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Union of  
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# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

Authorised To Publish Government Proclamations And Notices Of The Native Affairs Department.

Printed In:  
ZULU  
KOSA  
SESUTO  
SECHUANA  
as well as  
BOTH OFFICIAL  
Languages  
Subscription  
9s. per year  
5s. halfyearly  
2/6 quarterly

VOL. 4—No. 36.

JOHANNESBURG, SATURDAY, DECEMBER 14, 1935.

REGISTERED AT THE G.P.O. AS A NEWSPAPER,

PRICE 2d.

## ITALIANS BOMB THE CITY OF DESSIE

### Emperor Takes Part In The Defence Of Ethiopia's Freedom

The entry of the Emperor of Abyssinia into Dessie was followed a few days later by an Italian air raid on the city. The Italians must have known his presence at this ancient city which has become the Headquarters of the Abyssinian Army in the northern front. The attack was violent. The correspondent of the "News-Chronicle" in his vivid account of the bombing says: "All the horrors of the wartime bombing in London were recalled."

#### American Hospital Bombed

"I saw men, women and children killed and injured, civilians fleeing from their blazing houses, and incendiary bombs crashing through the corrugated iron roof the American Hospital, on which the Red Cross was clearly emblazoned, together with the stars and stripes."

#### The Emperor Takes A Hand

This Italian savagery did not frighten the Emperor who is reported to have rushed out of the Palace and assisted in the firing of an anti-aircraft gun. A bomb fell within 15 feet of the Emperor, wounding soldiers only six feet away, but he fearlessly carried on working the anti-aircraft gun and encouraging the gunners alongside him.

### Abyssinians Not Demoralised

The special correspondent of the "News-Chronicle" at Dessie says: The Emperor of Abyssinia fulfilled the proud tradition of his race in sharing with his people the dangers of battle. At the first sound of the approaching raiders the Emperor dashed to the anti-aircraft guns. Soldiers hastened to spread a sheet around his shoulders in order to hide his brilliant uniform from the Italian bombers, who are doubtless on the look-out for the most distinguished prey.

The Emperor pushed them aside. A minute later a bomb fell within 15 feet of the Emperor, wounding soldiers only six feet away from him, but fearlessly he carried on working the anti-aircraft gun and encouraging the gunners alongside him.

#### Hospital Bombed

All the horrors of wartime bombing in London were recalled as the tri-motored Italian bombing planes were heard. I saw men, women and children killed and injured, civilians fleeing from their blazing huts and incendiary bombs crashing through the corrugated iron roof of the American hospital, on which the red cross was clearly emblazoned, together with the stars and stripes.

The high explosive bombs made craters 20 feet wide and 15 deep. One of the first bombs hit the palace, but the Emperor had already dashed out to man the guns. The young Duke of Harar, the Emperor's son stood in the palace garden amid the smoke from the bombs and watched the raiders excitedly but without fear. The Swedish, American and German

doctors worked like troopers as the blood-soaked victims were carried into the hospital compound. A piece of open ground in the centre of the town on which a number of tents were pitched, was bombed until it resembled a ploughed field.

#### Church Destroyed

Twenty houses and a church went up in flames. Two men were killed by the sheer concussion of one bomb. Time and time again the Italian planes crossed the city in varying formation, and within 30 minutes a huge, white pall of smoke hung over the city. The women ran to the mountains, while the men opened fire on the raiders with rifles, but there was no panic, and the general moral effect of the raid was beneficial, rather than otherwise, to the Abyssinians.

## STOP PRESS Ethiopia Rejects Peace Terms

The peace plan was promptly turned down by the Ethiopians in a communique issued by the Ethiopian Legation here shortly after its Minister had visited M. Laval, on Wednesday.

The communique sets forth that, in view of the unjustified aggression of Italy, the Ethiopian Government has decided to reject all proposals which would: (1) grant an advantage to the aggressor; (2) disregard the fundamental principles affirmed by the League Council; (3) tend to exert pressure over a weak State.



Abyssinian anti-aircraft gun in action against Italian air raid.

## PEACE TERMS PROVOKE STORM OF PROTEST IN GREAT BRITAIN

Great Britain and France, through their spokesmen namely Sir Samuel Hoare, British Secretary for Foreign Affairs and M. Laval, Prime Minister of France, have agreed upon terms which according to Press reports are as follows: (1) Italy to cede to Abyssinia an outlet to the sea at Assab, or, as an alternative, Britain to cede the Port of Zeila, or a free port to be established at Jibuti; (2) Abyssinia to cede to Italy the whole Province of Tigre except Aksum and the territory necessary to provide Abyssinia with a corridor to the sea; (3) Abyssinia to cede to Italy the Provinces of Ogaden and Danakil; (4) Italy to be accorded a zone for colonisation in the Great Lakes district of Abyssinia in the neighbourhood of Abyssinian frontiers of Kenya and the Sudan. This area to be developed by an Italian chartered company possessing police rights, but under Abyssinian sovereignty. The object is to provide Italy with an area capable of supporting 1,500,000 colonists.

These peace terms, which are favourable to Italy which seems to have caught a tartar in Ethiopia, are being offered, it is understood, to save Italy from being weakened as a Power in Europe.

#### France Jubilant

While the terms are hailed in France as a triumph for French diplomacy they have created a crisis in Great Britain, where there is a storm of protest against them. The Labour Party through one of its leaders, Mr. Dalton, says: "It would be disastrous to condone felony and worse than felony—wholesale murder and treaty breaking." The British Cabinet also seems to be divided, and it was rumoured that Mr. Anthony Eden, who worked so hard to bring Italy to book, had resigned. This rumour which has proved to be unfounded, emphasises the gravity of the situation. Mr. Eden before leaving for Geneva told the

### Addis Ababa Not Pleased

PEACE TERMS WOULD  
COST EMPEROR HIS  
HEAD OR THRONE

A message from Addis Ababa states that the peace proposals have caused deep agitation at Addis Ababa.

No solution equally acceptable to the League, Signor Mussolini and Ethiopia is regarded as being within the realms of possibility. There is an unbridgeable gulf between Ethiopia's three cardinal conditions for peace and Signor Mussolini's minimum demands.

The consensus of opinion in diplomatic circles is that any attempt to force the Emperor to cede territory to Italy would bring with it the gravest danger of a revolution against the Emperor, possibly costing him his life and almost certainly his crown and throne.

On the other hand, people at Addis Ababa do not see how Signor Mussolini could remain Dictator of Italy if he suffered defeat.

#### Unrevealed Mystery

As viewed from Addis Ababa, the Italian military campaign in Ethiopia is so far an almost complete failure. General Graziani's withdrawal in the south is still an unrevealed mystery. In the north the Italians have not advanced a mile in more than a fortnight. They occupy the greater part of the Tigre province but apparently are unable to clean up the guerilla bands which harass behind the lines day and night. Ten weeks of war have not seen a single action remotely approaching a battle, either in the north or the south.

The Ethiopians have been told that Italy, as the aggressor, is in the wrong. They declare that they have not suffered military defeat by the Italians. In these circumstances it is understood that the Emperor will resist to the utmost any Franco-British or League efforts to "satisfy Mussolini" with pieces of Ethiopian territory.

France, but also of the British Government?

The "Star" says that Sir Samuel Hoare did well to escape to cooler regions in Switzerland after setting his hand to such a sordid document.

"That is a price too great to pay even for the League. It is to give to a bankrupt adventurer against whom the world is united the fruits of cowardly warfare under the sacred name of peace."

"Ministers would indeed be obtuse," says the "Daily Herald", "if they failed to understand that people in this country, with few exceptions, regard the Hoare-Laval scheme as a shameful conspiracy. One fact stands out with terrible plainness.

"The Foreign Secretary of the United Kingdom, in agreement with the French Premier, has put forward a 'peace plan' which would richly reward the aggressor for the aggression.

House of Commons on Wednesday that "the principle that any proposals must be acceptable to the League, Italy and Abyssinia remains the policy of the British Government."

Meanwhile some of the British newspapers are violent in their criticism of the Hoare-Laval peace plan.

The "News Chronicle," in a leader entitled "Peace with Dishonour," says: "If the Duce were wining the campaign, if the League proved powerless to restrain him, the peace terms might be considered bad but unavoidable, but actually the campaign at best is making precious little headway, and the League is on the eve of imposing sanctions which many believe might prove decisive.

See Leader's messages  
to the convention on page  
17.

"It is this moment which the British and French Governments have evidently appropriate for handing the Duce a victory have won. If this is to be the results of all our brave words at Geneva, it is far better not to have spoken. For this country to agree to a settlement which the entire world must regard as an outrageous betrayal of the Covenant would be to sacrifice the whole collective system on the very eve of its being proved a notable success."

#### Sordid Document

The "Manchester Guardian" says the question is: "What is the peace plan, and is it one that the British Government should dream of submitting to the League, and what will happen if the plan is possibly accepted by Italy and rejected by Abyssinia, and should come before the League with the support not only of

(Continued at foot next column)

# U Mr. Tonjeni Walatha Isiposiso Esibi

## Ukuteketiswa Kotywala Nentswela Mbheko Yosapho Kubazali

(NGU VICTOR TONJENI)  
Kuko inteto apa esetyenziswa ngama "Kumsha" yokokuba ndi "Lesile" nda "Lesa kwa maMtshawe ndapela isiroro." Butywala ke obo kutetwa bona, akutshiwo okokuba bekuselwa kutiwa beku "Leswa."  
Olwam ulwazi olufutshane xa kutetwa ngokuleswa kuxa kufundwa "Isibhalo Esingcwele" etyalikeni nokokuba kukweyipina indawo.  
Indawo yesibini kwakula "Makumsha" ungaweva esiti 'Indenge' i "Ntshayikazi" ngunina no yise abo babizwa ngalomagama, badi-nwe kukubiza igama eliti "Mama" okanye "Tata." Mzi wakowetu ngati siyalahleka xa silapo kuba sobasilahleka nabeza pezu kwetu. Kwaye kungeko tamsanqakulonto. Andishwabuli mawetu ndinibeka emendweni ngo.

## Ambal' Engwe Ngezinto Zelizwe

**Ukukhalipha kwe Nkosi Yama Topiya**  
Njengoko u Haile Selassie, ukumkani wama Topiya ephume waya emikhosini, lifike kanye olohlasele elapho e Dessie. Kwa oko uthe akuziva zisiza ii-aeroplane eezo waphuma phandle esiya kwinkonono ebikukuphela kwayo ekhoyo apho (kuba kaloku asiyondawo yokulwa) wadubula ngayo ngokwakhe zisitho njenge-mvula iibhombho zama Taliyane phezu kwakhe kodwa wasinda nangona iibhombho eezo zibulele iqaqoba lamajoni ebilimngqongile. Abantu bakhe ababemqanda ukuba angazeni isichenge befuna ukugquma neengubo zakhe ezimbheje-imbheje ukuze angaqondwa ngama Taliyane batyhalelwa phaya ngumf' omkhulu esilwa yena njengelona joni liphantsi emkhosini. Yimbhali engumangaliso ke le ezimbhalini zelizwe, kuba ayikho inkosi eyakhe yazeza isichenge ngolohlobo. Apho ebenonyana wakhe omncinane obonise kwa ukukhalipha okunjalo naye  
Ilizwi Elibi Lama Ngesi  
U Sir Austin Chamberlain etheha ePalamenteni yamaNgesi ngeveki ephelileyo ukhe wathetha ilizwi lokuba ama Topiya m a k a q o n d e u k u b a bona maNgesi abasayikusoloko bengakuwo ukuba akayivumi imigaqo abawanika yona yoxolo. Kubi kakhulu ke ngoku kuba ama Ngesi avume loomigaqo mibi, aye seleyithumele kuma Tiyopiya elindele ilizwi lawo ukuba lizakuthinina.  
Imbhangelu Zokujika KwamaNgesi  
U Rholumente wamaNgesi usengxakini, uvukelwa yiJipete ebisoloko iphantsi kwempembelelo zakhe, kwaye kuvela neengxaki zase Japan. Kuyabonakala ke ngoku ukuba xa ekhathazwa zezizwe ezingemhlophe makalumke angazenzeli ubutshaba ne Itafy

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**IMBIZA Yama KOSIKAZI**  
ahlushwa yinzalo, Inana 10/ nge posi.  
Balela u: SEABANKS PHARMACY, P.O. Box 88, Durban

## Amalungiselelo Okuya Kwintlanganiso Yesizwe

**Ezase Kapa (NGUM AFRIKA)**  
Umzi ummi ngenyayo ukulungiselela abatunywa ukuya kwi All-Bantu Conference eBloemfontein sitsho ukuba nge 22 November ubunengxikela ye concert e St. Cyprian's School, kudibene i choirs ezimbini eyase B.W. School pantsi kuka W. Mama, neyase St Cyprian pantsi kuka Mnu. Pongwana, lowo wokugqibela utshile kwasa seyimbalekile i B.V. Sch. lomfana waPesheya kwe Neiba uzibalule ukuba ngowakulo ngoMa laye lizola, itamba into ebeta ibhiti kuhle, into etsho indlu ngaye ayahlala ezitulweni ngakumbi umPesheya kweNeiba into zo Boqwana, Siwendu, Zali nento ka Madalane ikwele elihle elinomkita waqwela lomfana ngendonga ze Tsomo enye into kuye kukuvuma amaculo esiXosa odwa ekucece mhlope ukuba uyalutanda eluxabisile ulwimi lake. Kwababeko singabalula oMessrs Geilitshe, Papu, Matole, Nabe, Nzuzo, nama, kosikazi abo nesipo esenziwe ngo Novenkile lento ibonisa ukuti simelwe kukubaxasa bayasixasa isizwe.  
Ngu Rev. S. J. Mvambo obuye eMonti impilo yake inkenenkene. Apha kuko ummoya omhle wobu Afrika wokuvelana nokutandazela amaBisiniya netemba elihle neminqweno yalo ukuba awasayikoyiswa amaAfrika. Itsho uninzi lwazitanda nezibhalo kuba ziti ezinye incutshe lento yaprofitshwa ku Daniel nakwizi Tyilelo zigqusha kubenzima ku Daniel ezinye ziti ayisayikuphelela kwezizizwe zibini asazi, asazi ke kuba no Daniel wati akufuna ukwazi kwati inowadi mayivalwe de kubesekugqibeleni.  
U Dlezinye i Try Again C.C. ibiqubisene neRecord Breakers C. C. i R.B.C.C. 1st innings 38 runs all out T.A.C.C. 140 for 4. Iapela ixesha inkwenkwe ka Ndlwana encinci izenza uBradman omnyama apha. Ne Golden Arrow Tennis Club ibidibene ne Elsie's River L.T. Club yabetwa yancanyiswa i Elsie's River yaye inkwenkwe ka Matole nayo kwelicala lomdlalo yenza izimanga.  
Seziqalile invuselelo pakati komzi ezaziwa ukuba zimvuselelo ze Kresmesi ezijongene nalomhla umkulu enyakeni we 25th December umhla owaziwa nangumntwana, naliqaba, ziqwala nemfama, yilonto siti nguwona umkulu

enyakeni, kodwa nawo une 24 hours kupela.  
Siva ukuba uMiss Mvenyana obetitsha e St Cyprian's wase Lady Grey akavuli apha ngo 1936 imbi londawana kuba ebulencedo olukulu ngakumbi kwigela le Sunbeams ne Wayfarers nakwezinye zenqubela nakuba emka wohlala ehleli nati kuba ushiya imisebenzi emihle ngasemva iphoto yake. Kuko nezinye ezipumayo zumbi zijonge ukwandisa imfundo yazo. Libalele koluxweme ungabona umigodi esinga elwandle ukuyakuphuzisa yimbhi isinga ezimfinca-mfincaneni. U Miss E. L. Mvimbi (Nurse Langa Hospital) use 'lifini' yake yenyanga ukwele nge 1st December ukusinga ekayeni. U Mrs. Mgwadlanyana ugaleleke kwefileyo ukwela eRautini uhlala kwa dadawabo Mrs. Boqwana, Langa, ubonakala esempilweni. Kuko umkonyovu okoyo wabantwana apha ukohlakholo olukulu noko ke alukabinabubi.  
(Isuka kumhlathi wesi 5)  
Xobani sonke isirweqe sika Tixo ukuze nibenako ukumisa nibucase ubuqinga buka Satana." Wathsho lomfo wazipatha ngenkope inyembezi umzi, ube hamba ne gosa lakhe u Masango u Mr. Gola Siswana. Ngokunjalo nengonyela yetitshala u Zikali u Mqocwa into ka Sontshi yase Cwala kwi Anglican Church ikhe yatsho ngentshumayelo enkulu kwakwi Banda le Order of Ethiopia.  
**Ukuvulwa Kwezikolo**  
Kuyapitizela ititshala ukulungiselela ukuvulwa kwezikolo apha into zo Bekwa, ingonyela yetitshala yama Methodist, umfo ote-cwaka ngati akako apha kanti uko, notitshalakazi u Martha Njokweni wama Methodist, naye yenye yetitshala ezimsebenzi mhle kubantwana abaphantsi kwakhe. Naye uhleli u Mr. A. V. Bukani i Evangelist ye Order umfo onempembelelo ezintle kakulu noselula ngokuzalwa kodwa umsebenzi umenze wangangamadoda amakulu wenqubela. Kuluvuyo ukubona kugaleleka u Mrs. Martha Mbanzi obesakuba yintombi ka Bawo u Au ukwela e Bayi apho a b e n g u m s e b e n z i k o n a; ukangeleka esempilweni entle kakulu u ma Dlamini lowo. Invula ikhe yatsho kamnandi apha yatsho abantu bawapata ngokuwapata amasimi abo. Usamane ewuwelela umzi u Mr. Sikiti (Demonstrator) ngezolimo. Enkosi mhleli ngesituba ondiphe sona.

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Okunye ungakuzwa ku: THE SECRETARY (u-NOBHALA),  
**Clermont Township (Pty.) Ltd.,**  
P.O. Box 1855, Durban.

## Impilo Yenkosi Neyomzi Kayise Umzi Uqhubela Phambili Kwinto Yonke

**Ezase Mpekweni e Ngqushwa (NGU "HELLENA")**  
Nceda, Mhleli, undfakela ezindaba kwelophepha lakho lodumo "kendenze abembalwa ngezalapha. Uhleli u Mntan'omhle u Nkosi u Adam Njokweni wama Zizi. Ati xa embulisa ama Zizi "Aa, Silwangangubo!" Lomfo unotando kwi sizwe sake amtand'onke amaZizi kuba yonke into epuma kuye eya emntwini enjengenteto iya ilungisiwe ihleliwe nguye ukuze umntu abenokuncedekala. Uhleli noyise omncinci u Bawo u Au Njokweni indoda eseyishiyekile koyise ka Nkosi lo. Umfo omava anzulu kakulu ngobukosi bama Zizi. Ngokunjalo no Sandi no Ntonga abaninawa bo Mhleka-zi bahleli. Kuluvuyo ukubona u Nkosazana Priscilla Hobe Njokweni intombi ka Mhlekazi u

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**"INKOSI BRAND" MEALIE MEAL**  
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**FOR WOMEN** Intestone is splendid for women who are pregnant and those who are constipated.  
**FOR CHILDREN** If your child complains of headache, just give a small dose of Intestone.  
**FOR BABIES** If a baby does not have a daily motion of the Bowels give it a little Intestone—the result is wonderful.  
**INTESTONE**  
is just like jam being taken out of a spoon. The price is 1/9 per pot from all chemists in the Union.  
**Use INTESTONE for Constipation and all the symptoms mentioned above**

# Xhosa: Kwenziwa linzame Zoxolo

## Amabal' Engwe Ngeento Zelizwe

### linzame Zoxolo

Kuleveki iphelayo ibiyinquleqhu kuzanywa uxolo zizizwe zaphesheya. Bekuhlangene u Laval, i Nkulu mbuso yama Frentshi, noyena mntu noko angakuma Ngesi osoloko ethethela ama Taliyane, ehlangene nommeli wama Ngesi u Sir Samuel Hoare, beqingqa imigaqo olungabakho ngayo uxolo. Izigqibo zabo zibe zezibi kunene ngakuma Topiya, zabantle kakhulu kuma Taliyane ngokokude kubonakale ukuba ama Taliyane angazivuma. Kungaba sesakudala na wena ulaziyo eeloqhalo lithi 'Igazi lijijile kunamanzi?'

### Imigaqo Yoxolo

Imigaqo ephambili eyenziweyo yeyokuba ama Topiya abuyiselwe idolophana ibenye kwezo zithinjwe ngama Taliyane,—i Aksu-m, ukuze aphiwane ngama Taliyane izibuko eliyi Assab nomhlatyana wokuba kubaleke isiporo sawo ukuya kweloozibuko, ukuze esosiporo silaulwe yi Ntlanganiso yezizwe. Ukuze ke ama Abyssinia ukunanisa lonto ukumkani wawo alaulwe yi League of Nations. Aphise ngamazwe amakhulu kunene i Tigre nge Ntla kunye nezwekazi elikhulu le Danakil, nelikhulu le Ogaden ngezantsi ukuze abe aphinde akhuphe isiqwenga esikhulu somnye umhlaba ukuba ukuniwe ngama Taliyane, ukuze avume kwakhona kwezinye iindawo kubekho amapolisa ama Taliyane ukuze abe acetyiswe ngama Taliyane kwezondawo nangona lawo ma Taliyane ayakubaphantsi komthetho wase Topiya, nolunye ke uludwe lwezinto ezilungele ama Taliyane.

### Ukothuka Kwe Ngilani Zinzame Zoxolo Zika Rhulumente

Ubuninzi be Ngilani kwakunye namalungu e Palamente namanye

ka Rhulumente ngesiqu, namanye amaphepha akhona, bothukile yintswela-bulungisa ebonakali-swa yilemigaqo yoxolo buyifanisa lonto nokucengwa kwesela selibanjiwe, lwaye jusithi lonto iyakuthetha ukuba akukho nto iyi League of Nations, xa izakusuke ithi endaweni yokusohlwaya isizwe esaphule imigaqo isuke isincedise, iyisikelele lonto siyenzileyo. Kwaye kuyo yonke lonto kucafile ukuba amazwana amancinane akwi League of Nations akasayikuze ayivume lemigaqo kuba anexhala lokuba lonto ingehla kuwo ngomso. Yaye ivakala kakhulu nento yokuba lonto inje i Fransi ukungavumi ohlwaywe u Mussolini u Laval wayo wavumelana kudala e Stressa no Mussolini ukuba enze akuthandayo e Topiya. Zonke ke izizwana ziyabona ukuba ezizizwe zikhulu akungaba zikhangelele i Abyssinia kuloko iseso sikhangelele esingakufumanayo sona ngokwaso.

### U Haile Selassie Akasayikuze Avume

Kuyo yonke lonto ummeli wama Abyssinia selethethe phandle wathi ilizwe lakhe alisoze livume ukuba ilizwe lalo lithathwe lisela u Mussolini ngaphandle kokuba alilwele. Lonto ke ithetha ukuba uzakutsala nzima u Mussolini, kuba nangoku kuseenziwa ezinzame nje kungokuba enzinyelwe. Apho kuyakuba kubana khona kusekubeni ama Frentshi nama Ngesi ngokungaluvumi kwama Topiya oluxolo lwehlazo angafumana abambhelele kulonto acenge u Mussolini ngokuyeka ukumbandezela ngeeoyle nezixhobo. Kodwa ke kungaqala kuzale isiprofeto eso sixelayo ukuba ekuqaleni iTopiya yomana ifuna uncedo lwabantu, kodwa ekugqibeleni "Iyakuziphakamisela ku Thixo izandla zayo!'

## Amalungiselelo Eemviwo

### KWIMPI YOKULUKA NOKUTHUNGA ASAZI

#### Izijingqo Zase Fort Malan (NGU ZAMUKULUNGISA)

Mhleli we "Bantu", Kaundipe isituba kwelo pepa lako lesizwe ke ndenze amacapazana ngalo mzi wakwa Bikitsha. Uhleli u Nkosi u C. D. Bikitsha nabantu baka yise. Aa, Flatelinqaba! Ixego uyise oke sambika mzuzu kule mihlati ukungapili noko ube wapakama. Lixegokazi u nina osalele ngandletyananye noxa noko izinto zinge mntaka Ngqika. Sibulela u Sembawo ngokubuyela endaweni yake u Mr. R. Mlomzale oke wane "Lifu" ngenxa yempilo. Ngu Miss G. T. Manqola ose "lifi-ni" ngobunkenekene bempilo indawo yake ekufundiseni intsapo isabanjwe ngu Miss E. Tukula okaya lise Sikobeni.

#### Amaxhaphetshu Emviwo

Ngamaxhaphetshu abaluki (weavers) no Titshalakazi besikolo ukulungisa umtongo kuba ingwekazi u Miss Tebbat ulindlelwe nge 2nd December ukuza kuhlola umsebenzi lo wokuluka nowendlu (weaving and Domestic Science) kwakunye ne sewing yesikolo. Lihleli i Swazi umfo ka Mabusela u A. T. yena oguge ngesicolo, Tuse! lisadudume legqita kumfomkulu kuba u Std. VI wake selelulalele uuiwo nge 18 ne 19th November, usajonge ke enkalweni ingxelo (results).

#### Isikhutali Setitshala

Usisinxadaxada u Ncamase lo kuba ekubeni ebene concert nge 27th September yokulungiselela umtshato wenye yetitshala zake u Mr. S. Ndinisa otshate no Miss H. N. Sipunzi utitshalakazi wakwa Qakazana nge 1st October. Selebuye elungiselela enye nge 13th December 1935 apa ekaya yombuliso wenye ye Teachers zake ezakupuma u R. Mlomzale ngenjongo yokuya e Fort Hare atate umsebenzi wokuhambisa ilizwi lika Thixo (Ministry). U Radebe lo uqeqeshwe nguye (Mr. A. T. Mabusela) kwakwi Stds. waza waya kutsho e Blythwood Inst. wapumelela kona i 3rd year yake kwi 1st Grade ngo 1925 waza wegxada e Goli wabe wane-tamsanga lokuzakufundisa pantsi ko Teacher wake nge 2/7/28. Umsebenzi wake ngokubanzi apa

esikolweni unexabiso lokungati ukushenxa kwake koba yilahleko. Noxa eyititshala aluswelekanga uncedo lwake ezilalini. Ulilungu lentlanganiso ye Teachers. Kwezase bu Caweni uzinikele ngomoya wake wonke xa bendakulanda belingazalayo ipepa lako Mhleli. Ndingati kudubula eso siqamo ke ngoku. "Inkosi ibe nawe Rollel". Kakade usizuzele udumo lokutabata i Banner ye Junior choir

zase Willowvale ebiquala ukuculelwa nge 18th June 1935.

