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The Massacre Of The Abyssinians

Defenceless People Murdered In Cold Blood By Italians

Italy's conquest of Abyssinia has not crushed the Ethiopian spirit of independence. Despite the strict censorship of the Italian authorities at Addis Ababa, news has leaked out that the Abyssinians are still maintaining a desperate guerilla warfare. Italians are said to be practically besieged in the towns they occupy and are only able to move in safety by aeroplanes where Abyssinians cannot follow them.

Marshal Graziani Injured

Two weeks ago it was reported that Marshal Graziani and General Liotta were injured in Addis Ababa while giving presents to the poor in honour of the birth of the Prince of Naples. A number of dissatisfied Abyssinians threw bombs at them and there was a great commotion throughout the city, resulting in the arrests of thousands of Abyssinians.

Italian Reprisals

To day ghastly details of the reprisals taken by the Italians on the Abyssinians after this bombing incident have come to light. "The Daily Telegraph's" Paris correspondent reports that news has been received from Addis Ababa giving a terrible picture of the revenge carried out by regular troops and Fascist Blackshirts

Fascist Blackshirts Let Loose

Regulars with flame-throwers were sent to round up all Abyssinians bearing arms. They set fire to the Native wooden huts in many parts of the city and the inhabitants in several cases were burned to death. The official executions in this round up numbered 200.

In the evening the Blackshirts were let loose. It appears that some of them trespassed on the boundary of the French Consul-General, seized two of the Consulate's oldest Native servants and murdered them.

"The Daily Herald's" special correspondent says that as soon as Marshal Graziani left the authorities closed the gates of the enclosure where the attack occurred; then a body of infantry moved up, and, through gaps in the railings, shot every Abyssinian in sight.

Legal Executions

Following "legal" execu-

tions, the authorities gave small arms and handgrenades to the Blackshirts and permitted them to "go out and do what you like among the Natives."

For three days the slaughter went on, and thousands of men, women and children are alleged to have been murdered in cold blood. Blackshirts and armed Italian labourers assisted in firing huts, and many parts of Addis Ababa became a raging inferno.

6,000 Slaughtered

Many Natives who fled into the streets to escape fire were shot by Italians.

The unprecedented brutality of the reprisals has cowed the Abyssinians temporarily, but it is feared that further revolts are inevitable.

The number of victims in this massed slaughter is stated to be about 6,000

Asiatic Bills Anger India STRONG PROTEST IN THE INDIAN LEGISLATURE

The Asiatic Bills, which almost precipitated a Cabinet crisis a few weeks ago, have created a storm of indignation in India. A message from New Delhi states that sharp attack was made on the Union's Asiatic Bills in the Indian Parliament.

Sir Mohammed Yakub condemned the Union's Bill as being shameful and insulting and said that no self-respecting Indian would accept the association of a South African.

Mr. B. Das (Congress Party) said that the appointment of a South African was an insult to India.



Marshal Graziani
Whose injury caused the massacre
of Abyssinians

Sir Henry Gidney referred to the legislation as being such as no other part of the Empire care consider.

Sir Cowasjee Jehanghir said that even moderates like himself demanded retaliation.

Official circles consider the proposed legislation unfortunate.

Replying to Mr. Statyamurti, a leading member of the Opposition, who asked whether the Government was represented in the Indian opposition to South Africa regarding those "obnoxious Bills," Sir Girja Chankar Bajpai said that the Raj was in close and constant touch with the situation and the House could rest assured that every thing possible was being done to protect Indian interests.

It is reported that a strongly worded protest against discriminatory legislation of the type of the two Asiatic Bills, now before the Union Parliament, has been received by the Government from the Government of India and that further representations will follow.

a man who was against his nation and God made him the leader of the nation"

When The Fox Preaches Religion Protect The Geese

"If a fox preaches religion the farmer should protect his geese," is a Dutch proverb summarising the attitude of newspapers on the Japanese suggestion for the lease of Dutch New Guinea for settlement which has aroused indignation throughout Holland, states the correspondent of the Times at The Hague.

Newspapers angrily declare that discussion of the territory is out of the question. Moreover they say that the Japanese are untrustworthy and would use every method, even the most secret, in the pursuit of their aims.

The Telegraph declares that New Guinea is of no commercial value to the Japanese. The only Japanese settlement there, is a failure. Newspapers are unanimous that the only value of New Guinea for Japan is military. Its peaceful penetration would eventually create a situation intolerable for England and America.

'Moses Killed A Man And God Made Him Leader Of His Nation'

Ishmail B. Moroe, who was charged before Mr. J. de V. Louw in the Pretoria Magistrates Court with inciting to commit murder, was found not guilty on Wednesday.

The allegation was that on

Bankruptcy Of Sense Of Justice

A message from Bombay states: Legislation of this kind smacks of a deliberate attempt to provoke a sense of humiliation among the Indians of South Africa, and India cannot be blamed if she resorts to retaliation," said Sir Purshotamdas Thakurdas, President of the Imperial Indian citizenship Association commenting on the South African Anti-Asiatic Bills.

He added that legislation was likely to nullify the little hope raised by the Hofmeyr delegation, and pointed out that mixed marriages were not prohibited by law in European countries.

He said that it was difficult to understand why the whites of South Africa should want to be more white than the whites of Europe.

"The whole thing, to my mind, reveals bankruptcy, not only of statesmanship, but of a sense of justice and ordinary humanity."

December 20 he incited a gathering of Africans to kill and murder by uttering words to the following effect: "If you feel a desire to kill a policeman or another man, do so, as Moses once killed

Continued, at foot of column 3)

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Xhosa..-U Nkos S. Minah D. Matini

UNkosk. S. Minah D. Matini Wase Alvani

(NGU J. J. MATAMBO)

UNkosk. Sarah Minah D. Matini inkosikazi yo Mnu. D. Matini wodumo lwase Alvani ngenina ka (Ntabaziyaduma) u Mnu. W. D. L. Matini oyi Agent General yepapa lesizwe i "Bantu World" e Bhayi. Nangakupina ukuteta u Mrs. namhlanje unokubalelwa pakati kwama kosikazi odidi olupambili ase Afrika elenze amalinge amakulu kakulu. Ukuba ngaba abantwana ba ke bangamfuza njengokuba enjalo yena baseza kwenza izinto ezinkulu apa kumzantsi Afrika.

Nguye lowa wayeyi President yamakosikazi e North Eastern ase Wesile ngo 1927 no 1928, owade wonyulwa ukuba ayekuwamela kwi ngqungqutela yamakosikazi eyayi kwa Bangindlala; wabe wapinda wonyulwa kwakona ngo 1932 wakwayi president umgini sikhalo wale Province waya kuwamela kwenye i Conference eyayise Mntu u Mrs. Matini. Wenze amalinge amakulu okufundisa abantwana ba ke ecedisana nomyeni wake esenzela abantwana ba ke ilifa lakanopa kade lemfundo.

Ngokunje ubudala ba ke buyi 55 iminyaka lunabantwana abasitoba. Ngetamsanqa oka nye ngeshwa usemnye kupela ongekoyo pakati kwabo. Kwicala lasebu Krestwini ulikolwakazi elingatandabuzekiyo. Njengokuba ese Bhayi nje luyayo olungatetekiyo ku Matempile. Kwicala le business u Mrs. Matini licule ngokupelileyo ebeyenye yama kosikazi odidi olupambili e Alvani ngobugorakazi ba ke. Uzoyisile emabaleni zonke intshaba za ke ebezizama ukumwisa unamava angatete kiyo.

Ubeneshishini eliquba kakuhle kakulu e Alvani le Green Grocers ute ngenxa yempilo yake ukuba butataka kona wanyanzeleka ukuba aliyeke ngokunje liqutywa ngu Mnu. Christian P. Matebe. Ngenxa yokubaluleka kwemi sebenzi yalom Afrikakazi unyana wake umakele igumbi lokupumla ekuxabiso le £55. Igumbi lake yedwa, banjaloke onyana abayiqondayo imisebenzi emihle eyenziwa ngabazali babo. U Mrs. Matini ngokunje ungene kwi Business Financial Department ye African Office e Korsten. Ngokunje ungu nondyabo wayo (Treasurer) yayo. Upantsi kwempa mbelezo zomolokazana wake u Antonette, esinovuyo olukulu ukuti impilo yalom Afrikakazi iyatembisa kakulu kweli lase Bhayi.

Ngokuzalwa yintombi yakwa Gegeza e Mgwali kweli lase Koloni. Nankoke umzekelo omhle ma Afrika. Zipina intombi zase Afrika ezisakulayo, zilandele lomzekelo? Bapina onyana bodumo base Afrika basesikolweni bala ndele lomzekelo?

Ezase Rhini

(NGU TI-WHIT-TO-WHO)

Kusahleliwe e Rhini ngumzi ongcwele nento zawo. u Nyana we Mbhoagi ye sizwe uthe evala isikulana sake e Fordyce waye sele usingise apha imbhombo wake ufikele kwamkokeli u C. Yena wase Dikende le ndodana izama ukuxuma lomzi ngemizamo nokumisa isikulapo noxa ngati abongameli bawo ngo mntuyedwa ulusizi lo moya noxa abantu besiti bozama ukuzimela ngokwesizwe is'ke inge isizwe esi kuye sisisu sakhe uke wanengxikela ye konsati nemibhoniso yomolalo u Bhomoyi lo kwi Holo ye Location apa nge 22, kwe-fileyo yamandi kwabebeko. Emnyango iyawa ngumfo wobuntu oka Botha u mantyi yena imali ngati uyikupa nakweyake ingxowa ke nos izinam-nam zipetwe yintombi ka Nongqokwana i themba lama Rabe ephelele ayi Dipende apha isikhalo ingu-Mfundisi u Jao Jorha uqhube ngesi qhelo sake kade.

Umnikile umfundisi Pons ne nkosikazi obese A.M.E. Church apa abuyela kwase Alvani Heshelle apo ebekhona ngapambili weza ngoku bhubha komfundisi u Mocti amke nge bhaqo. Lomfo ka Phomo ebeya kuli vusa ibandhla ngati i A.M.E. Church

U-Phunguphungu

(YIMBHONGI YE SIZWE JIKELELE)

"Siyambulel' u Phunguphungu, ngoncedo lwakhe lwezomini zombunyama."

Phunguphungu, Phunguphungu. Ziph' iinkomo zakowethu? Phunguphungu, phunguphungu Aph' amathol' akowethu? Ndegxa ngapha, ndegxa ngapha. Ndegxa ngapha nangaphaya! Misa, misa phunguphungu! Misa Sazi sakowethu!! Sukusivis' ubuhlungu Ziphin' iinto zakowethu? Ndeeq ngapha nangaphaya, Nangaphaya nangaphaya!!

Ngezomini sasidala, Sasinyela nje iintambo; Sasona sibhadlala sityhutyhe yonk' imthambho; Bhije ngapha, bhije ngapha, Bhije ngapha bhije ngapha!

Silahlekwe nazinkosi, Silahlekwe yimihlaba; Sihambha phantsi kweengozi, Ubuntu baaba linchwaba; Ndawa ngapha, ndawa ngapha, Ndawa ngapha, nangaphaya!!

Yalahleka nenyanso; Sekuhonjwa ngamahlazo; Ubuxoki nenkobhiso; Zavala nemithandazo. Ndejike jike ndejike, — Jike jike jikelele!!

Ikratshi liphumelele; Kwanomona usamele; Amawonga ongamele; Phuma ngapha, phuma ngapha, Phuma ngapha, nangaphaya!! Phunguphungu, Phunguphungu, Nkathi naw' uxakekile; Kuba nawe ungumbunga, Namhla kunyembhekile. Qule qule qule qule, — Qule qule qule qule!! Kum Dali masijongise, Thina sonke kunye nawe; Izimilo silungise; Ngelo Tshawe lama Tshawe Zilikinzi zinzi zinzi! Zilikinzi! Zilikinzi!!

S. E. K. MQHAYI

Berlin, C.R.

zetu zibenye ngolu nyulo. Make ndisitele apa Mhleli we pepa nabafundi babo. Ndiyema apha.

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De Aar.

ngeyikhe yamyeka wawuvusa unaso isipho sokuvusa nokupakamisa umzi xa ubunendawo ezitha amandla kunye no nurse Phono inkosikazi yale, simnqwe-nelela impumelelo, nakwelo ke!

Ukufika kwe Qonce apa e Rhini into zo S.R. Gantso S.T. Mfecane H. Mtoba, Geor. Tya. mzashe, A. Dlanya, S. Mabhudla, B. Gqaliwe, Gqolodu, J. Tema, J. Mtiya, B. Vena, M. Mpoti G. Gulwa, D. Rhaziya, no Dade S. Mahala, E. Stamper E. Kunc, M. Pono E. Tsewu, R. Leleki no E Mtyeku ezatsho lashukuma i Rhini yapambama i G. Supt sister S. Tyulu. nama gosa ayo onke lonto yatsho ukususela lomni yavuka i Unity Temple ngati sikangele iminge nyawo imnyule amagosa ayo ema ngoluhlobo T.A.M. Jorha, V. T.J. Khuze Sec E. Nongqokwana cap D. Fini treasurer W. Yako [Qhwe] M.S. Yhwe, A.M.D. Batyi, P.C.T.H. Thumber, I.G.H. Tshikila O.C. Sixaba umongameli kskade Dade S. Tyulu. Ingenela kwi Location Hall yonke imivulo siyabonga ngoluvoko kakulu u Miss Nondze Violet Sidzane i Holide yake uyicitele kwa Mfundisi nomkazi Jorha e Rhini izihlobo ezidala zivuye kakulu ukumbona esemplweni.

Ukuxhaswa Kwe Convention Nga Bem base De Aar

Mhleli we phepha youke imihla iyana apha e De Aar. Sibone kufika u Bennethu ka Newana o jikeleza ngogaga lweke lwe Motor engayiyayo. Ube nentlanganiso ngomhla we 20. Feb ngé ntsimbi ye sine phandle ngase caleni lendlu ye Cawa y Bantu Methodist Church. Wasi pakela ke indaba esicazela mayela nonyulo esxelela nama doda ete ufuneka enyuliwe, wasixelela naye ngokwake uzigqatile.

Wabuzwa ke imibuzo emi ninzi endingena buyi lauda, wayipendula ke imibuzo ngokubekekileyo: kwabonakala ukuba entlanganisweni kuko izimvo ezimbini kuko icala elihamba naye u Mr Newana kuko nelinga hambi naye, caca ukuba makuyiwe e voti ni. Evotini lalikulw inani eleliti maku landelwe i Convention lali cinane inani elilandela uMrNewana kwako no Ndilele abanga votiyo.

Ngamazwi amafutshane ke kubona kele into yokuba bonke o ndilele ngaba landela uMr Newana ke Mhleli we pepa nabafundi balo nditi mna lamadoda anyulwa yi Convention ngwema doda eytipina i Party. Kuba mna bendisiti makufakwe ama. doda angazange abese (Parliament) Anditsho ukuba wona aba ngamanzi acacekileyo nga kuti kwodwa mholi we phepha waba nzima kumntu omnyama evotini yake ba u votile i Nationalist ewe siya qonda okubaama National nama S.A.P. ayentlenye adibene malunge ne voti mntu ontsundu. Edinga vuyayo ba voti sibey nto enye kolunyulo Nokuba izimvo zetu ngade zahlukahlukane kwodwa ndiqwenela okokuba izimvo (Iphelela kumhlathi wesibini)

Ezase Monti

(NGU ELIOVICS)

Njengokuba zigqibo ezivakalayo ze Qumru le A. A. C. selinamalungu eliwonulileyo ayiskumela umzi kwindlu ye Ngwevu, umzi uyayipikisa shushu lenqubo nge-lithi — abacebisananga okanye badlane iindlebe nomzi beve izimvo zawo bazonyule kwabodwa. Kwakhona umzi uthi babonyule-lwe ekubeni bayokulwa ii Bill ze voti azizanga ziphulaphulwe kuba namhlanje sezingu mthetho Medi nama Peretsi ka ina ethe (masihlangabezane) ongena kuji-kwa mntu. Ndawo yokugqibela ikrikrizelwa ngumzi kukungafu-mani zingxelo.

Kwiveki edlulileyo aba Numz. S. M. B. Tappa, H. W. S. Ben Mazwi, G. W. Jamela no W. M. Siyo ba ke batsiba owenkawu kwelase Bai Rhini nase Tinara ngenjongo yokudibana neenkokeli zalapho ngalomcimbi lbaze bafikelela kwizigqibo zokokuba njengoko i Native Representative Council inezithili ezithathu ezizezi — Phepheya kwe Nciba nalapha e Koloni umzi ugqatsa u Mnu. A. F. Penda wase Bai kunye no Mnu. H. Godhlo wase Monti ukwalilungu le Convention kwicala lama Bunga nama Phandle umzi ugqatsa u Mnu. B. B. Xiniwe wase Qonce, kunye no Mnu. A. M. Jabavu we Convention. Akukacaci oyena wonyule ngumzi ekubeni agqatswe no Dr. Molema.

House of Assembly umzi ugqatsa u Mnu. James Stuart walapha e Monti kunye no Advocate Will Stuart oligqwetha lejaji. Kwi Senate umzi ugqatsa u Mnu. Carl Malcomess obefudula emele umzi amaxesha ngamaxesha kwi Provincial Council e Qonce. Lo wokugqibela ugqatswa no Mnu. Bissett wase Vryberg owonyulwe i Qumru lika Ntu.

(Isaqhutywa)

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"Me u tla tiola Liphateng U likut bee Hore u ka Thola Motokara oa u Tloho Holimo"

Sebeteng se tsoanetse ho t'ala mabekere a majont a tsoanetse nyooko maleng a hao ka mehla. Nyooko ena e sa t'amae ka tsoanetse lijo tsa hao ha li thuleha. Li boila maleng. Lesokola a bololosa mpa ea hao. Ua pipitileho. "Mele" ea hao aho o kengoa ka chefu "me u likutloe e nyehamile, u tsepelletse le ts'ala's eka le znyehela.

Mats'oaal, lino tse beilang, lihlahre tse monate a meriana e t'ollisang ha li repe. Ho lokolla maha ho tsoe lebaka. Ke Carter's Little Liver Pills tse tsoelang habole tse ka etsang hore nyooko e mathe habonole le "mele" me u likutloe u "phahamelle u phahama." Ha li na koteli, li sebeteng ho bonole, empa ha makatse bakeng sa ho tsamama nyooko ha bonole le "mele. Bafu Carter's Little Liver Pills. Hlokomela bitso la Carter sephutheleng se se khubetsoana. Likemising tsohle 1/4.



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XHOSA:

Ezeenkalo

Ngeenkalo

Ezase Monti

(Ngu "Eleovics")

Kwephelileyo iveki ngomhla we 16 kuyo le, oka Godlo uwumele e Holweni umzi kuba ibingu mbha wokunikwa kwengxelo ye Komiti yentlanganiso yezizwa ebi se Rautinikutshanje nase Zibeleni kwa Komani. Isithethi soku qala ibangu Prof. Jabavu owandu lele ngokubonisa nokucebisa nga mashishini okurweba phakathi kwethu sedwa thina luhlanga luka Ntu, waze wangena kwinxelo ye Komidi nanze voti. Akuba un Ngqika eyiqibile inthetho yakhe kwanamacebo afundisayo nafa nelwe kukulandela, u Sihlalo u cele u Mnu A. M. Jabavu, uMhleli we 'Imvo Zabantsundu' e Qonce ukuba abesithethi sesibini njengo munye wamalungu e Komiti.

U Jili nthe yena kwase Ntlandlolo akazimisele nakancinci ukumoshisa ixesha lentlanganiso, kodwa yena ukholwa yimbuzo evela kumzi ukuze ayiphendule, nang'phaya koko, uqokele nge lithi, isithethi sokuqala siyiqibile yonke into ebanelwe kuku thethwa, injengoko ithethiweyo, ngoko uzakuyekela ku Sihlalo ukuba avulele umzi uzibuzele indawana ngawana anga ziqondisi uacacise, watho wathi ngishininini ukufala pantsi.

Kwesithaba kuvulelewe ithuba lemibuzo emzini, kubekho nozu phithizela kwentlanganiso okubonise ukuba injenge ntlanganiso ebiseli saziwa; kwacaca ukuba iinkabi zize zizimisele ukuwabuza lamadoda ngakumbi ngevoti yethu eyehlutwayo, saza sanikwa uNompogwana we Compromise, Abu ileke amadoda imibuzo ngemibuzo, ayi qwakamise ngaminye. U Ngqika wayiphumelela yonke.

Kwada kwabalixesi a lokokuba u Sihlalo ayiv le intanganiso. Siyayivulela umzi ngokuzikhataza ekuzeni kwintlanganiso, ngakumbi le ka mNgqika oyinkokeli e vunywe luhlanga, Nangomso ke mawethu, nisebele kwakuthiwa hoyini.

Abantu Neento Zabo Apha Kwa Gompo

Nge 15 k yo lenyanga, kufihlwe u Nkosk. Ngezo oyi Nkosk. ye Gosa lomjikele kwihlelo lama Topiya ase Oda. Inkono yom ngwabo iqalise kwase Tyaliki ngu Mnu A. E. Kuse wakwa Phiphu Ongwele no Mnu M. Kika—Sivelana nzulu nomzi wakwa Ngezo Athe u Tixo wawuhambela ngesisehlo siwehleleyo sirase siwubophe ngelithi: 'Mawulale ngenxeba. Akuhlanga lungehlanga.

UMnu M. Kika usathe grad e Tinara ngenjongo zokuya kubeka ilitye kudade wabo. Ngati uya dlulela nase Bhai.

Umzi wakwa Dweni usabetha izifuba nakusasane yimivuyo yokulizwa ngomtwana oyi okw akwe ku Mnu no Nkosk. J. Dweni abamfumene nge 5th ka January. Abantu ababeye ngomhla wanikwa igama lokokuba ngu Zwelidurcile scaweni bamanyela kwa Mnu apho ziyiqokelele khona zon'be izimuncu-muncu zale dolophu, ba buya imilomo ingahlangani bubu bele.

Hai Abantu Bakowethu!

Liyinene liyinyaniso elithi isizwe esipancsi, isintlozi ezimda-ka, asizoyiki izinto ezibuhlazora kuze kugqithise khona kamntu osaze ngobuso elizweni. Ngokuhlwa ngoratya lolwe Sine oluphelileyo kuthe kuba ilanga lalonyaka alitshisi lirole inqaba ngokude ku gqithise kubaphangeli, into ke leyo bathi bebuya bayokuzifaka emanzini ngenjongo zokuphozisa imizimba yabo ingalali ukudlwa.

Enye indoda ebi lapho kuloo ndlu yokuhlambela xa kanye ilisimele igwebu lesepha ngokud- liyixhole ingaboni kwabe kungena u Nqalintl'kwana ovityoza umlo- zana ommandana, wanga unakabi uyakhulula kanti kukuthi hlasi

kwake ibhulukwe yalendoda ebe kuko imali eninzi kuyo kuba ikwa ngumthengisi weenkuni nentloko zegusha elalini apha, yekoko uku phuma kwalenkwenkwa na.

Ithe ukuthi balulu lendoda ise nqulo mkwetha ligwobu lasexha wabe engavakali ndawo u Nqalintl'cko yazincama noko kunjalo lendoda isukela into engaseyi boniyo apha itshone ngakhona.

Enye intwazana iphoxwe e Mdanisweni ozuzile kanobom xa ibingasadlile seyikheka amacala; niyabazi kaloku abantu basetyini. Ithe kanti ithe wunge ilokwe ka Mlungukazi oyiqeshileyo, bathe abantu bayabona naantso seyi tendwe ngabacuphi bepuma nayo, lafane inene lashiyeka ngaloo mthika ka Jobela selivinto efane yatshaba. O hayi, lempucuko yase Yerephu iyasiphoxa maxesha wambi noko ingathi iyinto elungileyo.

Ezase Bhofolo Ese Ntshona

Ngu A. M.

Wayenzake intlekelele oka Sinxo, oosuku lwe 10th January 1937. Lolibaleka kade kumntu wase Bhofolo apha ezingqondweni zamadoda namakosikazi alubo nileyo. UMnu Sinxo wateleka amagora namaci okwezi ka Tixo izinto. Ngasukwazana lutile kwe pelileyo inyanga, wahluba umtva- ngampo kumahlelo onke e Tyalike, ukuba zimpeleke kumbulelo ayakuwenza ku Tixo.

Ngokumfumanela isiza ngesisa ku Council yalapa se Tyalike ye A.M.E. Church bezu kwama tile- tile ate wawenza kunye nama Gosa ake. Ngoku' bone ukuba kwenziwe lu bulo uayuselwe ku Tixo. Ewe ke wasabela umzi wonke, ako onke amahlelo kwa zala kwelo tafa ngo 3 p. m.

Umzi we A.M.E. Church unyule kwayena u Sihlalo kwelotafa, kwanomabi we programme. Ucele u Mongameli welibandla wase Dedooms ukuba afike iculo. Kwa vunywa kwatandaza u Sihlalo, emva koko wacaza ngokufutshane into awubizele yona umzi, wahla la pantsi.

Kuphakame u Mrywabe u S. Sixaba yena e ele ama Tshatshi—Lomfo ubete ko mofu ngento ebukali, ebonisa ukuxabiseka kwa bantu abati bavane babe moya manye; ukumanyana luluncedo olukulu kwezika Tixo, kwezombuso, nakwezika Council. Lonto yenza nentshaqa zipelelwe nanga mandla.

Pambili Ndini ngwenelela impumelelo, sakiwe esi siza kuso, wahlala pantsi.

Iculo lalandela u Sihlalo upose upose ku Rev A Norman we Tyi- piya wafunda ku Nehemiah 2, 1 to end. Kulandele iculo kwapo- swa kunto ka Bavuma u S., yena omele ama Wesile. Lomfo ute u uxasa u Mr Sixaba. Ndi funa kendenjenje kuma Kor 2 Chapter 2 verse 2-6. Watyabala lomfo, eti ndikumbula into eninzi yab- fundisi abamnyama kwanabebali kweli bandla, abati bonke nga banye balinga ukufumanela le Tyalike isiza bafike esi 7 kodwa abazange basnikwa.

Namhla lento iyamangalisa, ukuba namhla asi funyaniswe umzalwana lo. Ndibulela nama Gosa ake ste ampahla amxasa xa ebetukwa, etyalwa ngabanomona kodwa lama dodda andi sokuwa biza ngama gama niyawa- zi. Naye wancoma ukulunza kwabantu aba vanayo. Umanya- no mvisiswano, iyafuneka kuti. Pambili mawetu siyavuyisana nani wahlala. Iculo lalandela kwa poswa ku Rev. Logolie wase Dedooms obulele kakulu into ka Mr. Sixaba no Mr Bavuma, naye (Kangela kumhlathi olandelayo)

Ezase Bhai

(NGU NTABAZIYADUMA)

Sika sabona pakati komzi u Mnu Bradfield Mnyanda itoliki enkulu yakwa Ndaba Zabantu nono bhala we Native Welfare Society e Bu- lawayo S.R. Ukangeleka kakuhle kakulu lo Mnumzana.

Siyamncoma u Mnu A.F. Penda ngokupinda onyulwe kwisihlalo sobu Chairman bomzi wase N.B. Kodwa ibhulun' u into yokunga bizwa kwentlanganiso ngokufane- lekileyo zinkokeli ngokungati akuseko zinto zidla umzi. Imbila zinganakala wazo lilifa labazinge- li.

