

# THE BANTU WORLD



6663,

JOHANNESBURG.

South Africa's Only National Bantu Newspaper.

Greetings from "The Bantu World" Staff.

Xhosa.

Umnyaka Omtsha  
1935.

THINA be *Bantu World*, siya nibulisa sinqwenelela umnyaka omntsha omnandi, onempilo novuyo odyebayo nayo onke amathamasa. Umnyaka omdala udlule, wasifikela neenzima e ngezizwe bezinxhala kwafa nookumkani on hlaba, zifuna uku kwilisele ihlabathi eii ezingathethekiyo, onto yanqandeka. zempahla bezikho, entswela-msebenzi avakala kakuhle, kodwa ekupheleni komnyaka lo sonke sinamathe mbha kuba ubonakalisa intontlo zezinto ezilungileyo ezizayo, ama thumb'azo azimvula ezintle kunene ezithe zawa kulo lonke eli lethu. Ngamama nshlala kamnandi lo nyaka wonke, nibone imnyaka emininzi ezayo. Kulamaxesha si nawo ukuze umntu angaphanjwa zimeko zelizwe kufuneka angahlukani nephepha, nasemaphapheni angahlukani nelona likukuphela kwalo elesizwe sonke siphela spha e Mzantsi Afrika, afunde tanci i *BANTU WORLD*.



RE LAKALETSA babadi ba kuranta ena gamoga le sechaba sohle sa Ba-Afrika katlego le tsuelopele selemong sena se secha. Gape re ka itumela ga Ba-Afrika ba ka thoma ka bocha selemong sena mesebetsing oehle ea tsuelopele, ba aga Areka ea poloko le tokologo, eleng sephikantsue se Badimo ba sechaba sa rona. Tsebo ke matla; kabaka lena re kopa banna le basadi, bahlakana le basetsana, ba sechaba sena go bala kuranta ena gobane "The Bantu World" gase kuranta ea madireng (dikgang) feela empa ke leledi le bonesetsang sechaba tseleng ea phagamo le tsuelopele: Kuranta e rekoa ka peni tse pedi; ga u rata go e amogela kguedi tse tharo romela 2/6, tse tshelentseng 5/-, selemo 9/-.

MODIMO SEGOFATSA AFRIKA.

Zulu.

Unyaka Omutsha  
1935.

SIFISELA abafundi betu u NYAKA omutsha oqukete konke okutsha empilweni nasezinjongweni zetu. Ukuze sikwazi kahle uku-bhekisa amehlo etu pambili emi zamweni emihle, esitemba ukuti lonnyaka omutsha uyiqukete; ukuze futi sikwazi ukulwa, siqobe noku-bi okusesandheleni sasekohlo selo nyaka omutsha, kufanele sibheke enyava. Sibheke emuva lapo kade sihamba kona, sibone lapo sahluleka kona, sibone lapo sakubeka kona, sibone lapo sanqoba kona, sibone lapo sa sondela eduzane nezingelosi nge mizamo eyetembisayo. Yiko nje loko kupela okusweleke sikwenze nxashana unyaka omutsha uzosifika siqinile, sizimile. Wati, u Jesu kubafundi "Ponsani ineta lenu kona lapo ekade niliponse kona, nahluleka!" Baliponsa babamba izinhlanzi ezininzi. Ukuze imizamo yetu ipumelele kusweleke sizibheke lapo sibutaka ngakona, sizame ukuzaka ngalapo. Sitsho njaloke lapo sifisele abafundi bethu unyaka omutsha oqukete okuhle kodwa empilweni yabo.

## 1935 CALENDAR 1935

JANUARY					FEBRUARY					MARCH					APRIL						
S	6	13	20	27	S	3	10	17	24	S	3	10	17	24	31	S	7	14	21	28	
M	7	14	21	28	M	4	11	18	25	M	4	11	18	25	M	1	8	15	22	29	
T	1	8	15	22	29	T	5	12	19	26	T	5	12	19	26	T	2	9	16	23	30
W	2	9	16	23	30	W	6	13	20	27	W	6	13	20	27	W	3	10	17	24	
T	3	10	17	24	31	T	7	14	21	28	T	7	14	21	28	T	4	11	18	25	
F	4	11	18	25	F	1	8	15	22	F	1	8	15	22	29	F	12	19	26		
S	5	12	19	26	S	2	9	16	23	S	2	9	16	23	S	12	20	27			
MAY					JUNE					JULY											
S	5	12	19	26	S	2	9	16	23	30	S	7	14	21	28						
M	6	13	20	27	M	3	10	17	24	M	1	8	15	22	29						
T	7	14	21	28	T	4	11	18	25	T	2	9	16	23	30						
W	1	8	15	22	29	W	5	12	19	26	W	3	10	17	24						
T	2	9	16	23	30	T	6	13	20	27	T	4	11	18	25						
F	3	10	17	24	31	F	7	14	21	28	F	5	12	19	26						
S	4	11	18	25	S	1	8	15	22	29	S	12	20	27							
SEPTEMBER					OCTOBER																
S	1	8	15	22	29	S	6	13	20	27											
M	2	9	16	23	30	M	7	14	21	28											
T	3	10	17	24	T	1	8	15	22	29											
W	4	11	18	25	W	2	9	16	23	30											
		12	19	26	T	3	10	17	24	31											
		13	20	27	F	4	11	18	25												
		14	21	28	S	5	12	19	26												



THE  
BANTU WORLD

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# Tribute to Missionaries

of the  
A. Union

RG MAYOR  
BUTE TO  
NARIES.

work of missionaries-  
Catholic African Union,  
December 30, by the  
Johannesburg, Mr. Maurice  
he opened the twelfth  
of the Catholic African  
new church at Village  
address speaking about  
he said:  
refrain from extolling the  
doing, especially the work  
are doing. I would call  
missionary scouts, penetrat-

ing to almost inaccessible areas for the  
purpose of preaching the Gospel of  
good will towards all men.

We here have our very special  
difficulties. These arise from the dif-  
ferent classes of men and women we  
have to deal with, and the difference in  
numbers and outlook of the European  
and non-European sections. In this  
respect the man who stands for Light  
is in a different category from the  
ordinary politician. For while the poli-  
tician sees in the coloured peoples dis-  
tinctness and dangers, the man with  
the Lamp sees nothing more than the  
common humanity, all made in the  
image of their maker. Therefore  
we extend a welcome to all who  
work with the object of instilling  
into these hearts love and happiness,

If in that sense we have done a little  
so that they feel they have something  
to live for, then I feel that we owe a  
debt of gratitude to you.

The Right Rev. David O'Leary,  
who introduced the Mayor and  
Mayoress, referred to the difficulties  
with which Catholic Natives on the  
Reef were faced, and said that the  
presence of Johannesburg's first citizens  
was significant of the interest the civic  
authorities took in the welfare of  
Natives.

## CHIEF TSHEKEDI PROTESTS AGAINST INCORPORATION OF B'LAND PROTECTORATE

A 5,000 word protest from Tsh-  
kedi Khama, Chief of the Bamangwato,  
against the absorption of the Bechuana-  
land Protectorate into the Union has  
been sent to London.  
The document takes the form of an  
address to the British Parliament and  
people.

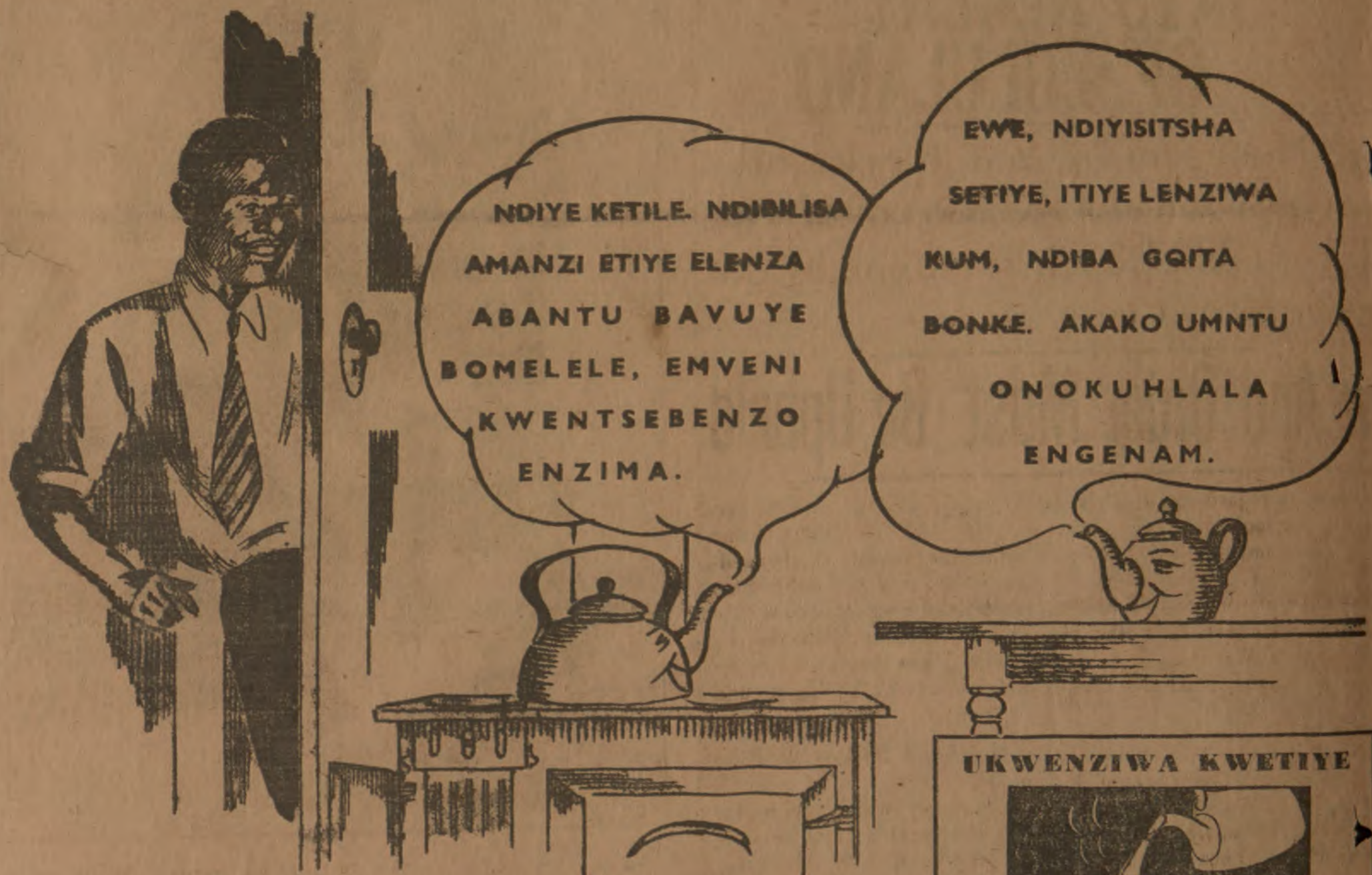
## 2,302 Accidents In One Month

Forty-five per cent of the accidents  
in South Africa during last November  
occurred on the Rand. The total  
percentage for other large urban centres  
was 34.

During that month 2,305 vehicle  
accidents were reported, involving  
3,988 vehicles and 370 pedestrians.

The statistics show that 969 people  
were injured and 55 killed. Of those  
killed 19 were Europeans and 36 non-  
Europeans.

The total number of prosecutions for  
November was 435. Of the vehicles  
involved, 2,392 were motor cars, 283  
motor cycles, 383 other motor vehicles,  
637 bicycles and 293 other vehicles.



NDIYE KETILE. NDIBILISA  
AMANZI ETIYE ELENZA  
ABANTU BAVUYE  
BOMELELE, EMVENI  
KWENTSEBENZO  
ENZIMA.

EWE, NDIYISITSHA  
SETIYE, ITIYE LENZIWA  
KUM, NDIBA GQITA  
BONKE. AKAKO UMNTU  
ONOKUHLALA  
ENGENAM.

continues to provide  
more work for both  
Natives, and month  
steady increase in the  
roll can be noted. The  
issued by the Gov  
to the month of  
show that in  
additional 295 Euro-  
on by the gold  
the total number  
employed on the mines  
monthly average in  
28, so that it can be  
how much the gold  
to solve the unem-  
on the Rand.  
labour supply in October  
figure being 275,342.  
in addition of 333  
the month of October.

## Robeson's Ambition

League of Coloured  
Robeson, the  
actor, declared:  
can be African  
Robeson  
I will go.  
For myself  
am not there  
spirit." He said  
the ambition  
and settle here for

AND ITALY  
communication from the  
Government has been re-  
Secretary-General of  
complaining of further  
Italian troops and  
It adds that if it is  
the Abyssinian Gov-  
table for

Wonke umntu unokufunda  
ukwenza itiyee. Kakunzima. Ungalenza  
ngemizuzu embalwa endlini yako. Funda  
kakuhle iziyalezo zokwenziwa kwetiyee uzenze.  
Tenga itiyee yako engepaketi ezi sisiqingata sesine  
seponti okanye ngezingapezu kwezo. Kuba  
indlela etshipileyo leyo. Sela inkomityi xa  
uvukayo nasemvakwemini.