### U Rhadebe Uzibule

"Last but not least" Siti usapila uyise wolusana ngokwase Nkosini u Rev. J. W. Z. Pamla, kambe ke u Radebe lo uzibule, sesisiti ngamana Nkosi wabuye walekela kuba umsebenzi wona ubanzi kodwa abasebenzi bona bambalwa. Danke Mhleli.

## WALLMANNSTHAL SMALL FARMS FOR NATIVES.

The Berliner Missionsgesellschaft has decided to cut up the Mission farm into small holdings of 3 morgen each for acquisition and occupation by Natives only.

Here is a chance for Natives to acquire their own piece of ground free from any restrictions or servitudes and in absolute freehold. No European or Asiatic may acquire any plot.

The purchase price of plots in the first section is £30 each and this includes survey fees, stamps, diagram, costs of transfer and all Government dues. The purchase price is payable as follows: £6 deposit and thereafter £1 per month. The property lies in a healthy locality, about three miles from Pyramid Station, from which place there is a regular train service to Pretoria. The Pienaars River runs along the Northern boundary of the property. Suitable provision for water for domestic purposes and for animals has been made.

This is one of the few localities where Natives are entitled to acquire ground in freehold, with all mineral rights included. Ample ground has been set aside for schools, playgrounds and communal use.

Pretoria is expanding rapidly and will soon double its European population, thus offering excellent opportunity to residents on the Wallmannsthal Small Farms, for obtaining work in Pretoria.

For all further particulars apply to:

**BEYERS, BRINK & HAFNER,**  
17 Bank Street, Pretoria.  
(opposite Plaza Theatre), Attorneys for Owner.

## Imigcobo Emnandi Kunene

### Ezise Rhini

NGU "TO WHIT-TO WHOO"  
Nge 30 November ibe yengaywayo i dance kwi Municipal Hall yalapa ete yanempumelelo entle kunene. Ingoma inikwa yi band yekaya eli, zihombe zacokoza inzwakazi zase kay'apa ngokunjalo namanene.

### Imbuto Ka Nurse Jorha

Ngo December i ngenjikalanga ibe yi Farewell Tea Party e Lownds Bureau. Lombuliso nge Tea. ubusenzelwa u Nurse Ruth Jorha yi Bantu L.T.C. Club yalapa. Elapo amanene namane-nekazi e Bantu. Pakati kwezitseti singabalula u Mr. Tyamzashe (President), J. K. Zondi (Captain), Mr. Daniels (Secretary) no Lady Captain ongu Miss Mtshemla otsho ngengeto ete yasicubhula intumbhu njengesitseti sesibini u Captain.

### I Konsati Ye Higher Mission

Nge 3rd. kwemiyo ibe yimiqokoza ukuya kwi St. Philips Hall kwi concert ebikona ye Higher Mission School. Intambo zibanjwe ngu Rev. Ngunga epahlwe ngu "Madala" (Mr. Tyamzashe) "no "Nyawontle" u Rev. Tsewu. Ziculisa kamnandi kunene i Teachers zakona. Yamana ukuqakata itsibatsiba apo into ka Nduna, yatsho yakumbuza abanye nge tishala ezemkayo baye abantwana belandela. Watsho u Zizi lo abanye bayoku ziqabuka besetafileni pofu bengenanto ezandleni koko besuswa lihlobo, yaye kwabanye kunzima nokusuka. Ipume i concert, selenegama elitsha kusitwa ngabanye ngu "Jimmie Rodgers and his Ocherstra." Emva kwengoma epakamaliyo, i Principal u Mr. Cewu yenze inteto enandipeke kunene malunga nenqubo nabantwana eluviweni. Inqubo yona ibe yentle kuba kwikulu kupumelele i 75 kwawa i 25. Uhambisile u Nyawuza wacacisa into ye Bursaries kubazali abati ngamanye amaxesha

banike inkatazo malunga nabantwana babo abangawafumana-nga lamabhaso enditembhayo ukuba lencazo ite yacaca kuye wonke ubani obekona xa kucazwayo. Yapuma kumyoli kunjalo.

Bhota Mhleli ndobe ndivele.



## Owani Lowomsindo?

### Izibani ze Eveready Zikombingozi

UMSINDO ebumnyameni! Mhlaumbe kukona ingozi—inyoka, okulumayo, okulimazayo. Lesibani esihle sikagesi iEveready siveza konke obala. Hamba nesibahi sika gesi njalo ebusuku, uqapele ukuti si i EVEREADY lona hlobo ongatembela kulo.



## EVEREADY

Nautu upau lwazo la eNyunyani

Isibani sako ngeke sikanye kahle noma sisihle uma amabatari engalunganga. Tenga amabatari eEveready—a kanya kle, epuza ukuguga.

Opetyo: A. L. ASHLEY, Box 1929, CAPE TOWN

SAVE

2/-

ON EVERY POUND

OF THIS TEA



This Good, flavourful Tea costs only 2/- per lb. in quarter-pound, half-a-pound or one pound packets.

One pound of any other tea in sixteen 3d. oz. packets costs you 4/-.

This means that on every pound of "Fargo" Tea purchased you save 2/-. You can buy quarter-pound—that is 40 ozs.—of "Fargo" Tea for 6d.

1 lb. PACKETS 6d.  
1/2 lb. PACKETS 1/-  
1 lb. PACKETS 2/-

## "FARGO"

TEA THE GOOD TEA ON WHICH YOU CAN SAVE MONEY

If you have difficulty in securing "Fargo" Tea write to:

"FIVE ROSES" TEA & COFFEE WORKS,  
P.O. Box 2225, Durban.

# Social And Personal News

## THE Bantu World

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

### Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams Wanted, For Sales, etc. are charged at following rates:-

12 words for 6d.

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.

### BIRTH:

To Mr. & Mrs. Makgothi, of Philipolis bonny son born. Both well.

### UMBIKO:

Ngomhla ka 27 Nov. 1935 best ngcwaba umka nokosana yama Swazi u Mbiko Tshabalala umka ke ubeguliswa isisu saze samehlula. Umngcwabo ubunkulu. Abantu babe agama 285 ubuningi. --S. Tshabalala.

### IN MEMORIAM:

ADAN--In loving memory of my dear and beloved husband, Norman Adan, who passed away on the 4th. December, 1931.

"He lay in bed long nights and days and bore his pain,  
To wait for cure, but all in vain,  
For God knew best, and took him away  
To the Home of the rest."  
Sadly missed by his loving wife, Alida Binase, and his mother Lillian.

### SITUATIONS VACANT:

Wanted a Sewing Mistress with qualifications, to be able to teach a Standard IV class if so required, also to instruct girls in games. Salary £36 per annum subject to a 10 per cent reduction. Applications with references to be sent, not later than the 31st December, 1935 to The Govt. International School, P.O. Box 15, Maseru.

### SITUATION WANTED:

Hereby apply for a vacancy in the Printing Works. Ten years experience as a (quarter) bookbinder and kropper machine feeder. Arrangement by letter when accepted. J. D. Kula, P. O. Box 48, Wepner.

### WANTED KNOWN:

Will the person who sent to "The Bantu World" a postal order from Ventersdorp for 3s. please send in his name and address immediately.

"The Bantu World" Hall, 3 Polly Street, Johannesburg. Suitable for all functions . . . Weddings, Dances, Receptions; Rates on application to the Secretary, "The Bantu World," P.O. Box 6663, Johannesburg.

I sell small farms of Wallmansdal in the Pretoria district. Terms are reasonable and I can take those who wish to see these farms to Wallmansdal. J. K. Mrupe, Agent for Messrs. BEYERS, BRINK & KAFNER, 1243 Eleventh Avenue, Alexandra Township.

EKUPUMLENI PHOMOLONG BANTU LEADING HOTEL, Railway Street, Matatiela. When you are in "Matata" don't forget to call at our Up to Date Bantu Eating House we sell best meal in Town for Bantu come and have a try. Cooked meal, Bread, Cakes, Tea, Coffee, Cold Drink, and Excellent Bedrooms.

EKUPUMLENI PHOMOLONG BANTU EATING HOTEL, Railway Street Matatiela. "Ekupumleni" ikaya Labantu Abantsundu indlu yokutya kanye nendawo yokulala abahambi kutengiswa ukutya okuphelele: Inyama, Izonka, Ikuvu, Ili, Ikofo ne Namaneti amanzi aqabula unxano. Izani Ma-Afrika akowetu nantsi indawo yenu yokutya. Sipheka ukutya okumandni kakulu nabantu baphatwa kakuhle eka kulendawo.

"Phomolong" ke le hae la batho ba batso ke ntle ea lijo horekisoa lijo tsephoeng hape ho nale matlo ahorobala baeti. Ho rekisoa Nama, Bobobe, Likuku, Tee, Kofi le Namaneti meti amonate ahototo lenyora Tlong Ma-Afrika sheko ke ena tulo ea lona ea lijo ho pheua ijo tse manate mona tulong ena.

### PERSONAL:

XALA--Nguya mazisa u Samuel E. Xala ukoti icala lake le divorce liyo ngena e Magent Court Maritzburg ngo January, 1936 makehle ke manyanane. Zizize nezi hlobo zake zimazise ezili tengayo ipepa. Yim Adeline Xala.

### LOANS:

THE EQUITABLE MORTGAGE COMPANY  
Stability Buildings  
106 Fox Street - - Third Floor  
P.O. Box 135 phone 33-4064

STANDS for Sale in Alexandra, New Clare and Sophiatown Townships going very cheap. LOANS granted on Mortgage Central and Suburban Properties at Current Rates of Interest. We also build houses to your own plan by paying small deposit. Balance repayable on easy instalments, or if you own a stand--we will build without deposit--  
Apply Manager:

A. INGLESTONE.

## Who's Who In The News This Week

Mrs. P. M. Selokane, whose protracted illness causes grave anxiety, is now back from the hospital and is at her home at 600, Nqadini Street, Eastern Township. Her condition is still far from being satisfactory.

A grand Xmas Eve dance will be held at the W.N. Township on December 24, under the personal management of Mr. J. N. Kenene. The Merry Black Birds will be in attendance.

A competition dance was held at the new Inchcape Hall last Friday under the management of Mr. H. W. Jonas. The Jazz Broadway Band was in attendance. Among those present were: Messrs. U. L. B. Moshesh, E. G. Mayekisa, D. Gantsho, J. Ngaleka, P. Sokopo, W. W. Cikido, W. Balfour, D. ka Mdingi, Ngolobe and J. Qundeni. Misses L. Molly, E. Metula, D. Sontunzi, S. Ngabela, G. Mini, M. Solomon, R. Swartz, Y. Ngindza, F. Gxavu, and J. Mazwi.

The Rev. H. M. Maimane, has been transferred to St. Cuthbert's Mission, Marabastad, Pretoria.

We regret to learn of the death of Mackenzie Malunga, of Johannesburg, at the Nelspoort, Sanatorium, on Sunday, December 8.

A grand New Year competition dance will be held in the Communal Hall, W.N. Township under the management of Miss Shiela L. Ndimande. The Jazz Maniacs Band will be in attendance.

A grand Eisteddfod Ball will be given at the B.M.S.C. on Friday, December 13. Closing concert and dance and presentation of prizes at the B.M.S.C. on Wednesday, December 18.

A grand competition dance will be given at the Communal Hall, E.N. Township, by two well-known dancers Messrs. John Mtembu and S. M. Maselele on December 14 Revellers Big 6 Band in attendance.

On December 29, the Hungry Lion Benefit Society will give a social gathering at No. 17, David Street, Doornfontein, on behalf of Miss L. Molly, Secretary of the Society. Her friends are invited to attend.

Ilinge Labantsundu Society held a social gathering at "The Bantu World" Hall last Sunday. Mr. R. V. Selope-Thema, the Editor of "The Bantu World" gave a very important speech to encourage the society. The Society will give another social gathering at "The Bantu World" Hall tomorrow on behalf of Mr. S. Abraham, and on Monday, December 16, give a social on behalf of Mr. A. J. Msimang, General Secretary of the society. Friends are cordially invited to attend.

Miss Ruth Machuisa, who has been on a short visit to her uncle and relatives at Thaba Nchu, is back again in the city. She visited the mission schools and saw the good work that was done, and her progress made.

Mr. A. T. M. Bhele and his aunt, Mingh Bomboto, left last Friday night for East London and were seen off at the station by Messrs. A. G. and O. K. L. Bhele. Mesdames Lillian Kombela, Amelia Mpu Ngxana, E. E. N. Kombela M. Mnculwane, Lily Mpolo, Beatrice Kub'eka.

The Rev. J. Albert Ankhome, has returned from his missionary visits to the Free State. Mr. Ankhome is now making preparations for his Sunday School Christmas Tree for the children

of his Church at the Eastern Township.

Mrs. M. Albert Ankhome left last Thursday for Steynburg with her two daughters Emily and Joy to attend the wedding of Emily who will be married to Samuel Ngininda, of Swaziland, Saturday, on December 14.

Mrs. J. Mhlongo, of Stirtonville Boksburg, left last week for Glencoe Junction.

Mr. and Mrs. Israel Masulibane have returned from Kroonstad where their little son was lying ill.

Mr A. M. Semanya who is teaching at Platreef is spending his Christmas holidays with his sister in the city.

Mrs. Sarah K. Mafulako, mother of Mrs. Selokane, has arrived from Elangslaagte, District Krugersdorp, on an urgent visit to her daughter and son-in-law.

The annual meeting of the Northern Council of the Bantu Baptist Church of the S.A. Baptist Missionary Society was held at the Western Township from November 14 to 17. The Ministers' Retreat took place on November 18 to 27.

His many friends and well-wishers in the Cape, Natal, Free State, Zululand and Transvaal, will be delighted to hear that Mr. Simon S. Malinga, of St. Peter's Theological College, Rosettenville Johannesburg, will be ordained to the Sacred Ministry of the Church, at 10 o'clock on Sunday morning, December 22 in St. Alban's Cathedral, Pretoria, by the Rt. Rev. the Lord Bishop of Pretoria.

Mr. Malinga, before taking up the Principalship of St. Peter's School, Machadodorp, was the well-known Headmaster of the Illing Street Government Intermediate Native School, Ladysmith and for many years Hon. General Secretary of the "Natal Native Teacher's Association", and Secretary of the "Natal Native Football Association."

His brother-in-law and sister, Mr. and Mrs. Amos Jonkers, of Durban, will travel up to Pretoria for the occasion.

Mrs. Malinga, who has been on the staff of the Bridgman Memorial Hospital, Brixton, while her husband was reading for ordination at "The Priory", will shortly resign her post to join him when he takes up his Ministerial appointment in the Eastern Transvaal at Christmas.

A birthday party in honour of Nurse O. A. Mokzatie will take place tomorrow afternoon at the residence of Miss Ida Mntwana, 1890 Matsemela Street, Western Native Township.

Mrs. B. Wallet Vilakazi, has left for her home in Grootville, M.S., with her son, to spend the Christmas holidays with her parents and parents-in-law.

Mr. Selby D. E. Ngcobo, B.A., has been appointed Headmaster of the Adams College High School.

A Quarterly meeting of the Witwatersrand Methodist Sunday Schools was held on Friday, December 6. Mr. Kutle and the Rev. A. V. Nkomo gave constructive addresses on the best ways to improve the children's interest in Christianity.

The Rhythm Kings Jazz Orchestra has been playing continuously for dances almost the whole of this week. Their engagements began on Wednesday and extend to December 16 when they play in the afternoon at "The Bantu World" Hall, 3, Polly Street and in the evening at the Students' social at the Eastern Township.

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

### DIKHOELETSO TSA MMUSO

Khoeletso ea 70 ea 1835.

#### KHOELETSO

EA MOHLOMPEHI LEQOSA LE PHAHAMENG

Jualekaha ho batleha hore ho thibelo hore ho seke haeba motho ea ahileng Lesotho ea ka romelang diphahlo lefatsheng la Italy.

Kabaka lena katlase ha matla ao ke nang le oona ka ea utluhatsa, kea holetsa ebile ke tsebisa ka makhoa ona :-

1. Thomelo ea diphahlo tse boletsoeng kokeletsong ea khoeletso ena di ke ke tsa romeloa lefatsheng la Mantariana ho tsua mona Lesotho ho fihlela ke tsebisa hape.

Empa leha hole jualo, ha molebelli oa ho kena le ho tsua ha diphahlo a le khotso hore ha se boikemisetsa ho robz molao ona, diphahlo tse tshuiloeng kokeletsong ea khoeletso ena ha di ame ke molao ona di ka romeloa ho tsua Lesotho.

2. Bokemisetsa ba temana ea bobedi le ea boraro le hloso ea temana ea bone tsa khoeletso ea 64 ea 1935 malapi le thomelo ea diphahlo tsa ntoa ho tsua Lesotho, bo tla sebedisoa mabapi le diphahlo tse tshuiloeng kokeletsong ea khoeletso ena.

3. Diphahlo tse tshuiloeng kokeletsong ea khoeletso ena tse leng tseleng ho ea Mantarianeng ka nako kapa letsatsi leo khoeletso ena e blahang ka lona, ha di ame ke boikemisetsa ba khoeletso ena.

4. (1) Ha ho diphahlo tse hlalositsoeng khoeletsong ena tse tla romeloa kantle le hore lenaneo la tsona le hlalajo ke balebelli ba diphahlo.

(2) Moromeli oa diphahlo tse sa tshuanelang ho tsua Lesotho ho ea Italy kapa lefatsheng le katlase ha Mantariana katlase ha khoeletso ena, o tla etsoa ke molebelli oa diphahlo hore a hlalise bopaki ho bontshang hore phahlo tse na di sa romeloe Italy kapa naheng e katlase ha puso ea Mantariana; me ha asitso ho hlalisa bopaki bo jualo o tla lefisoa chelete e lekaneng e ka rekang diphahlo tse na e phetiloa hararo kapa e sa feteng makholo a mararo a diponto kamoo ho bonang molebelli, me o tla lefisoa katlase ha khoeletso e bitsuang Customs Management Proclamation ea 1914 (82, ea 1914), ha ebe ha ka bontsha hore ha se ka tumello le tsebe ea hae ha diphahlo di ile tsa ea lefatsheng la Mantariana me o entsa kahohle hore tulo eo diphahlo di neng di ea ho eona ke e ngoesoeng mangolong a thomo.

(3) Ha molebelli oa diphahlo a belaela hore ha ho nnete puong ea ba romelang diphahlo tse tshuiloeng kokeletsong ea khoeletso ena, a ka tshuara diphahlo tse na ho fihlela a bona bopaki ba nnete ea puo e entsoeng, me ha bopaki bo jualo bo sa hlalisoa pele a hae ka nako eo a beileng, diphahlo di tla nkoa di sebedisoa katlase ha khoeletso e bitsuang "Customs Management Proclamation" 1914.

Khoeletso ena e tla simolla ho sebedisoa ka letsatsi la leshome le metso e robileng meno e medi la khuedi ea November, 1935.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tisetso e kholo mona Pretoria tsatsing lena la leshome le metso e tshetsoeng la khuedi ea November Selemong sa Leoaka le makholo a robileng mono ole mong le mashome a moraro a metso e mehlano.

W. H. CLARK,

Leqosa Le Phahameng.

Ka Taelo ea Mohlompehi Leqosa Lephahameng.

H. E. PRIESTMAN

Mongodi oo puso.

#### KOKELETSO.

(a) Dipere, dimeila, diesele, dikamela le diphoofolo tso'hle tse ka sebedisoang ntoeng.

(b) Rubber, raw, latex, raw crepe.

(c) Banxile, aluminium, le alumina, tsipti, chromum, manganese, nickel, titanium, tungster, vanadium le mofuta eohle ea ditshipi tse epioteng.

## IZIMEMEZELO ZIKA HULUMENI

UMTETO KA NAINI EMANZIMTOTI, NATAL.

No. 236, 1935.

Pansi nangamandhla engetweswe wona isigaba esingapansi kwesigaba (1) sesigaba ninteen somteto Nataves (Urban Areas) Act, 1923.

Amendment Act, 1930, Ngizayisa ngisho ngimemezelela ukuti kusukela ngosuku lokuqala ka January, 1936,

kungabiko muntu wesilisa nowesifazana nxa engenalo ilungelo pansi kwesahlukwana (b) sesigaba esingapansi (4) salesisigaba uyopumela pandhle pakati kwamahora ka 10 ebusuku no 4.30 ekuseni endaweni epetwe uMnyango we Mpilo ne Bhodi lomuzi wase Manzimtoti, ngapandhle kokuba epete incwadi ayinikezwe amsebenzelayo noma onelungelo lokumnika leyoncwadi, elinikezwe yibo abapete umuzi nabo Mnyango wempilo base Manzimtoti.

NKULUNKULU MISA U KING,

Kukishwe nge Sandhla-sam nangesingcifo so Pau olukulu lwe Union of South Africa e Pitoli ngosuku lwesine ku November, 1935.

J. W. WESSELS

Obambele u Lusibalukulu.

Ngomyalezo walowo obambele u Lusibalukulu no Mgwamanda wake.

P. GROBLER.

No. 11653

UKUDISHWA NGENKANI KWEZINKOMO

Pansi kwamandhla engetweswe wona yisigaba sixteen esingapansi kwesigaba (e) somteto we Diseases of Stock Act (No. 14 of 1911), oguqulwe isigaba one somteto No. 18 ka 1925, Opete ezolimo namahlali ukiye lesimemezelelo:

Zonke izinkomo ezikulesisigodi kusweleke zidishwe ngabaninizo nialo ngezi kati lezo eziyomiswa ngu Dotela wezilwane wakwa Hulumeni. Zidishwe ngokwinteto lowo olotshwe esi Memezelweni sakwa Hulumeni No. 1268 somhla ka July 12, 1929, zibuye zelashwe ngokuba zigundwe zipatwe ngezandhla njengoba kushiwo emtetweni.

Isigodi: Ipulazi lase Sterkspruit No. 239, esigodini sase Galina (Carolina) Transvaal, zonke izinsuku ezinhlano edipini lezi nsuku ezinhlano.

Ngakwenzanga loku wojeziswa ngezijeziso ezilotshwe esigabeni twenty-one so Mieto we zifo ze Mfuyo

Njengoba loku sekumenyazelwe-nje encwadini yakwa Hulumeni sekungu mteto njalo.

No. 1654.

# WOMEN MUST ALSO BE EDUCATED

## True Aims Of Education

(BY SPECTATOR)

In the olden days our women did not enjoy the extolled position that they now have. In fact they were treated no better than children, if not worse. There are those who even point at the custom of "Lobola" to substantiate statements to the fact that our women were nothing more but goods and chattels. We can never go so much as to admit that our women were ever brought as low as that. In fact we can even point to history and cite cases were long before the advent of the white man our women enjoyed politi-

### The Belief In Not Giving Girls A Liberal Education

cal rights and some of them even became reigning monarchs. Admittedly these were exceptions but even if the great majority were once so humiliated one can still be consoled by the fact that this has been so with all races. For ages European women have been striving for freedom, but it is only now that they are allowed even for such things as doctorship, clerical work, and

other useful occupations in life. Even in this enlightened day in many countries women have not been granted the Franchise.

#### An Inherent Belief

It is an inherent belief with our people that it does not matter very much even if women do not get an education. One would think that this is entertained only by the illiterate, but one would be surprised to learn how many of our educated people still entertain the idea.

#### Indissoluble Partners

Man and woman will ever inhabit this earth together as partners in art, at work, in war, in wedded life, and in all departments of life. Can any one then entertain the idea that this indissoluble life partnership can ever be congenial if the men are enlightened and the women ignorant? One old African once said to the writer: "The union of an enlightened man and an ignorant woman is like a mixture of paraffine and water,—the two things can never come together." Characteristic of the African mind this oldman had summed up the whole situation in the shortest number of words.

#### Women's Influence

Whilst man excels in strength and the physical side of life woman shines in the finer things—and if our women are not properly educated how can they appreciate these beauties of life, and by whom will we naturally materially minded men be led? Man ever had his inspiration from woman. Even in such insignificant things as clothes man would not be the careful creature he is were there not the artistic taste of woman to please. Many a home has flourished though the man was a complete degenerate only because there was the strong moral support of a noble woman. How then can such excellent objects of emulation and inspiration be neglected?

#### Selfish Motives

Many people hold the belief that women must not be educated from selfish motives. They say it is useless educating girls because as soon as they complete a course they marry and the whole money expended on their education is wasted. But cannot these people see the value of an enlightened mother, and of an intelligent helpmeet, or are they actually actuated by the sordid thought that they do not care what life their daughters give their future husbands and children? It would spell the salvation of our race the day all children were born from enlightened homes.

#### True Aim Of Education

But even for selfish reasons girls ought to be given the best education that we can give them. The writer knows how an education has in many cases helped where the life of a girl has not gone according to expected happy channels, where perhaps she has unfortunately been married to a drunkard who could not support her, education has every time come to the rescue, and the woman has been enabled to support herself and her otherwise would be helpless children.

As these talks are chiefly directed to teachers we especially impress on them to arouse the parents to the urgent need of educating all their children, and to impress the fact that education is not so much given to children because they will be a help to their parents, as that it will help the children themselves and ultimately the race as a whole.



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# ZULU : Impi Yase Abyssinia Nati

The Bantu World

SATURDAY, DECEMBER 14, 1935.

## Isifundo Ngempi

Impi yamaNtaliyane nama Abyssinia isifundisa izifundo eziningi ezinkulu futi. Sibona ukuthi nxa abantu bakiti betanda ukushiseka bayashiseka kakulu, futi bakuveze obala ukushiseka ngamazwi nangezenzo. Kayiko into enkulu ukwedhlula ukufudumala kwabantu befudumalela into ebatintayo.