Uxatyisiwe e Bhai umfo ka Jabavu—Wilson yena—Sisho kugqatso lwe Advisory Board, ubete pambili. Sikutembile Jili, ungasilanzisi.

Ama Sinara selebuyele kwase mfundweni, asikuko nokuba aya- ncomeka ayalimo ab'zali abate pezu kobunzima obukoyo, bazama ukuba nika ilifa abantwana ngapezu koko, nibaxobisile izayo kuba imfazwe ezizayo ziyakufuna ukuliwa ngobucopo—imikonto ya peliwa lixesha. Pambili ma Afrika.

Lihle kakulu ilinge elenziwe ngamadodana amatsha alapa loku vula i Debating Society. Ingxoxo ebingokulungu nokungalungi kwe 'Lobola Custom' ibipakamile konke e T.O. White Hall nge Jan 27 pantsi ko Mhalingapambili wayo u Mnu Botha Harmans no Nobhala u Mnu S. Mabija. Yinto lonto batana bakowetu—ningavumi ibange ixele ezinye izinto ese- sike saziyona.

Ubuyele kwase Lovedale apo atisha kona emva kokucita i Holi- de eyolileyo kwa Mkulu we wake u Makideneta u Mnu Nyoka ono bubele ke kor a.

Ngu Nkos. J.N. Bhelesi osele abuba engapilanga. Siyiqwenele- la ubuqhetele le Nkosk yase ma Tshawewi

WALMER LOCATION

Sinovuyo olukulu ukupaula ukuba nalapa e Ggebera kuko abameli bepepa lesizwe i 'Bantu World' into zo Ngcayiya. Pakamani ma dodana ase Afrika, itesha lelenu—ulutha maluvuke ebu'ongweni Ngobanina ekufuneka batetelele shilizwe? Asilo lutsha na? Ngobanina ekufuneka bamele amalungelo etu kwelijizwe? Bantwana basezikoleni, vuzani ebutongweni, toro akuncedinto ukutembela ku bant' abakulu kuba bona abana nto yimbi bayisingayo ngapandle kokufa nezulu. Ke tina bantu basenemihla emide kulo mhlaba masibhingele pezulu, umzi uye mka...

KORSTEN

Kungosizi olukulu ukwazisa ukuba u bawo wetu u Mnu H. W. Mcanyangwa skaseko kweli paka le ulitshibe nge 31 ku Jan emva kokugula ixesha elide kakulu—Ubudala bomfi lo boquyi 67 ingxelo yake iseza.

Kwakona kungosizikazi olukulu ukuvakalisa ukuba u bawo wetu u Mnu Thomas Kotshokotsho enye yamadoda abalulekileyo k-kulu e Bhai akaseko emva kokugula ixesha elide ngokukatazwa ngumqala nesifuba eside samqokula ngoku kulonyaka Umfi lo wafihlwa ngu Mnu Matodlana owateta amazwi angumangaliso. Nangona kwaku pakati evekini, kodwa abantu ababakona emngcwabeni wake yayi 438. Sivelana nomzi wakwa Mcanyangwa nowakwa Kotshoko- tsho agezizihlo zibuhlungu ka ngaka. Laleni nge nxeba ma Afrika. Akuhlanga lungehliyo.

Sinovuyo olukulu ukubong u Mnu Daniel Petana wodumo lase New Brighton epakamile emva kokugilwa yimoto kwinyanga efileyo. Ngetamsanqa lom Afrika akanzalaraga kakulu.

wati qabaqaba ambalwa kwapo- swa umtandazo kunto ka Landi u F. yena. Umfo onyatelise anke- nenkene amadoda. Iculo kwa poswa kwingxeko lika Moos u H. wase D.R.C.M. Ute yena wase (Iphelala kumhlathi wesihlanu)

Emgwali Trg. Inst.

Kungosizi ukuvakalisa ukashi- ywa ngumhlobo wetu u Develliers Mawonga Ngcebesha obaso Kapa ntebenzo usishiye kwepelileyo inyanga. I kaya lomfo lo lise Gouwa. Ebangunyana omkulu ka A. Z Ngcebetsha no Matilda u nina kuyalelwa ka Shwene na- kwa Radebe luvuyo ezulwini nezi- kude izihlobo mazaneliswe ngulo mpanza. Enkosi Mhleli.

VIVIENE T. NGCEBETSHA

ngomtandazo. Lapela ixesha ziko izitet., alasiyumela ixesha kusukelwa inkono. Utek' oka Sinxo ma Zioni nani ma Griqwa kuba ndingani panga naxeba. INkosi ivuma soqubisana ngo- mvulo wayo lendlu, ixesha selisi shiyile. Kupakame u Rev. Logo- lie P.E. nge 2s:6d etafileni wapa lazeka umzi, wahla u Nobhala nlusibeni. Kute upela umzi imali etafileni siyi £4 5-5. Umvulo walendlu ngati woba kwakufu- tshane nje, kwavalwa kwatwata foto ngama A.M.E.

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ZULU- Ezipuma Ezigodini Ngezigodi

Umbuzo Ku Mnu. A. H. M. Gumede

Mhleli,
Ngitanda ukuzwa ngo Gumede ngoba uyazi ukuthi ukukuluma isi Zulu okwetu ukusiloba okwabelungu. Yeboke Gumede uMhleli wemfundo yabantu u Mnu. D. Mck Malcolm lom ubone ngani ukuthi lokuloba okudala akulungile? Uyena owazi isizulu ngapezu kwama Zulu afandile? Ngabe siyajabula ukuba kwahlangana abafundile bakiti babona indlela efanele uma besola endala. Okudanganyayo ukuba kuhlanganiswe isi Zulu nesi Sutu nesi Xosa. Konje u "h" lo ofakiwe unosiso ngapi? Sengati akupendulwe kukuluma kodwa abelungu benza isu lokufunda masinyane lezizimi esengizibalile ilupi usizo olupuma kulokuloba? Mina ngibona esikundleni sosizo ku ukulahlakelwa. Abantu ababoni ukuthi abelungu balungisela isikati esizayo. Ukuze kusizakale abakubo ngesikati esizayo akuba kugcwaliseke ukuthi izulu ziyifa labahlakini. Siyambonga u Mnu. R. R. R. Dhlomo u Mhleli osabhala nendlela efanele. Hayi osimuka nandwendwe.

M. A. MADHLALA
Johannesburg.

Isimilo Siyisidlodlo Ongaqaba Ngaso Ebunzini

(Ngu Nkosz. S. C. Mvuyana)
Isimilo siyinto enenani elikulu; sitolekela ngokusetshenzelwa, ngokuzitoba, hai ngamawala nangomsindo. Futi isimilo siyisi h'angu sokuvikela umniso ezinkulumeni ezimbi, nasekulethshweni nasekutukweni.

Isimilo siyinto edinga ukupata kahle, sinjengeqanda lona eliti lingawa pansi life njalo. Sifanele ukuhlakanitshelwa, singangenwa izintuli. Uma umuntu engasilondl' isimilo sake siyaponyuka nxa sesiponyukile ubuso bake buyapapateka amehlo akangahlangani nawabanye, futi abnozwele.

Ngako ke akudingeki ukuba umuntu nxa ebona omunye efuna ukungcolisa isimilo somunye atule-nje kudingeka ukuba umniso asilwele isimilo sake aqome ukusifela ngoba siwumcebo wake negugu siwumcele wake. Siyisidhlohlo aqaba ngaso ebunzini kanye nodumo lwake.

Kepa abanye abantu bayavama ukulahlakelwa izimilo zabo ngezinto ezingena nzuzo kaanti futi nxa simlahlekela kulukuni ukuba asheshe asitole futi. Grouville

Ezas' o Vivini Edendale

Mhleli,
Ngicela isitutyana kwelako lodumo baba ngibonga ama Teachers akithi abuye epila o Messrs Mtjwa, Molife, Bhengane, nawo Miss Kuzwayo omkulu no mncane no Miss Violet Shabalala, ofundisa e Siyemu School. Pela ubesate xaxa ngapa ngase Mhlwaneni eyodhla u Kisimusi, no Miss Majazi wase Richmond naye ubuye kahle.

(ipelela ohleni lwesibini)

Yini Ubugebengu Obungaka Na?

Mhleli,
Ngicela isikala kwelako lodumo. Ngike ngetaka ngitola isituba sokuba ke ngifunde i Bantu World mayelana nobugebengu babantu ngiti mina ngempela umteto womlungu mubi, ngani ngokuba nabani nobani uyazi ukuthi abantu abamnyama banezindawo ezinjenge selu Sutu Zululand, Swaziland nani-nani lapo kukona abantu bebodwa ababulalani kangaka imikonto beyipete ngezandhla kepa uma bepakati kwabelungu emadolopeni bayabulalana ngempela ngokubona kwami ngiti kuleminyaka yanamhla isingebengu sekuyilezi esizalwa ngesinye isigebengu ngani ngoba laboantu abasebenza ukubulawa bayaboshwa, bapume.

Uma kutiwa abantu kabalungile yebo liqiniso kepa nabo abamhlope kabalungile ngokwehlulwa yizigangi izigebengu emadolobheni abo. Akenihlole bakiti ukuthi kunjani loku ukuthi emadolobheni abantu bayuke izilwane. Emakaya aku njena lapo umuntu omnyama engapansi kwenkosi yake. Ngibona sengati asekupinde ibe kona impumelelo komnyama ngendaba yotshwala sekubonakele ukuthi u Hulumeni uyasebenza uma buyekwa nomsebenzi ka Hulumeni ungancipa ngokubake imali ingeniswa utshwala. Ayincane lendaba yezigebengu ayibonakali kahle ukuthi iyapela nje kukulunywa nje kupela. Sengeswele otshela abelungu isu elingcono lokuqeda ubulwane ebantwini kunaleli lawo Pick - Up nama pasi ngempela ngempela abantu bakithi ubulwane bukulu esizweni sakithi sengati babeyele benje kanti qal' ababulali babengeko kanye namasela nezigebengu emihleni yawo babamkulu.

Yimina ckhlonipayo. A.F.N. MTSHALI.

Ezase Vrede O.F.S.

Ngicela isikala kwelako lodumo, kengiti qabuqabu ngokuhle okwenzeka e Vrede. Sibonga lonyaka omusha oze nezinto ezintsha sibenomkosi omkulu wokwamukela uMfundisi wase A.M.E Church u Rev J.J. Sithole ngoba ke i (Conference) iKomfa imkombe e Vrede. Ukutokoza kwama esosa Ezele umfundisi ulwamukelo olukulu kwahlangana onke amabandhla ase Vrede.

U Rev E.B. Mpalisa we Methodist Church, ubebambe izintambo kukuhle kugelile. Emva kwayoyonke inkunzimo kukona i Choir ebicula kahle kakulu ebimbate ngokufanayo ipetwe indodana yomfundisi Mr D. R. Sithole ofundisi e Drietontein sitokozile futi ukubona ne ndodakazi yake umfundisi efundisa e Nhlolondulu. Bekukona abantu abaningi benza ize po ezinhlabe abaningi kugcwele indhlu kungekondawo. Kute sekuvalwa uRev F.B. Mpalisa wakuluma e amancoko ahlekisayo.

TIMOTHY KATIDE, (Steward)

Bonke batembisa inqubo enhle lapa kithi Edendale. Okunye okuhle ukuthi u Chief Zibuse S. Mini ukethiwe emhlanganweni obuhlangene e Mngeni Court ngezize Palamende. Azike mfana omdala okade ebona ukuthi kobanjani ngoba liti izwi umuntu omdala ukuluma into ekanyayo kunomncane ngoba ingqondo isibumbene. Siyetemba mfan' omdala. Nokuba sizobuye sisole tina batandi zindaba kodwa kobe sekwenzekile maZulu smahle.

WILLIAM ZUMA

Abadumaza Inkosi U Jesu Krestu

Ku Mhleli,
Into engenza namhla ngepefumu le epepeni lodumo ngamahloni nembhalakaxa yecilokazi elenziwa iningi labafundisi bakithi. Haa, icito ndhlu ka Mjokwana ka Ndaba engike ngalibona e Mzini pakati e Johannesburg licoba nasozwanini. Ngibona uMfundisi ute mahla ukololo wawubhekisa emva iye mbe selifaniswa ukuthi lalinjani amahlipisi sekunguxamfani izinzwani sezihamba zishaywa ngumoya yisigqoko kambe into ebincwatswana ngoba ibbulukwe sengati ulala ngalo manxashana engaqameli kale. Mhlaumbe omunye angaqalaza ati uswele.

Yeboke akenziti futi ebhantshini lake ufake lezizigano ezibomvu ezitengwa emajudezi zifakwe uxaxa ngabantu abangazi luto ikakulu insizwa zamabheshu kwa Zulu nangama Shangane nxa eyoshongola rangabe Sutu izinti zokuloba uzifake zonke akoko nol' odwa olusele ekaya. Konke loko ukwenziwa yibuhlwempu. Ungena lapo kutengiswa kona izikalali (scales) uyabuka, uyabuka ngelikade ucala imali kumakosazana abelungu ati "we have no money, sorry, Jim" kute okunye "Goodness me, I think he is some what a lunatic."

Angizukwanda kakulu nalomfundisi wami ngizoti yicilo leli bakithi baningi abafundisi bakithi abahamba bezihlazisa kwabazimzini betiwa (they are lunatics) zihlanya. Loku kwande kubafundisi bopumo umuntu ati uyo zenzela isonto lake no Chamase nje yena a-engumfundisi u Chamase kube ngu Mramente wake angatoli isondlo somzimba isisu sibize omunye abenebandhla elibhikile kodwa angatoli mali kungcono umuntu akete kulezizindhla izimbili.

(2) Abuyele emva komlungu ati igad' idiniwe.

(2) Nxa engafuni ukubuy' adhle ubuhlanzo bake akumu'e ukololo ayotuna umsebenzi kumlungu e Dolobheni.

Angisho ukuthi ngabafundisi bopumo bodwa abanjalo kodwa amapiketwani avame kona.

Lapa e Orlando kunomunye oti uyi Bishop uhambe ecosh' amataambo nokololo ewubhekise emuva elengisa isipambano. Omunye iloku etwalana nomqulu wencwadi efuna imali uti kuzokwakhiwa ikolishi lesonto labo.

Baningi nakubo abopumo abazipata kahle abanezi-uzi zobufundisi engengeze ngesaba ukubasho naagamagama abo. Bafundisi bakithi niboke nibukele kwabanye abazipata kahle. Ubuhlanzeko

buseduze nobu Nkulunkulu. Yiko loku abanye bebanjwa nezigomfane nezimbodhlela beti bayokwenza imitendeleko nezinsangu ngokuswela imali ngoba ningena mabandhla. Ukololo lo sekwaba yisipesheli kanye nepasi nje.

Yikutukisa izwi lenkosi lokoke. Angime, Mhleli ngilindele amatshe akizele kimi.

J. NDODANA CHAMASE
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Bekwonakelepi Ku Mrs. Dhlamini Na ?

U Mrs. Dhlamini kwakuyintokazi eqinileyo. Emude emukulu. Uhlobo lomfazi onokulindela ukuba abengunina wezingane ezinhle eziqinileyo. Kepa wayengenazo izingane. Okwamenza nendoda yake babe sekudabukeni. Isihlobo sake samutyela ngama Feluna Pills. Kwavelani? Funda esakubhalwa yindoda yake eyayise kujabuleni:—

Ngo January 1933, u Mr. Luka Dhlamini wase Mutual Cash Store, P.O. Willow Grange, Natal, wasibhalela kanje wati: "Ngo 1926 ngangicabanga ukuba umfazi wami angeke ayitole ingane. Odokotela nezinyanga zabantu zati isisusa sise sinyeni nase findweni lake. Zamelapa zehluleka. Isihlobo sasululeka ukuba silinge ama Feluna Pills. Wawatata ama Feluna kute ngo 1927 watola ingane yomfana wapinda futi watola enye ngo 1929. Soloko umfazi wami wabenzisa ama Feluna Pills zonke izifo zake zinyamalele upile kahle unamandhla. Ama Feluna angumuti weqiniso kwabesifazane. Mina nenkosikazi yami siyabonga kakulu lomuti."

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Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 1/9 ne 3/3 igamba. Mhlaumbi utumele ku P.O. Box 731, CAPE TOWN, ufake imali yawo. Ipaketi libomvu. Qapela imifaniselo etengiswa zizitolo ezingenalo iqiniso. Tola awona ngoqobo anjengalomfa nekiso.



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 Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Warnings, For Sales, etc. are charged at following rates:— 1d. per word.
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All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 3 Polly Street Johannesburg.

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The Bantu World HALL is no longer available for Concerts or Dances, and all reservations that have been made, are now cancelled and deposits paid will be refunded The Secretary, The Bantu Press (Pty) Ltd.



MR. R. G. BALOYI.

Eerste-Rust News

(By P. P. NHLANZANA)

Death occurred here on February 19 of Miss Martha Molautsi. She is survived by two children both girls. Messrs Mosala, S. M. Makgatho and the Rev. J. J. Gqolomo spent the weekend in Johannesburg in connection with the election of the Senate representatives.

Mr. Job. Mahudi passed away peacefully on February 17.

A grand wedding took place at Kozza's residence it was a great scene to watch the Zulu war dance in which even Mr. P. P. Nhlanzana participated. Mrs. Grace Nhlanzana was the chief organiser.

The additional teacher of the Roman Catholic School is Mr. Mbele, formerly of Eastwood now of Johannesburg.

Eastern Township News

The opening ceremony of the Salvation Army school's new class rooms was performed by Colonel Smith, Chief Secretary to the Salvation Army, on Wednesday, February 17 at the Eastern Native Township.

Lt. Colonel Miller prayed and Brigadier Salhus read the scripture at the request of Major Christoffersen, Superintendent of the Salvation Army Schools. Two hymns were sung and music was rendered by the school choir, after which the Chief Secretary gave a stirring speech to the children. He then declared the school-rooms open by unlocking the doors and allowing the children and all those present admittance.

A tribute was paid to Major Christoffersen whose efforts brought about the complete erection of these school-rooms. He did not only draw the plans, but personally participated in the work by making the forms and desks and other things. All those to whose benefit the school was built have to be very grateful towards him, for it is through his untiring energy and work that the school was ultimately completed.

The new school rooms are well-built as well as furnished and equipped, and have helped to relieve the congestion in the former school room and the difficulties experienced on the stoep.

We, teachers of the above school, would like to take this opportunity of thanking, on behalf of the community of this Township, Major Christoffersen for his great hospitality and unflinching courtesy shown to us throughout his management of the school. And as he will shortly leave on furlough, to Norway his home country, we wish him and his family a pleasant and safe journey. We feel that he is leaving us owing him a great debt of gratitude which we may never be able to repay.

Amongst those present were:— Mrs. Colonel F. Clarke, Mrs. Major Christoffersen, Miss Captain Clark, Mrs. Colonel Smith, Major Malesela and many others.

Mr. Baloyi's Manifesto

WILL HELP CHIEFS AND PEOPLE IN THEIR DIFFICULTIES

Mr R. G. Baloyi, one of the Candidates for the Representative Council in a manifesto issued this week states.

My African Chiefs, Ministers, Electoral Units, African Leaders and Follow Africans I place myself at your disposal. I am prepared to serve you. I am resident at the moment in the leading Industrial and Mining Centre of the Union and I have around me my fellow Africans who have travelled from all parts of the Union through the pressure of economical needs, men whose disabilities can be placed before me more easily and where I can obtain first hand information for them, and in the best manner I could use all possible powers to truly present their disabilities before the Native Representative Council.

"If I am elected, I shall strive to (1) help the Chiefs in their difficulties, (2) secure full education for our children and (3) secure marketing facilities for our produce and stock."

Roberts Heights News

(By BAC)

The most active Wayfarer Movement of the Anglican Church, which has been existing for years, under the leadership of Mrs. Stowell is now to follow the World-Wide Movement, called the "Girl Guides," anyhow under the name of "Wayfarer Guides."

Mr. S. Ntuli, who was knocked down by a motor-cycle last Xmas, is improving greatly and will soon leave the Hospital.

It is most thrilling and astounding to see that there are still some ambitious men, who are out to uplift their race, such as Mr. A. B. C. Kgotsa, who has now opened an evening school for the workers. I must again congratulate the attendants for their ambition and also wish them to become instruments of progress to our race.

The principal of the Amalgamated School Mrs. S. Maboge and his wife were given a baby girl on February. May the Almighty bless their gift.

Mr. N. Motla returned from his enjoyable holidays on February 21 and assumed duties February 22

Ficksburg Activities

(By B. S. T. LIKATE)

After a prolonged holiday of 6 weeks the Bantu United School re-opened on Tuesday, January 26.

Due to the resignations of Mr. F. R. M. Sello and one mistress, the following new appointments have been made: Messrs P. Tsh. Lelosa, a home-boy of the writer hailing from Butha Buthe; and H. D. E. Khati from Masianokeng, Basutoland. As they are promising young men, we expect many good works from them.

Holy Communion festivals were conducted in the A. M. E. Church and the D.R.C. by Revs. D. R. Dintloileng and I. C. Potgieter respectively in February.

A farewell service was accorded Rev. J. N. Dhlamini and family of the Ethiopian Church in February. The Rev. gentleman is being transferred to Pretoria. His successor we do not as yet know.

The gathering was in the capable hands of Evang. J. M. Mokhitli, Congregational Church assisted by Revs. N. D. Matsie Methodist church, J. Letaba, and Makhalema.

Bapong News

Since the return of the additional Native Commissioner the Bapos are active in trying to elect the right men. Let us wait and see.

Mr. Shad. M. Madiba entrained on Saturday afternoon to Madiba Stadt to meet his father from Benoni Location and Madiba's families to settle and arrange some family matters. He returned the following Monday and met Mr. W. Feglan in the train from Johannesburg where he spent week-end.

The recent departures were Mrs. Mmelwa and Mrs. Malatsi who left on Saturday after the marriage of Mr. Mmelwa. They speak highly of the wedding.

What we consider to be the worst accident occurred on February 2 when a group of Bapo boys were sent to mill in Brits and unfortunately when crossing the Crocodile River they found it in flood due to the Hartebeeste Poort Dam overflowing. The boys tried to cross and the water over powered one Andries Nkabi Molotsi who was drowned, and one Ramagae Mogale was assisted by a European swimmer who went to their help when the boys shouted for help. The parents of the drowned boy and all Bapong at large are still mourning for him.



Some of the Bantu farmers' sheep in the Transkei

There has been a case of flogging which was administered on a young boy under instructions from a priest of the Roman Catholic Church. The case was handed to the police and the magistrate found the priest guilty and sentenced him to a fine of £3 (three pounds) or 14 days imprisonment. The fine paid.

The following are the officers of the Pri-roses L. T. C. Misses B. R. Matsie, H. A. Mechogo, A. B. M. Rampa (Treasurer) and Messrs J. Mape (President) J. J. P. Mosunkutu (Captain) J. J. C. Mothibi, E. T. G. Sekamane, P. Tsh. Lelosa, H. Khati, P. J. B. Cona, B. S. T. Likate (Secretary) and Mrs. J. J. Mosunkutu, it being the intention of this young club to play an outside team during the Easter Holidays, you will always find them practising.

Much rains continue to fall. The officers of the Ficksburg Local Teachers Assn. are: Messrs P. Lelosa (Chairman) B. Lebona vice, Miss A. Rampa (Secretary) Miss L. J. Mokotela-koana (Treasurer) and H. Khat (Conductor.)

Vrede News

(By ROSALINA H MOLEFE)

February 6 was a day of days in the Anglican Church here. The Lord Bishop Brown was among us. He came to help a number of happy boys and girls to be near Jesus by means of Confirmation and Holy Communion. He confirmed 40 souls. We all know that these young people are bright, harmless, affectionate and tolerant. We know too how soon evil can spoil such lives. Let us, therefore help them to be Christ's faithful soldiers. This we can do by means of Prayer.

I regret to report the illness of the Rev. S. Sekhoto who is laid down with influenza. We all wish him speedy recovery.

Mrs. Mary Sekhoto was away on

Rains fall very heavily in Bapong Crops looks nice and healthy, some say they think of the heavy rains of 1909.

We ask the guardians of the Hartebeeste Poort Dam to give us warning when the river is in flood.

Bapong is Bapong these days, we are all waiting for the arrival of the coming Chief Edward Mogale, the son of Dario who left Bapong in 1909. The sun will shine bright, and all the birds will sing for joy. So please read this paper in which you will read of his arrival and how he was welcomed by his people. I am sure the day will be glorious in Bapong. Tlou! Tlou! ea Maruadone! for all.

Miss Tshepe had visited her friend Sally on February 21. She spent the nice evening in Bapong on her return journey from Bleskop (Photsaneng).

S. N. M. MOGALE.

week's visit. She visited relations at Benoni and Heidelberg, she is the wife of the Rev. Sekhoto who is ill.

Lent has started in our church, and we suffer a great deal, because we are fond of meat.

ISISULU!

Kuni bantu base BHAI e KORSTEN nakwi zithili ezingqonge i BHAI.

12/6
 Pantsi kwela uyihlala
 12/6



Sinazo zonke izintlobo nendidi eziqubileyo ze Bayisikile "Sabre," "Hercules" etc. etc. I Garage iko ne-cule elingumkandi wukuzilungisa maxa onke liko. Ungamangalwa kukubona amanant etu e Spare parts saye sizifakela ngesisa xa suba uzitenge kuti. Iza nendala Mfondini, sokunika umkango omtsha nge mvisiswano. Ngzama, Kaulera Waposwa Yimama.

R. VELOPE MEHLOMANE,
 kwa Hili emva,
 300 Durban Road, KORSTEN Port Elizabeth.
 Phone: 2719.

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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ABUSED POWERS

By THE EDITRESS

The "talk" between Arabelle and Isabel on a young woman who smiled at a bus conductor after he had pulled her into his crowded bus made me think of very many similar incidents. Wherever I go in the city I am sure to meet with a similar case: a young woman letting unknown men pass remarks to her without a protest.

You walk along a street. You see a young woman—well-dressed and outwardly, decently brought-up. Further up, you see two men eyeing this girl meaningly; one actually approaches her and speaks to her. You can see from their attitudes that they do not know each other. But the lady stops, she chats with this man. Coming upon them a few minutes later you would think they knew each other and are renewing acquaintances.

In the buses, trams, dance halls and concerts you see men absolutely unknown to these young women actually making an opening for talks—which these women do not seem to resent at all. In fact, it is such an easy thing to get our women to smile at or get into conversation with a stranger on a very slight acquaintance. It is so easy to get at our women-folk. To be concise—some of our young women are pretty cheap.

In some dances, the mere fact that a man has danced with her, seems to give this woman an idea that he can now talk all sorts of rubbish to her. He can even escort her home. Smiles to our women seem to come so easily to their faces! They smile at all races. An Indian, African or Coloured can get a smile from these women without an effort. What causes all this self-cheapening? Have these women lost their senses of responsibility and decency?

It is true that men cause the down-fall of women; but it can also be said that women lead on these men to cause their down-fall. They are so quick to take any man at his face value! Today there are many girls who are in love with men about whom they can tell you very little. Yet they have given everything they hold dear to these men. All they know about these men is that they work at such and such a place—that's all!