### UKWENZIWA KWETIYE



Qais ugalele amanzi asishu kwi-  
sitsa setiye, ingengawo abilayo.



Wakupe ngoku amanzi esitsheni. Uze  
ugalele itiyee ngecepe elincinane elize-  
leyo elocepe ilingene inkomityi  
enye yetiye.



Lindela amanzi aze abile. Uze  
uwagalele ngoko esitsheni setiye.



Lindela imizuzu emihlanu. Emveni  
koko galca itiyee, ufake iswekile nebisi.

# ITIYEE

# ikulungele



# Zulu: UMntwana uMshiyeni Dinuzulu

## The Bantu World Usuku Olukulu eW. N. L. A.

SATURDAY, JANUARY, 5, 1935.

### U Mshiyeni Ka Dinuzulu Nabantu

## UMntwana U Mshiyeni

Amazwi akulunywe yi Nkosi u Mshiyeni ka Dinuzulu kubantu ababebutene ngolwesibili kulo leli e W. N. L. A. amazwi amakulu kakulu. Sitokozakakulu lipo sitola ituba lokuwahlolisa itwa zinzise ezibhiziyweni zabantu bakiti ababelapo, kakulu kulato abangalolanga ituba lokuwezwa.

Inkosi yayigcizelele amazwi angemasongi kodwa emumete impilo nomoto wokuzaka kwesizwe. Lipo inkosi itata udaba lwemoto ye Pickup eyisilonda kubantu yati kuyiqiniso ukuti lemoto iwuhlupo olukulu kodwake iqiniso lisobala elili ukuba kona kwayo kuswelelele ngenxa yo kuzipata kabi kweningi labantu. Yati ke inkosi kuswelelele ngempela utu ba abantu baxhlonipe bazise ubantu babo



U Bhova Onoketsoga

Yaxhila kakulu ezwiwint lokuti uma sizihlonipa kuqala, nepela ubuzwe kintla sisizane saka se setwalane loko koseza sibhlophe. Ngapuzu kwakokace loku yati makucelwa izibasiso asizo ku Nkulunkulu ngaso aonke isikati. Kaweko amazwi edhlulalawa, futi aqukete konke okuwusizo kintla.

Sibonga ku Somandhla ote kaati ubesapuce u Matwana u Solomon ka Dinuzulu kaati uzosahya no Matwana u Mshiyeni obusilewe ngobucopo obubanzi nangokubukisa izilato ngeso elibukali. Nxa sizwa inkosi yezizwe ibeka emqoka igama lika Nkulunkulu iyala abantu bayo ukuba bangadeleli ukutobela intando yake, loko kusizisa isibindi ngempela, futi kusenza sibonge e Zulwini.

Kati kona lipo abuye uMatwana agcizelele ebukhulwini bokuzaka ngokuzwana, ngotando, ngobuzwe nangokusekelana, sibone ukuti impela u Jehova unati Nxa siloba kanjena sisizela u Matwana impilo ende nezibusiso ku Nkulunkulu. Nsye apiwe amandhla kwawo umsebenzi omkulu awelelweyo Awetwale ngaso isizela u Nkulunkulu. Sengati

Njengoba u Matwana u Mshiyeni ka Dinuzulu chambele abantu baka yise lapa e Goli wenzelwe imihlangano emikulu yokuba atole ituba lokubonana nabantu baka ezwe izikelo zabo abeluleke. Inkosi yayicela kooa e W. N. L. A. lipo ihlala kona noma bizinge ihambela esontweni lama Afrika kwa Mngameli Mfundisi M. S. Dube. Nkosi lapa ngenxa yokutsazelelwa okukulu abantu bayo u mfundisi Dube nabanumzana be Bandhla benza emikulu imizamo ogesonto elidhlule yokuba uMatwana abonane nabantu. Abantu bengangezibi, kwazise izinziswa zama Volontiya ziholwa ngu Mau. Shibe asbaye zazifudumele, zifudumeza umsebenzi. Kwati ngoba u Matwana wayehambele uvisekazi e Brakpan u Mau. France Zulu wepuzakubuya umhlangano waza wasengea ngemva kuka 5 abanye abantu abeputume emisebenzini.

Ababekona bababazi ubuhle nokuzota kwawo kaati ne Komidi elipete izindaba zatwa Zulu lapa laselozwe amanye amaungiselelo okuba u Matwana enzelwe owonawona umhlangano ngolwesibili.

Kwabakona iputa lokuba indawo eyabe ilotshwe ezaziwani isoye iguqulwe kokonjwe e W. N. L. A. Kodwa intangi labantu labutana kona e Bantu Sports Club lipo laza lashona isiga lilinde u Matwana, kungeko obetwe lipo ozolishela ukuti indawo isiguquliwe. Yiputa ke lelo. Wona umhlangano obuse W. N. L. A. ngo Lwesibili wabumhle kakulu, abantu benyate ana Ute lipo epuma endhlini u Matwana kwaduma i Bayete Ndabezita i ketatu. Wahhala pansi ne Ndhlo kazi nomlamu wakhe, neadodana. ngalena kwake kuhlezi u Prince Isaac Dinuzulu, u Prince Peter Dinuzulu epele isikali soMatwana emi pambi kwake, induna u Ntu zwa ka Mdhlalose nsye ekona.

Umhlangano wavulwa ngu Mau. J. B. Magwaza u Sihlalo we Komidi, kwasekuhlatshelelwa igama elabe litandwa kakulu umuti u Matwana u Solomon eliti "U Jehova Unamandhla." Emva kwalo kwakuleka umfundisi A. M. Sikakane, kwahlabelela ama Volontiya. U Mau. S. Z. Mashabane wasefunda isibingelelo, esandalelwa amazwi ka Mau France Zulu wase Brakpan owabonga ukutsazelelwa kwo-Matwana. Etsho ukuti ubehambele kuye ezokudhla u Kistimus naye. Kwalandela u Mfundisi M. S. Dube owabaka uMatwana e Bandhla. U Mfundisi Dimba wacelela u Matwana u Kistimus. Kulapake esesukuma u Matwana kuduma u Bayete futi Watt q, u Kistimus lowo uzolandela, kuzokuluma yena kuqala.

Ute esuka wayetinta indaba ka Pickup. Wati yabo iyezwakala futi vimbi kakulu, kodwake ibangelwa izizatu ezisobala; ukuzipata kabi kwa bantu. Wayeza neshilo esishaqasayo sokuti i Ndhlovukazi inateke kabana e Sophiatown yizo izidkwa lezi ezingazi.

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kwaziyo ukhlonipa. Wati labo aba boshelwa ize baponswa ku'emcto bengone luto kabeze kuye ababone.

Watiata ukugcweleza okukubantu, ukudakwa, insangu ukugwazana ngemime nobunye ubulwane obwenza abantu badeleke kwezinye izizwe. Wagcizelela ekutini napanhile kokuba abantu bazihlonipe, batandane bezwelelane kabayindawo nempela. Wati mabupele ubuzwe bekuti u Msutu lo. Nzule le, u Mxosa lo, sibe yinto eyodwa, isizwe esimnyama. Engalikhilwa nempela igama lika Nkulunkulu agcizelele kakulu ekutini malibonitshwe kucelwe usizo kulo. Wati singepumelele nempela nxa singakulekeli usizo lokuba sibe abantu ababumbeneyo abazama ukulunga. Lipo esebhekisa kubafundisi u Matwana wasola ukwa hlukana pakati kwabo nokungadonsisani kahle. Etsho nokuti yibona abedusa abantu nxa bona bengezwanani. bedorsa betshona lena nlena Wapeta ngelokuti makucelwe kuNkl asake sibe isive esihlonipekayo esitandanayo esinobuntu. Kupele nokulahlala imizi emadodeni, kutunyelwe imali emakaya, kuhloni shwe u Hulumeni njalo. Kwabaku'u ababepete umsebenzi nababekona ngao Mau R. S. Nyandeni. Festi e. Mzila ab-besizwa amapuzisa nomabhalana bakwa W. N. L. A. ukupata abantu. nomfundisi J. R. Caluza, u Mngameli wabazalwane nabanye abanumz. engahluleke ukuto'g amapama abo ngenxa yobuningi habantu

## Funda Ipepa Lesizwe i "The Bantu World"

REKA  
ea  
FEELA  
Letshuao lena



LEMOHA  
eseng eona!

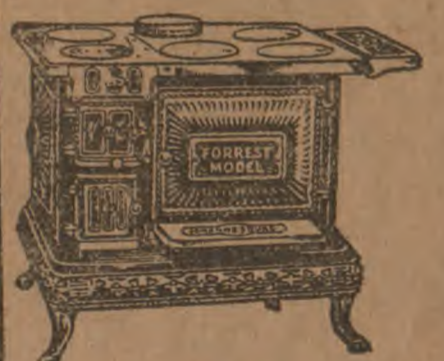
Mehom  
Rud. Sa  
e nang  
la khoeb

Ha u sa fumane mehoma ea nnete ea RUD. SACK tulong ea heno, ngolela ho barekisi ba eona:

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# "The Men Who Carry The Lamp"

## Catholics Hold Big Conference On Social And Economic Problems

... of colour and enthusiasm witnessed when the Mayor of Johannesburg accompanied by the Mayor-elect, performed the opening ceremony of the Catholic Social Union Social Course at the age Mata at 3 p.m. on Sunday. The programme of this course consists of lectures, discussions of organisation, visits to places of interest, music and sports. European and African speakers participated.

... fifteen vicariates and prefectures represented by over 150 delegates from all over S. Africa. In his opening address the Mayor, Councillor M. Freeman, extended his congratulations to the delegates and praised the Catholic enterprise in glowing terms. He said there was a difference between the outlook of the politician and that of "the man who carries the lamp" for whom no colour or discrimination existed. He commended the C. A. U. success and hoped by their programme the course would be a success. Some of the leading delegates and speakers were His Excellency Bishop D. O. M. I., D.D. of Johannesburg; Bishop Bonhomie of Durban; Bishop Masing of Grahamstown; Mgr. Van Nuffel; Mgr. Father J. Kerautret, Dr. K. J. Murrie, Father B. Huss, Councillor Becket, Mrs. Swan, Le Voguer, Mr. L. B. Mapuranga, Mr. A. Fakazi, Mr. Vilakazi, Mr. Z. Keswa, W. Gumede, and others.

**A. U. PROGRESS**  
H. A. Manyantse, the Secretary of the local C. A. U. said the course had 16 branches with a membership of 500 and 23 different kinds of activities. These are savings banks, unions etc. The funds, collected and uncentralised were £1000. He was satisfied steady progress has been made during the year. The officials of the Catholic Union were B. Thekiso (President), J. Dhlamini (Vice), H. Manyantse (Sec.), A. Fakazi (Vice), and M. M. M. (Treasurer).

Secretary of the Kroonstad branch had had a number of lectures had been held at the banks activities and a little help to the needy was also an educational movement and there

the Catholic Union which is under the C. A. U. said the masses look up to the delegates who were the foundation on which the Africans could rest. They were the leaders and must make plans for the future. The C.T.U. was the union of Catholic teachers associations.

There should be co-operation between the C. T. U. and the C. A. U. The C. T. U. which is the product of the C. A. U. upholds and executes the aims formulated by the latter; the C. A. U. tells what is to be done, and the C. T. U. does it. The teachers should ask themselves what is required by the parish, the school, the ex-scholar, the church. If these things needed attention, attention requires organisation. The organisation should live only to fulfill its purpose and no longer. "Organisation is a moral force" said the president. It does not consist of members only. Organisation supports action. But people must feel the moral force before they can organise. The president supported the Catholic Library scheme as it would enable readers to get Catholic literature and newspapers. He advised Catholics to attend Catholic Schools.

### UNQUALIFIED TEACHERS

Mr. Gomba's lecture on Education raised a keen discussion on the employment of qualified and of unqualified teachers. The reasons given against the employment of unqualified teachers were:

- Qualified teachers are more capable and intelligent workers
- Qualified teachers are better qualified for leadership.
- Qualified teachers spend time, money and energy in acquiring the education they have.

Shortage of funds favoured the employment of unqualified teachers.

- For:
- The unqualified teacher works harder to keep his positions.
  - The results of the work, not qualifications count
  - Qualified teachers rest on their qualifications instead of working
  - Qualified teachers are not willing to accept low-paying jobs.