Lempi yase Abyssinia ibenze bafudumala kakulu. Bezwele ama Abyssinia pela ngoba nanka anebala elimnyama. Baningi angabe sebeyilwa uqobo kona eAbyssinia uma kabenqatshelwanga. Abanye sebepucuke amadolobekulekela ukuba anqobe amaAbyssinia.

Abanye banikela imali imbala yokusiza ama Abyssinia. Konke loku kuyababazeka, kuhle, kodwa kuyasimangalisa.

Kuyasimangalisa ukushiseka okungaka kwabantu bakiti ngodaba olukude kangaka nabo, zibe izindaba ezibatinta egazini zalelizwe bengazishisekeli kangaka. Into esike sizwe beyikulekela imvula kupela nayo ngoba isuke ibabulala ngepango. Imiteto eqondene nabo, ukupila impilo yokukandleka, ukubulawa kwabantu emapulazini, indhlala, ukuntula imisebenzi—konke loku nokunye kasikezwa bekukulekela.

Kasikezwa beshiseka ngako njengoba beshiseka ngodaba lwabantu abagcono kunabo ngokupindiwe. Uma ucela imali kubantu yokwaka isikwama sesizwe, yokwala amabhizinisi abantu, yokuzaka kutengwe imihlaba, basuke bati ndhlala ngabo. Imali bayitata t a t a p i ? Nkatimbe bati ufuna ukudhla imali yabo uzinotise.

Kodwa kulol'ndaba lwase Abyssinia bakona asebeyikupile imali yokuyosiza isizwe esingabonange siyicele imali kubo. Kukona abafuna nokuyokulwa bafe okungcono, kepa ekhlupekeni okuningi okukulelizwe ungeke uzwe beti asifele emihlabatini yetu, siyilima ngamasu angcono, sidele konke esinako ukuze imihlaba yetu lena isipilise. Qa kabayingeni leyo.

AmaBhili lawa azobepetwe abaholi e Bloemfontein ngoDecember 16 iningi labantu kaliwazi-nje nokuthi ayini, kodwa libuze nge Makale, nge Addis Ababa, imizi yase Topiya, uzokuzwa bekutshela konke ngayo. AmaBhili lawa amumete imiteto emikulu okuhloswe ukuba sibuswe ngayo. Kusweleke aziwe nayizingane ezisafundayo imbala.

Kasizwa ekulekela. Kasizwa intutuko yesizwe sakiti ibashisa abantu. Kasibezwa bezidel'amatambo befuna ukulwa nomoya omubi wezilwanyazana ogwele kubantu bakiti, wokubulalana, nokuzondana, wokutiwana, wokungakolwa. Izinto lezi ezisihlazi-sayo kakulu zisehlisele pansi emehlweni ezinye izizwe.

Qala ushanele indhlu yako kuqala and'ukuba uyoshanela eyomakelwane wako. Qalani nishi-seke ngezwe lenu leji lase South Africa andukuba nishiseke ngezwe ekade lazibusela eliyilungu le Nkata ye Mibuso. Sonke siyabewzela abase Abyssinia, abakiti, futi lempi kayibizwanga yibo. Into-nje siti akwaba lokukushiseka kwetu ngabo, sishisekela izwe lakiti.

Ungezwa kukalwa ngo Piek Up, ngokonakala kwezingane, ngokupateka kabi kwabantu, kodwa konke loku kushiseka kufana nesitukutuku senja. Kakuvamile neze ukuba abantu bakiti bashisekela into baze bakihlize amate amhlope. Qa, ungezwa bememezane kusasukwa pansi, uz'ucabange ukuthi ziyinyatele emsileni—kanti umswani-nje.

Dukuduku uyabezwa sebekatele. Into leyo abebeyikalela isekuso lesosimo eyabe ikuso kuqala. Yiko-nje siti, bakiti, ukushiseka kwenu akube okwezinhliziyo ezinqinileyo hayi kwemilomo kupela.

## Umkosi ka Mafukuzela

MZI WAKITI:

Tina esilotshe ngezansi sike-twe yinhlango ebihlangene eBantu Social Centre ngo 7 Oct. 1935, ngodaba lokufuna nokubonnisana imfanelo yokuba sigubhe umkosi obabaza ukumiswa kwesikole sas'Ohlange esesiqede iminyaka edhlule amashumi amamatatu, nomqambi waso, uRev. John L. Dube, esekona.

Kulomhlangano bekukona abantu abayingcosana, kepa bepuma ezigodini ezehlukeneyo ukuxoxa ngalendaba enkulu, yokuba umuntu wakiti eAfrika enzela isizwe sakubo umsebenzi omkulu kangaka wokukanyisa abantu ngencwadi, nangenkatalo. Sivumelane nganhliziyo-nye ukuthi lomkosi ufanele ukuba wenziwe, futi kwaziswe izwe banzi ukuthi ukubona kwetu kunjalo kaze kuti uma izwe nalo libona njengati sivumelane, sikombe indlela esingagubha ngayo lomkosi.

Uma sibhala kanje siti lenewadi iqondene nabo bonke abantu, amakosi nezipakanyiswa nabafundisi, notisha, nezifundiswa, nabesifazane nabantwana. Ngakoke siti noma ubani otote lenewadi aimcela ukuba lendaba ayihlokomise kubo bonke. Nonga tolanga newadike, kuhle abe kanye nati, azizwe ukuthi naye umenyiwe, asebenze ngamandla onke ake ukuba lombono esiti muhle upumelele.

Sicela ukuba nihlangane, nixoxe kakulu ezindaweni zasemakini nipendule i Komiti ngoba sihlose ukuba kuti ngokusekelwa inina, size sihlange ngo Dec' 16, 1935 e Bantu Social Centre, 63, Victoria Street, Durban, ngo 10 a.m.

Nabangenamandhla okufika, uma belobile bavuma, sesoqubeka ngeqholo siye emhlanganweni wetu lo ka December 16.

Nanti iKomiti elipete loludabe: Rev. Posselt J. Gumede, Umpati-sihlalo

Miss Sibusisiwe Makanya, Umbhali  
Mr. Willie F. Bhulose  
Mr. Joseph Mseleku  
Mr. N. J. Mfeka  
Rev. Wilson S. Ndawonde  
Rev. A. Mtshakulu.  
Yiti abantu ngesandhla sombhali.

SIBUSISIWE MAKANYA

## Izindatshana Zomhlaba

### Izulu

Izulu licishe lenza imbedumelwana ngalo lelisono lapa. NgoLwesine oludhlule kusihlwa laqala ngomoye omkulu owalandelwa umbane owesabekayo. Wathshaya amatilamu ayi 19, wanquma izintambo zika telefoni ezingama 500. Wathshaya umlungu esebenza endhlini yezinkwa. Wathshaya izinkomo ezabe zetwele ukudhla zikuyisa emakete. Ngenhlanhla kakwafabantu. Libaneka njaloliyana, noma ibingababazeki imvula. Okutokozisayo yikuthi ibikwa ezigodini eziningi emandhlweni.

### Ngoxolo

Kuyapikwa eNtaliyane ukuthi iNtaliyane ixoxa ngoxolo nemibuso. Bati bona kabayiboni into engenza ukuba kuxoxwe ngoxolo. Bati ingxoxo ekona pakati kwama Ngisi namaNtaliyane kakusiyo epatelele ngokungako oxolweni.

**Umlungu Obulewe:** Amapoyisa nabaseshi bafuna umuntu okuthi wagwaza umlungu ngomsebe eBertrams ngomqibelo odhlule kusihlwa. Kuthiwa babezihambela bebabili abelungu, betuka behlaselwa abantu. Lowo owafayo wafela kona lapo kwazis'ukuthi umsebe wahlaba inhliziyo.

**A. D. M. Masuku:** Qa, Masuku, kawuzondwa lap'ehovisi letu. Ziningi kakulu izindaba ezingasitoli isikala. Ezinye zingabe zisingena ngoba sezidhlulwe isikati. Nati loko kusipata kabi, kodwa singenakusiza. Sehlulwa yiso isikala esifana nendhlala kaMahlantule.

## Ezempi Nezomhlaba

**UMussolini Noxolo:** Intateli yepela lapeshya ibika ukuthi uMussolini useligibile izwi lokuthi angaluxoxa udaba lwoxolo nxashana iItaly izogezwa igama layo futi ihleshulelwe izwe elikulu eAbyssinia. Kuzwakala futi sengati uyayuma ukuba impi ik'imiswe amantato amatatu kekuxoxwe ngoxolo nangesikinyabezo samafuta nepetilolo.

**Izingqapeli Ziti** noma isikinyabezo sika petilolo namafuta sibekwa kuzwakala ukuthi iItaly ingaqubeka nempu inkati ende, itumbe izwe elikulu lamaAbyssinia. Loko kushiwo ngoba uMussolini useyinto enkulu kumaNtaliyane ambuka enjengomvikeli wesizwe ezitini ezicindezele amaNtaliyane.

Kanti-ke uma impi iqubekela pambili inkati ende lomoya wabaseNtaliyane ungaze upole, lapo sebefikela izinhlupeko nokukandhlekela kwempi. Naye uMussolini asuke isitunzi kubantu baka.

Uma uMussolini etambisa inhliziyo yake alalele izwi lemnye imibuso kutiwa angabe uzisizile kakulu, futi apebeze izinhlupeko nendhlala okuzovela ezweni lake emva kwalempi. AmaFulenshi namaNgisi ahlange kulol'ndaba.

**Impi:** Impi yona kayikafiki ebangeni lokuba ibonwe lapo igebele ngakona. AmaAbyssinia abika ukuthi kawaka yilwi-nje nempela. Abe nayo amaNtaliyane esaqubela pambili kuko konke ukukhulasa kwawo amabuto amnyama ama-Askaris namaSomalis.

**Izinkubela:** Into edabukisayo eyabalimele empini baseAbyssinia abeswele awodotela nababheki. Kuthiwa iningi lamabuto libulawa amanxeba ahlala izinsuku eziningi engelashwa. Pela kaziko izibhedhela kuleli ezingabhekela iziguli nezinkubela zempi. Kodwa kuko konke loku, kutiwa amabuto aseAbyssinia kavasoli, azimisa isibindi kuzo izinhlungu lezo ezinkako.

### UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

Inana 9/6 ngeposi.

Olikipa nasematunjini yilezinhlamvu.

MAYEBABO PILLS

Inana 1/6 ngedosha.

Bhalela u: SEABANKS PHARMACY, P.O. Box 88, Durban.

## Impi Iyaguliswa Ngobubi Bayo

MAKUKULEKELWE UKUBA AMA ABYSSINIA ANQOBE

Mhleli.—Ngiyacela isikala kwelako ngiloba-nje ngenziwa usizi olupuzo kwetu ngabakiti amaAbyssinia asenezinsuku ezingamashumi amane nane igazi liciteka ngapandhle kwesono necala kupelanjebafela izwe uNkulunkulu abanika lona njengo Naboth owafela insimu yake.

Amazwi akulunywa ku Ahabi no Jezebel uNkl. impela uzowehlisele kumaNtaliyane.

Seloku sizwa ukuthi bafile abangaka kunconywa igazi eliciteka buze singazange sibekona isono lapo liciteka kona igazi. Igazi lamaAbyssinia lizociteka nelama Ntaliyane futi nakwelizayo izwe elama Abyssinia liyobuzwa kuwo amaNtaliyane.

Tandazani ma-Afrika isikati semikuleko yokucela uMenzi asibonelele kuko konke iNkosinkulu simbeke impela ukuba uNkl. amupe isibindi sokungahlukani nemitandazo.

Izizwe eziningi ziyalubonakalisa uzwela olukulu impela kakulu sipetemba ukuthi amaZulu nawo

## Izindatshana

U Mnu. Jas A. Ntsala no E. P. Mart Zulu bodumo oluhle lwase Alexandra Township baya e Bloemfontein emhlanganweni.

o o o

Sitokoza ngoba iTea Room ye Bantu Travellers eku Corner Cornelius no Von Weilligh Streets isipetwe insizwa entsha etembisayo u Mnu. Samson Xaba.

ayagula ngalempi. Mangisho mina luqobo iyangiguliswa. Ukuze sipile masisondele kuMsiZi asisize siwacela onke amaZulu; bonakalisani usizi njengoba sizibonakalisile ezinye izizwe.

Hlomani Makolwa nizilungise nime kahle ukuze sikuleke uNkl. asizwe enze icebo lake likona elikulu icebo eliyovela masime kahle emimoyeni yetu.

Patani izinduku bafundisi njengoba seyipumile impi nizipakamise njengo Moses ayonqoba amaAbyssinia. Silindele ukolo olupuleleyo oluzokwenza uMenzi asizwe masikuluma naye.

Nizokwenza iminqopiso yenu lowo nalowo ebuza ngoPezukonke nawe Mhleli sibonga izandhla esenzilele bafundisi nani siyabonga.

(Rev.) GEO. V. T. GULE

## Ukuqaqamba Kokalo Nesinqe.

### UKALO (Lumbago)

kungatiwa zinhlungu zo Mtshetsha ezise Kalweni nase qolo.

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Kukuqaqamba komtambo wesinqe okudala inhlungu ezehla namatanga nezise Sinqeni.

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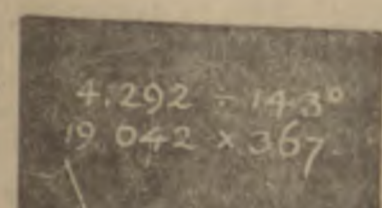
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# ZULU

# Ezabalobeli Bezigodi-godi

## Kuwe James Nkosi-Lalela

OKUPIKISAYO KULENDABA YIKUPI NGOBA ILIQINISO

Mhleli, Ngivumele noma bengingazimisele ukuba ngipinde ngihale ngikulume ngalempumelelo engayiveza epepeni lango November 2.

Ngenziwa inkulumbo ka James Nkosi evele epepeni lango November 23. Uti uyangipikisa kokunye. Futi uti okuningi yi'mpoxo okokuqala uti u Mr. R. A. Mndaweni azange abeyi Organiser lapa eVrede.

Mr. Jas. Nkosi ngiyakucela, ngipikise ngokusobala, ungati okunye uyangipikisa; okuvumayo ukupi na? Futi ngivezele engixoxe ngalo?

Ngo Mr. R. A. Mndaweni ngiyayiqinisa wayeyi Organiser, nguye owayeququzela lenhlagano ebizwa namhla kutiwa The Vrede Bantu Traders Association, nesibindi sisitole kuyena. Ngikuluma, nje nginencwadi yake, eti uma kukona ubuzima ngikulume aze aluleke ngapo angalinga ngakona.

Elona qiniso sipumelele, uJohn Tshabangu upete i Licence. Abanye basishiya kusele kupele ama 20. Yibo engabaveza obala baziwe ilizwe. Igama lako likona kulawo magama avezwe epepeni na?

Uma lingeko, uzoveza lipi qiniso? Musa ukudhlala ngesizwe mina ngiyakumema woza uhoxise le Resignation yako, yokulahlala lenhlagano. Yiba indoda, musa ukusola ngapandhle.

Nginabantu abayibongayo lendaba kakulu behlangano yetu. Ngako ingema iqine lenhlangano ingabi yomuntu otile ozibonga ngabanye yibe yawo wonke umuntu ongenile kuyo.

F. G. VILANE  
Vrede

## Fundisani Abantwana Benu Ulwimi Lwabo Lomdabu Balwazi

Mhleli, Ngicela-nje isikala esincane ngifahlaze ngokunganakelwa kwesizulu abafundi pepa nababhaleli, seku yinto evamile kwabafundisiwe lolulimi ukuba bagijimele izilimi ezingeke ziba size ngaluto. Lapa ngimangala kakulu ukubona abalobi bako abadala bavamise isingisi, bayeke isiZulu silandele, ngimangale ukuti kanti loko kwenziwa yini ngoba ngazi ukuti asiko isikolo esivumela into enjalo.

Lelipepa lingeqa amazwe "Bantu World" uma abalobi bangakutazwa ukuba balobe ngezilimi zakubo, nokuba bagijimela isi "Vari vari nesi" "me want work Missus" loko kuyakwenziwa abadala kunati ukuba uma umfana noma intombazana uma itunyelwa esikoleni, labo bapati baziswe ukuti lomntwana akafundiswe ulimi lasendhlini kwabo ukudhlulisa kube ezinye izilimi zilandele.

Futi emangalisayo ile, uhlangana nomuntu umbingelele ngo limi lwako, umangale ekupendula ngolunye ulimi. Uma umbuza isibongo sake ufyanise singakini. Kwenziwa yini loko, intsha yamanje iziruzule kangaka? Abazali bacanga ukuti abantwana bayasebenza eGoli, kanti sebeguquke o "Blue Nine" nabo simbamngodi. Siyoba njani isizukulwane esizayo uma lesisamanje sonakele kangaka? Wo! Siyinsini ezizweni ezipambili. Indhlu yetu idinga ukulungiswa.

Bapi owetu esasifunda nabo Ohlange bate nya? Abapume naleyo mfundo yabo abayigodhle emapaketini kanti iyosetshenziwa nini?

TITUS MABASO

Pretoria

## Lona Usitshela Into Eyinkinga Lapo Eti Obonjeni Kunjeya

Mhleli, Baba akengibuze kuma Zulu wokuzalwa umfundisi ofikayo lapa e Goli kadetunyelwe kwa Zulu wahlala iminyaka emibili. Kwatiwa kayovula Isonto kwelase, o Bonjeni. Uti ke abantu bakona bafana nezilwane. Banele bakuti nhla-nje babalekele ehlatini kanti futi abadhli kudhla kodwa izitelo zasendhle nenyama yezinyamazane, kodwa isimanga lapo sikona bayalipuzwa itiyi laba bantu. Kukona isitolo lapo betenga kona ushukela nengubo. Nxa kufiwe umuntu ungewatshwa konalapo endhlini pakati kulalwe futi kuyo.

Mina ngingowakwa Zulu akaze ngizwe ngisho o Babamkulu bexoxa ngalelozwe elinjalo. Futi uti wafike wemukela abantu abangu 60 abaguquki umnikelo wemali £2:8:0 kubo labo bantu abazilwane. Obonjeni kona kuyashisa siyazi kodwa ukuti abantu bakona nxa bebona umuntu babalekele ehlatini, banjengezilwane, abadhli kudhla kupela izitelo zasendhle nenyama yezilwane, kungewatshwa ezindhlini itiyi kodwa bayalipuzwa nemali yokunikela ikona. Impela ngingatanda owakwa Zulu owake wayibona noma wezwa noma oyaziyo akangipendule. Ngoba ngibona sengati upoxa izwe lakiti lomuntu ka Nkl. ngoba yena engenguye owakwa Zulu.

J. E. S. CAMASE

Orlando

## U V. N. Gumbi Usishiyile Bakiti

UMFANA OBETANDEKA KUBANTU BONKE OGODUKILE

(NGU E. R. MKHWANAZI)

Siyadabuka kakhulu ukuzwakalisa ukuba ngokuzama okukhulu sishiywe ngu Victor Nkayiphi Gumbi, indodana yokuqala ka Philemon Gumbi ose Goli.

Lomfanyana utatwe isifo esinolaka nesizumayo ngolwesine sadlula naye ngolwesihlanu ntabama ngomhlaka November 15.

Umgcwabo omkulu nowawuzotile waba ngesonto ngomhlaka November 17 upetwe ngumfundisi J. M. Ngqiniso wase A.M.E. Church; isidumbu sekuyiwa emingcwabeni sasipetwe ngo Vuliindlela, (Pathfinders) ngoba pela lendodana esishiyile ibingeyalelo buto lama Trackers.

Sekusematuneni waposi amawzi abuhlungu u principal M. A. Mkhwanazi wase Lilydale, okuduzela abazali nezihlobo lomntwana. Abantwana base Lilydale bampelezela lomntwana abebefunda naye bepete izimbali, bahlabelela eliti "Wangu Nkl. anga nati asigcine sibonane kwelizayo." Kwasiwazi kwagawala izinyembezi kuye wonke obekona.

Abantu ababekona kulomgwabobabengamakulu amahlanu evayo. Siyabonga kakulu lezizihlobo abanumzane: J. Alex. Sigudla, L. Ngubeni, Faleni, A. B. Kunene no J. Maseko kanye nodade Mrs. L. Ngubeni no J. Lukhele A. Ford, abalungiselela lomgwabobo ngokutenga ibokisi elihle nelidule kangakaya.

Songati u Jesu angesula inyembezi kulamehlo akalayo abope ne zinhliziyi zabo abazali kakulu oyise bako u Nkayiphi J. Gumbi owenzakele phezu kwake wonke lomsebenzi kanyeke no Philemon Gumbi ose Goli.

Lomntwana wazalelwa e Pretoria ngomhla ka June 26 1929 wafela e Ermelo ngomhla ka November 15 1935 eseneninyaka esitupa nezinyanga ezine.

Silahlekelwe tina bakwa Gumbi nabase Lilydale yinsizwa yetu enhle nebitandeka iligugu esikolweni sase Lilydale. "U Jehova obepile u Jehova otatile, malidunyiswe igama lake."

## Ingozi Yezinshumayelo Ezivamile Emakolweni Manje, Zibhekisiseni!

"Ukucelwa Okungekuhle"—Galatiya 3—

Baba,—Ngisize ungipe isituba epepeni lako lodumo. Ake ngixoxele abakiti ngengozi eyenziwa ngabanye abashumayeli. Ivamile kakulu kulezinsuku leyonto. Kukona into embi eyenziwayo namhlanje, izinshumayelo ezivamile ukubako manje kupela ngezokuti abantu mabapume emasontweni abakubo bangene kwawo konje ingaba indhlela yokushumayela ivangeli leyo na? Izinshumayelo zanamhla azifuni abahedeni sezifuna amakolwa ukuba apume emasontweni. Bazalwane, uma sishumayela kanjalo ukuti abantu bapume emasontweni, sesiwayisapi na? Ukutsho ukuti sesehlulekile ini ukushumayeza abahedeni na?

Mhlobo wami, aku ngikubonise ubungozi baleyo ndhlela. Ama-Galatia ayengabahedeni. U Paulo wati edhlula endaweni yabo wagula, wapambukela kona, wafika washumayela, aguquka ama Galatia (Bheka i Nkosi isebenza ngokugula kwekolwa) Roma 8-28 Filipi 1-20 Gal. 4-13. Nxa esehambile u Paulo, kwafika abafundisi bama Juda (ababengawashumayeli lama Galatia esengabahedeni) sebewatata manje ngoba esengama Kristu sebewatumba ngokungazi bewayisa panshi komteto ka Mosi—Acts 15.

Beti bagcwalisa ukolo lwabo ngomteto—(or ngobu Afrika etc.) Baquba kanjalo ke nanamhla abantu abangakayazi ivangeli. Wanele ukukuzwa loku u Paulo, waloba lencwadi yama Galatia ukubabuyisela evangeli. Bheka Gal. 1-6-8 nese 3, nese 4, nese 5. Ukucela abantu abakolwayo ukuba bapume esontweni labo bazosonta kwelako, asiko ukushumayela ivangeli loko. Akwenziwa nangamandla ka Moya. Nomubi kanjani angakwenza loko. Nomuntu ongapete luto angakumema-nje, efuna ukuba uzomsusa isizungu, nohleli endaweni enge-naqiniso, nohleli endaweni eyingozi, eyibona ukuti iyingozi, angakumema-nje, alingise okwengane nxa iya endaweni eyesabayo, imema enye ukuba iyipelekezele. Kuti uma indawo iyingozi kakulu, kube yikona ifuna kakulu umpelezeli. Ama Moabi amema aba Israel, baya, kwafa aba Israel aba 24,000 ngalolomemo. Imibalo 25-1-9.

Ukucela okunjalo ku ukuziba uvalo, nokuti, kona ngingayikufa

ngedwa. Yimvelo ke leyo. U Eva wona qede wamema u Adam, bafa bobabili Gen. 3. u Mika wona qede wamema um Levi—Abahluli 17. No Aron wamema: Exs. 32. U Absalom efuna ukubulala uyise wamema: 2 Sam-15-11-12. U Kristu i Nkosi yetu uti, "Nxabeti kini, pumani nomfumana u Kristu ekutini, ningapumi ningakolwa, ningayi: Mat. 24-23.

Endaweni yonke lapa kuhlangene ababili ngegama lami ngo ba pakati kwabo: Mat. 18-20. Bakiti inkosi yetu ayimtandi obhuhisayo kodwa osindisayo Luka 9-52-56. Uma umuntu eza kuwe ezokushumayeza ngokuti puma esontweni lako uye kwelake womqonda ukuti akakashumayeli ivangeli bamhlulile abahedeni. Bakiti mayipele intshumayelo enjalo siyahlazeka. Uma sikipana emasontweni tina sodwa Shumayela nini ke kuba hedeni? Xola Mhleli: ngokukudhla isikati kangaka.

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ABAFAZI ABASEBENZISA AMA FELUNA PILLS NGE-SIKATI BENZIMA BAZALA INGANE EZIPILE KAHE.  
KUNOKWENZEKA KANJANI UKUBA I FELUNA IKWAZI UKUSIZA INGANE PAMBI KOKUBA IZALWE?  
INGABA ZIZALUNGISA FUTI ZIVKELA MPHLO YOWESIFAZANE NGA-PAKATI INGANE YAKE IZALWA IKHULUPELE. INAMANDHLA FUTI INEMPHLO ENHLE.  
NGIYABONGA, MZANYANE, NGE-SELULEKO SAKO. NGIZO WASEBENZISA AMA FELUNA.

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Ama Feluna atakwe ngendhlela yokuba ngaso sonke isikati abenokunika abesifazane impilo enhle ngapakati eskelwe pezu kwegazi elihle napezu kokusebenza okuhle kombilini nawo wonke umpakati owesifazane.

Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igabha noma awu 6 nge 18/-. Noma utumele ku P.O. Box 731, Cape Town, ufake imali yawo. Tenga awona ngoqobo, epaketeni elibomvu elifana neli.



Nampu ubufakazi obuqinisekileyo bama Feluna Pills ngesikati owesifazane enzima. Bufunde!

