

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

# THE BANTU WORLD



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## REAL ACTING AFRICAN ART FORCING ITS WAY TO REALISATION

In Holding Back The Black Man  
We Are Curbing The Best That  
Is In Ourselves Says Miss Sybil  
Thorndyke

### Give The African A Chance

"There was real acting at the Wemmer Sports Grounds last Sunday morning, writes a special correspondent of 'The Bantu World,' "when teams of African workers, employed by the Johannesburg City Council and the Chamber of Mines, danced before the delegates of the Imperial Press Conference.

"Whatever might have been the motive of the organisers (one cannot help feeling that the object was to show the Pressmen of the Empire how backward the Africans were), the dancers proved that the Africans were not as backward as some people think. The playing of "I want to be happy," "Tipperary" and "the more we are together" by the Bachopi Orchestra thrilled all those who were present and was loudly applauded.

"This was real acting. Here the delegates were told at the outset that the African also want "to be happy," to enjoy life and participate in the benefits of civilised life. Nay they were told that given a chance the African can develop his talent and thus make a distinctive contribution to the gathering achievement of the human race.

"But they were not only told of the ambitions and aspirations of the African race but also of its difficulties, troubles and the social evils created by the white man's legislation. For instance, the Shangaans sang of the Shebeens of Prospect Township where they spend their earnings. These Shebeens have been made possible by the white man's one-sided prohibition, and are flourishing in spite of the vigilance of Marshall Square. There is no closing time in the Shebeens. When European bars and bottle stores are closed, the Shebeens are doing roaring business.

"It was after seeing such acting that Miss Sybil Thorndyke 'the famous English actress' declared:

"The art of South Africa—the true art—will, I am certain, spring from the black races. It is in their hands. The Native music, with its weird, strange harmonies—can one listen to it without being conscious that here is talent half-

smothered, forcing its way through to realisation! In holding the black man back, we are curbing the best that is in ourselves.

"He is rich in talent, because he is rich in originality. His gorgeous colour sense, his native wit, his gift of happiness—what a wealth of all that is young, bright and spirited he brings into our lives. We are not so clever that we cannot learn from him, and how eager—how pathetically eager—he is to learn from us!"

### Black Man Makes Pistol

An ingeniously fashioned pistol, capable of killing a man at 50 yards and hand-made by an African from motor-car and bicycle parts, was seized at Cato Manor by the Durban Criminal Investigation Department. The breech was found to have been made from the steering knuckle of a motor-car and the muzzle from real pistol, while the double springs operating the firing pin are surmised to have been made from engine valve-springs. Part of the trigger mechanism was made from bits of the mechanism of a bicycle back-pedal brake, while the rest of the pistol was a mass of pieces of wood, screws, bolts, pieces of wire, brass and solder.

The weapon took a .32 pistol cartridge, but was capable of firing only one shot at a time without reloading. It had to be held with both hands; as all the trigger release mechanism was on the outside.

## AT WEMMER



Miss Sybil Thorndyke, the famous English actress.

An African walked into a Durban gunsmith's and asked for a supply of .32 cartridges. He was detained in the shop while Criminal Investigation Department officers were summoned. The man took them to Cato Manor, where he handed over the weapon. He was severely reprimanded by the Criminal Investigation Department for making the pistol and was allowed to go.

It is surmised that the man made it in his leisure hours after work in a bicycle shop, and that he must have spent months on the job. The completed weapon is very strongly built and an exploded cartridge was found in the breech.

demand that her representatives on the demarcation commission should include Belgian and Swedish officers at present attached to the Abyssinian Army for training purposes.

Belgium and Sweden have now instructed their officers in Addis Ababa to confine their activities to military duties.

The position, therefore, is that, while the Emperor of Abyssinia has made no direct concession to Rome, Italian objections have been met by the action of Belgium and Sweden.

It is now hoped that a neutral zone will be defined without further delay. A neutral commission could then be appointed to delimit the disputed frontier.

### War Songs Sung In Italy

36 000 SOLDIERS EMBARK  
FROM MESSINA FOR  
ABYSSINIAN BORDER

The dispute between Italy and Abyssinia is causing a great deal of anxiety throughout the civilised world. At Naples the other day 2 000 troops and specialists, including doctors and workmen from all over Italy, embarked amid cheers, the singing of war songs and playing of bands, for Messina en route to East Africa.

Altogether 36,000 Italian soldiers with war material sailed from Messina on February 25 for East Africa and it is estimated that by March 5, 15,000 of the Peloritana Division and 75,000 others will have sailed.

This is not the first quarrel between Italy and Abyssinia. In 1896 they exchanged blows and Abyssinia proved victorious.

The latest news, however, gives hope that war will be averted.

A stumbling block to the opening of negotiations between the two countries for the creation of a neutral zone in the disputed territory has now been removed.

Both sides had agreed in principle to the establishment of a neutral zone, but Italy strongly opposed the Abyssinian

(Continued at foot of previous column)

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## GROUNDS

### Teachers Make Strong Protest

DIFFERENTIAL TREATMENT CAUSES GREAT DEAL OF DISSATISFACTION

All is not well with African teachers. Last Saturday a deputation of the Transvaal African Teachers' Association, consisting of Messrs. T. P. Mathabathe (President) L. L. Radebe (General Secretary), W. B. Ngakane, H. B. Nyati, L. Motshabi and B. J. Kuzwayo, interviewed the Director of Education at Pretoria.

It is understood that the Director, although the appointment had been made three weeks ago, gave the deputation only five minutes. In a memorandum submitted the Director the deputation drew his attention to Section 80 and 81 of the Education Act, and to Section 32 of the regulations together with all the sub sections relating thereto.

"(1) Any complaint may be made against a teacher by any person or body deeming himself or itself to be interested, and shall be in writing, defining clearly the offence complained of."

"(2) The complaint, after such enquiry as may be deemed desirable by the Director, may form the subject of a charge against the teacher."

"(3) A teacher so charged shall be charged forthwith in writing by the Director, and be furnished with a copy of the complaint (if any), on which the charge is based, and shall be required to transmit to the Director in writing within a time specified in the charge a statement of admission or denial thereof, and if he so desires any further remarks relevant to the charge."

"We feel, they said, that if the same procedure were adopted in the case of African teachers as is adopted in the case of European teachers, in the event of an enquiry or complaint regarding the inefficiency, or lack of discipline, or immorality, that the African teachers would receive a chance to rebut any unsubstantial accusation that may be brought against them, and there would be less chance of summary and unfair dismissal and suspension."

Further they pointed out that the Department may terminate the appointment of a teacher under the following circumstance:—

"(a) In the event of a charge being proved after the procedure laid down above has been observed."

"(b) In the event of the inefficiency of a teacher being proved by the evidence of an Inspector of Native Education after the procedure laid down above has been observed."

"We respectfully wish to bring the above to your notice as these matters which affect the members of our Association to a great extent and the remedy along the lines suggested would be conducive to greater harmony between the Department and the teachers so as to bring about in the case of the teachers a greater feeling of security in their employment."

# Zulu: Awomhleli Nabalobelis Bake.

The Bantu World

SATURDAY MARCH 2 1935

## Itshe Limi Ngoti, Bakiti

Kusobala impela ukuti uma umuntu omnyama engzifuneli yena uqobo l'wake izintuba zokuzaka aziqinise, ubebele eweni elingayiwayo. Sikutsho loko ngoba sibona ukusamba kwezinto ez'qondene nenhlahlo yomuntu kulelwae. Ngazo lezinyanga ezidhlule sizwe kutiwa abantu abebepeke ukudha kwa Mai-Mai benq'tshelwe ngu Kopeletsheni walapa ngebbaxa lokuti indawo ley kayikufanele ukudha.

Manje labantu baswele indawo lapo bengaquba kona ibhizini labo. Sibuye sizwefuti ukuti oabo laba abaquba izinqola ezitengisa netezi nekozi namakutisi kutiwa abasawatoli kable amslayisense. Sengati intuba leyo abebezipilisa ngayo iyavaleka. Abanye batu yisenzu sabelungu abatile bezitolo zokudha njengamabotela abaka ngokuti abantu badha kwabakubo bangezi emshotelabu. Kuiwa ke sengati yibo labelungu abazolimaza lababantu.

Okusobalake ukuti abantu bakiti abaquba amabbizini bagebele eweni nxa izinto zimi ogendhlela okutiwa zime ngayo. Kasazike ngoba izinto ezifana nalezi ziliwa ngehlengano ngezwi elibumbeneyo. Ngoba nabo labo belungu okutiva bakala ngokuti abantu bibepeca isinkwa ngamabbizini abo, izwi labo liyewakala ngoba likulu, libumbene. Kuyilapo abskiti benga blangene nempela, yilovo nallowo ezi donseli ethsona le-paya.

Iato futi evela obala lapo sikulumu agesimo sokwablukana pakati kabantu yikuti nemiteto lena ese Palamende eqonde ukubepuca amalungelo emisebenzi etutukileyo, ize ihleblisewa emuva ngoba sekukuza boni abelungu uqoba. Abantu okuyibona betintekayo kakulu betule bete tu. Pela nomabekuloma izwi labo lipelela emoyeni ngoba kakihlangene nempela. Abantu abangablangene kakuko luto noluncane abangalwenza.

Izwi elikulu eliveze ngu Mnu. A. F. Matibela ngelidhlule lokuti uma kungablangana nje kutwe izipuni pansi, kuetshenziswiz iżinkezo abantu bangano, likulu impela. Nalo futi ligile kuyo inhlanguanu yabantu, Ngoba uma abantu bebambana ngezandila njoz ilanga libi liyoy bangenza izinto ezzabekayo. Sitike uma beagaboni abakiti ukuti itshe limi ngori basukume beme ngezinyawo bshlangane, basile impela.

Kslyusiza izwi lokuti izwe letu leli u no singeko ndawo tina banjilo ngezenzo zetu. Ikakulu abapse imisebenzi yezandhle ngoba iyona kupela ezo kwaka isizwe esimnyama sipile, sijine sifane nezizwe zonke. Yiboke laba obekufanele ukuba sebhlangene baka iketanga elizungeze zonke izigodi la babutela adawane. Bakulume njoz i Goli.

Kakwazi isipeto, kodwa okwamuhla kutiwa abelungu abanangi balapa e Goli betemba ukuti leligoli lizovela impela.

Ivelakanci: Umlungu owabese file nya inhlizivo ingassanyakazi, wabonwa sdotela abanangi batu ufyle ubuye wavuswa emva kwenkenye yehora efile. Omnye udotela wamjova ngomuti otile vasuka inhlizivo yanyakaza futi. Kutiwa uyatembiya ukuti uzopila impela.

Isifo Samagundane: Sijinile m pela noma u Hulumeni esseyenzile yonke imizamo kuswelele nabantu belekelele. Abikwe amagundane afileyo abulawa abhuqwa asezhndlani. Kuqashwe impela, letisifo siyabhuqa.

Isipepo Peshey: E Melika nase Ngilandi kubikwa izipeto ezingandile, zihlangene namakaza esabekayo. E Melika kwelinje idolopa, sekufe abantu bayi 13 bebulawa amakaza. E Ngilandi isipeto esikulu sikaapeza izulu elibi elabe libaneka liduma sibhidhle izindhlku kwakubi.

Isikonyane: Kuyatokozisa ukuzwa ukuti iikonyane useyasaahlula u Hulumeni ezigodini eziningi. Opete ezokulima uti usezihambele izigodi eziningi waneliwa nokuti bayo singoba abo Ngango wake, okwetembisa ukuti

## Ukuzalwa Kuka Krestu

Indaba engandile ibikwa pesheywa kwelase Melbourne lapo kutiwa umfundisdi otile waloba epepeni elitile ekomba ukuti i Nkosi Jesu wazalelwa ngapandhle kwomshado kodwa unina u Maria wavikelwa chlazweni ngumyeni u Josefa owayivuma ingana engu Jesu. UmBishop omkulu opetevo lapo kutiwa teku kulo mfundisi makasyeke isikundhla sobufundisi. agudhlue.

Emnambiti: Umiungu wangase Mnambiti ubika ukuti ututuwa lwabakwa Mabaso nabase Mangweni kaluka peli. Ngelinje ilanga abakwa Mabaso ababili bahlangana nomuntu ezhambela, kute ngoba beti owase Mangweni bamtshya bamtshiya ulimi. Masinyane emva kwaloko abase Mangweni belamela owakwa Mabaso bamqobaqoba uqabuza angama 200.

Ajemjaho: Kuzwakala ukuti njengoba abantu abamnyama abahamba imijaho bebekoka imali eacane kunebelungu esangweni bahlukane nabelungu, manje sebezokoka elinganayo nebelungu isiblanu saoshensi esangweni balungiselwe indawo ebafaneleyo nabo. Kutiwa kawuko umgoqo webala emajhweni. Lomteto sempi upatele kwelase Transvaal kupela.

Kwa Zulu: Umuntu otiwa ngu Nkanyesi uhlialiswe ngompando abangama £20 noma izinyanga eziotatu sjele e Showe nzoa aficwa enesibhamu nezihlamu nemikonto emine nocelemba wempi. Bayanda abantu abapete izibhamu zokutkuswa e Natal, ikaku' uamavolovolo.

E Mlazi: Omunye kutiwa ubulele izinyanga ngaso isibhamu ngapo ngase Shongweni esigodini sse Mlazi. Kutiwa wafika ebusuku wabuza inyangayalapo, umfowabu wenyanwa watia isilete kwazise sekubhlile. Kutiwa wahambu umuntu lowo, ute ebuya wayesepete isibhamu. Bati lapo bemkuwa wati uiyopoya unelungelo lokusipats. Kutiwa umfowabu wenyanwa wati mbaye enduneni bayozibika, bayake. Dukuduku usebuya yedwa lomuntu opete isibhamu. Usevula isicabba scandhle lapo inyangayale kona useyinembu ngaso ilele pansi eseyidubula eysakaza ubucopo. Unina wenyanwa ukona lapo endhlini. Ute esuka waye nyamala skatolwa.

I Goli kwa Zulu: Umuzane wase Nkandha umi ngenyawo, ubuyaluyu. Izimoto zabelungu ezivela zonke izindawo zigewe kona. Kutiwa kutolwe igoli kona okungati lapo limbiwa kahle litotse abanagi. Kutiwa abelungu abatile sebake inkampane engase iqashe abantu bakwa Zulu abangama 5 000 basebenze bembu igoli. Kutiwa umhlabu osuhlolile uyetembisa ukuti uonote impela unegoli elingange lalapa e Goli.

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## Izindatshana Ngomhlabu Wonke

### Iyoti ipela lena esiyipete bekubikwa ukupela kwaso nya.

Izimoto Zabantu: Izimoto zabantu nama Ndiva e Natal ezincinti sana namabhasi akwa Hulumeni nezi nezitimela kuhloswe ukuba ziqedwe ngomteto we Palamende. Loludaba uzofakwa kuyo le Palamende ehleli kwenzewi iquzwana emtetweni elizo kuvimbala loko. Amabhasi ka Hulu-meai ikakulu asuke e Tekwini eya e Mgungundhluo kutiwa alahlekalwa kakulu ngenxa valezmoto.

Umkuhlane: Umkuhlane we fluwenza ubikwa amandhle awo pesheywa Kwelase Jallmani abantu otabatata emasontweni amabili baba 400. Kwelase Swisi ababikwa ukugula baba 4,965, e France watatas amasosa angama 200.

America: U President Roosevelt ulipete lelizwe ngezindaba ezipatele kwabase kaya ngoba peli elase Melika kalyingeni kakulu eyemibango yase Yuropha Izimle yodwana nje yona ihlutshwa ezayo izindaba zobumpofu nezinye zogucwelegewe ezingapellyo kona. Uketo lo Mongameli omusha luyoba ngo 1936.

Ziningi izita ze League of Nations kodwa abase Ngilandi batu kakusizi ukuyisola i League kumiwe kude nayo, makungenwe kuyo ivuswe ngokusolwa okwakayo, hayi okucitayo.

England: Ukwenza obala umoya we Ngilandi wokufisa uxolo kuzwakala ukuti omunye wamadoda apete u Hulumeni uzohambela e Jalimanu nase France ayoxoa nabapete umbuso befuni izindhlala zoxolo pakat, kwezwe. Kuzwakala ukuti nabase Russia bamcelile ukuba aye nakona kuxoxwe?

GERMANY: U Mnu. Hitler obuss elase Jalimanu unezwi linye ku pella. Uti i Jalimanu iyalfuna uxolo, kodwa loloxolo ayilufuna ngokukuqa ngamadololo pantsi iketamelo ezinye iziziwe. Yona imi ngomteto otu no ngeso izinyo ngezinyo. Ofuna ukwa puca i Gelimanu inkululeko yawo wo kwenza loko ngezikali, futi nayo i Jalimanu izivikele. Elinye ipepa pe sheya libike izikali ze Jalimanu nama buto ayo.

Kutiwa inamabuto asondele e 5000, 000 yaka izinqaba eduze nemincele ye zwe. Kutiwa yaka imishini yempi eyi 14 ngosoku.

## TSOSA NYOKO SEBETENG SA GAGO----

### KANTLE LE METSOAKO E SENANG THUSO

Uta Tsoha Hoseng U Tlettse Bophelo 'Meleng Oa Hao

Ha u ikutloa u so monate u tepeletso eka letatthe kaofela le u fothetse tholebo ho nso matsoai a mangata, di namoncite, oli, atuo tse ta'ollisang kapa bo tsukukana, 'me ele ka kgopolo ea horu de tla u eta tscha le hore u ikutloa u tsabetsone ka letsatsi ha monate.

Ke hore ekele tsu eta letho, haese ho tsamata mala, empa, ho tsamata mala fela joalo haese ho alafa boholoko. Lebaka leo le etsang hore u ikutloa u ayemile ke hobone scetbo sa hao tsu se hloska. Se tsanotsa hore de ts'ollelo nyoko maleng a hau ka matsati ohlo e boima kapa bongata bo begang 2lbs.

Haebane nyoko ena e tsamane hantle dije ba siile. Di senyebela maleng fola. Di kabalana ka maleng. U qala bo utloa lehano le cha le monkho o mobe, letitlo hangata le qala ho eba le mebalu. Tilogo e ope u qala ho ikutloa mokadi. 'Mele kaofela o se ena le chefu.

Ke fela ka morisa o lokleng ea CARTER'S LITTLE LIVER PILLS motlo a khonang ho tsamaisa nyoko ena ea 2lbs hantle 'me u ikutlo ole bophelong ba 'nete. Li entsoe ka metsoako ea merogo, e senang koti, e makatsang ho sebetsa nyoko hore e tsamae hantle, 'me di sebetsa ka bonolo bo makatsang.

Empa u seke oa kopu hore de Pilisi tsu Sebete. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloanang sehubedu. Hana ho nka mesuta e sele.

## Izindaba Zemi Buso

### ABYSSINIA: Impela lelizwe

lizulewa amange. Kusobala ukuti uma lolututuwa lwalu nabesse Italy lungapebezeki isipilo salo sizobasibi kakulu. Abase Italy sebehlo mile batumela amabutho ayizi 5,000 ahlo. Abase Italy kutiwa amabuto bawatumela nje ukaze udaba lomncele, luhlele mafinyane amabuto esekona, iyadabukisa lendaba ngoba okutawwa kwamazwe abantu yizizwe ezhilompe kusuka kanje, kubesengati lukulu olukona. Loludaba lomncele okutiwa ususe lolututuwa oseluhlonylewa abase Italy lusasingetwe belu, kepa nankoke amabuto eschilomile. Abase Abyssinia batu bona kabonanga ngalutu kuluoludaba lomncele, kwsizie basigcile isivuelwano esimayelana nawo.

SOUTH AFRICA: Imibuso yapetsheya ipeteni nosiba lwezikal nje nowalapa u Hulumeni ulupete

U Mnyango wezitimela ramzibuko nowokuvikela umbuso upetwe ngu Mau. Pirow owabepete u Mayango wemiteito nowama Povisa ku Hulume, ni ka General Herzog. Lomnumzane waziwa kakulu ngo kukutala kwake okungandile.

Manje u Mnyango wake upete

udabe

lokuzivekela

ezitenge

zilunywe

wukuhlasela

lelizwe.

U

Hulumeni

waka

imishini

endizayo

emileili

engangengenwa

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yogijima

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# Zulu : Ezase Mgungundhlovu

**Ezase Koenigsburg  
Mission, Newcastle**

Ngu Theo R Mazibuko

Njengoba ngonyaka odlulile bekuyi ncacamezela enku'u kubafundi besikolo ngokuswela isandla esiluleme sesibili. Kuyatokozisa ukwazi ukuba uMiss V. A. Mndebele utunyelwe ukuba ozoku- ba isandla esiqnileyo. Ubesundisa kwaZulu kuminyaka emibili edlulileyo. Lentokazi belu yapuma ngo 2nd Class ku Grade II. Sinenhlanhla tina nonya- ka ukuba sibenezikoli ezibukali.

Ngomhlka ka 23rd February bekuvi- dili elikulu lapa ku gujwa umkosi wo- muu uMr. E. Mduli ilungu elipambili kakulo kweze Mission, nompakati, nelunga le committee yesikolo elinem- nyaka eyi 15 isiza ngokutsekayo. Yebg sifile tina base Koenigsburg.

Seke wati qu ngase Koenigsburg Mission uMiss L. N. Mazibuko ezob- na umfowaboo ofundisakona uMr. T. R. Mazibuko njengoba epuma eRautini esepindela esikolweni ukuyofunda.

Ngomhlka ka 24th February bekudi- kwadikwa udaba lokuba kwakiwe isikolo esisha lapa eKoenigsburg. Ngoba abantwana kute bhdli zonke izinta- ba. Impela kungati liyapuma ilanga eAfrika.

Iyayaluza iChurch choir yase Koe- nigsburg ukulungisela iGood Friday njengoba izohlangana lapa ekaya. Zisho ngamazwi adabula isitezi i ntokazi zakona ezino Misses E. H. Ndaba, M. H. Ndaba, V. A. Mndebele, R. Plaatjes no Mr. J. W. Hlubi utishela waseBuffelshoek School, Yebo uzanalno uju umfo ka Mazibuko. Angaqalino.

Sike sabona noteacher Mr. T. Zulu ofundisa eSwazini lapa eNewcastle sengati ubuhlungwana. Usazobona osiyazi. Singagomeli noko.

Kumpete nzimana uMfundisi R. Mbele kumntanake omncane kulezinsu- kwana sesidela ovalweni noko setemba ukuba uSomandla uyosiboleka.

uTeacher omkulu wase Koenigsburg sengati uzake ati qu ngase Driefontein ukuyobona umfowaboo njengqa etole umbiko omlandulayo, ngobuhlungu.

Ayike noko bafundi bepepa ndaba i The Bantu World usapila nobaba uMr. P. Zulu iekhla uMpandla Juluka, ngoba ejulukise amakeha ase Koenigsburg ete yebo mka sewugwele umfula uyaciteka umunise amasimi amadoda. Asingamuki ayakiwe indlu yabsafundi. Ukukanya akuyi pambili. Ngangingu teacher wezinkomo ngisemncane nga- agiyiccia eyakwetu inkunzi

**Amazwi Omvangeli  
uJ. K. Mahemane**

Mhleli, baba ngipe isituba kwelako loPumo. Nokuba imihla yonge le abalobi beloba ngayo kumapepa ndaba abantu besibonisa into emasifanele ukuyenza tina bantu. Ngikatazwa umoya lo wobandhlululo obonakala njalo kitio bantu abansundu masita- ndane, siblonipane. Uma sibona umuntu onebalo elimnyama simtandisise njengoba sizitanda. UKubonskalisa utando akusiko ukumenzelo umhlubo wako izinto ezinhle kupela, kodwa nokuba ungenaluto masibonakalise uku'i tina bantu siyatandana, siyahlonipana, siblonipe nesilazane sakiti. Ezinhlanga- niswesi yilapo sizwa kutiwa, ma Afrika masitandane joyinani, kodwa emva kwaloku wabona pakati kwalabo bantu abakuluma leyonto, ugneke wabona utando pakati kwabo, kupela umba- ndhlululo. Bakiti umhlaba unyqubeka, kodwa siele tina. Abamhlope namhla bezamane nendhlela yokuba mababu- mbane. Niyazizwa izinkulomo zo General Smuts nabanye ezizamana nemhlangoano, kodwa tina into ekona kupela ile. Suka iShaka ilei, iXhosa ilei, uMsutu lo, iNkilimane ilei, kupi ke ukutandana lopo? Nina abafundi- siweyo manizame ukukuqeda lomoya.

**Uqinisile uMatibela  
Ngodaba Lwezinkezo  
Alutintayo Lapa**

Baba ngimela umzalwane uAlfred Matibela ngenkulomo yake yezinkezo; ngiyamangala uma angahamba izwe lonke le Union ngezinkulomo zake, bang a k i abangamusekela. Abantu bakiti abakatali ngamasu esiwalingayo ukuba sizize bona.

Mina ngingu mtati wezitombe iminyaka eyisikombisa soloko ngapuma Ohlange. Umsebenzi wami uyababzeska kwabamhlope, Kodwa abakiti abangasi- sizi. Bangitshela ukuti tina siya e Braamfontein lapo begeza kahle. Mina ngitanda ukunazisa ba Afrika ukuti isitombe asigewa, siyatwatu senziwe- umbala otandwa imminiso.