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### MR. BALLENDEN'S ADDRESS

Mr. Graham Ballenden said: The area occupied by the Natives in Johannesburg was about 84 square miles. There are 180,000 Natives in the city. This was equal to the combined population of about 10 large towns in S. Africa. These Africans came from all parts of South Africa and spoke many dialects. The City's Native Affairs Department's problem was to provide living accommodation for these thousands, and to build them into decent citizens—and that was no easy matter. £1,000,000 had already been spent in providing homes for Natives from the slums and yet, £22,000 more was required to accommodate all. There are four municipal townships, The Eastern Native Township, The Western Native Township, Orlando and Pienville, the last hitherto known as Klipspruit, has recently been renamed in honour to Mr. Howard Pim the gentleman who had done so much for Africans. Orlando was the newest of them all, and built on modern model lines. The ultimate area of Orlando would be 300 acres and the population 80,000 people—but he hoped these ultimate figures would not be reached. Besides these locations there were four hostels, three for single men, one for women, the latter at Wolhuter. He hoped the dilapidated hostel at Silisbury would soon be rebuilt, and he had recommended that besides residential quarters there should be a first class bazaar for men.

### RECREATION AND SOCIAL WORK

The aim was to organise Native recreation and many sports grounds had been set aside for the purpose; the Johannesburg Bantu Football Association (under the Dept) had 100 affiliated clubs. Some 10,000 had attended these matches—and now these people had nothing to do during week ends. Therefore, the municipal Native Dept. was providing entertainments and amusements over week-ends. But the chief aim was to teach the people to stand on their own feet and not depend on the white man all the time. With a little guidance tremendous success had already been met in this direction especially in the management of the huge football association where the Natives come through without friction, and

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IZINGOLWENI P. O. NATAL.

had learned the lesson of self and mass discipline, and of sportsmanship. Thousands of youngsters roaming the townships were a real problem. They could not find employment either because they were too young or because of the general state of employment, and they had become a menace. This they were combating by boys club entertainments were arranged, and boys were taught handicrafts. The Dept. acts as labour Bureau and finds employment for the boys.

### EDUCATION

There is a large Native population, but few educational facilities for it. In his investigations, the speaker said he had found that there were 80,000 children of school-going age for whom no adequate provision is made. The position was dangerous. Many people came from Native Reserves and Native Areas where there was a different culture to that in towns. This change breaks down discipline and control, and children were bound to get into mischief if they were allowed to run round as they do. The only thing to replace tribal organisation was the school. The day the Government would realise this it would be good for black and white.

### HEALTH SERVICE.

Each family was required to pay 6d per family per month. For this, medicine

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Phoenix, Natal.

was given free attendance by doctor and nurses at the clinic, free confinements and ambulance. 1/- was charged for a first visit (by doctor) to the home. Eight fully trained nurses were employed and these attended any case. There is a free mother-child clinic once a week. The trouble was that Natives did not appreciate the value of the service and gave a rate 6d as another tax. Mr Ballenden told the story of how he was absolutely shocked when he told a large gathering of Natives that if they did not appreciate the service it would have to be dropped and they would be required to pay higher fees for ordinary consultation and medicine—a plan that would cost 200 per cent. or more than what they pay to day. The people replied that that was just what they wanted.

**TSOSA NYOKO SEBETENG SA GAGO**  
KANTLE LE METSOAKO E SENANG THUSO  
Ulla Tsosa Hoseng U Tletse Bophelo Meleng Oa Hao  
Ha u ikutloa u se monate u tpeletse eka letatse kaofela le u fothetse tlhela ho nos matsoai a mangata, di namonelle, oli, ntho be u'ollilang kapa bo tshunkana, 'me eka ka kgopelo ea hore di ta u etsa bocha le hore u ikutloa u tlhabetsoe ke letatse ha monate.  
Ke hore ekeke tsa etsa letho, haese ho tsamata mala, empa, ho tsamata mala lela joale hase ho alafa bohleko. Lebaka leo le etsang hore u ikutloa u nyemile ke hobone sebete sa hao se sa hloeka. Se tsosetse hore se ts'ollele nyoko maleng a hau ka matsatsi ohle e boima kapa bongata bo begang 2lbs.  
Haebane nyoko ena e sa tsamase hantle dije ha di sillege. Di senyehela maleng lela. Di kabalana ka maleng. U qala ho utloa lehaeo le eka le monkho o mobe, letlalo hangata le qala ho eka le mebala. Tlhogo e ope u qala ho ikutloa mokudi. 'Mele kaofela o so o eka le chela.  
Ke lela ka moriana o lokileng ea CARTER'S LITTLE LIVER PILLS motho a khonang ho tsamata nyoko ena sa 2lbs hantle 'me u ikutloa ole bophelong ba 'nete. Li etsa ka metsoko ea merogo, e senang kotsi, e makatsang ho sebetsa nyoko hore e tsamase hantle, 'me di sebetsa ka bonolo bo makatsang.  
Empa u seke oa kopa hore di Pilli tsa Sebeteng. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo phutholanoeng se rehubudu. Hana ho nka mefuta e sele.



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1. Ha u palame Paesekela hlokomela hore u haufi le setupu, me u shebe kahohle.  
2. Ha u fihla moo ditarata di fapanang teng u seke oa jaga, me u seke oa kena hara' setarata. Ha u palama hara' setarata, u ka hatoa ke motorokari o hlshang ka lehlakoreng le leng, kapa ke o ho latelang. Monna eona oa hempe e tshueu o entse phoso, oa baki e ntsho o entse ntho e lokileng.  
**SAFETY FIRST ASSOCIATION,**  
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Johannesburg.







# Xhosa: Ezomhleli Nababhaleli Bakhe

The Bantu World Umfi u Mfundisi Isaac

SATURDAY, JAN. 5, 1935.

## Imbheko Kuma Afrika

Ngomhla we Kristimest ibiyinxike-la yemibulawano ngoctingo lomoya (wireless) liltzwe lonke. U Kumkani u George V ubenentetho enkulu avuyisana ngayo nabantu bakhe abakulo lonke elimiweyo Wathetha ke umntu omkhulu amazwi amahle kunene ebestikhuphele wona kwiphepha leveki edlulileyo engesi Ngesi kwipeyiti yokuqala xa bestinchazela ngokwenzeka kwesiganeko esiphinda ukuthetha ngaso namhla.

Kubaphenduli ke, kumazwe ngamazwe ka Kumkani, apha e Mzantsi Afrika imbheko yokuthetha ngqo no Kumkani lowo inkelwe kuma Afrika. Kunyulwe umntu enkosi u Chief David V. C. Mdingi we Chamber of Mines, womnombho wendlu ka Gcaleka, phesheya kwe Nciba, ema Xhoseni, ukuba athethe esilo eso. Siya vuyisana no Chief Mdingi kakhulu ngalombheko ayifumeneyo saye stogavuyisani naye kuba sithi imbheko leyo yeyakhe yedwa, sivuyisana naye ngokuxatyiswa kwe ndlu ka Khausa, ka Phalo ka Xhosa, singaphelile ke nalapho, sivuyiswa yinto yokuba ukunyulwa kwesizwe sama Xhosa akuxatyiswa sona sodwa, yimbheko abhekiselelwe kubo bonke abesizwe estmnyama. Namazwi awabhekisileyo kukumkani kwawana we nkosi lo abemahle kakhulu, abengaphatamisa umbuso wase Britani aze nathi ndlu emayama sikuwo lombuso akasithoba njengesizwe.

Kuleentetho ke asingelibali ukwalatha amahwintaba. Ukufezekiswa kwalembheko oyena mntu ngecelelwe wathetha nokumkani yinkosi enkulu yama Xhosa u Bhungeni. Ngokwenza lonto ke lembheko ingaka ngeyifezekile, kuba nangona angowomnombho wenkosi zakwa Gcaleka nje u Mdingi akanguye owendlu enkulu, ukho umhlekazi u Bhungeni phesheya kwe Nciba.

Nangona sithoyo ke styambulela u Mdingi ngestimilo estocomekayo sentobeko athe wasenza, xa amaphepha abelungu abemenza eyona nkosi yama Xhosa, ngokubhala aphephule kwakuwo amaphepha lawo azichaze ukuba akayitoyo eyona nkosi iphetheyo, eselenga ke nalendawo yokuthetha nokumkani ngeyiqitisele komkhulu apho, estogatandabuziyo nangoku ukuthi makube sitho isizathu saye sithulu estogandileyo ukuba kuzenzeki njalo.

## William Wauchope

(Ngu S. E. KRUNE MQHAYI)

"Razulani ingubo zenu, nibhinqe ezirhwexayo. nimbhambhazelele u Abaere." Il: Sam. 3:31.



Rev. I. W. Wauchope

Umntu oliso lingazange limbone umfi lo waphoswa lulutho. Noko igama lakhe lenjenje nje, umfo lo yena wayengum Xhosa wonke ephela, Kaloku abafandisi bokuqala babethanda kakhulu ukuba abantwana aba bethu babizwe ngamagama abo; nanga, handle kwaleyo into, babesakuthi bawjike amagama abantu, bathande ukuba abe ngawesi Ngesi, yada lonto yayinkolo ekhoyo ukuba sicinge ukuba negama eli lesi Xhosa, alinkumngwalisa kakuhle umntu phambi ka Thixo. Bavuma lula ke ngoko abanye ukuba amagama abo aguqulwe phambi kokuba angasizwe ebandleni; bathi bambhi bangacetyiswa nokucetyiswa.

Awona magama akowabo ngu Chithashe no Dyobha, umfo wasema Ceteni kwa Chizama. Ngokwase bukhosini ngum Ngqika kanye; kuba noko amana ukuvakala engum Ndlambhe, aze abuye avakale engum Jingqi, onke lawo maziko ngawakwa Ngqika. U Isaac lo ngunyana omkhulu kokwabo; bakho abaninawa bakhe, iziqololwane ezifana kwa naye ngento yonke, ngokukhalipha, ngobuqharqharra bobuncoko, nangokwazi iilwimi ezininzi. Eyona nto ininzi kokwabo zintombhi, ezo nzinzilikazi zikwanjalo ukukhalipha nokuqabuka.

Indoda le libone ilanga ngomnyaka we 1852. kanye phaka hi kwi mfazwe ka Mlanjeni (1850-53); ivelele e kwisithili sase Tinarha, kwelase m'ugwini kanye, utuze nje badumele ukuba ngama Rhenuga.

Kukho amadoda abalulekileyo kweli lase ma Xhoseni, avela kwezo zithuba, noko singavi kuchaza nto ngawo, singakhe siwathi chapha-chapha okwama gama wona odwa. aze ke umlesi azandisele, kuba yaba ngama dod' odumo nemfundo; Umfundisi u P. J. Mzimba,

1849; Mfundisi Elijah Makhiwane, 1850; Mfundisi John Knox Bokwe 1855; Mfundisi I. Wm. Wauchope 185;2 Mfundisi W. B. Rubusana 1858; no Mnumzana u J. T. Jabavu 1860

Imfundo yokuqala igorha eli lethu liyif imene kwase Tinarha apho; live e Lovedale ukuya kufuna ethe vetshe imfundo ngomnyaka we 1874 nyakana kwabhubha u Maqema, Kwa kamsinya efikile e Dikeni, ngomnyaka we 1876 kubekho imvuselelo efuna amadodana avumayo ukuya embindini we Afrika, e Nyasa, ukuya kukhanyisa kwelozwe; abe liqela amadodana avumayo ukuya apho, into ka Koyi u William owaba yinjojeli kwelozwe; waye kunye no Mapasa Ntintili, no Shadrach Nyumana, yatsho phakathi nento ka Dyobhal kuloko ayibanga nathuba kanjalo apho. ngenxa yomkhlane obangelwa lilanga lelozwe yagoduswa buphuthuphutu.

Efikile ekaya u Isaac, unikwe isikolo ukuba afundise apho kowabo e Tinarha kwiminyaka ye 1879 kude kube ngowe 1882, udibene apho nokufundisa intokazi eyathi kanti izakuba yimbhalasane yelizwe, e Africa nase Melika, u Miss Charlotte Manyi, owathi kamva wangu Mrs. Charlotte Maxeke e Rhautini. Ukushiya ubutitshala uye kuba likumsha lemanti e Bhayi. Wathi elapho wangena kakhulu kwi Bandla lo Zilo, wayinto ayiyo kulo lonke eli lase ma Xhoseni ngalondawo; akaphela apho, uhambhise kunene imvuselelo ze lizwi e Bhayi, waye umfo ekwanaso nesiphiso sokubhala emaphepheni nokubalisa nokubonga. Ukwazi kwakhe iintetho zasem, zini akumenzanga naka ncinane ukuba eyakowabo intetho yesi Xhosa ethe kuyo, lwathi ulwazi lwakhe lwezinye ilwimi eziya lwamenza wavela ezweni nasezizweni.

Igqithe ngoku into ka Dyobha ebu khumsheni, yafumana ubizo lobufundisi, ethe ke ngoko yaya kubufundela kwas e Dikeni. Yenze izigede apho into ka Dyobha ukuncedisisa abafundisi kw izi zifundo zentsapho, ekubhaleni iincwadizezi Xhosa, naseku ekepi imi Butho yamaqela e Thembha, neminye. apha seyikunye nento ka Bokwe u J. K. Imfundo yokuthetha wabaphambili kuyo kanti nangemidlalo, wabayiadoda efundisayo nethandekayo kuyo, kway ngeezomini imidlalo le yayingekabi nto ijongelwe ntweni.

