You and I must prepare ourselves to do the world's work.

A world patriotism is on the way. A universal brother hood is not a far-off, hazy ideal. Intricate and complicated problems of liberty and society are demanding solution. All these are just ahead. Social and economic injustice must be fought. Liberty in religion and democracy in politics must be upheld. Truth, freedom and reason must be enshrined.

The ethics of the world Teacher must be planted in the hearts of men. Equal opportunities for all as the birth right of humanity is opportunity and the final attainment of the best. In the breath of our common democracy, with full recognition of the varying powers of persons, there will be an elevating aristocracy of service, and where touched by christianity, of sacrifice. Rising from the cross, the eagle of the African races will yet have healing in his wings for all the nations. As He died to make men holy, let us die to make men free,—free from repression—free from tyranny,—for God is marching on.

Leaders of the race and all my fellow Africans, others may, or you too, may hesitate; others may procrastinate; others may plead for further diplomatic negotiations, which means delay, but I say let us be ready to act now, to day is yours,—let us be ready to answer to our conscience, our country, and our God.

J. W. MAKAMOLE

Vrede, O. F. S.

Africans Must Co-operate.

Sir.—It is high time that we leave the rank of prattlers, and give one momentous thought to action, the key-note of success, which should be our guide to the antechambers of civilization. Talking without action is like milking a he-goat into a sieve.

Instead of demanding impossibilities, let us roll up our sleeves and put each a shoulder to the wheel of loyal co-operation.

Among the Bantus, there is a tendency which does not at all vibrate the chord of consolation in the heart of any decent Native who thirsts to see his fellowmen in the broad daylight of civilization. We generally owe a grudge to those who possess a farthing more than we do. Isn't this the height of foolishness? Idiot pure and simple? Why remit every effort to annihilate the undertakings of those who have the reins of leadership? Remember that we cannot all be leaders.

As an African and as an individual you should never show any spirit of wilfulness; but your ambition should be to increase the spirit of co-operation. Here is a beautiful axiom that should be engraved in the heart of every good African: "Show me the man who would go to heaven alone, and I will show you one who will never be admitted."

ROCK-RABBIT.

Taung.

(All sub-editing and headlines in the People's Forum by Guyton B. Sinxo, No. 1, Hardy Street, Johannesburg.)

R. Roamer Talks About

Getting Very Sick

Now, who of you—I don't know whether this is good grammar or not, but as you know what I mean that is O.K. by me—now, who of you ever get so sick and get so near the other worlds, that he could smell the smoke from one of them? None? By gosh, that's funny isn't it? I mean your not getting sick in that way. Well, shall I tell you what it feels like to be so sick that you don't care whether you are R. Roamer or not?

First, you just feel funny. I don't know how; but you suddenly feel that you are not as you should be. This feeling makes you want to sleep at once. So you go home and lie in bed at once. You are now sick. People of your house begin now to look sorrowfully. They begin to buy you all sorts of bitter medicines to drink. The first popular medicine they want you to drink is castor-oil. They are sure this stuff will help you.

Well, not feeling yourself at all, you drink the rotten stuff. But you don't get better. You just grow worse. Now your house people speak in whispers so that you don't hear them. They are debating whether they should call a doctor for you or call people to pray for you. A wiser member of the family says better call a doctor first, because he can give us a certificate if he dies, whereas the praying people have no certificate to give.

So a doctor is called. He comes looking as important as an occasion and asks you what the matter is. You wonder what is the use of a doctor then if you will have to tell him what the matter is instead of telling that himself with his degrees and thermometers and stethoscopes and pulses. At last he looks you up and down. Looks at your tongue, feels your pulse, knocks you with his fingers all over your body and then writes something unreadable on a piece of paper for the chemist.

Your friends now hear you are sick and they come in hundreds to see you. They crowd into the room, nearly suffocating you. Some of them seem to be very interested in your face. They look at you vacantly and then look at each other. As it is supposed it is their wish to see you getting better you are surprised to see them with faces as long as the Nile River and expressions as solemn as an owl's. You now feel sicker and sicker.

All ask you how you feel. They see you are tired and want to sleep, but no; they must hear your voice. One even asks you if you see the way. What way? You ask. They all look at one another in horror. What way? They feel that you are lost now. You ask what way? Surely you are dying in your sins! Fancy pretending to be good all these years kanti all along you are living in sin. Goodness me, you ask what way?

Mind you, these people are full in your room, there's hardly a breathing space. Yet the doctor insisted on your not being worried and said you should have plenty of air. They now begin to worry you to death. After being shocked at your not seeing the way, they exhort you not to stand against the will of dying. They say if you fight against death, showing signs of not willing to die, you are proving yourself afraid of death. They want you just to lie there and wish to die. Only sinners fear death.

Should you have delirious and talk non-sense, they feel sure you are pursued by these sins which you put in your pocket and hid from people. They feel sure now that those sins are in your throat, strangling you. Some are even wondering whether, if you die, there will be any meat, potatoes and rice cooked for them after the burial ceremony. I don't say they wish you to die, but they would all eat plenty of nyama, tamats if you died. Being sick is a sickly affair.

Out of your house they tell those who were unable to be present how your wife looks, how your house is, how terribly stingy she is: "We didn't even get a cup of tea." They tell them how hopeless you are. You don't see the way. You still cling to your sins. You fear death because the gate is shut against you. Fancy a man like that who pretended to be so good! The devil is very powerful, true!

BANTU WOMEN IN THE HOME

Small Talks On Big Matters Choosing

BY ANN BROOKINGS M.A.

Choose you this day whom ye will serve. Joshua 24: 15.

Every single day and hour of our lives we have to make choices. We have to choose what we are going to eat and what we are going to wear; where we are going to work; whether we are going to do right or whether we are going to do wrong. And when we make these choices, we are also choosing what kind of people we wish to be, for the things we choose to do make us the kind of people that we are.

Last August we were pruning the rose bushes here at home and as we were cutting away the different branches, I thought that we were doing for the rose bushes what people have to do for themselves—we were choosing for them what should be allowed to grow—and it seemed to me that some of the rules that we used on the rose bush might also be used for people.

First of all we cut away the dead branches which would never be of any use at all. Have we any dead branches in our lives? Perhaps some one has injured us or hurt us in some way. Does the thought of that injury still remain in our minds and trouble us when we should be thinking of better things? Let us cut it away. It is a dead branch and our lives will never be beautiful while we let such an ugly thing remain.

Next we cut away branches which were troubling other branches by rubbing them or by pushing them aside so that they could not grow properly. These were the selfish branches. Do we have any selfish habits which trouble other people and perhaps hinder them from growing? Do we spread bad stories about other people because we like to have people listen to what we say? Do we insist on doing the things which we like to do, though they make the people around us unhappy and cross? All these things are selfish branches and should be cut away, because even while they are troubling other people, they are also spoiling the shape of our own lives and preventing us from growing properly.

Another kind of branch which we cut away from the rose bush was the branch which was growing inwards instead of outwards. This is another kind of selfishness, the kind which tries to keep all good things for itself, instead of giving it out for all to enjoy. Do we have any knowledge or talent which could be used to help others? Then let us give it out and not try to keep it for ourselves alone, and be sure that the more we use this talent for others, the greater the talent will become, and so our own lives will be made better.

Then last of all we trimmed the good branches on the rose bush, leaving only the strongest buds, so that the strength of the bush would not be wasted on the weaker buds and the best buds would have a chance to grow better. Perhaps we, too,

Cookery Recipes For Housewives

How To Carve

The study of carving is really very interesting. It is essential to know something of the anatomy of poultry to be a really good carver. To this end it would be wise to dismember a chicken in the privacy of the kitchen, removing the legs, wings, breastbone and other bones, cutting them neatly with an eye to their appearance when serving. Next see that the knives and forks are suitable. For poultry, long handled, short bladed carvers or chicken scissors are used. For joints the shorter handled, long bladed carvers are best. The finger guard on the fork should always be raised before commencing to carve.

The knives should be sharp and the meat platter large enough to allow the carver to turn the joint without spilling any of the gravy which may have run out of the meat. An excellent idea is to spread a carving cloth over the table cloth at one end of the table. It should be made of the same damask as the table cloth and look neat and businesslike. Carving may be done at the table or at a side table, just a matter of personal taste. Both are equally correct. Small rests for the carving knife and fork should be placed on either side of the meat platter. When carving is completed these are placed on the rests.

In carving, a clean swift cut is essential, keeping the knife at the same angle as the meat to prevent jagged pieces from forming. A good deal may be done by the cook to assist the carver, especially in the case of loin of mutton, pork or veal. Before cooking the loin should be chopped in such a way that it will be easily jointed at the table. The knives should be sharpened before they are placed on the table.

should cut away from our lives some of the things which we are doing, even though they are good. Are we, perhaps, trying to do so many things that we cannot do any of them well? It is better to do a few things really well, than to do too many things and do them badly.

On the day when David Livingstone was buried in Westminster Abbey, the streets were crowded with people who wished to show honour to his memory. In the great crowd was noticed a poor old man, ragged and dirty, weeping bitterly. Some one asked him why he was weeping while others were paying honour to the great man who was being buried. "I'll tell you why," the old man said. "David and I were born in the same town, we went to the same day school and Sunday School, and we went to the same place to work. But David chose to go that way and I chose this way; he chose to work hard and serve others and I chose to waste my time in drinking and pleasing myself. Now he is honoured by the whole nation, while I am neglected, unknown, and dishonoured."

Do not ever garnish the dish as this makes it more difficult for the carver. Although baked potatoes look very attractive when served on the meat dish, they are a nuisance and are apt to fall off the dish onto the tablecloth. If the joint is very large and the platter seems inadequate, place a smaller platter beside the carver, and as he carves he will then be able to place the slices on this dish.

Mother And Baby

Does He Fidget?

He may not have enough outlet for his energy. See that he has interesting constructive toys, such as bricks, or modelling materials if he is older.

Give him a little job to do in the house to help you—some dusting, or rearranging a few simple objects.

If he twitches his face or blinks his eyes, consult a doctor at once.

Is He Slow?

If he takes a long time over dressing or eating because he is a slow mover, do not hurry him unduly. His is probably a slow, deliberate nature that makes up in thoroughness for lack of speed.

He should be encouraged to hasten, but not worried about it.

If, on the other hand, his slowness is due to playing or doing other things than the task set him, then firmer measures should be adopted.—Sunday Express.

Household Hints

(BY M. D. K.)

Vinegar Helps

A few drops added to the water before boiling prevents old potatoes from turning black.

Jam Tarts

Jam tarts will not dry if the jam is mixed with warm water before it is added to the pastry and then cooked.

Lemon Juice

If you add the juice of a lemon to the washing-up basin your water will soften, and your china will have a fine gloss and fish and onion smells will be removed.

Candle Stubs

Keep them for lighting difficult fires in the morning. They are safer than paraffin.

Inkstains

Inkstains on leather are removed by rubbing with pure alcohol.

Bottle Odours

Remove odours from bottles by half-filling with cold water to which a tablespoonful of dry mustard has been added. Shake and leave standing for a half-hour before rinsing in clear water.

Handbags

Linings of handbags should periodically be cleaned with benzine or some other cleansing agent.