Ningati abakiti abenzi umsebenzi omuhle. Bona laba abamhlope bat "Prosperity begins at home" kinike ngiti tengani kwabakini n i z o t o l a impumelelo. Niti ingabuya i Afrika uma izinqondo zenu zizimfisa kangaka? Niblekwn iizizwe, zona lezi ezinibusso ngobupukupu be u. N zo zazin- engati, zasilahlisa imfayo yetu ngokuti Isicebi ssingeni embusweni wezulu. Kodwa ngiyamangala ukuti namhlanje kuvakungena ubani kona.

Vukani bantu bakiti nizisize. Sila tina ntsha siyavuta, no National Congress lowo wenu bo baba muvuseni ngobusha nikete abantwabenu. Pela batu imfundo yetu eyobugalatshane. Uyadela uMakasane.

TITUS MABASO

Pretoria.

**Ezase Nelspruit**

Ngu Kozi

Sike sati shazi u Miss E. Makatini edhlula eya kwelase—Graskop ngom- cijana otie.

Usate shelele u Miss L. Masilela ukuya ngase W. Boven e yobona abakubo. Nati besekeblele iziblati ngokuhamba kwake siti akasalenyo. Sika'ela umsebenzi wake isikalen i sase Weseli.

Kuke kwaba usku olutile kwelase Naspoti kwepelile, ngoba kwehla umshini wokundiza lapa into sengati ayizange ibonwe. Kwati bhu sonke isikomplizi sayakona. Au into kukuqala wena "Ukozi" lwabona lukulu lelolangs.

Kusimanga kulonyaka kusukwa nje, abantu bang newa iz nyoka ezindhi' ziba-haya. Oh! he, zize zipungwe ngezitebe. Kubo uiri nje ngoba s' inomuntu pastsi. (Irelela Ohleni olulandelayo)

**Umgungundhlovu  
Onduku Zibomvu.  
Ngabantu Bawo**

(NGU W. |A. E. G. Manyoni)

Negeziki ezedhlule bekukona ukukonda ngokuti amapolisa abantu ngenxa yokungefundiswa avamisile njalo ukupoxa abantu ngokwenza izinto ezingafanele. Siyatokoza namhla ukubona intsha efundisiwe ingena ebupoyiseni; mhlaumbe abantu bangatola impato engcono. Imvana yamapolisa akiti cisho yonke ifundisiwe. Silinde isizatu esihle nesi isiboniso kulezisizwa zakiti.

Isiboshwa somuntu (ingqondo) lapo ziqutshwa ekuseni ngelichlule isonto sati siyazisiza ngokubaleka. Kwaduma izimpempe, lati liyamciba ngomkonti ipolisa lasejele, haw' zaya kumuntu, Kwaze kwasiza ipolisa lomlungu clam' bamba lamnikeza emapoliseni asejele. Loko kulicala eloqua iminyaka yalo mfo.

Indaba ka Litiva (Retief St.)! Nge sonto elidhlule amaNdya asukela umuntu aze ayomfaka ejalidisi, am'ponsa un'bes'e emhlane am'shiya efa. Abenjwa lawo maNdya okusolelwu kuwo Umuntu lowo wafa nya. Icalabingakezwakali.

Izimanga ezenziwa aBantu! Kusa kuvele loku, kuse kuvele lokuya. Ukona o'wayazi ukuti ushevulo obulala izinkuo bi ngah'e abantu basizakale ngawo batole into yokubulana? Hawu, kutiwa bayagedana ngapa e Mampondweni. Futi batu awunasikati ujuqu. Bhekake umuti olahla pansi inkomo edhle utsheni?

Abafana abelusayo ngapindle kwa- seMg'ndhlovu babamba izinkumbi basosa (ziyadliwa pela,) kanti sezisuti ushevlu kwaba ukuzidla nje bagula, omunye wafa.

Ins zwa etile yati iyacambala nje Mitunzini elawini, yangenewa yimamba yangenwa yiyo ngesonyaweni yenyuka ngomlenze. Wetuka wayikome enzansi. Nayo niyabonu yamangala ukuti au umgadi wami wanyekaza kuteni. Yabe se, ioashaya. Yala kona lopo indoda. O! He! Sitekele isilo sezinyoka lapa e Nispoli

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o o o

Kuzwakala songati ibandh'a okutiwa elamaZiyoni laki langenisa umuntu osiguli besho ukuti banokumi edisa bona. Bate ke sebeti ban'kipa amadimoni (uyazike wena ukuti akishwa kanjani,) kwafinyaniseka ukuti amandhla isiguli asisenawo, sapela njalo safi.

o o o

Mina ngi tand'ukwazi ukuti sezeyapi izintoksz'ezasiti nje uma ziqsmuka ziny tela ubone ukuti yanystelsa intokazi ka bani. Ehe, kuti nensizwa ebii itayimile kuxegi ibbulukwe ipelewe amazwi. Majoe insizwa iti isati, hawu uyabona intombi isikopeza, isidhli nzipo. Nentombi ingati ayinalo utando isiposwa. Yelele!

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# Africans In The Country's Industries

## When Such Violence Persists

HARSH LEGISLATION IS BOUND TO FOLLOW

### Murder Of A Small Boy

On Feb. 23, in Middelburg the Circuit Court, before Mr. Justice Maritz and a jury, Chief Monkopane Makopo, Jacob, a witch doctor, and two Africans of the Magalies location were sentenced to death for the murder of a small boy aged ten whose head, arms and legs were severed and intestines removed. A fifth accused was acquitted.

### African Robbed

At the Witwatersrand Criminal Session on February 23, Wilson Beaga and Johannes Matibe were found guilty of attacking Samuel Kumalo on November 4 and taking from him a suit of clothes, a wallet, a watch and other possessions.

The robbery took place as Samuel was returning from church early in the evening. According to his evidence a gang among whom were Wilson and Johannes, set on him and left him unconscious in the street with no other clothing than his vest. Wilson, Samuel said, was the leader.

Wilson was sentenced to four years imprisonment with hard labour, and six lashes. Johannes was sentenced to receive eight lashes.

### 62 Cases In Natal

A single Judge session of the Natal Native High Court which opened in Durban on February 21 is expected to last well into April.

The calendar includes 62 cases and the number of accused is not exactly known as in one instance 25 Africans from Mpumulo are to be charged with culpable homicide and there are three large groups of accused from Pieta town, charged with faction fighting.

No fewer than 425 witnesses have been cited to appear for the Crown while the total number of exhibits cited amounts to 253.

## Extension Of The Boundaries Of Johannesburg

The possibility of extending the boundaries of Johannesburg was raised in an urgency report of the General Purpose Committee, which came before the City Council at its meeting on February 25.

The committee reported receiving an intimation from the Provincial Secretary on the subject. From this it appears that the Provincial Executive had considered a minute from the Department of Public Health, expressing concern about "the unsanitary settlements growing up in the vicinity of Johannesburg Municipality," and resolved to appoint a commission to consider and report upon the desirability of extending the boundaries of the Municipality of Johannesburg to include any area adjacent thereto, and if so, to recommend what areas should be so included and the condition of such inclusion.

The Council without discussion adopted the recommendation of the General Purpose Committee, that a deputation of five members of the Council be appointed to interview the Administration Executive Committee to request that the Council be given adequate representation on any commission to be appointed for this purpose.

## Character Becomes Qualification For Exemption From pass Laws

The Native Affairs Department has been inundated with applications for pass law exemptions as a result of the modifications introduced by the Minister of Native Affairs last August.

The modifications enabled certain classes of Africans, including police constables, ministers of churches of officially recognised denominations, chiefs and headmen, clerks and interpreters in the public service and teachers in Government and Government-aided schools, to obtain certificates of exemption from carrying passes.

In addition there was a clause effecting Africans who do not come under any of these headings. This was to the effect that any Native of good character and repute who had a certificate of approval from the Native Commissioner of the district to which he paid his tax, could apply for exemption which could be granted subject to certain conditions.

Since the publication of these alterations thousands of applications have been received. The Department has had to contend with several difficulties in respect of the last section an official said:

### Non-Europeans On the Railways

#### WAGE-CUTS FOR BETTER CLASS OF WORKERS TO GO

As reported in "The Bantu World" of February 13, Cape Town Non-European Railway men in a recent meeting adopted a resolution that the depression wage-cuts must be abolished. Not very long after this, Mr. Pirow Minister of Railways and Harbours, in his budget, in the House of Assembly on February 20 among other things said:

The wages of certain non-European staff were increased in 1933, and in the current year the economy measures applied to the non-European staff in 1931 will be abolished in so far as non-Europeans performing better-class work are concerned. The additional expenditure in respect of non-Europeans amounts to £175,000. This will affect approximately 700 Coloureds and 1,300 Natives.

have a holiday, spent largely in going round the churches, explaining what they have been doing through us in South Africa. We hope to return to Johannesburg about a year and a half after our departure, but we cannot be certain yet whether we shall actually be able to return."

"So far only a few permanent certificates of exemption have been granted to Natives who do not fall under the first few classes stipulating particular types of employment" he said. The reason for this was that because the certificates were to be permanent, great care had to be exercised in granting them. Approved applications were sent from all parts of the Union to the Secretary for Native Affairs, Pretoria, for his consideration, and the large number with which he had to deal had caused a delay.

Natives of all classes and ages had applied for exemption on grounds of "good character and repute" but the pass laws required that the pass officer should consider other factors before recommending the applicants. Exhaustive inquiries had to be made which involved much work for the officials.

"Applicants of good character who are able to satisfy the department in certain other specified respects need not fear that they will not be granted exemption as soon as possible," he added. "Such permanent certificates, once granted, may only be cancelled by the Minister."

### Rev. Ray Phillips To Cross The Seas

#### TO MAKE HIMSELF MORE EFFICIENT FOR SOCIAL WORK

The Rev. Ray Phillips, of the American Board of Missions, will leave Johannesburg at the end of March to take up a scholarship at Yale University. Mr. Phillips's work for the Africans and their cause in Johannesburg is well known and he is the author of "The Bantu Are Coming".

Dr. C. T. Loram, who was a member of the Native Affairs Commission until recently, has been made professor of a new subject at Yale University. This new subject might be described as Human Relations, and it is the study of the impact of Western civilisation on more primitive peoples, with all the direct and indirect results of that impact.

"The University has offered me a scholarship to enable me to come and study under Dr. Loram in this new department and to work with him," Mr. Phillips says, "We are planning to leave Johannesburg at the end of March, although the term at Yale will not start until September. In the interval we shall

(Continued at foot of previous column)

## About Union And Non-Union Africans On The Mines

The Chamber of Mines has begun to negotiate with the authorities at Kroonstad to get it established as a recruiting centre for Native labour for the mines, and the Town Council, the Chamber of Commerce and all the other town bodies have promised their hearty support to the project.

Strong opposition is expected from the farming community, who hold the view that the mines will drain their labour supply, but it is pointed out that mostly surplus labour will be absorbed and that the present unemployment and vagrancy nuisance will be largely eliminated. It is expected that Kroonstad will supply to almost the same extent as Bloemfontein and that approximately £10,000 per annum will be spent there.

(Continued in column five.)

## Dog Lost. £2 Reward.

LOST. End of January Grey Terrier, low, long, one ear standing, one ear hanging, woolly. Last seen at Vrededorp and may be in one of the Native Townships or Locations. The reward of £2 will be paid to the first person supplying information leading to the recovery of the dog. Information may be given to *The Bantu World*, P.O. Box 6663, Johannesburg, or to the Parisian Milliner 19 Central Avenue, Mayfair.

### Colonel Creswell's Question

A hint that criticism may be expected in the Budget debate of the admission of non-Union Natives to work on the mines is contained in the following question by Colonel Creswell (1) On what date was permission granted for the admission of 2,000 Natives from north of Lat. 22deg.; (2) how many of such Natives were actually admitted under that permission, when did they enter the Union and when did they commence work on the mines; (3) at what rate of pay are these Natives contracted to work and what is the period of the contract; and (4) on what date was the permission extended to allow of the importation of an additional 3,000 Natives and how many of this number of 3,000 had already been admitted on February 15 last?

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# Mr. John Martin On Native Labour

## African Labour Mainstay Of Industrial Development

The rapid growth of Johannesburg from a mining camp to a city of skyscrapers was commented upon by the Imperial Press Conference delegates, and Mr John Martin, president of the Transvaal Chamber of Mines, in a remarkable speech last Monday, told them of the part played by the mines in this progress. After reviewing the development of the mining industry, Mr. Martin then proceeded to deal with the role played by Native Labour. He said :

10 b*u*

"The fact that of the employees of the gold mines almost 90 per cent are non-Europeans, and that there is a great disparity between the wage rates of the white and Native workers will specially interest those who in other countries are accustomed to a different industrial orientation.

"The truth is that little of the gold mining industry as we know it would ever have been initiated, or, if started, could ever have been continued, except upon the basis of utilising the great Native labour supplies that are available in Southern Africa. The factor of working costs in relation to the price of gold determines the scale and future of the gold mines.

"Our quarter of a million Natives are keen and efficient workers. Although compared with standards applicable to the European employees, Native wages appear small, their terms represent better conditions and opportunities than are obtainable in any other large-scale occupation or industry in the country; the Natives themselves are satisfied, and eagerly offer themselves for gold-mining employment. It has further to be remembered that the great majority of the non-European workers are tribal Natives who leave their homes, where they are pastoralists or agriculturalists, for periods of work on the Witwatersrand, at the expiration of which they return to their kraals and are re-absorbed into their tribal community and occupations until such time as they again seek a further term of industrial employment.

### The Urbanised Native.

Wage earning for such Natives is a means of supplementing a livelihood which for the greater part of their lives they secure from the land in the Native reserves. The urbanised Native is, of course, in a different position, for he has lost or severed all connection with his pastoral origin; he has become detribalised and is faced with the problems of urban requirements as to housing, clothing and transport and other urban habits and costs of living.

It is to be noted, however, that mine Natives are, for the most part, tribal Natives who, by reason of that fact and the circumstances of their employment, are not affected by the same economic difficulties as confront their detribalised brethren.

The industrial earnings of the Natives are a vastly important factor in the economy of the Native territories. Without the large regular monetary inflow which those earnings represent, the Native territories could not maintain themselves or their populations, for internal monetary incomes and resources are small.

It has, for example, been officially stated of the Transkei, whose Native population numbers a million people, that the effect upon that territory would be disastrous if Natives did not go outside to work in industries. A leading official has placed on record the view that

"the country (the Transkeian territories)...cannot from its own resources support all its inhabitants, the great bulk of whom are peasants with small holdings.....It may be taken as a fact that at any given moment nearly half the able-bodied men whose permanent home is in these territories are earning the money for the support of their families in areas outside the territories."

### Labour Adviser.

A map of Southern Africa would be needed to identify the districts spread over the whole sub-continent which

contribute to the Native labour force of the mines. The Native Recruiting Corporation, which is responsible for British South African Natives, and the Witwatersrand Native Labour Association which handles the supply from the Portuguese territory of Mozambique, have an enormous field to cover in arranging for a regular and adequate stream of labour.

The principal duty, for instance, of the Native labour adviser of the Chamber of Mines is to represent and interpret the views, susceptibilities and interests of the Native employees. Under the auspices of the mines and the Chamber, the safe keeping and the transmission of money and wage accumulations are arranged. An intelligence department deals with inquiries and worries of domestic nature regarding the mine Natives' home and relatives.

Natives who wish to defer a proportion of their wage payments until the completion of their period of employment are given facilities to do so, with the assurance that the amounts due will be paid to them without charge on return to their far-distant homes.



The Emperor of Abyssinia who told Italy that he was not going to be coerced. See story on the front page.

Proof of the efficiency of the Native labour organisations, the confidence reposed in them and the contentment of the Natives with the conditions of mining employment is afforded by the numbers offering themselves for work, the increasing percentage who come to the mines without the intermediary of any agent or recruiter, and the large proportion who renew their contracts over and over again. The cost to the mines of obtaining this huge Native labour force—including Natives from all sources—is only 137 pence per shift worked.

### Wage Ratee.

Native wage rates cover a fairly wide range, but the over-all average is 2/1 per working day. This figure, of course, represents only monetary payments. In addition food, quarters, medical and hospital treatment and other services are provided, the value of which to the individual may, on a modest estimate, be assessed at 1/6 per day.

The hospital accommodation for Natives provided by the Witwatersrand mines consists of 25 separate institutions in charge of 36 whole time medical officers with competent European and Native nursing staffs. In addition, the Witwatersrand Native Labour Association has a hospital at its central Johannesburg compound.

The annual death rate of Native mine employees from all causes in 1934 was 9.86 per 1,000; from mining accidents, 2.10 per 1,000.

Native labourers are trained in first aid, and already 56,300 Natives have qualified for the badge of the Red Cross Society. In 1934, 7,300 Natives were examined and given this award.

Monetary wage payments to the Native employees of the Witwatersrand mines in 1934 amounted to a total of £8,500,000.

## White South Africans Urged To Educate Non-Europeans

"In my opinion the whole question of Native education must eventually rest with South Africa, and not with people like myself who come from overseas," said Miss M. E. Walbridge, the principal of the Inanda Seminary for Native Girls at Phoenix.

She was the speaker at the meeting last Monday of the Durban branch of the S.A. Association of University Women, and chose as her subject "The secondary education of the Native." Miss Walbridge speaks with authority since she has been in the Natal since 1921, when she was sent to take charge of the seminary at Phoenix by the American Board of Missions, which is of Congregational origin.

"There are two great problems to be solved," said Miss Walbridge. First, the personnel is the most important. At least one third of a staff should be composed of experienced teachers and be fairly permanent to maintain a school's efficiency. And secondly, there is the question of finance. Considering South Africa's great resources it is not possible to secure the support of Native secondary schools, Government or Government-aided, in the country? Why should it be necessary for either staff or funds to come from overseas to educate and Christianise South African Natives? It seems to me that both staff and funds might be obtained in South Africa.

"Personally I should welcome a board or committee composed of South

Africans for the school with which I am connected, Inanda Seminary, and I have reason to think that this would meet with the approval of our home board. We are willing to serve as long as required, but look forward to the time when we will be told by South Africans: 'We will take over and carry on.'

"The present tendency in Native secondary education is towards co-education. There is no reason why the scheme should not prove successful in day schools, but I do not think the plan would work very well in regard to boarding schools. There are more South African European teachers willing to accept posts in Native schools. There is the development of the Government Native High School in Taylor Street, Durban, and the Natives' desire no colour bar in high school education. They want the University Junior Certificate. There is the possibility of Native secondary education being the entrance requirement for nurses' training and the course for medical aids, which will create a large demand for Native secondary education. Take, for instance, the proposed non-European hospital in Durban and the course for medical aids."

In regard to the last statement Miss Walbridge mentioned that she had been approached personally by the nursing authorities concerned with the new hospital as to how many candidates the Inanda Seminary could supply annually, and as to whether they would be able

to co-operate. Miss Walbridge also pointed out that another tendency in Native secondary education was the rapid development of various extra-curricular activities, i.e., sports Pathfinders, Wayfarers, library, Student Christian Association, and she paid a tribute to teachers who give their time and energy to make these recreations possible.

Miss Walbridge stressed the fact that she spoke in regard to her seminary, in the main, and paid tribute to the officials of the Natal Education Department.

"With few exceptions the inspectors and organising instructors are South Africans," she said, with a good knowledge of the Native people and the difficulties faced by mission schools. On the whole they have been most sympathetic and much of what has been accomplished in Native education is due to their work. They carry a very heavy burden and have large districts to supervise, and it is impossible to speak too highly of their efforts to maintain the highest possible standards in all branches of Native education."

"There is a very strong feeling against a 'colour bar' of any kind in education. The Junior Certificate course prepares Native girls to enter teachers' courses, nurses' training and matriculation. Boys are prepared to enter teachers' training courses, matriculation leading to the new course for Native medical aids, clerical posts in connection with various Native enterprises, and interpreters' posts."

The industrial courses for girls prepare them to be homemakers, cooks, and dressmakers. The industrial courses for boys lead to various trades as carpenters, shoemakers, etc.

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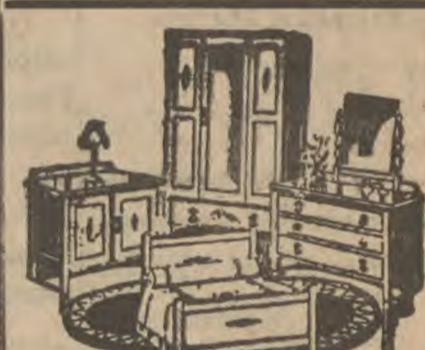
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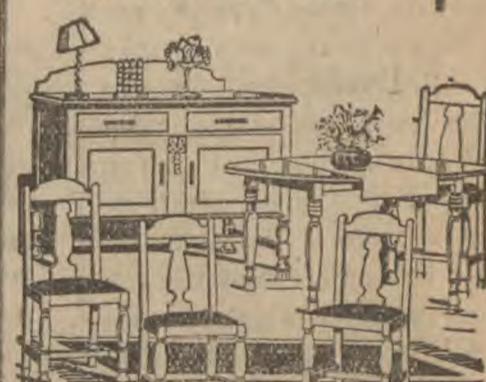
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# Xhosa : Esiziva Ngoo Norauzana

The Bantu World

SATURDAY, MARCH 2, 1935

Sizithoba

Ngokwethu

(U Mr. C.W.D Nqono wenza esisicelo sibhalwe ngaphantsi apha. Kangangokubaluleka kwalento siyinika eyona ndawo iphambhili ephethepi lethu. Yena ucela abase Sophiatown, thina lenthetho siyibhekisa esizweni siphela. Wonke umtu onengqondo uyakupsula ukuba akuncedi nto ukufumana sizithise imiqsla sikhwa ukuba Abelungu mabayeke o Pick-up xa sisasindwa ngoluhlobo kuziphatha thina ngokwethu. Bayakuthini abelungu ukubayeka o Pick-up xa bessbona kusenzeka ingozi ezinzo? Kwezinye izinto sakufumana sikhala ze Abelungu kant; sizithoba ngokwethu.— Umhleli)

ISICELO KUMZI WASE  
SOPHIATOWN

Mhleli wepheda,

Ndikucela ukuba undisatele lemida epepeni lako, mhlambu koba lunchedo kubantlizyo ziana neyam. Ndicela umzi wase Sophiatown ngokumbi kwi Rate Payers kubeho uncedo kunto embi epahati komzi engcolleyo kubanlwana esinabo, ngakumbi amakwewa kwnana hwinkehlakalo abanayo.

Nge Cawa ndibendise Corner of Good ne Victoria Rd. paskati kwentsimbi yesine neye silhanu, kusihla amadoda amabini e bhetstal. Banele ukuba besihla nge Victoria Rd. bejone ngase Mpumalanga bakaulelana namakwenkwana amathatu anga yiminayaka elishumi llaontianu kude kuye kwishumi ellinesixenxe. Yesuka lenthawa yafaka isandla yapuma nento vase yilaku kweyayo inxhowa. Wanale ukuba avale umlomo lomfo yase iholola imesi lenthawa, zaye nezinye sezisondela. Lomfo wabiza uwabo esiti, Nantsi imali yam imka nolayita! Wajika uwabo bat kanti bazitete. Bagityiselwa ngamatye babaleka, ngoku selengapezu lu kumashumi amabini amakwenkwe ndingasazi nalapho amatye avela kona. Wabaleka omnye wangena kwenye sezinye izindlu, omnye zambeta ngesiteea ezintwana wapuka entungweni.

Kungokoke ndicela umzi ukuba umzi ubenento oyenzayo ngalento. Xa ngaba lento ayigotya ekugqibeleni absabantwana bezakusingene la ezindl, benze ukutanda ngamatu kuba nabazali babo boyissekele, abakwazanga ukutuleka inzala yabo. Lento iya inyusela ide yeggita ngoku.

Mhleli ukuba ngaba uako ukuze undincede uyibhale aange Siutu kuba ndifuna lento ikange-iwe ngumzi wakuti. Ndingavuya nokuba inokwenzelwa intlanganiso lento imeneyelwe amadoda, kulapo ke mna ndakuvela kona njengomtu owenza esisicelo kumzi ontsumdu.

Yinisa ukuba ufundise umntwana ukujikele. Mayibe imfundiso tyintoniso?

C. W. N. NQONO

Central News Agency,  
Johburg.

## Amabal' Engwe Ngezinto Zelizwe

Imfazwe Ebonwa nggma Japan

nase Russie, ayekucenga ezoziwe ukuba nazo zingene kulumvumelwano.

### UZWATHI LEMFAZWE

Sekuyiminyaka emine tizwana eziyi Paraguay ne Bolivia zisilwa ifmazwe, zbilalana umhla nezolo. Ithe yakulinga ukulaula i League of Nations yaphuka i Paraguay, kwaza ke kwakubanalo i League leyo yenza umyalelo ezizweni ukuba zingaphindi ziyitengisele izixhobo, zitengisele i Bolivia yodwa. Nogindo walonto i Paraguay irhoxile aphi kwi League of Nations yaye Isaqua baekwakateni impi yase Bolivia.