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## OTUKULULAYO

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Imiti!!

Amayeza!!

1/6

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OHLANZAYO

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Wenzelwe ukuba usizo abantu Utengwa ngamakosi nezinduna naba abawusebenzisayo nomkabo mivaka eminingi Labo bantu abahlakanipyo bayazi ukuthi lomuti Otukululayo iwona muti abafanele ukwudhla bezizwa bekotele, bedandele bepelelwe amandhla nesibindi, bengase nje yise mkulu ababelwa izimpi ezinkulu bazingqobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili sonto lapo usu ala, uti uvuka ekuseni ukipe yonke into embi esiswini matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugctububi nobuti. Otukululayo uyokwenza ucacambe, ubalele abe namandhla ukujabulele ukudnia nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuthi bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emaphepheni utiyele ngawo kuzwe na akude?

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Uma uzizwa uqunjelwe—njengongati umbilini wako udinga ukugeqwa—yini ungake ulinge ama Parton's? Uyakuwafumanisa encono kakulu ukudhla lemisi erudisa ngamandhla ekuye kuti yakuba ikurudisile uzizwe ubutataka kangangokuba masinyane uzizwa se usongelekile futhi.

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# BANTU WOMEN IN THE HOME

## Be Self-Reliant

C. V. White has very encouraging words for all of us who are striving for success. We shall turn them over in our minds so as to derive some help and encouragement from them. "The man—woman, if you like—who makes a success of an important venture never waits for the crowd." There is no greater truth than this.

From time to time we have striven in these columns to illustrate the truth of these words by bringing to the notice of our readers those young and old Bantu women who have left the crowd. They have tried and succeeded—as our series of talks on "Bantu Women on the Move" proves—that success awaits women who venture out to attempt important ventures be they educational, religious or intellectual.

These women could not have attained to their present status had they been contented to wait for the crowd; had they been afraid to strike out by themselves instead of remaining in grooves spung their sisters whose idea of an ideal life is one round of amusements. They would not be worth any remarkable notice. For no woman can succeed in life who governs her life by the fads and fancies of the crowd, who is afraid to strike out for herself.

We know that this requires courage and great determination. It is hard to isolate oneself from a crowd and strike out on one's own way. For the crowd will misunderstand and ridicule you. You will be called a proud, selfish person. Whispers will flutter behind you that you are trying to make yourself an angel and all that sort of thing. The motives will be attached to you, and if you would succeed in life all this will not daunt you.

### THIS WEEK'S THOUGHT

Three things to be—pure, just and honest. Three things to govern—temper, tongue and conduct. Three things to live—courage, affection and gentleness.

In a long run—after you have courageously stuck to your guns and flung the insinuations of your friends back to their faces by your steady progress—you will find that the world will take you into its bosom for what you are worth. You will find that your erstwhile enemies will be quite willing now to admit their mistakes. This is not remarkable at all. You are responsible for it. Your grit and pluck has earned you your dues.

But before this happens you have to work hard—very hard indeed to bring about. For you will be subjected to all sorts of attacks and victimisation. You will be shunned in society. Whispers will wag behind you. Your friends will at times doubt your sanity. All this because you are trying to be yourself, to be a success, not to be led by the nose by the crowd. For the crowd likes yes, yes, women; it hates thinking and self-reliant women.

If you do not let all this hostility daunt you and cause your steps to falter you will be on the right way to success. So be brave. Have confidence in yourselves in the New Year.

Go into the future with determination. As the poet says: "Rely on your strength of body and soul. Take courage and self-reliance, faith, honesty and industry." Take these words with you on your journey in 1935 and you will find that things will not have been in

R. R. R. D.

## Bantu Women On The Move

The achievements and activities of Miss Ellen Pumla Ngcwana, the eldest daughter of the Rev. and Mrs. Ngcwana, of the Methodist Church, Kokstad, makes interesting, encouraging reading; especially encouraging to those parents who are still reluctant to educate their daughters to the best of their abilities.

Miss Ngcwana is fortunate in that her father is very keen on her education. She began early and was only 11 years old at Shawbury Girls School when she took her teachers' course.

From here she went to Healdtown for her J. C. She got it and proceeded to Fort Hare for her Matriculation and B.A. degree. She obtained her degree in 1932.



Miss E. P. Ngcwana, B.A.

Fortunately her father's enthusiasm over her helped her greatly for he got her a Bunga scholarship for 5 years. This led to other achievements on the part of this young woman. When she matriculated Principal Kerr, of Fort Hare, offered Miss Ngcwana another scholarship provided by an association of American ladies and given to a Bantu girl who would be doing post-matric work and who could use it satisfactorily. Miss Ngcwana was the first holder of this scholarship.

After obtaining her B.A. degree she took up teaching at Amanzimtoti Institute, Natal. Here Miss Ngcwana found great scope for her intellectual pursuits and inclinations.

Her subject in the High School from J. C. I. to Matric II. is Botany and her minor subjects are Latin, English Literature and a little Biology in the Training College. With all this array of mental exertions one would think Miss Ngcwana has about enough for the day. But that is not so.

She still finds time—goodness knows where?—to produce some plays with some students in the College. She is a real budding producer. She is also interested in sports and takes girls through their paces in this branch. Miss Ngcwana is a keen tennis player herself. She is a keen Wayfarer leader and loves music. To the readers of these pages Miss Ngcwana is known as "Pat". Her recent moving article on "Is Life worth Living" proved of great help to many readers. She is an imaginative writer with a theme of poetic justice.

The Editor is proud to number such a celebrity among her readers and writers. May 1935 lay at Miss Ngcwana's feet more laurels!

## Cooking Of Meat And Poultry

The cooking of meat and Poultry is a very important item in the life of the housewife. If meat is badly cooked it will be tough and uninteresting and the family will not derive the benefit it should from the meat course.

Vegetarianism is an interesting study but quite unsuitable for the growing child; although in this country too much meat is eaten especially in summer. The principal meal should consist of meat and at least two green vegetables with the other courses.

Do not purchase too large joints as they will then have to be resurrected, freshly cooked meat is much more nutritious and enjoyable.

Meats should be placed in very hot ovens for the first 15 minutes and then the temperature lowered, for the requisite time. Mutton, Pork, veal should cook for 25 minutes per pound and 25 minutes over. Beef for 15 minutes and 15 minutes over.

An excellent mullin is sold by many of our leading firms, which, when wrapped round the meat will render it tender and improve the flavour. Never cook freshly killed meat, as it improves if allowed to stand for 24 hours.

Roast mutton may be varied by larding with ham or bacon. This gives it quite a different flavour and may be served with red currant jelly.

Saddle of mutton is another delicious joint and is served with sorrel or red currant jelly with a thick brown sauce.

Joints may be rewarmed by placing between two dishes. Place in a hot oven and allow to heat through, pouring the gravy over the top.

Salt Brisket is an ideal cold luncheon dish. Wash thoroughly and cover with cold water allow to simmer until tender, allowing 30 minutes to the pound. Carrots and onions may be added to the stock. When cooked remove from the fire and allow to cool in the liquid it has been boiled in.

Take out the vegetables and place the meat in the liquor in the refrigerator until required. If the meat is to be used several days afterwards it will keep better if you have cooked it without vegetables. If properly cooked it should cut like cheese.

Pot Roasting will make a tough joint tender, and many prefer this way of cooking meat. Place the joint into saucepan with dripping cover with a lid and place over a strong heat for 10 minutes, season, then draw to a cooler

part of the fire, basting and turning it every little while. When nearly cooked remove the fat and allow the meat to brown, remove onto a hot platter and pour a thick gravy thickened with flour and adding water, season well.



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# White Farmers Impressed By Africans

## Spirit Of Fellowship Between White And Black Spreads To the Backveld

(By A Special Correspondent)

That the relationship between the black man and the white man of South Africa is becoming better and better can be denied by nobody. Now and then we hear of things that are happening here and there—things that assure us of the approach of a day when the barriers that are hindering the progress of this country shall be broken for ever. Education shall bring this: The spirit of toleration is beginning to rule the hearts of people of all races here in South Africa and we have great hope for the future. Little things lead to great things.

It was only on November 7, 1934 that Valdezia School which is near the Zoutpaasberg mountains had the honour of giving a concert to a large number of white farmers residing in the vicinity. One striking thing was that one of the farmers, an Afrikaans speaking gentleman, offered his large shed which he cleaned thoroughly in order that the concert should be held there. Was it not very kind of him? Of course it was. He and his wife did all they could to make the concert a success and it was a great success.

On the evening of that day the shed was packed with Europeans—men, women, and children, all eager to hear the black man sing. And the blacks did sing; and the whites did enjoy it. Some of the songs were echoed with great acclamations.

Specimens of some school handiwork were shown during interval and this added to the admiration that respectable audience Heaps, and heaps of orders were given because nearly all the specimens were sold out; of course the school could not take all these orders they were too many, it only promised to make a limited number of objects.

In passing a vote of thanks to the conductor Mr. D. C. Marivate and his choir, Rev. Gissiekke said that all what he had seen and heard was wonderful: The singing was nice, the appearance of pupils neat, and everything very orderly, which showed that if a Native were educated he would turn out a manageable respectable fellow than when he were left without education.

Some of the farmers said that it was their first time to hear the Natives sing and they thoroughly enjoyed it. Others confessed that it was revelation to them, they never expected such excellent work. Although no fees were charged at the gate free farmers collected a good sum of money and gave to the school.

And this was not all. On November 24, 1934 the same choir was invited by the European school staff for a Christmas Eve at the same place and to part in between the play that was given in Afrikaans, by Afrikaans school children. Where there was a Valdezia school came in and the chorus, both white and black, singing God together and from a common platform. The choir was invited to the same dish as all the other visitors and nothing was refused. The Devenish, the hostess, and everybody with her. The spirit ruled the place and made to feel that he be-

longed to strange race; everybody behaved as it were in heaven itself. This should teach us this that it is not all the white people (Dutch people so to be particular) who hate the black men, neither are they all the black people who hate the white men so that if we have to paint anybody at all with a black paint we have to paint only that particular wrongdoer and not take one care and judge the whole nation as such.

## Cape Voters Hold Conference

### AFRICANS URGED TO STAND FOR RETENTION OF FRANCHISE

The Annual Conference of the Cape Native Voters Convention, which has 21 branches in the principal Constituencies of the Mother Province, was held at Kingwilliamstown on Monday, the December 17, under Chairmanship of Professor D. D. Tengo Jabavu, B.A. (London.)

He was supported by the Rev. Z. R. Mahabane of Kimberley, Vice-President, Mr. C. A. Sigila of Healdtown, General Secretary and Mr. A. Jabavu, Editor of "The Imvo," Kingwilliamstown, Treasurer. The principal centres of the Province were represented, some directly, others by proxy.

Of the notable personages who attended the Conference may be mentioned Mr. Theo. Ndwandwa, a Veteran Octogenarian, who, with the late Captain Veldtman, had the honour of a personal audience with Queen Vict-



Mr. D. C. Marivate.

oria of revered memory, many years ago; also Mr. Sakwe, a prominent member of the Transkeian General Council.

In the course of a masterly and comprehensive address, the President, Prof. Jabavu, stated that for the last period of nearly ten years the question of the abolition of the Cape Native Vote has hung over the heads of the African population of the Cape Province like the Sword of Damocles. It should be noted, he continued that this year the Leaders of European thought in this country have definitely stated that the Cape Native Vote will be modified and placed on a basis of political segregation or in other words, the basis of the separate representation of European and Natives. The President urged that this course must be fought to the bitter end. The franchise as granted to the African races of the Province is a heritage that can never be lightly given up.

This stirring appeal was strongly seconded by the Vice President, the Rev. Z. R. Mahabane, in a speech delivered by him at the reception given in honour of the delegates in the Temperance Hall in the evening of the same day, when he urged the African people to demand that they be recognized as citizens, in the fullest sense of the term, in this the land of their fathers, of their birth and of their permanent domicile, possessing all the rights, privileges and responsibilities of citizenship. He called upon African women to launch a campaign to claim that franchise rights be extended to them even as European Women of the country have had those rights conferred upon them.

A large range of subjects was discussed, the question of trading rights monopolising the greater portion of the Conference. It was urged that it was high time the African people of the country gave serious attention to the necessity of making determined efforts to improve their economic conditions by starting Syndicates for trad-

ing purposes or co-operative societies along the lines advocated by the Rev. Father Bernard Huss.

In this connection it was resolved that the Conference records its high appreciation of the statesmanlike and courageous action of the Hon. P. G. W. Grobler Minister of Native Affairs in issuing a Proclamation whereby trading rights are conferred upon the Native Community of the Transkeian Territories as a result of a recent visit of his to the Territories.