Dressmaking Tips For Winter Clothes

Sewing Time Is Full Of Interest

(BY PEARL BUTTON)

The following is a useful idea for a winter dress to wear for work. Make a sleeveless dress of some really warm thick material and a couple of cotton blouses with short sleeves to the elbow. In this way the parts of the body which are most affected by the cold (chest and back) are warmly covered and the arms are left free to work.

It should be remembered that the secret of good dress making is to press the seams as soon as they are stitched. Have a hot iron and ironing table ready beside your machine and you will be surprised how smart your dress will look when it is completed. The seams of thick material cannot be pressed properly after the whole garment is finished.

When making up winter dresses it is wisest to measure and tack more carefully than usual—if mistakes are made thick material is not as easy to unpick as cotton or silk, also to look really smart a thick dress should fit well, if it is "bunchy" it immediately looks home made.

Mend Stockings with this thread

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

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

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

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



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

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



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



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

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Page Of Interest To Women Of The Race

Our Short Story

Esperance Finds Happiness After Experiencing Many Difficulties

(By Euphania)

Tom Soyapi and Lena had been married fifteen years and they had no children. When Lena had attained the age of forty, she had given up hope of ever becoming a mother, but God, to whom all things are possible, had at last presented them with a bonnie girl one June morning and Lena had called her wonderful baby "Esperance." You would have thought that these two would have spoiled their only child, born late in life, but no! She was brought up to honour and obey, in the right sense of the phrase, and a sweetest child you could not have come across in that village of Port Elizabeth.

At the age of fourteen Esperance was sent to St. Matthews where it was hoped that she would continue until she obtained a Teacher's Certificate, but this was not to be owing to failing health and after two years Esperance was forced to leave school and contented herself with private studies in Domestic Science. Soon after this Tom died and Lena and her daughter left their home and went to live in Barkly West where Lena had relatives.

Esperance Married

Here Esperance grew up, a loving and contented companion to her mother, and her ingratiating manner made her a favourite to all of her set. Before she was fully twenty three, she met and later married a promising young man of the same district. But now, when our story begins, she is a grass widow with three children to feed, clothe and educate. She has left her home for town where she has been able to make both ends meet and is gone to Johannesburg with the hope of better things.

There are innumerable little hostile powers at work in the universe and our happiness depends on their forgetting us for a while. Esperance had seemed to have been marked ever since she had arrived in the city, six months ago. She had been on and off (in domestic service) several times, either giving no satisfaction or obtaining none. Even where she had stayed with friends in New Clare she had unconsciously caused misunderstanding between husband and wife; the latter who was of a jealous and unreasonable disposition had mistaken her husband's kindness and sympathy towards Esperance as being born of wrong intentions.

A Bitter Pill

This had been a bitter pill for Esperance and though being of a forgiving nature, was ready to forgive and she had determined to leave that house that very instance. But where to go? We now see her dragging her tired limbs down Harrow Road from Bellevue, where she had gone to inquire about work in vain and as she is about to cross Beit Street, she stops and stares. Who is this coming towards her? Surely she has seen that face before!

"Esperance, my little friend of Port Elizabeth!"

"Monica!"

We will leave them for a while at the house of a friend in Doornfontein where this stranger has taken Esperance, and go back fifteen years ago when Esperance was at school in St. Matthews.

Monica Monari

One of the young teachers there had been Monica Monari of Rhodesia and at one time she had been ill for several weeks. Every washing day Esperance had collected Monica's washing returning it clean and neat. This had not been all. She had done little services besides this and Monica had ever forgotten the kindness of this

"Oh, Monica! Monica! I have been so unhappy and miserable that sometimes I have thought God must have forsaken me."

"No, dear! God never forsakes those who trust in Him."

"I am very glad to hear you say that, the thought of your children has kept you from degrading yourself."

"Yes," replied Esperance with mother love shining in her eyes. "My dear mother and babies are always foremost in my thoughts. I want my children to be proud of me just as I have always been proud of my parents. God helping me. And now, dear, let us hasten to New Clare to get your things, then I will take you to the bostel where I am staying at present. Nothing like independence in this world, my child."

One Good Turn

The next fortnight was Fairyland to Esperance, thanks to Monica who took her about meeting pleasant people and seeing sights. She soon forgot her trials and anxieties.

Towards the end of the month just before Monica returned to her place, she took Esperance to the registry office of a good lady who puts one on a job first and then expect payment. She obtained work in Rosebank with a fairly good family, and there we will leave her contented and happy. How often it is that in doing good to others we do as much good, even more to ourselves.

This Week's Thought

Three things about which to think—Life, death and eternity.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to admire—dignity, gracefulness and intellectual power.

Three things to cherish—the true, the beautiful and the good—

BEATTIE.



Sub-Leaders' Training Week At St. Hilda's

BY M. D. KOFFIE

Through the kindness of Miss M. E. Cooke, Principal of St. Hilda's College, Ladysmith, Miss L. M. Werness (North Native Supt) was again able to invite Wayfarer sub-leaders for a week's training. On the morning of December 15 about 30 teachers who had accepted the invitation were met at the Ladysmith station by the College lorry. In the afternoon, after the morning's rest all the campers together with the staff (College) assembled together in the Industrial Hall where they were heartily welcomed to St. Hilda's by the Principal; then the time table was allowed.

The days were devoted to badge, Wayfarer and Sunbeam work and drill, whilst the evenings were devoted to games, songs, rounds and dances—the latter were very much appreciated.

Some campers finding it would be inconvenient to break up on December 22 and be home in good time for Xmas asked for permission that the time table be altered—this was willingly granted. In spite of the sudden alteration which meant that the ladies were to overwork themselves during their holiday time, the ladies (College staff) still instructed the campers with smiles, joy and determination to most of the campers this was a striking feature and a lesson of willingness, kindness and helpfulness.

Sunday was very impressive due to the fact that there was a church parade in which all the local Wayfarers part

took. Thursday December 20 was the happiest of all days for it was on this day that badges and certificates were presented. The campers were very busy and happy right up to the end.

Due to the sudden alteration of the time table reception, camp fire etc. were cut out. Friday was the closing day—on this day a very inspiring address was given by the Pathfinder mistress (Miss A. Prescott) who urged the campers to take up the work seriously and its ups and downs with a stout heart. To the speaker and staff at large the writer moved a hearty vote of thanks.

One may wonder why the St. Hilda's College staff is so keen in Wayfarer work. St. Hilda's is Natal I, yet the fire is not out. It is because the College motto is "Follow the Light" which is almost like the Wayfarer's motto. Repeatedly on behalf of the campers (tho' we did not live under canvas) who attended I tender our heartfelt thanks to the College staff (black and white) and Miss Hewson for working together so hard to make the training week a success and fount of friendship and delight. P.O. Dundee.

Women's Part In The Exhibition

With the coming of the Bantu Trade Exhibition during the Easter holidays next month we beg to remind our women readers of their part in this Show. The Editress has made it possible for those interested to have a stall set aside solely for exhibiting women's efforts.

The stall, which will be beautifully decorated and designed, will be filled with needle-work, cakes, pastries and all entrants sent in by interested women competitors. Novel and beautifully made hand-work and well-creaked foods and cakes will be judged by a competent judge and the winners awarded prizes.

It is to be hoped that our women readers will seize this opportunity to show the world what they can do when given a chance to display their home-made wares.



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Tsa Tsoelopele Ea Mangaung

HO HLOMILOE YOUNG WOMEN'S CHRISTIAN CLUB.

Tsa Bloemfontein (Ke JOEY)

Ka tsatsi la 21 March (Labone) ho bile teag mokete o moholo mane kerekeng ea 'Dutch Reform' ho lumelisoa Mosuo e moholo J. Makhothi (Principal); ea tsoanetseng ho ea sebetsa mosabetsi o mong mane habo Thabo Nts'o. Tulong ea hae ho amohetsoe Mosuo Micah Mochochoko ea ntseng a ruta berekeng le tokollong tsa Chache hona mona Mangaung. Mokete ona o bile moholo haholo, Makhooa le ona a phuthelile sechaba sona sebile mohau ka tahlehelo e kalo—kalo holim'a bona. Bana ba sekolo sa "Bantu United" ba biane ka melodi e hlaboschileng. Libuti tse neng li bua, li lakaletse Morena Joha Mokhothi mahloaolo le tsoelopele moo a tla tsamaelang teng. Kamora, mafumahlali a qala ka ho fepa tse monate tsa hoja le ho noa kantle ho theko (Mistress).

Mesali moholo 'ma Moruthoane o fihlile mona motseng oa rona ho tsoa Maseru, Lesotho.

Seb'ok'o se sehlo se ne se haketse maoba bekeng e fetileng sa li tona tsa motse (Blockmen) basali le bana ba ikhethetse kamoo ba ratileng ea ba Muso oa 'Masapala oa nka palo ea bao ba bangata mabitso re se re tla a hlalisa bekeng e latelang. Seb'ok'o e ole Aha! Ahe!! Mponeng Kajeno!!! Vote for me!!!

Re utloa ka "Poli ea Tsela" ea Mangaung hore Miss Sarah Matheatsie eo eleng Mrs. S. Sethoba hore o fallela Odendaalrust O.F.S.

Re thaba ho bona bongata bo se bo qala ho bala pampiri ena ea "The Bantu World" ka matla, eo a ratang ho tseba tse ngata ka ona, a tle mona ho nna "Joey" 426, Tona Street 'Harry Up' Location, Bloemfontein.

Morena M. N. Ntlatseng, moctellipele oa Bakgoro Ntlatseng Brass Band o memiloe maane Mafeteng, Lesotho, moketeng o moholo oa Moruti Mokitimi, ha'moho le sehlopha sa lipina sa Principal N. Sefothelo oa G. Higher Primary School.

Mekete ea Helping Hand Society, e qalile hape vekeng e fetileng, le ea Dancing Club maane Y.M.C.A.

Re thabile haholo ho bona kamoo Makhooa a maholo a re thusitseng kateng ka ho re etsetsa sehlopha sa "The Young Women's Christian Club" mona motseng oa rona. Ba seng ba itlamile ho ba litho tsa teng ke baa: Nurses Poppy Hahle, Grace Phooko, Hilda Nyembe. Mes dames: S. Malisapoli le C. I. Moinkangoa, R. Mosime, I. P. S. Molateli, D. Tholoe, A. Taylor, M. Jafta le E. Mtinkulu. Misses J. G. Phahlane, Kate Thekiso, M. N. Rathebe, E. Li p h o k o. E M a b a l e n g, A. M. Mapikela, J. G. H. Pompey, Lizzy Massah, Grace Nancy Phahlane, E Nyamela. Tsamaelang Ma-Afrika!!!

Gore emong oa diboledi Segopo tsoang sa Morena Moshoeshoe, o ile are: Setlogoloana sena, lego se rute-gile ga kana, ga se e'go go fihle bohlangeng ba Moshoeshoe. A tsuela pele are, Morena Moshoeshoe a ka utlua bohloko ga a ka kgutla gomme a fihlela basadi ba dulitse go thuba sechaba sena ka dinkgo tsa majuala.