### Ama Jamani

Umpathli wama Jamani u Hitler utha ebekisa entlanganiswenti enku lu yododana lwama Japan, "Ewe sialufuna uxolo, kodwa mna Hitler andisayikuze ndisayiue nashphina isigqiblo esithobela phantsi ama Jamani, zaye mrzezi zonke izizwe ukuba apha e Jamani utshaba olungenayo solliwa lingathi lityiwa ngonomanxed'a!"

### ONGAKOYIKIYO UKUFA

Beknethethwa Pesheya ilaya lika James Robert Vent ngokubulala umfazi othile ngokumgebenga utha lomphakathi enkenisw® emkhombheni wabe umlomo ugoso luncumo, wathi wakubuza ukuba unetyala na watsho ngothakselo ololahlu ukulivuma. Inkundla imi ngemitya, kwafunwa amagirha ukuba akukho zingekhoya na ipeni, kwafikwa zikhlo zonke. Into ephantse yamqhaqa umlomo luncumo kumxa abebona ijsaji ithwatiswa umngwazi omnyama ukuba izokungwebeli ukufa, engawulibili umbono omhle, emana esinga-singa abantu ukuba bayakubona na okukuxatytwa kwakhe ukude kwensiwe lomatletfle ngaye, wakhuthwa aphi engenakuzibambha yimicili yokubr ezakuke eve lento ikukuxhonywa.

### AMANGESI NOKUZIKHUSELA

Njengoko ama Ngesi ngeveki eziphefileyo ebedibene nama Frentsh! nama Tallyane kwensiwe izigqiblo zokuba maze kuncediswa ne kwakvela imfazwe, ngoku azakukhupha ngenyanga ezyo iphakathi lawo elikhulu u Sir John Simon ukuba shambhele e Jamani

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NDUDUMO (Folk Dancing Song) With piano and drums GU  
AYI NGANA SKETI SAYO Arranged N. H. Makanya (Humorous Folk Song) . . . . . 94  
with organ and drums

AMANZIMTOTI N. H. Makanya (Folk Song) with piano GU  
NO. 1, 2, 3, 4, 5, 6. SWEET BANANA Arranged Z. Hlengwa (Humorous Folk Song) . . . . . 95  
Unaccompanied

ISIHLAHLA SOMNYEZANA (Folk Song) Unaccompanied . . . . . GU  
IZONO ZAM! (Folk Dancing Song) with piano, drums, guitar and kazoo . . . . . 96

### MAMEYIGUDU AND HIS DANCERS

KADE NDI HAMBA NE ZITYUDINI Arranged E. Makanya (Folk Song) with piano GU  
UMKONTO KA TSHAKA (Traditional) Vocal with drums . . . . . 97

### AMANZIMTOTI PLAYERS

UMDANSO (Folk Dance) -- (Traditional Instrumental) . . . . . GU  
IXEGWANA (Folk Song) -- Traditional with piano . . . . . 98

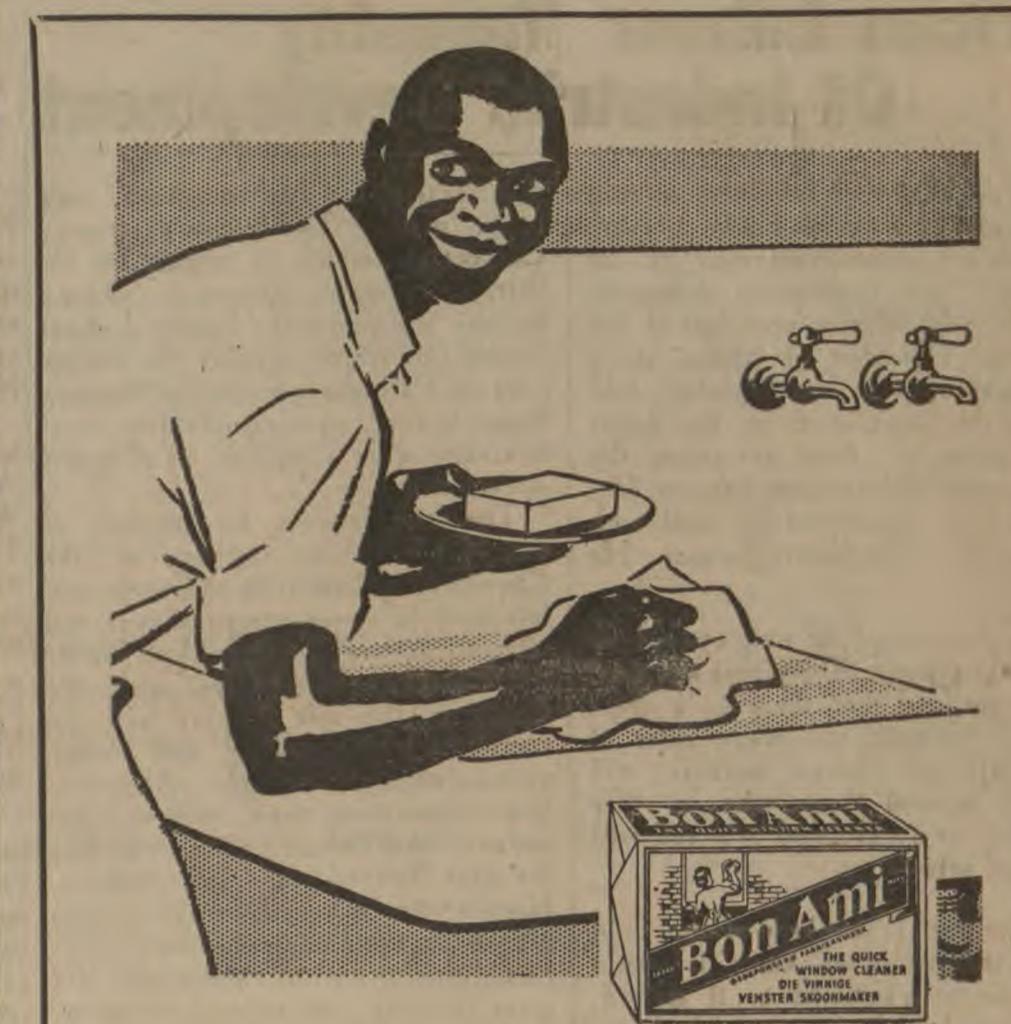
### AMANZIMTOTI ZULU CHOIR

PON PORA (Wm. Mseleku) (Humorous Song) Unaccompanied . . . . . GU  
KANYANI NONKE (Folk Song) Unaccompanied . . . . . 99

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V. Ga u kgabuganya ditarata tse pedi u seke oa phakisa ha u palame paeskela, palama ka tsogong le letshehadu, u shebe dikoloi tse blagang ka go le letshehadu me u phagamise setla sa gago, jualeka mona setsuanthong, ha u kgabuganya ditarata.

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# Xhosa: Umtshato Omhle Kunene

Indonga Ziwelene  
Kutshat' abegazi

Ezase Mgwali

NGOWAKHONA

Nge 1 January 1935, e Mgwali unyaka uvilwe ngomdudo wabantwana begazi unyana ka Chief Colenso Mgudla wams Jumba, e Qumanci kwe-labs tembu, no Lovedalia Velengole-xego Martha intombi ka Rev. Chief H. Mama, opete i Bandia lama Ngqika e Mgwali, Cape Colony.

Umyeni u Chief Horace Skono, no myenikazi u Tshawekazi Vele, babe bahlle bangapezu kwamanzi endonga, ubukho bebanda ne Nkosi, namapakati, akwa Ngqika kwacacisa ukuba uvukile umzi wams Jumba nowama Gqunukwabe, sakumbula kudala. Umzi wakwa Gcina kwa Tyopp kulonina bentombi wako, eko u Mhlakazi Emmett Mahonga, intoko yamo nama phakathi, uko umzi wams Jumba wamhle kune nomlisela nomtinjana wawo. U Very Rev. C. Koti encediwa nge Rev. S. W. Njikelana, bawenze wano mkita umdudo lo, imbongi yama Jumba into ka Sihele yahlahlembisa amawa ngezwi eliyomi.

Abagidi batsho bakuma kwi ponti ezinini, Umzi okude ongabhalo nabazwala ubukolewe zinto zo Mfundisi Lennox, O.B.E., B.A., nezo Nabe (James), Mfundisi P. L. Hunter, namakosikazi abo, abafundisi, Tulwana, Hongo, T. B. Soga, C. Koti, nama nene namanenekazi, Mrs. Marie Ngaba, Mrs. Kondile Mabele, Mrs. S. Mabaya, Mrs. Sinnah Mfeketo, Mr. no Mrs. Ebenezer Mama, Mr. no Mrs. C.P. Mama, Mr. no Mrs. Belani Vena, Miss Jane no H. Mpahlwa, Mr. no Mrs. A. Kwazi, Mrs. Ngandela, Messrs Ebenezer no Edward Wotshela, Mr. Adam Klaas, Daniel Mpini, Mr. Sampson Gqeba, Mr. Reuben Soga, Mrs. no Miss Manetisa, Headman Bacila, Mr. J. Nano, Mr. Thos. Ngaku, Mr. Alf. Jonas Mr. Mntwini, Mr. Qodashe, Mr. no Mrs. N. A. Mazwaiyi, Mrs. Jwaqu, Mrs. Ellen Jwayi, Mrs. Matimba, Mr. D. Jai, Mr. Monakali, Mr. Govan Sangoni, Mrs. Mandla Mapuksta, Mr. Gqeba, Mr. no Mrs. J. S. Pinana, Mr. Mahonga, Mr. Kwaru, Mr. Maqubela, Mr. J. M. Mpahlwa, Mr. Nenemba, Mr. Pongoma, Revs. S. W. Njikelana, G. Ndzyotana M. Xaba, Mrs. Mxalis & Family, Mrs. Bopi Miss Ntswyei, Mrs. F. U. Soga, Mr. W. Mbambisa.

Umanyano lwamakosikazi olumgcini. Sihlalo ungu Mrs. Deme, nobala Mrs. Wellington Sonqishe, eyedwa £1. Kadibene nalo lonke umanyano £4. 11s. 3d. Umzi opetwe yinto ka Lenox e Diken, neka Nabe Nxukwebe nenosikazi ka Mabele e Bhayi, nento ka Sangoni kwa Gcaleka, nento ka Mazwai umkozi nonkosikazi yake u Maradebe.

Umzi ugide imbumba eyi £21 2.0. Uwonke kune namakosikazi yaba yi £25-13-3.

UMgwali ugide i shumi eliansandatu legusha, zilapo exizidwangube. Gija, Gantsho, Ngaku, Mtseu, Bevu, Duze, Mapukata, Ntutu, Mene, Dlanga, Sam, Mbali, Madikana, Sonqishe, Bazi.

Umzi wasetyino uzenzile izinwe, kodwa abapambilu absango A. I. odade Jane no H. Mpahlwa, no Miss MacGregor, no Miss Douglas, no Miss Robertson bekokele i Girls School ngemigido enegalelo olukulu i Mistress ezi Ntsundu, u Victoria, u Maud, u Nomble, u Boniswa, nomntaks Jona, than Hermanus, benze omkulu umsebenzi. U Lala univaski ka Vele lomsebenzi wangowake konye, esifa u dade wabo u Nobantu umkwekazi ka Nkosi Sikono Mgudla.

U Maradebe Mrs. Mazwai u Sibaji ka Y-e ka Vele, e Batensio u Nkosi Wrench, unyana ka Nkosi Mama, umkulule ka Rev. Chief Mama, ubuye engawuhlanganisi ngamanewunewu aboniso yi Nkosi enku yasekunene kuma Jumba uyise omkulu ka Sikono, u Nkosi Falo, neshumi elivayo e Nkosi zase kunene.

Uduli, umtula ntabeni walo ibe yinkabi yenkomu, negusha ezintau ngevompako; kwskuwe kulontombi inkabi yomdu. Abane abagidi esipante ukubalibala ngo Miss Hani, Mr. Gija no Dasa.

Izono Zoo Yise

(A Novel)  
(NGU GUYBON B. SINXO)  
Isahluko XIII.

Okusekubalishe

U Mangaliso Sonti, ixhego eliggoboke kunene lomfundisi, lashinya ngumfasi, egcagca nenyi; waza naley wavishya wahala e Rhauthi nentombi yake. Lontombi nayo yathi yakwenda yayishi indoda yayo, yagcagca nenyi. Kwathi yakubuya kumeni wayo iguqukile atayixolela. Umyeni wayo wafikelwa bubumfama, kwaza kwesothuba wafumana umbiko wokuba umfazi lowo ubhubhile.

Ngokaphuka kwempilo ka Mavela uyekuhla e Monti, aplo ave kakhulu ngembonghi yase Kapa, wada wayicela ukuba izekuhla naye yavuma yaya e Monti, bahlala kune ubomi obumandu kunene.

Funda ke:

Yayingunya we 1918, longa ungasayikuze ultibaleke ezimbhalini zelizwe, unyaka westibetho. Nge-lxesha-ke sasithywantsula shambha ogamandikazi amatulu kunene. Ezidolophint assisenza tsinto ezo-yikekavo. Ba-ta abantu, k-waphela banchwabi, k-waphela ntoti. Safta ogamandla anjalo-ke kulodolophu yase Monti, kwasane kwa-thi-nxwe, langa ilizwe lfile. Abonakala aplo ka amagorha nezikhuha'nsabatu abaluthandayo uluntu. Saq-qamba aplo ke isimilo sika Thembhalihle sobukholwa benene. Wayevuka kusasa athi akukhova ukulungtsela imfama yakhe, sikkeli-le ahambhe enceda abantu. Wayehambha esonga, enyang, etysa, ethuthuzela, esenza yonke lonto, wada walithembha elikhulu ebantwini ogeloxesa libi kunene.

Kwathi kungephi kwashle kwaqondaka ukuba u Thembhalihle uzisebenzise wagqitela; waya ebitya waya esiba buthathaka, kwezontukwana zingeph. U Mavela wenza ngalo konke ukumqanda ukuba angazibulali ogomebenzi, kodwa yayingekho into ekukusinqua esosikhuthali, ogakumbhi xa lowo msebenzi ingowokusiza abantu abaxakekileyo. Kwahembha ke kona ukungaphili, sada sabonakala nesibetho simogena. Samogena ogamandikazi amakhulu, samogena ngenloko enengqangqambho ezingu mangaliso. Yatsho lontoko wabu ya emsebenzini wokujikeleza elunguza abafayo, wezakuhlala ekhaya.

I m t a m a l e y o yathetha naye ngobubele, naye wamana ephendula nangona waye kwezilugathethkiyo intlungu. Yayingenako ukumbona; ukuba yayingamehlo ngeyayibone kwangoko ukuba lqabane layo elo lisezintlungu. Kodwa kwabonakala noko ukuba tyerhans. Yayingiphawula ilizwi lika Thembhalihle ukuba lnenadawo yokungcangcazelu laye likwanayo nendawo yobunkenenkene. Yafuna ukuyiqonda lendawo, kodwa uwayo lowo wamsna eyiphepha ngobuchu le obukhulu.

Njengoko wayehleli aplo naloomisa u Thembhalihle, intlungu zimpethethi. Wactoga ngobunctnane bakh; esemcinae kakhulu esenyulu. esengcweli. Wactoga ngokufitsa kwakhe ebuntwini; wacioga ngothando noyolo awake walufumana enthalweyt yakh yomthato. Wacioga ngebali lkh; wacioga nangebalu lika Mavela lowo. Wacioga ngokonakala komzi wakhe. Wactoga rgeentluu swazivyo emphumlwani mbla wahlukana neqabane lkh lobomi. Wactoga nendela elamphats rgyo eleqabene, kodwa intilziyo yakh ayabina

Ezobu Nesi

(NGU E. L. MVIMBI)  
(Iqala ku page 8)

ukuba amaxesha ayatshintsha nati kufuneka sitshintshile siwalande kungatiwa sisemva ngeminyaka ema 50 okuya babeggitywa zimpululu basatsho naogoku kanti ogoku seyi enteric fever pneumonia ne consumption nezigyethi ke lonto ifune abo Xuma, abo Bokwe, Gu-mede, Moroka nabanye abakwajalo kune namahlakan skulthwa zi General Hospitals St. Monica's Home njalo njalo.

nzondo, suke yaza la luxolo oothado nangumqweno wokuba ude liske xesha lokuba bayekuhla neqabane lkh e celo e Zulwini.

Emzuzwini watheth, u Thembhalihle eliqtuissa ilizwi lakte ekungecagazeleti kwlo: "Vela, stagthi sike sahlukan? Uog th ni ndike ndathathwa sesibeth? Uogasala naban? Ngubani omthende ngaphezu kwam emhlaben?" "Musa ukuyithethalonto, Thembhr, watheth u Mavela, amehlo eshusu zinayembezi, "andnasani emhlaben endimithanda njengawo. Mna bendic-inga ogawe, wena usemncinane. Bendic-inga ukuba oyakusala nabanina mhla ndemks, ndada odanomqweno wokuba mhla sawushya lomhlabs maze siwushiyte sobabni."

Emva koko waphakama v Mavela wathatha sandla amhlabo wakhe emsa eluhadini esthi: "Kh-wudibetele nhadi, mhlobo wam." Ngelxesha lokutho kwakhe waphawula into evamothussvo, wifika sandla somhlobo wakhe lowo sishushu ngokomlilo. Ukuba wayenmehlo, waza wabubora ubuso bakh, wayeyuphawula ke ukuba umhlobo wakhe lowo uyabohhha.

(Isahluko sokugabela kwelzayo)

Funda i

"The Bantu World"

Kuqala

Ukusebenza Gqithileyo Neenkatazo

Ziyayonakalisa Imithambho

Phi-naphi kunokubonwa amadoda nabafazi abanemithambho ediniweyo. Amakesha amaninzi lonkathazo yenzwa kukusebenza okugqithileyo, zinkathazo namaxhala. Ezizinto ziyonakalisa kakhulu impilo. Zenza intloko ebuhlungu, ukungalsli noku dakumbha, lonto isongezelela kulwetyiso olonakeleyo. Ukuba ukathazwa yimithambho ediniweyo, ukuba unescapu-capu waye uphelele ngumfasi, waye uziwa ungekhona ndaweni yakho 'zeku kufuneka ufumana i Dr. Williams Pink Pills. Ezipilisi zomeleza imithambho ebuthathaka ngenxa yokuba zidala igazi elitsa elityebileyo. Eligazi litsha londla litungise imithambho, ufumane ukulala okumandi okuhaziyayo, ziqale inkathazo namaxhala akho zimke, buphinde ubom bubeyinto emnadi.

Abantu abaninzi bazibolele rgokwabo lento, kune nomfazi wase Workshop, e Nialani, othi:—"Kwix-sha el-dlulayo imithambho yam yonkala kakubi Ndeba n ntloko ebulu gu ndingenako uluty nokulala. Ndada ndapheleliwa ndalala kukugula.

"Ndalinga intloko zonke zamayez, kodwa endsweni yokuba bhetele ndaya ndibamandunu. Yonke into ya sho ndencama ukuba ndoce ndibe ndikwazi ukuzisebenzela.

"Ndaza n enye imini ndafunda nge Dr. Williams Pink Pill's, ndazimisela ukuzilings. Kwa eyokuqala ibhotile yenza inyinyi, kwathi ndiqiba eyesibini ndaba sendingumtu. Ndsqala ndakuthanda ukutya, ndalala kahule. Ndsqula ba ngeziofisi, ndabuyelwa yimpilo yam nge kamsinyane."

Zikhulule ebulwelwani kwangoku ngokuthethatho i Dr. Williams Pink Pill's. Zulmaneku kubo bonke abathengisi, oksne nge kwabe Dr. Williams Medicine Co P. O. Box 604, Cape Town, ziyi 3/3 ibhotile inye, oksnye zibentanduthu nge 18/- ugarholi nto nsepisi.

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Womelele! Uyakauleza! Uzaliswe Yinkutalo!

Ukomelela asiko kuti unento yonke ngokwaneleyo. Kuko amawakawaka amadoda awomeleleyo ngezilhunu kodwa engenayo inkutalo. Inkutalo yeyonu nto inyanzela umntu ukuba onze izinto. Kangela hashi elivileyo xa lingqungela ukunduluka libaleke. Nantso inkutalo. Intsebenzo Yokuzimisela! Umnqweno ne Mpumelito! Ukulungela ukwenza nayipina into.

Captain A. E. MAGABA.



AMADODA OKWENYANI ANJALO!

Kawukangele amadoda apile kakuhle xa ase baleni le football! Ukukauzeleka ukuyamkela ibola, abucopo buhluzeleka, aququzeliswya Yimpilo.

Konke oku kubangwa Yimitambo enimpilo entle. Kupela kumaxa imitambo inempilo entle yomelele anokuti amadoda abe nokuba ngamadoda okwenyani. Ukudha kwemtitambo kututwa ligazi likuse kuzo zonke izipaluka zemtitambo. Kupela kweyona ndlela enokondliwa ngayo imitambo ebutataka.

I Virata Inokudla Kwemtitambo okuvangwe ngobucule okulungiswe ngendlela eyodwa ukwenzela ukuba kubo nokufunxwa konke ligazi. Igazi likututa likuse emitjeni eyondleka koku kudla kunika impilo. Kwakamsinyane kuvakala ukucukumiseka kwempilo entsha equiba izihlunu kuneze nitezit ukuba zisbenze. Kuyapela ukuziva usenqena. Kupele amahlabia nentlungu. Umsebenzi warakeleke. Kubo soloko kuko ukukhutazeka. Yintoni ebangela lento? Kungenxa yokuba i Virata yondla Imitambo nge Gazi.

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

Zinkosi Esitanekayo.  
Ndyazi ukuti i Virata ngumnikli-mandla ongumangaliso kuba ndiwangqinile amanda ayo. Ndyayisebenzisa xa ndiziqeqsheela umdlalo.

Ukuba nesihlunu zomzimba exaneleyo asikokuba unento yonke. Kufunxwa imitambo yomntu ipile kakuhle yomelele ukuzebe Nempiro exeleyo yokudula umdlalo oqata onjenge Rugby Football nokuwudlala kakuhle. Ndimtembe kwi Virata Ngenkutalo Yemtitambo yam.

(Ibhalewe nge),

A. E. Magaba.

**Virata**  
THE 10-DAY-TONICURE

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

Ngqo unghalauli ndleka zaposi ku P.O. Box 742, Cape Town kwa-kufunyanwa ixabiso layo.

x.v.2

# Xhosa : Abantu Nemfundo Nemidlalo

## UNkosi Nkebeza Use Kapa

UTYELELE NGEMICIMBI  
KU NOBHALA WABA  
NTSUNDU

Ezase Kapa  
(NGUM AFRIKA)

U Chief Nkebeza wase Ngquhwa ulapa nge emticimbli ku Nobhalo waba Ntsundu. Svelans no Mr. no Mrs. M. Mvaelwa igisa kwa Dyan noobhalo kwi Supt. of Natives' Office nge cingo olufike ngomhla we 16 lubika ikele uyise oswelekileyo owayezelwago. Nqgqise, ubse nonia, yeus uiauzela ngeye Zembe, uadi abom. Ikehle eft singati tati ixfazile unsebenzi walo kici labifandisa boate abantwana bilo, labadisa labizikela ngokwalo.

U Mrs. Boqwana ukwele kwe peliero ukuyelela umaskwabo e Xslo H. Tel. Svelans netishala yeta u Mr. D. Fongqo lele paxi, yesibizi leveli, ngulomkoqyvi. U M. Mgqeyana i week end uychithe e Paarl. I Roman Catholic School building seyiseku phethwai, sisila ogati bovala kwi kwita ezayo. Yadiu eamhlita ekwina cloak room. I United Bantu School kwa Langa sfundisa u Mr. Sazi no Miss Mhlomaluku egenela kwi Mile Barracks, esigati kwimilwe lantu enbilal yephumsleyo kwiye abantwana bilo 132, itishala, a zimbili. Kwa Nisbett bayi 187, itishala zsi 7, kwaye bigaleku A to Sid VI. I late lompmelalo Ningamo. Siva ngati koboko eaye itishala kwi kwata etayo, no nimbli wandalu yesigolo se B. U. School ussiongane no Rulumente.

I Home Bachslors C.C. ibetile yi Try Agata C.C. Ke stonge i Finsle ze Knock out kune ne Far East C.C. I Sada's Eleven ibidala nema Slams e Rockland C.C. nge cawa 17th, vadala abaggiba. Nge 2nd March kwa Langi i Golden Arrow L. T. Club yoba ne "Social" nge 7 30 p.m. Sofumana tsolo ku Miss Mvambo, Mhlomaluku no Mrs. Nabe ne duet ku Mr. Nabe omacthane no Miss Mhlomaluku. Yoba luyolo lomolkaye wonko o Ntsundu kweli otanda inqubela. I Progress L. T. Club iyibetile i Kensington L. T. Club. I representatives bezingo D. Mhloana (Capt), E. Notshulwana, J. Moses, Misses D. Foaggo, Ngqezo no Mrs. J. Sillito. I Kensington bezingo Messrs Sollons omkulu, Sollons omciaci, Lsban (Capt), Misses Lsban, Sollons no Mrs. Klein.