U Mr. Jeremiah Mazibuko wase Poorije, P.O. Winterton, Natal, uti: "Inkokazi yami yayivamisa njalo ukuzala izingane ezilulayo. Izingane zazizucile ziluhlupo olukulu. Kodwa kute ngesikati enzima wadhlala ama Feluna Pills puke manje ngiya jabula ukuti kuzo zonke izingane zake akukaze kubekona enemphilo enhle ukudhlala lena. Ukhulapele ihlakampile. Uma ebonakutata isisu futi ubemelwe kukuba asebenze ama Feluna pambi kokuba abele. Ngityela zonke izihlobo ngoziso olutolokhala ekusebenziseni umati wako. Siza ke upapashu lencwadi."

Z. F. 4

# Our Opinion And Readers' Views

## THE Bantu World

SATURDAY, DECEMBER 7, 1935.

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

### The Churches And Native Bills

The Minister of Native Affairs, Mr. P. G. W. Grobler, has told Church leaders that they have no right to intervene on behalf of the Africans in connection with the Native Bills. Their business, he said, is to evangelise Africans and preach the word of God. They can only interfere in the case of ill-treatment and oppression. It is obvious that in Mr. Grobler's opinion the Native Bills are not a violation of the principles of the Christian religion. If this is true, then Christianity is of no value to humanity. But fortunately this is not true. No man, whose mind is free from race and colour prejudice, can honestly say that Christ, if he went to the House of Assembly, would bless these Bills as an equitable adjustment of the relations between white and black, as measures which will ensure the progress of the Africans and secure their place in the national life of South Africa. He would weigh them in the scale of Christian justice and find them wanting, because they lack the spirit of life and let live.

If these Bills were framed by the Africans against Europeans, would Mr. Grobler agree to them and say it was an honest endeavour to solve "our difficulties." He would certainly not agree. He would condemn them as iniquitous and unjust; he would denounce them as unworthy of people who claim to be the followers of the man who taught humanity the principles of Christian morality. We have great respect for Mr. Grobler for the work he is doing for the Bantu race, for his schemes of improving the reserves and the conditions of our people in general. He is undoubtedly the first Minister of Native Affairs since 1910, who has made the Department of Native Affairs an instrument of usefulness to our race. Before he came into office, the Department was rightly or wrongly looked upon as an instrument of oppression. For the good he has done and is doing for our race his name has become a household word throughout Bantudom, and will be remembered with great respect by generations yet unborn.

But we cannot agree with the Minister that to deprive Africans of the franchise rights and exclude them from participating in the government of the country is in keeping with the principles underlying the Christian religion and that it is not an oppression. We believe that the granting of citizen rights to Africans will eliminate oppression and ill-treatment and that all oppressive laws that have been placed on the Statute Book since 1910, would not have stained the good name of South Africa if our people were recognised as an integral part of the South African nation. In our opinion the duty of the Church is not only to preach salvation in Heaven but to uphold the principles of justice on earth; to harmonise and humanise the relations of men, races and nations, to stand firm against all that tends to bring about friction in human relationship and above all, to break the barriers for the destruction of which the Son of Man sacrificed his life upon the Cross. That is the duty of the Church and those who profess the Christian religion.

Mr. Grobler says "the object of the Representation Bill is to separate the white from the black electorate so as to remove the possibility of political friction and conflict." Unfortunately our interpretation of the Bill is not that of the Minister. If the object of

this Bill were "to separate white from black electorate," it would not abolish the Cape Native franchise; it would create a machinery whereby the two races would vote separately for members of Parliament. But the Bill does not do this. It does not only deprive the Cape Natives of the franchise rights, but aims at excluding for all time Africans from the rights of citizenship. This, in our opinion, will eventually create a great deal of misunderstanding which must inevitably lead to friction and conflict—the conflict which Mr. Grobler tells us it is the purpose of the Bill to prevent.

We are indebted to the Minister for the information with regard to the total area of South Africa, which we are told is 143,128,954 morgen, of which 10,422,935 have been included in the scheduled Native areas, and 7,250,000 morgen in the proposed released areas. It is thus proposed to allocate 17,672,935 morgen to six million Africans and 125,456,019 morgen to two and a half million Europeans. Is this, we ask, an equitable distribution of land between the races? And what would Christ say about it if he were called upon to decide the issue? No sane man can deny that the inadequacy of land to be allotted to Africans will produce oppressive conditions and hamper the progress of our people.

(Written by R. V. Selope-Thema of 3, Polly Street, Johannesburg to express the views of "The Bantu World")

### The National Convention

Elsewhere in this issue we publish messages from several leaders dealing with the forthcoming national convention to be held next week at Bloemfontein. The key-note of these messages is that those who will attend this national gathering should rise to the occasion and discuss the Native Bills in a statesmanlike manner, so as to show White South Africa that our race is capable of dealing with problems in a manner that will excite the admiration of those who are champions of justice and liberty.

The Bills which will be discussed by the convention are fraught with disastrous consequences to our race. It is essential, therefore, that in discussing them the leaders should forget their political differences and remember only that they are members of one race whose fate hangs in the balance; that at this hour of its destiny the Bantu race "expects every man to do his duty." The convention, it must be clearly understood, is not a political conference but a national gathering called upon to deal with matters of national importance. It is a gathering of people who are being subjected to indignities and ostracism not because they belong to this or that class or organisation but because the colour of their skin is black. Party politics are not wanted in this convention, and the man who introduces them, like Jonah, should be thrown out of the national boat of Bantudom for his object is not to ensure its safety but to endanger its safe sailing. While there should be no mincing of words nevertheless it is essential that the Bills should be discussed dispassionately and in terms which will make white South Africa realise the significance of whatever decisions the convention makes. It must be remembered that the Bills do not only affect our race but also white South Africa. For they create two nations whose national aspirations and ambitions must inevitably clash in the end.

One other thing is that the convention should be a purely African concern so that no one can accuse those Europeans who champion the cause of justice and freedom of influencing our decisions. We must not make the world think that we are unable to think for ourselves and that whatever we do is dictated to us by

## THE PEOPLE'S FORUM

### "The Bantu World's" Great Service To Africa

Sir,—I take the opportunity of congratulating the Editor of "The Bantu World" for his two very inspiring articles of November 2 and 16 entitled "The Chiefs and the Franchise" and "This Peaceless World" respectively. Appearing as they do, at one of the most critical periods in the history of the African nation, they require the serious perusal and consideration of all interested in the welfare of South Africa, black and white. It is unquestionably true that the most of our chiefs are not sufficiently educated as to comprehend the "diplomatic language of the Europeans" drafted as it is, by highly learned lawyers. If our chiefs cannot entrust this gigantic task to the most educated of their race, then sooner or later, there will arise a misunderstanding between the chiefs and the educated Africans, which is one of the things our enemies would applaud.

It is our intellectuals—men and women, "who understand the white man's diplomatic language, his history of colonial expansion and his intentions and designs on Africa, who are in a position to interpret the desires and ambitions of the masses of the African people." The Editor continues and says, "The Africans cannot and will not submit to the tyrannical rule of European oligarchy. They will not cease to wage this political warfare, which, if not won in this generation, will be handed over as a legacy to the generations yet unborn." In the second article the Editor makes a very powerful appeal to those who have long preached the gospel of Christ,—the gospel of the universal brotherhood of mankind. He says: "The supreme task of the leaders of the Christian religion is, therefore, to convert those who wield the sceptre of power in their hands—i.e. the statesmen, the politicians and the diplomatists." It is certainly a great responsibility, and we shall wait patiently to hear what the Christian churches will say but as far as I am concerned, I have long ceased to confuse the Christianity of Christ and the Christianity of the churches. The latter to say the least—is nothing but nationalism.

According to the statistics contained in "A Year Book of South African Missions." There are forty seven European churches in this sub-continent, and the forty-eighth church is the A. M. E. Church. The African membership of all these churches is 1,605,356 Christians (1930). This number excludes all Christians belonging to or attached to over one hundred and thirty five African Churches i.e. not under European control. These African Christians support these European Churches, and surely these churches should have a united voice in defence of the rights of their adherents. I say a "united voice," because it is useless for one denomination to speak at this corner and another at that. The Bloemfontein Convention is to issue a united voice or protest and the Christian Church (if it is such, will do likewise. Are the leaders of the Christian religion fearless and courageous enough to come forward and make the world know that they will never surrender to principles that are diametrically opposed to those for which they apparently stand? We shall wait and see.

S. M. S. RAKUMAKOR  
Makapanstad.

some other people. It is the voice of the African himself which White South Africa is anxiously waiting to hear. So let the convention be purely a gathering of Africans, of men and women who have come together to defend their rights against the onslaught of European oligarchy.

### Our Greatest Enemies

Sir,—Fear and selfishness are our greatest enemies. They drag us down to destruction. They ruin our ambitions. They create disease. They are the seeds of crime and deceit. A liar is a victim of fear. Selfishness splits all sections into a million units. It creates misers not only of money but of all the best and beautiful things of life. The selfish person serves his own end first and lets the rest look after themselves. So conquer fear and selfishness. They are your greatest enemies.

JAMES N. PEMBER  
Port Elizabeth

### Observance Of Dingaan's Day

Sir,—Before long this country will celebrate the anniversary of the day when the so called triumph of the forces of light over those of darkness is said to have commenced. It will be on December 16, called Dingaan's Day.

The story of Dingaan is well known. He was an African monarch,—proud, patriotic,—free. His pride was that of royalty, his patriotism pure. It was not defiled by any outside influence; his freedom was not limited by any man's power. It is a pity that our memories should be so retentive when it comes to victories and defeats in human struggles. It will be remembered that one of Mussolini's reasons for attacking Ethiopia was to avenge the Defeat of Adowa. The Massacre of Retief and his followers occurred so long ago, yet the day is still outstanding on the country's calendar. Does the observance of this day not fan racial animosities that it would be better for all if they were forgotten?

Perhaps Dingaan the monarch demanded unsuccessfully that his country should be let free, and then made up his mind to resist, but found that his weapons were inferior to those of the opponents, and therefore took recourse to a strategic device. Retief and his men were massacred.

A. SWAARTS  
Schmidts Drift.

### Sense Of Justice

Sir,—It is important that men and women realise that there is an end in human endurance and that injustice ultimately leads to catastrophe. As some people do not know what justice is, it is necessary to give a brief definition. Sense of justice is an inherent power by which a man or woman deals with others socially... it makes him or her realise the fact that no one can use what is not one's own; and that every person is entitled to live without clashing with others.

He is just who does not ill-treat others because of their race, colour or creed. When the Master said "Do unto others as you would they should do unto you." He meant justice; and therefore, it behoves us to put into practice this sound social lesson, so that we may not wrong each other like brutes. We should not despise those who do not know and understand our psychology, but should try and see their points of view; or in other words, we must not condemn those who are ignorant of our likes and dislikes without having constructively criticised them.

We can really prove our love for our neighbour not by winking at his or her follies but by kindly giving him or her helpful advice and thereby determine our future happiness. Let it be borne in mind that any act of injustice is a seed sown and naturally it will one day sprout bringing forth pain for its sower.

JAS. KOROMBI  
Johannesburg

### R. Roamer Talks About . . .

#### NATIONAL CONVENTION

Joshua: Hello! Hello! Hello!—O!

Jeremiah: Is statue, Joshua?

Jos: Jerry, I am annoyed and humiliated.

Jer: Sex you.

Jos: Why have I not been chosen to go to Bloemfontein on Dingaan's Day?

Jer: And do what there?

Jos: Jerry, man, don't ask such a foolish question. What are all these other people going to do there?

Jer: They are leaders.

Jos: Don't tell me you have forgotten I am a leader, Jerry.

Jer: You are? Whom did you lead?

Jos: Did you see those people who were marched by the police to the location police station last week?

Jer: I did.

Jos: Who was leading them—handcuffed to another leader?

Jer: Oh, Lor! That's not the leadership we are talking about, silly. We are talking about leaders of Bantu thought.

Jos: Where do they lead it to?

Jer: Lead what to?

Jos: That Bantu thought!

Jer: They lead it towards unity and strength.

Jos: Where are those places—Unity and Strength?

Jer: Oh, Joshua, man, you can't go to Bloemfontein. Be a leader first.

Jos: But I was once imprisoned for telling the people to go and bury their passes.

Jer: That is not leadership; it is misleadership.

Jos: What's her address, man?

Jer: Whose address?

Jos: Miss Leadership's.

Jer: Oh, my pickle sauce! Who is talking about a Miss?

Jos: But I heard you with my ears say: "it is Miss Leadership."

Jer: And you think you should go to Bloemfontein when you are so thick headed?

Jos: Sorry, boy. You know these Better-halves were made for us. I lead in being the best dressed man in the city.

Jer: That is fashion leadership, and it is worth a farthing at the convention. We want men and women who will lead their people towards sane nationalism.

Jos: But you have heard me say "to blaze with Europeans" one day.

Jer: I heard you; but we want constructive ideas, not mouth organs.

Jos: You speak as if you are one of the leaders.

Jer: I have enough common sense to know that my twenty suits, my fiery English, my bald-head do not mean that I can lead people.

Jos: But Thomas Mabhikili says old leaders stand in his way.

Jer: Which way?

Jos: The way that leads to leadership.

Jer: If an old leader can stand in the way of a young leader, that young leader still needs a nurse.

Jos: What can he do?

Jer: If he has enough brains and greatness these could easily move the old leader aside, for the people would call for the young man's leadership.

Jos: Oh, let them go to Bloemfontein then and leave me alone.

Jer: There you are! You thought leadership just falls on one's lap.

Jos: Where does it fall then?

Jer: It does not fall; it is lived.

Jos: Where? In Bloemfontein?

Jer: You don't even know what a Bill is.

Jos: What! I know it. I get hundreds of bills each month from the stores.

Jer: I mean the Government Bills.

Jos: Oh, let me alone, man. I don't want leadership.

Jer: Now you know that leadership is no bread and butter affair.

Jos: Yet I thought leaders had only to talk rigmarole to become leaders.

Jer: Some do, of course; but true ones have to suffer for it.

Jos: Goodbye for ever to leadership!



# MARCHING FORWARD



## THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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### Watch Your Face !

(By THE EDITRESS)

Yesterday I saw a young woman whose face attracted me a great deal. She was not beautiful, although I thought she might have been. That is what attracted me to her face. Here is a young woman with a face that arrested attention, with features that helped it to be beautiful.

Now, what was wrong with her? Why wasn't she beautiful? Why wasn't she lovely? She had a perfectly fitting gown which revealed all the graceful lines of her figure. Yet, despite all this this young woman's face seemed to lack something, something that could make it beautiful and a pleasure to look at? What was missing?

I searched my mind for an answer. And when I got it I was so disappointed. The answer was that this young woman did not know what it was to smile. She refused to allow her face to be covered with smiles. This refusal to look cheerful and radiant utterly robbed this girl of beauty.

One look at her face made you feel that here is beauty bound in chains and cast into prison—just because within her lurked discontentment a sort of tired and depressed feeling which got fed up with life every moment. This feeling, naturally crept to the surface of her face, and told me what kind of a woman she was.

She is not the only girl I know who is ruining her good looks by an unpleasant outlook. There are many like her who go about with their faces as long as Commissioner Street. These girls are keeping themselves shut away from the joys and comforts of life. They frighten away those friends who would dearly love to serve and help them.

Now, unless your heart and soul are right, and your thoughts and outlook on life pleasant, you cannot have a beautiful face. If you do, be sure that it won't last. For as surely as you live whatever lies in your heart eating you, will one day show in your features. It is so easy to tell ones character just by looking closely at ones face. It is up to us to cultivate pleasant thoughts and nurse noble aims so as to ensure for ourselves lasting beauty which even death cannot take away from us.

It is the duty of every woman to cultivate this form of beauty. It is her duty to guide her thoughts along those channels that will mould them into edifying actions. For our thoughts rule our lives and we move and speak as our thoughts dictate. Now soul-deep beauty is born of such thoughts. And these thoughts rise up and show themselves on our faces.

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### Home Nursing

Scrupulous cleanliness must be maintained in the sick room at all costs for dirt and dust harbour germs; the room must be well swept and dusted each day; it is advisable to remove carpets from the room altogether and use a cloth wrung out in disinfectant to wipe over floor and furniture.

If the case be an infectious one, both nurse and patient must be isolated: any refuse from the sick room must be burnt immediately without contact with the rest of the household. In such cases, an excellent precautionary measure is provided by means of hanging a sheet, wrung out in disinfectant over the doorway of the sick room.

It is often the nurse's duty to prepare as well as serve the invalid's meals; the food question is very often a bone of contention, for it is well known how "finicky" an invalid can be over his food, but it is by this means that his strength is restored, the nurse must pay considerable attention to it. The serving plays an important part; food should be arranged in small portions, daintily garnished and set on an attractively arranged tray, and served with untailing punctuality.

Flowers are a course of delight to every one and bring much joy to the invalid. It is part of the nurse's duty to arrange, the flowers and change the water daily; flowers must be removed from the room at night, while at all times the heavily-perfumed varieties must be avoided.

#### Rubber Sheets

There are various kinds of illness when a rubber sheet is needed. To buy a full sized sheet is expensive, but considerable economy in sheeting may be effected if you buy sufficient rubber sheeting to cover the necessary expanse. Then stitch to the two sides two pieces of sheeting the same width as the rubber (an old sheet may be cut may be cut up for this purpose) and tuck these underneath the mattress to keep the rubber sheet in position.

### About Vegetables

Do you eat vegetables because they are good for you, or because you like them?

Prepared and served as too often they are, vegetables are not appetising, and did we but realise it, not much good to our insides. Why waste time eating them—or for that matter, preparing and cooking them?

The sooner people realise that vegetables can taste as nice as the nicest savoury, the better. Potatoes thickly prepared and boiled to a mash, odorous brown cabbage, wet and tasteless marrow, might be so much sawdust for all the nourishment they provide, and no one can pretend they are pleasant to eat. On the other hand, really well cooked vegetables not only contain all sorts of riches in the way of blood purifying minerals, vitamins and, in many cases, the tissue building proteins, but they are a treat to the palate and will be eaten for that reason alone.

In the case of children's meals, particularly, care should be taken in the serving of vegetables. Who does not remember being persuaded to eat carrots "because they will make your hair curl," or spinach, because it's so good for you! It isn't good for you when you don't like it; and yet vegetables are important in the child's dietary. We go to the length of Hollandaise sauces melted butter and various other titillations of the palate to help our own vegetables down, yet the children must eat them plain and uninteresting—what wonder they need coaxing to do so?

Let us take the commoner vegetables in turn and see what can be done to make them pleasanter eating. In most cases it is not a matter for the addition of sauces and flavourings, since, properly treated, the natural flavours cannot be improved on.

### Moral Courage

Have the courage to set down every penny you spend and add it up weekly.

Have the courage to do without that which you do not need, however much you may admire it.

Have the courage to discharge a debt, while you have the money in your pocket.

Have the courage to own you are poor, and you disarm poverty of its greatest sting.

Have the courage to be independent if you can, and act independently when you may.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to shut your eyes at the prospect of large profits and to be content with small ones.

### This Week's Thought

If it is not right, do not do it; if it is not true, do not say it—Aurelius.

Have the courage to tell a man why you will not lend him your money; he will respect you more than if you tell him you can't.

Have the courage to acknowledge ignorance of any kind; everybody will immediately doubt you, and give you more credit than any false pretensions could secure.

Have the courage to give occasionally that which you can ill afford to spare; giving what you do not want nor value neither brings nor deserves thanks in return.

Have the courage to "cut" (ignore) the most agreeable acquaintance you possess when she convinces you that she lacks principle; "a friend should bear with a friend's infirmities"—not his vices King Stanislas.

Have the courage to chose rather to have a good name than great fame, for a good name is more precious than gold. She who loses her good name loses her very life.

### Take Care Of Your Babies

The new baby, especially if he is a first baby, is nearly always given an assortment of dainty little garments from friends and relations, among them several little embroidered bibs. These charming trifles are well enough to put on for an outing, possibly at the age when baby is teething and dribbling rather a lot, but they are no use as "honest-to-goodness" feeders in the early days when he is placidly sick on the least provocation, or even much later on when he is feeding himself and plasters porridge or egg or broth lavishly down the front of his clothes.

For the tiny baby, I have found feeders made of several layers of butter muslin superior to anything else. The material is soft, absorbent, and washable, and also very cheap. Make the feeders quite large—in fact, in the form of a little apron with tapes to tie round the waist as well as round the neck. This can be put on at feeding time and will be found very useful, as few feeds go by without at least one "bringing up."

Huckaback towelling is better than muslin for the older child as it is more durable. The apron shape will no longer be necessary, put the feeder should still be large. You cannot have too many, as a change will probably be necessary for each meal.

For the child old enough to appreciate it, and who perhaps dislikes a feeder put on, some amusing animal or toy design might be applied with embroidery. If a little cloth for his table or the tray of his high chair be provided with the same design, it will be doubly welcome.

(These articles will be continued each week so as to help Bantu mothers in taking care of their babies.—Editress)

# Bantu Women In The Home



Nurse Nyembe who will be married on Wednesday, December 18, to Mr. B. B. I. Mthembu, of Durban.

## Nurse Hilda G. Nyembe

(BY LADY PORCUPINE)

Nurse Hilda G. Nyembe is one of the prominent bodies in Bloemfontein. She is highly respected by all in Bloemfontein. In her nursing duties she has an experience of many years. Her interests are many and varied: She is a Member of the Bantu Tennis Club and of the Joint Council. She is an authorised sub-leader for Way-

fare Society as she was in other different centres i.e., Potchefstroom and Aliwal North. She is one of the Committee Members of the Bloemfontein African Ladies Club, she has much co-operation she obtains from both Black and White. She was trained at Bridgman Memorial Hospital and at Dr. McCord's in Durban.

## Home-Made Sweets For Christmas

Home-made sweets in a colourful gift-box would make a most acceptable gift for Christmas. There is a charm about good home-made sweets that manufactured ones never can attain, and they are not difficult to prepare. To do the thing in professional style, of course, one needs certain equipment such as a sweet thermometer; but the amateur can turn out an assortment of very attractive sweets even if she has no stove. Uncooked fondant can be coloured, flavoured and shaped into all sorts of delicious-looking confections, while stuffed dates can be treated with imagination and an artistic touch to look as tempting as anything that ever came out of a box.

Stuffed dates, in particular, are easy to make, as so many fillings may be used. Excellent stoneless dates may be purchased; but when they are not obtainable, slit each date down one side and remove the stone and fill the hollow thus made with fillings such as chopped ginger and cherries mixed together; or cut marshmallows into four and press a quarter into each date with cut side uppermost. Then dip into finely chopped nuts or cherries. Chopped raisins and candied peel make another attractive filling, the dates being then rolled in castor sugar with a touch of cinnamon added. Candied pineapple cut into strips the size of the date stone is another delightful fillings in fact, any crystallised fruit could be used in this way.

### Peppermint Creams

Beat the white of an egg with a few drops of peppermint essence, add icing sugar to make a thick paste. Roll out and cut into small rounds. Be careful not to over flavour.

This form of uncooked fondant may be exploited in various other ways, with flavouring other than peppermint. Very strong coffee gives a delightful flavour and colour, and calls for the addition of walnuts, halved and pressed into the sides of a ball of fondant. Or the fondant could be coloured with cochineal and made interesting with the addition of chopped crystallised berries. Mauve colouring and sugared violets are another suggestion, or cochineal and crystallised rose petals. Silver balls always look well as a decoration on these sweets.

## Summer Drinks

### Orange Sherbet

Make a syrup with one and a half cups of sugar and one cup of water, stir until dissolved, then add the grated rind of two oranges and boil for five minutes. Cool and add three cups of orange juice, two tablespoons lemon juice and two cups of grape pulp (place the grapes in a potato ricer to extract the juice). This may be diluted just before serving with any mineral water.

### Mulberry Delight

Wash and clean one pound mulberries. Stew gently with sugar to taste and just enough water to cover. When tender, cool, press through a sieve; dilute with grape juice and serve very cold. (If too sweet, a little lemon juice may be added).

## Household Hints

(BY M.D.K.)

**Stockinette:** Wash by squeezing and kneading in warm soapy water. Lay flat to dry and press with a warm iron weft wise. Never hang stockinette articles for they lose shape.

**Shrinking**—most materials shrink so put them in water to shrink before cutting out.

**Grass Stains on Light Clothing**—Lightly rub the stained part with a cloth dipped in methylated spirit, change cloth when soiled—finish in the ordinary way

**Grease Stains on Cloth**—Over plain press with a hot or warm iron. Repeat this process still all grease is absorbed. If this fails rub with eucalyptus, petrol or benzine.

**Grease Stains on Leather**—Make a paste of Fullers earth and water then apply to the affected part and leave to dry. Wipe off, marks are sure to disappear.

**Scratched Silver**—Rub with a paste of putty powder and olive oil using a soft cloth. Polish in the ordinary way.

it turns blackish, but acts quite well.

A quick method of baking white bread is as follows: Take three and a half pounds flour, one ounce yeast, one teaspoon sugar, three teaspoons salt, one and a half pints water. Sift the flour and salt into a large bowl and make a well in the centre. Cream the yeast with the sugar (it will turn quite liquid), add about three-fourth pint warm water; pour this into the flour and sprinkle some dry flour over the top. Cover with a cloth and stand in a dry place for 20 minutes. Then work in all the flour with hands, adding enough warm water to form a firm dough, knead for five or ten minutes. Cover and stand in a warm place until double its bulk—this usually takes about one and a half hours. Turn on to a floured board and knead lightly, then shape into loaves and half-fill greased bread pans with these. Allow the dough to rise again to the top of the tins, then bake for about one hour in a moderate oven. You can test whether they are done by turning them out of the tins and knocking the base; if they sound hollow they are cooked.

## Make Your Own Bread

Every one knows how much nicer home-made bread is than the manufactured kind, so that it is rather surprising that more housewives do not make their own. With the excellent and reliable yeasts now on the market the thing is almost foolproof, and even if you may not find it appreciably cheaper to bake your own bread, you will be providing the family with an infinitely better food.