By this I am not forgetting that we have women who do not fall under this class; but this class is sufficiently large enough to cause deep concern among thinking men and women. We must instil into these women nobility of character that will not allow them to cheapen themselves. They have the power to keep irresponsible men in their places. They must use that power.

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OUR CHILDREN

PRACTICE REGULARITY

During the first year of the infant's life, mothers must first realise that one of their duties is to teach regularity in the elimination of bodily waste.

A beginning may be made in the teaching a baby bowel control when he is from a month to six weeks old. It should never be deferred, if he is well and normal, later than the third month.

After he has nursed, the process of digestion begins and the intestines do the work for which they were designed.

At the hour when the expulsion of waste habitually takes place, she should remove the diaper and hold the baby in her lap over a small chamber.

The head and back must be comfortably supported against his mother's chest, with his left hand on his abdomen and her right free to keep him from slipping.

Sometimes it is a help to rub the abdomen gently, up the right side to the ribs and down on the other side.

Patience, persistence, and absolute regularity are the essentials to observe in training of this sort.

What accomplishes most is the punctual regularity with which toilet training can be introduced, everyday at the same time.

JUST A SMILE, PLEASE!

Two men were talking about their children.

"I've spent pounds sending my boy to a good school, and the young scoundrel doesn't even trouble to write to me," said Robinson.

"That's funny," replied Boots. "I always manage to get my son to write."

"How do you do it?"

"Easy," replied Boots. "I send him a letter saying I am enclosing a pound—and forget to enclose the pound."

The manager of the window-cleaning company had a poor opinion of the workmanship of Smith.

"To-day, Smith," said the manager one morning, "you must clean the windows of the Cluster's Factory. It will take you all day, because there are two hundred of them. Stop work for the usual dinner hour, of course."

"Right!" said Smith, picking up his bucket and cloths.

"And you would better take a piece of chalk with you, Smith," growled the manager, "so that when you leave off for dinner—you can mark the last window you have cleaned, and won't be puzzled as to where you left off!"

oOo

This Week's Thought

The Lord give thee wisdom and understanding that thou mayest keep the Law of the Lord, thy God—
—1 Chronicles.

oOo

Dodds was trying to sell his rather old car. Setting out with his client on a trial run, they had almost reached the top of a hill when the car started to run back.

"What's the matter?" asked the client.

"Oh, there's nothing to worry about," said Dodds, thinking quickly. "I've just remembered that I didn't close the garage doors, so I'm going back to do it now."

Do You Know-- These Facts?

By R. R. R. D.

ABOUT SNOW?

It will surprise you to learn that snow is not always white when it falls; it is sometimes red, sometimes blue or green and sometimes black. In France it has been recorded that both red and black snow have fallen due to the dust blown over from the Sahara Desert. Green and blue snow is made by tiny fungi plants in the air when snow is falling.

Actually, snow is never white; it has no colour whatsoever of its own, and the white appearance is due to light reflection from the crystals, just as in frost or foam.

UNDER A LADDER?

Do you know the superstition about walking under a ladder? Perhaps the Africans are not so terrorised by this superstition as are Europeans—who make a laughable picture in town when they avoid ladders leaning against walls; even going as far as risking the traffic in the street rather than walk under a ladder.

It is said this superstition had its origin in the fact that when a ladder leans against a wall it forms a triangle which was held to be symbolical of the Trinity. So, in those days people felt that if they walked under a ladder they would be visited by terrible experiences. Just listen what happened when a person walked quite by chance under a ladder: He immediately crossed his fingers, and kept them so until he met a dog. This was believed to be a 'cure' against the curse destroying you. I wonder what would have happened if no dog appeared to help the unlucky person to uncross his fingers!

There's another superstition obtaining among Europeans about a horse-shoe. It is supposed to bring good luck to a finder.

But you should first pick it up, spit on it lightly, and then throw it over your left shoulder. I have seen many European women do this in town—whether this brought them luck, I can not say—but among some Africans a horse shoe hung in front of a door is said to ward off 'spirits' from coming into the house. Why the spirits should be so afraid of horse shoes, is a mystery. Anyway, these beliefs still prevail.



Arabelle and Isabel

Arabelle: I haven't seen you at dances lately.
Isabel: I'm not attending any these days.
Arabelle: And why?
Isabel: No partner
Arabelle: Where's George?
Isabel: Gave him the sack.
Arabelle: Yes? What for?
Isabel: Well, we needn't go into details—need we?
Arabelle: Sorry. But that shouldn't keep you away from dances.
Isabel: It should. I hate to be partnered by every Jack at a dance.
Arabelle: Now you're talking.
Isabel: It cheapens one; and makes one every Jack's partner
Arabelle: Is that how you look at it?
Isabel: I pray day and night that you should also look at it that way.
Arabelle: I don't see why I should! There's no harm in that.
Isabel: There is. It cheapens you. Every man can point at you as you walk along the streets as "the girl he once danced with."
Arabelle: Is there shame in that?
Isabel: Why should it be necessary when a sensible girl should go with her own partner to a dance?
Arabelle: But if one's partner is not there?
Isabel: The girl should not be there either.
Arabelle: Goodness! Have you turned Christian?
Isabel: I have turned sensible—that's all. We're getting too cheap we Bantu girls.
Arabelle: Evil to him who evil thinks.
Isabel: I'm thinking no evil, but am only doing what I consider should be done by every self-respecting lady.

More News From Different Centres

This Peace Bluff: Why There Is No Peace In The World

Nations Meet In August Conclave And Talk Peace But Are Yet Preparing For War

Man's Inhumanity To Man

(By J. R. NGOBESE)

(Continued)

After the Great War, the ruling races tired of war, set about to form a League of Nations an instrument by which they had hoped to save the world from the horrors of war and to preserve their lands from future ambition but this house of mud fell with the first test storm and revealed the fallacy and treachery within it and the sand foundation on which it was built. Even if the late incident which considerably lowered the League's prestige had not occurred, the League would hardly survive long because in its constitution the chief motive was that of collective action to protect the 'haves'. It is thus clear that the 'have nots' would hardly be satisfied with this arrangement hence the withdrawal of Germany and Japan from the League. As long as nations oppress others and seek means of suppressing their growth, development and ambition actuated by fear, jealousy, racial antagonism and fear of competition, war will ever be as it has ever been.

For example, the coloured races of the world are to-day dominated by white races and when the time serves these will rise against their oppressors and most likely the ruling races will not relax their hold and wars will result. We black races in Africa are sure some day, to demand our total emancipation from political and economic slavery and this will hardly be effected without hard and determined fighting. No land, State or Kingdom can ever hope to maintain peace for any length of time where one section of the people lives on buttered bread, rich viands and attires in purple robes whilst another section lives on crumbs, servility and tatters.

Contrary to popular belief then, war is a necessity and every often a blessing in disguise for it sweeps away undesirable governments, decayed policies and unjust laws and like the recent floods flushes out the stagnant and putrid pools on which larvae of injustice and oppression live and thrive. It thus appears sheer hypocrisy to pray for peace when nations on the earth push aside God's laws and set up laws of their own making and when they find the results of these against them, to start soliciting for peace from God.

Mankind, like Baal's priests may cut itself with stones, tear its garments and lie in ashes in calling to God; but it appears most likely that God will not answer. He will expect us to 'drop our buckets where we are' for our salvation.

Mankind must apply the laws which God has designed in His wisdom for its guidance and unless this is done, mankind will continue to annihilate itself. Mankind must practice justice in dealing with his fellow man—political and economic justice—and unless this is done, wars will ever be and our earth will continue through eternity to be the Chaos it is. (concluded.)

double quartette male voice choir the members of which are S.J. and W. Maletatse, three brothers P. Rantjenjana, J. Motloung R. Dube, L. Skobane and their conductor H. Buck Sacks. This is the first.

Alberton News

(By R. H. SACKS)

Arrivals during the past weeks included:—Mrs. P. Nteo, Messdames M. Nteo, J. Nhlapo, J. Nhlapo (twins) M. Rantjenjana; E. Rantjenjana; S. M. Madaweni; A. Matshobane; Messrs. Ntso and J. Makau from George Goch.

Departures:—Miss M. Motsepho, Messrs. L. Dube, S. P. Nkosi S. Sontunzi, Mrs. J. Radebe, Mrs. J. Modise and S. Mothiyoa.

Mr. J. Radebe played a flying visit to Vereeniging on Sunday February 21.

On Sunday 21 at the Methodist Church Hall the service in the afternoon was conducted by Mr. J. Piliso, accompanied by J. Z. Maseko both from Germiston. The preacher gave an inspiring sermon.

Mr. R. H. Maseko, teacher in the Methodist school payed a flying visit to his sisters at Prospect Township, Turfontein, La Rochelle and Eastern Native Township where he was the guest of Messrs. J. Dladla and S. Mhlongo.

Mr. G. B. S. Mnyani, principal teacher at the Methodist School Natelspruit spent his week-end here.

It is a real pleasure to announce the wedding of Mr. and Mrs. R. Mapanzela principal of the Methodist school Mrs. R. Mapanzela was formerly Miss Esther Molefe. This was a grand wedding the venue of which Boksburg location and Germiston location 6th and 7th respect. many people attended at both places; school children from Alberton and Boksburg locations. The reception was held in the Turton Hall Cherie! New Party Long Live the Party!

Adding to our pleasure and interest is to report of the unfailling progress of the Xerxes F.C. Again a grand match was witnessed here at the Xerxes ground between X.F.C. and U.C. C.S. on Sunday 21.

During the first half the results book-d were 1-0 in favour of X.F.C. but shortly after the first kick off in the second half trouble ensued when "Prince of Wales" the X's centre forward banyed a shot into the goal—posts. Thereafter and theretofore, as many goals as there were 10 minutes in the finish the score booked was 7-0 in favour of the unconquerable Xerxes F.C.

Were it not for the spectators the Xerxes could have each scored his own goal, in other words they would have scored as many goals as there were X's players in the field.

It is with sincere sympathy that we record the illness of Mrs. W. L. Mdhului's baby boy who up to the present shows no sign of recovery Mr. Mdhului is a member of the Methodist school staff.

Mr. R. H. Maseko has formed a

(Continued column 2)

Burghersdorp News

Burghersdorp locations are rather in a deplorable state. People are crowded, live in poorly built houses, insufficient water-supply and dirty streets.

It is really the duty of the Advisory Board to get the responsible authorities to put things right.

Our Municipality ought to be very particular since it charges such high rental rates for the houses, erected by it. In addition, there is the lodgers' fee of a florin per individual per month.

On January 3, the Shamrocks L.T.C. of Molteno played against the Perseverance L.T.C. The latter won. The Perseverance was represented by the following—L. Motsoeneng (Capt) D. Tsegare, M. de Beer, D. D. H. Koloba, R. B. Mvabaza, E. M. Reuters and Messrs. B. Williams A. C. Reuters.

The Bantu United R.F.C. had an election of office-bearers on February 2. The following were unanimously agreed upon A. M. Masoka (President) K. Meva (V. Pres.) D. D. Koloba (Hon. Secretary re-elected) S. E. Montso (Assistant Secretary, S. Thaba (Treasurer) and Messrs G. W. Mponzo and C. Gumenke (Capt and V. Capt.) respectively.

Personalia

Mr. R. X. E. Mkumathela of Port Elizabeth has filled the vacancy created by the departure of Mr. W. S. Kulati who now resides in East London.

Mr. J. Gundwana of the Albert Printing Works, has accepted a similar post in the "Golden City," his place has been taken by Mr. Norman Tulwana of P.E. who now hails from Maseru.

Nurse Cheka has now resumed duties in the locations.

Mrs. W. W. Koba has left for the Rand to join her husband. She was seen off at the station by a crowd of friends.

The local teachers are anxiously looking forward to the Annual Inspection.

Germiston News

(By PANSY)

Choral & Dramatic Society SUCCESS

There was a large attendance at reception, held in the Turton Hall on Wednesday, February 17.

Mr. S. H. Maseko, was on the chair after opening, Mr. B. G. Phooko, Sanitary overseer, rendered a striking address of welcome.

"Germiston has established famous, musical records" said Mr. Phooko. "Whilst other locations are lagging behind. We congratulate the Choral and Dramatic Society for winning the Polliack Trophy, in the Transvaal African Eisteddfod, for the third successive year, their graduating to full possession of the Trophy. Well done!"

The reception was well organised and proved most successful. The Benoni Choristers, conducted by Mr. D. E. E. Duna, contributed musical items. And also the African Congregational Church choir, gave every possible assistance and made the occasion a success, never to be forgotten.

The music rendered by the Choral and Dramatic Society was classical and revealed the singers' superiority and reputation.

A grand wedding reception was given in the Turton Hall, in honour of the marriage of Miss E. Molefe of Boksburg, to R. P. Mapanzela.

Lie Inspekteurs in Middelfontein

(DEUR MICHAEL THLAKU)

Gedurende die week 18 de tot 22 ste January 1937 het die vyf inspekteurs van Transvaal met hulle vyftien opsiensers en die hoof inspekteur van naturelle onderwys in Transvaal, Dr. Eislen, gevergaden heur op Middelfonteinse skool plaats.

Dit was natuurlik en week van blydskap en opgewondenheid.

Alles, in verband met slaap kamers en kos was toe aan kant gesit. Mnr. Zebedens Moraka 'n Middelfontein woner, was die koker vir die blankes en mevroue: Paulina Modisha, antie Mmina Molekoa, Evelyn Mononyane en mej Nella Phoffu was kokers vir die opsiensers.

Hierdie inspekteurs en opsiensers was besig met hulle kursus van 7 v.m. tot 5 n.m. Donderdag die 21 ste was dit 'n Sosiaal aand en opsier Thlaku was die voorsitter.

In hierdie versameling het twee ouderlinge 'n aan vraag voor die beaampte gestel dit, was vir 'n hoer skool vir hulle kinders wat voor hulle bekwaam is dorpe—toe vlug agter hulle std. VI. Eksamen geslag aet. Hierdie sort affere is baie treur—enswaardig.

In sy aantwoord het die hoof inspekteur toe gese dat hy nie 'n vaste belofte maak nie maar om by die vraag grondig beskou sal hy en die, omloop inspekteur die saak 'n spesiaal sandag gee.

Dr. Eislen en opsier Molosi behalwe hulle kollegas het toe die gemeente hartik en-eindeloos bedank vir hulle welkour.

Die vergadaring het toe vrydag middag verstrooi

Mrs. P. Mokotedi has safely returned from her home Rustenburg.

The A.B.C. Choir gave a fine programme at the Bantu Sports Club Hall on Friday February 19. Well done Mr. R. Sulupha and your choir.

Randfontein Streets were silver streams on Saturday on account of the heavy down-pour.

READ
The Bantu World
FIRST

Randfontein News

(By "BEE-SQUARE")

Mr. E. R. Motsisi, Supervisor of Schools S.W. Circuit, visited the following schools last week: Roman Catholic, A.M.E. Methodist and St. Paul's.

Mr. S. Sipenuka and Mr. B. B. Mbalu Principal Methodist Sch., Randfontein and agent to "The Bantu World" visited Mr. E. Makela of New Clare on Sunday February 21.

A well attended Pathfinder Scout Master Conference was held at the St Pauls School on Saturday February 20 "Forward and Be Prepared."

A convincing and eye-opening Competition Dance organised by Messrs Stanford and Stephen proved a great success on Saturday. Competitors from various places appreciated the floor of the Madubula Hall (continued column 4)

UMAME OWA GULAYO

WAZE WAHLAB'IKEFU EMVA KWE MINYAKA YOSIZI.

"Iminyaka yaze yaba yinkotha ngiphetwe ubuhlungu nosizi" kulanda owesifazana wase Netherton, England. Isifo lesi sangi qala emva kokubeletha ingane yami yamazibulo. Kangi banga nakho ukubuye ngibe namandla ami, ngaba butakathaka ngokwe sabekayo ngugula kabi. Izinhlungu ezi cim'inhli-ziyo emhlane zazi cish'ukungi hlanyisa.

Ngase ngifunda ngezinhlamvana ezi yiphuzi zakwa Dr. Williams ngathi ake ngizi linge. Sengi bonga yini pho ukuba ngenze njalo! Kwathi sengi qede igabha lokqala izinhlungu ezise mhlane zabe sezi phungukile kakhulu nga qhuba njalo ngalez' izinhlamvana ngaya ngokuya ngiba ngcono kwaze kwathi sengide amagabha amane konke okwabe kungi sulisa kwabe seku nyamalele, ngezwa sengi buye ngaba nomhlandla."

Abantu abaningi asebe linge izinhlamvana eziyiphuzi zakwa Dr. Williams bathi usizo olu tholakala ngokudla zona lucish' ukuba lube olumangalisavo ngokweqile ukuba kukholakale. Empe- leni isizathu saloku sisobala nje viki- lezinhlamvana zi bumba igazi zika eli nothileyo, bese leligazi elisha u- seli ntonotz emithanjeni h hlumelele zonke izitho zomzimba.

Zuza amandla amasha nempilo entsha ngokuba uke udle izinhlamvana eziyiphuzi zakwa Dr. Williams kukho lokhu. Bonke abathengisi baya thengisa ngazo, noma ngoko ko Dr. Williams' Medicine Co., P. O. Box 604, Cape Town, 3s. 3d ngegabha linye, noma asithupa nge 18s. i Posi ngesihle.



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Zulu Ezabalobi Bendawo Ngendawo

Vuka Munt' Ontsundu

Ngu NYONIYAMANZI

Leligama eliti "vuka munt'ontsundu" kade laqala belihlabelela abaholi zendhlu emnyama. Siloku sibabuka bekuluma njengenyoni yabelungu u Polly, kodwa singana kisisi ukuti batini. Kunamhlanje sesiqata ukulinambitisa izinhlanvu zalo.

Usindiso lusezandhleni zake o mnyama. Ngeke ubone muntu wolunye uhlobo ezokulamlela engonyameni ekubambileyo. Uma ungazilweli ngezikwepa zako, uyo fela kona lapo udhliwe ingonyama ikwede. Niyabona noku catuliswa kwetu nalapo kungasafanele sicutulise, sekumele sizihabele ngokwetu. Nokukuluma okumbala sibe ngaba ngenamlobo sikulungelwe njengengane ebhikhidhlayo yona okuti noma iti 'b-b-b' ebese kutiwa ifuna incumbe, kube kungenjalo.

Into eyakus'aka ukuba sibanga bantu abaqto yikuba sibe nemisebenzi yetu eyenziwa ngenhlangano—Co-operative Society—noma lowo ke ongase azibone ukuti angazisebenzela eyedwa a qube. Loko kuyovimbela nomonakalo kubantu besifazane bakiti. Bayeke ukudhlala izizwe zibace kela pansu. Yiso lesi sikati soku ba vivuke, sekusile.

Ezase Tekwini

Ngu NYONIYAMANZI

Ngolwesi Tatu oludhlule, Feb. 17, kwabe kukona isingqazu se Konsati epambili e Bantu Social Centre. Kwabe kucula ikwaya lika Mr Mdhlozi ama African Baby Scandals. Zazisho izintokazi nezinsizwa kubande etunjini. Impela kuyiqiniso ukuti kusinwa kudedelwana. Kade sesinesikulu isizungu lapa seloku kwahamba sma Lucky Stars ka Mufi Esau Mfetswa. Manje sekuzimazise leli kwaya lika Mr Mdhlozi.

Kakusensuku zatshwala livulwe ibhola lapa. Uzipete izinsizwa zake u Mangotobana uyazivivinya ngemigqibelo yonke. Kazi no nyakanje iyoza nkonomi, loku sizwa ngabasiki bebunda ukuti namaDube amtende—Wild Zebras—as'Ohlange kasabulali ubutongo, alal'epupa ngenkundhla ye bhola.

Kade sixapakelwe yimi shado kulenyanga efule lap' e Zansi; sasi yidhla inyama size silengise amatambo ayo emqaleni kuhle kwezingane zasendulo ezazikohliswa ngabadala beti uma umuntu ebophele itambo emqaleni alale nalo, kusa seku gowele inyama. Nempela zikwenze loku izingane kuyasa kugwele izintwane zizwe ngoba seziziqosela nje.

Bekucula u Ndaba Majola e Social Centre ngalo mGqibelo odhlule. Kad' anyamalala—indhlu yabe igowele izolalela yena u 'Big Boy'.

Bakile abantu emzini wase Clermont, ngiyakutshela! Usgati idolobha labelungu isibili! Ngisho nezindhlu zamasono kwakwenge njengase dolobheni labelungu—abantu bayapambana kuhle kwe zintutane baya ngezindawo zabo. Kukona nezikumkane ezihamba ngezimoto ezingayiwayo, nezindhlu ezipambili.

FUNDA I BANTU WORLD KUQALA

Emangweni

NGU MAQUHUZU

Ukudhla emasimini kubukeka kahle kabi uma unyaka uhambe kable maningi amakanda azoshaywa. Bhekake abafu baka muntu umuntu bamshaya ngezikwili ezingangempini episela amageja. Umnanayi uwabuke qede amasimi wahleengezela izinyembezi wati "Lokosi yena lemaningi supile tina dis year when natibe peoples no get crop I make big profit when he get too much crop I become lose see? Ngite solly njengezingane zesikole eziti solly zibe zikuhleka.

U Mnu. Nkosana Mazibuko utole i Bursary wapindela e Koliji ukuyotata u T4 No Nkosaz. M.B. Gorrie ne C. R. Mbhele basayoqaqa kwa Ntunjambili nase Swazini.

Otisha abasha nonyaka lakiti ilaba Mrs. Mbayisa (Kate), no Nkosana. Maud Hlabangane no Mnu S. R. Dhlalalala.

Tina esingafundile siye sicamange ukut' imfundo umuntu imnika inkolo, neapucuko. Kuyamangaliseka ukubona inkunzi yesifundiswa sesi natural siza no 2 emshadweni bese siti tina imfundo yahlala ehlaleni. Kukona abanye oti na uba bona-nje uncanywe uti nangu umuntu wasekaya.

Ziningi izingane ezizofunda manje ngoba u Hulumeni usisizile wasakela inkambu yokufaka izinkomo noko pela sesetukile sicabanga ukuti uzotata iplazi letu lika muna.

Mayelana nokoto tina besiti u Mafukuzela uziketile kubantu kuhle tina lapa e Natal singampati igama lake ngoba nakanjani i Governor General iyomketa abe ngowesitatu. Imisebenzi ka Dr. J.L. Dube iyaziwa kubantu nakuzo zonke izizwe ngakoke ayiko indoda engema naye axa kuketa u Hulumeni. Tina sicabanga laba i kwabamhlope u Mnu. Ahrens (Untutane) II kubantu (a) J. T. Gumede (b) G. W. Champion. Asikete abantu ngenxa yemisebenzi hayi ngobungane.

Umnumzane u Ablamu odhlupelepele usisize ngokuvula isilafa. Lezinkomo azidhla ngomteto ka Mosi (iso ngesi) ubuye ashlabale zona pake zisakulupele kuyilapo naye utengela kahle.

Umnumzane wakiti wendya ute evakashile ngemoto yake, wati eyishiyile wayifika ingasavumi ukusuka kanti abakwama naye abamenyanayo batele ushukela ku Petrol Tank.

Igunvile indali yamapetshisi abafazi batwala imitwalo bayotengisa esiteshini. Umlungu yena uwatumela kwabanye. Imali ayiko ngoba uti naye katoli mali lapo etumela kona.

Ezase White River

NGU ESAU NGOMANE

Sinombiko womzalwanekazi wetu u Mrs. Florah Temba. Lenkosikazi yafela ejokweni lobugqili buka Jesu Kristu. Waye ngomunye iwomanyano lwamakosikazi ka Wesile lapa e White River. Ushone ngomhla ka 31 January 1937 ngesonto wangcwatywa ngu Rev. A.L. Mncube ngomsombuluko ngomhla ka 1st Feb. 1937. Kwa kukona amadodana namakosikazi omanyano, abashumayeli nebandhla lase Church of England.

Abantu ababekona babe ngamashumi amahlanu 50. Lonkosikazi ubesebenza kakulu umsebenzi womanyano lwamakosikazi. U

Uyadela u Makasane!

Ezase Warden

(NGU M. GEO. HLABANGANE)

Ngomhla ka 11 ku December besinomsebenzi omkulu noncomekayo we Synod sama kosikazi ase Afrika—ase O.F.S. nase Basutoiland Dist ebandhla lama Presbyterian Church of Africa. Umsebenzi wawulwa ngu Mfundisi T.P. Tshabangu we Circuit nga mazwi aku I. Samuel. Chapter 20 verse 19-21. Yaba mrandi inkonzo yafudameza izidonga zendhlu.

Ngomhla olandelayo kwaba umsebenzi wamakosikazi. Babe baningi abantu; engibapawulayo naba:—Mongamelikazi Nkosk. M. Metsing, Mrs Lithela, Masisi, Rathebe, Tshabalala, Tlaele, Skalede base Kroonstad. Mrs S. Ramcwana no Mrs Mmango base Floemfontein; Mrs M. M. & Mokhatla base Bethlehem; Mrs M. Seore & E. Mahlaba base Witzieshoek, Rev. E. T. Dhlami ni wase Frankfort, C. Mashiya wase Harrismith, Mrs Lydia Nhlapo & E. Nhlapo base Vrede; Mrs G.V. Tshabangu we Sekete—Circuit—yase Warden, Jas Mazibuko no G. Mhlambi ababe zitunywa namalungu e Synod a vi 20, nalabo engibapawulayo o C. Tshabalala no T. Radebe.

Oponse wababuhlungwana ngu Mongamelikazi Mrs M. Metsing. Siyambonga u Nkulunkulu ote wamenza wapu melela emsebenzini akwabiko sikala esi kalekayo wawusebenza umsebenzi kwaze kwagocineka. Abazinikelayo 5; abembeswayo 15.

Umsebenzi we Reception waba muhle kakulu. Siyababonga nabantu ukuzipata kwabo kahle, umsindo nezimpi zingeko. Lento yokuzipata kanjalo ivelakancane kiina aba Ntsundu.

mfundisi wetu ukulume amazwi amandl' okuqinisa umpefumulo womuntu kubo ubuKristu uma etilomame wetu kade ekwela izintaba nezintatyan' ezilungiselela evake indhla; namhla imisebenzi yake iyamlandela nobuhle bayo. Lomame ushiye izintandane ezine 4 abanye bancane kakulu. Ibandhla lase lenza umnikelo onganze 18s and 2d owokukalisa umnumzane Mr. A. Temba.

Babusisiwe abafel' Enkosini.

Imali eyafunyanwa £21:10:8 (aibuye! aibuyel' i Afrika) futi waulungiselwe umsebenzi ku hlatywe izinkomo ezimbili nemvu angisho luto ngekuku (cakes) futi belungiselwe nezindhlu abahaube kukuhle futi umuzi unesitunzi.

Ngomhla we 13 babebaninge abantu noma izimvula zona bezi kona azenzanga luto kodwa bezifana nomhlobiso womakoti ehlobele umyeni wake. Umsebenzi waciteka ngomsombuluko kanti ngobukulu bawo upele ngolwesibili lapo u Mfundisi u T. P. Tshabangu wabiza umuzi abanumzana namakosikazi kwaba isidhlo esikulu wawalwa umsebenzi ngomtandazo. Siyambonga u Nkulunkulu.

