

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

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

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

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## Rotary Clubs And Native Wages

### Low Wages Will Not Enable Africans To Live Decently

The question of wages paid to African Workers is attracting the attention of business men in Southern Africa. More and more it is realised that to pay more wages to Africans would not impoverish, but bring prosperity to the European community on the sub-continent. The idea that the white man will be impoverished by paying the Black man sufficient wages is being exploded and the conviction is gaining ground that better wages will increase the spending power of African workers and thus provide a market for producers and manufacturers.

#### The Home Market

By increasing the spending power of the African, the employers of labour will incidentally give impetus to industry and commerce and thus make it possible for Southern Africa to compete with other civilised countries on equal terms. The development of the home market should be the aim of all those who would like to see Southern Africa playing a leading role in the civilisation of the African continent. But the home market is not restricted to the European section of the community. World trade knows no colour bar. Business men the world over are interested in dealing with the total population of a country, not merely a section of that population.

#### Step In The Right Direction

At the conference of the Rotary Clubs held in Pretoria during the week, the burning question of Native wages was discussed and it was decided that Rotary Clubs in Southern Africa should take steps in co-operation with Chambers of Commerce, Chambers of Industry and Municipalities to improve Native wages.

### Thorough Investigation Needed

It was agreed at the conference that the following proposal should be forwarded for consideration to all Rotary Clubs in Southern Africa:

"Attention is being focussed at the subject of wages paid to unskilled and semi-skilled labour. It is recognised in many commercial, industrial and municipal circles that the remuneration paid to Native urban workers is in many cases inadequate to provide housing, food and clothing on a proper scale. This conference therefore resolves to recommend Rotary Clubs in the 55th District to take steps in co-operation with the Chambers of Commerce, the Chambers of Industry and municipalities to improve the conditions. While recognising the difficulties of the situation this conference believes the matter urgent

enough to warrant a thorough investigation and directs that this resolution be sent to the Chambers of Commerce and the Chambers of Industry."

#### King Edward's Coronation

Japan, it is understood, will be represented at the coronation of King Edward VIII on May 12, 1937, by Prince Chichibu, the Emperor's brother. The Prince who will be accompanied by Princess Chichibu, will sail from Yokohama on March 28, for Marseilles where they are due on May 5, en route to London.

Prince Chichibu now stays at Hiroasaki, near Aomori as battalion commander of the 31st Regiment, but he will soon be assigned to the Military General Staff in preparation for his visit to London.

After attending the coronation Prince and Princess Chichibu will visit various countries in Europe, after which they will proceed to America en route to Tokio.



Mr. T. M. Mapikela, Headman of the Bloemfontein Locations and Mr. Sesing, Chairman of the Central Board who took a prominent part in welcoming the Supreme Chief, the Earl of Clarendon and the Countess of Clarendon, at Mangaung. See news on page 20.

#### King's Tour Of Empire

WILL VISIT CAPITALS OF DOMINIONS AND INDIA

King Edward VIII is planning a tour of the Empire as soon as possible after his Coronation on May 12. It is understood that a reference to the tour will probably be made in a speech from the throne which will be delivered at the opening of Parliament on November 3.

The precise scope of the tour has not yet been fixed, but the King is likely to shorten his absence from London by extensive use of air travel.

This will enable him to visit all the principal capitals in the Dominions, in each of which he will be formally acclaimed as sovereign.

There will not be any other Coronation, except that at Westminster Abbey, when the new formula required under the Statute of Westminster will be used.

#### Rush To Build More War Planes

BRITAIN PREPARING FOR DEFENCE OF EMPIRE

The British Government is preparing a big speed-up for the Royal Air Force and it is reported that the Cabinet has deputed a Ministerial Committee to prepare recommendations preparatory to a statement in Parliament shortly after the opening Session.

Recent events in Europe, especially the recent sudden revival of German aeroplane building, are considered a challenge to Britain.

There is reason to believe that Germany will in the near future declare her intentions regarding her air force, setting her first-line strength, excluding all reserves, at 2,200 against the present German figure believed to be 1,200 to 1,400. In this event Britain will be compelled to provide at least 250 more first-line aircraft.

#### Italy's Big Task In Abyssinia

BATTLE RAGING IN SIDAMO REGION IN THE WEST

A message from Addis Ababa states that now that the rainy season has ended the Italian forces are starting a campaign to complete the conquest of Abyssinia. A number of important Abyssinians, including Wolde Emanuele, the former governor of Jimma, are reported to have submitted with their followers.

Another message from Rome says the Italians have gained access to the fertile Sidamo region in Western Abyssinia as a result of a big battle for the occupation of Giavassere, in which, it is reported, hundreds of Abyssinians were killed. The battle lasted for six hours and opened with heavy shelling of the Abyssinian positions, after which the Italian infantry charged the Abyssinians who sought refuge in caves.

The Abyssinians, under the command of Dedjasmach Abai, launched a vigorous counter-attack, which was shattered by bombs from Italian planes. The Italians then put the Abyssinians to flight. Dedjasmach Abai was among those killed. The Italians claim to have captured many machine guns.

#### Fate Of Madrid In The Balance

The fate of Madrid now hangs in the balance. The rebels are advancing on all sides. General Franco has demanded an unconditional surrender of the capital. It appears that all is confusion in Madrid where men and women are executed by the hundreds.