Kabarwebi sivuyisana no Mr. N. Cuba oquba ihsihinti e Miholweni is "Eating House" ngokutenga Ivan nge 195 cish. Soxasana tina sodwa zesiayuke, sisebebeneze italete zetu zessandiselwe, singazifhi; siveke facaku nentiyano, utshilo u Rev. S. J. Myambo nge ntshumavelo engasoze ilibaleke esicacisela ukuba ukuze kweli kwabelungu kweli kukuza lisekiwa kwezibhalo.

Kuko umbuto oyilwayo apha e Kaps ogama liyi Bantu League of Nations u Chairman J. D. Nzoso, Secy. Justice J. Villi, Organizer C. J. Nabe, injongo zawo ekubeni zibekiwe cascileyo emzinti apha zotke zitunyelwe ephepheni.

## Kuyafundiswa Apha I-B. A. Sezintathu Kwesithili Sisodwa

### Ezase Maclear

Zibuye zavulwa izikolo, baqokelelen abantwana bevela kwinkalo ngeokalo, sabona ne titshakazi u Miss Miriam Gcwabe, evela eka-yeat lake e Katkop. Zite zisa ndulukuvulwa, u Mr. Elijah V. Ngqise wahlsagaula iqela lake le "Marry Makers" elingo: John K. Gontsi, Jackson Manana, no Day Ngqise benza i Concert ye Football kwacaca ukuba ingoma iqaliwe e Maclear, zatsho i 'Merry Makers' umzi wema ngenyayo.

S vuyisana nokupumelela ko Mr. Fraser Moerae no mninava wake u Manasseh Moerane agokupumelela i B. A. kune no Mr. Ebbaezer Jijana ngeyokupumelela (B. A. Kucaca mhlope ukuba iyabuya i Afrika. Sikwavyisana no Miss Magdalene du Plooy ngokupumelela i First Grade kwi N. P. H estimoqwenelela inqubo entle kwi "final" yake.

Iato ka Mzolana iququzelala iqela le football ayl Captain yalo i Secretary ingu E. V. Ngqise, Treasurer ingu J. K. Gontsi, i Vice Captain ingu M. Tame, ne President yabo ingu Moses T. Ngqase, ingati xa ndijoogile mna, ujogn!we Elliott kuba andithethi ago Ugie.

Sike sabona phakathi komzi Miss Gertie wodimo lwase Windhoek estaga e Bhai (Port Elizabeth) ngokufundisa ukangeleka uma Thiyane ekwimpilo easte, ihamssna kuwe Bhai, thaleko kuwe Windhoek.

Uggite aphu Mr. T. Makalaza i Fitshala vase Mount Fletcher evela e Monti esaga ekhaya. Kuke kwakho ingxikela yentlangano e Royal Hotel, ibizwe yi Town Council, ukuqwalaselaa eyona nto mayenziwe n g o b l i l i w e "Farmers" Bekukho u Mr. Jacobson we Agricultural Department ozokucsa ukuysila i "Factory" ye "cheese" nokutengisa uwambu (cream). Isihlalo sithathwe nge Dr. Seller (Mayor) kukho o Mr. Kirk(ex-Mayor), Mr Busby (Town Clerk), Mr. Sutherland, Mr. Muggleston, Mr. Mason, Mr. Darkie nabanye umntu ontsundu obekono ubemnye u Moses T. Ngqise abe ngphunguza akabona nelawu lantaba. Lentlanganiso ibonakalise ukungalungiswa komicimbi yi Council okanye ngumbizlwayo pambi kokuba iye entlanganiso.

Naisingi cumzi wakowetu: Aphina amalinga enuziphakamisa nokupahakamisa isizwe?

Umhloti wezikolo ulindelwe ult 7 ebeta kusisa babe abantwana sebengase sikolwen. Ngenxa yokungabiko kwemali ngokutsho kuka Rulumente, abantwana besikolo yi 123 pantsi kwetishala ezimbini u Mr. Mose T. Ngqase, no Miss Miriam Gcwabe, Assistant.

Umbatalala wenkomo ungene, inkomo zishwabane imilenze noko asikenzakalisi. Eyona nte inkulu kukusweleka kwabantu yi fever; abantu bafa okwempukaoe kuba akukho mayenza akhutshwa nge Gqira. Nantsi ke inzima kuwe Maclear ngokungabiko kwe Advisory Board. Zipina tato zo Bingwa no Sitoto xi kunje. Siva kuba singase moyent, ukuba i "Merry Makers" ziyakuvuma kwi Town Hall kwakufutshane nge mhlambi nge March, ungaposwa lawundini i Mount Fletcher, yodwa tsalo i B. A. ezintatu, phakama lawundini xela into emakweziwe yona.

## I-Nxukwebe Nemidlalo

ABO MTHOMBHO KA  
AYLIFF BAQHUBELA  
PHAMBHILY

Ezase Bhofolo  
(Ngu SEPA)

Ngomhla west 9 ku February kwa Ngwevu kuhiangene i Fear Not C. C. ne Five Great Powers C.C. Yangena i Fear Not yapuma ne 119 runs. Kwadlala lamakwenkewe: S. Skundla 29, P. Mdilane 22, no S. Siwisa 23. Kwi F. G. P. C. C, kwabholo amakwenkwe ka Nontshinga neka Mampana. Ingene i F. G. P. adlala 89 runs. Hayi u Qupe no Nontshinga badlala ngokuncmekayo, Qube 47, u Nontshinga 25.

Ingenile kwako i Fear Not C.C. badlala 150 all out. Kwo, yavala apo intwana ha Siwisa, yadlala balla abaloneli kwala sekuncanyiwe emva kwe yure ezintatu yapuma ne 82 runs. Hayi iye icaca kanye ionto yoba liwangusha eli. UNkosana Tshomela wadlala 29 runs. Ingene futi i F. G. P. C. C. Kwoku, hayi te kona alposa iqakamba amakwenkwe e Fear Not amabini, u S. Sikundla wapuma ne 6 wickets for 18 runs, waza u S. Siwisa wafumana 4 wickets for 8 runs. Yaba ke i F. G. P. C. C. idlala 26 all out.

Kwangalomha zibe zidana intsimbi e Tyatyora; apho kuqubisene kona i Hard Catch, Tyatyora, ne Hard Catch, Lamyeal. Ingene i H. C. Tyatyora yadlala 56 runs all out. U M. Hoko udiale 21. Hayi libi ikwele yaligibisela iqakamba into ka Mihlanyana yatsho yafumana 7 wickets for 18 runs. Ingene i H. C. Lamyeal yabeta 72 runs. U.N. Ngcuka udiale 21. D. Nondumo 16, u Nabe 15. Mfo yalijja iqakamba into ka Zondi, yaza ne 6 wickets at 24 runs. Ipinde yangena i H. C. Tyatyora, yapuma ne 51 runs all out. U Zondi 18, L. Ngana 14. Mfo akuko sizatu, yajija into ka G. Mahlanyana, kuba kwasana ikupe 5 wickets for 19,

no N. Siduli 5 wickets for 22 runs. Ingene okwesibini i H.C. Lamyeal, koko kute kungekafu namye lapela txesha.

U Nurse Tumela unduluke nge mhlala we 16 ukusinga e Victoria Hospital apo ayakuqwela kona i Course yake. Uyicite apa yonke i Holide yake engapezu kwenyanga. Sivuyisana no Moumz, M. M. Siwisa ngokuya kwake e Gold epilile. Lomfo ucite ituba elide kwelozwe.

zizo. Kumatu omameleyo kuko isandi esapha sokuba umntu omyama uyeza naye kule "Platz" lochla iluhla zibeta impepha. Nitroje elusizi untozi lwetu aluqond (Ipelela ku page 7)

## Ezobu Nesi

(Ngu E. L. MVIMBI)

Ndibulela ngentliziyo yan yonke ukubona ukuba isikalazo samkelwa agabamhlope, kuba ndibona kwi S. A. N. Record ka January 1935 ukuba i General Hospital, Joh'burg izakubapantsi kwa Kansela Imviwo zayo (Medical Council) ngamana siogati sskukala siviwe, ucuntsu akafant no shici, siya pambili zesi ngemi siti chu.

Njengoko izithethi ziti ilannga altoakumiswa motu nomntu omnyama ukwanjalo, ewe zona ziko inkungu namafu nazzenza umsebenzi masingatayiswa

## OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!



Inkosi Yemiti

Amayeza !!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU

OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza Umzimba Wonke.

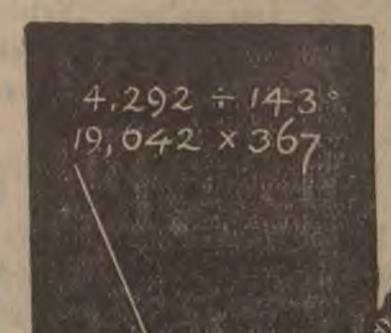
Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabesa abawusebenzisayo nomkabo minyska eminingi. Labo bantu abahlakanipileyo bayasi ukuti, lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bebezwa bekatele, bedan, ele bepelele amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazingobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinje lube lunye nje kabilo nge sonto lopo usu'ala, uti uvuka ekuseni ukipe yonke into embi esiwini nase matunjini nase sonke isilhluu esingapakati. Ngeke ubo namandhla wenze imisebenzi emikulu nxa umzimba wako ugcwele ububi nobuti. Otukululayo uyokwenza ucacambe, ubalele ubo namandhla, ukujabulele ukudha nemphi uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuxwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bhalei emapepesi usityele ngawo kuzwe nabakude?

Bu esitolo sakini kugala noma utumele i Postal Order lika 1/6. Lowo owenzayo manje unaiza ukuti uma nifuna ukuqonda kakulu ngawo ningabahela ku:

A. H. TODD Ltd., Umkemisi,  
ENDHLOVINI, RED HILL, Natal.

Lapo yonke imiti emihle yenziva kona.

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Journalism.  
Civil Service, Lower Law.  
Native Law, Native Administration.  
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Diploma in Bantu Studies.

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JOHANNESBURG.**

To the Secretary, UNION COLLEGE,  
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Please let me know about your Postal Training Courses. I am interested in the subject noted here:-

Subject.....

Name.....

Address.....

..... BW2/3/C

(Please use pencil and print in block letters)

(c)

# Our Opinion And Readers' Views

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

SATURDAY, MARCH 2, 1935.

## Medical Aids

We have published many letters from our readers criticising the Government's medical aid scheme for Africans. We did so, not because we agree with all the views expressed, but because it is always our wish to give publicity to the opinions of our readers. To us the medical aid scheme is a step in the right direction. Certainly we would have liked to see the Government undertaking the medical training of Africans as recommended by the Loram Committee; but knowing that where Africans are concerned the Government moves slowly we feel that the introduction of medical aid scheme is an indication of the fact that the Government realises the need for the medical training of Africans. And we are firmly convinced that eventually a medical college will be established in South Africa. The medical aid scheme is a half loaf, no doubt, but a half loaf is better than no loaf.

There are people who seem to think that the primary object of the scheme is to prevent Africans from going overseas for medical training. At the outset let us assure them that the Government has no such intentions. Those African boys, whose parents are financially in a position to send them to Great Britain and America for medical training, will not be interfered with.

A similar cry was raised when Fort Hare College was being established. Many of the African leaders, men who held important positions in our social and political life, declared that there was a sinister motive behind the Fort Hare scheme. They pointed out that the establishment of a Native college in South Africa would cripple the progress of Native Education in that it would enable the Government to stop intending students from proceeding overseas. It was only the far-sightedness and leadership of the late Tengo Jabavu which saved the situation and allayed the fears and suspicions that were entertained. It is now nineteen years since Fort Hare was established, and no student has ever been prevented from going overseas to further his studies. Instead, Fort Hare has enabled quite a good number of our young men to acquire higher education at the British and American universities. It has not crippled but given impetus to Native education.

One thing which must be clearly understood is that the Government has been compelled to provide this medical aid training by the unhealthy conditions which prevail among our people in the rural areas. The ravages of the malaria fever in Zululand a few years ago are still too fresh in our memories to be recapitulated here, and so are the ravages of Typhus fever in other parts of South Africa, particularly in Basutoland. At the present there is the plague in the Free State which is playing havoc among our people. Then there is overcrowding in the reserves, and unless the people are taught by trained men the

principles of sanitation there is a serious danger of the outbreak of epidemics there which may wipe off whole villages. It is to meet this situation that the Government has undertaken this training of Africans as medical aids. These young men, after completing their course, will go into the Native areas as Government servants to teach the people how to fight against all manner of disease. There is a real demand for such men in the rural areas.

We quite agree with those who say the Government should be urged to provide facilities for medical training of Africans in this country, but we do not see the reason why this scheme should be rejected only because the Government at the present is unwilling to comply with our request. There is nothing to prevent all those who would like to see Africans receiving medical training in this country to go on with their agitation until the Government realises the fact that it is its bounden duty to provide such training. In the meantime let us accept the Government's proposals and encourage those who through financial difficulties are unable to proceed overseas for training, to avail themselves of the opportunity thus offered them. We repeat, our people in the rural areas are in need of medical service, and they will benefit greatly by the services which the medical aids will render them while at the same time the nation's health will be ensured.

## When Shall We Rest?

Sir.—What is the position of the Native people in this country to-day? Are they having any rest? No, they are not. For they live in perpetual fear and anxiety as a result of persecution and police raids and are living a life of semi-starvation.

The police have the right to enter our houses at any time they like, to search for liquor and demand all sorts of passes and tax receipts. They have the right also to stop any Native at any time for the same purpose. We have, therefore, the "sportings" during the day and "Japies" at night. Everywhere one hears "Kaffir, waar is jou pass?"

We have no protection. Before the law courts one meets the same repressive spirit:—"This court will at all times be very reluctant to probe into matters of policy on the part of the police," said Mr. De Vries, a Johannesburg Magistrate. "If the accused wishes to escape the irksome provisions of the night pass proclamation, he must obtain exemption or comply with the law however elevated his standing may be."

These were the remarks to an African secretary of the non European Ratepayers Association, the owner of 5 properties. He was arrested and sentenced for walking about at night without a special pass. So rich and poor, we are treated the same! Despite our contribution to the National wealth of the country, our services are not acknowledged. Though we are the diggers of the Rand gold which to day fetches £7. 1. 6. an ounce and we are the farm labourers whose wages range from 4d to 8d a day, the capitalists of this country pretend that they can do without our labour.

But the landlords and industrialists know too well that our labour and services are indispensable. We create wealth worth millions of pounds but get very little in return. We are their asset and every law of the land is so framed as to continue this mere asset status.

But when shall we rest? Only when we are free. When we are conscious of what we are and what we should do. We will rest after national emancipation, after we have done away with all anti-Native laws. But this shall be after a bitter struggle against the upholders of "white South Africa."

MOSES M. KOTANE.

Johannesburg.

## THE PEOPLE'S FORUM

### To Correspondents

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

### Drunkenness

Sir, Strong drink produces two harmful effects on those who take it. One is that which comes on within a few moments after the drink has been taken. This effect is called drunkenness or intoxication. Getting drunk is a disreputable thing and ravages both body and mind. It harms one just as sickness does. Most of our young people think that taking strong drink makes men of them, but they are mistaken, and are only ruining their lives.

The other harm produced by alcoholic drinks is the slow poisoning of the body and mind. This effect comes even to those who only take small quantities of drink regularly, even though they never get drunk. It was because of alcohol acting like a whip to the mind and body, that the old Romans called it a "stimulus," that being their word for that instrument, but a whip does not make a person or animal strong. There are far better ways of getting a man to work than by driving him with a whip or with a stimulant.

Drink only retards one in his work, just as whipping a boy in school every few minutes would disturb him in getting his lessons done.

The difference between a whipping in school and a stimulation with alcohol lies only in the fact that whipping causes immediate pain whilst alcohol dulls the mind and the harm is not felt until sometime after. This is the greatest danger from taking alcohol, for it deceives the drinker and makes him think that he derives benefit, when he is really being harmed. The use of alcoholic liquors as medicine and drink is a relic of the early times, when men drank because it was the custom to do so, and physicians gave alcohol as a medicine because of its quick effect. But if the sinister effects of alcohol are clearly seen they will be found to be overwhelmingly bad.

HARRISON B. M. ka DAKADI  
Natal.

### A Word of Caution

Sir.—The practice of robbing people in Johannesburg Railway Stations is still carried on; I therefore take the trouble of making this warning to our passengers that each man or woman entering or leaving the train in any of the Johannesburg Railway Stations should before doing so remember his or her valuable articles in his or her pockets. That is, never put your valuable articles within easy reach of strange people. There are people who often sit patiently in a compartment as if they are passengers, but to your surprise, immediately the train pulls off you will see them rushing to the doors pressing themselves against passengers, their eyes stretched out to the roof of the train while their hands are busy in your pockets.

Another danger to passengers is the act of peeping through windows while the train is about to move. Some people often reach their homes with blue eyes or swollen faces, because of having peeped through a window at a certain station. Next time you board a train remember that there are rough people only standing there to do such harm. Never be too tame, and do not trust every one you meet for the first time.

I hope this warning of mine will help some future passengers, especially those who are not used to Johannesburg life. To them I advise that they should adopt for their motto, "Safety-First"

JACOBITE  
(The S.A. Scout)

Johannesburg,

### Lobola Should Be Abolished

Sir,—Kindly allow me to ask my fellow-Africans and the readers of the "Bantu World" to examine the question of Lobola once again. I hope you will not feel bored with this question. I really do feel that another step should be taken towards the subject. I am not unmindful of the fact that sometime ago the "Bantu World" kindly condescended to allow our African ladies to give vent to their opinions on the subject. Nor am I even unacquainted with the fact that the majority opposed its abolition.

To try and point out the disadvantages of this custom would be repeating what has already been said. Hitherto, the leaders of the Africans have preached the evils of this custom—I like calling it an evil, Mr. Editor—because the practice goes on from strength to strength. It is with a sad feeling that I observe that our authorities like the Native Commissioners, recognise this ruining custom. There are, in some locations Native Courts (Kgotla) where Natives may decide questions arising from lobola disputes, which may be called in other words heathen cases.

Every time the Native Commissioner joins two people in marriage, he makes it very clear to them, that according to the Christian marriage, no man shall marry two wives or more. Here we are, Mr. Editor, serving two masters at one time. Are we true to the Christian Religion that we profess? Does lobola go with Christianity? If not what does the church say?

I wish to suggest that ministers of religion and teachers stand on both feet and stamp out this pernicious practice. The time is ripe that it was totally abolished by law.

C. P. MOLEFE.  
Germiston.

### Education Uplifts A Nation

Sir,—"This world is a hard place to live in. We are under great oppression," that is our cry when we are under severe sufferings. But now, what is the cause of this, and what measures can be taken to bring about our salvation?

It is not the world that is bad, but the people in the world. Our minds are so clouded with doubts that we fail to perceive, and apply our judging powers on little matters.

Of the mass of Africans to-day, including our womenfolk, in urban areas especially, two-thirds are illiterate. What a loss to Africa! The sequel is that the white man is then set on vantage-ground. That is why you see such things as the Pick-up acting as they like amongst us. We suffer because of our ignorance.

Some of the educated lot are progressing whilst others are regressing, and the common idea is that women are not eligible for education. This is very wrong. We should not consider women for household work only. They are our right hand, therefore they should also shoulder responsibilities. Man should raise the veil of ignorance on the one side and women on the other; so that difficulties will diminish to the smallest unit. Shakespeare has rightly said—

All the world is a stage  
And men and women merely  
players,

They have their exits and their  
entrances.

Our womenfolk ought to play a prominent part towards educating the communities in which they live.

We have been given a start on our boat, let us not rest on our oars. Education is the only key to unlock all the doors of Western culture. Courage, patience, integrity, and endurance are necessary.

STITCH

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

#### Protectorate Question

At a solemn meeting held last week to discuss the incorporation of the Protectorates, several speakers were removed to the non-European hospital for treatment—so heated were the discussions. In the first place the chairman instead of putting the agenda before the impatient meeting, opened dramatically by throwing his coat on the floor and asking the audience pertinent questions.

"What I want to know in this meeting is this, why are these countries called Protectorates?"

"Because they are protected by Great Britain."

"Good," said the chairman. "Now where is this Great Britain as we are speaking now?"

"It is in England."

"Oh, it is in England? Good. Has it got tired of protecting these countries now?"

"We have not heard it say so."

"Good. If this Great Britain of yours is not tired of protecting these countries why this talk of incorporation then?" (Hear! Hear!)

"What has this South Africa shown the world that it knows how to manage black people so well that it wants more to manage now?" (Hear! Hear!)

"We know that in many curious things, this country thinks it can even teach Great Britain a thing or two, but that is not our affair."

"When Europeans quarrel among themselves that is not our affair. Our affair is when they turn their attention to us like they do now."

An impatient speaker from Swaziland stood up now and said "before we go any further, Mr. Chairman, would it not be advisable to cable to England first and ask whether or not Great Britain is tired of protecting our people in the Protectorates?"

Chairman: "We know very well that England is not tired, Mr. Swaziland. We need not waste time over your suggestion."

The chairman now took off his waist-coat and flung it on the floor. The women delegates eyed each other apprehensively at this. The angry chairman saw their glances and got fed up. "If in this meeting we have soft hearted delegates who cannot stand a pregnant atmosphere let them leave the room now. We have come to fight here ourselves." As he said this he began fingering his braces and all the women delegates left the house falling on each other's heels.

"Good," said the chairman. "Now we can talk like men. Which is the country in the world where so much shooting at Natives goes on so merrily that even magistrates sound a warning from the Bench?"

Voice: South Africa! South Africa!  
"Which is the country where there's never been a white man hanged for killing a black man?"

Voice: South Africa! South Africa!  
"Which is the country where things like motor-cars need psychology to drive them especially so when white people are in them?"

Voice: South Africa! South Africa!  
"Which is the country where for being without a pass you are handcuffed, marched along the street as though a criminal?"

Voice: South Africa! South Africa!

"Which is the country that lies awake dreaming of Native risings, Native competitions, Native menace, Native equality?"

Voice: South Africa! South Africa!  
"Good. And you want to tell me that such a country wants more Natives to control in a similar way? You want to tell me that such a country can teach other countries about Native problems? Please carry me to hospital to die," as he said this the chairman collapsed. Instead of being assisted the whole meeting fainted with emotion.

# Bantu Women In The Home

## NEEDLE AND THREAD

### Lace Collar And Cuffs

Surely everyone will agree that this is a very smart and pretty way of trimming a dark winter dress. Coats' Mercer-Crochet Cotton is so strong that the set will last for years with careful washing and ironing. The directions in the pattern below tell us to use navy blue ribbon for the bands but of course other colours can be used.

For instance if it was to wear with a red dress then red bands to match would be the correct thing. Whatever colour is chosen for the ribbon it would be wise to wash a small sample of it first to make sure that it is good ribbon and the dye does not wash out otherwise it would spoil the white crochet work.



### Lace Collar And Cuffs

**Materials required:** 3 Balls (20 gram) coats' Mercer-Crochet or 6 (10 gram) coats' No. 3s, White coats' No. 3s, White Milward Crochet Hook No 2 x 16 1 and three quarter Yards Satin Ribbon (Navy Blue) 1" wide 1 and half dozen small pearl glove buttons.

**COLLAR:** Commence with 120ch.

**1st. row:** Into 4th. ch from hook work ltr, ltr in each of next 3ch, x 4ch, miss 2ch, ltr in each of the next 4ch, repeat from x to end of row, 3ch, turn. This should measure 14".

**2nd. row:** ltr in each tr, x 5ch ltr in each tr, repeat from x to end of row, 3ch, turn.

**3rd. to 12th. rows:** Same as 2nd., having 1ch more between blocks on every row, 3ch, turn.

**13th. row:** Decrease ltr (to decrease, insert hook, as for tr, draw thread through 2sts, thread over hook, insert hook, in next tr, draw thread through 2sts, thread over draw thread through remaining sts) ltr, x 17ch, ltr, decrease ltr, ltr repeat from x end of row 3ch, tur.

**14th. row:** Decrease ltr, x 19ch, decrease ltr on each block repeat from x to end of row, 3ch turn.

**15th. row:** Decrease ltr, 5ch, lss into same tr to form picot 21ch, decrease ltr, 1 picot, repeat from x to end of row. Cast off.

**CUFFS:** Commence with 60 ch.

Work same as Collar decreasing on 8th. row.

Starch Collar Cuffs and before pressing arrange the loops of ch in scallops, then join to ribbon. Cut 28" of ribbon, fold in half and join together at end. At top of band whip both edges together. Whip crochet to bottom edger. Sew 3 loops on one end of band and 3 buttons on each end.

Cut 14" of ribbon for cuff and finish same as collar.

**ABBREVIATIONS:**

- St ... ... stitch
- Ch ... ... chain
- Tr. ... ... treble
- Ss ... ... slip stitch.

## Cookery Recipes For Housewives Summer Cooking

### Tongue Surprise

1 hard boiled egg; chopped; 1 chopped onion; one quarter cup cooked peas and one quarter cup cooked and diced carrots; one quarter cup breadcrumbs; salt and pepper a few mixed herbs.

Mix well with a part of a beaten egg. Cut open the tongue and fill with this mixture; then sew it up and boil. When cooked, skin and roll. Place in a round basin or cake tin, cover and place a weight on top. Serve with mashed potato mixed with cooked spinach and butter.