Umfundisi u J. M. Kunene webandhla lase African Congregational Church wase Ladysmith ubelapa naye ngalowo

muhla 13 ezo kwamukelisa isidhlo se Nkosi. Babebaninge abantu enkonzweni futi kwaba inkonzo emandi. Siyabonga no Mr. and Mrs Aron Tshabalala umvangeli walelibandhla ote wenza i Tea party wamema abanumzana namakosikazi lawa angezansi:— Mr. and Mrs. Abel Kubheka, Johannes Tshabalala, Elias Tshabalela no Mr. Ndhlovu no Mr. Geo. Hlabangane.

Sibona izimvula ziningi sebekala abanye emasimini sekugqibelele okunye kubambe nezikukula.

Bshambile o Misses L. and M. Tshabangu ukuya e Evaton no Miss Nesi ukuya ekaya e Mount Fletcher no Mrs' Isaac Mbhele ukuya e Evaton no Mrs. P. Radebe uqonde e Orlando kumkweyana wake u Mr. A. Geo. Hlabangane. Sibafisela ehle intokozo ku Nyaka omusha.

M. GEO. HLABANGANE

OTUKULULAYO

IUMATUKULULAYO

Uyidhlula yonke

Inkosi Yemiti

Imiti!!

Amayeza!!

1/6

1/6



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(a) 2

ZULU- Ezipuma Ezigodini Ngezigidini

Umbuzo Ku Mnu. A. H. M. Gumede

Mhleli,
 Ngitanda ukuzwa ngo Gumedede ngoba uyazi ukuthi ukukuluma isi Zulu okwetu ukusiloba okwabelungu. Yeboke Gumede uMhleli wemfundo yabantu u Mnu. D. Mck Malcolm lom ubone ngani ukuthi lokuloba okudala akulungile? Uyena owazi isizulu ngapezu kwama Zulu afundile? Ngabe siyajabula ukuba kwahlangana abafundile bakithi babona indhlela efanele uma besola endala. Okudanganisayo ukuba kuhlanganiswe isiZulu nesi Sutu nesi Xosa. Konje u "h" lo ofakiwe unosiso ngapi? Sengati akupendulwe kukuluma kodwa abelungu benza isu lokufunda masinyane lezizilimi esengizibalile ilupi usizo olupuma kulokuloba? Mina ngibona esikundleni sosizo ku ukulahlakelwa. Abantu ababoni ukuthi abelungu balungisela isikati esizayo. Ukuze kusizakale abakubo ngesikati esizayo nokuba kugcwaliseke ukuthi iziula ziyifa labahlakinile. Siyambonga u Mnu. R. R. R. Dhomo u Mhleli osabhala nge ndhlela efanele. Hayi osimuka nandwendwe.

M. A. MADHLALA
 Johannesburg.

Isimilo Siyisidlodlo Ongaqaba Ngaso Ebunzini

(Ngu Nkosz. S. C. Mvuyana)
 Isimilo siyinto enenani elikulu; sitolakala ngokusetshenzelwa, ngokuzitoba, hai ngamawala nangomso. Futi isimilo siyisi h'angu sokuvikela umniniso ezinkulumeni ezimbi, nasekuletshweni nasekutukweni.

Isimilo siyinto edinga ukupata kahle, sinjengeqanda lona eliti lingawa pans life njalo. Sifanele ukuhlakanitshelwa, singangenwa izintuli. Uma umuntu engasilondi isimilo sake siyapunya nxa sesipunvikile ubuso bake buyapateka amehlo ake angshlangani nawabanye, futi abezwela.

Ngako ke akudingeki ukuba umuntu nxa ebona omunye efuna ukungcolisa isimilo somunye atule-nje kudingeka ukuba umniniso asilwele isimilo sake aqome ukusifela ngoba siwumcebo wake negugu siwumqele wake. Siyisidlodlho aqaba ngaso ebunzini kanye nodumo lwake.

Kepa abanye abantu bayavama ukulahlakelwa izimilo zabo ngezinto ezingena nzuzo kanti futi nxa simlahlekela kulukuni ukuba asheshe asitole futi. Groutville

Ezas' o Vivini Edendale

Mhleli,
 Ngicela isitutyana kwelako lodumo baba ngibonga ama Teachers akithi abuye epila o Messrs Mtiya, Molife, Bhengane, nawo Miss Kuzwayo omkulu no mncane no Miss Violet Shabalala, ofundisa e Siyamu School. Pela ubesate xaxa ngapa ngase Mhlwaneni eyodhla u Kisimusi, no Miss Majosi wase Richmond naye ubuye kahle.

(ipelela ohleni lwesibini)

Yini Ubugebengu Obungaka Na?

Mhleli,
 Ngicela isikala kwelako lodumo. Ngike ngetuka ngitola isituba sokuba ke ngifunde i Bantu World mayelana nobugebengu babantu ngiti mina ngempela umteto womlungu mubi, ngani ngokuba nabani nobani uyazi ukuthi abantu abamnyama banezindawo ezinjenge selu Sutu Zululand, Swaziland nani-nani lapo kukona abantu bebodwa ababulalani kangaka imikonto beyipete ngezandhla kepa uma ba pakati kwabelungu emadolopeni bayabulalana ngempela ngokubona kwami ngiti kuleminyaka yanamhla isingebengu sekuyilezi esizalwa ngesinye isingebengu ngani ngoba lababantu abasebenza ukubulawa bayaboshwa, bapume.

Uma kutiwa abantu kabalungile yebo liqiniso kepa nabo abamhlope kabalungile ngokwehlulwa yizigangi izigebengu emadolobheni abo. Akenihlele bakithi ukuthi kunjani loku ukuthi emadolobheni abantu bayuke izilwane. Emakaya sku njena lapo umuntu omnyama engapansi kwenkosi yake. Ngibona sengati asekupinde ibe kona impumelelo komnyama ngendaba yotshwala sekubonakele ukuthi u Hulumeni uyasebenza uma buyekwa nomsebenzi ka Hulumeni unganocipa ngokubake imali ingeniswa utshwala. Ayincane lendaba yezigebengu ayibonakali kahle ukuthi iyapela nje kukulunywa nje kupela. Sengeswele otshela abelungu isu elingcono lokugeda ubulwane ebantwini kunaleli lawo Pick-Up nama pasi ngempela ngempela abantu bakithi ubulwane bukulu esizweni sakithi sengati babevele benje kanti qal Ababulali babengeko kunye namasela neizigebengu emihleni yawo babamkulu.

Yimina okuhlonipayo.
 A.F.N. MTSHALI.

Ezase Vrede O.F.S.

Ngicela isikala kwelako lodumo, kengithi qabuqabu ngokuhle okwenzeka e Vrede. Sibonga lonyaka omusha oze nezinto ezintsha sibenomkosi omkulu wokwamukela u Mfundisi wase A.M.E Church u Rev J.J. Sithole ngoba ke i (Conference) iKofma imkombe e Vrede. Ukutokoza kwama esosa Ezele umfundisi ulwamukelo olukulu kwahlangana onke amabandhla ase Vrede.

U Rev E.B. Mpalisa we Methodist Church, ubebamba izintambo kukuhle kutelile. Emva kwayoyonke inkulimo kukona i Choir ebicula kahle kakulu ebimbate ngokufanayo ipetwe indodana yomfundisi Mr D. R. Sithole ofundisi e Drietontein sitokozile futi ukubona ne ndodakazi yake umfundisi efundisa e Nhlolendulu. Bekukona abantu abaningi benza ize po ezinhle abaningi kugcwele indhlu kungeko ndawo. Kute sekulwala u Rev F.B. Mpalisa wakuluma e amancoko ahlekisayo.

TIMOTHY KATIDE,
 (Steward)

Bonke batembisa inqubo enhle lapa kithi Edendale. Okunye okuhle ukuthi u Chief Zibuse S. Mini ukuthi emhlanganweni obuhlangene e Mngeni Court ngeze Palamende. Azike mfana omdala okade ebona ukuthi kobanjani ngoba liti izwi umuntu omdala ukuluma into ekanyayo kunomncane ngoba ingqondo isibumbene. Siyetemba mfan' omdala. Nokuba sizobuye sisole tina batandi zindaba kodwa kobe sekwenzekile maZulu amahle.

WILLIAM ZUMA

Abadumaza Inkosi U Jesu Krestu

Ku Mhleli,
 Into engenza namhla ngepefumu le epepeni lodumo ngamahloni nembhalakaxa yecilokazi elenziwa iningi labafundisi bakithi. Hau, icilo ndhlu ka Mjokwana ka Ndaba engike ngalibona e Mzini pakati eJohannesburg licoba nasozwanini. Ngibona uMfundisi ute mahla ukololo wawubhekisa emva iyembe selifaniswa ukuthi lalinjani amahlipisi sekunguxamfini izinzwani sezihamba zishaywa ngumoya yisigqoko kambe into ebicowatshana ngoba ibhulukwe sengati ulala ngalo manxashana engaqameli kulo. Mhlaube omunye angagalaza ati uswele.

Yeboke akengithi futi ebhantshini lake ufake leziziqano ezibomvu ezitengwa emajudeni zifakwe uxaxa ngabantu abangazi luto ikakulu insizwa zamabheshu kwa Zulu nahgama Shangane nxa eyoshongola nangabe Sutu izinti zokuloba uzifake zonke akuko nol'odwa olusele ekaya. Konke loko ukwenziswa yibuhlwempu. Ungena lapo kutengiswa kona izikalali (scales) uyabuka, uyabuka ngelikade ucela imali kumakozana abelungu ati "we have no money, sorry, Jim" kute okunye "Goodness me, I think he is some what a lunatic."

Angizukwanda kakulu nalomfundisi wami ngizothi yicilo leli bakithi baningi abafundisi bakithi abahambe bezihlazisa kwabase-mzini betiwa (they are lunatics) zinhlanga. Loku kwande kubafundisi bopumo umuntu ati uyozenzela isonto lake no Chamase nje yena a engumfundisi u Chamase kube ngu Mramente wake angatoli isondlo somzimba isisu sibize omunye abenebandhla elibhukile kodwa angatoli mali kungcono umuntu akete kulezizindhlela izimbili.

- (2) Abuyele emva komlungu ati igad' idiniwe.
 - (2) Nxa engafuni ukubuy' adhle ubuhlanzo baka akumule ukololo ayofuna umsebenzi kumlungu e Dolobheni.
- Angisho ukuthi ngabafundisi bopumo bodwa abanjalo kodwa amapiketwani avame kona.

Lapa e Orlando kunomunye oti uyi Bishop uhambe ecosh' amatambo nokololo ewubhekise emva elengisa isipambano. Omunye iloku atwalana nomqulu wencwadi efuna imali uti kuzokwakiwa ikolishi lesonto labo.

Baninge nakubo abopumo abazipata kahle abanezi unzi zobufundisi engingezwe ngesaba ukubasho nangamagama abo. Bafundisi bakithi niboke nibukele kwabanye abazipata kahle. Ubuhlanzeko

buseduze nobu Nkulunkulu. Yiko loku abanye bebaniwa nezigomfane nezimbodhlela beti bayokwenza imitendeleko nezinsangu ngokuswela imali ngoba ningena mabandhla. Ukololo lo sekwaba yisipesheli kanye nepasi nje.

Yikuthi isizwi lenkosi lokoke. Angime, Mhleli ngilindele amatshhe akizele kithi.

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U Mrs. Dhlamini kwakuyintokazi eqinileyo. Emude emukulu. Uhlobo lomfazi onokulindela ukuba abengunina wezingane ezinhle eziqinileyo. Kepa wayengenazo izingane. Okwamenza nendoda yake babe sekudabukeni. Isihlobo sake samutyela ngama Feluna Pills. Kwavelani? Funda esakubhalalwa yindoda yake eyayise kujabuleni:—

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Z. F. 1

What We Think And Say

The Bantu World

SATURDAY, MARCH 6, 1937

Problem Of Native Taxation

The question of Native taxation has become a burning one, and one to which the Government should pay immediate attention. That there should be 40,000 people in one district who are unable to pay their taxes is a proof, if proof is wanted, that there is something radically wrong with the present system of Native taxation. The Africans, the poorest section of the South African nation, are the only people who are required to pay taxes regardless of their ability to do so. It is their person which is taxed and not their incomes. Not so with the other sections. These sections are taxed according to their means and as the result their taxation has not created a problem for the powers that be.

The taxation of incomes and not of persons, is the only sound system of taxation which should be adopted by every civilised Government. It will be argued, no doubt, that Africans having no incomes and it would be impossible to apply this system to them. But this argument is illogical because Europeans who have no incomes are not required to pay poll tax. They pay an indirect tax which is paid by the Africans as well. The real reason for the imposition of poll tax on Africans is to force them to go and work on the farms and in the mines, because there is a belief that without some compulsion Africans would not work for Europeans. This may have been the case fifty years ago. To-day they have discovered that they can only live by the sweat of their brows and so whether taxed or not they will work as hard as other human beings.

The Government, we repeat, should pay immediate attention to this question. The time has come when the system of Native taxation should be revised so as to make it possible for the Africans to fall in line with the rest of the nation. It must be remembered that the Government's "Civilised Labour Policy" which presumes that that Africans are incapable of civilisation, is largely responsible for the inability of the Africans to pay their taxes to-day. Then there is the question of wages. On the farms men are working practically for board and lodging and whether they like it or not they cannot pay the present tax. In the urban areas the average wage paid to African workers is £3 per month and out of this they have to pay rent, travelling fares, medical requirements, church and school fees, insurances, and then feed and clothe their families.

Is it fair that people, who by the law of the country are prohibited from certain spheres of employment and prevented from earning wages according

to their efficiency, should be so heavily taxed? Surely the Government, after making it difficult, if not impossible, for the Africans to earn a livelihood could not honestly expect them to pay taxes! If it is the duty of the Government to impose taxes on the governed it is equally its duty to see that no channels of employment are closed to them and that they are paid a living wage. The Government cannot pursue a policy of impoverishing the African people and yet hope that they will be able to pay its taxes.

We understand that the Government is considering a scheme whereby Africans, who are convicted of failure to pay taxes will be employed on the national roads and thus be enabled to pay both fines and arrears. This scheme, while on the face of it appears to be plausible, does not make the position any better. What is wanted is a relief and revision of the Native Taxation Act. Anything short of this will not in anyway improve the situation. It is unfair to provide employment for Africans only to enable them to pay their taxes and fines. The Government, in view of the vigorous protests made in and outside Parliament, should take the necessary steps to find a reasonable method of taxing the Africans.

to loosen one of the lifeboats. He rushed to a white captain who was watching at the rails of the ship seriously the crowd which had already dashed into the sea. He asked for any plan but the captain didn't give him a reply so he went back. After his own chief had spoken to him and wished him to be saved and bring news home he went back to the white officer. On his return he found that all had disappeared and I was alone. The Mendi was then going down completely. It was dark? he was hopeless. A searchlight then shone on the sport.

"I saw a rope leading to a lifeboat and I got hold of the rope and jumped into it. Seeing that the lifeboat was still attached to the sinking ship, I dived into the sea, when I came out the searchlight shone and I saw a few men a distance of about 10 yards I swam to them. I got hold of one Swazi man and asked him to give me a space to hold on to the log which they were all clinging to but he refused. I jumped on his back—we were driven by the waves to the sport where the Mendi had sunk. There I spied something and when were near it enough I managed to catch hold of it with one hand, the other still holding my friend's coat I found it was a good sized flat plank so I sat on it and held fast with my hands. My friend came and did the same we were carried from place to place by the waves—at 7 a.m. I heard the whistle of a ship and I shouted for help the ship a motor boat and at 7.15 we were taken safely into that ship. There we found Sgt Hamilton and twelve blacks. We were then fifteen survivors. We were taken to the boiler rooms for warmth—and refreshments given us.

This ship was an ordinary American ship. It took us back to the English warship with which we then returned to England. Here we were afterwards joined by more survivors. Our number came to 180 blacks roughly. From here we went over to France. My longing now is that the Government be approached by our leaders to be asked to institute the 21st February as a Public holiday for the Natives.

Father Divine's "Angels"

BY A SPECIAL CORRESPONDENT I I.

The watchword of his movement is peace. "Peace, brother" is the form of greeting most commonly used. He has, he says, no interest in politics. Regardless of who is in power his will must prevail, say his disciples. But for all that, he causes serious inconvenience to the authorities. His "angels", as they are called refuse to recognise civil authority. What is more, they take "heavenly" names on their convocations. When the Inspector of Election in Harlem set about compiling the register of electors he found enrolled among the voters such Negroes as Blessed Love, Mary Magdalene Delight, True Determination, Faithful Heart, Noah Endurance, and Love Patience. Job. The names were declared illegal, but that made no difference. In the words of the Inspector, "They either just slammed the door or said, "Peace, Father, it's wonderful!" In the end the Mayor of New York, Mr. La Guardia appealed to Father Divine himself. Father Divine replied in effect, that the government of New York did not interest him; he would make his changes in his own time. Also, he declared his displeasure with Mayor La Guardia who, he said had broken pre-election promises not to discriminate against Negroes.

Father Divine welcomes white as well as black into his fold.

But for the most part his appeal is to the Negro. He finds his supporters mainly in New York and the neighbourhood and in California. Divine has many followers in England and other European countries.

Divine A Black Mystery

The greatest mystery about Father Divine is that no body knows who he is or where he comes from. His supply of money seems endless. He has more than a dozen "Heavens" in Harlem alone, where every day he feeds free who ever applies for food. And it is good food—food which would cost well over half a dollar in a Manhattan restaurant.

He himself rides round Harlem in a huge Roll Royce saloon. He has said, "A new day has dawned, for He Who spoke and it was done, Who thundered down from Mount Sinai, and Spoke Peace in the Body called Jesus, is again walking the planet Earth in a holy Body, known to the world as Father Divine." Questioned where his money comes from, he referred to the miracles of the leaves and fishes and says, "If a person will walk solely in the Spirit and in the Truth, that will give them access to God's treasures, both of the material and the spiritual things that life demands."

Mendi Memorial Anniversary

By Rev. H.M. Maimane

It was reported in this paper some weeks ago that a committee was busy preparing for the Pretoria Bantu inhabitants to keep for the first time this Anniversary. The day came—21st Feb—and the committee had drawn up a nice short programme which they had previously put before a meeting of Ministers and had been accepted.

At 12 noon, a procession of Pathfinders, the only survival of the Mendi in Pretoria and returned soldiers, wayfarers, Sunbeams, Ministers, elders and then the rank and file of the people, left Marabast to town and returned at 1.39 p.m. It was a fine spectacle. The Pathfinders then formed guard of honour. The Mayor of Pretoria, Cr. H.W. Deby arrived at 2.25, and inspected the troops. When he had taken his seat on the platform, the chairman, Mr. Lowe, Superintendent of the Location, introduced him to the crowd and gave a few remarks on the occasion. Then the crowd sang a hymn after which the Mayor spoke. The choir then sang the Mendi Anthem, that done the Dean of Pretoria, the very Rev. C. Rumbold, conducted the Mendi Memorial service very solemnly. After a hymn, the Native Commissioner Mr. H. S. Fynn addressed the crowd. All the speeches were very searching especially when it was mentioned (1) that every nation has its memorable day to keep and there is no reason why the Bantu should not have this Day every year (2) that in the Mendi Memorial Scholarship Fund the Bantu had something they ought to be proud of to support at all costs (3) that in such things the Bantu were to prove themselves as whether they realised they were a people whether they could catch the opportunities of advancement and recognition, by other nations;

when such opportunities presented themselves, OR whether they were still a Nation of babies to be spooned by other Nations (4) that Education was the key to national development.

Fine Service

After Mr Fynn's speech, there was a few minutes silence and then the Pathfinders played the last post. Before the collection Rev. H.D. Hlabangane explained what the collection was for—for the Mendi Memorial Scholarship—and that the money was very safely kept. He also thanked the chairman for all the arrangement he made for us. A fine very uplifting service was brought to the end by the singing of both the African National Anthem and the English National Anthem. At the top of the programme were the words, "LEST WE FORGET" Let us hope, Africans that we shall never forget the boo!

The chairman read a letter from the local committee of the N.N.C. announcing that among the crowd there was a survival of the Mendi disaster. He was called to stand on the platform and there was a hearty cheering. He is Mr Koos Matli.

Koos Matli's Own Story

He says that he was, on board, "taken to serve as a stoker on night shift" "Between 3 a.m. and 4 a.m." says Mr Matli "a loud burst occurred; which awakened all in the ship. When I got up amidst the big crowd of men, all rushing from downstairs to upstairs I immediately jumped upon the back of one stout African soldier whom I do not know, who was rushing forcibly through the others to get his way to the upper deck. When he got there, I quickly jumped off" He got to top floor where some Africans had already paraded and he joined them. They were unable

(Continued, at foot of column 2)

R. Roamer Talks About . . .

ORLANDO 'VISITORS'

Jer: Hell—O!
 Jos: Be careful, Jerry. I thought you were shouting of the hot place. Why do you pull—that word like that?
 Jer: I'm worried to death, Jos.
 Jos: As long as you worry this side of Hell—O it's O.K. by me.
 Jer: What worries me is pangs of jealousy.
 Jos: What worries you are pangs of jealousy? Where do they come from?
 Jer: For my heart. I stay in Orlando.
 Jos: The Bantu Park Town?
 Jer: The Bantu location.
 Jos: It gives you pangs?
 Jer: The trouble is that when we leave the location in the mornings, crowded like sardines in the train we pass other trains going to the location.
 Jos: But they go there to take more 'sardines' to town.
 Jer: You're wrong. They take town people to the location.
 Jos: What for?
 Jer: That's where pangs of jealousy eat my heart into nothing.
 Jos: Mind, Jerry, your heart does not get finished. With what would you breathe?
 Jer: I want to know what all those men with suit cases in their hands want in the location when men are not there?
 Jos: Now, I see. Jealousy and suspicion are tearing you to pieces.
 Jer: Some of these men are well dressed.
 Jos: You think these men make love to Mrs Jeremiah during your absence?
 Jer: That thought chews me like the cow chewing grass—evermore and evermore.
 Jos: Ah, man! Don't you trust your wife?
 Jer: I trust her, man; but as women are weak vessels you can only trust them as far as their noses—that's all.
 Jos: Shame! Oh, shame!
 Jer: One day I'll break my journey at Langlaagte Junction and return home.
 Jos: Shame!
 Jer: I want to see what all these cheap Jacks want in the locations when we are not there.
 Jos: Some of them go there to dig holes for Skokian Queens.
 Jer: Always when I arrive home my wife says Mr So & So has been here to see you.
 Jos: To see you when you are not at home?
 Jer: That's just it! When the time arrives for me to return he bids her good-bye.
 Jos: And then calls round the next morning 'to see' you again, eh?
 Jer: And the cheek is that my Rib actually makes him a cup of tea and he drinks it with his legs crossed as if it's his house.
 Jos: By the way, Jerry, is it at Orlando where you can just live with a Miss and call her your Mrs?
 Jer: That facility is enjoyed in all Municipal locations.
 Jos: So all you have to do is to produce a woman so as to get a house and respectability?
 Jer: That's all! You may 'sack' her the next day and get another, you're still married in the office registers.
 Jos: But you legally married people should be more to each other than these 'singularly married couples.'
 Jer: We try to be; but we are surrounded by so many queer neighbours that we live anxiously.
 Jos: In that case, then, I advise you to break your journey at Langlaagte Junction.
 Jer: If I do so and find a man selling some goods to my wife he'll get 'No Return Ticket.'
 Jos: Be careful, Jerry!
 Jer: I'll tell the Judge that the word 'Kill' I used before I gave him his 'No Return Ticket' just meant 'hurt.'
 Jos: Clever of you, professor!

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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ABUSED POWERS

By THE EDITRESS

The "talk" between Arabelle and Isabel on a young woman who smiled at a bus conductor after he had pulled her into his crowded bus made me think of very many similar incidents. Wherever I go in the city I am sure to meet with a similar case: a young woman letting unknown men pass remarks to her without a protest.

You walk along a street. You see a young woman—well-dressed and outwardly, decently brought-up. Further up, you see two men eyeing this girl meaningly; one actually approaches her and speaks to her. You can see from their attitudes that they do not know each other. But the lady stops, she chats with this man. Coming upon them a few minutes later you would think they knew each other and are renewing acquaintances.

In the buses, trams, dance halls and concerts you see men absolutely unknown to these young women actually making an opening for talks—which these women do not seem to resent at all. In fact, it is such an easy thing to get our women to smile at or get into conversation with a stranger on a very slight acquaintance. It is so easy to get at our women-folk. To be concise—some of our young women are pretty cheap.

In some dances, the mere fact that a man has danced with her, seems to give this woman an idea that he can now talk all sorts of rubbish to her. He can even escort her home. Smiles to our women seem to come so easily to their faces! They smile at all races. An Indian, African or Coloured can get a smile from these women without an effort. What causes all this self-cheapening? Have these women lost their senses of responsibility and decency?

It is true that men cause the down-fall of women; but it can also be said that women lead on these men to cause their down-fall. They are so quick to take any man at his face value! Today there are many girls who are in love with men about whom they can tell you very little. Yet they have given everything they hold dear to these men. All they know about these men is that they work at such and such a place—that's all!

By this I am not forgetting that we have women who do not fall under this class; but this class is sufficiently large enough to cause deep concern among thinking men and women. We must instil into these women nobility of character that will not allow them to cheapen themselves. They have the power to keep irresponsible men in their places. They must use that power.

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JUST A SMILE, PLEASE!

Two men were talking about their children.

"I've spent pounds sending my boy to a good school, and the young scoundrel doesn't even trouble to write to me," said Robinson.

"That's funny," replied Boots, "I always manage to get my son to write."

"How do you do it?"

"Easy," replied Boots. "I send him a letter saying I am enclosing a pound—and forget to enclose the pound."

The manager of the window-cleaning company had a poor opinion of the workmanship of Smith.

"To day, Smith," said the manager one morning, "you must clean the windows of the Cluster's Factory. It will take you all day, because there are two hundred of them. Stop work for the usual dinner hour, of course."

"Right!" said Smith, picking up his bucket and cloths.

"And you would better take a piece of chalk with you, Smith," growled the manager, "so that—when you leave off for dinner—you can mark the last window you have cleaned, and won't be puzzled as to where you left off!"

oOo

This Week's Thought

The Lord give thee wisdom and understanding that thou mayest keep the Law of the Lord, thy God.—1 Chronicles.

oOo

Dodds was trying to sell his rather old car. Setting out with his client on a trial run, they had almost reached the top of a hill when the car started to run back.

"What's the matter?" asked the client.

"Oh, there's nothing to worry about," said Dodds, thinking quickly. "I've just remembered that I didn't close the garage doors, so I'm going back to do it now."



OUR CHILDREN PRACTICE REGULARITY

During the first year of the infant's life, mothers must first realise that one of their duties is to teach regularity in the elimination of bodily waste.

A beginning may be made in the teaching a baby bowel control when he is from a month to six weeks old. It should never be deferred, if he is well and normal, later than the third month.

After he has nursed, the process of digestion begins and the intestines do the work for which they were designed.

At the hour when the expulsion of waste habitually takes place, she should remove the diaper and hold the baby in her lap over a small chamber.

The head and back must be comfortably supported against his mother's chest, with his left hand on his abdomen and her right free to keep him from slipping.

Sometimes it is a help to rub the abdomen gently, up the right side to the ribs and down on the other side.

Patience, persistence, and absolute regularity are the essentials to observe in training of this sort.