If you live in a remote country district where it is impossible to buy yeast you will probably wish to make your own. Most home-made yeasts need something to "start" them, but it is possible to begin altogether fresh. Here is a recipe for potato yeast:—

four medium potatoes.  
half cup hops  
four cups boiling water  
four tablespoons sugar  
one tablespoon salt  
one cup flour  
one cup yeast or one yeast cake.

Boil the potatoes until soft, drain off the water and put it on

one side, mash the potatoes. Simmer the hops in the potato water for fifteen minutes. Mix flour, salt and sugar, add the potatoes and strained liquid from the hops, beat well. Cool to a lukewarm temperature, stirring often. Bottle, but do not cork down tightly at first. Keep in a cool place. One cup of this yeast will raise three cups of meal or flour.

A "self-starting" yeast may be made similarly with a handful of raisins added instead of the yeast. It will take some days to ferment, depending on the weather, but it is ready for use when bubbles are seen to rise. It may be kept "going" by the addition of fresh raisins and extra water as needed.

These home-made yeasts are usually quite reliable in summer, but in winter they are sometimes slow. The packeted yeast is very safe and may be kept for as long as three weeks in a refrigerator. (Continued at foot of column 3)



**YOUR BABY WILL GROW STRONG IF..**

... you give him GOOD Food. Try Nutrine. If you would like advice on Nutrine Feeding write at once. A reply will be sent on receipt of Mother's letter giving age and weight of baby. Address your letter to:

**HIND BROS AND CO. LTD., Dept. M. 12 Umbilo, Natal.**

# NUTRINE

**"Baby greatly improved in health"**

says this African Mother



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

—P.O. Box 2528, Johannesburg.

## ASHTON & PARSONS' INFANTS' POWDERS

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

### FAT AND STRONG

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

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# Life Of Florence Nightingale



The Empress of Abyssinia (Standing in the background wearing a white hat), talking to her women who are making bandages for the wounded warriors.

## Florence Nightingale

### Apostle Of Hygiene.

Florence Nightingale is a British heroine—a heroine who reorganized hospitals and worked twenty hours a day to help the sick and the wounded in the Crimean War.

She lived in England during the reign of Queen Victoria, and when she was quite young she decided to abandon her life of leisure and train as a nurse; after she had completed the course, she studied hospital organization in Paris. Two or three years later she settled down in her own country again and worked in a Sanatorium in London.

In 1853 the Crimean War broke out when England and France went out to War with Russia. Letters were published in the English papers stating the terrible conditions of the sick and the wounded in the hospitals, and without a moment's hesitation this gallant woman offered her services.

In October 1854 she left with thirty-seven nurses for Scutari, which is a suburb of Constantinople, where she was to have full power to effect a complete reorganization of the hospitals and general medical arrangements.

Eighty years ago hospitals, and particularly war hospitals, were not the well equipped, well run establishments that they are to-day. Ignorance was the cause of terrible suffering and misery enclosed in the walls of the Scutari Hospitals. The doctors were too busy tending the dying soldiers to give much attention to the routine of the medical work in the hospitals and the officials in charge were ignorant of modern hygiene.

In those days men did not recognise a woman's competence and power of organisation as readily as they do now-a-days and Florence Nightingale had many battles of her own against officials who refused to see that her ideas were sound and hygienic. She was convinced that God had given her the power to bring new light into the world of the sick and she was determined to reorganize the disgraceful state of the Scutari hospitals.

To those who thwarted her she showed a blazing temper and fierce determination—but to the sick and the wounded she was a gentle, sweet-faced woman with soft words of sympathy and encouragement.

Before very long her iron will and powers of endurance enabled her to entirely reform the working of the medical section of the army and sanitary arrangements of the hospitals. A brave woman indeed; for although she had been a nurse in England, the work she did there must have been very different to the war time nursing in a far-away country; and yet in spite of that she had the courage and will—power

to reorganize the medical and hospital arrangements in the Crimean War!

On her return to England at the end of the war in 1856, Florence Nightingale was received and praised by the Queen.

Her health suffered from the strenuous work during the war, but nothing daunted, she devoted herself to working for the betterment of medical service in the British Army, and she founded the Nightingale Home for the training of nurses and other nursing organizations. All this work entitled her to be regarded as the founder of the modern English training system. Up to her death in 1910 she worked ceaselessly for the spread of health and the improvement of nursing.

The amazing life of Florence Nightingale fills us with intense admiration, and also with a feeling of awe—that a single woman, born and brought up in the quiet English country side, should have done so much in her lifetime, that hundreds of poor suffering soldiers reaped the benefit of her new ideas, and that after the war, her work spread through the length and breadth of England.

### Cookery Recipes For Housewives

#### Steamed Fish.

Grease a saucer with butter wash a small piece of sole or any fish in salted water; dry thoroughly and place on the saucer; place a dab of butter on the fish and cover with another saucer. Stand over a pan of boiling water. Steam 10 minutes on the one side, then turn it over and steam on the other side for 10 minutes. Serve with mashed potatoes and a little spinach. If any of this fish is left over, cream it well with a little butter. Add a pinch of salt, 1 teaspoon mashed potato and one teaspoon mashed carrot and 1 teaspoon milk. Place in the oven to heat thoroughly before serving.

#### Fish Rolls.

2 tablespoons creamed fish. 2 tablespoons mashed potato. 2 tablespoons breadcrumbs. Yolk of an egg. Salt.

Mix the breadcrumbs, fish, salt, and potato very well; bind with the egg and form into rolls. Dip in milk, roll in breadcrumbs. Place in a fire-proof dish, dot with butter and bake until nicely browned.

#### Sardines Afloat.

Toast wholemeal bread, butter well and cut into fingers. Place a sardine on each finger and cover with grated cheese.

#### The Three Little Pigs Salad.

1 teacup of cherries, gooseberries or grapes. 2 bananas. 2 oranges. 1 grated mango. Sugar and a little lemon juice.

Cut the bananas into short (Continued at foot of next column.)

## Dainty Savouries For Teas And Suppers

### Hot Sardine Toast.

Make a paste with 2 ozs. warmed butter and small tin sardines, add 2 teaspoons Worcester sauce, and a touch of cayenne. Heat the mixture and spread on hot buttered toast. A chopped hard-boiled egg or grated cheese may be sprinkled over the top if liked.

**Ham Muffins.** Delicious for breakfast or supper.

Mix 1 cup minced ham with half lb flour, salt, teaspoon sugar, 1 teaspoon baking powder, 1 cup milk, and make to a soft dough with the beaten egg and milk. Grease muffin tins or paper cases and partly fill with the mixture, bake 20 to 25 minutes at 425 fahr.,

### Anchovy Rolls.

2 cups flour. 2 teaspoons baking powder. Pinch salt. 2 ozs. butter or vegetable fat. Milk to mix.

Rub the butter into the sifted flour, baking powder and salt, make to a stiff dough with milk, roll out to 1/8 inch, spread thickly with anchovy paste, roll as for swiss roll and cut into 1 inch slices. Place flat on baking tray and bake at 400 fahr., for about 15 to 20 minutes. They will rise and may be split open and served hot or cold. This makes a change from the usual scone. Grated cheese may be thickly sprinkled on the dough before rolling and the anchovy omitted.

### Chicken Salad With Peanut Dressing.

Cut the chicken into small cubes, and finely chopped celery, season to taste, add 1 hardboiled egg chopped, and mix well with the peanut dressing, allow to stand in the refrigerator or cool place for 1 hour. Serve on lettuce leaves garnished with hard-boiled eggs and stuffed olives. Dust with paprika.

### Peanut Dressing.

Mix 2 tablespoons peanut butter with a little water until creamy, then add more hot water to make 2 cups, bring to the boil, draw to the side of the stove and stir in 1 well beaten egg and salt to taste, add 3 tablespoons of lemon juice, stir well until it thickens but do not allow to boil. Set aside to cool. This is delicious as a salad dressing or used with hot vegetables.

**Sardine Mystery.** Butter gingers of hot toast, place a sardine minus the tail on each finger, cover with grated cheese and sprinkle chopped parsley over the top, add a dash of cayenne or paprika.

lengths; slice the oranges into fans. Stone the cherries or grapes. Arrange the fruit in layers in a glass dish covering each layer with sugar. When the dish is full, sprinkle with lemon juice and allow to stand for an hour before serving.

### Big Bad Wolf Pudding.

Stew rhubarb in a very little water, sweetening to taste (care should be taken that the rhubarb is not sour, as children will then form a dislike for them). Line a basin with stale sponge cake or sponge fingers; then add a layer of rhubarb and a layer of cake until the dish is full. Make a strawberry jelly and pour over the top. Place a plate and a weight on top and allow to set. Serve with cream or custard.

### Bread Date Pudding.

Soak in 1 cup milk 1 cup stale breadcrumbs, add 2 well-beaten eggs, 2 tablespoonfuls finely-chopped suet, half a cup light brown sugar, a pinch of salt, cinnamon and grated nutmeg, and a cupful of chopped dates. Mix well, add 1 teaspoonful baking powder and pour into a greased mould, then steam for 3 hours. Melt half a cup grape or plum jelly and serve as a sauce with the pudding.

## TRAINING OF NATIVE NURSES

### Inanda Seminary And Government Non-European Hospital, Durban.

A scheme will be inaugurated next year for the training of Native Nurses, and a preliminary course, lasting one school term, will be commenced at Inanda Seminary, Phoenix, Natal, in February, 1936. This course will include a little academic work and also instruction in the rudiments of nursing. Girls who wish to train must be at least 18 years of age and must have passed at least Standard VII. The fee to be paid to Inanda Seminary is £4 for the term, and books, etc. required at the school must be paid by the student. At the end of the course an examination will be held in all subjects studied. The successful candidates will then proceed to the new, large Government Non-European Hospital, Congella, Durban for three years' training for the Hospital's certificate. While at this hospital, Native Probationer Nurses will receive free Board, lodging and uniform and also payments at the following rates: For the First Year £12. For the Second Year £18. For the Third Year £24. Those who remain for a fourth year of training will be paid at the rate of £36 per annum for that year.

Applications should be addressed to the Principal,

**Inanda Seminary,**  
Phoenix, Natal.

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Courses:

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Rosettenville, Johannesburg.

# Page Of Interest To Women Of The Race

## Girls Despised By Men

Madame,—I would like to say something about the above article which has twice appeared in your Pages. This does not mean I am for or against it. But I have taken my pen to draw your minds to similar articles. I cannot help thinking that our civilized people (or those who think or are thought to be) have very bad way of attacking their women-folk in public. I have never seen articles written by the civilized whites attacking women, but with the Bantu there are quite a number of them. Why this is so, I do not know. Do you think they will help us? I doubt.

A man sees a girl behave badly and goes to his pen and writes about that girl and in doing so attacks all girls and condemns them as bad. But let him see a man drunk or running after women he does not trouble to write about him because he says "It is his nature."

What I would advise is this; if you find a person of the above mentioned type go home bring up your children in the way you think right and when those children grow up to be men and women they will be able to set a good example to the other Bantu people. Preaching without example is useless.

Bring up your children so well that they can be the ideal ladies and gentlemen of the future. What we need most is the example of a good life. Surely if you do that you may find in the long run great improvement among our girls and boys.

So far you have so despised our girls that I fear they are losing their self-respect. A child that is never admired for the little good she tries to do every day but is always blamed for her wrong loses self-respect and gives up trying. And that ruins the whole of her life. Nothing is said about the good done by our girls but a lot has been said about the bad done by them and that is not right.

I like I can say a lot about the bad behaviour of men who go about making love with ten or more girls and taking a kiss from each. Fancy that! Do you call that good behaviour? I don't. Some of them do not work but go about killing people and getting their money. Oh, I could say many hasty things about them, but I do not think it right and so I shall leave them and their behaviour.

Tsolo.

H. N. S.

[I think "H.N.S." is reading the feature dealing with the activities of our womenfolk. This feature, more than words, will serve to silence those men who only see the bad side in the life of our womenfolk—Editress.]

## The Source Of Power And Beauty

(By Mrs. P. MELATO)

All things revolve around sex. In sex, practically everything on earth has its beginning.

We are here because of sex. We are what we are because of sex. A real man is always well sexed. He is dominating, courageous, powerful, largely because of this God-given possession.

A superbly beautiful woman possesses the exquisite and alluring qualities of femininity because of sex. Can you imagine a beautiful woman of the neuter gender—a creature neither a woman nor man? When one is growing into manhood or womanhood, is not the thought that one is not to be a complete man or woman the most bitter tragedy that can come into one's life?

The sex lure! How much it is misrepresented! In itself, it has nothing to do with degradation. It is divine, Godlike. We should deal with it with reverence—not repulsion. Your mother, your father—all you hold dear has been made possible because of this mysterious lure.

We should try and hold sacred the things that are sacred. Is it not fitting that we should recognise Nature's handiwork? That we should cleanse our minds of the vulgarity that has besmudged the human brain for generations? In sex we find the most Godlike powers ever bequeathed to man. And if a jewel of exquisite beauty is thrown to swine to be trodden on as a worthless thing who is to blame? We make human mire out of Godly things; and some people trample in this mire until their entire mentality is besmudged.

But let those whose lives are tainted whose souls are rotting with filth of this kind befoul themselves to their heart's content. Stand aside from them—even alone if you must.

Sex lure is God-given, God made! It was sent to perpetuate the race an ennobling and exalted purpose. Accept this privilege at its real value and your very soul will expand with deep heart-felt appreciation.

Pretoria

## Coming Wedding

DHLAMINI—MNDAWENI

The marriage of Miss Tryphena, a daughter of Mrs. and the late Mr. Philemon Dhlamini, of Drontenstein, Natal, to Mr. Jacob, son of Mr. and Mrs. Thomas Mndaweni, of Grootvlei, takes place this afternoon at 2 in the American Board Church, 23, Buxton Street, Doornfontein. Reception will be held at the home of Mr. and Mrs. Willie Dhlamini, of 113, Swan Street, Eastern Township.

## Queen's Tea Casket

EXHIBITED AT BRUSSEL'S EXHIBITION

A tea casket, the personal property of H. M. The Queen, was one of the displays attracting attention at the Great Exhibition held recently at Brussels. This casket was loaned by Her Majesty as an example of modern design and craftsmanship. It was presented to the Queen by Sir Robert Graham, on behalf of the producers of tea throughout the Empire, as a memento of the first centenary of the industry.

The casket, which holds fifteen pounds of tea, was designed and made in record time by Miss Betty Joel, who used only Empire Woods in its construction. The body of the casket is of Bombay rosewood, and the royal cypher is inlaid on the lid in Ceylon Satinwood and Ebony.

A special pavilion, designed by a modern architect, was built to display the cabinet which was permanently floodlit. By means of mirrors placed behind and above it at varying angles, visitors were able to see the decoration and inlay on both the inside and outside of the lid.

## Lento Ubunenekazi Yintonina?

Kukaloku nje inkulu impazamo phakathi kwesininzi sentombhi zakowethu. Inkoliso yazo ifuna into efaneleke kunene,—ubunenekazi, kodwa apho kukubi khona idla ngokungaqodwa eyona nto iyiylo lento ibubunenekazi.

Isininzi seentombhi zakowethu asikaphumi kwiingcinga zokuba ubunenekazi ziyakubufumana ngokuhamba imidaniso nokudlala ii Tenese, nokwenza ezinye izinto ezinjalo. Ezinye zide zigqithe nalapho ekulahlakeni kwazo, zicinge ukuba bubunenekazi into yokutshaya iisigileti, zisele neendyala. Apho kulusizi khona kusekubeni ababantu abangeni kwezimpazamo ngabom, bangeni swa amaxesha amaninzi ngokubona ezintloni zisenziwa ngabantu bona ababecinga ukuba babhetele nemakube yonke ke ngoko into abayenzayo ilungile,—abelungukazi babo.

Lixesha ke ngoko kuni nina nonke ninolwazi ukuba nifundisane, bazi aabo basengozini ukuba asiyo yonke into eyenziwa ngabelungu elungileyo. Fundisani ukuthatha kubelungu kuphela eezozinto ezintle, niziyeke zonke ezimbhi.

Anazi na ukuba ninekamva elikhulu, u Thixo unibekele umsebenzi omkhulu, unibekele ukuba nini enizakufundisa zonke izizwizomhlaba lento ibubuntu?

## Mosadi Ke Gauda

Masadi ea lokileng, ea ratang tsuelopele ea sechaba sa gabo, ea tsebana go godisetsa bana ba gagoe tseleng ea go loka, ea laolang monna oa gagoe ke lerato la nnete, ke gauda e bohlokoa. Go lehlogonolo sechaba se nang le basadi ba jualo gobane sechaba seo se tla bolokega.

Dichaba tse lemogileng gore mosadi ke gauda e bohlokoa ga di dumele gore banna ba chaba tse ding ba bapale ka basadi ba tsona. Ma-India, oona a lemogileng go feta dichaba tsohle gore basadi ke sediba sa sechaba se sa tshuanelang go silafatsoa, ga a dumele gore basadi ba oona ba kopane le banna ba chaba tse ding. A na le molao o tiileng o tshireletsang basadi.

Ga ke rialo ga kere basadi ba sechaba sa rona ba tshuanetse go bolokoa ka matlong a rona, ba seke tsuela ntle. Seo ke se bolelang ke gore sediba sa sechaba sa rona se tshuanetse go tsireletsoa. Basadi ba sechaba sa rona ba tshuanetse go tseba ga ele bona go oa le go tsoaga ga sechaba sa rona, ga ele pheko e ka alafang tsohle tseo di kokobetsang sechaba sa rona.

Mehleng ea bontata rona mogolo basadi ba ne ba leka kamatla go thusa banna ba sechaba. Ga banna ba ile ntoeng basadi ba ne ba sebetse mesebetsi eohle ea gae—ba lema masimo ba aga matlo ele gore banna ba tle bo kgone go loantsha dira tsa sechaba sa bona

## 'Na u na le mashine o rokang?



Sebedisa harane e lokileng ha u batla hore mashine oa hao o sebetse hantle

Merumo eo mashine oa hao o e etsang e rokoa ka hlokomelo. Empa ho tiea ha eona ho etsoa ke harane eo u rokang ka eona. Sebedisa harane e tiileng, e tshepehang hore e tle merumo e etsoang ke mashine e tiee. Harane e lokileng ke ea Coats. E sebedisoa ke Makhooa lefatseng lohle. Ke harane e tshepehang me ha e tabohe kapele. Coats ba etsa harane e loketseng ho sebedisoa ke mashine. E bitsoa Coats' Six-Cord No. 40. E sebedise ha u ruma dilakane le mesebetsi eohle ea mashine.

Empa ha u roka mosese oa silika ka mashine oa hao, sebedisa Coats' Sheen, eleng harane e entsoeng ka mekala ea mefuta-futa e metle e dumellanang le roko ea hao. Ha u sebedisa harane esele ha u roka mosese oa silika, merumo e tla ba e mebe. Sebedisa Coats' Sheen 'me e tla etsa hore roko ea hao ebe e ntle merumong ea eona.



Ena ke jara ea COATS' SIX-CORD No. 40

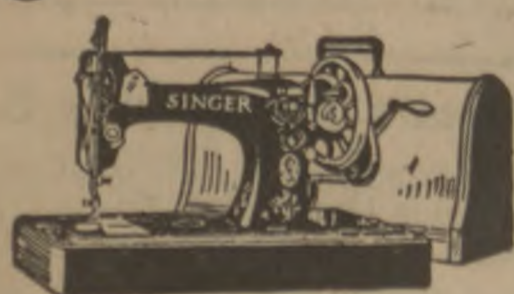
ea meroko eohle ea mashine. Hlokomela ke toane eleng letshuo.



Ena ke jara ea COATS' SHEEN

ea meroko ea disilika e sebedisoang ke mashine. Hlokomela letshuo la ke toane.

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# Matariana A Tsene Seretseng

**The Bantu World**  
SATURDAY, DECEMBER 14, 1935

## Banna ba Ea Mangaung

Bosigo bona ditimela di roele baetapele le Marena a sechaba sa rona go ea Pitsong e kgolo ea sechaba Mangaung. Jualekage re setse re bole pitso ena ke ea go hlahloba le go rerisana ka melao ea Mmuso oa Kopano. Badi ga ba sa batla gore ba hlalose tsoe ka melao ena gobane ba e tseba. Seo kajeno re se kopang ke gore bao ba sa eng Mangaung ba thuse ka dithapelo ele gore mosebetsi o tle o atlege.

Dikereke tsa rona di tshuanetse go rapella katlego le gore moea oa kopano obe teng gare ga baetapele le Marena, gore Pitso ea Mangaung ebe motheo oa kutloano le kopano ea sechaba sa rona.

## Bapedi "Tsebisho" Bapedi.

Go bohle metsoalle Gauteng le mathokong ohle tsebang: Ka la di 15 December, 1935 (Sondaga), ke letsatsi le le kgethiloego la go hlogonolofatsa "Letlape" la se-gopotsho sa Ngoana oa borena, moroa oa Kgoshi Dinkoanyane eo a hlokaletse ka di 8 September, 1933, 'me go tlo phuthegela go Morena E. A. Kgabe, 1408, Ntsala Street, Newclare ka nako ea meso, 12 o'clock. Bohle hlokomelang nako. A pula e-ne.

## Hlonpho Ea Khotso Leribe

MORENA MOTSOENE  
O NA A LE TENG  
MOKETENG.

Tsa Leribe.

(Ke MONGOLLI.)

Ka Mantaha e ne ele 11 Pulu-ngoana (Nov.), 1935, ke letsatsi leo batho ba bangata ba tla hlopa hore ha esale ele ka morao ho ntoana ena e tsoa feta, re le hlopa ka ho boloka Hlonpho ea Khotso ka metsotso e 'meli (2), le Motlatsi oa 'Musisi ho hlalose batho morero oa ketso eo monogoa. Re bone ho fihla Morena Mots'one a tlile hona mokiteng oo, ra bona Mofumahali 'Malihotetso le ena a sa tlile ho motlatsi tsatsi leo leha empa ho ile hoa fihla pehi ea motheo oa hae Alexander Mopeli. Marena ana a mabeli ho ba teng hoa 'ona ho nehile sechaba tsebonanya le khothatsonyana ea hore seboka sena a se papali ea mapolesa, le Masupa-tsula; ke ka 'nete re lekelang ho leboha Molimo a re nts'itseng tsietsing le kotsing ea ntoana ena e neng e ts'abeha monogoa. Puoe ile ea etsoa ke Moprista oa Chache Rev. E. Middleton ka mantsoe a monate.

Ka la 6 November, re ne re boloka Mofumahali 'Mamotseki Mosito; ene ele mohlolohali oa lemo tse telele. Monna oa hae, eena Mosito, ke moena oa Morena Khethisa Molapo, eena ke sethoholo sa Morena e moholo Letsie I, oa morali. Ka lefu lena la mofumahali enoa bara le barali ba morena Mosito hona le ketso e ba nehileng hore ha se likhutsana, nts'at's bona o nts'e le teng, eleng Morena Mots'one: a nts'a pondo tse peli (£2) are ho patoe 'mangoanae, moo khaello eleng teng a tsebisoe kapele. Ketso ena ke ea motheo ea ts'abang le bobahae, ke mohlala oa lerato ho bonts'a bohlo le ts'oanelo tsa bona re holise mor'a Moshoeshoe.

(Li sa tla.)

[Bangolli ba rona ba ratang ho bona mangolo a bona a hlalisoa lirapeng tsena ka veke le veke ha 'a nke sebaka se sengata koranteng, khutsofatsa. — MONGOLLI.]

## Bogadi Ga Bo Reke Mosadi Gobane Motho Ga A Rekoese Kgomo

(Ke T. M. POO.)

Ke go kopa ka boikokobetso gore u ke u ngoale mahokonyana a, kgatisong ea "The Bantu World." Ke rata go loma tsebe ba ba bulegileng matho gore ba phaphamise bakaulengoe ba bona ba ba santseng ba roele morota oa go ntsha bogadi, ba ba reng bogadi ho tlamehla mosadi gore a sebedisioe byaka lekgoba a se ka ikarabela.

Go thaka-ea-nna e e reng: "Go ntsha bogadi ke go reka mosadi. Morago ga nyalo monna o tihola kobo segole, a simolle go noa mafsi a kgomo-ea-segangoa-ke basadi. Mosadi a leke go mo busa tloaelong e, ea go lepelletsa botlapeng. Ge mosadi a mo kgothatsa thata le ena o thatafatsa pelo ea gagoe thata-thata. Go tsoke kganetsano.

Mosadi o tla tsoela-pele go mo kgala ka koantle ga go lapa. Monna o tla gakala, a hibitsa matho a ja manchirinchi, a pere-petla melomo, a kgalema ka kodu e tshoanang le ea tau, are: "Didimala! a u nhluta go sebetsa? Ke go ntsheditse bogadi, ka mokgoa oo u tshuanetse go ntshibeletsa, u gopola gore ke go nyaletseng? Ke go nyaletseng gore u dire se ke se ratang."

### Mpolaye Kajeno

Ba bone gore melomo ga e thuse sepe, ebe ba bolaisana diatla ba kukana ka dimpa. Mosadi a lesa megokgo, are "Mpolaye kajeno. Mpolaye o ntho-thoo." Patla e lla matlere, molamu o kgaoga tlhogo, loleme la mosadi le tsoa badimo le ratha le kgetlepolla byaka tladi, a phuphutha byaka nlokoe e tima mollo. Patla ea mosadi ke loleme, a remaka monna ka lona boatlaba tseba gae. Mathapa a mosadi oa bogadi a fetisa katse ea Makgoa ka bothoko. Ba tlogela tiro ba loa ka selo sa ditshots'oane. Bogadi ga se selo se se ka loeloang ke batho ba ba thogo di fodileng, lo seke la dira bogadi molatu oa legoga kobo.