Gore puo ena e ile ea amogeloa ka mekgosi le mekgolokoane ke ba neng bale teng.

x x x

Gore baruti ba shobedisitseng ga baje ditheogelang Bethlehem. Ba emetsoe ke baruti ba nnete ka msoto, bare "kholoro" ea boruti gase papadi. Ntlo ea Kereste ga se legaga la bashobedisi le bana ba ratang lenyalo la Moneri Kompese.

Lenyalo La Sekhooa Le La Se-Afrika La Likhomo

Mohatisi oa koranta ea lefathe le batho "The Bantu World." Ak'u mphe sebaka koranteng ea hao e rategang nke ke eme pakeng tsa manyalo ana a kaholimo ho bua ka oona.

Ke simolle ka hore: manyalo ana a mabedi a se a khathalitse, hobane ka lilemo antse a soko-soko, hore ho tsejoe leo eling la 'nete, empa leha ho le joalo taba tsa oona ha li fele leha ele ho leka. Ka hobane batho ba batle motso oa moo a simolohileng teng. Leha ho le joalo re mpa re tseba hore lenyalo le hlomile ke Molimo tsimolohong ea batho, ho tloha ho Adama le Eva. 'Me re utloa hore Molimo o no o etse Adama ka mobu, ha morao oa mo etsetsa mosali, empa eseng ka mobu. Empa ka eng hel Modimo o no o robatse Adama boroko bo boholo, 'me Oa ntsa lehopo le leng ho Adama. Oa mo etsetsa mosali ka lona, hore etle ebe mosali oa hae hantle ntle ea emong ponts'o e kholisang ea hoba monna o tsoanetse ho iphumanela mosali ka ho hong hoo eleng ha hae, etlebe ponts'o ea 'nete ea hoba ke mosali oa hae. Hojane Molimo ono o ratile hore monna aske a ntsa letho ha a nyala mosali, Molimo o kabe o entsa mosali eo ka mobu joale ka Adama, empa joale erekaha Molimo o ratile hore monna ha a tla ba le mosali a monyale ka ha hong ho tsoang ho eena, ke kahoo ha Molimo o ileng oa ntsa lehopo le leng ho Adama ho mo etsetsa mosali ke lona. 'Me ke kahoo ho itsoeng monna ka mong a be le mosali eo eleng oo hae, le mosali joalo. Ke hore monna ea inyaletseng mosali kali tsa hae.

LA SEKHOOA.

Ke boela ke tsoela pele ka hore, lenyalo lena la Sekhooa, ho se ho atile puo ereng, ke la kereke. Teng ke re na se 'nete hobane Bukeng ha ho moo ho buang ka hore ke la Kereke. Lebaka le etsang hore lenyalo lena la Sekhooa ke la kereke, ke hobane ho nyalisoa ka tlang ea kereke. Lenyalo lena ha se la kereke, ke la oona Makhooa, ba mpa ba le hapeletse kerekeng feela ka baka la chelete £1 2/6. Ke boela ke tsoela pele ke re: Lichabachaba kaofela tsa lefathe li neiloe lenyalo ke Molimo. O bile o li neile "rege" ea kamoo li ka inyalisetsang kamoo li bonang kateng, empa ebe khalelalong. Ke gore thatong le tumellanong ea baholo ba moroetsana le ea ba ha ra mohlankana. Ke sona se kopantsong ke Molimo seo.

Lenyalo lena la Sekhooa, ke ka baka la lona sechaba sa rona se fumanehileng hakaalo kajeno. Hobane mhleng ea pele ha lenyalo la rona la likhomo le ne le sa shebiloe hoba ke lona lenyalo, bahlankana ba ne ba tlama thotoana ho ea koa 'Daemineng ho ea sebetsa chelete ea ho tla reka likhomo tsa ho nyala Maburung. 'Me he ke kahoo leroo le neng le kena kae teng chabeng sa rona. Bonang he kajeno koo mahlali a bahlankana ba rona a lebileng teng, eleng koa mavenkeleng a Makhooa moo ba ntsang £20 £25 hoes ho £30. Joale chelete a kana kana hase bogsi na? E, ke kona. Joale ha ele moo mahali a bana ba lona a e mavenkeleng le buelokeng na? Kabaka la bothoto ba rona, ke moo kajeno ba tshoereng bothata ho nyala ka likhomo le ka ho nyala ka Sekhooa, hobane ba se ba khotsoe ke taba ea hore ho nyala ka likhomo ke lenyalo le hlephileng le tsoanetseng ho tiisoa ka la kereke, ebe ke moo ba nyalang hape ka la kereke ho tiisoa la likhomo.

LA LIKHOMO.

Hantle ha ba tsebe hoba ho tiisoa la likhomo ka la kereke, ke hona ho hle-pisa la 'rete la likhomo. Lenyalo la Sekhooa leo hothoeng ho tiisoa la likhomo ka lona, re bona kajeno li-Past Offising tsa Morena Mothe, ho hlola ho khaohannogoa batho ba nvelseng ka

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x x x

Gore ga Maemae, ka Sondaga, Mo-Afrika emong o batlile a lahlegeloa ke bophelo ba gagoe, kabaka la kgaruru e bileng teng gare ga Ba-Afereka ba etsang "pisine" ga Maemae. Tlogelang go loana Ba-Afereka, le sebetsa. Go seng jualo Masepala o tla le amoga ditshuanelo tseo le nang le tsona.

x x x

Gore Setakana se gaketse, Basadi ba tonne mahlo gomme bana ba sa hlakomelelang ba tla timela gare ga lesoahla lena le Setakana.

x x x

Gore Makhomaniisi le Ma-Grey Shirt ba ne ba ngatana ka matsuele pele ga City Hall ka Sondaga maatsiboea; ba otlana ha mabotlolo le mahlapa, ba hlabana ka dithipa, go senyegile. Maphodisa a tshuere ba bang bao ba ileng ba "ipeila" ka £5 hlogo ea motho.

(Bona tlase ga serapa sa pele)

Herr Hitler O Huduile Lefatshe Lohle La Eropa

Berlin, Germany.

Morena Hitler. Tona-kgolo ea Mmuso oa Germany, o emisitse lefathe le Eropa ka msoto. Ba tshuereng mebuso mafatsheg ohle a Eropa ga baje ditheogelang, gobane Hitler ore ga ekaba sechaba sa Germany ga se fumane hlomphe e se tshuanetseng go tla bua dikanono. Go utluagala gore Majeremane a supa letsatsi are a tla shuela tokologo le phagamo ea fathe la oona.

Go boela nnete lefathe la Eropa le okametsoe ke leru le lotsho, ga re tsebe gore mohlalele dumang tladi e tla ratha kae. Ka Sondaga se fetileng Berlin ene ele motse o tietseng masole. Ditarateng tsa oona go phadima marumo, go utluagala meshito ea dipere le ea maoto a bana ba nyoretsoeng ntoa. Ene ele tsatsi le legolo la pontsho ea masole a Majeremane le dibetsa tsa oona. Sepakapaka sa legodimo, go-dimo ga motse oa Berlin, se ne se thibiloe ke bongata ba ditofa (aeroplanes). Moroa Kaiser o na ale teng gammogo le Herr Hitler. Marshal Von Mackensen, General Goering le General Von Blomberg.

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Tlotlo E Tla Go Monna Ea Sebetsang

The Bantu World

SATURDAY MARCH 23 1935

THUTO E PHAGAMISA SECHABA

TSEBISO e hlalileng dikuranteng vekeng e fetileng e bolela gore Mr. B. W. Vilakazi, B.A. e tla ba e mong oa barutisi ba sekolo se phagameng sa Makgoba mona Gaudeng—sekolo se bitsuang "University" e thabisitse Mo. Afereka o fe le o fe ea ratang phagamo le tsuelo pele ea sechaba sa Ba-Afrika. Ntho ena ke tlotlo e kgolo eseng go Mr. Vilakazi feela empa go sechaba sohle. Kajeno re ithorisa ka gore le rona bao maabane ba neng ba ruta ka Makgoba, kajeno re fetogile barutisi ba oona. Rona bao re neng re nya tsega kajeno re hlomphele kabaka la boko ba mohlankana ea ileng are ga thaka tsa gagae di duletse lerata di duletse menate ea lefatše lena eena a itima boroko emme a sebetsa bosigo le motshagare ele gore a ile a fumane bohle le ba Eropa.

Makgoba a tlotla tsebo gomme a rata mang le mang ea nang le tsebo. Gape Makgoba a rata monna ea sa tsoafeng, ea tsuelelang gare ga boima, ea tsebang gore boima bo etsedits'e go hloloa, ea tsebang gore kgatello le matshuenyego di ke ke tsa thibela phomelelo ea monna ea ikemiseditseng go phagama.

Re utua gobone Mr. Vilakazi o phomeletse dihuto tsa gagae, go tloga go J.C., Matrici, le B.A., ka go ithuta ka nosi. Go rialo ke gore kantle le go tsena aekolo. O ithutile e ntse e le morutisi oa sekolo. Ketso ena ea gagae e bontsha gantle gore Mr. Vilakazi ke monna ea sa tsoafeng, ea ratang go phagama, eseng ka mphofutso oa phatla tsa banna ba banque, empa ka oa phatla ea gagae. Afereka e batla masogana a tshuanang le eena. Eseng banna ba tletseng dingongorego. E batla banna ba sebetsang, eseng ba gopolang gore ba ka phagama ka leshata

Re kgoloa gore thaka e ncha, e ile tseng mafolofolo le chesego, e tla tsisa thuto go Mr. Vilakazi gomme ea simolla go itima nako ea menate ea lefatše, ea sebetsa bosigo le motshagare. Tlotlo e tla go mang le mang ea sebetsang, eseng go monna oa molomo o tshelang noka e tletse. Sechaba sa Ba-Afereka se tla tlotla Mr. Vilakazi gobane le eena o se tlotlile ka mediro ea gagae.

Bao ba rerang evangeli ea tshetsomogo magareng a Ba Afereka le Makgoba ba lebeleletse jualeka manaba go sechaba sena ke bongata ba batho. Empa nnete ke gore gaekabe ese banna bana ekabe bo Mr. Vilakazi le ba bang bao kajeno ba sebetsang mediro emegolo ba sese ba fumana tulo tsena. Ekabe ntho tsena tse kgolo, tse phagamisang sechaba sena sa rona dise teng. Ga go belatse gore mesebetsi ena eleng teng kajeno, e hlalile ka banna bao ba bitsoang mahlaba-phisio, banna ba Thaba-Mohlophe bao ba bonang go feta nko tsa bona; bao ba tsebang gore nonyana e aga sehloga ka boea ba nonyane e ngue, bao ba lemogileng gore kantle le go thusoa ke Makgoba sechaba sena se ke ke sa tsuelela, sa bolokega. Tseo re di bonang kajeno ke dikenyosa tsa mediro ea bona, gomme rona re ba rolela dikatiba. Tsena ke dinyane dikgolo di sa tla.

Kgatello e ke ke ea thibela sechaba sa rona go tsu-lapele. Makgoba so a gopolang gore a ka re thibela tsuelo-pela ka melao ga a tsebe seo a se etsang. Motho ea entsoeng. Ka setabants'ho sa Modimo a ke ke a thibela ke melao e entsoeng ke motho go phagama. Rona bao ba bonang tsedigare ga lefifi la kgatello bao ba sa nyamisang pele ke Pick-up, re na le tsebo gore Ba-Afereka ba tla phagama gomme ba fumana madulo a ba tshuanetseng gare ga dichaba tsa tsoa'opel.