What accomplishes most is the punctual regularity with which toilet training can be introduced, everyday at the same time.

DO YOU KNOW-- These Facts?

By R. R. R. D.

ABOUT SNOW?

It will surprise you to learn that snow is not always white when it falls; it is sometimes red, sometimes blue or green and sometimes black. In France it has been recorded that both red and black snow have fallen due to the dust blown over from the Sahara Desert. Green and blue snow is made by tiny fungi plants in the air when snow is falling.

Actually, snow is never white; it has no colour whatsoever of its own, and the white appearance is due to light reflection from the crystals, just as in frost or foam.

UNDER A LADDER?

Do you know the superstition about walking under a ladder? Perhaps the Africans are not so terrorised by this superstition as are Europeans—who make a laughable picture in town when they avoid ladders leaning against walls; even going as far as risking the traffic in the street rather than walk under a ladder.

It is said this superstition had its origin in the fact that when a ladder leans against a wall it forms a triangle which was held to be symbolical of the Trinity. So, in those days people felt that if they walked under a ladder they would be visited by terrible experiences. Just listen what happened when a person walked quite by chance under a ladder:

He immediately crossed his fingers, and kept them so until he met a dog. This was believed to be a 'cure' against the curse destroying you. I wonder what would have happened if no dog appeared to help the unlucky person to uncross his fingers!

There's another superstition obtaining among Europeans about a horse-shoe. It is supposed to bring good luck to a finder.

But you should first pick it up, spit on it lightly, and then throw it over your left shoulder. I have seen many European women do this in town—whether this brought them luck, I can not say—but among some Africans a horse shoe hung in front of a door is said to ward off 'spirits' from coming into the house. Why the spirits should be so afraid of horse shoes, is a mystery. Anyway, these beliefs still prevail.



Arabelle and Isabel

Arabelle: I haven't seen you at dances lately.
 Isabel: I'm not attending any these days.
 Arabelle: And why?
 Isabel: No partner
 Arabelle: Where's George?
 Isabel: Gave him the sack.
 Arabelle: Yes? What for?
 Isabel: Well, we needn't go into details—need we?
 Arabelle: Sorry. But that shouldn't keep you away from dances.
 Isabel: It should. I hate to be partnered by every Jack at a dance.
 Arabelle: Now you're talking.
 Isabel: It cheapens one; and makes one every Jack's partner
 Arabelle: Is that how you look at it?
 Isabel: I pray day and night that you should also look at it that way.
 Arabelle: I don't see why I should! There's no harm in that.
 Isabel: There is. It cheapens you. Every man can point at you as you walk along the streets as "the girl he once danced with."
 Arabelle: Is there shame in that?
 Isabel: Why should it be necessary when a sensible girl should go with her own partner to a dance?
 Arabelle: But if one's partner is not there?
 Isabel: The girl should not be there either.
 Arabelle: Goodness! Have you turned Christian?
 Isabel: I have turned sensible—that's all. We're getting too cheap we Bantu girls.
 Arabelle: Evil to him who evil thinks.
 Isabel: I'm thinking no evil, but am only doing what I consider should be done by every self-respecting lady.

Women's Home Page

Three Useful Hints

OLD BATH TOWELS that have become worn can be repaired as follows: Darn down the weak spots with the machine, putting some bits of old muslin over the worn places first, and after that, machine on patches of Turkish towelling. No turnings should be made, each patch should have at least three or four rows of stitching round and round and once criss-cross.

Two thin towels can be machined together all round the sides, then criss-cross here and there in the centre to keep them from rucking out of shape.

BRASS OR COPPER KETTLES which do not have spirit stands, and so have to be put over the open fire; get burnt and black at the back where the flame stouch. To prevent this, before placing on the stove, rub any kind of fat on the part of the kettle which is likely to get burnt. This will make it much easier to clean afterwards.

ECONOMY IN FUEL.—A saving of nearly one-third of the coal usually consumed may be affected in the following way.

Let the coal ashes, which are generally thrown into dustbin, be preserved in a corner of the coalshed, add to them from your coal-heap an equal quantity of small coal or slack.

Pour on this mixture a small quantity of water and allow the lot to cake up, then when you make up the fire, place a few coals in the front of the grate and throw some of this mixture at the back. The result is a warm and pleasant fire, of which only a small proportion will remain unburnt and it saves the trouble of sifting the ashes.

Adding Interest To Cold Meat

Cold meats can be made more interesting if some exciting salad, or potatoes prepared in an unusual way are added to meal.

"Salad a la poulette" is delicious served with cold fowl or game and it is not a "fancy" dish that cannot be given to children.

Cook separately in boiling salted water equal quantities of young carrots cut into fancy shapes, green peas and butter beans.

With two tablespoonfuls of butter, a similar quantity of flour, one gill of cream make a sauce, seasoned to taste. When smooth add the yolks of two eggs and a half-tablespoonful of lemon juice. Mix the vegetables and sauce together well when cool and serve with the cold fowl or game. If the mixture is too thick a little milk may be added.

Scalloped potatoes make a change from the usual way of serving them mashed on Monday with the remains of Sunday's roast joint.

Alternative slices of potatoes and onions are baked with milk, butter and seasoning in a pie-dish.

Another way of serving potatoes baked in their jacket is to cut them in half when cooked, scoop out the inside and mix it with one or two beaten egg yolks, a little butter and cream. Return the mixture to the jackets and serve hot.

Home-made salad dressing is often preferred on cold meat day with a fresh cut lettuce and tomato salad, and here is a simple recipe to use:—

Mix all the dry ingredients together first: a teaspoonful of salt, a half cups of water, two eggs, well-beaten, and a piece of butter the size of a walnut. Stir in a double saucepan until it thickens, but do not let it boil.

When cold, it can be bottled.

Think Before You Eat

Two English doctors, carrying out experiments by means of X-rays, have made a number of interesting discoveries regarding the digestion of food.

One reason why certain foods do not digest easily is that they are eaten in combination with the wrong things. Increase in the amount of fat, for instance, is liable to make all food indigestible.

They found that lemon water drunk soon after eating potatoes is likely to cause fermentation and prolong digestion.

All foods, moreover, are not digested in the same time if eaten alone. Water takes three-quarters of an hour, raw milk 6 and half hours, boiled milk 5, lightly boiled eggs 2 and half, 2oz of cane sugar 1 and half, 4oz. boiled beef 4, vegetable salad 2 and half, 4oz. banana 4 and half, 4oz. white bread 4 and quarter, 4oz. butter 6, and 5oz. potato 4.

Your Bath

Take these precautions when you are going to have a bath. A cold bath is a tonic for those in robust health. People who have bad circulation should use tepid water.

Hot baths, if taken to excess, are harmful—they should be taken just before retiring to bed. To avoid scalding children in hot baths the elbow should be put in the water to see it is not too hot, before the child is placed in it.

To Relieve Cramp

The usual causes of cramp are sudden exposure to cold, drinking cold liquids during great heat and perspiration, eating cold indigestible fruits and overstretching or overtingering the muscles of the limbs.

When it occurs in the limbs, friction with the naked hand, or with a stimulating liniment, will generally remove it. Where the stomach is affected, brandy, either, landanum or tincture of ginger, afford the speediest means of cure.

To relieve cramp in the legs press the feet firmly against some hard substance, such as the end of the bed, or a cold hearthstone.

Apples For Vegetarians

APPLE AND CUTLET PIE

Line a pie-dish with sliced apple, sliced onion and small outlets in layers, seasoning each layer with pepper and salt. The meat may be rolled in seasoned flour or a sprinkling of sago over the meat will thicken the gravy. Pour in half to 1 cup of stock or water.

Cover with short crust pastry, decorate with pastry shapes. Brush with beaten egg and bake at 400 for 10 minutes, then lower the temperature to 350 Fahr. and cook for a further 35 to 40 minutes.

APPLE DUMPLINGS

Peel and core the apples, dust well with castor sugar, roll puff or short crust pastry into squares large enough to fold round the apples. Place an apple on each square of pastry, fill the core with honey or golden syrup or brown sugar, moisten the edges of the pastry, wrap round the apples.

Place on a greased baking sheet with the joined sides down, brush over with beaten egg or water and sprinkle with castor sugar. Bake at 400 Fahr. until the crust is brown and the apples feel soft when the paste is gently squeezed on the sides. Serve hot or cold with cream or custard.

Mango Fluff

This makes a delightful and unusual sweet. Select rather under-ripe mangoes wash, and remove the skin, scooping out any of the pulp which the skins retain. Cut off the stone.

Put the pulp and stones into a saucepan with very little water and simmer gently until tender, adding sufficient sugar to taste.

Remove the stones and press the pulp through a sieve, adding a few drops of lemon juice. When cold measure the purée and add an equal quantity of whipped cream. Pile into glasses top each with a green cheery, chill and serve.

STEWED MANGOES

Mangoes are very good for stewing; here again they must not be over ripe.

(Continued column 5)

Is This Your Problem?

If you have any problem upon which you would like advice, write to me, enclosing a stamped, addressed envelope if you want an answer by post.

POINT OF ETIQUETTE

Question: Please tell me, should I fold up my serviette when out at dinner?

First of all, you should not call it a "serviette," as this term is now old-fashioned. Either call it a "table-napkin" or a "dinner-napkin." Never fold it up unless you are staying in the house. Leave it on the table loosely crumpled at the end of the meal.

ENGAGED PLEASE!

Question: I've just become engaged! Should I inform my friends?

Certainly. Ring up your friends and relations and tell them the glad news. You might also put a notice in the newspaper if you like, you could give a party to celebrate your engagement and invite your friends to meet your fiancé. And remember when you receive letters of congratulation to reply to them at once.

SHOULD A WOMEN PAY?

Question: A man I know very slightly has invited me to go as his partner to a subscription dance. Should I offer to pay for my ticket?

Certainly not. When a man asks a girl out it is naturally understood that he shall pay for the pleasure.

TABLE DECORATION

Question: I am giving my first dinner-party and do want my table to look nice. Can you suggest an attractive flower decoration?

Please choose a floating bowl

of flowers, as the guests will then be able to talk across the table comfortably and happily. Too many dinner parties are spoilt by tall vases of flowers. If I were you, I should choose either roses—if they're not too expensive—or bronze chrysanthemums.

LETTER OF THANKS

Question: We have been invited to dine with important business friends of my husband. I've written a letter of acceptance. Should I write again after the dinner-party?

Write a little note to the hostess, thanking her very much for a most enjoyable evening. You should always do this if your hostess is not an intimate friend or a relation.

Select firm mangoes, peel, and cut into large slices along the stone. Make a syrup with one cup sugar to 2 and half cups water and half cup lemon juice. Boil for a few minutes, add the mango slices and simmer until tender. When cold serve with cream or custard.

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ba matla,

ba thabileng



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Asala, The Talking Woman

Cockroach and Louse



At the Chief's happy home

Miss Jean Kenyon Mackenzie former Missionary to the Cameroons, has added yet another delightful booklet to her long list of publications intended for Africans in that part of the country. When she had to give up doing missionary work in the Cameroons, Miss Mackenzie hit on this plan of continuing to serve the Africans she loved. She wrote booklets in English based on the folklore of the people so as to stimulate interest among Europeans for these people.

One of these booklets, "Talking Woman" is full of tales supposed to be narrated by a chief's old wife. The chief characters in these tales are animals and insects through whose mouths Miss Mackenzie instructs the Africans on the laws of cleanliness and morality.

Miss Mackenzie makes the old chief's wife tell these stories to her people who always gathered round the chief's kraal to listen to these helpful stories as told by Asala, the chief's wife. As she based the stories on incidents that were familiar to the people they never failed to grip the people's imaginations and instil into them love for cleanliness and decent living.

To illustrate my points clearly I shall reproduce here one of these stories so that you may judge for yourselves what this booklet of 62 pages contains.

Louse said to Cockroach: "Man is my old enemy and woman is my old enemy and I know how to deal with them. I know how to hide, I know how to run. I love a dirty cloth with wrinkles and a dirty dress with dirty seams; I love old trousers, and all dirty things I love. I cannot hate a person who wears these things, however much he may hate me and pursue me. So long as I have legs, and remember the wisdom of my ancestors, I shall escape the anger of such people — I and my young shall be closely hidden away in their garments. But how I hate a woman who puts water in a pot, and the pot on the fire and when she has washed her clothes and the clothes of her family, she then puts them to boil in the pot. My friend, when I think of such things I die. When I see a certain kind of woman — sleek, smooth, clean, not a bite on her body, her body as unspotted as a newborn — well I know how that woman lives and the people of her family. There, I say to my children, 'is your great enemy. Run from such a woman if you must starve and live on the bodies of trees and of fishes. For a woman like

swift bird, but that you and your children escaped him for ever."

"The old days!" exclaimed Louse. "You make me weep. Who boiled a garment in the old days? In the old days I would warn my children: 'Now the woman is going to the river and she will wash her body and her cloth in the river. Certainly that will not be pleasant, but these are the troubles of life. Lie flat, I would tell them, 'cling fast, be enduring, and all will be well.' But now! I cannot now see a handsome big pot but I tremble. I think it is a woman's wash pot. Yes, every big pot might be a wash-pot — for this kind of woman must have a fine pot for no other use than her washing. Would she cook in her wash-pot? Not she! Would she wash in her cook pot? Not she! Taboos of life and death, you would say. Cook her food in the wash-pot, and she will not eat it. Wash her cloth in the cook-pot, and she will not wear it. I tell you the truth. When the pot is set on the fire and the water boils in the pot, and the cloth fresh from the wash in the river is put into the pot and there it boils while the cruel woman shells her groundnuts for dinner — where now, I ask you, are my children? I may hunt them along the seams of the clean, dry clothes — but if I find them, how may I know one from the other? Or call them by their little names? She has boiled them all like grain of rice. Some day despair will seize me and I shall leap into the boiling pot and end it all. I am now the last of my family in this house."

"Alas!" said Cockroach "I am not alone in trouble. Pity us of the tribe that die!"

"A true word," said Louse. "We walk alone. Where are our bothers?" On the night when Asala told a fable about Cockroach and Louse the moon was shining brightly. The Chief had beaten his drum to call the neighbours together, and they came to hear what he might have to say. There were many of them sitting now in the palaver house to hear what their wise Chief might have to tell them.

He said: "My old woman here, Talking Woman, is telling us good strong words about the new ways of life, the ways that are better for the health of our bodies and the bodies of our children. I want you to catch these words in your hearts and to keep them and to use them. Do you hear?"

"We hear," they said aloud. And in their hearts they said: "This must be the kind of talk Asala has made. I have heard the fame of it." And they listened.

When Asala had told them the fable they hid their laughter in their hearts, they did not know whether to laugh or sigh. But when they saw the Chief smiling they smiled also. And when he asked a young woman of his village to explain the meaning of this fable, they listened to what she said. And she said:

"Ah, Father, this is a warning to people who wear clothes, that the clothes must be clean. I think Asala learned this wisdom from the school-children who were so anxious to keep their clothes clean of lice. And I think even a little cloth, or a piece of beaten bark cloth, must be clean of lice, too."

"You have spoken well," said the Chief. "Be sure that your deed is as good as your word."

Then the Chief of a neighbouring village said: "You do well to reproach the girl — so far as I am concerned, I never had a louse but I got it from a woman." But our old Chief did not agree to this harsh word. He said: "Yes, and you never had a fine cake of groundnut and meal but you got it from a woman."

This saying comforted the hearts of the women who were there. And all agreed that they would like to hear a new fable from the mouth of Asala on the next night.

'Winter Clothes Are Gay!'

(By MADELINE MAY)

During the Summer months when we are airing our daintiest floral silks, winter clothes do not seem very interesting, but when autumn comes we get quite a thrill looking at the new winter styles in the shops windows — and the cold weather is such a good excuse for buying new clothes!

I spent all yesterday afternoon "just looking." Perhaps that is not as exciting as actually buying but it is quite a good plan to spend a couple of afternoons just looking at things before you commence shopping for the new season. Little dark cloth costumes seem to be as popular as ever — only of course this season most of them are made with the sleeves pleated into the shoulder.

(To be continued)

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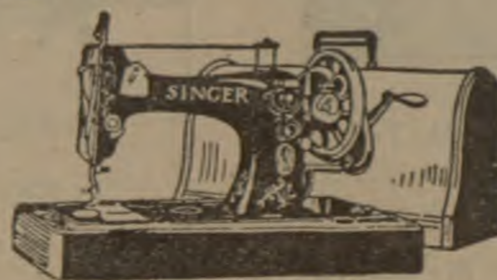
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PAGE OF INTEREST TO WOMEN OF THE RACE

"Whither Goest Thou O African?"

Madame,

In attempting to reply to "M. P.'s" article in your issue of January 16, I have no desire to enter an arena of conflict. The three evils, drunkenness, murder and immorality are apparent among Africans as mentioned by "M. P." but are by no means overlooked by the African leaders; there may be some difficulty in applying the proper remedy due partly to the fear of adding to a long list of criminals, some of whom are brought about by lack of knowledge of African psychology on the part of those who are responsible for administering justice.

An African is on the crossroads and is watched very closely by every section of people as to which of the roads he will finally decide to take. Very few have chosen the upper road while a large number is still groping in the dark, feeling their way.

Poverty and unemployment are great drawbacks as it will be found that these crimes are committed mostly by people of the poor class.

Solution of the problem is in setting up a class of decent people who will lead exemplary lives in towns and in the country, so that every African who opens his eyes may see some people who are what life should be in this world. It should be the duty of both European and African leaders to devise ways and means of bringing about such a class of people.

(Rev.) J. MAKALUZA
Ngabara, Willowvale.

"Should Girls Be Educated?"

Editress,

I thank Miss J. S. Masimong for her facts and suggestions which are worthy of the study and consideration of all. But I must draw the attention of the Editress and all women readers to the fact that it is never without reason that many African parents often say: "It is not necessary to educate girls." This belief does not lead them astray, for they as mothers train and show girls all duties but girls ignore these lessons.

Consequently many never know what they are about even when sent to institutions and instructors cannot be blamed for it. Indeed very few girls realise the value of education. While the majority only graduate in the college of pleasure-making first class something and confirmed birds of pleasure; to say nothing of their good hearts that have rooms for the love of a hundred well dressed young men at one time. Can these be mothers of children?

A hundred times no!!
Further, I do not believe that girls are married for education since education develops whatever qualities in one—bad or good. For this reason decent men must never listen to whiffs and bluffs of an educated girl but should for marriage choose girls who understand and have good qualities and good character.

Roodepoort

J.C.M.

Mr. "Fed Up" Needs This!

Editress,

Thanks very much to you all readers who took a living interest in reply to the "Married Couple" question.

In the issue of February 13 appears a Mr. "Fed Up" of Johannesburg, who wonders why he cannot succeed in courtship, yet he possesses a handsome face. Well; just in the nick of time has Nurse Mapanga in the same issue come to your aid, Sir, with her noteworthy article: "Why not polish up your personality," rather than wasting time before a mirror studying your face with luring eyes, winning smile, well built form etc.

All those charms without character are like a clover planted in the desert. Now Mr. "Fed Up" without delay, study yourself, your inner self and you'll have made a great discovery; for time like a ship which never anchors, will leave you behind if you do not look before you.

LADY BIRD"

Bedford

"Fed up" Wastes Time

Editress,

Will you kindly give me short space in your "Page of interest to women of the race" to reply to "Fed Up's" "What's wrong with him?" A young man wrote to the press the other day narrating the deplorable state of his love affairs. He states that he has proposed to girl after girl and after having been scrutinised from head to foot, met with a fashionable "No."

Our young man who gives his age as twenty four says that he tried this experiment of marriage two years ago—when he was barely a score and two years old, but has hitherto not succeeded in getting a "Miss Right." Furthermore he goes on to describe his physical features, his dress etc.

(Continued in Column 3)

Does God Still Speak To Men!

Editress,

Many people who would willingly agree that God spoke in ancient times to the prophets, are not so ready to believe that He speaks to-day. Some, again, are quite ready to assent to the proposition that He speaks to-day but only on special occasions to a limited number of exceptional people.

Others affirm that, He may still speak to ordinary people when great things may be pending in their lives; but that such occurrences are rare. Then, there are others, who believe that the voice of God directs them in a general way, but that He is not interested in the details of life, and that, in them He leaves men largely to their own devices.

That is, so long as a person wants to do the will of God; there is no need to trouble as to any thing else; the great need is to use one's own common sense and go ahead.

While that is on the whole a commendable attitude, I think we should go much further; if we do not, we may miss much that is in the mind and will of God for us. I do not think we should be content to leave it in that general way; we have a right to look for something more definite and specific if we would be in the line of His mind and will in all things.

L. M. NGOASHENG
Pretoria.

The said "Young Squire" closes by exhorting the public to sympathise with him in his precarious and shattered love affairs. In my opinion I say should "Fed Up" have written an article on a different subject—a more constructive subject than his silly love-affairs I am sure he would have made a success of it. It is high time that our young men and women wrote something tangible, something constructive, something that will benefit the race as a whole. We have no time to be concentrating on how to help an individual from his huffer-mugger of love-affairs. The said young man therefore receives no sympathy from me.

Lazarus D. Mosimane
Johannesburg

READ

The Bantu World
FIRST

Arabelle And Isabel's Talk Supported

Editress,

I read in the issue of February 13, about the talk of Arabelle and Isabel. They say it's about time the Johannesburg women formed a club or society.

Oh, Arabelle and Isabel! I also think it is a very good idea you are thinking of because we are using our hands idly whereas if we had such a club—we could take these to our club house and see what we could do with them.

But it is very hard to move any further. "Why is that?" Because we do not know one another. Should we know one another and not want to be greater than the others we would form a good Society and Oh! would'nt it be wonderful on Thursday morning or afternoon or any

other day during the week-day going with our parcels to the club house! "Gee! I think it swell indeed, Arabelle and Isabel.

Well what about trying it and see what we can do! I am sure there are many who could love it: As for my part I am deeply interested already. What about the others? Come on let's make one, and form it before it is too late.

Don't be afraid of the Europeans, they are all right; they are our friends. They wont think us stupid. I dont think so; they would say Natives are improving lately.

LITTLE NOBODY
Johannesburg.

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Metse ena ea phela ka thuso ea Morena. Mokhokhothoane o iphile matla ho bana. Ba tsoleng ka boeti ke mong a motse Mr Evans le mofumahali, ba ile mane Bosollahlapi (Cape Town) phomolong ea khoeli tse peli. Motse oa Verdwaalpan o setse ka bolutu hobane baeti le barutuo ba likolo ba ile. Barutuo ba tsamaileng ke bana: Mr Martins Schepers, Polela, Natal; Mr James Molisane, Stofberg, O.F.S.; Miss Mable Rankoe, St. Hilda's, Ladysmith, Natal. Banna ba metse ena ba bontsa tsoelipele ka ho rata litaba tsa sechaba; haholo tsa khetho ea moemeli oa Batala.

Ho utluhala hore Manager le moruti oa sekolo sa Verdwaalpan — Rev. E. Dugmore, B.A., oa toha kerekeng ea Congregational, o ile ho ts'ora mosebetsi mane Tigerkloof. Ke masoabi a maholo ruri

Ea tsoa hlokalhalloa ke bana mane Johannesburg ke Mr Taunyane oa Hunter's Rise. Eka Mrs J. Marumole, o tla re khalo ho ea Johannesburg. Tsela ts'ehla Morolong, u tle le bansa 'ma rona, ke mofao o monate.

Re lla le Miss M. Morobe ea apereeng bofifi le ntl'oe, ka ho siuoa ke bafu ba fetang boraro. Oho, Morena Molimo o ba ts'elise.

Babali ba "The Bantu World" selemong sena ke ba: Messrs S. R. Madia agent, Ed. Matsoele, E. R. Moletsana, O. S. Schepers, S. S. Rankoe, G. G. Copiso, P. P. Mokuena, J. Mabitse, J. Serapelo, J. Marumole, J. G. Hlahatsi, J. Molisanyane, P. S. Lekhoaba, C. S. Schepers, S. Botsele le Miss M. Morobe. Ke ana mabitso a bahlankana ba ratang morali oa Mohlomphehi Mohatsi e eleng "The Bantu World," ruri o motle o mosoana oa ratcha o meno a masoau ho ba mo ratang. Pele ea pele Ma Afrika le hane le lona mona lipolasing hobane leseli le chabetsa bohle. Khotso, tokoloho ea lona e haufi Sol. Ralph Madia

Ba-Afrika Ba Vrdefort Ba Khethile Mr. Jones

TSA VREDEFORT (Ke TEA)

Mof. Bellia Rampa oa Bothaville o kile a re khalo Vrdefort a fihlela ba Mong le Mof. A.A. Masike. O ne a tle mats'elisong a mofumahali Osiah Masike ea hlokaetseng Roodewal.

Mong le Mof. J. J. Montsioa ba Gauteng ba neng ba chaketse ba Mong le Mof. Eph. Makume ba boetse hae Gauteng

Mof. S. Mogagabe oa Gauteng o kile a ba mona beke ele ngoe.

TSA SEKOLO

Mong. J. J. Martins, principal e ncha o eme ka maoto ho tsoelitsa mosebetsi oa mats'oho pele Bashemane ba loha likatiba ba bang ba etsa liskafu Tins— John Zim le Casalis Mokitlane ba se ba qetile tsa bona (skafo tins). Mosebetsi ona re hopotse hore o tla thusa bana ka limako tse tlang. Mikroko le ona o nts'e o tsamaisoa hantle. Lemong sena bana ba mafolofolo bakeng sa lipapali (football le Basket ball), ba hlophisapapalo a bona ho lla phala — Eka Tenese le eona e tla qaloa hantle bana, Mong I. Mac. Machogo e tla ba eena e tla ruta sehlopa seo.

TSA KHETHO

Banna ba motse ba eme ka maoto bakeng la khetho. Ho bile le banna ba babeli ba Makhoea ba ratang ho khetho ho ea Parliamenteng— Mr W. G. Ballinger le Mr Rheinallt Jones ba Gauteng. Banna bana ba ts'episa ho etsa Ma-Afrika molemo ha ba ka khethoa. Banna ba Mokoallo ba khethile Motl. R. Jones. Eka Ba Afrika ba ka khetha hantle—Se makatsang Freistata eka hoja ho se Lekhoala le ratoang ke Ba-Afrika

TSA KEREKE

Komiti ea bafumahali ba Methodist e kile eare khalo Kopjes ka lorr.

TSA TENESE

Phibisano e hlile e kholo pakeng tsa Benghali I. Mac. Machogo le M. Rex. Thotobolo, M. Z. Sello le T. B. Gexa. Papali e ile ea tsamaea tjena:— Bengh. Machogo le Thotobolo 6, 6, 6 Sello I. Gexa 4, 4, 4. Che le re shapile banne empa re tla kopana hape ka beke lang.

Ngoana O Bolailoe Ke Metsi

HO AHUA SEKOLO SE SECHA PAUL ROUX

TSA FAUL ROUX

Mohatsi oa Bantu World a ko u nkenyetse mantsoenyana ana Pampiring ea hau.

Mona Paul Roux re ile ra hiheloa ke kotsi. Ngoana e mong oa sekolo o bolailoe ke metsi ha e ne a ile ho sesa le ba bang ka la li 12 tsa khoeli fetileng. Lebitso la hae ke Fliza katlane, ke ena ea a ileng e re e relahlela.