### Haricot Salad

Soak the haricot beans overnight and boil until tender. Drain and allow to cool. Then shake well with 1 teaspoon salt and half teaspoon pepper. Add 1 very finely chopped onion, 1 tablespoon lemon juice and 1 tablespoon oil; mix very thoroughly and serve covered with finely chopped parsley. If served with mutton, garnish with chopped mint.

### Fish Salad

Shred about 1 lb cooked fish. Wash and dry a lettuce leaf and tear to pieces with the fingers. Mix with the fish. Then mash a potato and to it add 1 tablespoon milk; stir in 2 tablespoons oil and 1 tablespoon lemon juice; season with mustard, salt and pepper and sugar to taste. Mix the dressing with the fish and the lettuce. Pile up in lettuce leaves. Garnish with sliced beetroot and serve.

### Curried Bananas

Allow half cup of dessicated coconut to soak in 1 cup milk for an hour. Then fry 1 tablespoon curry powder in 2 tablespoons butter and add 6 peeled and sliced bananas. Season with salt and cayenne and 1 teaspoon worcester sauce. Strain the milk off the coconut and add it to the curry. Also stir in 1 beaten egg. Stir until it thickens and serve in a border of rice with cucumber salad.

### Creamed Chicken

Place a very little chicken dripping in a saucepan, when hot fry a sliced onion until tender. Add any left over cold chicken cut into small pieces. Cover and allow to steam very slowly for about half an hour. Season and add 1 sliced green pepper and a little stock. Stew 5 minutes. Then just before serving add half a cup cream.

### Red Cabbage

Cut a red cabbage into 4; wash well and slice as thinly as possible. Fry 2 chopped onions in a little dripping; add the cabbage and fry for a few minutes. Add 1 pint boiling water, 1 and half tablespoons lemon juice, 2 apples peeled and sliced. Simmer for 1 hour. Just before serving thicken with a teaspoon flour mixed to a smooth paste with cold water. Allow to boil then add more lemon juice and salt to taste. The addition of 2 tablespoons cream improves the flour.

### Apple And Potato

Boil half lb. stewed apples with half lb mashed potato until smooth, then add half oz. butter; 2 tablespoons sugar and the grated rind and juice of a lemon. Beat the yolk of an egg into this and lastly the stiffly beaten egg white. Place in a greased pie-dish and bake at 375 fahr for about 40 minutes or until nice and brown and puffy.

### Mrs. Z. Matthews

A very interesting article from Mrs. Matthews, who is in London with her husband will be published next week. Mrs. Matthews writes interestingly on her impressions in London and has many interesting things to say to our women readers which will be of useful interest to them.



Etsa hore  
nguana oa  
hao a none,  
a matlafale,  
a thabe

KA

## ASHTON & PARSONS' INFANTS' POWDERS

U tseba hore keng se etsang hore nguana oa hao a lle? Ke hobane ho teng ntho e mokhathatsang maleng kapa menong. Basadi ba Makhoa ka dilemo-lema ba fodisa bana ba bona ka Ahston & Parsons' Infants' Powders, U ka reka moriana ona mabenkeleng, me ha o turi. O fodisa boholo kanhle le ho etsa kotsi nguaneng oa hao, me o etsa hore a khotsofale, a hole a nonne abe matla.

### O SEBEDISOA LOA MOKHOA ONA HO BANA:

Ha nguana ale katla ho dikhoedi tse ts'eletseng, mo nee halofo ea moriana ona esale hoseng kapa pela a robala matsiboea. U seke oa o tsuaka le metsi. Ha nguana ale boholo bo fetang khoedi tse ts'eletseng mo nee e letseng. Ha ekaba nguana ha phele hantle, ho bonahala hore o ea chesa, u ka mo neea moriana ona ho feta hararo ka letsatsi ho filela a fola.

Bengadi :

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## 'OVALTINE'

I "Ovaltine" imnandi embonyeni. Yinhe impela kubo bonke ngoba nodotela bati yinhe kakulu ekunqiseni umzimba.  
I "Ovaltine" yenziwe ngobisi olutsha, nangamaqanda amatsha nangamabea. Izwakala ifana noswidhi emlonyen'i futi ipuzeka kahle iqinise amadoda babesifazana nezin-gane.

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

Kombisa ewesitolo sekini ellipepa uti kakunike idosha le "Ovaltine". Kukona ipeshana etinini elikutshela kahle ukuti yenziba kanjani I "Ovaltine." Tenga idosha lawo namhlane.

Bontsa pampiri ena ho Rra-jevenkoh bento 'me u mo bento "Ovaltine." Pampiri e teng ka han, tina e bolelang hanthe hore "Ovaltine" e etsoa joang hore e be seno. Kopa tini kajeno.

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

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# Page Of Interest To Women Cf The Race



Phoebe Mzimba, of Crown Mines, who won the prize on an essay on Thrift. The competition was open to all children between the ages of seven and fourteen and was in connection with the Loan Certificate School group. Phoebe is ten years old.

## Stofberg Gedenk Skool Wayfarers

(BY A. WAYFARER)

The Stofberg Gedenk Skool Wayfarers are all back this year save those who left the school for good last year. Last year was a very successful year for the Wayfarer Movement. The following people qualified as Sub-Leaders: Misses Paulina Pahlang lady teacher now (Ventersburg), Sarah Motshumi lady teacher (Marquard), Dina Mahome lady teacher (Hoopstad), Ida Rose Louw lady teacher (Warrenton, Coloured School), Sarah Sebitoane (Paul Roux). The rest namely Misses Selina Sebokoane Alice Mahomo, Mary Thlapase, Ellen Ramagaga and Francina Hlubie are back still pursuing their studies for 2nd. and Third Year respectively.

This year the Groupers are: Misses Lettie Lebona, Martha Mokhotu (Tsoani), Bella Setiloane, Meriam Kgosiemana, Amarisa Moraka Mina Nhlalo and Winifred Monyatsi.

We have this year more than 50 Wayfarers on roll including Madames M. L. Maile, A. Maruping and E. Maleeme whose husbands are students in the Theological and Evangelists Departments. Mrs. R. S. Steensma has kindly consented to become our Leader this year.

The Ex-Wayfarers and Wayfarers will all be delighted to learn that Miss E. E. Mangoaela who has been acting Leader for the last five years has been granted her Leader's Certificate by the Superintendent Miss L. Marquard.

We regret to announce the death of Hennie Sophie Rammala, who died early this year at her home Greylingstad. All Wayfarers will be delighted to hear that she was ready to go and he sang on the last day January 1. " Swing low sweet Chariot coming for to carry me home" and also two first verses of hymn 300 out of the Sesuto hymnals. Her last prayer was that God's will should be done.

Our sincere sympathy goes out to bereaved parents. We miss her but we thank God for her short life. Our best wishes go out to all fellow Wayfarers throughout the Union and Protectorates. We hope that this New Year will be one in which all Wayfarers will realise their duty to God and fellow men.

May we all strive to follow the upward way. We also wish to thank Mr. S. S. Tema, who kindly assisted Miss E. E. Mangoaela in conducting the Sub-Leaders' Examinations last year. He has proved a real Pathfinder to the Wayfarer Movement here.

## Judge Not By Appearances

(BY SWANEE)

What you see with your eyes is not the whole of anything; but only a part—the outside of it. There is always a part that you do not see—the inside.

There is a proverb which says "appearances are deceitful" meaning of course, that the inside of a thing may be quite different to the outside.

We must not judge by a hasty glimpse of the outside of any person to their character and worth, for the soul that is not seen by our eyes is of more importance than the face that we can see.

Only God, who sees all throughout—inside as well as outside—can truly judge any person, and we human beings, who know so little of each others inner lives, must be careful not to judge any one before we know more than the mere outside of them can tell us. Judging by appearances is not a true way of judging.

The rosiest apple does not always taste the best. On the other hand, some sweet and wholesome fruits are encased in a prickly skin. A shabby person may be one of God's chief saints. A plain body may be the casket of a rare and beautiful soul. A handsome or well-dressed person may be a thief.

You remember Hannish, the mother of Samuel praying at Shiloh, and how Eli, the priest, thought she was drunken: What a dreadful mistake he made through judging by appearances, and how ashamed he felt when he found out the cause of her agitation.

Don't jump to hasty conclusions. Things are not what they seem at the first glance. The ice on the river looks quite solid; but if you trust yourself on it merely by its appearance, you may find yourself in the water.

Some pleasures look most inviting, but indulgence in them means ruin of body and soul. Fair-looking fruit may be poisonous. Fair-spoken people may entice you to sin. Do not judge by the pretty outside. Learn to look below the surface. Get to know what is inside. Then your judgment will have value, and you will have learned what to safely follow and what to carefully avoid. Lastly—Judge not by appearances.

## My Mother What I Owe To Her

BY  
LADY PORCUPINE

During my minority I was taken from you to school but the moment I was free I came to you and was deeply impressed by the following:—"Mother, I was really taken away from you for some time when I was a young small kid; so that you might be a mother to thousands of other children, I am glad it was so." Now that is true. But you do not need to have your beloved taken from you in order that you may be a mother or a father to the children around you who need your help. And every one who is ignorant than you are, is really your child every one who has less power than you have, every one who is weaker than you are, is really your child

### LOVE

It is the heart of love we want. That love, beginning in the family, spreading outward to the community to the nation, and finally beyond the nation to humanity. The heart of love, which is God within us, pulses within the Spirit in each of us, and is His very life. The heart of love flowing out in all directions, sending out floods of benevolent affection, answering every cry for help, making one spring forward to the aid of the sad and the down-trodden.

Oh Giddy!! if you be down-trodden and miserable, I shall never (as long as I'm alive) sleep until I have brought you home (when away from me). There are our sisters—women everywhere, downcast, miserable, and trampled on, and while they are as they are, no nation can rise to its fulness, nor fulfil its purpose in the world.

Do you fear that touching impurity will make you impure? The touch of love can never bring you pollution, nor can evil come through that to soil you.

Remember, Giddy, my child, purity does not come from lack of contact with the impure, but from the love that stoops to redeem and to uplift, and only when, with heart of love, we embrace the miserable and the degraded, only then shall we learn to understand the glory of God in every human form, and realise that the love which redeems is the characteristic of the Saviours of the world, who, being themselves free, can alone break the bonds that hold others in misery.

### WHAT I OWE TO MOTHER

My duties towards her:—  
To love her truly.  
To think of her at all times.  
To do my best in duties, i.e. sports, industry, religion in order to please my Mother as "pride."

To honour the elders and the young and my Bantu Race fully.

## My Mother

Dear Madame,—It gives me pleasure to wish all our Women Readers as well as contributors a very happy and successful 1935. To the Editor I say may she find her work so interesting that by her articles which we read with so much love and interest, she may win many more Readers for the Women's Pages.

I wonder how many of our Readers have realised how very important is the subject: "What I owe to my Mother?" I wish to say in brief what I feel about the subject. My Mother has meant so much and will ever mean very much to me that I feel if were to detail her Love to me, I would fill every little space in pages of "The Bantu World."

When I was young and helpless she nursed me so well and denied herself good sleep that I felt even then her great love and devotion for me.

When I was a little girl she taught me to pray and to read my Bible daily. There were days when I thought she was a very cruel woman when she lashed me for my mistakes. When I grew up I noticed many good things that were brought about by her

## Household Hints

### DISINFECTANT

Just add a little disinfectant to the water you wash brushes and combs in to ensure scrupulous cleanliness.

### ONION SMELL

Remove onion smell from your hands after peeling by rubbing them on a stick of celery.

### COMPLEXION

Drink a glass of very hot water with the juice of half a lemon, first thing in the morning. This will clear your complexion.

unfitting care. I noticed that she followed to the letter the proverb of Solomon which says: "Spare the rod and spoil the child."

I am a young woman to-day though not a mother of my own children. I am god mother to many children who are entrusted to me as a teacher, and if there is any good that I am to these I owe it all to my dear mother. Her silent manner, her patience, her love up to now make me feel that she is the best woman I have ever known.

Mother dear, O how I love to think of what a gift I have in you from God for all that thou hast been. May God grant you all His blessings and as your years decline, may you exchange in joy your cross for a crown.

E. EUG. MANGOAEELA.  
Stofberg Gedenk Skool.

## Health Hints

A small teaspoonful of bicarbonate of soda, taken in water, night and morning, may serve to stave off a cold.

To relieve a congestive headache, apply to the forehead a paste made of powdered ginger and water. Apply spread on paper.

In the event of a pricked finger, avoid greasy or oily applications. A dry antiseptic dressing is best, unless there is strong inflammation or suppuration, when a hot fomentation should be applied.

The acid bath will help to harden the skin; add eight ounces of nitro-hydrochloric acid to each gallon of water.

When the doctor orders egg and brandy, this how to make it:—Beat up three eggs to a froth in four ounces of cold water, add a lump or two of sugar and pour in four ounces of brandy. Give two or three spoonfuls at a time.

Sunday Express.

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# Maikutlo A Bangoledi Ba Rona

## Tsa Bochoana Ga Kunana

(Ke S. E. MOKHESI.)

Erele ka January a le 11, ga bo go e modumo o mogolo koa Moretele oa boitumelo. E ne erile kgoedding tsa bohelo tsa ngoana on 1934 Kgosi e Kgoalo ea Barolong le muruti oa ga Kunana, Rev. S. E. Mokgesi ba bo balokisa ntlo ea bona ea Kereke ea A.M.E. mo e neng e senyegile bobo. Ke mo e rileng ba se na go henya ha, ba ipakanyetsa go leboga ka ga Modimo O ba thusiseng ka gona me tironq eo. Erele bo se na go sa ba tsatsi leo la January 11, 1935 go bo go se go le monate-nate. Ka nako ea 11 o'clock ga phuthegela koa tlung ea kerekke ke diphuthego le morahfe oa ga Kunana go dira thapelo, me thapelong eo ea tebogo moruti oa sebaka Rev. S. E. Mokgesi a se na go diri tiro tsa atlha le bathusi ba gagoe a bala Lokoalong loa ga I Samuele 7 : 12. "Go hitlhela ha; Modimo O re thusiseng." Moruti a bus ka bokhutshane ka mancoea a monate. Moruti A. J. Molebaloa a tihagisa mancoea a mantle-ntle a boitumelo ba tiro e. Kgosi e Kgoalo ea Morolong ea ema go se na go bua Father Jonas Koole ka kgothaco e e monate me kgosi ea bua boitumelo ba eona le morahfe oa ga Kunana ka ga moruti oa sebaka a ba opetseng mokgosi ka gone kú ga ntlo ea ga Rragoc, ntlo ea Moshoetle gore ole me e baakangoe kgosi ea itumelela kokoano ea morahfe le diphuthego. Tiro ea nna monate thata. Ga go hitlha nako ea kolek kgosi ea ema ka maoto ka nosi ea kolekisa ea kolekela mahumahadi a eona otile hela.

### Mahumagadi A Apile

Tiro ea hela mo kerekeng me ga bo go apeiloe thata ke mahumadi a A.M.E. go yeloa mo tlung ea Baruti ke baruti go yeloa mo tlung ea Mrs. Joseph Gaaratoe ke morahfe me kgosi le mahumahadi le maritiba a eona e yela koa ga Mr. M. Sera mogaoa ea kgosing. Moletlo oa halala ka boitumelo yo bogolo.

Ka February 3, 1935 ga bo go le molelo o mogolo on Selalelo koa Motsitlane. A bo a eme ka dinao coo pedi morda Thipanyane a kolobetsa, a amogela, a amogedisa go le mabele-bele a choere ka natla e kgolo. Tsatsing yeo ga kolobecoa bana ba le 27 ba le 6 ba amogetseng Selalelo ea nna 125 o hitlhile gae ga Ratlou morda Thipanyane. Re mo lakaletsat leshego phuthegong e. O ne a thusisoa tironq e e ke Rev. J. M. Chabedi oa Maritzani. Modimo o boloke Bocoana.

Re utlos gore Tau-Tona The Rev. J. J. Khiale, P.E., Bechuanaland District o tla a phuthile baruti ba gagoe ka District eohle me ba kopanetse koa Moretele (ga Kunana) mo go leng Rev. S. E. Mokgesi (District Secretary) ka 28/2/35. Ba eme ka dinao ba Moretele go lokisetsa kamogelo ea baruti bao le keta-pele ea bona. Komiti ea kamogelo. Ke mahumagadi bo: D. Mogaoane, R. Sera, M. Notoane le Ra-echo Mr. D. S. Koole.

Re leka le rona mono Bocoana. Re ithokela pula hela.

### Re Choere Ka Natla

Thuto ea bana le eona re sa na le eona re e choere ka natla hela. Re na le sekolo se le sosi hela kgolong eno go simologa Mafeking go isa Kimberley, Sekolo a A.M.E. se sosi hela e-bong se se mono Motsitlane se choeroeng ke Mr. S. E. Mokgesi a na le Miss V. V. Ngaba se se leng bodiseng (Managership) ba Dr. S. M. Molema, Mafeking.

Re na le cholohelo gore Modimo O tla re thusa gore re coelele pele, Re eletsa gore Conference e re romele buruti ba thuto, ba ratang thuto mono Bochuana.

Re coelela, re ganoa ke pula hela. Re ntse re nale Mrs. A. J. Khiale mohumagadi oa Mookamed Khaile a tsile ka tsa bo okamedi ba gagoe mono Kunana le Motsitlane.

Re lebaletse Sister Mevrouw Thipanyane thata go tla seketeng. Masole a gagoe bo Sister M. J. Mokoto, B. Notoane bao e leng Vice-President le Secretory ba ntse ba ipakanyetsa kamogelo ea mohumagadi oa bone thata ka-makgotla a bona.

Re elta; a pula e ne Barolong.

## Ba-Afrika Ke Bo Kgogo Robala

TAU TSA HLOKA SEBOKA DI PALLOA KE NARE E HLOTS

(Ke TOBA.TOBA)

"Ba Afrika ba juale ka lempophoana (lefotsana kapa nonyana e nyane.) Lemphooana le kare ga le le ka setihaganeng la utloa sethare se tshikinyega mohlolong la utloa gore soothisaatlha le ga mohlolong sethare seo se sikinyos ke 'molai os long u tla bona le atlham le gopote gore ke 'ma'ona o le tsietsi dijo." Polelo ena ke e utluile e bolelo ka Mo-Afrika o mongare ga motse ona oa Gauteng

Mo-Afrika enoa o ne a hlahosa ka moo Makgoa, gagolo ba lekgotla la taba tsa ba-Afrika le bao ba reng ke bona metsoalle ea bana ba mosadi eo motsho ba tlholang ba duletsa go dira Ba-Afrika "kgogoana robala," ke gore ba tlholang ba tshepiso dilo tse nthi, ka teng 'me go se teng tshepiso eo ba e phethang. A tsoela pele monna enoa a bontsha kamoo kayeno morago ga mekgosi ea ngoaga o fitleng eneng ere Ba-Afrika ba "boitshoar bo bottle" ba tla fumana mangalo a tokologo eleng di "Exemption" melao ea bo-kgoba e gagamatsaeng ka teng le kamoo re utloang gore kayeno ga go sale motho ea dumelloang go tsena jareteng kapa erefeng ea Lekgoa kantle go tumello.

"Seo se re makatsang" monna enoa a tsoela pele "ke gore tumello ena u tla e kopa kae ga ese gona jreteng eo go thoeng re seke ra fumana go eona." Ga go kgathelge gore u ea ka morero o juang; kapa u tebetoek ke maletsa, u batla motsolle on gagu ka thabo le ga ele bohloko lega e kaba ka tsela efeng. Ke tsona ditshesipo tsoeo re di direloang.

Monna ga feletsoc e dipasa ga a tsoela gore seo a tshoanetseng ke go se dira ke eng. Ga maphodisa a mo fihlela setarateng a ea mo tshoara. Ca ea Pass Office a re o ea go di lokisa le gona ba a mo tshoara. Pasa ke tsao Makgoa. Ba gana go di neea batho 'me ge batho ba se na le tsone ba a ba tshoara. Bapedi bare "Tau tsa hloka sekola di pallos ke nare e hlots."

## Phokobye Tsoa Letholong Go Tsoa Ka Madi Ga Gopila

(Ke J. D. Matjila)

Go Morulaganyi oa "Bantu World."

Ke ntse ke reelitse mafoko a banna ba bali ba kuranta ena. Kamoo ntseng ba ngangile kgang ka gona. Kabaka la lillotsa bona ka moo makgoa a re tshoereng ka gona. Me nna ga ke fosa polelo mo golimo a shata lena ke fihlela ele gore batho bona ba tlholga litaba koa morago.

Gonne te utloa gothoe Jssu o nile a bua ka lithuto tse ngata a leka gore Majuda atle a tlhloganye, le gore atle a bolok-ge me ga go ake gca bonagala sepe mo Majudeng. Gore ba gopole Molimo oa bona. Me le gompyeno gontse jajo le go rona. Erele mo mengoageng e fitleng el a cab 1911-1912 le 1913 Makgoa a tlhaba mokgosi o oreng phokobye etsoa letholong go tsao ka mali gago pila, me ra seke ra simulisa.

Me gompyeno rea lla ga Pick-Up a tlhologile ka ntse re tshoanetseng go bone gore banna bare re tsueleng motse re sale le malia a tsoakaneng lea rona a bokgoa (makgooba). Motsho legala ga a tlola molao oa rrage le maagooe ga a kitla a bona sesephatsi-mang.

Gonne ke rona re tlotseng melsa cab 1911-1912 le malia a tsoakaneng lea rona a bokgoa (makgooba). Motsho legala ga a tlola molao oa rrage le maagooe ga a kitla a bona sesephatsi-mang.

(Di filla karolong ea 14.)

## Ntate Enoa Ke Mr. Sitwell Maru Ke Motsebela Sekolong

(Ke JOHN. KHOABANE)

Mongali e ba moss ho hatisa ma ntsoe ana a ka. Ka nako tsohle ha ke fihla, toropong efe le efe, ke e ke makale ha ke bona ba ho ba bacha. U tla fumana ba eme baqoqa taba, eo u karenk kea 'nete. Eo u ka tiisang hore ha u ka e mamela hantle, utla thusa sechaba ka nako e tleng.

U tla fumana bahlankana le baroetsana ba eme, ba apare hantle starateng, ba bua kamoss oo hoseng motho ea nang leona: baqoqa, ba buela fatse. Ha u ba talima ure uena pelong ea hao, ka nko eo bana, bana ba tleng ho tsoare mesebeti, baaha matlo, kapa metse lichaba lit'a tsoela pele ruri.

Ere ke santsane ke nahana ka moo baikokob-litseng ka teng, le kamoo ke talimileng hilana tse nche ts'e tla hla ha ho bona ka ba le bacha, masoabi etlole taba se e fihla ere, jentlemare ene e sentse le Leili lane leo u kileng on bona e tsamaea le lona setarateng Empa puong ea ba bacha hothoe ba baholo ha ba tsebe letho.

### Batsoli

Ka moo ba bacha ba nang le tsebo kateng, batsoli ba bosa ha ba sana molomo mabapi lepuo ea baroetsana le bahiakana setarateng. Motsoali on ngoanana leha a ena le lentsoe, la ho

botsa ngoanana ka moshanyana eo a 'moneng a tsamaea le eena seterateng, ba bua ba tseba hamonate na'e o thola ore hlompha ngoana. Lihlopha tne ngata tsoo batisoli ba lifetang seterateng, ba li nea hlompho. E ka hoja litla tisla leseli ka nako e tleng.

### Tantsi

Litropong ho tletse setuma sa mohobelo oa batho ba ba soeu oo rona Basotho re reng ke mohobelo oa Makhoosa. Oo ka ona re seng re fapanie le batho ba Molimo, Baruti.

Makhoosa a na le mohobelo oa bona. Basotho le oa bona, Mazulu le oa ona. Joale oo rona Basotho re o tlohetse ka molao o reng tsuang hara bona. Leha ba bang ba sa otlohela, bao re ba bitsang hore ke ba hetene, Balumeli ba nkile oa ba basoee, bare ona ha se mohobelo.

Ngoana o tloha ho botsoali bosiu a eontsaa, joale uena motsoali ke hore ngoanana e noa oa ha o motsepia hore, leha a tsoarana le moshanyana ba tantsa ha ho ntho e empe eo a ka e etsang? U robetse bosiu ha u 'mona Na ha u ka tsoara mosaliha motho la tantsa, le eena, e ke ke eaba le na le taba le ena? Bona ntho ee etsaeng ke bana ba lona, le hore u lumelle ngoanana a ee tansing bosiu. ebe uena motsoali u re ho ngoana a tsamse. Ebe u re Mr. Sitwell o je'eng. E be u lumella ngoana hore hona hoh'e holokile. Hosasa u re u batla likhomu kapa chelete ka ngoana eo u senang molsa holima hae, u etsa eka ngoana hao o lokile u tsaba ho mokhalemelu u re os moholompho. Bona ke molato ho uena le ho ngoana.

### Mese

Joale tlantollo ea ba e etsang ba bacha ke ee bohloko' Mese ea bona e me khutsaane. Hau re u blaha ka mona, u tla fumana ngoanana a fiela u tsabe ho khutela morao Lona batsooli bao le tsuang lichelete le rekela banana ba lona mese, 'me le balumelle ho etsa eka thethana, 'na kere letlabla molato. le hore u lumelle ngoanana a ee tansing bosiu. ebe uena motsoali u re ho ngoana a tsamse. Ebe u re Mr. Sitwell o je'eng. E be u lumella ngoana hore hona hoh'e holokile. Hosasa u re u batla likhomu kapa chelete ka ngoana eo u senang molsa holima hae, u etsa eka ngoana hao o lokile u tsaba ho mokhalemelu u re os moholompho. Bona ke molato ho uena le ho ngoana.