Ke Nnete Puo e Ka Kopanya Merafe Ea Ba-Afrika Eohle

Morulaganyi oa "The Bantu World" ntumelle pampiring eagago ea bekelebeke. Kebone kuranteng ea March 2, 1935 e ereng matla a kopano ke puo, ke nnete fela.

Ke a holofela babadi batla utloana le polelo eaka; Bangoaledi ba pampisi ea "The Bantu World" ba leka ka matla go hlakanya polelo; e s e n g polelo; ea bona ka bollalo, ba direla gore babadi batle beseke ba paleloa kego mangooalo a bona ke ko fao o bonang pampiri ea "The Bantu World" e rekoa ke Batho kamoka (Ma-Afrika.)

Sese dirang gore ba kopanye polelo kgore ba nyaka kopano. Kea dumela gore gago Mochuana goba mogatla kapa Mopedi ea kareng: nna gake kopano goba kebe setsoalle le e mong? Gaeba kebe setsoalle le e mong? Gaeba gobyalo, goe mong ke holo fela gore sechaba kamoka se keke sa utloana le ena.

Sese bolaileng Congress ke gore: Mokgatla, Mopedi; le gaeba go boleloa ka eona base pitso pitso, ga go thuso, gobane sechaba se soabile ge ba etapele ba sa buse le ntu leo, le ga ba ka bitsa dipitso boshego le moseare ga go thuso, gobane sechaba seba'la kutloano me ba etapele ga ba batle. Nnete fela kopano ke matla; gobane ge o sa utloane le motho ka polelo kutloano ga e teng!

Bongodi ba Dibuka ba boncha gore ba gatisha buka tsa bona ka tsela enge e makatsang; ba ngola blaka tse disoanetseng; ba ngoala: Swa bakeng tsoa goba tsua yona bakeng ea eona goba yeo bakoag sa eo kxobakeng sa keo goba kho!

Go mponcha gore gabase ka leleme la Batho baa fela ka gonyo ka hlaka e e seng bukeng tsa Sesotho, gore di kene. ke holo fela gore Ma-Afrika ga are, are kopanyeng sekgoa le Sesotho?

Se seleng teng ke gore puo tsa Se sotho di kopane, keboncha gore dika kopana ka ntle le hlaka tso ke dibole-tseng kamo godimo. Kebile ke boncha gore sebakeng se se fetileog, di blaka tseo dil- tsaba gona empa tsa fetolosa, gobane gadi koane le leleme ea Sesotho

I. M. MOSEPELO. Pretoris.

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Motsamaisi oa "Bantu World," Morena a ko re lumelle ho hlalisa litaba tsena koranteng ea mofo:-- Lekhotleng la Baruti ba Bantu batho Ministers Association, leneng le lutse kala li Feb. 27 1935, ka taba ea baruti ba sa nyslang likerekeng. (ke hore ka lenyalo la kereke) komiti eneng e kbethiloe ea hlalisa taba e bohloko ha fumaneha hore hoteng likereke tse beang motho Moruti a ntse a shobediitse, mosali ea lulang le ena. Ba bang ele ba lutseng le mesali oa monna emong me ebe o etsua moruti a ntse a tseyoa hantle. Hape a sa nyala ka lenyalo la Sesotho (Lahlaho) la likhomo. Kapa la kereke eleng molao oa bo Kreste.

Litaba tsena komiti ea hlalisa tsebo ea eona lekhotleng la Seruti B. B.M. Association ere e ka khona makhotla ohle a The Ministers Associations a khalemele taba ena eseng e sentse Sekereste hampe me ebile efo-kolitse (hlakotse) seriti sa Mo-Afrika eleng motho ea neng a neihiloe melao ke Jehova me a bile a i hlompha hlalhong ea batho Esaiah 18. 7 (Seriti).

Ex. Committee ere ha ho lebaka le etsang hore taba (ntho) e na e se ke ea khalemeloa hase ke baruti ba e tlohetse ka boomo, ka ho sa utloane le ho sekopane yale komiti ea rapela. Ere oho, re kopaneng banna likereke tsa rona dilokile empa lisogoa ke ho sa utloane re ka nna ra arohana ka tsamaiso le borapeli me sebetsing ea bokreste. Empa ba ele mabapi le semelo sa bokreste le toruti yoaleka hloho ea rona Kereste ele eena hloho ea likereke tsohle eo re-kopanang ho eena bohle ka bolumeli teng retsoanetse hoba ntho elengoe feela molaoag oa sechaba le oa Molimo le Jesu? Oho hle, Baheso ha re hloekiseng borapedi ka ho-khalemela mekhoa eohle e mebe yoale ka Baruti pela sechaba sa rona sa Ma-Afrika. Ex. Committee ke ena:--Rev. P. M. Nontlaba P. E. (A.M.E.), J. N. Dhlamini E hopia of S.A S. H. Mahamuza C.A.C in Zion of S.A J Nduma H.C.A.C. in Zion. W. J. B. Mohono A.U.A.C of S.A.

Mokete oa Mothiliso ho Sister Paulina Matsoso Koa Westminister

Benghali,

Mokete oa matseliso oa laeletsoa, ke ba Tempele ea Messia ho ma-Tempele ea Phehelo, mona Westminister ka la 24 February 1935. Bakeng sa Sister Paulina Matsoso ea ileng a timela ka 1 January 1935 Eo neng e le senatla mosebetsing oa thuto ka nako tse telele, 'me e bileng a ea lefung a molao o mong pela bana ba hae le liphuthohong tseo ebileng motsamaisi oa tsona; haholo baneng ba banyenyane. Bongata ba batho ba neng ba phuthohile e batlile ho ba batho ba mashome a tseletse (60) Hara bona ele ba-eti ba 4, ba Tempele e bitsoang "M'a Ntsopa (Lady Brand) ka mabitso a latelang; Sister M. C. Senkhe, Sister E. M. Taunyane, Mr. D. R. Ntsoeu, Mr. D. Rasethunsa.

Baeti ba Tempele e bitsoang Messia (Tweespruit). Bro. H. S. Litheko, Bro. le Sister J. Sefothlalo, le litho tse ling tse ngata.

Mosebetsi oa buloa ke Bro H. S. Litheko, a bala buka ea 1 Ba-Thessa-

lonika 4-13-18. A neela thuto eo bohle re ileng ra ikutloa re matlafeme 'me re nchafetse moeeng, a ntae a bina, mahareng a thuto ea hae lifela tse latelang tsa Secwana: 230, 29, 157. Ea eba Bro W. Mathibeli oa kereke ea Wargundy. A bala buka ea Tsenolo 2 10, thuto ea na ea tsamaea ka mokhoa o le mong. Le ka sefela sa Secoana 71. Ea eba Bro J. Sefothelo oa Messia. A bala buka ea Ba-Herberu 11. 1. 5. Tsenolo 3. 11. 12. morao ha thuto ea hae; a bina pina ea 205 Secoana.

Qetellong ha ema Bro. S. S. Matsoso ea fetotsoeng mohloholali ke lefu. A neela teboho e rat-fileng ka ho fetisisa maharng a thuto tsohle tse rutiioeng. Le hore o 'akatsa eka Molimo o ka ntsetsa pele mosebetsi oa 'na oa natefa ho tsela pele joaleka ha Westminister e le sebaka se ahiloeng ke batho ba fokol'oang ke thuto. Ha binoa lifela tsa Sesotho li le peli 147 le 205. Ka morao sechaba sa ntae koleke e 12s. 6d.

R. O. MATSOSO.

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 sebelisitseng ka lilemo tse ngata. Le batho ba hlalileng ba tseba hore sehlar sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlar seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba meng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke liphiisi U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko. U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o eena hore pelo e betsoeu, u khotha'e, u be matla, u thabele lijo le bophe'le ba hao. E mong oa marena a kileng a sebe isa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa hsholo ho utloa hore batho bohle baka ba nale oona moriana rna. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ons ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso. Kopa mong'a lehenkeleng la heno pele kapa u, romele Postal Order ea 1/6

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Morena Moshoeshe, ekgueding ena a gopolang ke sechaba sohle sa Ba-Afrika kabaka la moraboti ea gagoe.

Maburu A Simolola Go Gapa Lefatshe Le Bakgatla

Go tloga bekeng ea di 9 March re gatisa ditaba tsa pale ea Bakgatla tse ngotsoeng ke Mokwaledi oa rona, Sahiba. Ke taba tse kgolo tse tshuanetseng go baloa ke mang le mang ea ratang go tseba pale ea merafe ea rona. Simolla kajeno gomme u reke "The Bantu World" ka beke le beke gore u tlo u seke ua fetoa ke tse ding.--Mor.

II.

Maburu a simolotse go gapa lefatshe ya Bakgatla mo pusong ea ga Pilane. Ha ba santse ba goroga ba itira ditaba tsa Bakgatla, kwa morago ba itshupa gorere Maburu. "Mo Afrika ke kafore." Thupa ea kubu ea gakala, tlhobolo ea lela yaaka eketeng go huloa dikgokong, setoropo sa ba tsena melang, kgole ea kgokong ea ba atametsa leotung ya koloi. Selelo sa nna segolo, bohutsana ya gola.

Maburu a fitlhetse Bakgatla mo ditshabeng tse o ba ileng ba tloga ba di bita Pilansberg; thaba tseo di ne di kabo di siametsoe ke go bo di biditsoe Selelo sa ga Pilane, kwa morago Pilane a swa, a sa'oa morago ke Kgmanyane. Pilane e ne ele Kgosi e itsegeng thata, leina la gagoe ga le na go swela gope, e ne ele Ra-Bakgatla. Losika lotlhe loa bogosi yoa Kgatleng le ipitisa Pilane, Pilane, ba setse ba lathegotsoe ke maina a bo-rrabo, leina ke Pilane fela, le bone ga ba itsanye baroa le baroadi ba Pilane.

KGAMANYANE.

Kgmanyane erile a tsena mo bogosing yoa Kgatleng a tlhoka boroko, bo-rankudikae ba setse ba simolotse go duba Bakgatla, taolo e setse ele ea bone, me e tshuanetse ke gore e oba meloe.

Maburu a phutha Bakgatla, ba dira ka bone sengoe le sengoe seo ba ka ratang go se dira ka bona, ba lema masimo, ba goga dikoloi ka mmele thupa ea kubu e ba setse morago yaaka eketse go gatelela dikgomo, Kgosi e romeloa go sa le phakela go tla go sotlola.