Bogadi ke sesupo sa go kopanya tsala le tsala, ke tebogo e e lebogang Mmatlala ea re tsaletseng mosadi. Ga se go reka mosadi. Go tloga bogolo-golo, bogadi nne nts'e bo le teng. E re ka Basotho re sena dipalanoanoana re ntsha dikgomo. Ke tshoanelo gore go ntshioe bogadi, fela go latheo mokgoa oa gore bogadi ke go reka mosadi le polelo e thabisang madi ea gore: "Ke ntshitse bogadi—ke ntshitse bogadi." Ke molatu fa pele ga Modimo go thakisa se-

bopyoa sa Modimo ka gore: "Ke go rekile. Monna le mosadi ba kopango ke lerato la Molimo e sing theko. A re eltseng batho ba sa itseng mokgoa oa bogadi gore motho ga rekoese se kgomo. A re bolokeng mafoko a bole-tsoeng ke Adam oa bogologolo are: "Yana eo ke lesapo ya marapo a me, le nama ea nama ea me; o tla bidioa Mosadi, gonno o ntshitsoe mononeng."

## Tlogelang Go Tlontlollana

DIKURANTENG  
BANNA BA  
BA-AFRIKA.

Moruti eo Moshueu o kile a kwala mahoko, me a balwa mo phuthegong ea Baruti ke Moruti eo mongwe, ele a ka eang boaka ywa ditichere tsa Bcwana leha nkare tsa Bancho. Mahoko a a tseba kuranteng ea Makghooa ea Gauteng. Ke gore aile le le hatshe. Erile ditichere ka disena melomo ea go bua, ga tseba Morwa Modiakgoba are, Gai! Gai! A go se buiwe yalo balang "African Leader" ea 38-5-32.

Ke kgakgamatso le ditlhong ha go ema Mo-Afrika a tlatsa Moruti eo Moshueu. Ene Mo-Afrika yaka maloba ene wa ba a lebaganye le basetsana ba rona ba Bancho. Are ditichere tsa basadi gase boaka ba phunya-pheho-borwa, ebile oitse balehome ba ba nng le banna ka boaka. Au! are tlatshele go tlohola rethapadiwa dikuranteng?

Ba tlareng bana ba dikole ba ba balang dikuranta yaka bo Talame More go ha ntiko barutwa ke batho ba ba utua mekgwa e mashwe yana. Aitse motho wa bogologolo orile "Matlo Habipa." Ha Mo-Afrika a holonkwa ke chomi, ba tla hithele ba cwadile dikgoro tsa go buelela sehaba. Kgotsa ko one mekgwa wa go thabolola le go thalibisa morae o osenang kico le thabololo? Haele yalo mentla rare Ma-Italy a diha mashwe?

Ha re ka bolela dilo tse dikwa mekgothong ea Batlotegi bangwe ba Basheue re kaea chankaneng kgotsa rape-gwa. Me kare are tlogelang go itsheya le go ithohlolola-ka rosi. Are tlogelang go tsenya diphirimise mo dikuranteng. Go bua gase go lema dinaka, Morulakanyi ke a leboga.

DITICHERE.

Manthe Std.  
Taungs.

## Mantariana A Batla Kgotsa Gobane Tau Ea Juda E Gaketse

Maloba re boleletse babadi gore Mussalini o tshueru tau ka ditlena. Go utluagala gore o ile go utlwa di baba Abyssinia a phallela England le France ka metato go kopa kgotsa; gobane tau ea Juda e gaketse chirichiri. Motato o tsuang Paris moshate oa France, ore M. Laval, Tona-kgolo ea Mmuso oa France le Signor Cerruti, Motseta oa Italy motseng oa Paris, ba ne ba kopane go boledisana ka tsa kgotsa, gomme polelo ea bona ea hlagisa gore: (1) Eka kgona Abyssinia e abele Italy setereke sohle sa Ogaden le seripa sa lefatshe setre-keng sa Harar le Tigre; (2) Italy e kgutlisetse Adowa, Makale le Aksun go Abyssinia, ebe e abele Abyssinia motse olang letshibogong la leatle o bitsoang Assab gamogo le seripa sa lefatshe nageneng ea Eritrea; (3) go agoe tsela ea setimela go tloga Addis Ababa go ea Assab gomme tsela ena ebe katlase ga taolo ea Legotla la Dichaba (The League of Nations).

Motato o tsuang Addis Ababa o bolela gore Mantariana a hlasetse motse oa Dessie, mo go leng teng Diragadibonoe le moo Morena e mogolo a leng teng go laola le go foka dira. A o hlasetse ka difofa, gomme a bolaea batho ba 80; dikgobadi ea eba 200 gare ga

bona ele basadi ba 4 le bana ba 2. Gothoe Morena e mogolo o na ale gare ga ntoana ena, a thusa dikgobadi. Gothoe difofa di ne di sa kgethe, di hlasetse ka sehlogo se makatsang. Ele pula ea lefu feela.

### METHAPO E KGATHETSENG

E Isa Boloetsing

Ha u sebeelisa methapo ea hao ha boima, tseba hore u tseleng e isang boloetsing ba methapo, bo khathatsang ho feta maloetsi a mangata. Ke bao feela ba kileng ba utlwa bohloko ba ho tepella le ho se robale, le ho opa ha hloho ba tsebang bohloko ba boloetsi ba methapo.

Ntho e bakang boloetsi bona ke ho fokola ba methapo. Me hore u tle u fole ke tshuanelo hore u fepe methapo ea hao. Empa methapo e fepioa ke madi, kabaka leo pheko ke hore u matlafatse madi a hao ka ho sebedisa di Pink Pills tsa Dr. Williams. Di Pills tsena di nontsha le ho hloekisa madi ao a matlafatsang methapo.

Lengolo lena le latelang le tsua ho mosadi oa Castleford, England. O re: "Menguaha e meraro e e fetileng ke ne ke kenoe ke boloetsi ba methapo. Ke sa je, ke sa robale ke se na matla, ke fokola. Me ke feletsoe ke tshapo.

"Ka ketso ea motsoalle e mong ke ile ka leka di Pink Pills tsa Dr. Williams, me ka simolla ho ikutla ke le kaone ho fihlela ke matlafala ka ho di sebedisa. Kanjeno ke mosadi, me ke phetse."

Matlafatsa methapo ea hao ka ho sebedisa di Pink Pills tsa Dr. Williams. Di rekoa venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P. O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tshelatseng ka 18/- kante le ho lefa poso.

H. L. H. BARBERTON  
LEAF TOBACCO.

Koai e ncha ea selemo sena, e bohale e loketseng batho ba batsho. Kopa lenaneo la theko ho:—

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## OTUKULULAYO [MATUKULULA]

O feta meriana

kaofela.

1/6



MATSETSELE.

O feta meriana

kaofela.

1/6

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

Se etselitsoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisiteng ka lilemo tse ngata.

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka ho ntata bona moholo ba neng ba loana lintoa tse khoho ba hlola lira tsa bona.

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u toha u khofe tsohle tse mpeng tse ka maleng, le mahloko.

U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tsetse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoe, u khotshale, u be matla, u thabele lijo le bophelo ba hao.

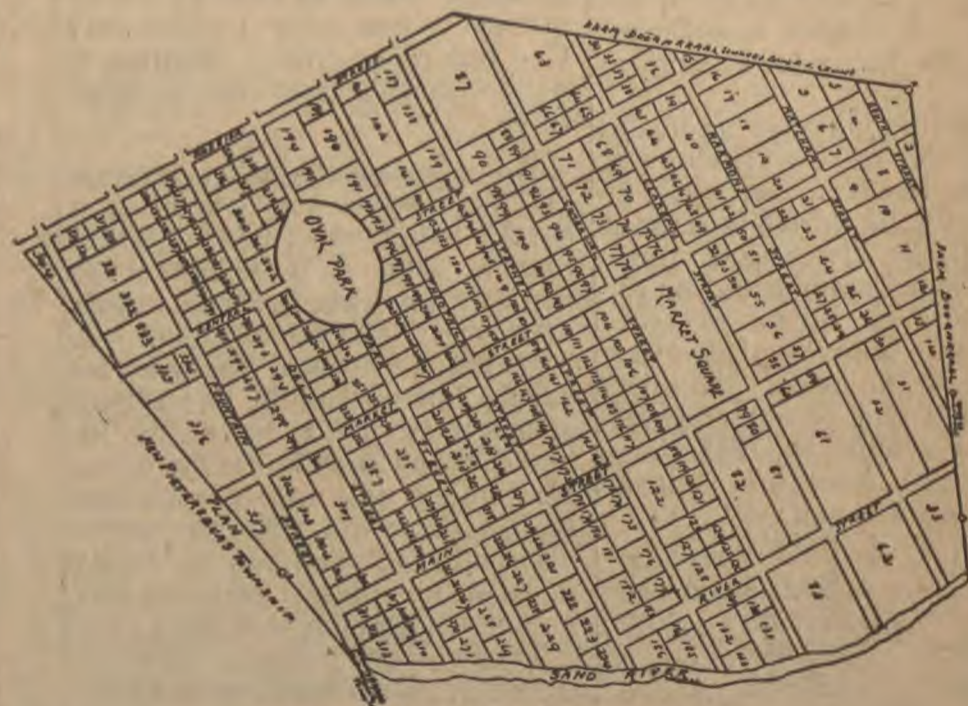
E mong oa marena a kileng a sebelisa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisisa hahole ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebe ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisisa hore le ka o fumana ho eena ka poso kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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# Hlaloso Ea Molao Oa Mafatshe

## Hlaloso Ea Muso Ea Molao Oa Mafatshe A Batho Ba Batso

Ka lilemo tse ngata Batho ba Batso ba ile ba hlalosa ke go hloka lefatse le balekaneng, 'me joaleka ha Komisi ea Parlamante e boletse, e kileng ea etela Kenya ka lilemo tse fetileng, ho batla ho se taba e ferekanyang mehopolo ea batho ba batso le e sa neheng phomolo ho feta taba ena ea litokelo tsa bona holim'a lefatse, e ba hlalosa ba kopane e le sechaba, ebile e hlalosa motho ka mong ea nang lefatse la hae kapa leo a lutseng ho lona, 'me le ho hloka tiisetso ha bona bakeng sa merero ea Muso ea tsamaiso ea mafatshe ka nako e tlang, ke tsona ka sebele-bele tseo e leng metso ea lipelaelo tse leng har'a batho ba bats'o.

Ho hlaelloa ha rona ka nako e fetileng ho bea kathoko lefatse le lekaneng, e bile phoso eo e leng mohloling oa litsietsi tse ngata tse re talimaneng le tsona tsamaisong ea Muso ea litaba tsa batho ba batso, 'me merero oa Molao oa Mafatshe le Molao o thehang Lekhotla la Batsamaisi ba Mafatshe (Native Trust and Land Bill) ke ho eketsa mafatshe a batho ba batso, mo ba ka ahang teng 'me ba lula ka bophelo bo makhethe le bo khabane, 'me ba ntsetsa pele mekhoha le melao ea habo bona.

Merero oa Muso oa tsamaiso oa ho arohanya lefatse le ahiloeng ke batho ba batso le le ahiloeng ke Makhoaa o ile oa amoheloa ke molao o bitsoang "Natives Land Act," 1913, o entseng hore litulo tse ling li khethe e be tse bitsoang litulo tsa batho ba batso ka mokhoa ona:—

Setereke	Boholo ba Tulo
Koloni	6,217,037 morgen
Natal	2,972,312 "
O.F. State	74,290 "
Transvaal	1,159,296 "

Kaofela 10,422,935 morgen

Litulo tsona ke tsona feela tse bitsoang reserves kapa lilokeshene lefatse la Kopano kaofela, ho feta moo, e le lefatse la sechaba sa batho ba batso le e leng la sona.

Le ha ho le joalo ho ne ho sa hopoloa hore, ke ho sehelo ha qetello ha lefatse. Ka matla a Molao ho ile ha khethoa banna ba Lekhotla le bitsoang Komisi ea (Beaumont Commission) ho ea fatisisa hore na ho ka eketsoa lefatse le le kae leo batho ba ka ahang ho lona. Komisi ena e hlalositse polelo (report) ea eona ka selemo sa 1916, 'me ea eletsa ka hore ho eketsoa litulo ka mokhoa ona:—

Setereke	Boholo ba Tulo
Koloni	1,313,055 morgen
Natal	1,861,680 "
O.F. State	148,316 "
Transvaal	5,042,693 "

Kaofela 8,365,744

Ka selemo se hlalhamang, molao o mong o neng o kile oa lekanngoa ke Native Land Act, o ile oa hlalisoa Parlameteng eaba ho thoe ke Native Affairs Administration Bill ke hore Merero-oo-Molao oa Puso ea Litaba tsa Batho ba Batso. Litulo tsa batho ba batso tse hlalisoa tsoeng ka keletso ea Komisi ea Beaumont li ile tsa kenoa lena-neong la Merero-oo-Molao o itseng kamor'a lekhetlo la bobeli o baliloe Parlameteng, oa lebisoa ho Komisi ea Parlamente e khethetsoeng Merero ea Batho ba Bats'o (Select Committee on Native Affairs).

Kamor'a ho utlua bopaki ho bongata ho batho ba bats'o le ho bao e seng batho ba bats'o, Komiti-e-Khethiloeng ea fumana hore likeletso tsa Komisi ea Beaumont li ke ke tsa amoheloa kaofela ha tsona, 'me tsa kopa

hore ho khethoe li Komiti-ee-Hae (Local Committees) literekeng kaofela, ho hlalobisisa likeletso tsa Komisi ea Beaumont. Polelo ea tlhathobo ea li Komiti-tsa-Hae e hlalositse ka selemo sa 1918, 'me bohola ba litulo tseo li itseng ho eketsoe ke bona.

Setereke	Boholo ba Tulo
Koloni	1,626,754 morgen
Natal	442,582 "
O.F. State	"
Transvaal	5,451,887 "

Kaofela 7,521,223 morgen

### Ba Batlang Ho Nyalana Ere Ba Ipehe Ho Modimo

Ke ha ngata mohlankana a ratile ho nyala moroetsana ea itseng empa a se ke a mo nyala ka mabaka ao le eena mohlomong a ke keng a a bolela. E, mohlomong eena moroetsana o na le tselanyana tse tsoafisang mohlankana, kapa mohlankana o tsamaea ka tselana tseo moroetsana a sa li utluisiseng, mohlomong lebaka ke hobane hona ratong la bona ba babeli ha ho Molimo oa bona.

Ke hangata ke utloileng motho a re mang le mang o baletsoe ho nyalana le motho ea itseng, eo Morena Molimo a mo khethe-seng eena. A mohopolo o fahliloeng!! 'Nete ke hore motho o rata moroetsana pele, 'me a meme Morena Molimo leratong lena la bona e le hore a lise 'me le se ke la silafala le hona le be laeha kamehla. Ha e ne eba Molimo O na re: "Uena Solotsi u tla nyala 'M'a Koa", ho no ho ke ke ha etsahala hore mohlankana a be le litaba le moroetsana 'me ka baka la sebe seo sa bona ebe ka hona ba tsoanela ho nyalana. Na ke hore Jehova a ka kopanya batho ka sebe pele hore merero oa hae o tle o phethehe? Che, hoo ha se 'nete. Molimo O nehile motho pelo ea ho ikhethelela.

Empa bothata bo bong ke hore na ha u nyala moroetsana eo u qalang ho mo rata, uena mohlankana, 'me e le hobane u mo ratile u kholisoa ke eena, le tla utloana na leha ho le joalo? E, u mo ratile ka 'nete e seng ka ho bapala, 'me e le motho ea lokileng empa hang feela ha a fihla ha hao a fetohe kapa ho fetohe uena. Mohlomong u ile ua lebala Molimo ha le se le nyala. Mohlomong u utloa motsoalle oa hao ea lonya a re obone mosali oa hao a ena le 'nyeo motho ea tsebisahaleng.

Taba ea pele u rapele Molimo kamehla. Ea bobeli, u utlule ho ts'epa moratuoa oa hao. Ha u sa mo ts'epa empa u bile u utse u rapela ho thusang?

Lerato—Molimo—Ts'epo.  
GEO. RAUTHAKE

Germiston  
ngoefela  
Lentsoe la Kgosi Puso e lebi tsa molao.

Dipaka ga di ke di tla kago tshuana; tsatsi le ngoe le lengoe le na le go tlhaba ga lona, ga gona sepe se se ka emelang ruri; diphetogo tse di ntle ka na tse di bosula di tshuanetse gore di tsee kgato ngoe ka lobaka longoe. 'Me ke sona seo gompiyeno re se bonang se dirafala mo Tshireletsoeng. Puso e fetogile yaaka lelobu go tsaea tsela e isang tshiamong kana timelong, bone ba itse seo ba se dirang ba gatetse pele.

Marena a setse mo tsietsing ga ba tlhola ba itse fa ba leng teng, le phelelo ea bone ga ba e itse.

## Marena A Tshireletso Ga Itse Moo A Emeng Teng

TSA BECHUANALAND  
(KE SAHIBA)

Kgoeding ea October, ke badile mo kuranteng ea gago moo Morena Matlale oa Gaborone a botsang gore "Sahiba u kae, a ba go tsoetse molomo?"

Morena ke sa le teng, ditiro ke tsona tseo di ntlhokisang go kwala. Ga go ea emisiteng pene ea ka gore e kare a tla itumela ka kwala se se kabong se ratoe ke ena.

### Puso le Marena

Ga go sa na kutloano e etsang ea pele magareng a marena le ba Muso, go tlhoka kutloano lefa metlhalanyana mengoe e le teng go tsetsoe ke Kgoeletso (Proclamation) ea Tau-Tona eo e ileng ea tlhaga mo kgoeding ea January e le ngoageng oa 1935 Marena a fihlela gore melao e ke sera magareng a bona le batho hao ba ba busang.

Dikgosi dingoe tsa re: Ga di gane melao ha e le eo e ka ba bolokang 'mogo le sechaba.

Go bonala gore dikgosi di itse-tsepitse mo temaneng ngoe ea Lord Passfield a bua le Kgosi Tshekedi koa London 1st April, 1930.

Sheba Official Gazette ea Tau-Tona ea 4th January, 1935, tse-beng ea 11. Resident Commissioner o tla tlhathoba maemo le thata-ee-dikgosi, me a rerisanye le Advisory Council, a tloge a tlhagise dikakanyo tseo fha pele ga Tau-Tona Mookamedi oa Puso kwa England gore ba tle ba tlhame melao e tla tsamaisang dikatlaholo makgotleng a sechaba, melao le mekgoa ea Setshuana e latetsoe. Dikgosi di ile tsa tlhoka therisano ea gale ea lethoko le Resident Commissioner, Draft ea Kgoeletso ea diroa ba se teng ba e bonel'gongoe le batho mo lekgotleng ja Advisory Council. Kgato e, dikgosi tsa e sisimoga dikgosi fihlela gore Puso e tsenya tatihang magaring a le batho.

### Dikgosi di Rgaogane

Go tsoeng pele dikgosi di 'me di le pelo ngofela, ba sa lumele melao eo. Kwa morago dikgosi tsa arogana me e se ka go rata ga tsona e le ka poifo.

Chaba tse pedi tse di kgolo tsa Tshireletso di sa ntse di itsepetse di eletsa gore Puso ekabo e ile eare mo temaneng le ngoe ea Kgoeletso e, ea tlhalosa gore ha re tla baea molao o o ntseng jaana ke re bonye lo riana-riana

me lo sa dira ka tshiamo, e le gore dikgosi le tsona di tle di bone sebaka sa go ikarabelela go dumela kana go itatola.

Golo fha Puso e tshaba go go ama ka thlanolo. Diphoso tsa bo-pelo-thata di ile tsa nna teng tseo di ileng tsa diroa ke dikgosi 'me e le ka thata ea ba Muso.

Tau Tona tshaba—tshabana ngoe e bopa e le mo kuteng ea eona.

Se se ka reng gongoe sa fedisa kgang a Puso e be dikgosi mo lesdeng, e tlhalosetse dikgosi ka bo-amaruri seo se ileng sa dira Puso go tiisa le go tlharafatsa kgoeletso eo.

Ga go thuse sepe go dira dikgoeletso me Puso e sa tlhalose se se ileng sa tsala melao e.

Le gape ga go keke ga thusa sepe gore lefatse le nne le sena melao e tlhomameng melao e tshoanetse gore e nne teng Puso e ntsahitse melao, ga se melao eo dikgosi di kareng rea e gana, mengoe di sa e dumele. Melao ga e ke e dira masue eokhe, mengoe mo teng ga melao e, ke e ka bolokang dikgosi mogo le sechaba e mengoe bogolo e leng ea makgotla (tribunals) e sa ntse e le e ka baakangoang. Ekile ea re gale Puso eabo e ntloana le marena mo tshiamong le timelong, Puso e sa kaioe ka epephoso le marena a sa kaioe ka epe phoso, e le bana ha mmogo ba apara kobo e le (Di fella serapeng sa bobedi)

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# Madireng A Ditulo Ka Ditulo

## Kamohelo E Kholo Kerekeng

BARUTI BA AMOHELOA  
KEREKENG EA A.C. KE  
BISHOP SESOKO.

(Ke G. N. MOKOBI)

Kala la 9 November 1935, re bone ho phethesela hara motse oa Matloatsane Klerksdorp; morero ele oa ho filha ha Mo-Bishop oa kereke ea The African Catholic Church, The Rev. J.K. Sesoko, oa Pretoria, Superintendent Rev. M. Retlathole oa Vereeniging; le Rev. D. Mosime oa Randfontein, le Baruti ba bangata ba eona kereke ea African Catholic Church; ka morero oa ho tla amohela Moruti J. H. Mosime, le Ba-Catechist: E. Sindi, A. Mosetlo, L. Paai, J. Mokgathe, J. Moreo, J. Sindi, S. Tumisi; Keepile, le mongoli oa bona E. N. Mokobi, le pbutheho tsa bona, le Mafumahali a merapelo a bile a ba a apesioa ke Lady Rev. M. Setlathole.

Mo-Bishop:— J. K. Sesoko: puo ea hae ho Baruti baneng ba amoheloa are banabeso ke le amohella phuthethong ea African Catholic Church, hore le be bahlanga ba tsephehang pela Molimo le Sechaba sa Ma Afrika ho bolela lentsoe la Molimo ho le khotatsa le ho le phatlalatsa ka hohle lefatseng. Bishop J. K. Sesoko a tsoela pele are banabeso, ke ka thabo e kholo ho le amohela molapeng oa Molimo hobane kajeno le tlohile moo le neng le iketile ka letsiu tse telele, kajeno le tla ba batho ba tlang ho rohakia, le hlirisoe ke ba likereke tse ling hobane le ikhethile ho rapela kerekeng ea Molimo le le Ma-Afrika feela, le tla leba na le matsoenyeha, le linyefo, joalo-joalo. Phuthetho re amohela Mr. J. H. Mosima ka lerato leo a le bonahalitseng ka ho intsa hara balichaba le bao ba mosetseng morao.

Mookameli, Rev. M. Setlathole, a khotatsa bahlangana bana ba amohetsong ka mantsoe a matla, are kajeno le tla ba lira ho motsalle e sa lokang ka nako tsohle tseo le neng le le kerekeng ea Anglican Church, le tla jara metsoenyeha ho lihlapa liketselletso, are tseo tsohle le li jare ka mamello bana ba Molimo tise-tsang lephallong lena le tlo re thusa ntoeng ena ekholo e loang le matla a batho le li-abolosi-moferikanyi. A khotatsa haholo temaneng ea Nehemia khahlo ea pele chap. 1-1, emong le emong a ka ipalla bukeng eo. Tsoang hara ba lichaba lesang mekhoha ea bona.

Bishop J. K. Sesoko a khotatsa ka temana ho Baefese Khaolo 3:6:10 a koala mosebetsi ka sefela Secoana 190. Batho ba amohetsong ene e ele 47 kante ho batho baneng ba tliho bona mosebetsi oa Ma-Afrika e ne ele batho ba ka fihlang palong ea 150 kamohelo e ne e sebetsoa tlung ea Location Hall Klerksdorp ka la 10 November 1935, 11 a.m.

## Tsoelletso Ea Congress Mokoallo

BAHI BA NYORETSE  
HO UTLUA KA HA  
MELAO E MECHA.

Tsa Vredefort.

(Ke T.B.G.)

National Congress e ile ea e-ba le tsoelletso e kholo ka la 4 December, Ebenezer Hall, bakeng sa morumuoa ea ts'oanetseng ho ea Bloemfontein moo pitso e tla kopana teng ka la 16 December (Dingaan's Day). Ho ile ha hlahisoa mabitso ana: Mr. L. D. G. Mokoena, le Mr. T. B. S. Gexa. Khetho e tsamaila ka mokhoa ona: Mr. L. D. G. Mokoena, 20 votes; Mr. T. B. S. Gexa, 5 votes.

Baahi ba Mokoallo ba hlile ba nyoretsoe ho utloa melao e mecha. Ho bao ba bileng teng re ka bolela bahlopheli bana: Sub-Deacon J. K. Mokahle, S. Ubane, N. Masike, S. S. Masike, S. J. Masike, J. Mokhobo, Bokorum, L. D. G. Mokoena, L. Hlalele, A. Maletyane, S. R. Parkie, I. Sekano, J. Barends, N. Mac. Mogorosi, J. Mokale, S. Williams, J. Ndaba, Leseka, P. Masie, M. Maphutsi, J. Mogoai, J. Pule, D. Mafuma, L. Mosai, T. Gexa, P. Ras, Pululu, J. Sehume, J. Moloi,

(Di fella serapeng sa bobedi.)

## Matichere a Polokoane A Ne Ale Phuthegong Motseng Oa Belabela

(Ke JOEL B. M. THEMA.)

WARMBATHS.

"Ke tlike mona toropong ea Belabela (Warmbaths), ka baka la kopo ea lona, e le reng le rata gore Mmuso o le hlomele lekgotla la lona la Magastrata le Komishinare, gore le seke la hloela le bushoa Neila. Gomme byale ge ke rata gore le mphe maikutlo le mabaka a lona a tlang go kgodisha nna le ba bagolo go nna, gore re tle re bone le go akanya se re ka se dirang go le hlomela Lekgotla la lona."