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# Tse Re Di Utloang Ka Pudi Ea Tsela

## Tsa Mafatshe Ka Mafatshe

MADIRENG A TSOELOPELE  
LE POELA MORAGO  
EA DICHABA.

Ladysmith, Natal.

Mositsana oa Mo-Afrika o ahloletsue go ea chankaneng kgoedi tse tsheletseng le go bereka boima ke Major C. L. R. Harries ka molato oa go utsua masome a robileng menoana ele mebedi le metso e mebedi ea diponto (£82) ntlung ea Mrs. E. M. Bester. Lekgoa leo a neng a le sebetsa. Sajene oa Mafo-kisi o ile a laela Mrs. Mbokazi motumagadi oa lephodisa la mo-Afrika gore a "seche" mosekisoa. Mrs. Mbokazi are o filetse £5 mo onorokong ea mosekisoa 'me morago a filets £75 e bofeletsue ka lessela lethekeng la mosekisoa. Mosekisoa eena are ga a molato.

Windhoeke S.W.A.

Batshoari ba 'Muso oa lefaate lena ba ja disattheogeleng. Ba amogetse tsibiso e reng ekakgona ba lefe £1,000,000, eo ba e kolotang kompone eo gothoeng Schutzebietanleihen. Gothele chelete ena e ne e adimiloe lefase lena pele ga ntao esale la Ma-Jeremane mengaeng ea 1910...1911, 1913 le 1914. Batsamaisi ba 'muso oa kajeno ba supa letsatsi. Re tla lala re bone.

Maseru, Basutoland.

Bo ra-mabenkele ba mona ba sellong se hloomang pelo. Bare papati (kgobo) e eme. Bare le ga ibile Ba-Afrika ba bangata ba goroga tsatsi le leng le le leng ba hlagaa ba laisitse chelete e ngata; chelete eo ga e bonale. Ba nagana gore Ba Afrika bana ba reka dikromo ka eona gomme ba bang ba e epela gobane ga ba kgoloe ke panka. Seo se ba dirang gore ba dire jualo ke gore ga ba es'ebale tla ea ngoaga oa 1933.

Berlin, Germany.

Tshimologong ea kgoedi e fetileng Mrooa-oo-Kaisar eo mogolo o ne a etetse Herr Hitler. Banna ba fetogile metsi a mogobe bakeng sa leeto lena. Ba rata go tseba gore le emere eng. E sale "Khupa marama."

Pietersburg, Tvl.

Mo-Afrika ea bitsaang Mabuya oa motse oa 'Mapela o bolale mosadi oa gagoe ka selepe gomme a ikaola mogolo ka thiqa le eena a shoa.

x x x

Bloemfontein, O.F.S.

Flora Gebuzi, mosadi oa Mo-Afrika oa lekheishene la Wasihook o belege mafahla a bana ba bane...bashimane ba babedi le basitsana ba babedi. Bashimane ba shoele empa basitsana ba phela gant'e ga'mogo le 'm abona.

Johannesburg, Tvl.

Taba ea boitsbaaro le bokebeka ba Ba-Afrika ba motse oa Alexander Tawship e diatleng tsa Makgoa a mangata mona. Hlokombelang bagesu go seng jualo le tsebeng le bapala ka mollo. Makgoa ke batho ba "mpae-mpaee."

Brits, Transvaal.

Mr. Gustaf Motswani, monna oa Mo-Afrika ona sekison pele ga Magistrate oa mona, Mr. V. Wilmot, ka melato e mebedi ea bo-folane le go utsua (house-breaking and theft), le ka molato oa gore go fumanoe a soere lebake (motekoane). Melatong e mebedi ea bo-folane o ahloletsue go ea chankaneng kgoedi tse di 8. Oa lebake o ahloletsue go lefa £5 kana kgoedi kgolegong. Gothele ka kgoedi ea March ngoseng o fetileng Post Office ea Rashoop e ne e thubioe gomme goa utsuoia di Postal Orders tsa chelete e lekanang £28. Bopaki bore kgoeding tse ka bang pedi lebenkele le leng la koa Port Elizabeth le ile la amogela taelo e reng ba lebenkele leo ba romelo thoto (phah'o). Taelo ena e ne e etsoa Brits gomme e na le di Postal Orders tse senang setempe ss Post Office. Taba ena ba ile ba e bega maphodiseng. Ga go batlisosa go filetse gobane ke

(Bona tlase ga serapa 2).

## Re Utlua Ka Pudi-Ea Tsela

Gore bana ba Ba-Afrika ba gakatse. Ga ba batle go bona monna ea senang nguna, Motseng o mong koa Bokgatla gothoe bana era ga ba bona monna a feta bare: "Ntate dumela." Ga monna are "Ahee bana baka," eo mong oa bana o bota gore. U ntate mang?" Ga monna a palloa ke go ba bolella gore ke ntate mang, bana ba simolla go moroga. Ga ba bone gore ke tshuanelo gore gobe monna eo eseng ntata oa nguna e mong. Ke tseb Ba-Afrika, banna ba sa nyaleng, ba sa tsaaleng bana ba tla rogakoa ke setlogoloana se tlang.

x x x

Gore Masepala o sentse "Mooi ka lleke," gomme tola di tsetnetsoe ke metsi. Banna ba robalang di thabeng ba thubigile lepetleka. Jarateng tsa makgoa ga go sa robolaa. Gore ba nna ba Ba-Afrika ba tshovitsue ke phetogo eleng teng gare basadi. Bare tse eton pele ke e tshadi di oela ka ka leope. Basadi ba Ba Afrika ba fetogile banna, gomme ga go sale bo phelo ka mslapeng.

x x x

Gore go teng basadi ba Ba Afrika ba sa rateng go nyalaa ba phelang ka go "hira" banna feels. Bongata ba basadi banna ke bo "Dikokiana Queen."

x x x

Gore Setokofela se entse moferefere motseng oa Orlando maloba ka Sondags. Ke kgale rere basadi ba tshuanetse go kgalemela. Go seng jualo sechaba se ea timelong.

x x x

Gore Maloba Leburu le leng le ile £15 ka molato oa go thunya Mo-Afrika ka Polokoane ga Maraba. Re ka thaba ga banns ba Polokoane ba ka eleisa Mo-Afrika oua gore a batle dithenyegelo tsa gagoe go Leburu lensa.

x x x

Gore Mathossa a fadimegetse go aga borana biorna. Go utlusgala modumo e reng kgosiea oona, Vefile Sandile, setlogoloana sa e mong oa Badimo ba Afrika, o tla ba mona Gauteng kgueding ens. Gomme Mathossa a eme ka mato go molokise-ssets.

Ise timetseng ngoageng o fetileng. Taelo ena e ile ea romelo Brits gomme maphodisa a Brits a palloa ke so fumanoe mong oa lengalo leo. Ka morago go ile ga diros sephuthelana (parcel) se senang selo eabs se romelo posong. Morago ga dibeke di se kae Mr. Motswani o ile a tla gomme are sephuthela seo ke sa gagoe. O ne a ipitsa ka leina leo eseng la gagoe la nneta. Ke moo a ileng a tshoaroa. Gore a tshoaro nlu ea fileloa gagoe e ile eastechoa, gomme ngatana ea dinotelo tse masome a mararo (30) le lebake gammogo le thoto e utsuitsoeng tulong ea Lekgoa le bitsaang Gerber.

## Mo-Afrika Emong Oile Chankaneng

O ISITSE KGGMO TSA  
MOGAGABO SEKETE  
KANTLE GO MOLAO.

Ga Rampere.

(Ke JOEL B. M. THEMA.)

Mo bekeng e fetileng koa motseng oa Rampere ke humane go jeoza lenyalo la ngoana oa ga Mr. le mrs. Sebelebele. Ke be e-na le Mr. Frans Kutumela, gomme tsatsing leo go be go sens batho ba bangata. E ne ele ka Laboklano tsatsing le ngoetsi e soa-netseng go ea bogadi. Eitse ka nako tsbo 4 mathapamra ba bona ntstag mosetsana a soere selepe gomme a tiea kati mo gare ga lapa a ntsa a laea ngoana oa gagoe gore a phedishane le monna oa ga botse. Are byaleka ga eena ele modidi o mo neela donki e ts'ehla e a mo felegetssang ka eona.

Taba e ileng ea re nyamisha gagolo ke monyadios ke monyadios ge a soa-neyte gore a felegetsoe go ishoa bogani. Re bone monyadi le monyadios ba etsoa ka tlung ba ema fela mo kgorong gomme go sena ba ba opelang goba go ba felegetsa. Eitse Mr. Frans Kutumela a bona taba eoe gore ga go loke sala e emelela ka mafolofolo gomme a ncha pina eaba ke gona banyadi ba thomang go tsamaa gomme namane e tona Kutumela a ntae a tlola mo pele ga bona go filets ba fihla bogadi.

Ka tsatsi le latelang go ile ga hla-byos dipudi tse nne le dinku tse pedi gabu lesogasa gomme ntho e ileng ea re makatas gagolo, monna emong le emong ea soaneitseng gore a bue dipudi tse o seansetse gore a ishoe ka tlung go ea koma sehlare, gomme ba-ho bana ke Majakane.

Belabela

"Joel M—, o epona molato ka go kala Johans Mokoni gomme osa inkela thoisoa ea Eva ka matla ka ntle le tumeloa ea gagoe?" "Ga ke epone molato Morena gobane nna taba eoe ga ke e tsebe" goa rislo Joel Mantsoe ons a ka godimo a ne a boleloa Lekgotleng la Magistrate pele ga Mr. B. I. Goldsmidt (Chief Magistrate, Waterberg) ge mohlankana enos oa ka godimo a sekishwa ka molato ons oa ka godimo ka lae lan beke e fetileng Johana o boditse lekgotla gore o ile a tsamaa le mosetsana emong le pikinini. Joel le mosimane emong ba tla go bona gomme Joel a ba a mo thibefela morago a mo kata, ke ge eena mosetsana a thoma go lla gomme a tlales molato go Baas oa gagoe.

Magastrata o ile are ga a bone mosimane molato kabaka la gore bohlati bya mosetsana ga boza tiea feels a laea mosimane ga bohloko a nise a motsa gore o lehlegonolo gagolo ka baka la gore mosetsana ga humanoa a e-na le mabadi.

x x x

Frans Mah'ori o ahlotsoe go patela pondo goba goea torenkong beke tse pedi ka molato oa go tseela monna emong dikromo gomme a di isha seketing.

x x x

Nason Sibanda o humanoa a sensa molato ka molato oa bohodu. oa go utsua go mo-Afrika emong.

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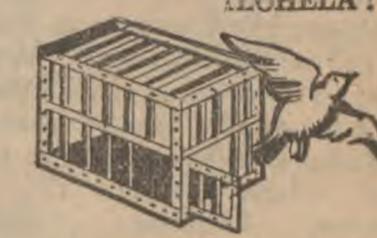
Kemiseng bare: "Ke ne ke e na le leqeba leotong la ka me ho se letho le nthusang. Felaform Ointment e ile ea phekola legeba leno ka morao ho matsatsi a 3."

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# Puo Ke Motheo Oa Moea Oa Bochaba

The Bantu World  
SATURDAY, MARCH 2, 1935

## Basotho--Bachuana

Kajeno re batla go bolela ka merafe ea "bodumelang," gobane ke tumelo ea rona gore ebole ena e reng "dumelang" e ea tualana. Go bolela mete ke merafe ole mong. Go rislo ke gore e tsua kutung ele ngue. Ke tshuanelo gore merefe e tsebane, e ratane, e tshuaragane jualeka letsopa la samente. Jualeka banna ba monna e tshuanetse go ngoathelana blogo ea tsie.

Ga go ntho e ka kopanyang merafe ena ga ese puo. Gape ke puo e entseng gore e aragane. Puo ke motheo os moea oa bochaba. Babadi ba Pebele ba tla gakologela gore ntho e ileng ea thuba bangi ba Tora ea Babele ke puo. Ga bane ba ntse ba utluana moago o ne o ntse o tsuela pele, gosse molato. Empa mobla ba thomaung go bolela puo tse ngata ba ile ba seke ba utluana gomme ba tlogela go aga Tora ena. Puo e ka thuba sechaba; puo e ka aga sechaba.

Ga go motho ea ka phengang gore ga go sechaba se ka phagamisa ga maloka a sona asa utluane ka puo. Kajeno re na le puo tse tharo tse ngoetsoeng—ke Seso:ho sa ga Mothoesho, Sepedi le Sechuana. Merafe e buang po'elo tse, ga re ka batlissa te kafumana gore ke bana ba monna; re ka fumana gore setso sa eona se sengue feels. Mona Transval re na le Bakuena, Bafokeng, Batlokosa, Bataung, Batloung le merafe e meng eo re e fumanang Lesotho le Bochaba. Ga gole jastu ge re sechaba sele seng seo se tshuaneteng go tshuaragana jualeka letsopa la samente.

Gare ga rona go teng Dingodi, banna ba jualeka bo Thoma Motolo le ba bang, tse di neng di ka re phagamisa ka kgopolo tsa tsona. Empa banna bana, kabaka la puo, ga ba kgone go ikgafela go ngola gobane dibuka ga di rekoe ka tshuanelo. Buka tsa Thoma Motolo di baloa Lesotho feels; anthe ga ekabe re bus poelo ele ngue etabu di baloa Lesotho, Forei Setata, Transvaal le Bochaba, gomme Mr. Motolo ekabe a sa sebetse letho ga ese gongola dibuka.

Re tseba ga go le teng banna ba sa rateng gore Seso:ho sa ga Mothoesho se tsuakoe ka Sechuana kapa Sepedi, go le teng ba sa batleng gore Sepedi se tsuakoe ka puo e ngue, go le teng ba sa rateng gore Sechuana ebe modube-dube on dipuo. Banna bana re hlophtha msikutlo a bona, ebile re tloka lerato leo ba nang le lona mabapi le puo tsa bona. Empa seo ba se ratang ke sseneyvane go seo re se ballang. Rona re batla poelo e ka re agang ju'eka sechaba; bona ka rata go phagamisa sehlapha se bona feels. Rona re batla kopano ea merafe ebole ea "bodumelang," bona ba batla karogano ea bona.

Taba ena e kgolo gomme re batle gore banna ba e hlaifune. Re kopa gore ba hlagisa maikut'o a bona mona kuranteng.

## Peho Ea Lefu La E. M. Motlodi

Tsa Ladybrand

Mongali a ko nokele mantsoe ana pampiring ea hao. Mona re bona ho fibla baeti motseng oa rona batuang Gauteng. Mr. E. R. Motlodi le Mrs. D. A. Maphike ba phalletse ho tla lefeng la 'ma rona Emelina Masiisa Motlodi. Esitana le ba bang ba hla hang Maseru. Ka nete e bile mphete ke o fete. Haholo, holo ra makatsa ke ho bona phuthetho ea mokhot'o oa basali e neng e nkile mos-betsi matshong a eona. Mafumahali ana a re thusitse haho o. Hobane ena ea re siileng ene e le e mong oa setho sa bona.

Mabitso a bona ke ana. Adelina Morabane, Elizabeth Hlalele, Selina Tsilo, Luisa Phitsane, Amelina Mokatsa, Jokobeta Leboka, Claurina Mokopane, Lydia Khabo'a, Leah Motsabi, Louisa Mongangane, Maria Noch, Alice Hooho, Oropa Maine, Esther Ramthiko, Pauline Mohloki, Ana Kashe, Gerita Lekoane, Bertha Mofubetsane, Claurina Mohoerane Ariete Soolo, Lydia Molupe, Meriam

## Phalalang Matchele Kgomo Dia-Ea-Bageso

### Tsa Lebotloane I Haakdoornlaagte No 339

Mo ngosengeng oa 1929 sechabana se sengoe se bitsaeng sa ga Mfahlwa se ile sa ihoma go reka Lefatse le bitsaeng Lebotloane (kapa) kgotes Haakdoorn laagte 339. Morena oa sona ke Ehrens Bohosbi Naoa ke merafe o tsuiling mo Matebeleng a Seleka, mme ka go lefatshe ba ne ba le Hamile ba se ke ba ntse chelete ka moka mme e neng e setso ea ba le litsoals (interest) mme ba emela go pateli ditsoala tse ka mengoaga e merato mme ka ga bonsai bo ne bo se tse bo fedile pelo ba ema go ntho chelete za sala batho ba se ba kae le bona e le bao ba neng ba setse ba hulugetsa kos long le kgoshi.

Ditsaola tsa ba imelo tsa boela tsa godisa chelete e neng e setso oho mmuso oa blaba mokgoshi oa re chelete ga e tle berg ba lefatshe ba le amoga lona ntshang chelete kgomo tsa tsoa chelete ea bolokos ga na ga thoe e tla re ka mosupologo mo bekeng e tla ga isioa chelete kea ga komishnare ga na ga re rona byalo komishnare a nna a tlhaba mokgoshi byalo ga issa ga issa tagafara ea fibla e tsibising le tsatsi leo taba tsa lefatshe letla tse tse le kgotleng le le polo koa Tsoane A A ! Metsi a lubegr mo tseng banna ta tse ka tlhabo li safohloa ga le gona go gopotso ga komishnare ka lichelete tse. Ga thussa eng? Pelo ea komishnare e setso e le bobloko thata gobane ga bolo go cpa mokgoshi a tra a chelete eo mo go tsona a ba bo lella a re lefatshe la lona le oole.

Sechaba sa nyema dipelo sa se ke sa itse mo thuso e ka tsoang teng gana ga llelos dikete tlamileng lefatshe likgomo tse dikete tse rekileng di chelete.

Ke gona ba bcela marsa ba ba tla banoa'ba ba sebeditseng ditsa tsa lefatshe pele ba nena ba rote ba sa tlkomelos le moruti e neng a setso a le leliklo lethicere eo go nong go thoe a tlo ba badisetse bana. Ke gona go tsibosca tichere John Trieste le thicha Morris Naoa ena o na a le koa Rociberg. Etile ge mokhosbi o fibla ens a kgobokanya banna be sebetsang mo (main) mainneng a ba bolella gore lefatshe la lona le oole, mme ke bile kea bitsa ke kgoshi thusang lekoleke chelete ke namele Lori gosasa kee Haman skraal ke e ke le utlolele dikgang ga ba ka ba diego chelete ea tsoa tloga a ea Hamanskraal. Kannete a humana go le byalo a mpa a re go Komishnare re santsa re tla leka go batla chelete. Ga bosa a phutha bareki a ba

Mahamo, Adelina Lebajoa, Maria Koonya, Adolphina Kooko, Pauline Motsamai Fabria—Julia Ranthako, Eliza Borole, Anna Ditsane, Jemina Mahalanyane, Magret Molise, Antronika Sesing, Sussana Mohono, Selina Mohlakoana, Alina Masilo, Rahaba Mavela, Eliza Malobane, Meriam Lephathi, Maria Lebajoa, Eliza Serache, Emily Mokheti, Koronelia Senoko, Julea Mphephe, Meriam Koenne, Rebeca Maboea, Amelia, Machetie, Dina Mosenthal, Rebecca Tladi, Mareth Likobela, Adelina Liphalane Belina Ranthako, Amelia Sehlabaka, Maria Nkhatho, Ali Keme, Adelina Ramotsene.

Ba thusitseng ke Mafumahali ana: Mary Maphisa, Lydia Nkhole, Rebecca Tigeli Selina Makurube, Pauline Motlamai, Mabces, Eveline Mosepele, Alina, Molupe, Majankula Molupe, Adelina Liphalane, Leah Mphephe, Emily Mokheti, D. Mosenthal, B. Mokhethe. Abi a Stamiri, Luisa Phitsane, Dolphin Tladi.

I. P. B. MOSENTHAL.

## Go EaKaMagaro Ese Go Tjoana

(KE MR. O. PETJA

"Nke u mpe sebakanyana mo kuranteng ea sechaba "The Bantu World" nke ke hlaifose seema se saka golimo. Ke sebolela ke lebishi-tje mabapi le bophela joa Baferika mo metseng (Location) ea li toropo. Ke koo e bile ke bona go sena khutjo mo metseng eo. Baheng sa Bohlasoa le bolaita, go etelsang pele tijai, le leng le leng. Dihlare (meriana) di pedi tje di ka fokotjeng moferere ona, ke thuto le kgethollo (Education and segregation) ea metse ea rona mono litoropong. Kagore kudu batho ba rutiloeng ba rata tjoelo pele eseng poela morago. Gomme ba gatelloa bakeng saba phelang joale kali phocfolo mekgoeng ea bona. Motho emong le emong ga senya u rogaka sechaba segabo, ga u lira molemo o tlotla sechaba sa geno.

Me molato u tios go gorgement ka gore hlaikanaya. Na ureng goroment asa re kgaoganye joale ka lipasa ali kgaganje? Lebella seema as ka golimo.) Na goka sebekhunjo goba ethhone-phang, kapa ba nang le tseebi?

'Na bana bana ba ka segodishoe ka tshanelo, eteng ka goithuta le go bona mekgoes esa balokeleng mo mbeleng ea metse ea bobleso?

Lemogang gore bo phelo joamona Makhoeeng gabosoane le joa koa magae (Territories) anang le magosi le batho ba bona feels, mono re hlaikanaya ele mehlobohlobo ea batho ka moka. Temogo esoanetje goba go baeti pele le Barubi la rena mo metse ena ea li toropong (Locations) ka gore ebile bo tseena le moliklong bana ga basechaba le li tichere tja bona. Ka gore batsoadi ba bona ba gile le lira tja sechaba, eleng li phoofolo tje sa tsebeng tje li selirang Ke tla ema moe ka tehago go marulangan.

MORRIS NAOA.

Metsoalle kamoka E  
Tsebisoa Gore Baga  
kgosana Ba Lahlegetsoe

Re tsebisa metsualle Kamoka hore Kale 4 February 1935. Relatgeletsue ke mma oa rona. Mrs. M. Moloka Kgosana okulile matsatsiamabeli felare tlogela kalaboraro. Onale 85 years, Bogolo bagago ore lattele rure. Robala kakgotso Moroek Kekana, Balona.

P. M. MOLOKA KGOSANA.

## Ulondolozo

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# Madireng A Ditulo Ka Ditulo

## Kgoshi Mampuru O Neoa Sefoka

KOMOSASA EA POKWANI  
E MOFA LE HLOTLO LA  
SILIVERA

### Tsa Pokwani.

Taodisho ea ditaba tsa mohla Kgoshi Sekoati Mampuru a amogela lehlotlo le a le filoego ke Tautona Kgologolo (Governor-General), Mamone, January 30, 1935.

(Ke A. J. SELOANE.)

Morena Komosasa are : "Kgoshi Sekoati Mampuru, le dikgoshana, le sechaba kea le dumedisha. Ngagola, Kgoshi Sekoati o file Tautona Kgologolo (Governor-General) taodisho (address) es madume le lethabo le dibata, go dumedishetsha dikgoshi tsa tikulogo ea Pokwani kamoka. Gape gona mo Mamone a busha a fa Tautona Kgologolo dipholo tse tharo. Mo morago Tautona Kgologolo a fetsa le mogopolo gore o tlafa Kgoshi lehlotlo. Mo blongong e diriloe go ka Silivere, go ngodiloe leina la Kgoshi Sekoati Mampuru le Korone (King's Crown) ea borena gare, le mangoala a rego e tsos go Governor-General."

Are : "Mpho e ke e kgolo ea bo-hloko, gape ke taetsa ea gore Mmusho o bona Kgoshi Sekoati byaka Kgoshi e kgolo mono tikologo ea Pokwani, ka theresho tatago dikgoshi tsa mono kamoks Lena dikgoshi le batho ba sechaba le kaba le maikutlo a boikgodisho ge Tautona Kgologolo a ikgethetse eo etela eo mong oa lena le go mofa mpho e botse. Byale e bitsa oena Kgoshi Sekoati Mampuru gore o tle fano pele. Are : Kgoshi Sekoati Mampuru, nna ke emego legatong la Tautona Kgologolo (Governor General) k-a rofa ka gogo nela lehlotlo le le lebotse la h'ogo ea Silivere. A Modimo oo matla ohle a go shegofatse le dikgoshana le batho kamoka ba tikulogo ea Pokwani, o phele galele ka lethabo, le le nago le lehumo la tsoelopele."

Kgoshi Sekoati Mampuru a amogela lehlotlo gomme a fetola ka gore : "Go Morena Komosasa, Pokwani : Ke amogela ka kqonthisho le tumisho ea mpho ea kotelo e omphang eon a lehono baeng sa Tautona Kgologolo. Go enthabisha gore ke go kgopele gore o ishe kqonthisho le ditebogo le madume a ka le banna ba gesho ba dikgoshi le banna ba dichaba tsa seterekeng sa Pokwani ka Mongoadi oa ditaba tsa Batho ba Baso go Tautona Kgologolo. Are : Ka kgodisho ea mpho ena le taetsa ea tebogo tsaka byale ke neela Morena Komosasa ea rentea rategago pholo gore e hlabioe byale, e hlabioe batho ba baso kamoka ba lego fano lehono ba Kgoshi e Kgolo, King George V."