Kgmanyane a leka go itshoka, le go tshagetsa ditaolo tsa beng ba gagoe, ga se ka ga mo thusa sepe, a gologoe yaaka kgomo setoropo se mo tsenye mo molaleng A bokolela are: "Iyo! naga mpha batho!" Batho botlha ba gagoe ba setse ba mo phatlalitse. Erile a le mo torong a tleloa ke lentsoe ye le mo raeng le re: "Kgmanyane, Kgmanyane! bothologa u thabele kwa Mokwena gongoe teng u tla bona boroko, Bakwena e tla re gongoe ba gopole thuso eo rrago-mogolo, Pheto, a ana ba thusa ka eona mo ntoeng ea Bangwaketse." Kgmanyane lentsoe yeo ya mo tsena mo pelong, a simolola go phutha Bakgatla go ba bolelela ha yoko ea ga Rankudikae e le bokete mo

Lefa Le Sehlogo Dikgosi tsa Bochuana di Tshuanetse go thusa Kgosi Tshekedi

(Ke A. J. SELOANE.)

"Ke nna e, byale gona o ka dira ka nna ka mo o ratago, oa nihomela toronkong ea bophelo, goba oa mphega ka hua, ke tla sepela ka lerato le lethabo, gobane ke thabishitse kgopolo ea pelo ea ka."

Mantsu a, a boletse ke Nkgudi Madikanyane oa Mooifontein go Sergt. Burn ka Saterdag mesong ge kgoedi ea March e na le matsatsi a 9, ge a e neela disteng tsa maphodisa a Pokwani koa Kantorong ea Pokwani, ka la bobedi, 5 March, go ea kgolegong kgoedi tse tharo a utsuitse dipholo tse 4 tsa mmagoe le mogoloane, a di reki-shitse go Morena H. Nkoagatse oa ga Masemola.

O ile a thoba tsatsing le latelago la kahlolo, gomme a fihla gae a ntsha chelete ea dikgomo £18, a e neela mosadi, go fa maphodisa ge ba nyaka, gomme a du'a ditshabeng, a nyaka mogoloane o dutse matsatsi a mabedi fela, a bona mogoloane, Komane Madikanyane a pane koloi, a laishitse dikgong a e tsos nageng, a nnoshi a batsamela, a mo rema ka selepe hlougo ga bedi, a ntsha thipa a mo dukula mahlo, a ripa mogolo, a thala ditsebe, a gagola mpa ga raro go bapela le dikgomo, boteng bya tsoa, a ripa-ripa mala, a bea seka sa thipa disteng le maoteng gomme a mo tlogela, a feta a tsibisha mmagoe le mosadi oa gagoe le oa mohu, gomme a ekisha maphoditeng ka noshi. Go koala ge monna eo a re ke baka lefa la dikgomo, motsoadi o be are: O tsee kgomo tse ge kehuile, gobane mogologo ga o nthomphe gope ga ntlerelelo. Mohu Komane Madikanyane re mmolokile ka Saterdag mantsiboea. Gomme lema batsoadi ba bana ba le rulegong dikgomo le dipudi ithuteng go abela bana mafa a bona ntle le polelo ea tohlanyo. Ke tla le tsebisha kahlolo ea monna eo morago.

Tsa Bechuanaland.
Morena Hertzog o gaketse o eme ka maoto o o mabedi. O rata gore ere ngwaga o no o fhela a ba a setse a tsentsa lefatshe ya Bechuana ya Tshireletso mo Mmusong wa Kopano. Go utlwaga gore e tla re mo kgwedding e e tlang a ba a ea England ele gore a tle a ikopanye matlho a phage a lebane le Mmuso o mogolo ko ga lefatshe yena. Makgowa a botlhalo thata. Puo e Morena Hertzog o tla e baeng fha pele ga Mmuso re itse rotlhe gore o tla e baea yang.

Modimo o thusa motho eo a ithusang. Fha rentse fhela re le morafhe wa Secwana mme re bona fha ncu e phutholotse dinala tsa eona e batla go phamola kwanyana ea rona, a re letile gore ere kwanyana e setse e phamotse ebe ele gone re reng re phamola melangwana ea rona? A yaana re thaloganya sentle gore Morena Hertzog yaaka a ea kwa moseya yaana ga a tsamaele go iphokisa pheho? A dikgosi tsa rona fha eketse di didimetsa yaana a ga renke re tlelelwa ke molapo ruri? Morena Hertzog eketse lefatshe ya Basutoland le la Swaziland le tla mo palela kantlha ea go kitlana ga makgola a bona. Basotho le Maswazi ke bana ba ea reng fha ba utlwa gotwe ditau di thasela lefatshe ya bona, ba ikopanye go tlogeleleng metseng le metaneng ba thabantshe ditau tseo.

A Morena Tshekedi o tla kgona goana a bua a le nosi? A ga a nke a ba a tla a gwaega lenewe ruri? Kana ha e kabo ere Kgosi Tshekedi a ntsa a kua a ba a kua gonale ba ba moleletsang mogolokoane o na a tla nna le moko fha go saka ke ganna le kutlwano le kopano mo dikgosing tsa

Bochuana, tsa ema ka dinao tsa fhitlha fha pele ga Mmuso kwa moseya, gongwe e tla re Morena Hertzog a bowa kwa England a tle e le lekau le lenana.

Lekgotla ya Secwana le kae? Mongwato, Mokwena, Mongwaketse, Mokgatla, Moletse le ba bangwe ba kae?

A. MORAPEDI, Germiston.

Kotsi E a Methapo

Bohloko ba khathalo ea boko.

Ke bao feela ba khathatsoang ke methapo ba tsebang bohloko ba khopholo bo hlalisoang ke bolotsi ba khathalo ea boko. Ha bo simolla ha bo tshuane ho batho bohle, empa bofoeng bo hlalisoa phokolo le tepetlo. Bo etsa hore motho a hloke boroko, a seke a rata dijo, a be le pipelo, ditho tsa hae di ope hamoho le hlalo ea hae.

Bolotsi bona bo etsoa ke ho sebetse haholo, khathatsebo le bohloko. Ha ho pheko ha ese hore ho tiisoe methapo. Me tsela ea nnete eo motho a tlang me a nontsha methapo ka eona ke ho sebedisa Di Pink Pills tsa Dr. Williams. Ke tsena feela tse matlafatsang motho.

Di Pink Pills tsa Dr. Williams di matlafatsa melo oa motho me di etse hore madi a sebetse hantle.

Simolla kajeno ho sebedisa di Pink Pills tsa Dr. Williams. Di rekoa venkeleng lefe le lefe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town, ka 3/3 bottolo ele ngu kapa a tshelentseng ka 18/- kantle le tefo ea poso.

go eona, me yaana maikaelelo a gagoe e le go tshabela kwa Mokwena, Bakgatla ba dumalana naye ba tsoa ba tlolela lefatseng ya Mokwena.

Sechele, Kgosi ea Bakwena a amogela Kgmanyane ka molemo me poifo eona e le teng mo go ena a seka a mo tlotla le ha ele go mo ikanya. Sechele a bo a eleditse thata gore a ruoe Bakgatla a ba ntshe balala ba gagoe, ba mo ntshetse sehuba. Me Bakgatla ka ele morale o tsaloang ka boganka le bosilo ba gana go dira valo.

Kgmanyane a swa kgang ea Bakgatla le Bakwena e simologile. Lentsoe a mo sala morago go busa Bakgatla. Go santse go na le letsatsi ya Merapelo mo sechabeng sa Bakgatla, tsatsi yeo ba gopolang khudugo ea bona go tsoa Transvaal go tla mo ba leng teng gompiyeno (Mochudi). E eabo e le letsatsi ya selelo le bohutsana go gopola tshotlo ea Maburu a neng a ba sotla ka eona ba sa le Transvaal.

LENTSWE.

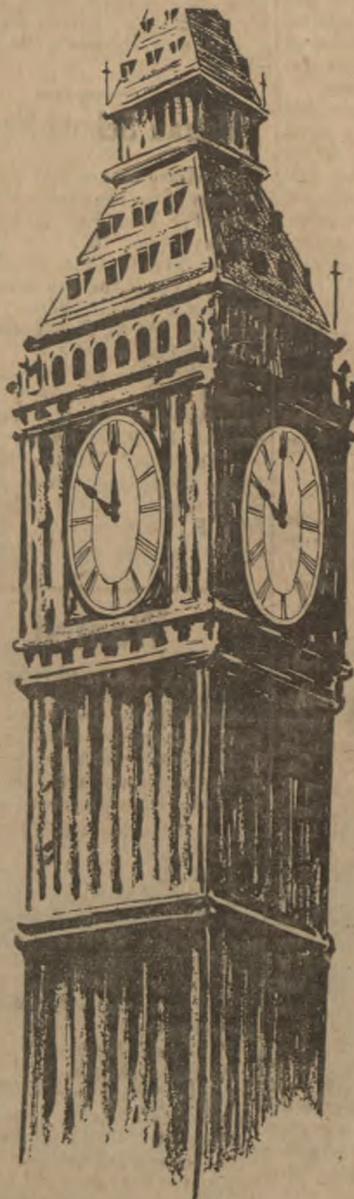
Bakgatla erile lefa e ne e ntse e le morafe o thata, bothata le nonofo le go itsege mo dichabeng tsa Bechuana ke ka Lentswe. Erile a tsena mo bogosing Bakgatla le Bakwena ba bo ba tlhokisanya boroko. Bakwena ba re Bakgatla ke batho ba bone ba ba tshuanetseng gore ba ba ntshetse sehuba. Kgang e ea lekgetho ea gola e tle e tsamae e tsale ntoa-ntoa ea tlhabana thata. Bakwena ba tsena mo Mochudi ba fisa metse ntheng ngoe ea eona.

Karabo Ho Mr. E. L. Moloi

O TSHUANA LE MOSOTHO OA TRANSSVAAL OA KHETHOLLO

Mohatisi "The Bantu World." Monghali.—Ak'u be mosa le pelonolo, u ntumelle ake ke kenye mantsoe a se maeke pampiring ena ea Ma-Afrika. Ke kopa E. L. Moloi, eo taba tsa hae li hlalileng hona lirapeng tsa kuranta ena ka 23 February, a ke a re hlalotse tlhaloso ea lentsoe lena: "Fane," ka Sesotho, haeba ke "nete hore puo ena Sesotho e tla nyamela, a mpa a sa etse khopolo taba. Ke suaba ho utlola are batho ba jalang moferefere ke ba tsoang mona Kopanong. Na ke efe buka (Dictionary), e hlalolang hore mantsoe ana oona ke Sesotho "saale," "pere," "katse," "tafole," "fariki." Ha ke sa ee lolo lolo ke q-tella ka hore E. L. Moloi thuto ea hao e nyane ea tsebo ea Sesotho e kotsi e tla jala oona moferefere joale ka ha Mosotho oa Transvaal a kile a le khetholla lona ba tsoang mafats'eng a tshireletso; hore lumela ho Lekhotha ha se bile ha se hlapa, ekaba ho batho ba tlohleng koana Lesetho ba es'o ho utluisise Sesotho le jale ha ba ruta Makhooa ena a koano Kopanong (Union).

C. Mc.GEOR N. MOPEDI.



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"MELLOW AS THE CHIMES"

SOCIAL AND PERSONAL NEWS

Who's Who In The News This Week

Mrs. Eva Rakamakoe, of Olverton, Warmbaths, arrived in the city on Saturday last and is staying with her daughters Mrs. R. Maponyane and J. R. Mosaka, both of Pimville Township. The old lady was looking remarkably well and fit.