TSA SEKOLO SE SECHA

Mosebetsi o moholo o rona ba motse oa Paul Roux re laka tsang hore e ka o ka feela ka pele, ke oa sekolo se se cha sa ts'oane-tsoeng hore se qalehe haufinyane. Setene sa sona sekolo sena se fele ho e tsuoa, ka lema se se fitileng joale he kajeno re bona ha se lo-ki soa hore se tle se besoe, mosebetsi o tso o qaleha.

Re fumane matichere a macha lemong sena. Elias Pul. oa Kestel, le Paulina Phali oa Viljoens-kroon khuthe le Principal e nts'e e le moshemane oa Thaba Nchu ha Moroka, ke na le ts'epo e kholo hore mosebetsi o tla ba motle lemong sena, ho teta se fetileng.

Paul Raux Higher Primary.

EXAMINATION

Henry Azael Baholo, le Matthews Mkwani ke bona ba ileng ba tsoa hantle thathobang tsa bona tsa Standard VI. J. D. A. SETHOBA,

Boloetsi bo Iphile Matla Motseng oa Lefiso

Tsa Lefiso (Ka J. S. N. RAMMUSI)

Pula e nele haholo lefatšeng la Ba kgatla ba Mocha le bitsoang Lefiso. E bile e usitse matla a mang a Ma Afrika le lona lets'a le bitsoang Lefiso le tletse metsi. Batho ba ahileng teng ba re ese ele lilemo tse 11 ba nts'e ba ahile teng empa ha ba sa ka ba bona lets'a lena le tla ka mokhoa o le tletseng ka ona.

Boloetsi bo iphile matla motseng oa Lefiso, haholo mahareng a bana Maloba ka la 19 February 1937, sekolong sa A.M.E. Mistress Masilo o ile a fumana palo ea bana ba kulang ba le 7.

Mistress M. M. Masilo o fumane le ngolo le tsoang kwa Tladistad le bolela hore boloetsi bo iphile matla.

Mr Jon. Magoro o meliso ke hlapi ho tloha ka selemo sa 1914. Re kopa Ma-Afrika hore le re batjise Jona Magoro

Miss Maggie Molebatsi Masilo ea ts'oarang sekolo tsa Lefiso oo tla etela motseng oa hobo kwa Tladistad, ho ea bona batsoali ba hae teng. Ea tsamaisanang tsel'a le eena e tla ba Mr J. S. N. Rammusi, molebeli oa sekolo sa koo Lefiso, ka nako ea Eastet Holidays. Mistress Masilo o tla thaba haholo ha a ka fumana baholo ba hae ba sa ntsane ba phela hantle. Ke khohloa hore le bona ba tla thaba ho ka bona morali oa bona.

Selallo sa Morena

(TSA ROSEBERRYPLAN)

Kali 31-1-37 re bile le mokete oa Selallo sa Morena; ho no ho tlele Rev. A. R. S. Poho le jefrou J. Pohoba ena la G. Poho ka motorokara oa 'ona. Eitsa hore ba tsele molatsoana koloi ea bona ea hanel a sertseng, 'me ba ile ba thusoa ke Mong J. Kote ea ileng a e sututsa ka mora 'o; me ea tsoa moo e neng e hanetse teng.

Moketeng batho ba bile banrata baholo, 'me mosebetsi oa buloa ka sefela sa (181), kamora 'o Mo Evan. D. P. Pule a etsa thapelo, kamora thapelo Moruti a bala litsibiso tsa letsatsi la Paseka.

Pbutheho ea Ba'nti etlaba teng ka khoeli ea (Map) mane Phiritona Tsebelatso ea letsatsi leo e bile ntle hapolo. Bana ba ileng ba kolobetsoa ba bile bararo, ba baholo ba bile babeli, 'me ha butsetsoa a le mong.

Batho ba ileng ba atamela sejalang. Li fella serapeng sa 5

Ngoana G Nkilo Ke Noka Haufi Le Brits

Tsa Magaliesberk

(Ke LENONG)

Pi song ea Likgosi tsa Pretoria District eneng e phutnegetje Mathibastad ka la 6 February ho ne ha lumellanoa ka setlamo se le seng hore Mr. Rheinallt Jones eba moemeli oa Ma Afrika mo Transvaal. Kgosi ea Bakoena, Aaron Ch. Mogale o ne a felegeditsoe ke bakgomana Josia More, Ernest More le Lazarus More. Ho bolela nnete ha le emetsoe ke Mr. Jones le tlahe le emetsoe ke Monna-amm kgonthe. Go tsamaea ke go ithuta, Mr Josia More o tla a babatsa kamohelo e ba e etselits'oeneng ke Bagoaduba le tichere Mr Gilbert Motsepe le bahusi ba hae, o bolela haholo ka Moeletsi oa Temo le mosebetsi e metle ea hae. Go tsamaea ke ntho entle, ke kamoo re bonang Makgona a rata ho tsamaea le ho chaka. Ke tshuto le ho hlalefa.

Pitsong ea bareki ba Mamogalieslaagte e neng e luts' Mamogalieslaagte ka di 15 February bareki ba ikgethetse Mr Josefe Molepe go ba foromane. U ea h'la kajeno ntata Shadibo.

Pula ke mahlopha a senya. Ho hlalile kotsi e bohloko la di 17 February ha Mrs S Koape le Miss M. Pelle ba tlailoa ke noka ba bale hantle. Batho bana ba ne ba ea Brits, molatong oa moshemane eloa ea bolaileng nkhoase; ha ba

tshela Kgoee metsi a be a tiala hang hang ha ba le bara noka. Mafumahali ana a mabali a phela ka thata, empa ngoana ea kabang selemo le likhoelinyana a nkua ke metsi hammoho le kariki le liesele tse nne. Ngoana o ile a fimanoa ka tsatsi la boebali e le khale a shoole. Re leboha ba Mmuso haholo ka Mapholisa ao le ona a neng a thuma hara maliba a batla ngosna oa Mo-Afrika. Taba ena o hlalisa oea o motle hara Batala le Makhooa. Bohloko bo boholo ke hobane Mr Shafta Koape o ne a se teng o fumane motse e se e le lithako. Re lla le bona Barolong, Molimo e ke o le tshelise.

Mr Lot Phalase, e mong oa litichere tsa Hebron o kile a chakela Bethana ka leotoana befelong ba beke e fetileng. Nya! ke lesogona ha le holima leotoana setso-kotane e boea ka koano.

Ea ntseng a le bolutu ke Mr Jethro Pelle, mora e moholo ea Mr Epton Pelle, Oskraal. Mr J Pelle o tla a kula Pretoria moo a neng a nts'e a sebitsa teng Bana ba Molimo ba ke ba mo hopole merapelong.

E tla ba thabo ho Bakoena ho utloa hore Mmuso o rometsa moletsi oa temo metseng ena Rabokala le Oskraal libetso la ha ke Haccius Seokane Mohlo.

moheli ena o tla sebitsa mets'eng e boletsoeng ka golimo hammoho le Kgabalatsane Mr. H. Seokane e sale motho e mocha, mme o bonala a tletse mafolofolo le lerato mosebetsing oa hae. Pits'o ea hlalits'oeneng ho eona batho ba ile ba hlalisa thabo le libehobotsa bona ho Mmuso ka hoba bantlha mono Mokoena go amogela moletsi oa Temo Agricultural Demonstrator. Rabokala oa hola.

Hera libui tse buileng Pitsong ea kamogelo ea Mr. H. Seokane ka di 22 February, 1937 ebile Kgosana J More, William Komane, A. Makgopela, Thomas Phaloane, L. Likobe, Joase Mogotsi, L. D. Mamorare, J. O. Sepeng le Z. F. Litelu.

Lekgotla la Litichere Hebron Branch TATA le ne le kopanetse Polontia ka Saturday, February 20. Go ne go le matichere a hlahang Hebron, Erasmus, Kgaba atsane, Makau, Rabokala le Misses H. Mogapi le G. Tladi, eleng matichere sekolong sa Hebron e ne e le baeti ba Miss F. Morokone, eleng tichere sekolong sa Sehibidu ka Sondaga se fetileng mafumahatsana ana a ne le bophelong bo botle.

na sa Morena ba bile (64) 'me ebile mokete o motle haholo.

Ea nts'e a le bolutu ke Penakha-yane 'me eka a a hlaphoheloa. Likolo li kene le tichere E. Sehlolo o teng. Bana ba se ba le bangata. Re bona pula e ngata "LEHOETLA"? Re se re letsoere tla ea tsoa maetong.



Banna Ba Hoheloa Ke Sebopeho Le Botle.

Babali ba lintho tsena tsepo ea tsona e hlotim'a bophelo bo botle. Sebopeho se ka sengoa ke sefahleho se tletseng lihlobo le mahlo a lerotho. 'Me mosali a keke a ratcha ha a lula a nyorobetse, a soobantse sefahleho, a fokolloa ke mali 'me bokahare ba hae bo sa sebitsa ka tsuanelo. Kharebe e tsuanetse hoba le mali a tletseng, ebe le bophelo bo botle, haeba e tla ba le 'mitsa o etsang hore bahlankana ba e hlokomela ba rate hoba haufi le eona joalo. Hobane mohlankana, ha a fereha kharebe, kelellong ea hae o na le mohopolo oa hore ka tsatsi le leng e tla ba mosali oa hae, le 'ma-bana ba hae. O talima nakong e tlang 'me o tsepa hore kharebe eo a e khetlang e tla ba molekane ea tla mo thabisia lehang la hae.

Ho bopuoa le mosebetsi ea mosali e fapane hore lea monna. Haeba ho sa loka kahare ho eena oba matsuenyehong a maholo. Mali a hae a fokole. Athe a tsuanetse ho lula ale matla a nonne. Bana bao a tla ba tsoala ba kaba le boshel' bo botle kapa bo fokolang ho ea kamoo mali a hae a sebitsang hantle le ka matla kateng.

Li Feluna Pills tsa Basali Feela li hlile li etselits'oe ho hloekisa, ho lokisa le ho matlafatsa litho tseo bophelo ba mosali bo tsepetseng ho tsona. Li na le motsoako oa tsepe e entsoeng ka makhoo oo e kenang maling habonolo. Motsoako oona oa tsepe ke mofepi e moholo oa mali o etsang hore basali ba Feluna ba be matla ba khotale.

Hape Feluna e hlokomela tsilo ea lijo. Ha hona lijo tse bolileng tse sallang ka maleng ho kenya chefu 'meleng ho basali ba seelitsang Feluna. Ho sokela, ho pipitlalo, moea o nkhang, li, loba, mahlo a lerotho, ho tpeila, hohle moo ho tsoa ke motsoako e tsollisang ea Feluna. Mohlomong mosali a keke aba le sefahleho se setle. Empa a ka khanya khotso le thabo ha moea oa hae o bontsa hore bokahare ba hae bo sebitsa ka tsuanelo. O tli ikhulua a thabile. 'Me kaofela re tseba hore batho ba thabileng ke bona ba ratchang haholo.

Atu leke Feluna. Etsa hore moriana oona o moholo o bontse matla a oona. Ha ona kotsi 'me o na le thuso ho likharebe, be-mma-bana le basali ba hollileng.



Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/-. Kapa u romelle ho P.O. Box 731, Cape Town, u romele chelete. Sephuthelo sa tsona se sefubelu. Hlokomela liketsiso tse rekisoang ke bo ramavenkele ba sa tsepahaleng. Fumana tsona tsa 'nete tse tsoants'oeneng mona.

Ke Bao Bonkgetheng, ba-Afrika

The Bantu World

3, POLLY STREET
(North of Bantu Sports Ground)
P.O. Box 6653, JOHANNESBURG

Saterdag, Hlakubele 6, 1937

Phalamente Ea Ba-Afrika

Go tsogile modumo gare ga Ba-Afrika. Ke modumo oa kgetho. Ga go pitsa e sa beleng. Le ba neng ba sa kgathale letho ka sechaba ba tsoile mekoteng gobane General Hertzog o beile £10 godimo o re ea ka kgethoang o tla lefua £10 ka kguedi gomme Ba-Afrika jualeka dhlapi ba phalalitse go tshuara £10. Bongata ga bona ga bo taba le sechaba. Sea bo se batlang ke tefo ena.

Kabaka lena sechaba se tshuanetshe go hlokomela, se kgethe monna ka mesebetsi ea gagoe. Ga go thusi letha go kgetha monna ea senang tsebo e tebileng ea taba tsa tsamaiso ea Mabusu. Ga go thusi letha go kgetha monna ea sa tsebang seo se batloang ke Ba-Afrika. Kgethang monna a kileng a loana ntoa tsa Afrika — monna ea tsebang bohuirihui ba Mokoogoo gomme ea tsebang kgopolo ea oona.

Kgethong ena go teng ntho e makatsang. Mr. R. G. Baloyi le Rev. J. S. Mahlangu, ba kgethiloe ke balefi ba lekgetho gore ebe bona ba tla voutelang banna ba batlang go kgetho. Joale re makala ga re bona ele/bona ba batlang go kgetho, ebile ba voutelane ele bona. Ga go belatsetse gore ba tla tsie voutu ea sechaba gomme ba ikgethe ka eona. Ntho ena ga se tshuanelo. Go bongala gantle gore go teng bao ba gopolang gore ga ba kgethiloe ke sechaba goba Komiti ea kgetho, ba ka nna ba sebetse ka voutu ea sechaba ka moo ba ratang.

Re ka se makele ga re ka utlua gothoe go teng banna ba rekisang voutu ea sechaba. Empa lega gole jualo re dumela gore banna ba dikomiti tsa kgetho le maloko a di-Advisory Boards ba tla hlomphe tlotlo eo ba e neiloe ke sechaba gomme ba sebedisa voutu ka tshuanelo.

Ras Desta O Shuele Le Sehlogo

Ntoa Abyssinia e sa loana. Go utluagala gore Mantariana a tshuere Ras Desta, emong oa Balaodigolo ba Madira a Ba Abyssinia gomme a moaia ka sehlogo se tshabagan.

Taba tse hlagang ka metato ea Se-Afrika di bolela gore Mantariana a thibeletsoe metseng eo a e gapileng. Ga a kgone go tsamaea fatshe gaese go fofa feela.

Masolea Ba-Afrika a leng katlase go Mantariana go utluagala gore a hlanamela Mantariana ka bongata gomme a thusa Ba-Abyssinia.

Marshal Graziani, ea ileng a gobatsoa ke Mo-Abyssinia ka 'Bomb' gothoe o magareng a lefu le bophelo. General Liotta eena o ripegile maoto a mabedi.

Lefu La Moruti K. E. M. Spooner

Ke ka manyami (masoabi) a magolo re tsibisang metsoalle le babadi gore Moruti Kenneth E. M. Spooner ga a hlole a phela. Moruti o hlokoletse sepetelele sa Thabane (Rustenburg) ka Sondaga se fitileng. A Morena Modimo o tshidise mohlogadi oa gagoe eleng mofumagadi Spooner.

nyakallo, a re nat' a bana ba ka o kgutlile kajeno. Ke moo a ileng a leleka nyatsi, me nyatsi ea gana go utlua. Eaba e ea tsamaea e reka "petrolo" gomme ea re bosigo gare go robetsoe ke batho, ea fihla ea tshela petrolo ena ka tlung moo go neng go robetse batho ba tshelatseng; gammogo le lesea le kguedi tse hlano, kaofela batho bana ba cha gomme ba shuela sepetelela.

Kgetho Ea Baemedi Go

NATIVE REPRESENTATIVE
COUNCIL

Baruti C. M. Mahlangu le J. S. Mahlangu bare :-

Rona bangolang katlase ho lengolo lena rea lekopa katlase ho lebitso le kaholimo reletseba hore hotsohle namane ekholo ea taba mana lefatseng. Mathooa are tsoslitse taba e re saetse-beng e sokang rekena ho eona. Lemohang letla oela mokoting otsabehang. Ho tla hlaha Lekhooa holona kapa emotso are holona Lekhooa kelena kapa kelena. Joale reletsibisa hore rona mona Johannesburg re khethile Mr. H. BASNER hore rona re bona ele eena ea ka re emelang litabeng tsa muso Parliamenteng. Ke eena monna ea matla. Rekopa Merena le li-Electoral Committee hore le re utloe re ea lekopa, kopanang lerona re voteleng Mr. H. Basner. Letla bona lefatse letla loka ele ka nnete. Ho Council rekhethile Mr. R. G. Baloyi le Rev. J. S. Mahlangu. Ke bona batle nkang litaba horona ba liiso ho Mr. H. Basner lea tla emang katsona Parliamenteng.



Mr. SOL. T. MALOKA
(Ditaba di karolong ea 15)

Go Batlega Ngaka Dikolong Tse Kgolo Tsa Ba-Afrika

Ma-Afrika, go santse go tlhokethuto e kgolo thata ea tlhago ga mmago le ea thuto ea tsoelopele mabapi le go rua batho.

Batho basoeu eleng Baruti, ba agile dikolo tse dinisi tse dikgolo tseo di rutang barutisi (teachers) ba dinako tse tiang mme ga gona tlhokomelo ea tshiamo bakeng sa go loala ga bana bao ba ba tshotseng ka makgolo le makgolo.

Go santse gole Dikolo tse dintsi tseo disenang tefo ea ngaka eo e tshoanetseng go lekola barutoana ka nako le nako. Tefo ea ngaka (Doctor fee).

Dikolo tse kgolo ga dia tshoanela go agoa feela mogareng ga naga e o esenang sepe sa metse ea Sekgooa (towns) e o nang le dithekiso tsa melemo (Chemists shops). Gomme ka letsatsi lengoe go tla begoa ngoana oa sekolo a sule, mme ele bakeng sa go tlhoka thuso kampo kgakollo ea ngaka. Ma-Afrika tlhokomelang go naea bana ba lona masheleng ge ba ea jikolong tse dikoa kgakala, kampo le ka ba naea ditlhare tse:— Dipidisi tsa tlhogo (aspirin pills), Casteroil le tsa dinto bogolo Zinc ointment.

Baruti agang dikolo tsa batho gaufi le metse ea Makgooa (town) gore bana bao le ba tshotseng ba tle ba bone ditluso mo mabakeng a maloetse.

Beke e fitileng go fitliloe motho a dule sesonyana seo e ekete gese sa sepe. Baokamedi ba dikolo tlhokomelang bana ba batho bao le ba tshotseng.

D. TAU
Bethel, Trg. Institution

Monna O Jetse Nguana Bogobe

TLOGELANG GO
BOLAISA BANA
TLALA

TSA KALKSPRUIT

Maloba matsatsing a fitileng basadi ba diphutho tsa kenoga geshe ba keile ba phuthegela kerekeng ea Chachi go resishana ka ga koano. E be ele ba kereke ea Luthere le ba D. R. C. le ba Chachi, byale go bonala gore bahumagadi bao ba rile ge ba tsoalela le mati la kereke ge ba bea thapelo ea koano, ba ile ba tsoalelela koano le lerato le khutso ka ntle, ba tsoalelela thloeano le kgagoano ka gare le ge dikgareng (dehabeng) tsa bahumagadi go bonala lepeke peke la difapano tseo di boutlisang gore ke basadi ba thapelo.

"Hei! mosh'a bo mmago ba ile kae? Ba ile mashemong kae? Kera kgole, ka mogae gona le mang? Ga gona motho ke nna fela. Bogobe bokae? Bo ka ntlong!"

Polelo ea ka gotimo e be e bolelela ke monna oa Mo-Afrika le ngoana Isaac kooa motseng oa ga Rampola, monna eo ge a koele gore ga go na motho ka mo gae a nama a tsena a bula ntlo a kgothola bogobe bya ngoana ka moka a tsea le seshebyana, Isaac ke ngoana oa ga Rampola, ge are go monna eo are orenge o nseela bogobe ka moka? Monna eo are homola mosh'a, Isaac a se bea mabeteng ge basetsana ba motse ba phalela ba hoetsa Isaac a lla, ge ba botsisha Isaac are monna shule o tshaba le bogobe byaka basetsana ba leka go kitimisha monna eo a ba shiea eaca gona ge a sepetse le bogobe bya ga Rampola.

Banna ba Ma-Afrika tlogelang go jela bana magobe bana ba shala ba lla. Bagologolo bare go ja bogobe bya ngoana ke go ngoatha. Ke locha sebaka fao pampiring ea gago ea sechaba Moruiaganyi.

O. K. LESIBA

Ke Bao Bonkgetheng Ke Tla Le Direla Ba-Afrika

Banna ba batlang o kgethelo go emela sechaba Phalamenteng ea Ba-Afrika (Representative Council) ke bana: R. V. Selope Thema, T. M. Maphikela, A. J. Thoka, S. P. Matseke, E. T. Mofutsanyane, E. Elias, L. T. Mvabaza, S. H. Thema, I. Bud-Mbelle, R. Sello, Dr. Jas. Moroka, R. G. Baloyi le Rev. J. S. Mahlangu.

Go mabitso ana sechaba se tshuanetseng go kgetha a mararo. Ba babedi ba tla emela Marena le dichaba, ale mong a emela Ba-Afrika ba ditropong.

"Ke Modimo O Boulelang"

Maloba kooa Sophiatown go utluagete selo se hlomolang pelo, se garolang matsoalo ele selo sa mosadi oa Mo-Afrika a llela bana ba gagoe le ditlogolana tsa gagoe Sello sena se ile sa gopotsa ba badi ba Beibele puo ea Morena Jehova ga re "Ke Modimo o boulelang, O oulang bana kabaka la bokgopo ba basuadi ba bona go isa molokong oa bararo le oa bone."

Mosadi ona oa Mo-Afrika o be a llelang bana ba gagoe le ditlogolana tsa gagoe tse bolailong ka sehlogo se garolang matsoalo ke monna, eo go utluagalang gore e ne ele nyatsi ea gagoe. Gothoe mosadi ona o be a kgaogane le monna oa gagoe a dula le monna enoa a bolaileng bana.

Ga ba nse ba phela gammogo, jualeka monna le mosadi, monna enoa go utluagala gore o ile a thusa mosadi go godisa bana bana. Gothoe o ne a tshuere mosadi ona jualeka mosadi oa gagoe.

Erile ba sa nse ba utlua menate ea lerato, monna oa mosadi a kgutla jualeka nguana oa lehloa a re "Mma ke kgutlile gomme ke tsetse lerato."

Mosadi a moamogela ka thabo le (Di fella serapeng sa 1)

SAFETY FIRST!



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Mokhahlo oa African Native Ministers' Association

Ho Mohlomphehi Motsamaisa oa "The Bantu World,"

Mokhahlo o na o ka holimo mona, o be o boetse o kopanetse tulong e bitsoang, East Healthlon Church, Marabastad, Pretoria, ka la 24th February, 1937. Mosebetsi oile oa buloo ke Bishop J. K. Sesoko ka thapelo, setulong ho lutse, Rev. J. J. Kekana, eo eleng e na Mookameli oa Mokhahlo, le Rev. J. M. Malachi Segola, Mongolli e Moholo, le Rev. S. N. Mahlase, Motlatsi oa Mongolli. Ho leteng Bishop J. K. Sesoko, Ra-Matlotlo, le Rev. S. Mzolo, Mohlahlobi oa Matlotlo. Baruti kaofela bao babeng ba leteng ba tsoang litulong tseleng e be e le:—

Rev. J. S. J. Mokuena, Fochville, R. M. Rabanye, Potchefstroom, S. M. Theyane, Modder Bee, A. M. Tlatlawe, Roslyn, S. M. Lekubu, Hamanskraal T. R. Mabuse, Zeerust, A. M. Mokonko, Pretoria, R. F. Modiba, Pretoria, A. Malepa, Ladyselborne, A. M. Dire, W. M. Motsepe, Pretoria, S. N. Mahlase, Schoemansville, S. Mzolo, Ladyselborne, le ba bangata.

Ka morao ho ba ne Mongoli a ba le metsotso ea mokhahlo o fetileng, le mangolo a hlahang li bakeng lisele, eaba ho kenoa li tabeng tsena:—

Polelo ea Marena eo e beng e lutse mane ha Morena Kekana, Leeuwkraal ka October, 1936.

'Me, ea bolela ka li taba tse mabapi le ba 'Musu. Taba ea bobeli, ha boleloa ka tsela eo chelate ea Mokhahlo e kenang ka eona Bakeng. Taba ea boraro, ha boleloa ka taba ea tsela eo, ho ka memu-oang ka eona Baruti bao, e leng li hloho tsa kereke tsa Ma Afrika, e le hore, hotele ho kopano, ho nahanoa ka tsela eo, ho kaha huoang ka eona kopano ea li kereke tsa Ma-Afrika mona South Africa, le ho nahaneloa le tsatsi la kopano e yoalo. Eitse ha mokhahlo kaofela osetse o thabisoa ke maikutlo a na, eaba ho e na Rev. J. M. Malachi Segola, eo e leng, Mookameli oa kereke e bitsoang ka hore, African Christian Union Church of S.A. le Mongoli e moholo oa Mokhahlo o na; Are, Taba e na e nahanoang ke mokhahlo o na oa rona ka nako tsohle ha o kopane, ke taba entle haholo haebe Mokhahlo o na, o ikemesolitse, ho e roala ka maikutlo a phahameng, le a bo dumemeli empa, botle yoa taba e na, ke bo e khonang re leke ho bo lebella ka mahlo a senna, re seke raea fela le monate oa taba e na. A reke re luleng fatse pele, re nahanoeng seo re tla fihla rese beha kapele ho banna bao, e leng lihloho tsa li kereke, hore na keng? re ba memela eng, seo rona, se re kholisitseng hore, holimo ho sona, kopano e yoalo e ka phethahala kapele na? ka horialo,

eena o tsitsinya hore taba ena, e ke e tloheloe pele, e ke e nahaneloe ka maikutlo a senna, le ho e beha ka li thapelo ho Molimo oa Maholimo ke taba eo eleng kholo ka matla. 'Mme re boneng pele hore, a boikarabelo yoa rona bo tla e khona mohla re bokanyelitseng baruti bao e leng li hloho tsa kereke tsa rona mona Pretoria. 'Nna ke tsitsinya hore taba ena e ke e fetoe pele, re e ho inahanela eona. Taba ena ea Rev. Segola, eile ea tla tsoa haholo, ke Rev. S. M. Theyane, le Bishop J. K. Sesoko, le Rev. S. Mzolo. Eitse ha e kena Votung, ea a moheloa ke mokhahlo kaofela, 'mme ea fetoa fela kantle ho maikutlo a mang.

Taba ea bone, eaba, ea ho hlalisa Mokhahlo o na ho ba 'Musu, hore, ba 'Musu ba tsebane le Mokhahlo o na, eo ea a moheloa. Ka morao ho taba tsena, Mokhahlo oile oa koalooa ho fihlella kopana e tlang, ha koalooa ka thapelo, ke Bishop Sesoko, le pina ea sechaba ke Rev. A. Malepa.

S. N. MAHLASE.

Schoemansville.