Pholo ea sapelos go ema pele ga leshabu kamoka, gomme Komosasa are : Kgoshi Sekoati Mampuru, nna ke emego legatong la Tautona Kgologolo. amogela pholo e, gomme kere a e bo-laios e hlabioe batho ba Kgoshi e Kgolo, King George V., gomme ke holofela gore le tla epzina ka monyanya.

Go felet-ta modiro o mobotse o ka kgobokano es dikgoshi le sechaba, bona ka noshi ba tumisha botho le kamogelo ea Kgoshi Sekoati Mampuru. Gape, go thabisha baeng kamoka kosha ea dikgorebe ea binos, gomme bohole ba bogela.

Ba ba bego ba le gona : A.N.C. ea Pokwani, Morena H. F. Grobler ; Mor. Bruwer Blignaut, Professor Eisel-en, Moruti le Mohumagadi R. Hagens, Mohumagadi Grobler, le Dikgoshi Sekoati, Lekoko, Mapotho Motjatji, Moroangoato, Nkgonveletje, Morut J. H. Mahlamvu, le batho ba tekano ea 400.

## Kgosi Amos Mathibe

Kea kopa gore o ntsenyetsa mantsoeyana a sekaoe kuranteng ea gsgo. Kgoshi Amos Mathibe o fihile motseng ea Pretoria ka di 14 February, a biditsoe ke Komiti ea Pretoria maloka le bo-boleise ba gago, me ngaka ea Lekgoa e kgolo. Dr. Roseman, are o tsenoe ke Letadi 'me re kopile ba Mmuso, gore a dumelloe go kira naga ceo a ka dulang teng. Ba dumetsa. Loana Babo-diba bao le tsebang gore le ba tsoso le lefe mabele a nyakga maloka le khoro ea naga.

P. M. MATHIBE.

## Lekgotla Ja Motse Le Choere Taba Tse kgolo Ventersdorp

### Tsa Ventersdorp.

(Ke Z. J. SEKGAPHANE.)

Mr. and Mrs. C. Schalkwyk ba hiloe ngoana oa mosetsane ka kgoedi ea January. Mrs. Sehalkwyk o sale moole Boshof, mo anang a ile bolotseng ja ga monnae Martha Kagole, eo a tlogetse lefatshe yeo ka kgoedi ea December Modimo o tshedise baga Morena Schalkwyk le b aga Mrs. Kagole.

x x x

Mr. J. Rampa (Lephodisa), le Mr. Z. Malekutu (Toloko), ba loile Swart kop moole ba nang ba ile go hitlha ngoana oa ga bone, Mrs. J. Nthutang. Mr. John Rampa o coa boikhucong ja beke tse pedi koa gae, ga Mogopa.

x x x

Mr. J. Dintoe, ke mmeli eo mogolo oa rona, o dira difafole, ditulo le tse-dingoe tse dintle thata. Ma-Afrika a tikulogo eno a mo gakologeloe.

x x x

Messrs Simon Moate, Meshack Mitsapito, B. F. Mogomotsi, M. Ramatlito, Salthiel Mancho, Hendrick Motlhabane, Johannes Philemon, P. Massibie (teacher), Rev. Tantsi, Mrs Minah (Kock) Byss, bothle ba Ma Afrika a tlohaletseng thuto, ba bala koranta ea "The Bantu World" ka metlha ; ka go bala koranta e ba batla cewlo pele. A e boe Afrika.

x x x

Pico ea ntla ea mo ngoageng ona ea na ea chearoa jaka gale mono Lo-kasheneng, ea lekgotla ja kgakololo (Advisory Board). Morena H. Engelbrecht, Mookamedis o Lokeishene, a nna setulo, 'me a amogela maloko a lekgotla amasha A itumela gagolo go bona monna eo tlhalognysy e kgolo, mo gare ga bone. Modula-setulo a ntsha karabo mabapi le kopo e neng e tlhagisicoo ke banna ba lekgotla je ba kops gore madi a tuelo ea 1/- mo tlhong en e ese a hokodie.

Are Lekgotla ja Toropo le gana go dira jaka go kopios, are kopo e ntseng jaana ea Makgooa e ganneo ke lone Lekgotla la Toropo (Town Ceucail).

Morena C. Mahery a bota goke ke goreng Mookamedis ele modula-setulo ebile ele mokoadi on Lekgotla le Motse? A ratella gore molao o tshedingoe o reng "Lekgotla le choane-tse gonna le mokoaledi oa jone."

Morena P. Mapogo a mo tlatsa ka gore gaa dumellane le modula setulo eo eleng mokoedti ntla'ngoe,

Morena Kgantsi a tlhalosa gore ka nako ea Mookamedis on pele gono go na le mokoaledi eo o tlhophioeng—a bota gore mokgoa o o hetocoe ke eng? Mookamedis a hetola ka gore monna eo eneng ele mokwaledi on a batla tuelo 'me Lekgotla ja Toropo la seka ladumela go mo duela.

Moruti Tantsi a eletsa pico gore haele gore modula setulo ke ene mokoaledi : Lekgotla la Toropo le chosnese go gatiss (dipuo) dipus cotthe tsa pico en motse gore maloko a eone a nne le pampiri ea ditaba tsa pico ngoe le nge. Morena Mapogo a tlatsa puo e le Morena S. Philemon.

Morena Mashery a tlhagisicoo ha taba ena e sa dumelloe go choanetse ga tlhophia mokoaledi Ga coga nongorego ea gore Lekgotla ja Toropo ga le dire ka tshiamo le Lekgotla le Motse gonue dikopo di le dintsdi di latlhoa hela ke Lekgotla ja Toropo. Ga koa lapa poco ea gore dikopo cotthe tea ngoga e hetileng di arabioe ke lone Lekgotla ja Toropo ka eone nako ena. Dikope tse dincha ke tse:

1. Mantloans a W.C. a okedioe le gone a disioe. 2. Mebila (streets), e simisioe gona jaanong e tlese mesima. 3. Motse o okedioe gonne o tlese thata thata. 4. Metsi a okeioe gonne a thokega thotsja jaanong.

x x x

Morena Peiris Matsapole o choanetse le Sophia Rammekos oa Putson-tein ka nyalo e boitshepho ka Loa-bopedi. February 26, 1935.

x x x

Moruti Tantsi o ile koa Choane Pretoria, moa a t'a kopsnang le Morena Mobishopo go buisara ka taba tsa kerek.

## Mosui Selina B. Lencwe

MOHUMAGADI EO ENE  
ELE MMABATHO  
ELE RURI

### Tsa Thaba 'Nchu.

Morulaganyi "The Bantu World."

Nna molemo go mpha sebakanyana le go ntsenyetsa mahoko a pegi mo kuranteng ea gagu e e balwang ka gothe.

Ka mashwabi ke bagela bagaecho le tsala tsecho mo mahleng a a kgakala le a a gauhi gore mohumagadi wa me eo a rategang, Selina B. Lencwe o tlogetse lehatshe ka Tlhakole 9, 1935, ka nako ea 4 40 p.m. morago ga pobolo e e mo chwering kwedwi shupa. Selina B. Lencwe e ne ele mmabatho ka bo-tlalo ruri jaaka go shupile phitlho ea gagwe e e ne e latecwe ke morahe o o ka nnang makgolo a mabedi le go hetra.

Leha a bolokiloe moruti wa gagwe a seo Rev. I. Tau, nnyae, a bo a le teng Rev. H. H. Firkins, a dira tiro ka bottalo. Mohumagadi Lencwe o tsamaea a na le dinyyaga di le 61. O na a kolobedio ka bo-nyana ya gagwe ke ba Wesleyan Methodist, ka e ne e le nzwana wa ma-Wesleyan. mowradis Zacchaeus Morolong le Serona mowadisa Seku. Ke leboga ba-gaecho le tsala tsa me kaha ba mpolokileng kateng, go simolla ka eo o ntshitseng tiki (3d) go isa kwa go eo o ntshitseng leshome (10/-). Ke leboga le badiri ba kesi, le baepi ba lebitla, le ba ba ne ba etleeditse phitlho ka go tla phithong. Thuso tsa madi esna £3 1/- ke si ba'e dikovana le mebedi. Phitlho e, e nkgomoditse thata. Ke iku-twela bothoko ka tatlhogelo ea mohu magadi wa me, eo o na a le matsetse-leko go amogela baeti le kelothloko ea motse wa gagwe le tlolo mo go nna.

Mohumagadi S. B. Lencwe o tsala maesa a na a etleetsa bana ba ba herang-mmedi (8) pele ka ngooga tse di heti-leng, basimane ba bane le basetsana ba bane ka maina a bone. Se se utlwisang bothoko o tlogela Lettlole ja kopele (Estey Organ) mo tlung, je e ne eare a le okame Motabe e ne e ete o tla najo kwa bo cwa batho. Ao! Leepa dia letsas! Ditiro tsa Modimo tse dingwe di ama pelo.

Ba-gaecho lo nthapele. Ke bua jaaka Mopeselema ke re : "Beela tha-pelo ea me tsebe, Modimo; mme U se iphet hele mokotielo wa me Nkela tlhoko, U nkutlw: ke mara-mara; ke le'a." Psalm LV.

Nna ka boikobo.

LUCAS B. LENCWE.

## Phokobye Tsoa

### Letlhoring Go Tsoa Ka Madi Ga Gopila

(Di simolla karolong ea 12.)

Bonang ka Kristemose ebe motho motsho a diriise sekata mo maling a eleng abo bona. Melere Makgooa a ka se re nyatse joang? Ba re kobile mo motseng oa bona me re palloa ke goea maagaeng abo rona kagona go timellos

ke melao ea bo rraetsho, re fithele gore tshoaro ena ea Sekgooa ke eona ea molao o o tiileng. Molimo o bo-Pile linonyana ka mafuta ea tsons, e ngoe le e ngoe e na le melao ea eona le go phora ga eona. 'Me lona batho batsho le re le ka kgona joang meelo ea Sekgooa le sa tlhola ka eona? Tlhompha raago le maago gore malats a gago atle a bee mantsi ao ua neong ke Morena Molimo oa pago.

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### BANTU GLEE SINGERS

Loli i choir le linye e laziwayo kakulu lapo kubutene abahlabele abapambili e South Africa.

U Rulumeni (Folk Song) . . . with piano GU.  
Shayelani Amabal (Humorous Folk Song) . . . with piano 76.  
Nants' Inyosi (Folk Dancing Song) . . . Solo;  
N. H. Makanya (Tenor) with piano, drums and kazoo 77.  
care of John Jabavu (Folk Song) with organ  
Ndiyi Traveller (Humorous Song) N. H. Makanya (Tenor)

Is nkuku (Humorous Sketch) talking  
Ngiyekie George (Comic Song) arr. Makanya with piano  
Kwa Ma Valane (Folk Song) . . . with piano 78.  
U MR. W. M. MZELEKU.

intabu le t yeli ncane ipimbo ma tlhabele i solo zayo. Li Zulu elazwa kakulu nge kuhlabele ama solo apambili.

Eku Hambeni (Mzeleku) - Wm. Mzeleku Yodelling with guitar  
Sifilele Tina (Mzeleku) Wm. and Wilfred Mzeleku Yodelling with guitar

YI CHOIR LAMA ZULU LASE MANZIMTOTI.

Loli i choir le linye eli dumu kakulu e Natal.  
Bona Abaki (Humorous Folk Song) - Mzeleku with piano  
Foolish Missis (Humorous Sketch) - Mzeleku Talking  
Asimtuse (Hymn) . . . with organ GU.  
Imiyalo Elishumi (Hymn) . . . with organ GU.  
Ntaba ezi Kude (Folk Dance) Instrumental  
We are from Mandundube (Folk Song) Male Voice unaccomp. GU.

UMHLABELEI WOMQANGALA WE NZULE.

Lo yesa o susa usinga lwe ntloko waziwa kula lonke lakwa Zulu.  
Ngiyilo bola Ngani (Traditional) with concertina  
Sipet Umagazini (Traditional) Mameyigudi and His Dancers

Nga Ngi Yeshele (Traditional) with drums  
Yeko Kwami (Traditional) with concertina  
with organ  
Nga Ngi Yeshele (Traditional) with drums  
Yeko Kwami (Traditional) with concertina  
with drums

U MEMEYIGUDI KANYE NABE NDHLUMU BAKE

Lama record a susa usinga lokuba u danse umdanselo wafuti.  
Sipet Umagazini (Traditional) with drums  
Ngiyilo Bola Ngani (Traditional) Zulu Ministrel with concertina

Yeko Kwami (Traditional) with drums  
Nga Ngi Yeshele (Traditional) Zulu Minstrel with concertina

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Koenya Li Partons Bosiu Bona—Hosasa U Tla Tseba!

Batho ba mala a sokileng ba keke ba sebetsa. Ke bobane mala a bona a na le chefu. E ba efts ba ikutue ba khatsetse ba le boimsa. Ba ikutua ba tlallane, haholo kamorao ho lijo. Ho opa ha hlooho ho ba kenya mahlomoleng.

Empa koenya li Partons Purifying Pills bosingi bona! Nakong tsa bo brakese bosasa u tla ikutua hore tlhokiso e qalile. U tlaba le tsebetsa e tiileng ea mala. 'Me u tla ikutua u phetsa hante ka baka leo.

Empa li Partons Purifying Pills li sebetsa ho fetsa moo. HA LI HLOEKISA LIBILE LIA MATLAFATSA. Li na le metsoako e makatsang ea ho matifatsha litho, ho sisinya bokahare ba motho le nyooko hore e qhatse hante eleng lintho tse battlehang hore bophelo bobe bote.

Re kholo hore li Partons lina le theko e kholo ho feta lipilisi tsotle mona South Africa. Ke bobane li etsa lintho tse peli tse kholo, HO HLOEKISA LE HO MATLAFATSA. Li rekisoa

# SOCIAL AND PERSONAL NEWS

## Who's Who In The News This Week

Miss Peggy Monathele, of Orange Grove, spent her week-end with parents at the W.N.L.A. Miss P. Maqetuka, of Queenstown, is a recent arrival in the city and is staying with relatives at the W.N.L.A.

Mrs. M. Nxweni of the H.L.B.S. held a successful Tea Party last Sunday at the Ethiopian Church, Doornfontein. Mr. Sizani was the chairman while Miss Lily Molley acted as secretary. Misses P. Monathele, P. Maqetuka acted as waitresses. Among the guests were Messrs T. G. Diniso, T. Nogana, R. D. Martin, A. J. Msimang. Misses A. Ngokozelo, E. Mtshabane and Mhala.

Miss Sarah Kumalo, of Booyens, spent her week-end at Alexandra Township.

Mrs. G. M. Bokwe, a resident of Langa Native Township, Capetown, arrived in the city last week and is staying at Western Native Township. Miss Mdzuwana of the H.L.B. Society who has been holidaying at the Cape is a recent arrival in the city and looks very healthy.

Amongst the latest shows in the Communal Hall is a Competition Dance under the direct Management of Mr. M. B. Mashius, on March 23. The popular Black Birds in attendance.

Close to two thousand people attended the closing service of the Bantu Methodist Church of South Africa's first Annual Synod held at Sophiatown last week.

Miss E. S. Khamphe, of Waterkloof, Pretoria, returned to the capital, recently after spending a month's holiday at Port Elizabeth.

The Rev. J. R. Albert Ankhoma of the Apostolic Faith Church and Evangelist J. R. Mahemane, of the Presbyterian Church, attended the funeral of late Maglass Zimba last Tuesday. They also officiated at that of the late Mrs. Robert Amphande of Eastern Native Township.

Mr. E. D. Mashabane, a teacher at Evaton and the agent of "The Bantu World" was in the city over the week-end in company with Mr. J. M. Tshabala also a school teacher at Evaton. They visited "The Bantu World" offices and were shown round

Mr. Pat Melsto, of Pretoria, thanks Mr. and Mrs. Tladi, of Benoni, for their kindness to him during his recent stay with them.

Teacher Motsepe, of Irene, Pretoria, visited Pretoria recently also Mr. F. Sefolo, of Cyferfontein.

The Rev. J. R. Albert Ankhoma conducted Divine Healing services at Devon last Sunday.

Mr. J. Martin Mathong, of Parys, visited his family at Eastern Township over the week-end and has since returned to Parys.

Mrs. T. Nkosi, of Alexandra Township, left last week for Basutoland where her husband Evangelist Nkosi has been transferred. They have been at Alexandra Township for three months.

It is hoped all his friends will rejoice to hear that Mr. P. K. Seabela's mother who was admitted to the Non European Hospital, Pietersburg, last month has recovered, and is now at her residence at Mamabolo's Location. Mr. P. K. Seabela failed to attend the Bapedi meeting held at Sophiatown Hall, because of his mother's illness. He thanks Nurse M. Thema for the good services she gave Mrs. K. Seabela.

Mr. P. K. Seabela with his friends J. M. Thema, Freddy Modiba and S. M. Mamabolo are giving a free

Gift Dance at the Inchcape on March 7. They are making an offer which has never been given to the Bantu Race.

The Rev. Chief H. Mama, formerly Moderator of the General Assembly of the Bantu Presbyterian Church of South Africa and now its Senior Clerk, is visiting Johannesburg on important business connected with his Church. The Rev. Mama is a direct descendant of Kwane the founder of the famous Ama-Gunukwabe tribe from whom came Kama the first South African chief to embrace and maintain the Christian religion.

## Ramoroko News

By J. M. Thobakgale

Inspector of schools, Mr. H. Liebenberg, Miss Van Zyl, a teacher of Kindergarten at Pietersburg Primary School and two Supervisors, Messrs A. J. Moloisi (Local Supervisor) and J. M. Lekgetha visited Ramoroko School for the purpose of holding a day's course which was successfully attended by Botlokoa Pietersburg teachers. This course was to be held on January 26, but through the Inspector's illness, it was postponed to February 16.

Our visitors arrived before 10 o'clock. The Rev. E. T. Mokgokong, of the Lutheran Mission, opened the course with the reading of Psalm 23 and prayer. Mr. S. Kganga, the Head teacher of the place, welcomed the guests.

The Chairman, Supervisor Mr. A. J. Moloisi introduced to teachers, Miss Van Zyl, after which, he read his opening address on Leadership, which was educative, and was listened to closely.

Lecture by Mr. Liebenberg was based on (a) The Philosophy of Education, (b) The History of Education (here, the Inspector recommended one book, about the History of Education, by GRAVES, to those teachers who wish to know the History of Education,) and (c) The Science of Education. This is divided into two parts: (1) Method of teaching and (2) Psychology. (Magister Joannem Latinaan docuit). The teacher should know the child he teaches and the subject and his work will be much easier. The inclusion of this part of the science of education (Psychology) in the curriculum is very essential. It is my belief that only twenty or even ten per cent know of this subject. We are not perfect teachers without this knowledge.

The usual inquiry is being held as to what the cause of the incident was.

The introduction of training some of the African teachers in the Institutions as Kindergarten teachers is of paramount importance. Miss Van Zyl lectured on this subject. She is a teacher in the true sense of the word, and if we could have some Africans of her type, the work of the standards would be reduced 50% easier. We have not been trained as teachers, but have just obtained technical education.

Miss Van Zyl demonstrated the teaching of various subjects to kiddies, among which I believe, arithmetic and reading were explained to real satisfaction. She was the lecturer of the day, for she took nearly half the time of the course. She had also brought some few articles she uses in the teaching of arithmetic and pictures for the teaching of the Bible. Questions were asked and answered.

Mr. J. M. Lekgetha lectured on the importance of teaching practical Hygiene. This subject, he pointed out, was badly taught in our schools, and should be cared for.

Mr. R. Machaba, probably the oldest teacher in our circuit, who has taught for twenty-five years, accorded a hearty vote of thanks to our day Lecturers.

The course ended with a prayer pronounced by the Rev. E. T. Mokgokong, and the singing of the National Anthem, "Kgoshi shegetaja Afrika."

## Benoni News

(By Nal).

The Gamma Sigma Club (Benoni Branch), which is continuing to be a very progressive society in Benoni, held its ordinary fortnightly meeting on Thursday last. Among the foremost questions on the agenda was the formation of the Library Committee and this resulted in the following being elected to this Committee:—Messrs, S. J. Tladi (Chairman), W. N. Ngqoyi (Secretary), B. Tami, Theo. November, A. Mochochoko, N. Ngqoyi, L. Butelezi, and the Misses M. Chiloane, Mancobo and Tshabane.

A branch of the Witwatersrand Technical College will shortly be opened in Benoni Location for Non-Europeans and the youth of Benoni is showing great interest in it. Many have enrolled for various classes.

This part of the East Rand has been blessed with a fine shower of rain during the week-end.

### Personal

Chief Edwin May, who has lately come up to the Transvaal from Herchel spent the last week-end with the November family at Kleinfontein.

## Port Shepstone News

### Three Natives Drowned

The public at Port Shepstone was agog with excitement recently, when it became known the Mr. T. E. Godwin's Fishing Boat was in difficulties. Rumours quickly spread. Crowds were seen standing at high places to witness what was taking place. The boat was seen overturned a few hundred yards away from the shore with members of the crew clinging on.

A large boat which was passing on towards Durban was signalled, and Wireless used to the fact that there was a boat in distress. The large boat returned, and put down one of her lifeboats, which rescued the four remaining men still clinging to the boat. It would appear that seven were originally clinging to the boat; one essayed to swim ashore, as had three others of the crew, but was unable to reach the beach, and was drowned. Two others collapsed, despite the valiant efforts of their comrades to help them.

The usual inquiry is being held as to what the cause of the incident was.

## George Notes

The Rev E Oliver, of the A.M.E. Church is busy with the erection of a Church house. The members of the A.M.E. Church wish him every success in his effort. We also humbly beg to solicit assistance from all friends throughout the Union. All donations to be sent to the Rev. E. Oliver, "Rosemoor," George.

Canon J. B. Albert of the Ethiopian Catholic Church of South Africa, Willowmore, was seen in Barriesdale. The Canon was specially sent to come and settle matters among his congregation.

## Vereeniging News

The McCawley Dancing Club is staging their Annual Ball in the Location Communal Hall, on March 6. Sonny Boy will exhibit the Tango. The Jazz Revellers Band of Johannesburg will be in attendance.

On March 9 the Methodist Women's Prayer Union are arranging a concert to raise funds for building a new manse. This promises to be a grand affair.

Mr. R. G. Sikakane, President of the Southern Transvaal Bantu Football Association is leaving Vereeniging for Johannesburg on transfer. His departure is a sad blow to the sporting community locally. A farewell function to bid him adieu took place in the Location Hall on February 22.

## GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

### DIKHOELETSO TSA MMUSO

Khoeletso 199

February 5, 1935  
DIKHOMO DI TSHUANETSE HO TIPIOA

Kamatla ao a nang le ona ka tase ha tema ea lesome le metso e tsheletseag temena ea (e) ea Molao oa Maloetsa a diruo (The diseases of Stock Act) oa bo 14 oa 1911, o okeditsoeng ka tema ea nhla ea Molao oa bo 18 oa 1925, Tona—kholo ea Tema o laela hore:

Dikhomo kaofela tikolohong ena e boletoeng tsisse mona di tshuanetse tsa tipios ka tshuanelo ke beng ba tsona ka mokhoa o hlaositoeng mona, ka nako eo eka beoa ke ngaka ea mmuso en diruo. Ho tshuanetse ho tipioe ka tsela e hlaositoeng melang and hlahileng ka Tsebiso ea mmuso ea bo 1268 ea July 12, 1929. Hape dikhomo di tshuanetse tsa kutoa ka mokhoa o boletoeng melaong ena.

Tikolohlo : Dipolasa tsena Lightfontein, 176 le Zwartfontein 47, seterekeng sa Nelspruit, Transvaal, le Killyman, 447, Seripa sa 38 le Sabani View 378 seterekeng sa Pilgrim's Rest, Transvaal. Ho tshuanetse ha tipios ka mahlano tsatsi a mahlano ka tiping e entseng matsatsing a mahlano. Morus-Kgoma ea sapetheng taelo ena o tla otloa kamo ho bolelang Tema ea mashome a mabedi a motso ole mong a molao ea moloeti a diruo. Taelo ena e simolla ho sebetsa ka lona tsatsi lena e hlahileng a loda kurteng ea Minuso.