After a serious illness of about three months duration Mrs. J.G. Masu underwent an operation at the New Somerset Hospital, Cape Town. Friends and relatives will be pleased to know that she is progressing well.

His many friends will be pleased to learn that Mr. L. H. Mazibuko, is making rapid progress from his recent illness. Mr. Mazibuko was formerly a teacher at Hillcrest but owing to illhealth had to give up teaching. He is now a resident of Hillary, near Durban.

Mrs. Augusta Mdhluli and Messrs. R. Mapanzela and R. H. Maseko, of the staff of the Methodist School, Alberton, visited "The Bantu World" on Friday last week and were shown around the offices and works.

Nurse Gloria H. "Masafira" Molefe, of Amatituku Sugar Estate Hospital, arrived in the city on Friday, March 15. Nurse Molefe who is on sick leave, will proceed to her home, Bethanie, after spending a few days with relatives in the city. She is staying with her cousins, Mr. and Mrs. J. Malao.

His many friends will be pleased to hear that following upon the publication of his book, "Izikhali Zanamuhla" Mr. R. R. R. Dhlomo's English novel and his Biography of Dingaan have been accepted for publication. The novel will be printed in England. His two other books "Intlalo yakwa Zulu" and "Indatshana ka Bharabha" are under consideration by publishers. Mr. Dhlomo is now busy on the "Life of Shaka."

Mr. and Mrs. Elias Molokane, of Eastern Native Township, who were married at Vereeniging last month, were welcomed by the Rev. J. R. Albert Ankhoma, Overseer of the Apostolic Faith Church.

Mrs. Elsie Balfour has arrived from Cape Town to come and stay with her husband Mr. Whiteside Balfour. They will live in Orlando Township. Mrs. Balfour is a very interesting person with lots to say for and against Cape Town.

Miss Eunice Nomini Bukani, widely known in East London, arrived at Johannesburg on March 16, looking hearty and hale. She will be staying in 31, Gerty Steet, Sophia Town.

Under the auspices of the Witwatersrand Transvaal African Teachers' Association a grand Lullaby Dance will be held in the Bantu Men's Social Centre, on Saturday, April 13. Mr. P. I. R. Chochoe who has been authorised by the Southern and Western Executive Committee, will be the promoter of the show. Mr. M. Maleke, Secretary of the Association, will act as M.C. assisted by the promoter, Messrs. G. Motieloa and J. R. Rathebe, as D.C.'s. Admission 1/6 single; double 2/6.

Miss D. Nzondo, of Yeoville, paid a flying visit to Rosebank last Sunday and later in the day visited the Try Luck Benefit Society, at Doornfontein. Mrs. Mko, Assistant Secretary of the Hungry Lions Benefit Society who has been spending her holidays at the Cape returned to the city last week and is staying with relatives at Benoni.

Nurse J. Mazwi, an ex-Crown Mines Hospital student who is in the city was the guest of Mr. and Mrs. S. Sitole of Sophiatown last week. Mrs. N. A. Mseleku, of Modder B. spent last weekend at Crown Mines.

Mr. A. J. Msimang spent his weekend with relatives at Western Native Township.

News have been received by Mr. & Mrs. N. H. Mseleku that Miss Eunice Mtimkulu who has been ill for some time in Durban has recovered. Mrs. Mseleku is the aunt of Miss Mtimkulu.

Mrs. E. A. Mahomet gave a pleasant Dance-party in the Inchcape Hall last Saturday to the music of the Black Birds Orchestra. The show was organised by the Rand Women's Benevolent Society. The programme was quite interesting. Mr. G. Motieloa gave a recital which was repeatedly applauded.

Afrikaner Mine Notes

Mr. N. G. Tlabakoe, of the Afrikaner Time Office Staff, has left to take up another post at one of the Randfontein Mines. His successor is Mr. J. Katie of Potchefstroom.

Mr. Marks Mosala a Clerk at our Compound Office is joining the Time Staff of Klerksdorp Consolidated Gold Mines.

Mr. & Mrs. Bowen M.J., of Afrikaner spent an enjoyable time at the Babrosee Mines on Sunday afternoon.

Mr. Jac. B. Crutse paid a flying visit to the Afrikaner Mine on Saturday and was the guest of Mr. & Mrs. Mosala.

Bloemfontein News

FREE STATE I.O.T.T.
(By Lady Porcupine)

The Free State Grand Temple I.O.T.T. held its momentous Annual Session in the St. James Methodist Church, Beaconsfield from January 4-7, 1935 and was presided over by Bro. Rev. S. K. Ramailane, G.T.T., assisted by all the Grand True Officers. The Grand True Chaplain and Grand True Vice Templar reported their inability to attend, the former on account of pressing business engagements and the latter through illness.

This Seventh Annual Session, it is gratifying to state, proved a signal success in the grand work so far accomplished particularly in the right attitude adopted in the carrying out of the spirit and letter of the Constitution. The following office-bearers presented their respective Annual reports viz. Bro. Rev. S. K. Ramailane, G.T.T., Sister H. S. Ramailane, G.S.J.W. and Bros. (Rev.) P. M. Seitsho, G.T.T. and P. J. Leeuw, G.T.S. These reports reflected a remarkable improvement than those of the previous year and after they had been thoroughly reviewed were accordingly passed and adopted.

Sub-Temples
Reports of the various Sub-Temples were also submitted by their representative delegates and were also passed. Motions were also submitted and discussed and favourable ones were adopted and passed.

Election of New Office Bearers

The following were accordingly elected as Office-bearers for the ensuing year namely: Bros. P. J. Leeuw, G.T.T., Rev. Z. R. Mahabane, G.T. Co., Rev. P. M. Seitsho, G.T.T., Rev. S. K. Ramailane, P.G.T.T., S. G. Rametsi, G.T. Sec., Rev. J. S. Lithoko G.T. Chap., Rev. P. S. Mbete, G.T.E. Sec., A. S. Seyeng, G.T. Marshall, J. N. Mkgothi, G.T.O.G., J. E. Mhetoa, A.G.T. Sec., Z. P. Selebano, G.T. Mess, Sisters H. S. Ramailane, G.S.J.W., M. J. S. Moroka, G.T.V. T., S. I. Thakuna, A.G.T. Marshall, V.E. Plastje, A.G.S.J.W., M. Bosalletse, G.T.I.G.,

I wish to convey my heartiest expression of thanks and congratulation to the Kroonstad Sub-Temples Executive and the Temples for extending a cordial invitation to the Free State Grand Temple to hold its next Session at Kroonstad.

An Apology

Pressing matters in my various capacities and requiring my immediate attention obviated my publishing this report earlier than now.

S. G. RAMETSI, G.T. Sec.

Boksburg News

Mr. I. D. Monapule, the Boksburg Agent of "The Bantu World," expresses his appreciation for being an agent of the paper that caters so ably for all sections of the community especially its "Page of Interest to our Women-folk" which so ably directs their minds and interests them in literature. Women subscribers are increasing weekly.

The famous Sweet Melodians, of Stirtonville, staged a grand and successful concert recently at the A.M.E. Church. This is one of the many concerts the company intends giving along the Reef prior to its intended tour in June this year. The company performed at Roodepoort on March 22.

The Rev. A. J. Lipholo of the A.M.E. Church at Stirtonville, was serving his first Pastoral Holy Communion on Sunday, March 10. The occasion was a model of a Christian fellowship rarely accorded any minister who preceded him, in that the Lord's Supper was attended by 77 people, eleven babies baptised and five people confirmed and one received into the Church. A liberal contribution of £2 12 0, was collected by the Trustees and Stewards. The Church Choir gave its best selections under the joint conductorship of Messrs. N. Ngubeni and I. D. Monapule both of Wilberforce Institute. The Juvenile Society under the leadership of Mrs. L. Kubedi, presented their mother Mrs. A. J. Lipholo with a pretty table cloth and a pretty table centre.

Mr. Golden, the Chief Steward of the A.M.E. Church at Pietersburg, is the guest of the Rev. and Mrs. A. J. Lipholo. It was Mr. Golden's pleasure to renew acquaintance with the ex-members of the Harmony Kings which once visited Pietersburg under Dr Gow.

Classes for evening scholars have commenced under the direction of the Witwatersrand Technical College at Stirtonville. The Native section is under the management of Messrs. I. D. Monapule and J. B. Nsakeni while the Coloured section is under Mr. J. Ebeniir. Parents are invited to send their children to the evening schools.

Makau School News

The Makau School Staff held a fine ceremony of the presentation of the 1st. Makau P/F Troop Flag at Makau on Saturday, March 16.

The Bakgatla Chief, Mr. A. Motsepe, performed the flag presentation duty, and a moving address was delivered by Mr. M. P. Mphahlele, the principal of the school.

The following are the members of the staff meeting: Mr. M. P. Mphahlele, chairman; Miss C. Peete, secretary; Mr. D. B. M. Khotle, reporter of "The Bantu World"; Mr. J. L. Sibeko, Group P/F Master; Mr. A. R. Boikhutso, Tracker Master; and Miss R. Motlemekoane, Sunbeam Leader. A full report will follow.

Wanted. Post Re-Advertised.

Applicants for the vacant post of Assistant Secretary of the Bantu Men's Social Centre, Johannesburg, are requested to re-apply, giving full information on the following points:

1. Age (not less than 21, not more than 35 years)
2. Health
3. Married or single.
4. Educational qualifications, including knowledge of English, Afrikaans, and Native languages.
5. Athletics and Games.
6. Typewriting and Office experience (if any)
7. Church affiliation.
8. Tribal affiliation.

Initial Salary per month: Unmarried £5 : 0 : 0., plus quarters; married £6 : 10 : 0., without quarters. The successful applicant will be on probation for 6 months. The successful candidate will be expected to share in all the activities of the Centre, under the direction of the Secretary.

Applications must reach the Secretary P.O. Box 4767, Johannesburg, not later than March 30th.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Khoeletso ea bo 24, 1935
KHETHOLLO EA BATHO BA BATSHO TIKOLOHONG EA PRETORIA, TRANSVAAL

Katlase ha matla ao ke nang le oona Teneng ea bohloko ea Molao oa ba batsho oa ditrope (Natives Urban Areas Act) oa 1923, o fetotseng ka tema ea boraro ea Molao oa bo 25 oa 1930, ke ho letse ebile ke tsebisa hore ho tloha tsatsing la pele khueding ea April, 1935, ha re motse oa Innesdale, Transvaal, oo kajeno eleng karolo ea bo 6, o tla re ka khoeletso ea bo 266 ea 1924 o tsoe katlase ha tekoloho ea motse oa Pretoria, Transvaal, 'me ho tloha tsatsing leo batho bohle ba batsho ba tikoloho ena haese bao ba lokolohileng katlase ha temana ea (2) ea tema ea bohloko, ba tshaneetso ho huduhela malokeisheneng kapa hoseteleng.

MODIMO BOLCKO MORENA
O tsua ka seatla sa ka le ka Tiisetso e kholo sa Kopano ea South Africa mona Cape Town ka tsatsi lena la bo tshela khueding ea February sele-mong sa Leoaka le makholo a robileng mono ole mong le mashome a moraro le metso e mehlano.