Mentsu ana a ka godimo a ne a boleloa ke mohlalubi e mologo oa Mmuso (Public Service Inspector), Mr. Bremer, mohlanteng a neng a tshoere pitso ea tlang ka dikobo ea bo-ramosoeu ba setereke sa Belabela gomme a tlike go koa maikutlo a bona mabapi le hlomo ea Lekgotla la Magastrata le Komishinare ea Belabela. Ka morago ga ge Mr. J. Macord eo e neng ele eena mueli oa bo-ramosoeu ba setereke sa Belabela le bo-Messrs Haarhoff, Pratley, Netling le Dr. Cohen ba neetse mabaka le maikutlo a baagi ba setereke sa Belabela, mohlalubi oa Mmuso o ile a leboga gomme a ba khotso, a tshepisha gore ditaba o tla di isha ka botlalo go ba bagolo, gomme o na le kholofelo le ts'epo ea gore Mmuso o tla ba hlomela lekgotla la bona ngoageng o tlang. Modula-setulo e ne ele Magastrata e mologo oa Neila, Mr. Goldsmid, a thushoa ke Mr. B. C. Harris, Magastrata e monyane oa Belabela (Special Justice of the Peace).

LEK GOTLA LA MAGASTRATA.

"Joylous Matlou, o epona molato kago loancha lephodisa la Mo-Afrika ka Mokibelo, ge lona lephodisa le sena taba le oena, le ne le ephetela ka tsela?" Ga ke epona molato Morena gobane lephodisa leo, ke lona le mpethileng pele ka lepanta la lephodisa gomme la mphula madi hloogong." Mantso ana a ne a boleloa lekgotleng la Magastrata oa Belabela ge eena Joylous a sekishoa ka molato oa go loana le lephodisa la Mo-Afrika, Cont. Joel, kante le gore lephodisa le mo rumule. Joylous Matlou o ahluletsoe goea chankaneng kgoedi goba go lefa £2. Magastrata o laile Joylous are: "Ge nka be lephodisa lena le na le kotsi nkabe ke go isha toronkong ga boima. Ke manyami gagolo byaleka ge lephodisa le re lona ga le na kotsi e bohloko." Moshimane "Masepala" o ahlutsoe go ea kgoedi toronkong ka molato oa go utsoetsa Johannes Kekana dihemphe.

MATICHERE A D.R.C.

Ka di 23 tsa kgoedi ea November, motse oa Belabela o ne o etsetsoe ke matichere a kereke ea Dutch Reformed Church a hlangang Pietersburg le tukulogo bo-Messrs M. K. Molepo, G. Senamela, R. Mogoba, Segoo, A. Mogashoa le Supervisor, J. M. Lekgetha. Ba ne ba tlike pitsong ea bona e ileng ea kopanela gona kerekeng ea bona ka lona tsatsi leo. Go ne go le teng matichere a mangata a D.R.C., a setereke sa Waterberg.

M. Sello, le W. Lock.

Re thabetse lenyalo la Miss Maggie T. B. Sehume mistress oa National United School, Vredefort, o nyaloa ke Mr. S. Fumba mohlankana oa Cape Town, ka la 17 December, St. Antony. Vredefort.

Mo-Mvangeli P. Maleme o tsoa beoa matsoho Bloemfontein ke Bishop Sims, joale ke moruti ea tletseng kerekeng ea A.M.E.

## Taba Tsa Quaqua Di Bontsha Tsoelopele e Kholo

Tsa Witzieshoek.

Ke MOOTLA-KHOLA.)

Ka la 12 November, 1935, ene ele kopano ea School Board mane Lefika; mosebetsi oa buloa ka thapelo ke modula-setulo J. F. Linde, 'me a hlahisa masoabi a hae ho ba sieo khotleng le fetileng. 'Me ka mor'a moo ha baloa mangolo a likopo (aplikasie), ha amoheloa kopo tsa benghali bana: Mr. Goiman, Martins Nkoloko; athe bana: Mr. Ntai le Mosotho tsa bona li ne li amoheloa ka kopano e fetileng, 'me ba lakaletsoa ts'ebetso entle har'a sechaba sa Mopeli le bophelo ho botle ho tla khotaletsa sechaba pele. 'Me sechaba sa Mopeli se thabela ho amohela benghali bana. Ea neng a amoheloa Kerekeng ea D.R.C., Thaba-Ts'oeu ke Mr. Mohale, H. Mohale,

Re utloa hore ebile litlatse tse kholo ho amohela eo Morena Mohale. Le leholimong koana thabo e kholo ka eena.

Re bona Mr. Laka, tichere ea sekolo sa Thaba-Bosiu mona Lefika ka ho tla ngola hlahlobo ea hae ea Book-keeping; ese eka Molimo O ka mo atlehisisa ts'ebetso ena ea hae, a e feta hantle. Ea ts'oeroeng ka bosholu ke Seymane Bothesisi hothoe o utsuitse li-Jerusalem (donkeys) tse tharo ka Natala; ha re e-s'o utloe kahlobo ea hae.

Letsatsi le boetse le eme mona pula ha re e bone, le hlahisa moea o batang oa marole a li pukutsa, serame se a lala, ruri lefats'e le ea kula. Ka la 20 November, Morena Charles o ne a ile ka loting ho ea bona moo batho ba ha

Libe ba thibileng lekhulo, ka ho lema makhulong. Che a lokisa hantle, o ne a e-na le Motlalsi oa 'Musisi, le Ramatamo, le bara ba bang ba Mopeli. Che ra fetela ha Morena Howell, le teng ho sa le joalo; le mor'a oa morena eo hothoe a theohe ka thabeng a se ahe ale mong. Oho ka masoabi morena eo a hana taelo ea Morena Charles ka mantsoe a se nang boikokobetso, batho ba ba ba soaba. Leha ho le joalo Morena are seo a se buileng o se buile; ekare ha a sa mameloe o tla bonts'a boholo ba hae joale.

Oho Morena Howell ke uena monna e moholo ho Marenana a teng mona Witzieshoek, u ts'oanetse u bontse bohle hlomphe ea hao le ba banyenyane (bacha) ba tle ba tsebe ho tsamaea ka melhala e metle ea hao. Empa ke rata ho u eletsisa phetha taelo ea Morena ka khotso; tsohle li tla tla hantle pel'a hao. Hape hopolenta lentsue lena: "Morena ha a tene molupo."



## O Ne a Batla Hore a Khutlisetsoe Bohali Ba Hae.

Mosali eo oa batho o ne ale mahlomoleng ha monna oa hae are o mo khutlisetsa ha habo ho ntatae. O ne a lebetse ka mahlo a matso ho bona hore na li Feluna Pills ha li tlo mo thusa na.

Re ka bolela ka 'nete le ka botsepehi bohle hore re na le makholo-kholo a mangolo a tsoang ho batsuali ba bolelang kamoo li Feluna Pills li ba entseng hore ba fumane bana ha ba ne ba se ba tsetse ho ka fumana nguana. Feluna, tabeng tse joalo, e hlasimolotse setho se neng se fokola kapa se sa sebetse ka tsuanelo. Feluna e fihlile ea tsosolosa ea matlafatsa setho seo 'me mokhoa oa hlaho, ka thuso eo, oa etsa hore ho fumanehe nguana eo ba neng ba mo lakatsa ba mo lebetse hakalo.

Hape li Feluna li lisa bophelo bohle ba mosali. Lipilisi tsena lia eketsa 'me li nchafatsa mali hore abe mafubeli hantle. Ke ka lebaka leo mosali ea sebelisang Feluna a bang le bophelo ho tletseng bo khotletseng, a bang le thabo 'me a rategang. O ikutlula a phetse hantle 'me basali ba felang ba phetse hantle ho monate ho lula le bona.

Hae ba lipontso tse latelang tsena li teng ho uena li supa hore u ka fumana thuso ka ho sebelisa li Feluna Pills:—

Ho tokolloa ke mali, Mokhathala, Ho fokola, Ho sokela, Lehlatle le Jesoen, Mahlo a Jeretho, Mokokotlo, Mahlaba ha u ile khueling, Ho pipitlolo, Ho bona limaleli mahlong, Molikokhoane, Hlooho e opang, Ho nyeka pelo, Nyooko le likhathato tsa mala.



Re hatisa lengolo leo re le amohetseng ho Ezekiel Nkosi, oa P.O. Karino, Transvaal, eleng le leng la a mangata a mona ofising ea rona.

"Ho felile lilemo tse tharo ke nyetse mosali oa ka pele re fumana nguana oa rona oa matsibolo. Ke ne ke hlomohile ke bile ke hopola ho mo khutlisetsa ho batsuali ba hae. Empa motsalle e mong a re eletsisa hore a sebelise li Feluna Pills, a etsa joalo. Ho makateng ha ka ho bohlole le thabong eaba o nka mpa kamorao ho likhueli tse 'ne 'me a ntsualla nguana e motle ea non-neng oa nguana. Kapa eleng ho hlaha ha nguana kapa eleng lipilisi ke sitoa ho ka hlalosa feela haele bophelo ba hae ho bile botle baholo ha esale a qala ho sebelisa li Feluna. Kajeno re na le bana ba bararo, banana ba babeli le moshemane ale mong. Kaofela ha bona ba phetse hantle ba matla."



Re susumetsa ka matla hore ho lecoe li Feluna Pills tsa Basali Feela. Li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/- li liphuthelong tse khubelu tse joaleka sena se bontsitsoeng mona. Ha hole thata ho li fumana ngolla ho P.O. Box 731, Cape Town, u romele chelete.

**FELUNA**  
PILLS for females only

See. F.J.

# News Items From Different Centres

## Rietvlei News

The school inspection is just over and the next exciting event is the closing of schools.

The new way of inspection by the teachers was adopted though it was rather cumbersome for a few teachers. This school was inspected last May and now after six months of hard labour on the part of both teachers and pupils the first class inspection by the teachers was launched.

The pupils did their best. On the whole the results were creditable when we consider the short length of time, since May, when the inspector was here.

The Principal, Mr. Sabelo Godfrey Magodla, the only Matriculated teacher in the district, is heart and soul for his work. You will see him early carrying his books on his arm going to school.

Some visitors here nicknamed him "Ma-Godla" because they always saw him with books under his arm. When they heard that his name was Magodla they said he had taken after his name.

Mr. Magodla "u Langa" has achieved greatness in the place. His school is the only one of its kind in the district which teaches Afrikaans, the only one teaching domestic science and lessons on the care of invalids.

He is now giving lessons to some enthusiastic teachers who wish to write their J.C. at the end of the current year. The locusts are threatening the farmers here. Drought is prevalent. There is no ploughing and the conditions are grave.

Miss Angelinah Mjoli will be leaving Rietvlei School at the end of the year. We have budding business men like Mr. Zacheus Mzolo who buys skins and sends them to Durban for sale; Mr. Petros Mzolo who buys mealies and sells it again.

## Burghersdorp News

(BY KALKOEN)

The Albert Eagles, R.F.C. played their last match against the Fairview Rovers at Middelburg (Cape). The local team lost.

### Pretty Weddings

On October 29, the Methodist Church was packed to its capacity when Miss Elsie Booysen was married to Mr. Isaac Pieterse. The bride was given away by her father. The Rev. P. Mbetse solemnized. Again on November 18, in the Presbyterian Church, a double wedding took place in which the Rev. Msikinya solemnized.

### Recent Arrivals

Mrs. W. T. Lumko who has been on holiday at Queenstown is back. Mr. and Miss Bekeer have returned from Johannesburg, and also Mr. H. August, from East London.

Mr. J. Maputle, formerly of the S.A.P., has been appointed location Constable.

## St. Matthews News

In your issue of November 16, appears an invitation under the above caption. I beg to draw the attention of the organisers of the proposed "Reunion" to the fact that it will be wrong to hold such or any re-union at a place other than the Alma Mater.

It is true, many past students of St. Matthews have not been able to avail themselves of the opportunity of attending past re-union meetings held at St. Matthews, the reason being the distance; but that alone should be no excuse for holding a sham re-union anywhere. It will also be a disadvantage to those past students who aspire for future re-unions and the opportunity of revisiting their Alma Mater.

PAST STUDENT

St. Matthews College.

## Dordrecht News

(By WILFORD)

We had a shower of rain here last week although it did not do much good. The weather continues to be bitterly cold.

The Manyano Women of the Anglican Church took a trip last week to Macubeni to attend a service of the women there, unfortunately they did not get there on account of the lorry which stuck between Indwe and Macubeni.

Mr. Joubert Mfaxes commercial traveller from Capetown was in town last week on business.

Mrs. Manxanya and Mrs. Mabo-pe, of Umhlanga, were in town on Saturday on business. Mesdames E. and N. Heshula, of Macubeni were the guests of Mrs. Tloti last week.

Messrs. W. P. C. Mpulampula, A. M. Tloli, S. Mabo-pe, J. Martins, all local teachers, took a flying trip to Aliwal North last week by car. Mr. Mpulampula was the driver. The Standard VI pupils of the Higher Mission wrote their departmental examinations on November 18. Evangelist D. Dinca was the commissioner. The Pathfinder and Wayfarer concert held on November was not very successful.

The Rev. J. F. Van Wyk has arrived from a 3 months holiday spent overseas. He showed us Lantern pictures of Palestine in the D.R.C. Classroom.

In a meeting he had with the location intellectuals he assured them that the new central building of the school will soon be started. The Town Council has voted for £900.

It is a blow to the Anglican congregation to hear that the Rev. T. Heath is leaving in January for Vereeniging. The Pathfinders too will suffer a great deal as he was an able D.P.M. Preparations are afoot for his farewell.

The Anglican Church had a grand concert on December 6 to meet the expense of the new proposed Church building. Headman H. Mgobo left no stone unturned preparing for it.

At a meeting of the Vigilance Committee it was unanimously agreed to request the Town Council to increase the supply of water in the location. Headman H. Mgobo's health is not too sound of late.

## George News

(By W. GUNGULUZA)

A grand competition concert by the members of George to send delegates to the National Convention at Bloemfontein on December 16 was held in the D. R. Church School Hall, Rosemoor, on Saturday, December 7. Three choirs competed.

The following are the busy bees who made preparations for the coming convention. The Rev. Elias Oliver P.E. A.M.E. Church; Messrs. Jacob Skweyiya, Evangelist, Methodist Church; Daniel Skefile, Catechist, Order-of-Ethiopia Church; P. J. Mqikela, Principal, United Native Missions School; Dick Hlongwana, W. Gunguluzza, David Sili and Ladies Winnie Skweyiya, Estha Skweyiya, Evelina Skweyiya, Louisa Skweyiya, Rachel Oliver, Grace Nyama, Marjorie Skefile, Maria Sondlo, Joanna Jansen, Maria Jansen, Bettie Veldman and Maude Jansen.

The African Pentecostal Church members gave their first annual Bazaar in the D. R. Church, School Hall, Rosemoor, on Saturday, November 30 in aid of the Church funds. Mr. Jan Cangei (Parish Steward) together with ladies: Mrs. Kressie Cangei, Mrs. Margaret Jansen, Mrs. Dina Nyama, Mrs. Sarah Kleinhaus, Mrs. Elizabeth Copiso and Miss Annie Jonas and Mr. John Kulati were the chief workers. The Bazaar was opened by the Rev. Henry J. Ndlaba, District Overseer, George, at 10 a.m.

## Uppington News

(By OUR CORRESPONDENT)

On Friday, November 28 sixty Africans were brought up for not being able to produce their 1935 Poll-Tax, when both Locations were surrounded in the early hours by the police, and were each fined £1:0:0 or 14 days imprisonment. The majority paid their fines.

It is with deep regret that I report the serious illness of old father P. Manyakanyaka, the Circuit Steward of the Wesleyan Church also Evangelist S. Peterson of the Lutheran Church.

Mrs. Pieterse, wife of the Rev. Jno. R. Pieterse, of the Wesleyan Church, is much better and so is the little baby.

The Rev. Sopsky of Kimberley arrived here this week, and after conducting Holy Communion services in the Lutheran Church, returned to Kimberley on Sunday afternoon by mail.

The Rev. Jno. R. Pieterse, of the Wesleyan Church, arrived here after spending a short but happy holiday with his mother at Carnarvon accompanied by Mr. J. Jacobs. I am informed that the old lady is indisposed and Mr. Pieterse will be compelled to leave shortly again should her health not improve. We wish the old mother speedy recovery.

## Ladysmith News

(By IDLER)

A well-attended meeting of Bantus last week unanimously rejected the Native Bills as being absolutely useless from the Native point of view. The meeting was called to consider the report of a sub-committee of 12 members which had been appointed to consider the proposed legislation. The committee reporting back to the meeting said the Bills had been fully considered, but in them the committee had been able to find nothing that was of help to Natives. The committee suggested that an extension of time should be given by the Government so that the Bills could be thoroughly investigated from every aspect. The meeting decided to appoint delegates to attend the conference to be held at Bloemfontein on December 16.

On November there was an official opening of the Dense Kraal (Molifili) Methodist Church home. About 200 people were present. The "Manyano" and the "Y.M.C.A." were in uniform. The Rev. Nhlapo gave an inspiring sermon. After the sermon a collection was made which amounted to £7 10 0.

The Joint Council of Europeans and Bantu met recently at the Parish Hall. The agenda was:— "Bantu wages and sports." After a long discussion it was decided that the Bantu's in the Joint Council should send in a petition to the Joint Council. The next item was about sports. The Rev. Ntuli and Mr. F. Sithole spoke very well. They stressed that we don't have enough grounds, namely football and tennis courts; also not only that but we need a social centre where in the evenings we could play indoor games, and lastly they said we are in need of a European Patron to look after Bantu sport, as at present there is a lot of misunderstanding. The Joint Council decided to forward the matter to the Town Council.

## Hebron News

Mrs. E. J. Mosoabi, the wife of the Principal of the Hebron School, will be passing through the city accompanied by her little daughter, Florence, to her parents-in-law at Molotestad (Boons) some time this week. The capacious Hebron new school building has been completed and will be opened early in January, 1936.

## Eastern Township News

The corner stone of Mokone Memorial A.M.E. Church Eastern Native Township was re-laid by the Rt. Rev. D. H. Sims, D.D., M.A., Ph.D., of the A.M.E. Church, in the presence of several hundred visitors, friends and the members of the local Church.

He took for his text, Genesis 32, 28. The subject, "The new name," and delivered a soul-stirring sermon. Mrs. M. A. Sims, M.A., accompanied her husband, the Bishop, with their little daughter, Careve and the nurse Mrs. Lepule, of Cape Town. Among those present were the Rev. and Mrs. Theo. Mareka, P.E., Johannesburg District, the Revs. E. A. Lawrence, P. G. T. Khamphope, J. M. Shupinyaneng and daughter, and I. M. Maaro-hanye, Messrs. W. Mputi, O. Legodi and M. Mokone, of Benoni, Frank Mngomezulu, S. Kotu, P. Mosebi Hlubi and Mr. and Mrs. D. H. Opperman, of Wilberforce.

The Rev. and Mrs. J. M. Mokone, the local incumbents, spared no pains in making this unique affair a success. The Officers of the Church donated the sum of £2 10 0 to the Bishop and together with the Pastor wished the Bishop and Mrs. Sims and daughter bon voyage, and expressed the desire that they may return to South Africa. The Rev. J. M. Mokone was elected a Delegate to the General Conference in New York on May 6, 1936, and expects to sail early in February next.

Incidentally this is Bishop Sim's last appearance before embarking for Home on December 27.

S. A. MORAKE,

Johannesburg.

## Standerton News

(By A. M. M.)

It is with deep regret that we report the departure of Mr. W. D. Carolus, Headmaster of the Indian and Coloured Government School here, who is transferred to Volksrust as from January 1. Mr. Carolus's departure will be a great loss to Standerton, as he has identified himself with every branch of sport and social activity.

A grand school closing concert was held in Z. C. Church on December 7 by the Methodist School. The following choirs took part (a) Senior School choir (b) Lilly Whites (c) Nightingales. The annual election of the Advisory Board members took place on December 11.

Mr. D. Mahoa, of Johannesburg passed through Standerton on November 29 on his way back from Natal. Nurse Sinah Maimane, of the local Native Hospital, left on December 6 by train for Pretoria. Mr. Mack Moloi, assistant chairman of the local Advisory Board, will represent Standerton in the forthcoming National Convention which sits at Bloemfontein on Dingaan's Day.

Mr. C. B. Nginza, headmaster of the D. R. C. School and Mrs. Nginza and their daughter Vuyiswa, are leaving by train this evening for Port Elizabeth. Mr. Nginza will also proceed to East London to witness the African Cricket Tournament. Mr. J. Tela, assistant teacher at the Methodist School and Mrs. Tela with their son Thamié left for Carolina and Ermelo on a holiday visit.

The Rev. W. E. Ntiwane, of the local A.M.E. Church has been transferred to Nelspruit. He will be succeeded by the Rev. Nelani, of Nigel.

## Brick and Tile News

Mrs. Mayekiso, of Brick and Tile Works Co. Location, Vereeniging, arrived home by the Cape mail on Monday last in sound health. She was one of the delegates to the Bloemfontein A.M.E. Church—Quadrennial Convention in her capacity as the local acting president of the W.H. and F.M. Society. Her arrival here was, however, embittered by the information respecting the severe attack of convulsions on her youngest son, Mpumelelo.

The Rev. J. G. Matshiqi, of Mgqekweni, has been admitted into the Eliot Hospital, Umtata, as from November 1, as a result of influenza attack. We pray for his speedy recovery.

## Vredefort News

(By T. G.)

December 5 was a red-letter day here when the Rev. D. J. Pululu, of the Methodist Church, was accorded a farewell concert in the Ebenezer Hall under the auspices of the local school committee and the staff of the United School. It is gratifying to state that Mr. Pululu is retiring after 17 years of ministry in Vredefort. The Ebenezer Hall was packed to capacity. The music "which makes one whistle with excitement" was rendered by the United school under the baton of Miss Priscilla S. Mofokeng. The Gymnastic drills under Miss Mary A. Mokhahle provided thrills. Mr. T. Z. Gxa also gave a selection. Dollie Mokitlane, Bessie Tuge, Joel Mokeretla, pupils of the United school acted "Notsi le Bohloa" a Sesuto recitation. Present: Messrs S. Ubane, Sub-Deacon; J. K. Mokhahle, the Rev. P. Malema, L. D. G. Mokoena (Principal Vredefort) and J. C. Mekute, (Principal, Parys) Mr. D. Lebitsa, Mesdames M. Makgoe, A. Mokhahle and E. Hans (Parys) and E. S. Pululu from Vereeniging.

## Vereeniging News

Last Saturday we had a busy day in the Anglican, and Methodist Churches. Notable marriages were solemnized by the Revs. Lakaje and Tlaletse.

The tennis players such as Mr. Padi, Vereeniging and others are busy preparing for a tennis match to be played on Sunday. Vereeniging versus Johannesburg Club.

At the close of the day one of the most thrilling concerts given in this location was staged by St. Cyprian's school pupils under the management of Mr. W. Belle, assisted by the famous Vereeniging Quartette. Mr. H. B. Nyati Principal Methodist School, was in the chair. M.C., W. Belle Principal, Anglican School, Miss Ntliche, assistant teachers did well with her girls in Drills. Mrs. W. Belle, also assisting did well with her waitresses in serving refreshments. Among those present were the Superintendent of the location, Nurse Mangena, Mrs. Molefe, Mrs. Masi, Mrs. Hammond, Mr. and Mrs. Mathatse, Mr. Managase, Mr. and Mrs. Pululu, Misses Molebatse, Legkoale, Lebona and some others, and the Vereeniging teaching staff. Mr. Khoai and Mr. Maphutse were doorkeepers and Mr. Jansen was in charge of the catering.

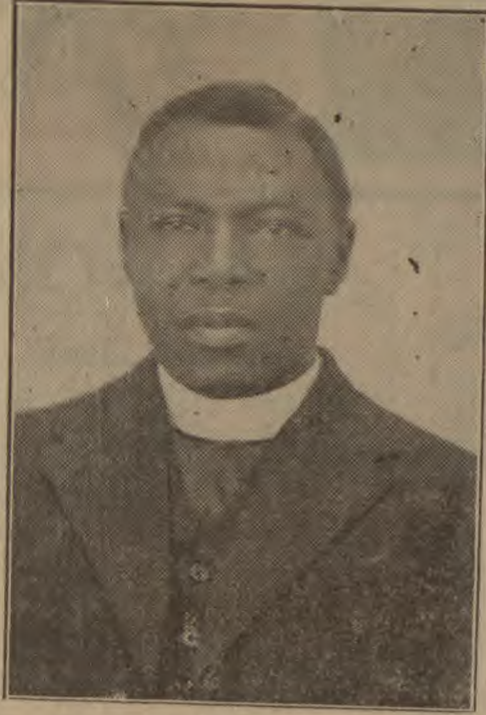
Sunday's distinguished visitors were the Archdeacon Fr. Hill, C.R., Sister Chilton and the Rev. Shoai and his son.



# Leaders' Message To Convention



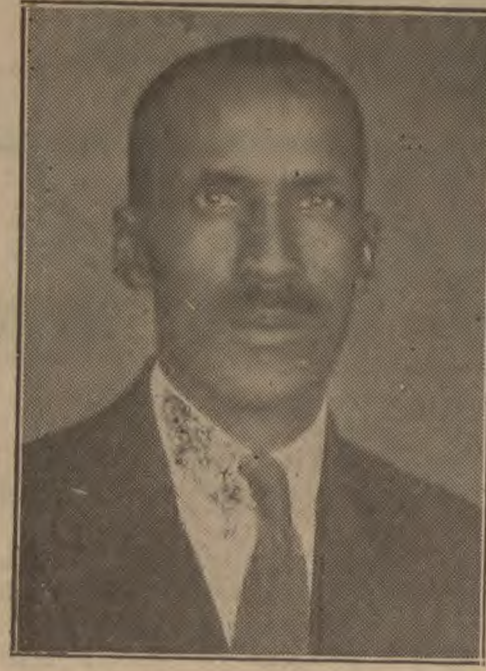
Prof. D. D. T. JABAVU,  
President, Cape Voters' Convention.



Rev. Z. R. MAHABANE, Presi-  
dent, African Ministers' Ass.



Rev. JOHN L. DUBE,  
President, Natal Native Congress.



Mr. S. P. MATSEKE,  
President, Transvaal African Congress.



Dr. A. B. XUMA.

## Unity Of African People An Urgent Necessity

### Professor D.D.T. Jabavu

The Convention is an opportunity that offers once in a generation, and in this one the Africans will have a chance to put their house in order. Out of our harmony the powers that be will learn how we suffer from poverty and trying economic conditions, to say nothing of our political humiliation. To be harmonious, we must loyally support the committee which we shall elect to manage the Convention, whether we happen to be inside or outside of it.