The conference further points that although the Urban (Areas) Amendment Act confers power upon the Minister of Native Affairs, in certain circumstances, to grant after due enquiry trading rights or Licenses to Natives in the Native Locations or in Rural Areas, yet the attitude of reluctance on the part of local urban authorities is to be strongly deprecated.

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- |   |                                  |     |
|---|----------------------------------|-----|
| U Rulumeni (Folk Song)                              | with piano                       | GU. |
| Shayelani Amabala (Humorous Folk Song)              | with piano                       | 76. |
| Nants' Inyosi (Folk Dancing Song)                   | Solo                             | GU. |
| N. H. Makanya (Tenor) with piano, drums and kazooos | with organ                       | 77. |
| care of John Jabavu (Folk Song)                     | with piano                       | GU. |
| Ndiyi Traveller (Humorous Song)                     | N. H. Makanya (Tenor) with piano | 78. |
| Is nkuku (Humorous Sketch)                          | talking                          | GU. |
| Ngiyeke George (Comic Song)                         | arr. Makanya with piano          | 79. |
| Kwa Ma Valane (Folk Song)                           | with piano                       | 79. |

### U MR. W. M. MSELEKU!

intilabe le li yeli ncane iphimo ma thilabeleli solo zayo. Li Zulu elaziwa kakulu age kuhlabeleli ama solo apambili.

- |   |     |
|---|-----|
| Eku Hambeni (Mseleku) - Wm. Mseleku Yodelling with guitar             | GU. |
| Sifikile Tina (Mseleku Wm. and Wilfred Mseleku Yodelling with guitar) | 80. |

### YI CHOIR LAMA ZULU LASE MANZIMTOTI.

Leli i choir le liye eli dome kakulu e Natal.

- |   |              |
|---|--------------|
| Bona Abaki (Humorous Folk Song) - Mseleku with piano        | GU.          |
| Foolish Missis (Humorous Sketch) - Mseleku Talking          | 81.          |
| Asimtuse (Hymn)   | with organ   |
| Imiyalo Elishumi (Hymn)                                     | with organ   |
| Ntaba ezi Kude (Folk Dance)                                 | Instrumental |
| We are from Mandundube (Folk Song) Male Voice unaccompanied | GU.          |

### UMHLABELELI WOMQANGALA WE NZULE.

Lo yena o susa usinga lwe ndoko waziwa kulo lonke lakwa Zulu.

- |  |     |
|--|-----|
| Ngiyoyilo bola Ngani (Traditional) with concertina       | GU. |
| Sipet Umagazini (Traditional) Mameyigudi and His Dancers | 84. |
| Nga Ngi Yeshela (Traditional) with drums                 | 85. |
| Yeko Kwami (Traditional) Mameyigudi and His Dancers      | GU. |
| with drums   | 85. |

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Lama record a susa usinga lokuba u dance undanselo wafuti.

- |  |     |
|--|-----|
| Sipet Umagazini (Traditional) with drums                         | GU. |
| Ngiyoyilo Bola Ngani (Traditional) Zulu Minstrel with concertina | 86. |
| Yeko Kwam (Traditional) with drums                               | GU. |
| Nga Ngi Yeshela (Traditional) Zulu Minstrel with concertina      | 85. |

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I "Ovaltine" iqinisa bonke. Ngenye ingati uzizwa udangele kwale ulale nokuba udhle. Loko kuti udinga umuti. Uma ude upuza i "Ovaltine" wobangcono impela. Ingamanzi amnandi sengati uswidi. I "Ovaltine" yenziwe ngobisi olutsha namgamaqanda amatsha nangama-bele. Amanzi amadoda anomheandhla nabesifazana ababukekayo. Nezingane ayazikulupalisa.

"Ovaltine" e neea maatla ho bohle. Ka nako tse ling u ikutloa u nyemile moea 'me u hloleha ho robala kapa ho ja. Sena se paka hore u batla moriana. "Ovaltine," ha u e nka ka mehla e tla ho thusa haholo.

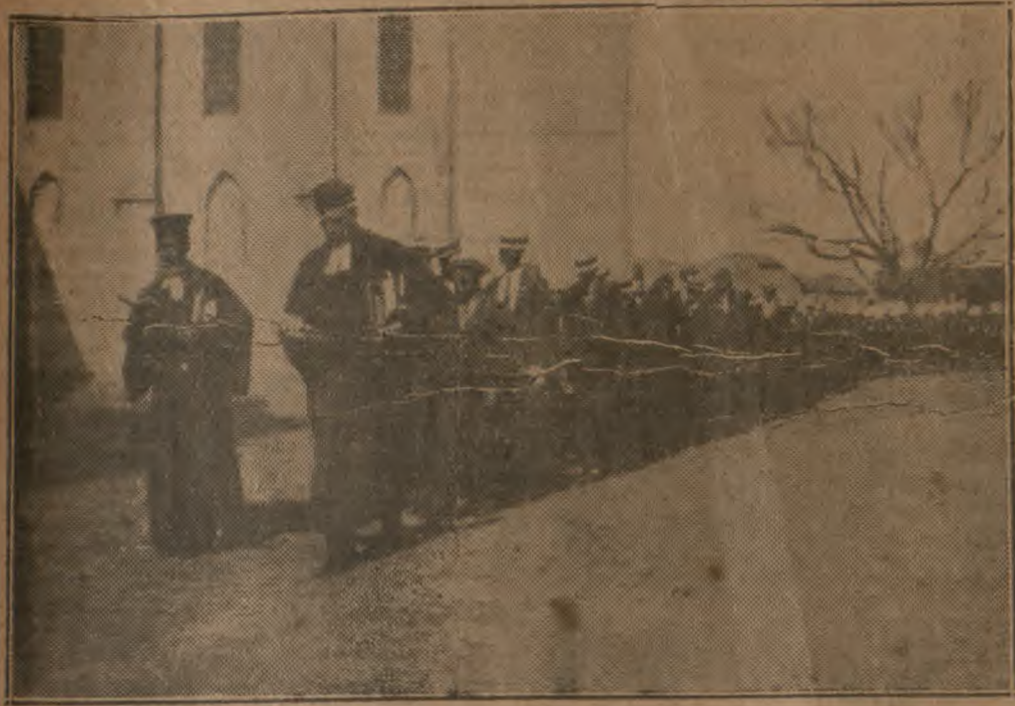
Ke seno se monate se utloalang joaloka Chokoleta. "Ovaltine" e entsoe ka lebele le mafura le lecha, mae a macha le 'mela. Ke seno sa banna ba maatla le basetsana ba batle. Le bana ba gola ba nonne ha ba e neoa.

## OVALTINE

Amanzi angandile ekwakeni umzimba apuzwa kakulu yinkulungwane zabantu kulo lonke lewe. Odontaba bayawncana ngoba mahle impela. Nane okugculisa. Ke seno se rinakatsang ho neela mantla se sebelisoang ke likete-kele 'ru batho lefats'eng hoble. Lingaba u ea e rorisa ku libane e tsetse molemo. I tla e fumana e ho etsetsa molemo. N2 "OVALTINE" IS MADE IN ENGLAND BY A WANDER. LIMITED



# Madireng - A Ditulo Ka Ditulo



Mokolokolo ona ke oa tsatsi le legolo koa Bethanie eleng Thomamiso (Konformasi) ea bana. O etiloe pele ke Baruti K. Buhr le J. Segale.

## Pulo ea Kgoadi Koa Makapanstad

KGOSHI E FA BAKGATLA KGOMO TSE PEDI LE MOROBANA

### Tsa Makapanstad

Go tloga ka di 13 go ea go di 15 tsa kgoedi ea December, go ne go le mokete o mogolo mono gae. E ne e le pulo ea nt'o ea Lekgotla (kgoadi) le tebogo bakeng sa dijo tse Modimo o dikileng o di file Bakgatla. Go ntshile tsoe dikgetse tsa mabele di, le 8 gore go direloe banna byaloa. Kgoshi a fa Bakgatla dikgomo tse pedi le morobana gore ba di tlhabe. Ka di 13 ke ge basadi ba roele mabyaloa ba a isha koa moshate, me mekgoshi e le e thibang batho ditsebe. Mabele a ne a abiloa sa dikgoro. Mokete tota o ntse ka di 15; oa buloa ke Moruti P. D. Moutlaneng, oa Kereke ea A.M.E., a thuloa ke Moruti J. M. Madolwans. Moruti Moutlaneng a bolela ka bokhu, thooane kamoo ba ileng ba kgopela pula ka teng. Ge re letile "Mereleba", gore e re bolelle ka ga "Kgoadi," ra bona go phatlalosa. Morago goa ntshioa dijo, magobe, dinama le mabyaloa. Ea nna thabo e kgolo thata; e se batho e le tlang le bone. Basadi ba tikologa "Kgoadi" gararu baa etiloe pele ke Mmakgoshi le bo-monage. Thaka ea masogana ea lala ntle e shebeleka, basadi-bagolo ba opa legofi.

Ba ba tlleng khutsong ge dikolo di tsoalloa ke bo Mr. Pat T. Hlabane, oa Stofberg Gedenskool; Master. Pat T. Khoathe, oa St. Peter's Secondary School, Johannesburg; Mr. Paul P. Lenyai, thitshere koa Brakpan le Mr. Josiah B. Tshoana, thitshere koa Mma, methlake.

Ka Labone di 27 December go ne go le merapelo mo dikerekeng tse ding mono gae, bakeng sa go tlhokafala ga pula. Ba moshate eleng Kgoshi H. M. Mankpane, borangoague age bomage, bommage, le bommage, ba ne le tirolong koa Kerekeng ea A.M.E. Moruti P. D. Moutlaneng a rera, batho ba bang ba be ba rothisa ditekedi Morago a dikereke, pula ea rutha ea be ea supa ka monoana. Ditsela tsa fetoga dinokana.

ea bitsoang Elizabeth Mpti le eena ka tsela ele 'ngoe.

Ho ile ha rapeloa ho fihlela hora ea 9 bosiu tshle. Ba tsoha ba hlaphohetoe. Empa ha u no u ka ba bone u no kare khale ba kula. Rg leboha Momo ea ba thusiseng. Ke oo moh'olo baheo.

JOHN O. KHOABANE.

## Mekgoa ea Bogologolo Ga E Utluane Le Bophelo ba Kajeno

### Tsa Rustenburg

Ka di 20 tsa Sedimonthole (December) 1934, re ne re na le lenyalo mo sebakeng sa Rustenburg, go ne go nyala teacher John Maleka oa Dutch Reformed Church koa Palmietfontein lo Mohamagadi Orellia Mfeng oa Wesleyan Church koa Mabieskraal.

Tescher J ha velleka ke eo mongoe oa barutoana ba pele ba Stofberg-Gedenkskool, Mohumagadi Orellia Mfeng ke eo mongoe oa barutoana ba pele ba Kilnerton. Lenyalo le le ne le atlegile, fela ke nyatsa mekgoa eo Bathoana ba santseng ba sebetsa ka teng mabapi le lenyalo.

Kajeno tirisanyo ea rona Batsoana e fetotsoe ke mekgoa ea Sekgoa, jalo bophelo ba rona bo makete ka baka la bo didi le eona mekete ga e tlole e tsamisoa pila ka tsoanno gonne metha ea kajeno ele ea methheng e makete.

Ge monna a nyala otsoanetse a reka dijo tse dintsi tse di tsitsang motho.

O tsoane go reka dijo tseo batho ba ba laleditsoeng mo lenyalong ba tla tlang ba dija.

O tsoanetse ga ntsa dikgomo tsa magadi tse di tlang ka bobedi go ea pele.

O tsoanetse go reka diaparo tsa lenyalo tsa gago monna le tsa mosudi eo monyalang.

O tsoanetse go reka phatho ea ntlu ea gago le masadi oa gago o o monyalang.

O tsoanetse oa reka dijo tseo le tla dijang ge le seno nyalana, go tsoella pele bophelong ba lona.

O tsoanetse go baa le chelete ea ntlu e e tla batlang methheng ea di tsitsi tse tsoanang le maloetse.

Bana ba Afrika, bonang tsenyegelo e kgolo e kalo gare ga bo didi bo bo kalo go Ba-Afrika.

Ba-Afrika fetolang mekgoa ea bogologolo gonne e fihlele Bagologolo ba teng. Rona batho ba baboia ga re itae go dirisa mekgoa eo ea bogologolo.

Nthuseng kgang ena Ba-Afrika ba ba bjoa. Ga gona madi go Ba-Afrika.

ABRAM T. TSHENYE.

Zwartruggens.

## Mohlolo Oa Molikoalikoane

### Tsa Woodlands School.

Ka la 11 December, ka 2 p.m., ha sekolo se etsoa, ngoana ea bitsoang Annie Mputi, a ts'oaroe ke molikoalikoane (dizziness), a oa Ebile ngoana emong ea bitsoang Josinah Vilakazi o ea mo ts'oara, eits' le eena hoba a mo ts'oare a oa fats'e ba akheha ba bobeli.