Kgosi Tsa Lehurutse

Marena a Lehurutse le maloko a lekgotla la Setreke sa Marico (Local Council) a ne a tshuere pitso Zeerust vekeng e fiteleng. Pitsoeng ena a ile a dumellana kaofela gore sechaba Ba-Afrika e kgona se kgethe Mr. J. D. Rheinallt (Lifella serapeng sa 4)

Kolobetso Ea Mokgalabyoe

Tsa Turffontein
Ke MOFETA-KA TSELA
LEHLEKENG

Ka di 31 tsa kgoedi e fetileng gobe go ena le kereke e tona ea Baptist Church of South Africa. Ka tsatsi leo go ne go kolobetsoa Mokgalabyoe Klaas Ramonyaka Pimpi ea tsebegang gagolo koa lehlakane ne e se batho e le ntlang le bone. Mokgalabyoe Pimpi o ne a hlabile kgomo go leboga batho ba neng thile kolobetsong ea gagoe Mokgalabyoe Pimpi o kolobeditsoe ke Moruti D. Matuku a thushoa ke Baruti S. Molonyane J. Ntala le Moe-fangedi A. N. Matlala ka thero ea lentsu la Modimo le Deacone Makgamatha mosebetsi e bile o botse go hloga mothomong go fibla matellong.

Batho ba neng ba le teng ekaba 453 gomme ea neng a amogela baeng le moroa oa gagoe Rev. A. J. M. Pimpi oa Baptist Church of Africa. O sokolagile Mokgalaa-Klaas Ramonyaka a mengoaga e masome a shupang, sokologang Bakgalabyoe ba le Lehlaneng.

Jones gore ebe eena moemedi oa Ba-Afrika ba Transvaal le Orange Free State Nilong ea Senate.

Kgosi Sekhukhuni II, Kgosi e kgolo ea Bopedi le eena o laela sechaba gore go kgethe Mr. J. D. Rheinallt Jones.

Mr. Solomon T. Maloko

O RE A GO KGETHOE
MR. J. D. RHEINALLT
JONES

Tsa Bloemfontien

(Ke MONGOLEDI)

Mr. Sol. T. Maloko, monna oa Mo-Afrika ea tsebang Hlare tsa Se-Afrika o tsuele letsholo la go opela Ba-Afrika mokgosi o reng a go kgethe Mr. J. D. Rheinallt Jones. Mr. Maloko o tsamaea ka motorokara oa gagoe gare ga lefatshe la Orange Free State.

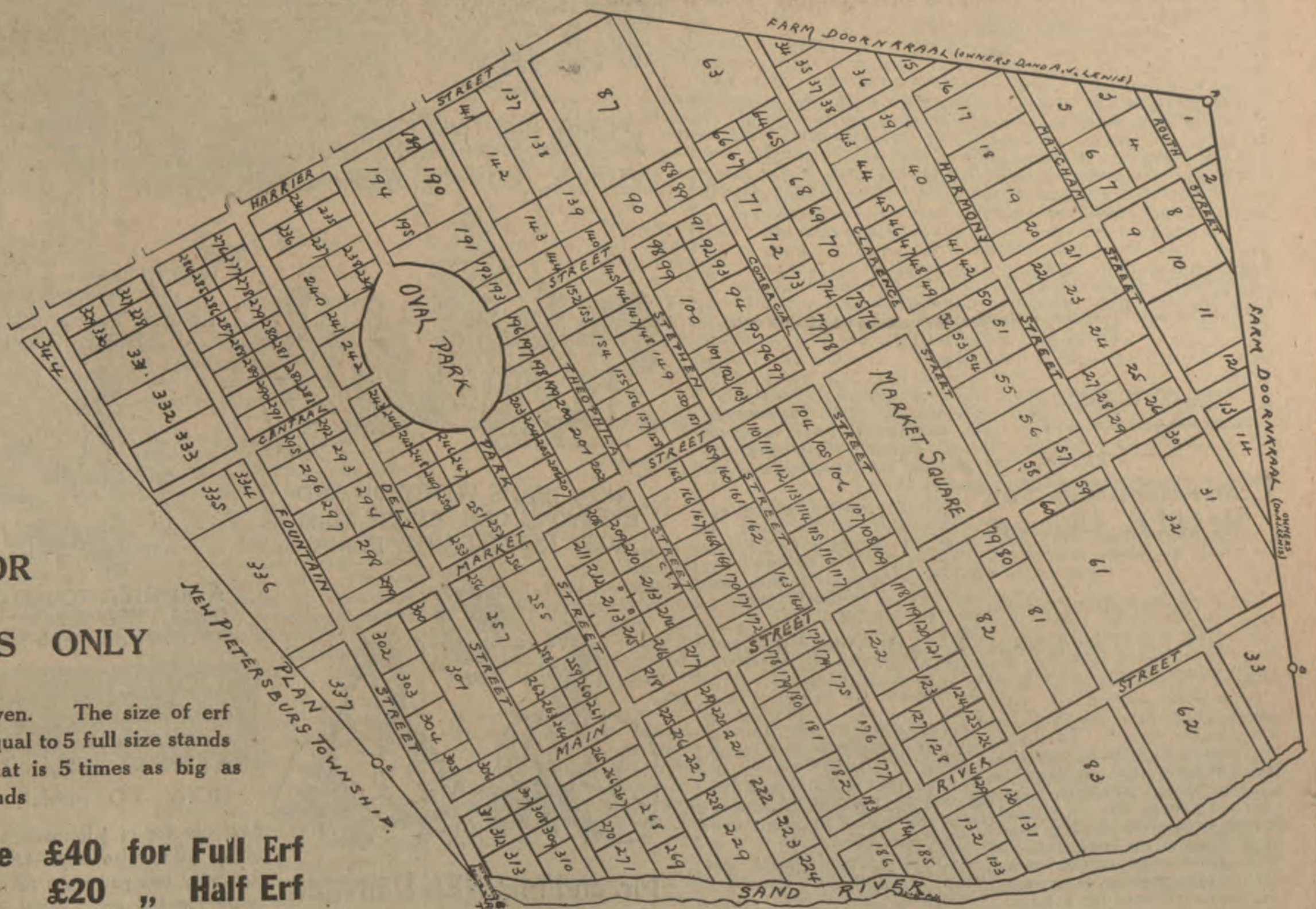
Mr. Maloko o re se entseng gore a tsue letsholo, ke go bona makanyane a ikemiseditse go digela sechaba diatlang tsa banna ba reng Borena a bo bolaoe, go fedise le bohomo. Mr. Naloko o re seo Ba-Afrika ba tshuanetseng go se dira ke go aga Bogosi ba Se-Afrika le go hlona mesebetsi ea kgoebo. O re kgopola e reng Ba-Afrika ke sechaba sa basebetsi feela e ea timetsa.

Go utlunagala gore Barolong ba bohle ba ikana ka Mr. Rheinallt Jones.

Pitso e neng e dutse ka Sondaga e okametsoe ke Messrs. Sesing le Dippa, e dumetse gore e ka kgona go kgethe Mr. H. Basner gore ebe eena moemedi ntlong ea Senate, empa ene ese pitso ea magotla ohle a Di-Advisory Boards, bongata ba baramioa ebe ese maloko a magotla a keletso.

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The People's Point Of View

What Can The All-African Convention Do?

Sir,
In these days of economic crises, it is difficult for the people to follow a man who professes to have love for his race and who, like those of bygone days, makes superlative promises of this and that kind of freedom. In 1936, the Native Representation Bills gave birth to The All African Convention—an organisation which, it is said, will embody all African organisations—great or small—so that they can function co-operatively.

Now, the All African Convention has to find out why the above mentioned organisations did not achieve anything except making some of their prominent members rich but some of whom failed to save what they had exploited of their ignorant fellow Africans, because there are very few people who can become rich and remain so for a long time by swindling.

Does the All African Convention realise what made—though some of them are still existing—those former organisations fail to improve the commercial and economic conditions of the Bantu race? What definite policy has it laid before the race? All that is said is that all African organisations must affiliate to the new organisation, so that fees can be collected from their members. The new Africans—for they must be called so because of their having suffered from hard knocks of being misled and having benefitted by experience—do not like being told dry as-dust facts of the long promised freedom.

One of the causes of the Africans' disorganisation being that former leaders misappropriated public funds and went away unpunished, the Bantu race has discovered that it is a political football of clever and so-called civilised Africans; and therefore, it conscientiously punishes those who again try to lead it or play the same trick on it—by refusing to join their respective organisations. The vital and immediate problems being social, economic and commercial, it behoves every member of the All African Convention to study logic, psychology, sociology and philosophy, so that he or she will not, instead of removing causes of complicated state of affairs, beat about the bush. A word to the wise is sufficient!

JAMES R. KOROMBI,
Johannesburg.

Congratulations To Mr H.I.E. Dhlomo

Sir,
May I join hands with the many who are concerned about the cultural advancement of our race, in congratulating Mr H.I.E. Dhlomo on his recent success?

After being confronted with such headings as—"The Knife is Finishing the Race," "The Judge's Warning to Africans" etc one feels like discovering an oasis in a desert, to read or hear about men and women who are not sparing themselves in the great battle of paving the road for our future generations. Whereas we are not so fanatical as to imagine that crime will ever be extinguished from our people—or from any race at that—yet we are hoping and praying for a great majority in exemplary achievements and a very small minority in criminals and 'I don't cares!'

Again I must express my hearty congratulations to Mr Dhlomo, and, 'urge' him 'on.' Above all things—God speed!
E. J. GABAGAS,
Johannesburg.

The Word That 'Kills' The African

Sir,
Africans have a word, in all different languages: Ngomso, Kusasa, Hosane, Kamoso, which in common simply means 'tomorrow.'

When this word is used in a wider sense and its meaning followed without sound or good reasons, it does more harm than good to the life and progress of an African.

For instance: when Africans are gathered to discuss matters that affect them or to do some other work which must be done and finished at once, they, as soon they grow tired say—"Let's leave it; we will finish it tomorrow (kusasa.)"

It is high time Africans realised that success in life and work depends solely, not in putting off what can be accomplished today, for tomorrow but on immediate action in discussion and work.

Then, the victory that they always imagine and long for, will be sure.

J. C. Z. MKUHLANE
Roodepoort

Elections:

Sir,
Permit me to express my opinion through the columns of your paper in connection with the coming "election." Many of our people are asking questions about this "election," they seem not to know what it is all about. It is not surprising to those who know something about the life of our people to come across such a state of affairs.

A group of people black or white can only be acquainted with the movements of the present world if they are connected with it in all walks of life, but the powers that be exclude us from the vast stores of knowledge and human experience, where others arm themselves for the struggle of life.

We are now to enter this "election" as a separate group of the inhabitants of this country. Our task is therefore to meet the various candidates with a United Programme, which must guide them within the "Representative Council". The vote we possess is collective. It is vested in the hands of such individuals as chiefs, headmen etc. The circumstances are such that we have to depend on the sincerity of these gentlemen for the candidate of our choice.

There will be too much noise, a lot of promises will be made as usual, but practically very little will be done. Yes we can say this: white man, black man shall represent our interests in Parliament and the Council.

What is of vital importance during the noise and afterwards is the close examination of the candidates to the Senate, Parliament, Provincial Council and the "Representative Council" is to find out if their political views are not contrary to progress. There are many political views in the Union, some of which cannot be supported by the most backward anti-Native Europeans.

Our representatives black and white must be the disciplined champions of the peoples' rights, those who will stand firm in defence of the existing rights, for their improvement and extension to all black men and women throughout the country. It will be suicidal to vote just for any Jack because he appears to be "educated."

L. T. LEEPILE
Tribal Secretary,
Baga-Maidi, Section,
Batlhaping Tribe.
Taung

Inappropriate Use Of Words Racism And Tribalism

Sir,
I discover that when African Aboriginal Natives indulge on their internal political differences—they often eclipse the implication 'racism.' This is as preposterous as it is inappropriate. The Zulus, Xosas, Basutos etc., are designated as a black race, notwithstanding the fact and truth that they are comprised of various and different tribes. Now, the inference is clear in this connection:—When the Zulus, Xosas, Basutos etc are engaged in their internal or external differences, why should they use the word—'racism?'—since they are a race as a whole, but individually and indigenously they are tribes? The resort to the word, 'racism,' in the circumstances, is inappropriate and fantastic.

The same epidemic obtains even among the white race. When they are engaged in their internal or external differences, they more often than not resort to the word 'racism' other than 'tribalism,' well aware that white as they are, they are comprised of white tribes.

I have exhaustively followed

Change Your Programme Leaders

Sir,
On Sundays we see some of our political leaders gather us; we hear them tell us all the faults of the whiteman. Well and good. But we now know all these faults and we are tired of hearing the same thing repeatedly. This has made us very dull and unhelpful in life and careless with ourselves because we feel we have no chance in this world of being any respectable people, and we wonder whether we have any chance in any world. We have become despondent.

Can you fellows change your programme and tell us how the and enquired into the best leading lexicons like 'The Standard, Royal, Highroads' etc Dictionaries—apart from courting intercourse or session with some of the men I regard and honour to be able than me—as to the appropriate use of these two words.

Mr Editor and your highly esteemed readers and correspondents can you put me in the light?
ESAU MAZIBUKO,
Johannesburg.

white man came to his present heights and show us now we can emulate him? If he was sent to this world by the gods, just as he is, to be what he is, and we, just as we are, to be forever what we are, let us know and let us find fault with the gods.

Secondly, one would like to know if the black man has no faults at all. In your speeches we never hear of these faults, so we take it that the white man is persecuting a race of saints—better of Angels. But is it faultless for an African to—1. Stab his brother with a knife and send him to the grave? 2. To take away his brother's wife from him? 3. To divorce his wife or husband? 4. To live with a girl he has not married? Is this our custom? 5. To have Skokian Queens? If these leaders really love their people and want to save them, let them preach against these evils in the streets—as they have and are doing with the whiteman's faults—and save their people from themselves first.

The people are ruining themselves while the leaders have given them their backs and are trying to save them from the whiteman!
UMUNTU-MOTHO
Pretoria.
READ 'THE BANTU WORLD'

THINGS YOU SHOULD KNOW ABOUT TEA



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PEOPLE IN THE NEWS THIS WEEK

Who's Who In The News This Week

The Moshoeshoe celebration committee held a successful concert and dance in the Communal Hall Western Native Township recently therefore the same committee extends an invitation to all to attend the Queen Victoria—Moshoeshoe commemoration anniversary which will be held in the Communal Hall at Western Native Township on March 14. Preparations for the occasion are being made so as to make the function a success.

Miss Constance Sofuta, of Brakpan, widely known in social circles, is now back in the city. She returned from her home Butterworth recently.

Mr. Ernest Kau, the brother of Mr. Jacob Kau, of Western Native Township, has left the city for East Africa. He will meet Mrs. Kau in Cape Town on Sunday next week and return with her to Johannesburg on March 21. Mr. Ernest Kau is a well-known business man.

Mr. T. P. Mathabathe—Supervisor of Schools paid an official visit to Middelburg, and he was the guest of Mr. and Mrs. J. Khomo of 175 Joubert Street Middelburg (Tv.) Mr. Mathabathe accompanied by Mr. Khomo visited Mr. D. Madona and family and they were gladly entertained by Mr. Madona. He subsequently left for Pretoria.

A lively meeting was held recently in the Wesleyan Church Middelburg, Mr. W. G. Ballinger was the chief speaker. He told his audience that he would do his best to fight for their equal rights. After his speech, he invited questions upon which Messrs J. Khomo, E. Mshuthwana and D. Dhiadhi put series of questions to Mr. Ballinger. At the close of the meeting a vote of confidence was passed on Mr. Ballinger.

Mr. James S. Kumalo, of Daggafontein, spent the week-end with his brother and sister-in-law Mr. and Mrs. O. B. Kumalo, of Orlando.

Death occurred at the Kruger Memorial Hospital, Rustenburg, last Sunday of the Rev. Kenneth E. M. Spooner, of the Pentecostal Holiness Church of South Africa. May the Lord, the Comforter, console Mrs. Spooner in her bereavement.

Mr. and Mrs. K. C. Kraft, of Rose Deep, Ltd. were the guests of Mr. and Mrs. Patrick Nkosi, of Eastern Native Township last week-end. Mrs. Kraft is the sister of Mrs. Nkosi.

The Darktown Strutters, well-known artists, will perform at the Congregational Hall, Roddepoort on Friday, March 12 at 8 p.m. April 9 will find the Strutters at Pimville where they will stage another show at Ballenden Hall. The following are the leading members of the Darktown Strutters: Moses Ramailane, Simon Sekaphalane and Solomon Mphahlele.

Mr. Simon S. Nkosi who has been on a visit to his brother and sister-in-law Mr. and Mrs. O. S. Nkosi, of Western Township, returns to Bethlehem to-morrow, Sunday.

Mr. and Mrs. Obed S. Nkosi, of Western Township, hope to spend their Easter holidays at Standerton with the parents of Mrs. Nkosi, Mr. and Mrs. B. Mtembu. They will travel by car.

A dance given by Miss Ida Mtwana at the Communal Hall (Western Native Township) on Saturday, February 26 was a worth while affair. The high standard of music rendered by the Merry Black Birds Orchestra and the orderliness of the audience made the function "the-thing" one would always wish for. For the success it was, Miss Mtwana wishes to thank not only her M/Cs (Messrs J. R. Khatlane and Dick Martin who so ably assisted her) but also those who gave the support by going "all-out" to the function. Amongst whom were:—Meedames M. Nieklan, Isaac, A. Maki, M. Williams, Van Aards, M. S. Buti, Maqanda, M. Nzuzo, M. Pasi, C. Tsotsobe, M. Solomon, Sargo, K. Malunga, Mr. and Mrs. Nqolobe, Misses M. Ngaleka, S. Ndimande, Mabie, E. Maki, V. and T. Gabela, N. Kete, H. Lwana, D. Baduhorst, E. Methule, G. Mini, Malunga, D. Somtunzi, S. Mafolo, F. Mokhatle, E. Tom, Messrs A. Mangali, W. Balfour, U. L. Moshesh, T. Moses, P. Phala, S. Skenjans, D. Peterson, R. Siyo, A. Mtingana, Dan Mafoko, P. Sokopo, H. Mahlabana of (Cape Town), A. Msimang, G. Msiwa and Lee Moeletsii.



Miss Ida Mtwana

Mr. A. B. N. Jasson, of Capetown, and friends were pleased to meet Mr. Tate Geo. N. Rantsane, of Johannesburg, who has been on a visit to Capetown. Mr. Rantsane returns to the city to-day.

A variety—musical treat is in store for music lovers next week when "Four—Shows in one night" functions will be held at Springs on Tuesday, March 9 and at the Bantu Sports Club on Thursday, March 11. The choir which will take part in these unique shows are Makanya's Glee Singers, Sweet Melodians, of Boksburg, Flying Birds under Mr. E. Mennu (Umfan'om'ala) and the Cowboy Rubber—man. Altogether a unique entertainment.

On February 21 late in the evening a boy was born to Mr. and Mrs. I. M. L. Matlala, of Cape location, Pretoria.

Messrs. H. M. Pitje and F. N. Nampo, who have been taking the Medical Aid Course in the General Hospital, Pretoria, after their first examination intend leaving Pretoria Hospital for further studies.

Mr. P. Lango, also of the General Hospital, is going home at Pietersburg on a month's leave.

Miss Violet Mazibuko, of Stirtonville Location Boksburg, visited Eastern Native Township last week-end as the guest of Rev and Mrs. J. R. Albert Ankhoma.

Taungs News: Corrections

In your issue of February 27, under the above caption of news there are certain misprints and omissions which I would like to be corrected (a) The statement—Tandiwe Kettleidas is so far the first to take the Primary Higher Course in Griqualand West and Bechuanaland should have read:—She is so far the first girl in that area to take the course.

(b) Mr. Vincent soloist, in the Vryburg Musical Troupe concert should have appeared as Mr. Vincent Crutse.

(c) The names of Mr. J. Leepile secretary to the chief at Manthe and Rev. Make Buxton were inadvertently omitted as among those who attended the Vryburg concert. Reporter. "THE DEN"

Pietersberg News

Mr. S. H. Thema, chairman of the Advisory Board and Residents presided over the meeting convened by J. Mabulelong, secretary of the location residents and Mr. M. K. Molepo secretary of the Advisory Board held at A.M.E. Church, Pietersburg Native Location on Wednesday, February 24 at 4.30 p.m. The meeting was for the purpose of listening to Mr. W. J. Ballinger, candidate for the senate. Mr. Ballinger made it clear that even if he could be returned as our senator he could not take all our grievances but all the same he will agitate for equality for all inhabitants of South Africa no matter what their colour may be. As well as unjust taxations such as Native taxations before they reach the age of 21 years and Native getting the wages of less than £6 10s. per month.

Mr. S. H. Thema in thanking Mr. Ballinger pointed out that as people were anxious to know whom he would support as candidate he had now made up his mind to combine his candidature as Native Representative with that of Mr. W. G. Ballinger as Senator, and he had already decided to move to Louis Trichardt the next morning to introduce him to the chiefs. After questions had been put and answered the meeting closed with the National Anthem Nkosi Sikelela Afrika. Three cheers were given for Mr. W. G. Ballinger and Mr. S. H. Thema.

News by SELF MAMPURU, 38, Morris Street, Sophiatown.

In Memoriam

ROSE. In loving memory of Darling Father Joseph Manamela who passed away peacefully on March 6 1926 at Pietersburg. Also our dearly loved little sister Leah and our Baby J. Sonny Boy who died at Leeuwkraal, 1936.

Days of sadness still come over me,

Sacred tears do often flow; Memories keep my dear ones Though it is e'even years ago, As long as life and memory last, We will remember them.

Sadly missed by his sorrowing wife, sons, and daughters. Pretoria.

The Rev. Khampepe and his wife were the guests of Miss E. Solomon, of Pimville during their stay in the city. The Rev. Khampepe left for his new post at Bonoa-Tau on Wednesday night.

Mr. E. P. Morstsele left for Pietersburg at 3 p.m. to-day.

Mr. M. J. M. Nqolobe, of the staff of the Chamber of Mines, is organising a dance at the Communal Hall W. N. T. on March 6, all invited. Doors open at 7.30. p.m.



IZAZISO ZIKA RHULUMENTE.

UKUGUQULWA KWESI BHENGEKO NO 1 KU 1930

Phantsi nangamandla amagunya endembeswe wona sisi qendu sama shumi amabini anantlanu somthetho wo Laulo lwaba Ntundu, Mithetho 38 ku 1927, ndiya bhengeza ndiyazisa ndiyatatyasha khona apha okokuba isibhengezo 1 sika 1930 ngoku guqulwe zizibhengezo 186 ku 1935 no 64 ku 1936 siya guqulwa kwakhona ngoku hlonyelwa kwesisi qendu sitha silandelayo kwisi qendu sesi hlano:—

5 bis. (1) Nokokuba imigqaliselo yesisi Bhengezo neya wuphina omnye umthetho ithinina Umphatiswa Micimbi ya Bantu angathi ngoku bona kwake phantsi kwemigqaliselo angathi ayibeke ngokwe mfuneko nganye, avumele nawuphina umbutho okanye iqumru loluntu eliqeshe abantu abantsundu aba ngama shumi amahlanu nangaphezulu okokuba lisilele simahla aba qeshwa abo utywala obulingeneyo okokuba basele beselela kulondawo basebenza kuyo. U Mphatiswa angathi nanga liphina ixesha ngesaziso esibhalweyo ayirhoxise lemume.

(9) "Umbutho" ngokwe siqendu, uquka naliphina isebe lakwa Rhulumente, okanye uRhulumente we Phondo, Oololiwe bo Mzantsi Afrika, naliphina lesithili, le dolophu, u masipalati, njalo njalo, kunye naliphina ibhunga laba Ntsundu.

Esisi Bhengezo Sakhiwayo silandelayo sipapashelwa okokuba abantu bonke basazi phantsi kwamagama esi qendwana (2) sesiqendu sama shumi amabini anantathu so Mithetho woku Laula kwa Bantu Mithetho No. 38 ka 1927.

ISIBHENGEZO ESISEKWAYO: UKUGUQULWA KWEMITHE-THO ELAULA INANI LEMBHONGOLO KWIZITHILI EZITHI-LE ZABA NTSUNDU.

Njengoko kunqweneleka okokuba iphinde iguqulwe imithetho elaula inani lee mbhongo kwi zithili ezithile zabantsundu:—

Ngoku ngako oko phantsi nangamandla amagunya endembeswe ngawo sisi qendwana (1) sesi qendu sama shumi amabini anantlanu so Mithetho wo laulo lwaba Ntundu, 1927 (Mithetho 38 ku 1927) ndiyabhengeza ndiyazisa, ndiyatatyasha khona apha, ukususela nasemva kombala woku vela kwesi saziso, okokuba isiqendwana (1) sesiqendu sesi thathu sesi bhengezo No. 196 ku 1932 siya kuguqulwa ngokuhlonyelwa kwala magama:—

"Okokuba u Mphatiswa Micimbi ya Bantu uyagunyazisa okokuba kungeniswe kweso sithili inani elithile lenkunzi ze mbhongo ngenjongo yoku fuya ii Meyile."

No. 225

12 February, 1937

UKUSILWA KOTYWALA

Kuyaziswa khona apha okokuba u Mphatiswa (we Sebe Lomthetho) uvumele, ngama gunya esiqendu sekulu elima shumi mabini sine sixenxe (1) so Mithetho wo Tywala (No. 30 ku 1928), ukusilwa kotywala nokusilwa kwabo kumasango e Northern Lime Co., Ltd.; emi kwi Buxton Location kwi Taungs Reserve kwisithili sase Taungs kwi Phondo le Kaps. Obot wala bayakusilwa ngoko mlinganiselo ofanelekileyo buze bunikelwe simahla kuba qeshwa be Nkampani leyo, abantsundu nabe bala, okokuba babu mimithe.

IMIGANGATHO, NGOKWE SIQENDU SAMA SHUMI AMA THATHU ANANTANDATHU NESAMA SHUMI AMAHLANU SO MTHETHO NO 48 KU 1934. YABANTU ABATHENGISA INYAMA NGOCUKUCEZO.

U Mhleksi i Ruluneli-Jikelele ubone kuyi mfanelo phantsi nangamandla ambheswe ngawo sisi qendu sama shumi amahlanu so Mithetho Wemp-hla ne Nyama 1934 (Mithetho 48 ku 1934) okokuba enze imi gqaliselo elandelayo ngoku ngalene nemi gangu tho yabanini z lara ngokweneza isiqendu sama shumi amathathu amatandathu so Mithetho lowo:—

- U Nosilara okanye umnqunqi umqeshi okanye umqeshwa, uya kuphumelela imigqaliselo elandelayo:—
 - Uyakuba nako ukwahlula ezindawo
 - Imilenze ye nkomo:—Umbalo umpezulu, ithanga, nobambho lokugqibela
 - Imikhono ye nkomo:—Umbalo, umbombho oluphambhili, olu hakathi, incum oluncinci, imbambho eziphezulu ubilo, nelunda,
 - Imilenze yegusha:—Umlenze lroro isili.
 - Imikhono ye gusha:—Igxalaba, Incum intamo ubambho olukulu.
 - Ihlangu:—Umlenze, lroro, isili.
 - Ihnyamakazi:—Umlenze, Isinqe, Igxalaba Intamo, Incum, Imilenze.
- Uyakuba noku yisikelela inyama ukuze iinyama ezi xelwe kwisi qendu a) zibe nokuphuma ukuze lomibengo ibe nguwo nawuphina umlinganiselo.
- Uyakuba nako ukusonga loomibengo ngokufunwa ngaba hloli abakhankanywe kumgqaliselo wesi thathu (a)
- Emva kwethuba leminyaka emine emva koku bhengezwa kwezizaziso unyawo lokuqala omaluthathwe nangubani onjenge ukuhlala uyo olukhankanywe ngezantsi loloku cacisa okokuba uneminyaka engangaphantsi kwesi thathu esebenza esilareni.
- (a) Kobakho abahloli abana bancedisi abayulwe ngu Mphatiswa ngokwethuba eliqondwe nguye, abayakuvavanya ngo kwemigqaliselo ebekiweyo kanye ubuncinci kwinyanga ezintandathu. (b) Umhla nendawo yoviwe ziyakwalathwa ngu Mphatiswa sze azalthe kwi Gazette.
- Ekufumaneni isatifikethi kubahloli okokuba umviwa upase nge 60 kwi 100 isatifikethi sokufaneleka komviwa siya kunikezelwa ngu Mphatiswa ngokwemigqaliselo ka No 3 (a).
- U Nosilara oqesha umntu ongenaso isatifikethi so Mithetho 4 uyakufumanisa loomntu isatifikethi esixela ixesha abe emqeshe ngalo, aze agcine ingxelo yomsebenzi wabantu kwisithuba seminyaka emihlanu.
- Imigqaliselo yale mithetho ayisayi kusebenza kwabafundayo ngoko Mithetho Wezifundi, 1922 (Mithetho No. 26 ku 1922) nakumntwana osebenza ngemfundo ngoko mgqaliselo wesiqendu sesine (2) so Mithetho lowo.