## INTSHUMAYELO ZIKA RULUMENTE

No. 244, 1934, URWHEBO LWABANTSUNDU KWIMIMANDLA YAPHESHEYEA KWE NCIBA

### Seyiqaliwe

4 (1) Akuko mntu ungenguye otsundu oyakuba yinkomponi non ntu onslayisensi yomatu otsundu yevenkile, yesilarha, okanye yombhaki, okanye oyakugesha nangayiphina indlela ngapandle kokuba abengumhloli weemali ezibhalwe ezincwadini . . . zeshishini elighutywa nanguwuphina ontsundu nevenkile, ngeilarha okanye ngokubbaka, kwaye kungkho na-wuphina ngaphandle kontsundu oyskuba nento yokwenza neshishini elinjalo, (2) Akukho mrhwebi otsundu orhwebi nevenkile, ngesilrhla ncuba ngebhaka oyakuthi abenkompuni, okanye aqeshe eshishinini lathe nokuba kungayiphina indlela, nawuphina umntu ongentsundu, okanye avumele umntu onjalo ukuba abenento yokwenza nokuba ngaluphina phloba s'ho kweloshishini; kubekho sibheno, okanye ekubenit sithe ekusiweni kweso ngesko kubahluzi isigwebo eso sazalisw: ngabo, okanye emva kwsibheno esiwileyo iyakuhi ivithumele ingxelo leyo kuhene nentetho yenkundle egewebiley, kwi mantu entku'u, angath ke yens kwang'ko ayiphelise ilayisensi yo nntu low, ogwetywa ugothlobo, (b) Ekubanjweni ko Ntsundu one-weakle, onesilarha, okanye i'baka ngenxa yokwaphula isiqendwana (2), okanye nawuphina umntu ngokwaphula isiqendwana (1) okanye ngokungafezi ko Ntsundu one-weakle, onesilarha okanye i'baka amaqondo esiqendwana (3), imanty enkulungathigi kwang'ko iyiphelise ilayisensi yalomrhwebi u Ntsundu unevenkile, isilarha okanye i'baka.

(3) Ekwahlukeneni kwaba ntundu absenkompuni amalungu lawo aya kuyzissi lonto kwi mantu yesosithili Kuyakuthi ukuba naliphina ilongu lithi laphuma kwafakwa elinye endaweni yalo naley into yazisive, kwenziwe isicelo ngendlela echazwe kwisiquidu sesihlanu ngokukhutshelwa kwelaisensi kulonkomponi intsha okanye kolomuntu u Ntsundu mnye, njengoko kungathi kubenjalo.

(4) (a) Nawuphina umntu ongenguye Ntsundu ophaphula amaqondo esiqendwana (1) okanye nawuphina umrhwebi o Ntsundu one-weakle, isilarha okanye i'baka ngenxa yokwaphula isiqendwana (2), okanye nawuphina umntu ngokwaphula isiqendwana (1) okanye ngokungafezi ko Ntsundu one-weakle, onesilarha okanye i'baka amaqondo esiqendwana (3), imanty enkulungathigi kwang'ko iyiphelise ilayisensi yalomrhwebi u Ntsundu unevenkile, isilarha okanye i'baka.

(5) (1) Ngexesa lokusebenza kwayo ilayisensi ekhutshwe ngokwamaqondo alentshumayelo ingakhutshelwa ngekuphina o Ntsundu ofanelekile ngekwamaqondo esiqendu sokugala ukuba abengumrhwebi o Ntsundu one-weakle, isilarha okanye i'baka kubekho sibheno, okanye ekubenit sithe ekusiweni kweso ngesko kubahluzi isigwebo eso sazalisw: ngabo, okanye emva kwsibheno esiwileyo iyakuhi ivithumele ingxelo leyo kuhene nentetho yenkundle egewebiley, kwi mantu entku'u, angath ke yens kwang'ko ayiphelise ilayisensi yo nntu low, ogwetywa ugothlobo, (b) Ekubanjweni ko Ntsundu one-weakle, onesilarha, okanye i'baka ngenxa yokwaphula isiqendwana (2), okanye nawuphina umntu ngokwaphula isiqendwana (1) okanye ngokungafezi ko Ntsundu one-weakle, onesilarha okanye i'baka amaqondo esiqendwana (3), imanty enkulungathigi kwang'ko iyiphelise ilayisensi yalomrhwebi u Ntsundu unevenkile, isilarha okanye i'baka.

(5) (2) Ngexesa lokusebenza kwayo ilayisensi ekhutshwe ngokwamaqondo alentshumayelo ingakhutshelwa ngekuphina o Ntsundu ofanelekile ngekwamaqondo esiqendu sokugala ukuba abengumrhwebi o Ntsundu one-weakle, isilarha okanye i'baka kubekho sibheno, okanye ekubenit sithe ekusiweni kweso ngesko kubahluzi isigwebo eso sazalisw: ngabo, okanye emva kwsibheno esiwileyo iyakuhi ivithumele ingxelo leyo kuhene nentetho yenkundle egewebiley, kwi mantu entku'u, angath ke yens kwang'ko ayiphelise ilayisensi yo nntu low, ogwetywa ugothlobo, (b) Ekubanjweni ko Ntsundu one-weakle, onesilarha, okanye i'baka ngenxa yokwaphula isiqendwana (2), okanye nawuphina umntu ngokwaphula isiqendwana (1) okanye ngokungafezi ko Ntsundu one-weakle, onesilarha okanye i'baka amaqondo esiqendwana (3), imanty enkulungathigi kwang'ko iyiphelise ilayisensi yalomrhwebi u Ntsundu unevenkile, isilarha okanye i'baka.

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(5) (4) Ngexesa lokusebenza kwayo ilayisensi ekhutshwe ngokwamaqondo alentshumayelo ingakhutshelwa ngekuphina o Ntsundu ofanelekile ngekwamaqondo esiqendu sokugala ukuba abengumrhwebi o Ntsundu one-weakle, isilarha okanye i'baka kubekho sibheno, okanye ekubenit sithe ekusiweni kweso ngesko kubahluzi isigwebo eso sazalisw: ngabo, okanye emva kwsibheno esiwileyo iyakuhi ivithumele ingxelo leyo kuhene nentetho yenkundle egewebiley, kwi mantu entku'u, angath ke yens kwang'ko ayiphelise ilayisensi yo nntu low, ogwetywa ugothlobo, (b) Ekubanjweni ko Ntsundu one-weakle, onesilarha, okanye i'baka ngenxa yokwaphula isiqendwana (2), okanye nawuphina umntu ngokwaphula isiqendwana (1) okanye ngokungafezi ko Ntsundu one-weakle, onesilarha okanye i'baka amaqondo esiqendwana (3), imanty enkulungathigi kwang'ko iyiphelise ilayisensi yalomrhwebi u Ntsundu unevenkile, isilarha okanye i'baka.

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# News Of Interest From Different Centres

## THE Bantu World

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

### DOMESTIC ANNOUNCEMENTS.

In future small advertisements will be accepted from our readers for publication in the classified columns of the "Bantu World". Births, Engagements, Marriages, Deaths, In Memoriam, 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.

### FOR SALE:

Native Book and Stationery Business which has been in existence for twenty years. Apply:

74 Maddison Street, Jeppé.

### WANTED:

Parsons, Teachers and well educated Bantus as agents for disposal of implements etc. Write:

P. V. D. MERWE,  
Box 7459,  
Johannesburg.

### WANTED:

Applications are invited for the post of Assistant Secretary at the Bantu Men's Social Centre, Johannesburg. These should reach the Secretary P.O. Box 4767, Johannesburg, not later than noon on the 7th March 1935.

### WANTED KNOWN:

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

### AMAFUTA ATENGISAYO:

Zonke izinhlobo zamafuta ezilwane atengiswa ngu:  
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### COMING

### SHORTLY

### Third

### Bantu Trade

### Development

### Exhibition

### WATCH

### "THE BANTU WORLD"

### FOR PARTICULARS.

## Thaba Nchu Notes

We have had draught for some weeks, and unless we can get rain these days there is little hope of raising enough crops. The public of Thaba Nchu is in desperate fear of so gloomy an outlook, it believes that unless relief comes soon famine will be inevitable. There is an outbreak of young locusts (voetgangers) here and there in the district which is playing havoc with young crops. Farmers and the Reserve residents are however doing their best to destroy them.

There is a ray of hope that typhus fever which has for some time been a public menace is gradually disappearing. It is much less frequent than it used to be in the past. We thank the Public Health authorities who have been instrumental in combating this dreadful disease.

When the new scheme of school fees was put into practice there was fear that the roll in our schools would be affected to a great extent, but we are pleased to state that things have not turned out as they were anticipated. The parents have tried their best to send their children to schools inspite of the many hardships they are facing. This is very encouraging because we can see that the Barolong fully appreciate the value of education.

We are sorry to state that some teachers seem to be losing interest in their meetings. Last year the local teachers embarked on a laudable scheme of improving the Secoana orthography.

We are told they came to the end of the scheme, but we have not heard of meetings over since. We, however, hope that they will not abandon this noble work which demands their keenest attention. We are looking forward to their noble endeavours in all that is good for the nation.

## Mafeteng News.

### By "THE DOVE"

There was held recently in the Assistant Commissioner's Court room, a Students' Farewell Social, the first of its kind here. Gathered together were students from various Colleges and Institutions, their parents and friends. A gathering of such a nature indicates a new spirit among the students and an awakened interest on the part of Mafeteng people in the education of their children.

The programme was interspersed with solos rendered by the following: Mr. P. Mphatlane, of Mafeteng, who takes interest in the welfare of students' organisations, he was accompanied on the piano by Mr. Sekoati D. Moseka, Mr. Makape, a teacher, rendered a nice piece. Mr. L. Moshoeshoe (Amanzimtoti), kept people amused by his funny tricks on the stage. Duets, which seemed a favourite feature of the evening were sung by Misses E.

(continued at foot of next column)

## BOPHELO BA HAO

Ese ele dilemo tsa mashome a mahlano (50) re thusa batho ba batsho ba South Africa ka meriana.

Ha ho khathalehe hore boletsi ba hao, ba mosadi or hao kapa bana ba hao, ke ba mofutsa oef, uena ngoalie kajeno ho rona u re tsebise.

### THE HOUSE FOR SERVICE

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Moriana oa diphio ... ... ... 4/6

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Moriana o hlockisang madi, o fodisang diso ... ... ... ... 4/6

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Moriana o phekolang

    boletsi ba mato ... ... ... 4/6

Moriana o phekolang ... ... 4/6

maloetsi a basadi ... ... ... 7/6

    botolo le lehlo

NGOLA KAJENO!

## Ladysmith News.

### (By CORRESPONDENT.)

#### Social & Personal.

The following were seen in town last week, Messrs B. D. Butlezi, Headmaster, Inkunzi Government School; Theo. A. Nene and E. Mavuka, Staff of the Ekupumeli Govt. School; E. Dhlamini of the Driefontein Combined School; E. Maponya, of the St. Chad's High School; M. Khumalo, traveller.

The Ladysmith Government School Committee met at Illing Street Government Primary School. The Rev. W. Glasson presided, and Mr. H. M. Molife was Secretary. Those present were Revs. E. Ntuli, P. Nhlapo, W. Sitole, D. D. Madhlala, Putini (Illing Street), F. J. Sitole (East End), and Miss C. Mtikulu (Newcastle Road). This meeting was convened for the purpose of approving of the applications for Free pupils in the local Government Schools.

Through the enforcement of the Urban Areas Act, many families of Natives are leaving town for the neighbouring Native owned farms. Even the Diamana Townlands have been proclaimed, and so the Natives are also being ejected from there. The greater part of the Township is owned by Natives. The owners of the places have been asked to build either stone or brick houses at once.

#### Soccer.

Local Football Clubs have held their annual general meetings and are now looking ahead to the Annual General Meeting of the Northern District African Football Association to be held sometime in March. The Jumpers' F.C. officials for the year are Messrs J. Ndhlovu (President), Sergt. Khoza, Geo. Nzaca and C. Mlotshwa, (Vice Presidents); E. N. Myeza (Chairman); J. B. Mavuso (Secretary), M. Mantl (Assistant Secretary), H. M. Molife (Treasurer), Theo. A. Nene (Capt.), W. Mackenzie (Vice Capt.), and delegates to the Association, Messrs T. Nene and C. Mlotshwa.

## Benoni News.

Mrs. D. N. Tladi, wife of the Principal of the local Amalgamated School, who is also the Assistant Recording Secretary of the W.H. and F.M. Society of the A.M.E. Church (Transvaal Conference) and Mother H. Mallela, an executive member of the same society, are in Pretoria since Thursday, February 21. They are attending a special executive meeting summoned by the Bishop; Mother Mallela returns during the week-end whilst Mrs. Tladi will spend a few days with her mother, Mrs. M. M. Mokone of Marabastad.

Mesdames D. Mfana and R. Mohale of New Kleinfontein, were business visitors to Hospital Hill, Johannesburg, recently.

Mr. W. Leepo Gabashane, a popular member of the Benoni Alpha Doubts Quintette Musical Company who has been lying ill for sometime at his brother's residence, has been removed to the Boksburg—Benoni Hospital; his condition is serious.

The Rev. M. Madiba, Director-General of the African Orthodox Church, Transvaal, who has been ill since the latter part of last year, is making speedy progress towards recovery.

Rantsie and M. Kamohi (Mor ja) Misses R. Mphatle and J. Leballo (Inanda), Messrs H. Monaheng (Lovedale), and K. T. Maphathe (Amanzimtoti), all accompanied by Mr. D. S. Moseka, an ex-student. A piano solo was also rendered by "The Dove."

Among those who gave speeches were Mrs. J. T. Mohapeloa (Fort Hare) whose talk was directed to the women of the place, and pleaded for the establishment of a society for Home improvement and welfare.

Mr. E. N. Tlale gave an encouraging and discriminating talk to the young folks about to return to Colleges—a talk about education and how to obtain it.

After this, refreshments were served by the following: Misses G. Tiale, E. Mohapi and Messrs M. F. Ntja, H. Monaheng, and D. S. Moseka. A happy evening ended with a dance to the music of "The Big Four."

## Boksburg News

In her official capacity, Mrs. Theo. Mareka, of Sophiatown, conducted a very big service in the A.M.E. Church on Thursday night at Stirtonville in giving over the offices to Mrs. A. J. Lipholo.

After the Rev. A. J. Lipholo had opened the meeting, the opening address was delivered by the chairlady Mrs. Mareka. She then asked Mrs. Lipholo to stand and shaking her hand, asked the gathering to stand to receive her. This address was followed by a speech by Mrs. Ndimande of Germiston who supported that of the former speaker by speaking words of wisdom to strengthen Mr. Lipholo who is still young. The officers of the church were then presented to Mrs. Lipholo, and were strongly advised to work hand in hand with her. Mrs. Mokone of Benoni, was the last speaker.

The following donations were received.

Boksburg H. W. & M. M. Society 10s. Germiston 7s. The Deacons presented Mrs. Lipholo with two pretty cups and a fancy tea pot, and the Juvenile Society gave her 2s. 3d. The following churches also donated: Wesleyan Methodist 6s. 6d., Zion Church 1s. 9d., Bantu Methodist 7s. 3d., Rabe Independent 2s. and the Boniface Church 5s. with a grand total of £2. 15.

The Rev. M. Mokone, of Benoni, gave a short speech before the Rev. Lipholo said words of thanks on behalf of his wife.

## Maritzburg News.

### (By R. A. CALUZA.)

#### Social And Personal Paths.

Messrs P. Sililo and E. Mesiathy left the city last week to resume their studies at Fort Hare. We look upon their success with great interest. During their stay here they showed a lively interest in Maritzburg's social and sporting life.

We are glad to learn that Mr. Archibald Gumede, of the city, who has been in the Health Department for the last two years has also left the city to take up the new medical course at Fort Hare. Mr. Gumede is an ex-

(continued next column)

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ASSEGAI WARRIOR. Complete with pump, bell, tools and Lamp. Railage paid. Usually a £5 machine. Help yourself to 20/- by ordering an "Assegai Warrior" at £3 19 6 Cash.

ASSEGAI CHIEF complete as above. Best quality throughout.

You can't buy a better bike and our cash price is only £4 19 6.

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# Mr. Kiviet Reviews East Rand Cricket

## Transvaal Provincial Boxing Championships At The B.M.S.C.

The Transvaal non-European Amateur Boxing Association are holding their Transvaal Provincial Championships, at the Bantu Men's Social Centre on Saturday, April, 6, 1935.

Unfortunately due to the after effects of the last depression, the Association was unable to carry out the Tournament.

The Association is extending an invitation to all Clubs, and unattached bodies, within the Transvaal Province. It is only open to non Europeans.

Special reserve seats are available for European spectators. It is hoped that entries will come from all Country Towns and along the Reef.

For further particulars communications should be addressed to the Joint Organising Secretaries, A. S. Vil-Nkomo and Peter Rezant, P.O. Box 4767, Johannesburg, Transvaal.

## B.M.S.C. Tennis

Members of the B.M.S.C. are reminded of the Jajbhay Bros. Singles Tournament which will be staged at the Centre commencing Saturday March 9, at 2 p.m. This will be the 2nd Tournament for the Championship of the B.M.S.C. Mr. E. C. R. Mphele was the winner at the first Tournament when he knocked out 56 players. The play throughout was exciting and the game thrilling.

A keener competition is contemplated and at the time of writing it appears there will be a larger number of entries than at the previous Tournament. Mr. E. C. R. Mphele is to defend his title and it will be interesting to see who can unseat him. The entries definitely close on Thursday March 7. No player will be permitted to take part after the closing day. So roll up. Entrance fees 1s. The games are to be conducted strictly on the K.O. System.

## Jupiter Tennis Club Beats B. S. Club At Modderfontein

### Tennis.

At Modderfontein, the Club players represented by Messrs Jas Buengu, M. Kamule, F. Kumalo, P. Mshingini, Sebalanyane, and J. Masofeng, met the Modderfontein Jupiter Lawn Tennis Club in a game full of thrills. The Modderfontein players proved to be quite confident at home, notching every set with ease and comfort. Modderfontein were victors by the margin of 32.

## Transvaal Rugby F. Union Tour

Thursday April	18	9.30 p.m.	Dep.	Johannesburg
Friday	5	19.07 p.m.	Arr.	Aliwal North
Monday	22			Play at Aliwal North
Tuesday	23	8.45 p.m.	Dep.	Aliwal North
		11.45 p.m.	Arr.	Burgersdorp
Wednesday	24			Play at Burgersdorp
Friday	26	5.05 p.m.	Dep.	Burgersdorp
		5.02 p.m.	Arr.	Molteno
Saturday	27			Play at Melkfontein
Monday	29	5.02 p.m.	Dep.	Molteno
		8.01 p.m.	Arr.	Queenstown
Wednesday May	1			Play at Queenstown
Thursday	2	9.40 a.m.	Dep.	Queenstown
		5.23 p.m.	Arr.	East London
Saturday	4			Play at East London
Monday	6	9.35 a.m.	Dep.	East London
		11.35 a.m.	Arr.	Kingwilliamstown
Wednesday	8			Play at Kingwilliamstown
Thursday	9	12.52 p.m.	Dep.	Kingwilliamstown
		3.11 p.m.	Arr.	East London
Saturday	11			Play at East London
Monday	13	12.10 p.m.	Dep.	East London
		4.43 p.m.	Arr.	Alice
Wednesday	15			Play at Lovedale
Thursday	16	5.02 p.m.	Dep.	Alice
		8.01 p.m.	Arr.	Adelaide
Saturday	18			Play at Adelaide
Monday	20	8.13 p.m.	Dep.	Dep. Adelaide
		10.30 p.m.	Arr.	Cookhouse
Tuesday	21			Cookhouse
Wednesday	22			Grahamstown
Friday	24	9.30 p.m.	Dep.	Grahamstown
Saturday	25	6.20 a.m.	Arr.	Port Elizabeth, Play at Port Elizabeth
Monday	27	9.15 p.m.	Dep.	Port Elizabeth
Wednesday	29	11.12 a.m.	Arr.	Cape Town
Friday	31			Play at Capetown
Saturday June 1	3	6.25 p.m.	Dep.	Cape Town
Tuesday	4	7.52 p.m.	Arr.	Kimberley
Wednesday	5			Play at Kimberley
Thursday	6	8.26 p.m.	Dep.	Kimberley
Friday	7	7.30 a.m.	Arr.	Johannesburg

T. I. N. SONDLO, Hon. Secretary, P. O. Box 193, Germiston

## Maritzburg B.F.A. Expects An Early Start Of Soccer

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

The 10th Annual General Meeting of the above Union was held in the city on February, 13 and 20 at the Native Recreation Hall (Matsheni), which, in the absence of the chairman was presided over by the vice-chairman

The minutes, Secretary's report, and statement of accounts were dealt with, the latter showing an income of £118. 19. 9d; expenditure was £60.13.6d leaving a bank balance of £58.6.3d;

The election of office bearers resulted as follows: Patrons: C. E. Young, Esq. and the District Commandant S.A.P. (subject to their approval). President and vice: T. J. Mkize and R. R. Sibankulu Hon. and Ass. Secretaries: J. A. Zulu, and R.

Dhladla. Hon. Treasurer: P. Magadi, Trustees: I. Mgconi and C. Ngwenya. Fixtures Committee: C. J. Mpofu and I. Mgconi. Selection Committee: J. Nkabinde, J. Lutuli, C. J. Mpofu, A. A. Mtakwa, and R. Dhladla. Delegates' Naias meeting: T. J. Mkize and C. J. Mpofu. Referees (Natal) First: A. N. Other. Second: W. D. Dlamini. This concluded the election.

### REVISION OF RULES

A sub-Committee of three was entrusted with the drafting of the constitution and to present same to the meeting for approval.

The new officials will be taking over their duties on February 27, when the first council meeting will assemble.

An early start of the soccer season is anticipated, more especially as there will be the Natal Intertown, and Inter-Provincial tournaments as well as local competitions.

## Van Ryn Deep Beats West Spring

### MPILISO IS THE MOST DISCUSSED BOWLER OF THE SEASON

(By Counsel Macebo Kiviet)

The problem of Mpiliso is the outstanding topic of all the leading clubs on this end. Probably it is correct to say that the whole East Rand side is afraid of Mpiliso. The match between West Spring and Van Ryn Deep last week decided the issue of the league Cup, the former winning by 34 runs.



Mr. C. M. Kiviet.

### Uncertainties Of Cricket

West Springs led by a very comfortable score but the bowling of Ngengebule on the second innings of West Springs caused great anxiety as to whether they would reach the 100 mark. N. Mankayi and M. Xiniwe went in with great determination. It was at this juncture that we really understood that a cricket match is never won until the last ball is delivered. Van Ryn Deep were faced with a hard task of making up 184 to win the match, could they do it? Yes, the answer was very easy. In the first place the ground is very sound and runs are very easy to make if balls are loose. Secondly Van Ryn is composed of "Maxwanganus." The batsmen of Van Ryn were to face the deadly bowling of the two Mankeys. W. Mankayi in my opinion should have been sent to Port Elizabeth without hesitation

as well as P. Vuudla for Stone Breakers who is to day a great mystery. At 4 p.m. it was very clear that Van Ryn was loosing the match. Mjadu went in as no 8 and did such damage of a very good bowling that whisperings were heard distinctly that Van Ryn was winning.

### The Close Of The Match

As every thing has its end the wicket of Mjadu was secured at last and the end of the match was clear. Thus the great match was won not as easily as the spectators anticipated.

### Van Ryn vs. Geduld East

In perfect weather and on a batsman wicket Ngengebule won the toss and naturally decided to bat. His opening pair went in and cooled all the bowlers before making fast scorings. The early dismissal of three batsmen caused doubts as to what would be the results of the match. When Naxolwane went in to bat the score was 38 for 3 wickets. As usual he changed the whole programme and the next wicket fell at 50. Then L. Seti went in and proved my statement that he is still our best no 5. He played every ball with such care that one would never think that he could score so rapidly as he did. He delighted the crowd by opening his account with a clean boundary. Once a bowler made a mistake it would be greeted by clapping of hands as you would see the red ball rattling to the ropes. The Kingwilliamstown pair added 50 runs before they were separated and Seti had at this time scored 34 without a single chance. Dlambla again delighted the crowd by making 12 runs in one over.

### Bangeni A Machine Gun

When the team arrived from Port Elizabeth Bangeni showed his good form by making 90 runs against State Mires. In this match he showed the spectators that his inclusion in the touring team was not a mistake. Once he adopts steadiness he is sure of his place for East London as well as Barnabas of West Springs.

Van Ryn Deep won this match by a very big margin of 95 runs. At the time of writing the results of other matches were not in and Mpiliso the most discussed bowler was facing the rock of Gibraltar, George Barnabas.

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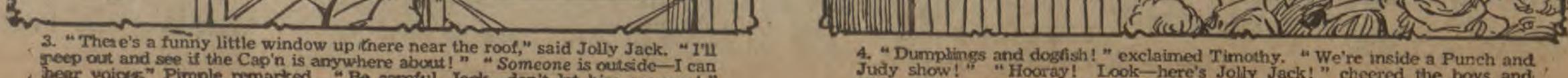
## THE BOYS' GOOD TURN AT THE PUNCH AND JUDY SHOW



1. "Here comes Captain Bowsprit to take us back to the ship," said Jolly Jack. "I wish we could stay here!" "Let's hide until he's gone," whispered Timothy. "Right about turn, boys!" chuckled Pimple.



2. They raced along the beach until they came to a strange wooden building. "Inside, lads," panted Jack. "The Cap'n will never find us here!" "Don't leave me to shut the door," said Pimple, the parrot. "I want to be in first!"



3. "There's a funny little window up there near the roof," said Jolly Jack. "I'll peer out and see if the Cap'n is anywhere about!" "Someone is outside—I can hear voices," Pimple remarked. "Be careful, Jack—don't let him see you!"



4. "Dumplings and dogfish!" exclaimed Timothy. "We're inside a Punch and Judy show!" "Hooray! Look—here's Jolly Jack!" cheered the boys and girls. "Give us a concert, Jack!" So they did—until the Captain came along!

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