CLARENDON
Siba-Leholo.
Ka taelo ea Motlohehi Siba-Leholo le Lekhotla.
R. STUTTAFORD.

IZIMEMEZELO ZIKA HULUMEINI

No. 25, 1935
UMTETO KA NAINI EZIMBOKODWENI, NATAL

Ngapantsi kwamandla enginikezwe wona yisigaba esingapantsi kwesigaba (1) sesigaba *nineteen* somteto Natives (Urban Areas) Act, 1923, Amendment Act, 1930, ngiyazisa . . . ngimemezela, ngitsho ukuti kusukela ngosuku lokuqala ku March 1935, kungabiko muntu wesilisa nowesifazana ongenalo ilungelo pantsi kwesahlukwana (b) sesigaba esingapantsi (4) kwa leso sigaba oyopumela pandhle pakati kwamahora ka 10 ebusuku nelika 4.30 ekuseni endaweni epetwe ngabe Bhodi ye Mpilo nepeteyo yasezi Mbokodweni e Natal, uma engenyayo incwadi elotshwe amsebenzelayo. Noma wuphi nje onelungelo lokuyilola leyoncwadi yokuba avumele lowe muntu ukuba abe pandhle pakati kwalawomahora, noma lowe enikezwe ilungelo yibo be Bhodi le Mpilo nepeteyo idolepa lasezi Mbokodweni, e Natal, noma ayitate emapoyiseni alesosigodi.

NKULUNKULU MISA U-KING
Inikezwe pansi kwe Sandla sami nangesi Singcifo so Pau lwe Union yase South Africa e Cape Town ngosuku lwesitupha ku February 1935.

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 26, 1935
UMTETO KA NAINI EDOLOPHENI LASE MLAZI, NATAL

Ngapantsi nangegunya engetweswe lona yisigaba esingapantsi kwesigaba (1) somteto *nineteen* we Native (Urban Areas) Act, 1923, Amendment Act, 1930 ngiyazisa, ngimemezela, ngazisa ukuti kusukela ngosuku lokuqala ku March, 1935 isi Memezelelo No. 80 sika 1934 sesiyaguqulwa ngokukhupha uhlamvu namagama ati "4 a.m." kufakwa amagama nohlamvu oluti 4.30 a.m.

NKULUNKULU MISA KING
Kukitshwe nge Sandhla sami nangesi Ngcifo so Pau lwe Union of South Africa e Cape Town ngosuku lwesitupha ku February, 1935

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 27, 1935
UMTETO KA NAINI EDOLOPHENI LASE SIPINGO, NATAL

Ngapantsi kwamandhla enginikezwe wona yisigaba esingapantsi kwesigaba (1) sesigaba *nineteen* somteto Natives (Urban Areas) Act 1923, Amendment Act, 1930, ngiyazisa ngimemezela, ngitsho ukuti kusukela ngosuku lokuqala ku March, 1935, kungabiko muntu wesilisa nowesifazana ongenalo ilungelo pantsi kwesahlukwana (b) sesigaba esingapantsi (4) kwaleso sigaba oyopumela pandhle pakati kwamahora ka 10 ebusuku nelika 4.30 ekuseni endaweni epetwe ngabe Bhodi ye Mpilo nepeteyo yase Sipingo e Natal, uma engenyayo incwadi elotshwe amsebenzelayo. Noma wubani nje oaelungelo lokuyilola leyoncwadi yokuba avumele lowe muntu ukuba abe pandhle pakati kwalawomahora, noma lowe enikezwe ilungelo yibo be Bhodi le Mpilo nepeteyo idolepa lase Sipingo e Natal, noma ayitate emapoyiseni alesosigodi.

NKULUNKULU MISA U RING
Inikezwa pansi kwe Sandhla sami nangesi Gc fizo so Pau lwe Union yase South Africa e Cape Town ngosuku lwesitupha ku February 1935

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 28, 1935
UMUHLE WASE NIGEL NAMANDHLA OKUTETA AMACALA OBUGCWELEGCWELE

Ngapantsi nangegunya engetweswe lona yisigaba *nine* somteto Native Administration Act, 1927 (No. 38 ka 1927) ngiyazisa, ngimemezela, ngitsho ukuti u Muhle wase Nigel uzonikwa mandhla okuteta amacala obugcwele kusukela ngo April 1, 1935 ngapantsi kwesinqumo senkantolo ye Mantshi enziwe abantu kalesosigodi kwamandhla kusa

NKULUNKULU MISA U KING
Kukitshwe nge Sandhla sami nangesi Ngcifo so Pau lwe Union of South Africa e Cape Town ngosuku lwesitupha ku February 1935.

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD.

News Items From Different Centres

THE Bantu World

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

Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, 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" 1 Hardy Street, (Off Cornelius Street, Johannesburg).

OBITUARY:

NKOMO—Miss Esther M. P. Nkomo beloved daughter of Mr. and Mrs. F. Nkomo passed away on Monday January 28, 1935, at Bynest Poort, Pretoria. People at the funeral totalled 126. She is mourned by us all in the family.

S. MEEK,
Brother-in-law.

UMPHANGA:

TSHANGELA—Ngolwesithathu 27th Feb., 1935, kungene ekuphuhlani kwa phakade u Bawo othandekayo u Jacob Tshangela ekhayeni lekhe, e Lenge, Jozanas Hoek, ugule ixesha elifutshane. "Yilahleko ema Bheleni, yinzuzo e Zulwini." Lala ngoxolo, Langa, ubakhonzile abantwana bakho. Ama Bhele akude nezihlobo zonke mazaneliswe ngulombiko

WESLEY H. TSHANGELA,
P.O. Quest Mine,
Klerksdorp Dist.

SITUATIONS VACANT:

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Darktown Strutters Tour Of The Union Crowned With Success

Now that we are in Durban and about to complete our long and strenuous tour we feel we must express our gratitude through the columns of "The Bantu World," towards the numerous people who helped in making our tour a success. The support and encouragement we received throughout the tour deserves a large amount of thanks. We were welcomed wholeheartedly by people of all types and races, men and women of various professions throughout Natal, Zululand, Transkei, the Cape Province, Griqualand and at home in the Transvaal. Without the help and advice of Mr. Griffiths Motsieloa, A.T.C.L. of the Popular Singer Gramophone Records, with Mr. A. Vil-Nkomo, Mr. Jack

Mr and Mrs. Artle, the teachers in general and the Rev. and Mrs. More. All our shows were gigantic bumpers.

Special mention must be made of the efforts made by Mr. Bokwe, the "Demonstrator," assisted by Mr. Horatio Setlogelo with the influence of Professor D. D. Tengo Jabavu, B.A. (Lond.), in obtaining permission for us to perform in the large Lovedale College Hall, before an enthusiastic crowd of students including Major Geddes, J. Chalmers, Esq., and many Europeans.

Mr C. L. Nginya deserves the name of the "good Samaritan," as well as Mr. W. W. Jabavu, Mrs. Kaka, Mrs. J. J. Masoleng and others in New



THE DARKTOWN STRUTTERS.

Phillips, Manager of the Iachape Hall, Johannesburg, we would not have had the courage of undertaking a tour that demanded so much patience and will. Through them our start was a good one. We have now been travelling continuously around the Union for the last six years. Through the influence of Mr. W. Mini, assisted by the late Ray Meimang and Mr. Mdima we met with tremendous success in Durban and had the honour of giving a series of private entertainments to many distinguished personalities including Sir Charles Smith, K.C.M.G., the late Sir Walter Greenacre, William Campbell, Esq., and the late Solomon Ka Dinuzulu, the King of the Zulus and was joined by Big Boy, Ndaba Majola, the Great Columbia Recording Artist and Stage Idol in 1932. We sailed along the South Coast by ship to East London.

We cannot fully thank the warm welcome we received from the people of the Border: Dr. W. B. Rubussna, Bennett Newana, Paul Sono Clements Kadalie, Mrs. Hohana, Mrs. Simani spsred no trouble in making our visit worth-while. In Grahamstown, Mr. Julius B. Mazwi with Mr. Sunshine Wilkinson, Mr. Klassen and Mr. Dalamba handed the keys of the Location over to us, and soon had the liberty of making ourselves at home with Mr. Mgole, Mrs. Gqeba, Mr. and Mrs. Pelem, Mr. and Mrs. Adams,

Brighton, Korsten, and Walmer Locations, Port Elizabeth.

In Grahamstown, Mr. P. Ngxiki, Mr. F. F. Fobe, Nurse M. Sidlai and Mr. Kwaza, all played a great part; also Rev. Solilo and Mrs. Qogo of Uitenhage. Hidden in the middle of the Karoo in Klipplaat is another famous figure in planting welcome and farewell advantages to tourists. Mr. Nguna with his kind-hearted wife, as well as Mr. and Mrs. Dhulula, sure did their best to make us happy.

The Coloured people throughout the Karoo down the Garden Route into Cape Town are gifted with immense hospitality, great was the support we got from them with the help of Mr. Jas. Ngojo, a prominent leader of the A.N.C. in Paarl.

Space does not allow me to mention by name all of the people who threw in their lot with the late Mr. Ndollo, who not only made a home for us in Cape Town but also lent us the best of his organising ability. Another pair of brilliant figures in social activities are Mr. S. Kekana of the National Harmonisers, and S. Oliphant; through their efforts and many others our function in the in the City Hall in November last was a great success; patronised by a huge crowd of both Europeans and Non Europeans including Sir and Professor W. Bell of the South African College of Music. The Bethel Institute was always at our disposal when in need through the kind permission of Dr F. H. Gow.

Benoni News

(By Nal)

The Annual General Meeting of the E.R.D.N.F.A. was held in the Advisory Board Room, Benoni Location, on Sunday, March 3; at 10.30 a.m. Mr. Mkwanzazi officiated in place of the chairman who was unavoidably absent. The Association was well represented by delegates from all the affiliated clubs, and the meeting was very successful. The financial and all other statements were well reported, and adopted, except the auditor's report which caused the meeting to be postponed till last Sunday, March 17, when Mr. L. J. Butelezi, elected by this meeting as auditor pro-term would submit the report anew. It was expected that election of officials for the ensuing year would also take place in this on coming meeting.

Mrs. Susan November of Kleinfontein has gone to Pretoria for an extended visit owing to health reasons. Miss C. M. Maseke B.Sc. (of Klipstawa) Episcopal President of the W. H. and F. M. Society (A.M.E. Church S. Africa), paid a week end visit to Mrs. H. Mallela. On her

(Continued in column five.)

Pimville News

MAPONYANE'S PARTY.

Mrs. Ruth Maponyane, of Pimville Township, organised a successful Tea Party on Sunday last at her residence in honour of her eldest daughter, Lillian Lorna, who was celebrating her 19th birthday. Friends who had come from all parts of the city were first entertained to lunch and then to dance while others were delivering fine speeches, thanking the hostess and wishing the young lady, Miss Lillian Lorna, the return of many more happy days.

The toast of honour was passed by Mr. Peter Moathodi, one of the pioneer teachers of the township, seconded by Mr. Luke Mahola, of the staff of "The Bantu World." The two gentlemen in brief eloquent speeches stressed the importance of such functions and hoped that in the near future they should be made as popular as possible in order that many of our people could be able to adjust themselves to the Western social requirements. Presents were graciously given and much appreciated by the hostess who also extends her deepest thanks to all who assisted her in making the whole party a great success.