Appeal To Big Men To Take Interest In Boxing

George Mtshali To Love

(By STEBEN MABINDA)
("Alone Gaza")

The Non-European Sports Pageant in Cape Town was the most ambitious affair of its kind even promoted for African and Coloured athletes. On and off, we on the Rand had spasmodic fevers of boxing keenness but the absence of an ultimate incentive made the boxers fail to peg away at the game all the time. This year's pageant, all true athletes and sportsmen hope, is the beginning of the end of that wait, for there is reason to hope for the continuance of this great event.

This last year, we in the Trans had two tournaments. Although we cannot boast ideal training facilities, yet the boxers did their heaven given best to get into fitting trim. The first tournament provided fireworks all right and revived the public's interest in boxing. On account of the regrettable absence of big men in the game to-day I did not have a chance to fight in that tournament. It is my sincerest hope and desire that more "hefties" should take an interest in the game for at present we have very few big men in the game (if any). In the December 19 tournament we had a great tournament characterised by sensational

knockouts and robust slugging. In this tournament I had the good fortune of meeting a man of my weight, George Mtshali of Benoni. Mtshali is a game chap and more chaps of his kind would render the game immeasurable service. In a previous fight I had knocked him out in two rounds. In this second encounter he evidently wanted to "square things" for in the first pace he set a fast pace and collared the honours. In the other two rounds I decided to give him short shrift and beat him on points. If when we meet again, I wish him better luck although I will do my best to see that I win the decision. As I say, more chaps of his kidney and game would do the game a world of good.

Much as I respect lighter fighters, yet I feel that the "mammoth" will rouse the public interest in the game more quickly. And that as you all know means more money in the game so that if any chaps turn professional (and are thus able to devote more time to the game) they should be able to gather fitting profit for boxing is a hard game. Hence my appeal to the big chaps to take the game up in all seriousness.

Amalungiselelo Makenziwe Kuse Lithuba

(Ngu J. L. NGCANGCA)

Lamagama angezantsi abhalwa ngu Mn. J. L. Ngangca wase Rhini, omnye wabadlali abadala be Rugby. Kwizithuba zika 1908 u Mnumzana lo waye sele edlala i first league rugby. Uganamhla oku usadlalela i Eastern Province kule tumente ibe ise Khimbhli wadlala kwacaca okokuba abafana uzakuba xaka kuba useke egqi, mf' kanye ngo ku bathi bavaliile, kwacaca kunjalo okokuba ukumanqanda iza kuba ngumsebenzi. Akukho ndoda yintanga ka Mr. Ngangca isakhanyayo kulo mdlalo. Ekuqaleni okokuba wenzwa ngokungwe ulodwa. Nafuna okwenzwa ilizwi ngezomdlalo njngomnye wabadlali abadala odlalayo. Ixesha lomoyadala we tournament ezakuba se Queenstown April selisondele manene. Maku lungiswe izinto ngesha, ukuyenza into sowufutwe lixesha ngasemva iyakaraza kakulu londawo. Masixelise ezinye izizwa, abapati maba ngakangele kubadlali.

Isipumo sokungayenzi ngesha in'yo yako ikolisa ukama ngolobho ukungakululwa apo uqeshwe kona. Yinkosi yako, ukungapumeleli kwamalinge emali okokweli abadlali yi Board. Iti lendawo ikatze ngalendlela kunyulwe umdlali anga vunyulwa kundawo akonza kuyo kwakona. Angabinayo imali, kunyazeleke ukuba kuh'ambe umdlalo obenganyulwanga yi Board.

Izinto zetu masizenze ngesha. Nditsho, Masingateti, Masenze. Mna sendicelile kwa mlungu ndivuyelwe ukuba mandihamba ngesha le Tournament evakuba se Koman ngo April. I Bulakwe, u Shorty, ndimfunile. Izibhangu za bola ndizifunile. Nd lindlele ngoku kwi Board. I Jersey na fare yam, ne stockings.

Lento yokusebenza ixesha seli kufatile ngasemva ndiyifunde kulonyaka upelileyo kwi Tournament ye Rugby ebise Kimberley ndifunde into kulonto noko ya pumelelayo nje Eastern Province, abazange bapumelele abadlali bonke ababenyuliwe yi Board, ngesizatu semali. Nangoku ngabuyelwa kubelungu, ngokuba kwakutwa ngemilomo, kungeziwa mizamo. Lofika ivesha ubani nobani, bengacelanga ngokungazi, umdlali ngomnye nokuba uyakunyulwa.

Njengomnye owayeyi manager ye Eastern Province Eastern Province, team kwabanzima kum kakulu ne captain yan u Mn. C. Manana ukudlalisa ngenani elifutsane kumnyadala we Tournam.

(Continued in Column 4)

North Western Zoutpansberg News

(By A. A. S. BALOYI)

We are greatly favoured with showers of rain this way and the crop thrives satisfactorily. Mrs. M. S. Mokoditso entrained for Vereeniging where she is teaching. She was accompanied to Mara Station by her husband Messrs S. M. Mokoditso and A. A. S. Baloyi, teachers of Leboho School will terminate their sessions at the end of the current quarter to begin work in other school as from the beginning of next term. One has accepted a teaching post at Messina and the other at Mara. A few weeks ago we had an official visit of Inspector O. W. Spruyt and supervisor Shad. Mongalo. It is a boon to have as inspectors such people as Inspector O. W. Spruyt for his help to teachers and encouragement to pupils.

ment kwi Provinces ezine (4) abadlali babeyi 18 men kupela, ndanyanzeleka ukuba ndidlale ndakutengelwa izibhangu, no shorty, ngu captain. Ndizivakalisa ezindawo ngokuba ziyakataza kubapati ngesha lokudlala masizenze izinto zetu ngesha utsho umdlali omdala onamaxa kuni ecatle Rugby.

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Germiston News

Rev. S. Luhlongwane's Reception

A grand welcome reception was held in the Anglican (St. James) Church, Germiston in honour of the new Pastor, the Rev. S. Luhlongwane. He was given an inspiring, rousing welcome.

The marvel to all present was the record attendance that the Church has never had for the last ten years. Preachers Ministers of other churches were present. The Canon Rev. Rakale and the Church committee were in charge. Amongst those present were:—

The Ven Arch Deacon F. Hill Assistant Superintendent Mr. Goodes Rev. S. Luhlongwane and Mrs. Luhlongwane. Messrs: R. Nkohl, N. Fihla, Thage, Ndubana, Veldman, Temba, (Catechists) H. Ndinwa, E. Ratuna Potwana, T. D. Makade.

Mesdames: Menese, J. Fihla, Mtembu, Thage, Mtaung, Ndobana, T. D. Makade, C. P. Molefe, Nurse Walaza, Ratuna, Misses: D. Dunn, G. Mutande, Emily Dunn, M. Malinga etc. The Church committee wishes to express its heart felt thanks to those who made the reception a success. Thanks!! May God bless His servant!

Persons And Events

The very popular Choral and Dramatic Society, will give a concert at the Rose Deep Compound Hall, on Saturday, March 6.

All Pathfinder Troops here will be enrolled by Captain Barber, as Pathfinder Scouts.

Mr. J. J. Matrose, of Krugersdorp, has been appointed principal of the Zion Thokoza school.

Miss Violet Ntsepe, has left for East London, on six months holiday, with her employer Mr. Lentsie of Ranfontein, has been appointed as additional teacher in the St. James School.

The North Eastern Native Rugby Football Board

Notice is hereby given that the Annual General Meeting of the above named Board, will be held on Sunday the 7th March at 10 a.m. at Molteno.

Centres, forming the North Eastern Districts but not yet affiliated to this Board are invited to do so whilst the season is still young.

Delegates will be expected from the following Centres:— 1. Queenstown. 2. Molteno. 3. Burgersdorp. 4. Aliwal North. 5. Lady Grey.

AGENDA:—

1. Minutes.
2. Motions arising from minutes.
3. Affiliation Fees.
4. Reports from responsible persons re-Kimberley Tournament.
5. Inspection of Trophies.
6. Election of Office Bearers.
7. General business.

ANDREW M. MASOKA, General Secretary.

Tanda Umsebenzi

Lomuti wokuqinisa ube



Nomhlandhla!

Kumnandi ukupila nxa usebenza kahle. Nxa umsebenzi uwenamale uba yintokozi. Kodwa kulokuni ukuba usebenze nsuku zonke wenamale. Kusweleke uhlumelelise amanqhla ako. Bani ngi abomdabu asebezijwayeze ukwetemba i Phosferine oyedhlula yonke—i Phosferine iyakuqinisa, kupele ukukatala. Ungayitenga i Phosferine esitolo sa

kini ingamanzi noma izinhlamva (ibiza ngokufanayo) i Phosferine iyasiza nalapo uhlushwa izinyo, nokunkenketa kwemtambe nemizwa. (Nxa uguliswa izifo zemizwa tela amatonsi ayishumi noma uginge izinhlamvana ezimbili onke amahora amatatu katatu noma kane ngosuku uze upile).

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Benoni Public Health Scheme

Upington News

(By Our Correspondent)

Miss Annia Monadibie, cook in the Putzonderwater Hotel spent the weekend with her cousin Mr. and Mrs. C. Jansen.

A group of 20 men left last Saturday for Luderitz, on a six month's contract to work in the Crawfish factory.

It is with deep regret that I have to report the death of Mr. Willem Lubbe the crippled coloured man, who died on February 14. He is survived by a daughter, relatives and friends. We extend our heartfelt sorrow.

Mr. Enoch Snyders, son of Mr. Hans Snyders of the Municipal Location, returned from Keetmanshoop last week.

After staying three weeks with parents and relatives at Upington, Mrs. Lena Snyders returned for her home at Koegrabie last week.

Mrs. Chrissie Lonake, wife of Rev. Step Lonake of the A. M. E. Church, Hopetown accompanied by her little daughter left on Sunday to join her husband at Hope Town, we wish her the very best at Hope Town.

The second annual general meeting of the Upington Bantu Tennis Club was held on Monday night February 8 at the residence of Mrs. S. Mphahla. There was a fair attendance of members, the following are Office-bearers for the ensuing season:— President Mr. Phillip Madonci, Captain Mr. Abiathar M. Mbonyana, Vice-captain Abel J. Masilo, Hon. General Secretary Mr. Peter B. Mphahla, Ass. Secretary Mr. John Elliott

During the past week and this week, we have had beautiful rains.

Local African voters attended a meeting of voters in the Magistrate's office on February 25, in chair was the Chief Magistrate Mr. Derham, when the following were nominated as local Representatives at the coming All African Convention to be held at Bloemfontein March Upington Location, Evangelist Peter Mretshana, Railway Location, Mr. Ebenezer Mkhathin, Kleinroek-Keidobes Locations, Mr. Thomas Matlhari.

We welcome the Right Rev. S. De mon, of the Independent Mission church as a new subscriber to the Bantu World and also Mr. Jacs. Skrikker, our popular coloured tailor.

The Lutheran Church, in the Municipal location was the scene of a pretty wedding on Monday afternoon, February 8, when Katrina, the eldest daughter of Mr. and Mrs. John Swartz of Louisvale, was married to Will, eldest son of Mr. and Mrs. Willem de Bruin of Louisvale. The ceremony was performed by the Rev. J. Swanepoel of Keimoes Lutheran Church. We extend our congratulations to the happy couple.

Mr. Joseph Phillips, left on Wednesday morning for Keetmanshoop on three weeks' holiday.

The concert recently given by the St. Matthews School was a great success, the principal and staff extend their thanks to parents and ex-scholars.

This evening the annual general meeting of the Rangers Football Club will take place.

A return tennis match between the Bantu's under the Captancy of Mr. A. M. Mbonyana, and the Location Lilly Whites under the Captancy of Mr. Marthinus Visagie, will be played off on the Bantu Court, on Wednesday afternoon, March 10, commencing at 2 p.m. sharp, the public are cordially invited please to come and witness the match.

Mrs. Annie Ntambo, of Luderitz, is at present spending her holidays with her mother Mrs. M. Kaffir of the Municipal location.

Our Town Council is busy tarring the main road from town to the Railway Station, and a number of unemployed are now being employed on this work.

A number of scholars and many others have on several occasions troubled me to tell them whether our Native school in the location had ever held any school sports for the children, my reply to them through the medium of this famous paper is No "Never." But I heard rumours that they will be staged such sports during this year. To the principal and his staff, I assure them a good support from sportsmen for such an event.

Phahlane's Rhythm Syncopators of the Merry-Makers

(By LADY PORCUPINE)

I hereby on behalf of the Merry-Makers beg to thank all the friends who whole-heartedly supported my first famous Troupe (The Merry-Makers) during my first experimental tour of the Cape Province. Whether it be in our towns (O.F.S.), villages or far off cities, the general topic of discussion was the Merry-Makers. In the Cape, the great majority of people who attended our shows throughout were greatly satisfied. On the whole we also appreciated the wonderful hospitality showed to us by the following:— Miss Susan Schal kwyk and Mrs. Moteane of Bethulie, O.F.S., Mr. Phooko, headman of the location, Aliwal North; Miss Enid Sejake and Mrs. Stella Migael, Aliwal North; Mrs. Andrew Mashuga, Burgersdorp; Miss Beatrice Mvabaza and Mr. D. D. D. Koloba, Burgersdorp; Mr. Victor Phahlana and family of Queenstown including the Queenstown Harmony Kings (Orchestra Company) with Mrs. Ellen Ortil of New Brighton Location. These highly entertained us to Tea, Music and pleasure i.e. "A tea gathering" which is named an 'At Home' was organised to welcome the visitors. Taken out to picnics with shufflings of feet (dance).

Lastly I may mention Miss Mona, too, Misses Pamba, Maudy Phahlana, Grace Matshikiza and family, Mr. and Mrs. Masabalala, Mr. and Mrs. Ntsiko of New Rest, Messrs W. W. Phahlana, Mbali, Syd Nxoko, Arthur August of Healdtown Institute and others.

EAST LONDON:— Mr. and Mrs. R.H. Godle, who took us to the docks for boat swing in the sea; Mr. Philemon M. Mango, Rev. and Mrs. Tyesi of 30, Prince Street, East Bank, Mr. and Mrs. J. Seiske and family.

PORT ELIZABETH:— Miss Dora Mbilana who sacrificed herself to look after us both in Boarding and Lodging, Nurse D. Ngiza, Mr. and Mrs. Niagula, Mr. and Mrs. Kolozi, Messrs James H. Ntshinga, Countryman Ngiziza, Eddy Nakans, Bam, Mrs. Mskanya (Lindie), Teacher Tsoeu, senior and junior; Messrs George Pemba, George Tonga, Swartz, Mr. and Mrs. Nyati and family of Korsten who wholeheartedly supported the troupe by attending from off distance with crowds and crowds of friends to New Brighton T.C. White Hall and Korsten Town Hall.

Messrs Moyake, Nxiki; Mr. and Mrs. Cetu of Grahamstown. The same troupe will take long to forget all these mentioned friends. For the year 1937 onward the troupe is known as "THE PHAHLANE'S RHYTHM SYNCOPATORS OF THE MERRY-MAKERS," because of the new changes made and it is hoped many will appreciate the change.

Springs News

(By T. MANANA)

The Mtetwa Lucky Stars show Food efficiency.

A grand Concert which will be long remembered was that held on Monday, February 15, 1937, in the Springs Recreation Hall. The hall was packed to its utmost capacity. A concert that was for the Glee Singers was now for those widely known Mtetwa Lucky Stars, who went there not in the least aware of partaking point to point with Glee Singers. From word go the Lucky Stars remained high on the map and were constantly kept on the stage and the audience was thrilled the whole night.

I presume it was at this concert in which the Mtetwa Lucky Stars actually displayed their full efficiency and artistry.

The Lucks Stars need go very far still with their shows.

Municipality Of Benoni Public Health Department

Training Of Non-European Health Assistants

Attention is drawn to the attached circular regarding a course of training for non-European males which will start in Benoni on May 1.

This is a part of the work of the Benoni Town Council which aims at preventing disease and improving health among the non-European population. Following along the lines already successfully accomplished in Pietermaritzburg, Benoni will train intelligent non Europeans in the groundwork of health and disease control so that such men, when trained, will be able to work under white supervision in spreading health news and views among their fellows.

On May 2 a course of training, lasting for 5 months, will be started in Benoni for 6 Native, Coloured or Indian males who wish to become non-European Health Assistants.

Those who wish to attend this course, which will occupy the whole time of the students, must apply to the Medical Officer of Health, P. O. Box 522, Benoni, before April 1 for a form of application for admission to the course.

Applicants must have reached Standard VII, must be able to read and to write English, must be willing to study very hard during the course and must be willing to do any practical work during the five months of training which the Medical Officer of Health may consider to be necessary for their full and proper training.

For Benoni residents no fee will be charged for the course, no pay will be given to the students, but a ration and housing allowance to cover their own individual needs will be given during the period of training. Students who are not residents of Benoni may be accepted for the course but no ration or housing allowance can be paid to them.

The course will include lectures and practical training in elementary anatomy and physiology, hygiene and sanitation, the spread of infectious disease and the prevention of infectious disease, etc., etc. At the end of the course an examination, written and oral, will be held and the successful students will receive a certificate testifying to the training they have received and to the fact that they have passed this examination.

No guarantee of future employment can be given to the successful students.

Bethlehem News

(By E. JAMESON MPOSI)

Mr. Wm. Dingaen, chief clerk, Native Affairs Dept. here held a meeting in the Ellenberger Hall re Native Representation Act. Owing to the hooliganism of some of the people the meeting was not successful.

We understand from a reliable source that the following gentlemen of the Native Affairs Dept. here are studying hard to sit at the end of the year for the respective exams. Mr. William Dingaen (Sanitary Inspector exam.) Mr. E. Jameson Mposi (Union Civil Service Law Part I) Mr. Abiya (Joint Matriculation) Mr. Zacharia Motaung (Postmaster) National Commercial Exam.

We congratulate our location Nurse V. Kloti on the birth of a baby boy. Both mother and baby are well.

Edwin Moleko spent a day or two here en route to Capetown via East London by steamer.

The following teachers have taken the southern breeze en route to Basutoland Agricultural show:— Messrs Edwin Lebeko, Motsau, and Dyke Ntai. All looking bright and fit.

Lillo Masilo of Frankfort passed here on his way to Adams College.

Mr. Abel Ntai states he is doing well at Lichtenburg where he is teaching.

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STATE AID FOR BLIND AFRICANS



The late Rev. Kenneth E. M. Spooner whose tragic and sudden death took place last Sunday at the Kruger Memorial Hospital, Rustenburg and Mrs. Spooner

Assistance For Blind Africans

SUM OF £20,000 TO BE GRANTED BY GOVERNMENT

Provision is at last to be made for the Union's blind Africans of whom there are 7,000. A sum of £20,000 is included in next year's Native Affairs Vote for this purpose.

This grant is in fulfilment of a promise made by the Minister of Labour and Social Welfare in the House last year during the second reading debate on the Blind Persons Act, from which Africans were excluded. Protests were made on that occasion at the non-inclusion of Africans and the Minister then agreed to make the necessary provision during the coming financial year.

The statistics disclose that 70 per cent, of the blind in South Africa are Africans. The figures for the other races are: Europeans, 1 450; Asiatics, 130; and coloured, 715.

The grant-in-aid in respect of European and coloured blind is to be increased next year from £4,000 to £7,500.

the candidature of Mr. D. B. Molteno for the House of Assembly at the forthcoming Parliamentary elections under the Native Representation Act. That each and every member or follower of this organization is hereby requested to do likewise and to maintain the spirit of unity laid down by the African National Convention and endorsed by the Conference of the African National Congress held in Bloemfontein last December.

Further that this Executive Committee repudiates in the strongest terms any misrepresentations made or about to be made by any of its members who have without the knowledge, authority or consent of this body, aligned themselves with political organizations other than those working for the above candidate. Such members are, ipso facto, without mandate and all they represent are their own personal interests.

(News by J. G. MASIU of 30 Sir Lowry Road, CAPE TOWN)

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Folk Lore Competition

NAMES OF WINNERS ANNOUNCED BY MANAGEMENT

The Management of "The Bantu World" has pleasure in advising the result of the Folk Lore Competition, sponsored by the British Firm, Messrs. A. Wander Ltd., makers of the famous "OVAL-TINE" HEALTH DRINK.

The following is the list of prize winners:—

Xosa Section: S. E. Krune Mqhayi, Ntabozuko, Berlin, C.P. Zulu Section: B. W. Zulu, Kleintein, Besters, G. P. Langeni, Impaphala Mission Station, P.O. Entuneni, Zululand, Sesuto Section: Mr. Twentyman Michael P.O. Box 78, Ladybrand.

Cheques will be posted during the course of next week. Rhodesia prize winners will be announced in "The Bantu Mirror" in due course.

Expansion Of Lovedale College

NEW BUILDINGS TO REPLACE OLD ONES

The Lovedale Missionary Society has issued an appeal for £50,000 to be spent on the construction of new buildings to replace the present ones.

The appeal is in the form of a brochure and contains photographs showing the progress of the society's work in Native education.

Donations ranging from £10 to £1,000 have already been received, and the Chamber of Mines has contributed £7,500. The opening of the new science and medical aid building at Fort Hare by Mr J. H. Hofmeyr, Minister of Education, will be on March 24, and not on April 9, as previously stated.

Five graduates will receive the degree of B.A. and two the degree of B.Sc. of the University of South Africa.

Read THE BANTU WORLD First

HE DARE NOT MOVE IN BED

Nights were Torture through Lumbago

Kruschen Rid Him of the Pain

Only those who have suffered from lumbago know how excruciatingly painful it can be. And when they discover a remedy for this complaint, they are anxious to pass on the good news to other sufferers. Let this man tell you how Kruschen cured him:—

"I had a bad attack of lumbago. When I got into bed I had to stay in that position—I could not move for pain. I didn't know what to take or what to do. I was advised to try Kruschen Salts and I am very grateful I tried them for this reason. After taking a few doses I felt relief, and after taking one large bottle, I am glad to say that my lumbago has entirely gone, and I have not had the slightest trace of it coming back. I will recommend Kruschen Salts to all who I know have that terrible complaint called lumbago."—G.A.V.

Kruschen is a combination of six natural salts which stimulate your liver, kidneys and digestive tract to healthy, regular activity. They ensure internal cleanliness, and keep the blood-stream pure. New and refreshed blood is sent coursing to every fibre of your being. Lumbago, rheumatism, headaches and indigestion all pass you by.

Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

Bullet Enters Man's Abdomen

ALLEGED BUMP AGAINST WHITE YOUTH

An African employee of the E.R.P.M. was severely wounded by a saloon rifle bullet at the Angelo section of the mine last Sunday afternoon.

The man, with a few others was indulging in a little friendly stick play in the new subway at Angelo Station, when three European youths of Witfield who had been out shooting with a Winchester 22 rifle were passing through the subway.

It is alleged that one of the Africans bumped against one of the lads who was carrying the rifle under his arm and that the butt of the rifle struck the wall of the subway causing it to discharge a bullet.

The bullet entered the man's back and is believed to have lodged somewhere in the abdomen.

European Shoots Wife In City Street

In a busy Johannesburg street in the lunch-hour on Monday a man drew a revolver, shot his wife and then shot himself.

Both received severe head wounds and were taken to the Johannesburg General Hospital where the man died about three hours later. The woman is in a critical condition.

The central figures in this shooting drama, which took place near corner of Troye and Jeppe Streets, are: William Allen Russell (32) a bus driver, and his wife, Pearl Russell (28).

The shooting was witnessed by several people. Mr. M. H. O'Neil, Mrs. Pearl Russell's brother, told a reporter that the dead man had been living apart from his wife for a few weeks, and that divorce proceedings were being instituted.

Faction Fight Among Basuto

SERIOUS RIOTING IN COMPOUND AT VEREENIGING

Serious rioting occurred at the compound at Springfield Collieries, Vereeniging, on Sunday evening. Fighting began between two sections of Basuto and practically the whole compound became involved. Windows were smashed and fittings destroyed.

The compound police were driven into the cookhouse and assaulted. The police at Vereeniging were called out under Sergt. G. C. van der Merwe and they were met with a fusillade of stones.

Sergt. van der Merwe ordered his men to fire in the air. This had the desired effect, the men dispersing to their rooms.

Sixty-four arrests were made. The compound manager's office is badly damaged.

This is the third in three months that the police have been called out to stop disorders in this particular compound.

White Man Before Court

ALLEGED TO HAVE SHOT AFRICAN AT BRAKPAN

The shooting of an African mine labourer in the fore head with a pellet gun in a Brakpan street last Saturday night had a sequel in the Brakpan Magistrate's Court on Monday when a European Jacobu Andries Vermaak (22) a miner of Porter Avenue, Brakpan, appeared for remand before Mr. M. W. Hawes until March 9. No evidence was taken.

African National Congress Supports Mr. D. B. Molteno

At the weekly meeting of the Executive Committee of the African National Congress held last February 23 at 51 Wale Street, Cape Town, the following resolution was passed and carried unanimously:—

That this Executive Committee of the African National Congress, Western Provincial Division, does solemnly pledge itself to support

Ulondolozo Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

Hamba uye e Posi Ofisi, wakufika baya kukuxelela indlela yokuzuza imali uqale ke ufake imali.

10s.

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NGONYAKA.

Ladies! USE 'ISONA' Female Mixture for all female disorders. No woman should be without this wonder remedy.

Price 3/6 per bottle from any chemist, or send postal order to:

THE Siemert Pharmacy, 7a Siemert Road, Johannesburg.

THE KING OF BLOOD MIXTURES
RAYBENS' SKIN & BLOOD MIXTURE is the guaranteed remedy for all diseases due to impure blood. Positively clears the skin of Pimples, Boils, etc. Has wonderful tonic properties and restores vitality.
Price 3/6. By post 4/-
Be sure to ask for Raybens & refuse all imitations. Obtainable from:
KESSEL'S PHARMACY,
c/o Troye and Commissioner Street, Johannesburg.



Jumbo riding quite at ease on a bike from ABC's

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