Tichere a fihla a kopa bana ba bang hore ba mo thuso ho ba nka. Ba mo thusa. Ha ba fihle moo ho pholileng, bana bana ba thothomela bare lihlabi, hlooho, ntho sefubeng Moo re nt eng re maketse ra bona ho se ho oa emong (Di fella tlase ga serapa sa pele.)

## Miss R. Rampa Le Bantu World

O ETSA "CAKE" EA E RUTILENG PAMPIRING EA SECHABA.

### Tsa Bloemhof

Re bile le kamohelo ea Rev. le Mrs. Monyatsi mono kajeno e monate haholo. Mots'hoara-marapo ele Mrs. Masoleng, mofumahali oa Rev. Masoleng, oa Kereke ea St. Luke. Chairwoman a khotatsa ka buka ea Genese; khaolo ea 19, temana 26; tsa ha Lota le ba ntl'oa ea hae ba ba tsoa motseng oa Sodoma le Gomora. Ba ema basadi ba thapelo le baroetsana ba thapelo. Banna ba nna ba dumela feels ba sa tsebe hore na ba ka kena hokae.

Mrs. Ellen Moloi, mistress, a bitsa choir ea hae e o ka reng ha e bina ke ha ho se ho ea ts'eloa letsibohong la Jordaan.

Miss Ruth Rampa a nts'a mpho ea (Layer cake) eno a ithutleng eona, ka keletso ea maele a ho pheha a a fumanoang ho kuranta ea The Bantu World. Ikele Ruth. Mpho tsa koleke e'bile 18s. 10d. Mrs. Moya si a leboha phutheho ka matla ka teboho e khotetseng ka mantsoe a hore. Ha re eising hore Modimo o re ts'ephe ka ho amohela dithuto le moea oa oona 'me re phelele Modimo.

SOL. G. K. LION.

## Madireng a Pitso Ea Bakgaga

Nke o ntimelele go tsenya madireng pampiring ya gago ya madireng. Ka la 8 12-34. Pitso ya Bakgaga ileng ya kopana, Mr. M. Mmakgwale a e bula ka thapelo. Mongwadi Mr. S Mphahlele a bala ditaba (minutes) tja la 24-11-34. Byale, gwa tswa ditabeng tse ka go latelana: —Theko ya Boch plaas (naga) No, 1968, Pietersburg; ya dimoregene tse 1283, ka £1. 17. 6. morgen. Sechaba sa re: A kgopelwe go fokotse morgen e be £1 10, tsa fetwa byalo. Gwa teenwa tsa Rent ya mahemo a naga tse rekilwego, sechaba sa dumellana gore seroto e be sehleho 5s. chemo. Tsa tlogelwa. Gwa alwa tsa kgetho ya Bathusi ba kgosi gwaba byalo ba kgethwa.

Gwa anegwa tsa kgetho ya District Council, ya tikologo ya Polokwane (Pietersburg,) tsa thongwa ka lengwalo la Komosasa; le boletang yona kgeho ya baemedi (representatives) le go tla ga gagwe! ga la 14-1-234; go tla hlalose tsa sechaba kgetho yewe, le go tsenya maina a bakgethiwa, bawe sechaba se ba kgethileng ka lona lee: 8 December 1934. Ele go kgosi le. banna ba 22. Pitso ya tswalelwa ke modu'a setulo Mr. E. Montjane ka thapelo. "Morena Segofatsa Afrika." A. B. MONTJANE.

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Pilisi eie le efe e matla ena le hona ho ka hloekisa ka Maleng. Hoo ke ntho e bonolo haholo. Empa bongata ba lihlahre tsona tse tsolisang li kotsi hobane ka ho tsukutla ha tsona ho hoholo li fokolisa tsilo ea lijo. Lia tsollisa empa ha li fe matla leha ele ho haha. Ho Sokela ho khutlela kapele ho motho hobane mala a silang le a ntsatsang lijo kante ha a fumantsoa matla a ho etsa mosebetsi oa ona. 'Me mokuli, ka mokhoa o joalo, o iphumana ale bohloko ho feta pele a sebelisa moriana oa ho tsollisa.

Li Partons li fapane le lihlahre tse ling tse tsolisang. Li kopantse ho tsollisa le ho matlafatsa. Ha li tsukutle. Empa li sebetsa ka ho tiena le ka 'nere. Li koenye bosiu bona. Hosasa, ka nako ea brakafese, u tla ikutlha u tlamehile hore u ee naheng. Tsebetso ea mala e tla e phethehileng. Hose ho longoa, Hose mahlaba. Empa u tla tseba hore Lela la hao le silang le hloekile.

'Me u tla lemoha hore tsilo ea hao e tla sebetsa hantle hobane li Partons li lokotse nyooke, tsa hlasimolla 'me tsa matlafatsa litho tse ntsang lijo. Ke ho matlafatsa ha tsona hoo. Lia haha 'me lia matlafatsa.

Ha u fumana motho a tsoeroe ke hlooho, a ikutlha a tlallane ha a geta ho ja, a soketse, a na le nyooke, ale mali asa hloekang, a nkha moea, le lipontso tse ling tse supang ho bipelana ha Lela le leholo, seka likalika ho mo elets'a ka li Partons. Metsuallie ea hao e tla u leboha bakeng sa keletso eo. Li Partons ha li hloloe.

Li rekisoa ohle ka 1/6 botlolo e nang le 50 pills, kapa u romele ho P.O. Box 1032, Cape Town, u romele chelete.





# Ikemisetseng Go Aga Areka Ea Poloko

## The Bantu World

SATURDAY, JANUARY 5, 1935.

### BA-AFEREKA BA IKEMISEDITSE ENG?

Kuranteng e fetileng re lekile go bontsha Ba-Afereka moo ba fositseng le moo ba tsueletseng teng selemong se fetileng. Gape ra ba kopa gore ba thome ka bocha selemong sa 1935. Kajeno re ba botsa potso e reng: Ba-Afereka ba ikemiseditse go etsang selemong sena? Potso ena ke e kgolo gomme re ka thaba ga e ka hlokomeloa ke banna le basadi ba sechaba sena. Ba ipotse eona ke le kae moo ba leng teng.

Re tshuanetse, jualeka sechaba, go tseba gore mehla ena re pbelang go eona ke e meng. Ga esale mehla ea kgora le madula-gae, Kajeno monna o phela ka kudumela ea phatla ea gagoe. Kajeno "sefatl mollo se ea iphatela." Kajeno sechaba se sa kgoneng go iphatela se tla gatakeloa fatshe ke dichaba tsa tsuelopele. Kajeno sechaba se se senang Areka ea poloko se tla kgangoa ke morallo oa tlala.

### Areka ea Poloko.

Ga taba di eme ka sebopego sena re tshuanetse go etsang? Re tshuanetse go ikemisetsa go aga Areka ea Poloko; re tshuanetse go itokisetsa tahlegelo ele gore re tle re kgone go pholosa sechaba sa rona. Go rialo ke gore re tshuanetse re seke ra ba le mona go ntsha chelete ea go aga Sefhikantsue sa sechaba. Tsebang gobane rona ba kajeno re tshuanetse go agela setlogoloana se tlang Areka ea poloko. Go ea batlega gore monna e mong le e mong, mosadi e mong le e mong, a itokisetsa go senyegela kabaka la setlogoloana se tlang. Ga re ka eisa jualo, re tla fumana tebogo, tlotlo le hlomphe go banna le basadi. bao kajeno eleng bana, empa bao e tla ba sechaba sa rona ga rona re tshetse Jordane.

### Ga le na "Rege."

Ga go thuse s'lo go tsuala bana bao e tla bang makgoba ga rona re shuele. Banna le basadi bao ba sa itokisetsang go aga Sefhikantsue sa poloko, ga ba na tshuanelo ea go nyalana. Ga go motho ea nang le "rege" ea go tsuala bana ba e tla bang makgoba ga eena a shuele. Kabaka lena ke tshuanelo gore re ikemisetsa go aga Areka ena ea Afereka. Selemong sena sa 1935, Mo-Afereka e mong le e mong o jetsetoe gore a etse ntho e tla thusa sechaba. Go seng jualo sechaba sena se keke sa phagama, se ke ke sa bolokega, sa lokologa. Ga go phagamo le poloko moo go seng lerato la bochaba.

### Retanang le Rorisane.

Selemong sena a re ikemisetseng go phagamisa mesebetsi eohle e dialeng tsa Ba-Afereka, a re ikemisetseng go thusana, go phagamisana le go bolokana. Selemong sena a re ikemisetseng go bontsha lehufa, mona le hloeano, go tseba ke tsona tse thibelang tsuelepele sechaba. Selemong sena a re itshuanetse re tshuanetse go rorisana ga e mong le e mong, go etsa modiro o mogolo, go tseba e mong le e mong ga rona ke

## Tumeliso Ea Mohlomphehi Sir Herbert Stanley Ke Marena A Leribe

Ka nako ea motseare oa mantsiboa, ka tlang ea Lekhotla la Motlatsi oa 'Musisi, ho no ho phuthehile marena le sechaba, ho lumelisa Mohlomphehi Leqosa le phahameng. Merena a maholo a neng a le teng ke ana: Morena Notsoane Moshoeshe, (Merena oa Leribe). Morena Masupha J. Molapo, (Mookameli oa Lekhotla la Leribe), Morena Motsarpane J. Molapo, le Morena Nkoebe N. Peete, a tile sebakeng sa moholo oa hae Morena Boshwane M. Peete ea ntseng a sena bophelo bo botle. le marena a mang a mangata le sechaba se sehlo.

Moeti eona e m'holo a hlalisoa ho sechaba ke Mr. J. H. Sims, eo e neng e le Motlatsi oa 'Musisi oa Leribe, pele a khetheloa litulo tsa ho bo Mongoli oa 'Muso, bakeng sa Mr. F. F. Foord

Morena eo Mrs Sims a bua ka mantsoe a matla, a bolela hore ha sale ba lebeletse letsatsi lena ka cheseho 'e kholo; a bolela hore ke ka makhetlo Mohlomphehi a 'nileng a rera, a ba a lokisa ho etela L-s'otho; empa e re ha nako e se ele haufi, a sit'oe ke mabaka a mang a neng a ke ke a qojoa. Le ha empa kajeno a soaba (eena Mr. Sims) hobane o ema mona ho amohela moeti eona le ho mo hlalisa ho metsotsoalle ea hae marena, e se e se eena Motlatsi oa 'Musisi oa Leribe. Joaleka ha a ne a lakalitse ka matsatsi a fetileng, hore otlala amohela a sa ntsa le litulong tseo.

Mr. Sims a bolela le ka moo Basotho ba tsoanetseng ho ba le teboho e kholo ho Mohlomphehi Sir Herbert Stanley; kamoo a ba sebeletseng ka sebetle le ka lerato kateng. 'Me a ba tsamisitseng ka bohale le ka kelele e kholo har'a mathata a mangata, a ba qobisa le litsietsi tsa kholo. A bolela hore, hola Basotho ba'ne ba eona le tsebo e phethehetseng ea tseo Mohlomphehi a ba sebeletseng tsena, ba ka be ba mo leboha haholo. Kamor'a mona, ha ema Morena oa Leribe, a leboha le ho lumelisa moeti oa bona, le ho thabela ho 'mona har'a bona. A re ho baloe lengolo la hae la tumeliso la baloa. Lengolo le ne le hlalisa litumeliso tsa bana ba Molapo le sechaba sa Leribe ho Mohlomphehi Leqosa le Phahameng, 'me ba thab'la ho 'mona le ho mo amohela har'a bona. Leha ka nqa engoe ba utloa hore Mohlomphehi o lokela ho tloha haufinyane litulong tsa tsa Boqost bo Phahameng, o ea 'nga e nqoe moo a laoletsoang ho ea teng ke Motlotlehi Morena.

Ka baka la hobane ba ne ba se ba tloetse tsamaiso ea puso ea hae holim'a bona, ba utloa bohloko haholo hore ho tloha ho Mohlomphehi ho etsahale askong ena ea bohlokoa ho sechaba, eo litaba tsa lefatš'e lena li leng har'a bohata bo kana. 'le te sa ameng L-sotho le Basotho feela, li mpa li ama baahi bohle ba South Africa, ba Bats'o le ba Basoet. A bolela le h re leha ho le joalo; ba se ba ena le ts'epo e e tšileng hore ea tla hlalama Mohlomphehi litulong tse, o tla ho bona a se joaleka molichaba; empa o tla tla ho bona joaleka motsotsoalle

A bolela hore lejoa la moheo pu-song ea sechaba sena, ho ea kamoo

ntat'a bona Morena Moshoeshe a se bopileng kateng, ke lerato, lerato leo a kileng a le bona pusong ea bo Ntat'ea le bo-ntat'ae moholo. Ba neng ba rata sechaba seo ba se busang ka lona Lerato leo bona litlohola tsa Mokhachane ba neng ba ratana ka lona; leha empa a bona eka kajeno mehlang ea litlohola le litlohola tsa Moshoeshe, lerato leo la bo ntat'a bona le se le ba feletse ka 'nga tsohle, ho sechaba esitana le har'a bona ba inotsi Marena, 'me ke ka hona a bonang hore eka motse ona oa ntat'a bona o tla qhalana.