Mr. R. H. GODLO,  
President Advisory Boards' Congress

### Mr S. P. Matseke.

"My earnest desire is to see the unity of the African tribes, and I pray and hope that the coming Convention will lay the foundation of this unity. In this connection I appeal to all chiefs and leaders of the four Provinces of the Union and the three Protectorates to go to Bloemfontein ready to bury tribal differences and jealousies and pool their resources in order to facilitate the unity of our race.

While I feel strongly against the proposed Native Bills yet I cannot but think that they are a

blessing in disguise in that they have alarmed us and thus stirred us to action and to the realisation of the fact that the salvation of our race lies in national unity."

### Mr. R. H. Godlo

"In my humble opinion, our first duty as servants of the great Bantu race south of the Zambesi, is to acknowledge our indebtedness to the Bantu Press for taking the initiative in the noble endeavour to weld together the scattered remnants of our race in this the darkest hour of its history.

It seems hardly necessary to emphasise the fact that the fate of our race hangs in the balance as the proposed Native legislation seeks to treat the Bantu as a separate entity, a class apart and outcasts in the land of their birth. It therefore behoves all the leaders of the race who will assemble in Bloemfontein on December 16, to present a united front against the forces of oppression and repression. Our cause is a just one, and if right is right we shall certainly win the day."

### Mr. R. V. Selope Thema

"The proposed Native Bills have created a situation which requires serious thinking. Their purpose is to enforce the policy of territorial and political segregation of the white and black races in South Africa and thus create two nations whose aspirations and ambitions must inevitably clash in the end. This is a new departure in political science. History has no record of two nations that have lived in harmony and peace in the same country and under the same governmental control while politically separated from one another. The policy of political segregation is thus fraught with grave consequences not only to our race but to white South Africa as well. For it will sow the seeds of discontent and unrest and breed race hatred and strife.

In discussing these Bills, therefore, the delegates to the National Convention must endeavour to prove to White South Africa that they are not actuated by selfish motives but moved by an ardent desire to save posterity, both black and white, from inter-racial bitterness and strife and to save the soul of our white fellow country men from the tyranny of prejudice and racialism"

### Rev. John L. Dube

"The importance of the matters to be discussed in Bloemfontein needs no emphasis, particularly that of the proposed Government legislation affecting the welfare of our people.

I would urge upon those taking part in the conference, a spirit of wise mo-



Mr. R. V. SELOPE-THEMA,  
Vice President T.A.C

deration and careful thoughtfulness in their deliberations. More can be achieved at this stage by close co-operation and wise guidance, than by openly flouting the efforts of a Government which has made an attempt to deal with the political, territorial, social and economic problems of a race whose interests are closely inter-woven with those of its own.

Destruction is easy; construction is more difficult. Let us show the Government we capable are constructing a policy that is acceptable. May the conference's endeavours be attended with success."

### Rev. Z. R. Mahabane

"It is to be sincerely hoped that what promises to be the most important National Conference of African people of the sub-Continent ever held since the white races arrogated to themselves the right of government in this land will not mince words but that it will declare in unequivocal terms that this position of political slavery can never at this stage of progress be accepted, and further that the time has fully come when franchise rights shall be extended to all African people throughout the whole length and breadth of the Union.

I would also strongly commend to the serious consideration of the Conference the view held by the Umtata Conference as well as the Methodist Conference held at East London in October which is to the effect that a permanent and satisfactory adjustment of the franchise question, and one which is calculated to promote peaceful relations between the White and Black races of this great country, is only possible on a "basis of mutual agreement" arrived at by means of a Round Table Conference between representatives of the two races."

### Dr. A. B. Xuma

"On December 16, the African people will meet in a national convention that is significant for its spontaneity. Nobody in particular called it. Circumstances have made it inevitable. This convention has been summoned by the spirit and intention of the so-called "Native Bills." To the African people these Bills are a life and death issue, because they touch seriously the foundations of their existence in South Africa, namely, the symbol of citizenship and their title to land and its resources.

So far as the Cape franchise is concerned there can be no compromise. If the Government or parliament ignore our wishes and

requests, we can do nothing, course. But we shall not and must not assist them to destroy this principle of common citizenship. For our actions we shall be responsible to future generations of Africans. Our decisions, therefore, should not handicap them. We must lay foundations for their unfettered development."

### Rev. J. A. Calata

"Never in the history of our race has such a unanimous expression of opinion been made as reflected by the resolutions passed at the recent Regional Conferences on the Native Bills; but to ensure the continuity of this unani-



Rev. JAMES A. CALATA,  
Chief Organiser, Cape African Congress.

mity the Bloemfontein Convention must be made a success. By our decisions on December 16, we shall deserve the blessings or curses of future generations. The whole nation, as represented by the various leaders, will be weighed and God grant that it may not be found wanting."

[We expected messages from other leaders as well, including Drs. P. ka I. Seme, S. M. Molema, James Moroka and Mr. T. M. Mapikela, but these did not reach us at the time of going to press.—Editor.]

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## Football To Be Played Right Through Cricket Season

SPORTS AT THE BANTU WANDERERS

Last Sunday, the last match of the J.A.F.A. season was played between the Highlanders "A" and the Royalists for the Ward and Salmon Trophy, which was displayed at the grounds. The Royalists drew first blood by scoring a goal, which the goalie of the Nourse Mine lads saved only to find that the referee had noticed him clearing it off from the other side of the goal-line. It took the Highlanders "A" almost 20 minutes to register their equalising goal (1-1).

### Both Teams Play Well

On resumption both teams played well. The Royalists were thrustful and fiery; and the Highlanders "A" more artistic. Bedford Molapo was very erratic in his deliveries at the centre or else he could have scored three goals for the Nourse Mine lads, just when their attack was mercurial to their opponents.

### Royalist's Easy Win

As fortune would have it, the Royalists got the second goal quite easily, due to the misjudgment of both full-back D. Mokoena and goalie, who fumbled with a high ball that found the net of an unguarded goal (2-1). The attack of the Royalists, which was showing signs of wear and tear, was revived after this goal and Bhula Mangotobane. "More and More" played as never before.

It did not take Royalists long to register their third and winning goal.

Although defeat was imminent the Nourse Miners did not relax in their attack, but all their effort was more or less a tale of lost opportunities.

### Proud Holders of Two Trophies

The Royalists are now the proud holders of two trophies, the I. I. Adams Cup and the Ward and Salmon.

### Summer League

Although the official season of the J.A.F.A. is closed, football will still be played at the Bantu Wanderers every Sunday for the benefit of the teams that require a try-out and training for the next season. This competition will commence soon after the Dingaan's Day Five-side Tournament next Monday. It will be open to all the clubs along the Reef and will be conducted in the usual League system, the winning club being awarded a permanent trophy.

### Tennis Team

The Bantu Sports Club Tennis team to meet the Students on Saturday, December 21, is as follows:—G. G. Xorile, C. N. Setlogelo, Jas. Mosala, A. Mngungunyeka, J. M. Bhengu and Jitua Mathibe. Mesdames:—Aggie Pretorius, Rachel Jacobs and Martha Marumo.

## Fine Tennis At Georgedale

SPRIT OF SPORTSMANSHIP EVINCED RIGHT THROUGH THE GAME (BY TERRY)

The All Greys Lawn Tennis Club of Imbumbulu visited the Conspiritos Lawn Tennis Club of Georgedale on November 16 for a match. The friendly match commenced at 9.45 a.m. and stopped at 3.30 p.m. The following players represented the All Greys Lawn Tennis Club: Misses T. V. Makanya, E. Kanyisile Ntuli; Messrs. P. Kumalo, A. Mgbhozi, H. Dhlomo, Rev. Mesinye and H. M. S. Makanya, Supervisor of Schools.

The Conspiritos Lawn Tennis Club was represented by Misses A. C. Sibisi, D. B. Shezi, E. D. Mbhelle, E. E. Mkize; Messrs. E. Mavuka (Mussolini), S. S. Shezi, W. E. Magwaza, and S. S. Mombela (Captain).

The All Greys L.T.C. won by a very narrow margin of 2 games. Right through the game the spirit of sportsmanship was evinced.

At the end of the day speeches were given by Messrs. A. Mgbhozi, Chairman of Grey F.C., H. M. S. Makanya, Supervisor of Schools and President of the All Greys Lawn Tennis Club, and S. S. Shezi, Chairman of the Conspiritos L.T. Club. It is encouraging to find our prominent men like ministers of religion and supervisors showing keen interest in sports. As a matter of fact this promises a bright future for Bantus. It is understood from reliable sources that Mr. A. A. Sigudu has been officially in-

(Continued in column Two.)

## Policy of The Far East Selectors

(By C. M. Kiviet)

For two days the selectors assembled twenty-eight players at Van Ryn Deep to give each of them a trial. At the conclusion of the match the selectors had no difficulty in selecting the side to meet West Rand on Saturday. Last year the West Rand selectors adopted the policy of choosing the younger players which in my opinion was the best thing to do. Of course in this they met much opposition which was augmented by the failure of the players chosen. The Far East selectors bank their trust on the batting of Bangani, N. Mankayi, J. Allies, G. Gugwini and H. Roro.

The following will report to the Secretary, Mr. H. Mbere, on Saturday, December 14, at Wemmer Grounds not later than 10 a.m.:

G. Barnabas (West Springs), I. Bangani (East Geduld), G. Gugwini (State Mines), H. Roro (Van Ryn Deep), J. Allies (State Mines), N. Mankayi (W. Springs), F. Tshomela (W. Springs, Capt.), W. Ngeelwane (Modder Bee), W. Mankayi (W. Springs), C. Ngeengebule (Van Ryn, Vice Capt.), T. Maykane, (Sub Nigol), and C. Msengane (Modder Bee).

(To Mr. C. M. Kiviet: Please use double-spaced typing. Three-line spacing would be the best as that will always facilitate the correcting and editing of your copy—Ed.)

## Africans and the Scout Jamboree At East London

U/Sir.—From the Press I learn that three thousand Boy Scouts from the Union, Rhodesia, Basutoland and Portuguese East Africa will be assembled at East London for the Scout Jamboree. I also learn that the Chief Scout, Lord Barden Powell and the Chief Guide, his wife, will be there.

Through the baneful colour bar prejudice it was thought fit that black boys and black girls should not be allowed to use the names used the world over—"Boy Scouts" and "Girl Guides," and the Africans interested in the movement had to use other names. Again our boys and girls were refused participation by the Government in an overseas Jamboree for practically no reason at all. And now I would like to know if they will be allowed to participate at East London.

If not, will not this be a great shame? How will the great hearted Chief Scout feel when he sees marshalled before him only white boys and girls by the people who are supposed to have come to civilize the many millions of black people in this land? Will not the organisers wish they were in any other place but at East London when they remember that in the heart of that grand old man no such petty feeling of racialism ever passed when he inaugurated this great movement of youth?

The feelings of the Chief Scout can be imagined by every right thinking person. On his way from England whilst in Northern Africa he voiced his feelings about the aborigines of Africa. He mentioned that in South Africa there was a colour bar, but he made it plain that he very much wished that the children of this great continent join fully in this universal movement.

We are all fully confident that the Chief Scout will say something at East London that will make

white South Africans more broad-minded regarding Africans, and should this escape his mind cannot some Africans approach him so that whilst here he exerts his great influence for a more fraternal spirit between Black and White.

"BLACK SOUTH AFRICAN." Johannesburg

(Continued from the third column.)

formed to start work next year at Babanango as a Minister (O.T.).

Miss Maud Kunene who is taking a Nursing Course at Umtata left Georgedale for Umtata at the beginning of this month after holidaying here for a month. Inspector of schools Mr. S. R. Dent, B.Sc., and Mr. H. M. S. Makanya Supervisor of Schools, conducted the practical examination of the School Leaving Certificate on November 18.

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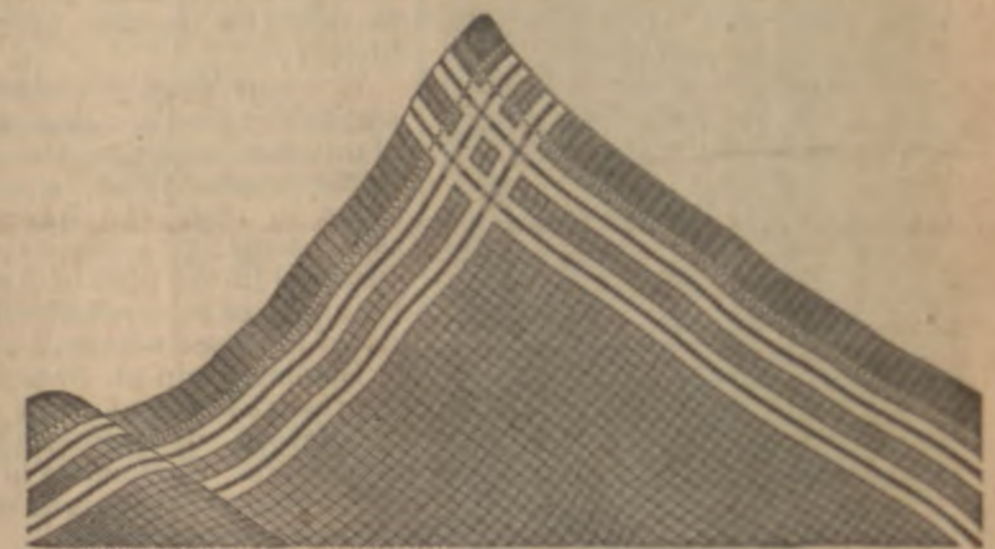
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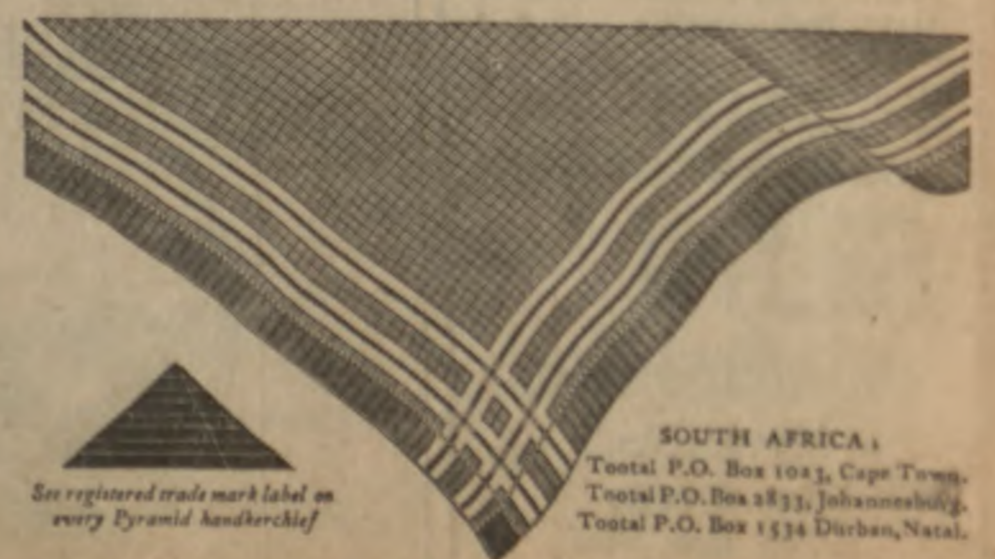


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### Fifth Annual Reunion Of The Old Pietersburgians' Association At Pretoria

Sir.—May I once again ask the hospitality of your pages to say that the Fifth Annual Reunion of the Old Pietersburgians' Association will be held on Saturday, December 21, at Bishop's House, Celliers Street, Pretoria by kind invitation of the Bishop of Pretoria and Mrs. Parker.

Invitations have been sent to members of the Association, but I should like it known that all former members of the College (staff and students, will be welcome. If any who have not received invitations and who wish to be present will send a postcard to the Hon. Secretary of the O.P.A. at this address it would be a help to those who have the catering arrangements in hand.

A suitable train leaves Pretoria at 2.2 p.m. and passengers for the Reunion should alight at Devinish Street Station. Guests who play tennis are invited to bring their racquets and shoes with them.

May I also say that copies of the current number of "The Grace Dieu Bulletin," picture postcards of the College, and the College Blazer Badge will be on sale in the afternoon.

Yours faithfully,

S. P. WOODFIELD,  
President.

Diocesan Training College,  
Pietersburg. Tvl.

### Scout Jamboree At East London

Three thousand Boy Scouts from every part of the Union, Northern Rhodesia, Basutoland and Portuguese East Africa will be in camp at East London from January 8 to 16 for the South African National Scout Jamboree. Four hundred and fifty tents and marquees are to be pitched in a glorious situation near the Nahoon River overlooking the golf course and the ocean. The Jamboree camp chief will be Major A. L. Pepper, O.B.E., M.C., D.C.M.

### W.N.L.A. Tennis Club's Coming Matches.

The ever-popular W.N.L.A. Tennis Club is preparing for its visit to the Free State. On December 25 they play the Bantu Y.M.C.A. of Bloemfontein, in Bloemfontein. And on December 26 they play Thaba 'Nchu on Dr. Moroka's Tennis Court.

The following members are making the trip: Peter W. Rezant (Captain), James Albert Mosala, "Connie" Nicholas Setlogelo, and Mike Smith. They return on or about December 30.

(Continued from the second column.)  
form. They were Messrs Mkiye, Ntwasa, Makohliso and Damon. The wicket-keeper, Xakekile, deserves praise. Butterworth's second innings was 31, and so Umtata won.

### For South Africa's Cricket Test Side

Fifteen players have been nominated by South Africa's cricket selectors to present themselves at Durban this week for the first Test match against the Australians, which starts to-day.

The players from whom the team will be chosen are:— B. Mitchell (Transvaal), E. A. Rowan (Transvaal), K. Viljoen (O.F.S.),

H. F. Wade (Natal), I. J. Siedle (Natal), F. Nicholson (Griqualand W.), A. B. Langton (Transvaal), R. J. Crisp (W. Province), E. L. Dalton (Natal), H. Watt (W. Province), B. J. Robertson (W. Province), A. D. Nourse (Natal), R. E. Grievson (Transvaal), K. S. Rose (Transvaal) and R. Henderson (E. Province).

### Promotion Of Sport Amongst Bantu Children

Sir,—Unlike for the European, Coloured and Indian children, we get no grants for our children from the Government, for sports, and yet it is well known that any kind of schooling which does not include sport is totally inadequate, for sport provides an exercise to the body and brain, way necessary to the young ones.

That our children need sport of some kind has long been felt and advocated for by those who take interest in child welfare, but to no avail. It is always said that God helps these who help themselves.

The teachers of the Eastern section of the Transvaal African Schools have, therefore, formed an Association which has as one of its greatest aims, the promotion of sport amongst Native children.

Their first effort to raise funds towards this endeavour was when they united in a concert last Friday. The money raised in this concert, which was held at the Communal Hall, Eastern Native Township, will be utilised solely for procuring sports' equipment.

Now fellow-countrymen and women, God helps those who help themselves. I therefore appeal to each and every one of you who has the interest of the future generation at heart to rally round us and give us every possible aid so that we may attain a successful end.

Lastly, I wish to notify those who are interested in child welfare that any school wishing to

join this Association is quite welcome. For further particulars write: The Secretary, Mr. F. S. Mbuisa, 2, Mooi Street, Johannesburg.

F. S. MBUISA,  
Secy., J.A.S.A.,  
Johannesburg.

### Mr. A.M.J. Parkies Organises The Pokwane Tennis Club

(By AFRICAN.)

It is a great pleasure to see the Pokwane tennis club standing, the organiser of which is the agricultural demonstrator, A. M. J. Parkies (Pokwane). The court will be opened early before Christmas.

### Umtata Beats Butterworth At Umtata Grounds

(By A. S. MBETE.)

Butterworth team visited Umtata under the captaincy of Jacks Ntobongwana. They arrived on Friday night here and a match was started on Saturday, November 16 at 11 o'clock.

Butterworth batted first, their outstanding batsman was Balfour and they were all out with a score of 57.

Umtata replied with a score of 169. Our bowlers were in good

(Continued in the third column.)

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# Counter Proposals To Native Bills



**BE WISE**

## More Attention Must Be Given To City's Traffic Regulations

A GOOD RULE FOR YOURSELF AND OTHERS

Again we would like to bring to the attention of our readers the good work that the Traffic department of the Johannesburg City Council is doing regarding the regulation of traffic in our streets. Week by week, as we promised, we publish good advice, issued by the Council, as to the way all vehicle users should conduct themselves in the streets, and we sincerely hope that this will be given the most careful attention by all our readers.

Most of our African drivers do not read papers, and we appeal to all those who read to educate all those who do not to show good citizenship by more careful driving in the streets.

## Native Rights Protection Association's Suggestions Regarding Native Bills

Far-reaching proposals are made by the Central Committee of the Cape Peninsula Native Rights Protection Association to draft Native Bills, which are to be submitted to the all-Bantu conference, to be held at Bloemfontein on December 16.

The draft Bills embody counter-proposals to those contained in the Government's Native Bills. The following are their most striking proposals:

"That all persons who have matriculated, or passed an equivalent examination, should be entitled to be enrolled as voters, irrespective of race and colour; that those who have not matriculated, whether European or non-European, and are not yet enrolled as voters should be disqualified from becoming enrolled; that special members of Parliament should be elected to repre-

sent those not qualified to vote in ordinary elections; that race or colour should be no bar to anyone's election as member of Parliament or Provincial Councillor; the complete removal of all colour bars; the appointment of a South African Native trust to acquire land for Natives, if necessary by expropriation, and to hold this for the exclusive use or benefit of Natives; to exploit the mineral rights on such land for its own profit and to exclude Europeans from Native areas; the appropriation by Parliament of £20,000,000 within five years to enable the trust to acquire 8,000,000 morgen of land not at present in the occupation of Natives.

The draft Native Trust and Land Bill proposes the repeal of the Native Service Contract Act, 1932.

## Additions Beneficial To Africans In Pretoria Hospital

A comprehensive building programme for the Pretoria General Hospital to meet the ever-growing demand for more and more accommodation was decided upon by the Pretoria Hospital Board at its meeting on Wednesday night.

The programme includes the following works: Additional non-European ward; pavilion for full-paying patients; enlargement of Native compound; hostel for non-European female nurses, and hospital laundry.

It is the intention of the Board to approach the Provincial Administration early next year for capital funds to carry out this programme.

## European Women Discuss Premier's Native Bills

"That time be allowed for Natives to study the draft Bills and that the Bills should not be read until the 1937 Parliamentary session" was the amendment moved by Mrs. J. D. Rheinallt Jones at the meeting of the Johannesburg branch of the National Council of Women, held in the Jewish Guild Memorial Hall on December 9.

It was next moved that "in determining additional areas adequate provision might be determined from time to time by the needs of the Natives". This was an amendment to the resolution, "That far greater mortgage should be provided to allow for" (Continued at foot of column 3)

## Ban On Location Beer Plan

The secretary for Native Affairs has informed the Roodepoort-Maraaisburg Town Council that it is unable to consider the Council's application for the Brewing of Kaffir Beer in the Location.

The reason given is that "it has been ascertained that the Natives resident in your Council's area are, in general, opposed to the introduction of the monopoly system for the manufacture of kaffir beer by your Council. It is, therefore, not thought that any useful purpose would be served by the establishment of such an enterprise."

Meanwhile Randfontein Town Council has approved the principle of establishing beer canteens in the Native Location under the supervision of a European, all profits to be used for Location improvements.

The Location Superintendent has expressed himself as being against domestic brewing.

the natural increase in population and for the eviction of Natives from townships under the Urban Areas Act."

"That the Cape Native franchise be retained, as its removal would definitely be a retrograde step", was moved by Mrs. I. Kuper, who said that to withdraw the vote would be entirely wrong; the Native should be taught how to use it constructively.

## Basuto Council's Deliberations

MEMBERS ASK FOR EXEMPTION FORM TAX

The Basotland Government re-opened on December 9, the Resident Commissioner presiding.

Councillor Thabo Lechesa, from Matsing, and Theko Mokaola, from Quachasnek, moved that taxpayers still in arrear for their tax for the famine year of 1933 be now exempted.

The Acting Paramount Chief, Sekhonayana Bereng, said he was in agreement, and this was a matter that the Paramount Chief should lay before the Resident Commissioner.

Councillor Nkhetheleng Molo-mo moved that when taxpayers paid their tax to the chiefs a receipt should be given immediately and not postponed until the tax collectors came to the place with the official tax receipt book.

The Resident Commissioner replied that he would give the matter his attention.

Printed and Published by The Bantu Press (Pty) Ltd. At their office and works No 3 Polly Street

## IN BED EACH WINTER WITH RHEUMATISM

ALTHOUGH ONLY IN HER TEENS Now Fit and Well With Kruschen

This young woman has certainly had her share of trouble. Though she is now only twenty, she was laid up each winter with rheumatism for five or six years. Last winter was different. By that time she had begun to take Kruschen Salts, and since then there has been no further sign of rheumatism.

"I am only twenty," she writes, "and have suffered from rheumatism for five or six years now. I used to get it in the legs, and each winter was laid up for weeks with rheumatic inflammation in the knee joints and ankles. The winter before last, after a bad attack, I began taking Kruschen Salts, and since then have not had a touch of rheumatism, thanks to this wonderful remedy, which keeps one so fit and well."-(Miss)M.

Do you realise what causes rheumatism? Nothing but sharp-edged uric acid crystals which form as the result of sluggish eliminating organs. Kruschen Salts can always be counted upon to clear those painful crystals from the system. The numerous mineral salts in Kruschen are bound to dissolve away all traces of uric acid. And more! They ensure such perfect internal regularity that no such body poisons as uric acid are ever able to accumulate.

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



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## DAY BY DAY!

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

### In The Olden Days

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

### To day

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

Buy your pound of fish to-day!

# GEEN & RICHARDS

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**Collection Name: BANTU WORLD, newspaper, 1935-1955**

***PUBLISHER:***

*Publisher:* **The Library, University of the Witwatersrand, Johannesburg, South Africa**

*Location:* **Johannesburg**

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