Among those present were: Mr. and Mrs. Wm. Motshomotsho, Mr. and Mrs. J. R. Mosaka, Mr. and Mrs. Goodman, Mr. and Mrs. J. Kotu, Misses S. Matjokane, J. Moorosi, L. Manche, M. J. Masenyane, Motshoane, D. Mosaka, R. Mosaka, G. Matebula, Mabel Rakumakoe, and Elizabeth Makgalemele, and the old Lady Mrs. Molobe. Messrs Z. R. Rakumakoe and P. D. Segale (joint chairmen), E. D. D. Makoko, E. Lesala, R. L. Malobe, Koos Mathopa, James Lale, A. Sepobe, M. Lebogo, I. Malebo, J. Khosi, J. Modise, Frans Lale, Henry Lekgari, John Moseane, M. Sepeng, Edward Mogale, A. Mosaka, A. Moroe, J. Sekgaphane, J. Pooe.

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departure from here, Mrs. Maxeke embarked on her extensive tour of the Western Transvaal and Bechuanaland on Missionary work.

Nurse Majola of Queestown C.P. has taken up duties here as Location Nurse in place of Nurse Maila who is away on leave.

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THIS WEEK'S SPORTING EVENTS

Extracts From J. B. F. A. Report For The Season 1934

Gentleman, as President of your Association, it gives me much pleasure in submitting the 6th Annual Report of your Association for my first term of office. Nothing could be of greater interest to you than to be given a brief summary of the progress made during the season by your Association, and the present satisfactory position which it holds in the sports world.

Management:

As you know, the management of the affairs of this Association are vested in the Executive Committee composed of the affiliated clubs. It should be mentioned however, that the Association owes its success to its worthy Patron, Mr. G. Ballenden, Manager of the City Native Affairs Department whose efforts have been untiring to interest the City Council in the welfare of Native sports in Johannesburg.

Here gentleman, I wish particularly to draw your special attention to the position existing between a Patron and a member of the Executive Committee. It does not follow that because a man is a patron that he automatically becomes a member of the Executive Committee. The two things are quite distinct. Any reasonable person knows that all organisations of this nature have patrons and Executive Committees, and for any man to wilfully confuse the meaning of the one with the other is to exhibit total ignorance of the exact relationship of such persons in regard to their positions on sports organisations.

Press Reports:

In the "Umteteli Wa Bantu" issue of March 9, an article appears written by Mr. D. R. Twala, Assistant Secretary of the Bantu Sports Club, wherein amongst other things, he goes out of his way and attempts to give the history of your Association in its relation to the so-called "Witwatersrand District African Football Association" and "Johannesburg African Football Association". The writer touches quite a number of points—the principles which he apparently has not grasped, and which I will not waste your time discussing. But, I am pleased to mention the fact that nobody knows better than the writer the true situation, no matter what he has said.

I would like to mention in passing that at the time your Association was formed, the Witwatersrand District African Football Association was defunct and the writer also was a registered member of your Association. How he and others served their connection with the Johannesburg Bantu Football Association is a point upon which he should have expressed himself more honestly and truthfully.

You will forgive me Gentlemen, if I trespass further upon your time. I do so because it is in the interests of us all that the truth should be stated.

The Johannesburg Bantu Football Association is not going to think for the City Council or anybody for that, we have carried out our work successfully and do not think that any person has any cause for complaint because of what we have done.

At the beginning of the life of your Association, we saw the paramount necessity there was for grounds and accordingly, being properly organised, approached the City Council for grounds which I am glad to say we were given. Now, in recognition of this we have made the best use of such grounds since we have taken control of them.

The writer in part of his letter states:—"As was to be expected, the Native Affairs Committee of the City Council through the Manager of Native Affairs Department, who is by the way the Patron of the Johannesburg Bantu Football Association, refused to grant this rival organisation access to Municipal grounds"—this having reference to the J.B.F.A. I do not know gentlemen, as according to the writer's own words whether you would expect me to labour the point any further. The writer here gives you the reason of the refusal of the Council to grant them access to the said Municipal grounds because his organisation was of course a rival of the Johannesburg Bantu Football Association. Numerically and financially your Association has achieved remarkable success, a position which reflects the efficient administration and co-operation of your officials and affiliated clubs.

To refute a statement by the writer and those who share his views namely that "the Municipality decided to sever its connection with the Bantu Sports Club and to boycott these grounds," here again the writer suffers from a confusion of thought, in that he makes the Johannesburg Bantu Football Association one with the Municipality.

The Johannesburg Bantu Football Association Gentlemen, has got nothing to do with the Municipality administratively. Your organisation is independent and is entitled to ask for support where it can receive same. If people in a spirit of rivalry decide upon certain courses of action, they make their own bed and must naturally lie on it.

Growth Of The Association:

Under this heading it is most gratifying to note once more the growth in spirit towards the realisation of the highest principle which denotes true sportsmanship. Having started with only 9 clubs in the year 1929 your Association closed with a number no less than 93 affiliated clubs which have successfully competed throughout the season. This is no doubt a sign which shows that we are not only succeeding in moulding the character of our race, but that we are actually forging ahead in bringing about that much needed spirit of true sportsmanship and mutual understanding—not

Transvaal Tennis Union Proposed

Tennis that bids us be of good cheer and sets our hearts atune to the joys of living was played at the Bantu Sports Courts last Sunday, when the W. D., met the Bantu-Bantus in a friendly contest. P. W. Rezant was the cheery captain of the Wits, and F. G. Blousie, of the Club Tourists' fame, was the energetic skipper of the home team. Fox and Khutlang played D. Gwabeini and P. Mbasa at the No. 2 Court and Blousie and Kekana met Molefe and Sikakane in No. 1 Court. This was the commencement of a battle royal, for young Sikakane "Makana the left-handed" showed his form from the beginning by notching the first set (6-1) against Kekana and Blousie.

In the second court, returns and drives were so rampant, and so reciprocal that the set went up to (9-11) in favour of "Bok" and his partner. From this good beginning the W.D. went strongly upwards as the game went on resolutely forward. Around every court the guests assembled to give good cheer to their inspired players. The Home team had an uphill fight losing almost every set and winning a set with an advantage of two games, but they refused to despair. When lunch hour came the score indicated a lead of 36 games by the W. D.

The afternoon brought a happy aspect to the game, when ladies joined in the fight. The real fight between the ladies ensued when Vera Nxumalo and Rachel Jacobs met Lena De Waal and Mrs. Mpama. These couples played two strenuous sets and the results were inter-changing (6-4) (4-6).

But the best part of the day's game was seen during the semi-finals and the Finals. Never was a Tennis crowd so thrilled, so excited and so intoxicated with applause, as was the Tennis Group of spectators that saw Blousie and Kekana play P. Mbasa

only amongst our own group, but among other groups as well. Here again, our rivals will blame us in view of this fact, we again, in a constitutional manner, apply to the City Council for more grounds in order to meet our increasing needs.

(To be continued.)

and C. Setlogelo after beating Molefe and Sikakane in the semi-finals. Kekana was the champion of the day amongst the Club players, playing not only with confidence and precision, but also with skill and versatility. From the visitors' side P. Mbasa or "Mr. Bok the gentleman of Polish" distinguished himself as an indefatigable and experienced player, whose returns whizzed above the net, as fast as a bullet-shot. The cheers of W.D. were drowning and deafening in their volume in punctuation of the points gained by "Connie and Bok;" a return call of vociferous sound "K K" in appreciation of Kekana's display kept or ringing until the close of play. The W.D. were the happy victors by a margin of 55 games. The game itself was the best yet seen on these courts and the spirit of real sport was allowed to dominate all through the day.

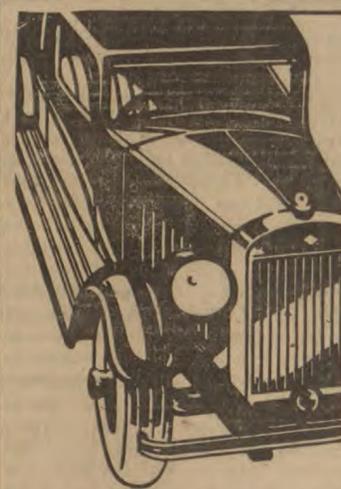
The Club players were represented by Messrs F. G. Xorile, Ben Fihla, A. P. Khutlang, J. M. Fox, A.

Mgungunyeka, T. Hashe, J. Maropeng and Jas. Mosala, Mesdames Rachel Jacobs, Evelyn Mokgethi and Miss Nxumalo.

The W.D. team included youth in its pick, S. Sikakane and I. Masile, the others were Mesdames, C. E. Mpama, N. Nyaredi, and Misses D. De Waal, C. Leuw, L. Mathibela; Messrs. P. W. Rezant (Cap.) H. Majezi (Vice-Capt. C. Setlogelo, R. Molefe, P. Mbasa, S. Sikakane, W. Mdiana and D. Gwabin.

A Joint-Committee Meeting which was held soon after the match, presided by Mr. Twala, decided to mark progress by passing a resolution agreeing on the formation of a Transvaal Tennis body, the organisation of which was to be entrusted in the hands of the W.D.L.T. Assn. Letters were to be circulated to the various Tennis Clubs along Reef and neighbouring Districts, summoning up delegates to a proposed General Meeting.

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Captain A. E. MAGABA.



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BANNA BA 'NETE BA JOALO.

Talima banna ba phetseng hantle ha bale lebaleng la football. Ba phakisa ka bolo, kelello li hlaphohile, ba tletse Bophelo.

Hohle hona ho tsoa Methapong e phetseng hantle. Ke ha methapo e phetse hantle moo banna ba ka ikutluang ele banna ba 'nete. Sejo sa methapo se roaloa ke mali ho se isa likhutloaneng tsohle tsa methapo. Ke ofela ha tselo eo methapo e fokolang e ka fepuoang ka eona.

Virata e na le Sejo sa Methapo se matla haholo se entsoeng ka mokhoa oo se amohelang habonolo ka oona ke mali. Mali a se jara ho se isa methapong e iphepang ka sejo sema se neang bophelo. Kapele ho utluhala mofutho oa bophelo ho bocha bo sisinyang mesifa le litho hore li sebetse. Botsoa bo ea fela. Ho opa le lihlabi lia fela. U thabela mosebetsi. U apere nyakallo. Ke ka baka lang? Ke hobane Virata e fepa Methapo ka Mali.

Bala seo A. E. Magaba, Captain oa Union Rugby Football Club ea Port Elizabeth a se buang ka Virata;

Benghali ba ratehang.

Ke tseba hore Virata ke momatlafatsi ea makatsang hobane ke lekile matla a eona. Kea e sebelisa ha ke itukisetsa ho ea bapala.

Matla a likhoka ha a phethe ntho eohle. Methapo ea hao e tsuanetse hore e phele hantle ebe matla hore u be le bophelo ho phethehlang ba ho bapala papali e boima joaleka Rugby Football 'me u e bapale hantle. Ke tsepile VIRATA hore Methapo ea ka e khothale.

(Le ngotsoe ke).

A. E. Magaba.

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