A bolela le bots'ephehi ba Basotho ba sa sisinveheng ho Mofapahloho oa Borena ba England le ho 'Muso oa teng o Khabane. Are ke lehaha leo ba le batletsoeng, ba ba ba siua teng ke Ntat'a bona Morena Moshoeshe, ka baka leo ha ba na takatso le thoto ea ho ka ba etsoa tlas'a tshireletso ea lona, Mohlomphehi Sir Herbert Stanley a ema ho amohela litumeliso le ho leboha mantsoe a matle a mona: ao a amohe-tsoeng ka oona.

(Puo ea Mohlomphehi e tla hlaba vekeng e tlang—Mor.)

### Ngoana Oa Dilemo Tse 12 Moo A Tsamaileng Batho Ba Sala Ba Lla (Ke KGAYE)

Seboka sa mokhatlo oa Banazari se ne se kopane Bethlehem ka la 24 le 25 December Moelatsi oa mokhatlo, Rev Walter Mauiita, o na a le teng le Rev R. Mohono oa Kereke ea Berea eo eleng setho sa mokhatlo ona

Seboka sa eba ka la 24; ha lumelanoa hore kamoo mokhatlo eleng ntho ea likereke kaofela, le baruti ba kereke ea Berea le baruti ba kereke ea Moshoeshe, ba bona hore ha se 'oanelo ho etsa dit'ebeletso tsa bona diphuthe-hong tsa mokhatlo. Ka la 25 ea eba dit'ebeletso tsa mokhatlo, merapelo ea bakudi le dithapelo. Bakudi ba bangata ba tloha ba f'die. Ba eba le moeti ea tsarang Thaba 'Nchu, Mrs. Isabella Diululeng, a fepa mokhatlo ka taba tse monate tsa moya. Monazari A. W. Maloi o na a khethetsoe s-tulo, Monazari R. M. Mohono, bo- ngodi

Rev W. P. Matita o palame ha mmoho le mofumahadi ho ea Ba four-North ka tsa ker-ke.

Ka la 25 December, Mr. E. M.

Moloi le mofumahadi, eitse ba etsoa mokhatlong, ba fumana leshodu le thubile lehlahi le nkile lijo, le borikhoe le chelete. Leshadu leo le bonoe empa ba le ea ts'arosa, ke ngoana ea kabang dilemo tse 12, empa moo a tsamaileng teng batho ba lla

Taba e bohloko kereke ea rona Ethiopia ea khale e oele kabaka la pula e ngata e re bileng le eona.

Mr. L. Mlangeni o fihlile ho tsoa Pretoria, moo a bileng teng ka tsa Location la Bethlehem. Messrs Nots'i le Mahlatsi ebile baeti ba Mr. le Mrs. Maseko. Rev. Dhlamini ofihlile ho

tsoa kopanong ea Kereke ea Ethiopia, Gaudeng. Empa o lla selo sa kereke e oeleng. Mr. Ramagaga oa Thaba 'Nchu (ko gae), ke moeti oa Mr. W. W. Manye. Mrs. M. Tsubella o kalame ho ea Lekoa ka tsa bophelo bo bocha.

Keresemese ebile tsatsi la thipa le melamu. Ba matha kahar'a motse ba-hlankana le baroetsana ba ntsa bare: "Mo otle ke Keresemese ho tla thoe re ne re tahiloe." Ha ke bus tjena mosadi oa Mo-Afrika o robetse ntlong ea kokelo, o hlabiloe ke monna oa hae ka thipa.

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## Mali a hloekileng a hlalisa bophelo ba 'nete

### INTESTONE e felisa chefu meleng

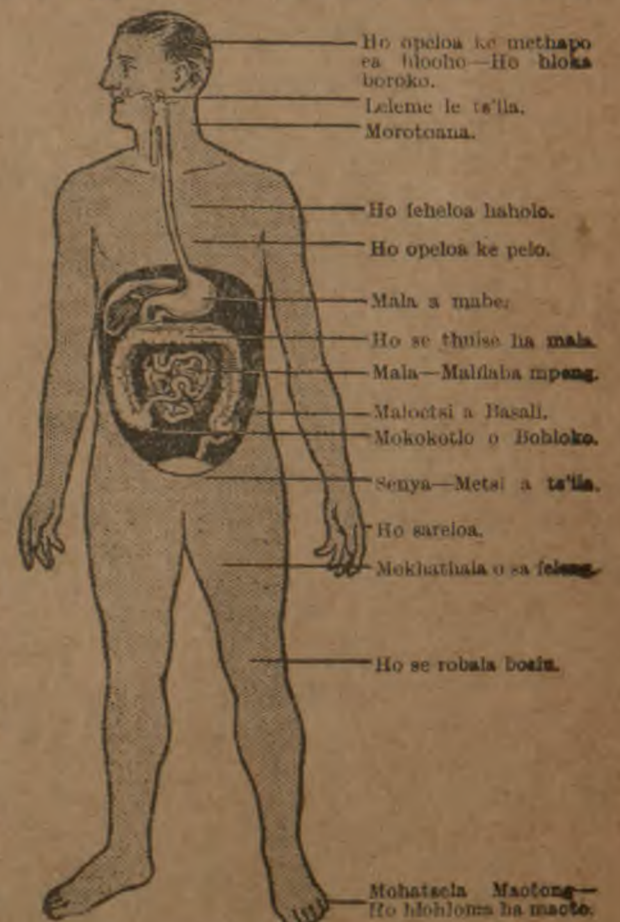
**MABENKELENG** ohle, matlung a mosebetsi le mekhorong ea hae ho teng mesaletsa ea ts'ila. Ho jualo he le MELENG oa MOTHO. Mpa le Sebete li fetola lijo Mali, nam le matla. empa li siea ts'ila e ngata. Ha ts'ila ena e sa tlosee eba 'mele o kenoa ke lefu. Intestone ke moriana o nts'ang Ts'ila Maleng, nyooko e ngata le ts'ila e ngata e nang le chefu e lulang Maleng. Intestone e na le mahlaku le litholoana bakeng sa mosebetsi oona empa le metsoako e meng e teng ho eona ea ho hloekisa Methapo ea Mali. Ke ka baka leo e tloasang ts'ila le lemeng, e felisang lihlobo sefahlehong le ho bajoa le tlang.

**HO BANNA.** Sebelisa Intestone bakeng sa mafu ohle a Mala le Mali a Silafetseng.

**BAKENG SA BASALI.** Intestone e lokile haholo ho basali ba baimane le bao ts'elo ea bona e sa sebetse hantle.

**HO BANA.** Ha ngoana a opelea ke hlooho, mo jese Intestone ha nyenyane feela.

**HO MASEA.** Ha lesele le sa ithome ka mehla le jese Intestone ha nyenyane—thahiso e tla ba e makatsang.



Sebelisa **INTESTONE** bakeng sa ho se thuse ha Mala le maloetsing ohle a boletsoeng ka holimo.

## INTESTONE

INTESTONE e joaleka jeme ha e joa ka khaba. Porosi ke 1.9 pitaneu e ngoe likemiseng tsa le Musong oa Kopano.





# Tse Re di Utloang Ka Pudi Ea Tsela

## Ba-Afereka ba Rata go Hlomphega Empa ba sa Kgone go Itshoara

(Ke Toba-Toba)

"Ba-Afrika ke batho ba makatsang, ke batho ba ratang madulo a ko pele. Ba ratang go hlomphega etsoe bona ka nosi ba sa thomphe. U ka utloa monna a bokolla are 'Makgooa a re nyatsa gampe; a re bitisa bashimane (Boys) le ga re bile re le banna ba tsofetseng' athe mesebetsi ea bona ke ea bashimane ba badisa."

Polelo ena e boletsoe ke Mr. E. P. Moretsele, motsamaisi oa hotele ea Ba-Afrika e bitsoang Bantu House, e makopanong a Von Weilligh le Melrose Streets teng mona Gauteng. Sondaga ea beke e fetileng ke ne ke etetsoe ke metsoalla ea ka e tlhaga Evaton, Metsoalle ena ea ka e re kopile—nna le Mofumagadi oa ka gore re ba tsamaisa le motse ona gore ba ke ba o bone gomme ba ba ba re kopaga gore re ba ise hoteleng ena ba e bona gobane ba h'ola ba utloa ka bo 's-kono' ba eona kuraeng ea 'Bantu, World.' Mofumagadi oa ka o ile a nkopa gore a saele gobane o ne sa rata go ikhutsa jualeka ga a ne a tla tsoga a palama setimela go ea go dula manyanya oa Ngoaga-o-Mocha kos gae. A ba a re o tla nkopela mokgotsi oa gagoe gore a tsamae le rona. Ke ile ka amogela kopoe ea gagoe. Motsoalle oa gagoe le eena o dumetse go tsamae le rona. Eaba re ea tsamae re le batho ba bane, majentlemanane a mabedi le maleidi a mabedi.

Re ile hoteleng ena re setse re tsamaile tulong tsa ngata mona toropong ga'mogo le koa lesakeng la diphoofolo (Zoo). Re amogelsoe gantle hoteleng ena. Re fihletse hotela ena ele jualeka ga e boleloa. E hloekile gomme e sena bosodi. Bo 'sekono' ba eona re fihletse ele bo ka go dirang gore u je go fetisa tekanyo gobane bo 'Sekono' bo dira gore dijo di be monate le ga mohlomong di ne di se monate. Hotela ena e hloekile go feta malapa a mangata.

Polelo ena e ka godimo Mr. Moretsele o e boletse ga re ne re mo kopa gore a re bolelle boitshoaro ba Ba-Afrika jualeka ga a sebedisana le batho ba mefuta futa re bile re mo kopa gore a re bofelle gore 'business' e tsamae juang. Mr. Moretsele o ile a tsoela pele are "jualeka ga le bona ditafola tsena ka bongata ba tsona engue le engue ene e nale sebyana sa letsoai. le sa pepere ga'mogo le sa molara oa motsoko. Kajeno go setse tsona tsena feela tsa 8 bakeng sa ga di ne dile 32. Kaofela di utsuitoe. Kgoeding ea December ke rekile dihipa di 24 gomme kayeno go setse 11. Ka letsatsi le leng ke tshoere e mong a utson suikiri. Kabaka lena go thata go atlamela Mo-Afrika.

Le ga golo jualo goteng majentlemanane a nnete, a itshoarang setho ka tsela e makatsang. Bao ba soaneloang ke tlhomphe juale ka ga ba ithomphe. "Ke ile ka bona ke soabisa ke boitshoaro bona jualeka ga ke ne ke se nosi. Ga ele ka 'business' eona Mr. Moretsele o re boleletse gore e tsamae gantle gagolo "gobane e kgona go lefella tlamelo tsa tsamaiso ea eona tshole." "Botle ba business ke gore ekgone go tsamaisa." Temana ena ea bofelo ke e kgolo gomme e batla gore Ba-Afrika ba ithute eona. Re lakaletsa Bantu House tsoelopele le katlego selemong sena se secha. A e booe Afrika! Re duma gore Ba-Afrika le bona ba tla itshoara bokosone selemong sena.

ga sona se sa kgone go ihlompha. Bo-kebeke boea ata gare ga Ba-Afereka, batho ba bo'aesna jualeka diphoofolo. Ke bona bokebeke bona bo etsang gore Maphodisa a hlorige batho ka "Dipick-Up" le dipasa. Ga Ba-Afereka ba ka ithuta go ihlompha ele bona, Makgooa le eona a ka ba hlomphe.

Kgosi ea tsuela pele ea re "fedisang Bozulu, Bosotho, Bothosa, Boshankane le Bofenku gare ga lona le ikage sechaba se kopaneng."

Bruti bo-T. M. Tsegane (Springs), T. R. Tsegane (Evaton), le S. M. Mclefe (Marapyane), ba ki'e ba bonoa mona gare ga motse, ba e-tsoa phutsegong ea kereke koa Randfontein.

Mo-Afereka emong o khuthositsoe ke mcsetšana oa Mo-Afereka ka Nguaga-mocha. Go utlualaga gore monna eona o na a "laisitse" gomme a ea Dantsheng, moo a ileng a kopana le mosetsana o moshlana oa nko ea lenono, gomme a tsa tsa lerato la Gauteng. Mosetsana a dumela: ba ea; erile b' sigo mosetsana a tsoa ka chelete eohle, £20, gomme a dogela mona a robetse. "U se bone thola boreledi, teng ga thola go ea baba."

## E Pshele Noka Ea Sekomfana

DIIPA-MEKOTI DI  
SENYEGETSOE KE  
MOSEBETSI.

### RE UTLUA KA PUDI-EA-TSELA GORE

BONGATA ba Ba-Afereka mona Gauteng bone bo jette nguaga-mocha koa Tshuane ga Mmamelodi. Erile e sale goseng eabe lerole le thuntse, ese dimotorokari ele tlang le bone. Masogana le basetsana ba Ba-Afereka mona Gauteng ba gaketse.

Bo-Matlamini le bo Mmamokoeana le bona bane ba gaketse, ba gaketse go rekisa juala. Le diepa mekoti di sa fumane phomolo.

Doornfontein ke "metse e metle re kgole, ra atamela matlotla." Doornfontein ke marupe, Ba-Afereka ba neng ba agile teng, nguaga-mocha ba o jette tseleng ba lebile Orlando, Sophiatown, Tulandivile le Alexandra. Kajeno noka ea Sekomfana e nenge ela ditarateng tsa Doornfontein, e pshele; gomme diepa mekoti di senyegetsoe ke mesebetsi.

Basetsana ba bedi ba Ba Afereka bane ba gagolelana diroko seterateng ka Nguaga-mocha. Molato gothoe bane ba baka mohlankana.

Ka bosigo ba nguaga-mocha, ga dithipi le ditimela tsa Makgooa di lla, di gorosa nguaga-mocha, molamu o na o "mula" motho motseng oa Thosthoa, go falala madi; Ba-Afereka bo'aesna. Pretoria go ferehlegile. Banna ba sila dikome ba gopotse Kapa go ea bula Phalamente. Mmuso o hudugela Kapa go ea letela melao e tsoang Phalamenteng.

Mo-Afereka e meng o ile a thula Lekgoa seterateng sa Benoni; laba la kanama. Ga le leng le boisa gore kerg, Mo-Afereka ale ngata ka feisi, a bona le leng a le thula ka hlogo a tsoa u tshaha; gomme ga tsoa kgaruru gare ga motse oa Benoni. Naka ea maphodisa ea lla, banna ba nse bare: "Thibang," "kere," "stop him." Mo-Afereka a hlomola dinao a tshuere thipa ka seaila a goeletsa are: "Oa atamelang o tla tshela Jordane" Empa bo felong gothoe o ile a tshuaroa.

Pitao e kgolo ea banna ba Kereke ea Roma e kopane mona gare ga motse. Morero oa eona ke go batla tsela eo Ba-Afereka ba ka tshoang ka eona. Go utlualaga gore baruti ba Roma ba bone gantle gore jualekage motho a keke a phela ka bogobe feela empa le ka lentsoi la Modimo, legona a keke a phela ka lentsoi la Modimo feela empa le ka bogobe. Kabaka lena ba ikemiseditse go ruta Ba Afereka bao eleng maloko a Kereke ea bona tsela eo ba ka sepana nama ea bona ka eona.

Ba lemogile gore ga go motho ea ka tsebang go rapela Modimo a bolaoa ke tla.

Morena e mogolo oa ga Zulu o mona Gaudeng; o tile go bona batho ba sechaba sa gagoe. Ka tsatsi la Nguaga-mocha go utlualaga gore o ile a ba le pitoe e kgolo, gole teng Ba-Afereka ba mers'le eohle.

Puong ea gagoe Kgosi Mshiyeni Ka Dnuzulu, o ile are se batlegang gare ga Ba-Afereka ke kopano. Are Ba-Afereka ba tshu-netse go rapela Modimo go re O ba thuse ga ba ikaga sechaba se kopaneng. Gape a tsuela pele are pa go sechaba se ka hlomphegane (Bona tase sa ts'rapa sa bobedi)

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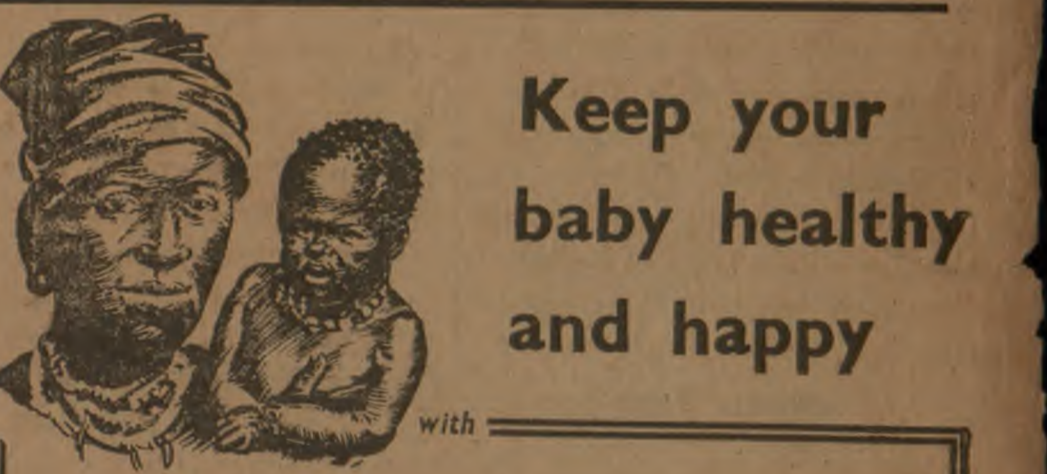
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# This Week's Sporting Events

## Prominent Maritzburg Europeans Attend School Closing Concert

The Pietermaritzburg Govt Native School situated at the Native Village of Maritzburg held its annual School Concert on the occasion of the breaking up of schools on Thursday, December 13.

Owing to the limited size of the Village Hall which could not accommodate the large number of residents, the Head Master Mr. J. R. Ngobese and his young Pathfinders erected a very spacious tent which served to shelter the parents and visitors from the inclement weather that prevailed on that side.

This village, perhaps like many others in the Union that are Corporation owned has the privilege of having the Town Council's active interest and support. The members of the Town Council are so interested in the development of the Native community in this centre that they always attend any activity which is for the educational and moral advancement of the residents.

The concert commenced at 7.30 p.m. and the Head Master conducting the whole school opened with the song "Africa."

The singing was undoubtedly remarkable considering the age of the children many of whom are very young and none above fourteen years.

The way in which the youngsters watched their teachers' batons and the precision with which they started and ended their songs was really thrilling. There was also a total absence of the shrill and shouting which is a common fault in most Native singing.

It was also interesting to note in the songs sung, the amount of work our Native composers are doing for their people.

The two songs in the Nativy language "Abant'abasba" by Mdladla and "Thina bantwana babant'abamnyama" by Majola met with great applause not only from the Native community but from Europeans as well. All singing was indeed beautiful and cultured including drill displays, recitations and izibongo of the old Zulu kings.

The European spectators present were the Deputy Mayor Mr. Allison and Mrs. Allison, Councillor Mr. Robbins and Mrs. Robbins, Councillors Mr. Douglas and Mrs. Russell; Mr. R. E. Stevens (Manager of the Municipal Native Affairs) and Mrs. Stevens; Mr. and Mrs. McAllister.

In presenting the prizes the Deputy Mayor in the first place conveyed the Mayor's regret for being unable to attend as the date for the concert coincided with that of his absence in Pretoria; also the absence of Mr. Harwin who was sick in Grey's Hospital.

In a short speech the Deputy Mayor remarked on the excellent singing the children had given and congratulated the teachers on their noble efforts in training the children to give such displays as he had seen. He urged the parents to send their children to school as that was the only place where they could get the necessary training that would make them good and useful citizens. Youth, remarked the Deputy Mayor, was a period when children's minds were plastic like clay, and when their young minds could be influenced for the good. He

stressed the importance of sending the children early to school and not wait until other influences had gained root in children's minds. The prizes were presented to the following pupils.

For obtaining the highest marks in the four quarterly examinations held during the year.

Std. IV Margaret Sibisi Evelyn Mkhize. Std. III, Jeremia Ximba, Joseph Skhosana, Std. II, Rebecca Myeni, Christine Mkhize. Std. I, Russell Sibisi, Miriam Mkhize. 2nd years, Robinson Mkhize, Maria Sibisi. 1st years, Cathrine Mhlongo, Nora Mhlongo.

For regularity of attendance two prizes were given by the Deputy Mayor and were won by Joseph Skhosana Std. III, and Christine Mkhize Std. II.

A prize for the Good Fellowship was offered by Mr. McAllister and was won by Violet Nkwanyana Std. IV.

Among the many spectators were Misses. Ndhlovu and Mchunu of Maryvale Catholic School, Nurse Yeni, Mrs. I. Vilakazi of the Loop Street, Govt School, Miss B. Buthelezi of the Greyling Street Govt School and Miss D. Jaka of the New Scotland Govt School.

## Pretoria Enjoys Many Picnics

### REEF TOWNS VISIT THE CAPITAL'S BEAUTY SPORTS

(BY PAT)

The Rev. G. B. Molefe, B.A. and Mrs. Molefe, have returned to Newcastle, Natal, after spending a short holiday with Mr. Bud-Mbelle, of Pretoria.

Picnic parties this year were popular. We saw many parties from different parts of the country including that led by Mr. S. Tladi of the A. M. E. School, Benoni.

On Sunday morning last week St. Cuthberts Church, Marabastad, was honoured by the presence of the Bishop of Winchester and the Governor-General, the Earl of Carendon and the Countess of Carendon. His Excellency was led to church by the Bishop of Pretoria at the singing of the National Anthem. The Rev. B. Pitso Asst. Priest celebrated. The Bishop of Winchester delivered a striking sermon on the birth of Christ. After the service hearty cheers of goodwill were given by our young ones and all. The Rev. B. Pitso, of St. Cuthberts is indisposed and is lying in the Non-European Hospital. His condition is not serious.

Miss J. G. Phablane, of Bloemfontein, paid a flying visit here as the guest of Mr. and Mrs. L. Phablane, Principal Teacher of St. Cuthberts School. The Rev. Mokhabudi, of Mthibestad, is lying at the Non-European Hospital suffering from multiple injuries caused by an accident. His condition is not very serious.

Mr. F. Sefols, teacher of Sydenham, Pretoria District, was a visitor here.

## Roodepoort News

Mr. Amos Ramonti, Principal Teacher at Maquasse, is spending his holidays with his family here. He is very likely to assume duties as a teacher here in the Roodepoort Amalgamated School.

Miss E. Kosani, teacher at Beaufort West, is spending part of her holidays with Mr. and Mrs. P. S. A. Gwele.

Messrs Mpjle, head-mabalana at the Rand Leases and P. S. A. Gwele, court-interpreter, left last week for Port Elizabeth for the cricket tournament.

The following are teachers who are spending their holidays with their parents:—Miss Ntandane, Messrs M. Beauchamp, and A. Mavi.

Miss Andrie Katzie is on holidays with her mother at Turfontein.

Mr. Geo. Moabi, principal teacher in the St. Mary's School, left last week for Klerksdorp.

The Rev. H. Lwana and family paid a flying visit to the Mavis last week.

Mrs. J. Ndzondo's child is recovering from its recent illness.

Mr. John Zibaya is busy making preparations for the farewell of the Rev. B. M. Mavi which takes to-day and to-morrow.

## Witbank Tennis Club Shows Great Form Against Waterval B.

The Ocean Swallows Lawn Tennis Club of Waterval Boven having roared for a long time at last met their equals recently in the Welkyn Lawn Tennis Courts at Witbank.

The match was adorned by dashing strokes of Mr. J. Rampa.

Mr. Z. A. P. Mahlangu beat J. Masilela who was said to be the backbone of the Eastern Transvaal in tennis by 6-3. Mr. J. Rampa beat Z. A. P. Mahlangu 6-2. Mr. J. Rampa is an ex-member of the Negroes L. T. C. of Pretoria. He has been recently appointed a teacher at Waterval Boven.

As Z. A. P. Mahlangu complains of his bad health he is preparing to meet Mr. J. Rampa when his health is improved.

At the close of the match the score stood as follows:—

Welkyns L. T. C. 121, Ocean Swallows 108.

Early in December Mr. and Mrs. T. E. Mtembu, paid a visit to Mr. and Mrs. I. Mar in at Kroondraai where they met Mr. and Mrs. R. Majola.

Miss A. E. Mahlangu, a student at Khaiso School, arrived here on Tuesday last month to spend her holidays with her parents.

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## Bethlehem Notes

(BY RALEIGH)

Since November 1, clouds had covered the town and the District of Bethlehem and as a result of the rain that fell in torrents, the river Jordan, which acts as a boundary between the town and location was in flood. Two of the night soil workers, in attempting to cross the river were drowned. One was found dead, while the other hanged overnight on the tree until rescued by the police. All the houses, in town near the river were inundated with water, and people had to trek to the hotels for refuge.

A grand concert (farewell) for Mr. Ramakatsa was held in the Ellenberger Hall on December 12 the Hall was crowded with people.

The Bantu United School staff has been busy preparing for the O.F.S. Students Conference which was on December 13 and 14.

Mrs. Violet Makae from Kroonstad is the visitor to her parents Mr. and Mrs. Ramakatsa.

Among those who will leave for holidays are: Miss E. (Six) Dhlamini and Z. J. R. Motaung for Rhodesia, Misses S. Sani and Lutuli for Cape Town and Mr. J. M. Phoolo for Bloemfontein.

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