So serious is the situation that the Government has issued the following manifesto to the people of Madrid:

"It is a question of hours. Each worker, each free man in Madrid should know by now that it is better to die in the trenches than to save his life only to die in ignominy at the hands of a firing squad later.

"Defend Madrid." That is the supreme slogan. Madrid cannot be defended merely by words or by saying, 'The day they come we shall show them how our people can fight.' Madrid can be defended only on the battle front by launching a victorious offensive.



# XHOSA

# Ukumiselwa Kwenkosi Enkulu

## The Bantu World

SATURDAY, OCTOBER 24, 1936

### Ubukhosi Kwakhona

Okokuba sibetha siphindelela kulengongom, asisiyi kucela 'xolo ngokwenjalo. Lendawo ibalulekile kuba ingasuke ngqabhuke umlilo oyakitshabalalisa okokuba iphathwe ngobuqhita kanti ukuba ithiwe chu ngobunono ingaba yindlela yokumanya umzika halo, ubuyelahe ubemnye, uvane. Xa ulibele kukuxwitana kwawona wadwe uyakuba sisulu sabase mzini. Ke lomzi ka Xhosa asifuni okokuba uchiteke ngokungaqondani. Yiyo ke lonto ngathi asikikubendawo.

Okokuba ukuthelwa ngokuba kucelwe uKulumente, okokuba ezokosi zakamelwe ngu Hintsa, baze bikhelwa phantsi kwazubukho bama 'Mfengu' makazithethe njenge kosi endaweni yokuthi zizibonda, wonk ubani ubeyakutni "Amen" Siyaliphinda eli lokuthi zazalwa emini ngu Hintsa ngoko oko ziphantsi kwake.

Bambalwa abangathi abubuzwe bakwa Xhosa mabuchithwe ekubeni ink keli evunwe ngumzi wonke sey-nge isikhokelo nomzikelo omhle ngokithi-inyanisile-mga Magqika. Kwa Xhosa inye inkosi enkulu ngi Hintsa Azimbhini i "Paramount chiefs" Kukuchitha ubuzwe ukudala ezininzi sibayeni s nye.

Amaphakathi makahlangane kwakhiwe ubuzwe endaweni yokukuchitha kwenziwa kona ngoku.

Inyaniso emhlophe inye yeyoku a "nkosi iza' emini." Ama Mfengu ke ngoko angbantwana ba a Hintsa ekuthembeka okokuba inkosi yobehle ithe helle. Iibehle lingwatywe elozama lobu Mfengu

Inkosi ezisebandla nesithetha ngazo zmi kakuhle. Kangela kwelo lase Dikeni, wobona u Mabandhla. Phosa amehlo ezintabeni wobona u Mhla mbhiso. Wathobe uwasingise elwandle e Ngqusha wobona u Njkwani no Matomela. Wawezwe i Ncaba wobona u Nkwenkwezi. Kubangwa, bubangiswana ngantoina ke? Kudlavulwana ngantonina?

Ayephina amaphakathi e Nkosi u Hintsa engamemi umzi nje kulungiswe ezizinto zingekade zonakale? Ithuba lokuba kuyiwe kwa Hintsa—elona Komkhulama Xhosa—lisekho. Asinto yake yakho ukwakhelwa kobuzwe edolophini. Nqumamani nenze ubuyo mzi ka Phalo. Imeko ithi masibe banye. Gqalani into yokuba asizange, singasayikuz sibekho isizwe esine Paramount Chiefs ezine. Phakamisani inkulu yenu, nizibeke zonke inkosana eziphantsi kwayo

Ke bonu konkena kwi Union—ke bonu kuba ibiza kungekho inlabi wenu nakube sizincukuthu ezizabonela. Iyonke lonto yalatha ukuba lona hamba uthenjwa abun u yaku a zama. Yiyo lonto kufuneka siwuphila ngoko koke ekusemandleni KWANCOKU NI amazi ukuba u Rulumente wo Mdbaniso libhed'idlaba, masimkaulezele ngokuthenga umhlaba lowo engekade aguquke.

## Ngalo Mhlaba Ka Ngubenchuka Neento Zawo

Bayaphila aba Thembu phakati kwelitu elimnyama lendla ne-mbhalela. Iinkmo azifi ngumh'ola. Chaj lisixakile ngox mathu Lingathi lisiwa ngoku ithontsi akwazeki ukuba kungayiwa nganina emasimiui kuba neenzoto zishiyekileyo zingamagqothe. Ayothukeki into yokuba kusithiwa kwinto kabasi kuphume isithadathu okanye isibhozo ngeeveki ezingephi. Ngaba zinkosi asikufunda into na ku'ento? Amanye amadoda azithenga ngoku ezokomo aye epehle e kuzo. Amahashe afa, ugusha ziphelelele ngoku inkomo ziya phela emva koko ke? Asinakothuka ukuba kulandele abantu. Singabe sifumene enye yezinto ezinkulu ukuba sike safunda uqoqosho kule dala; kodwa kuluzisi ukukacaka kwendlela esi kuswele ngayo ukuqoqosha. Sisindise Nkosi!

Aba Thembu bayavuka emaqandeni apha engebo kumiwe buxhaphetshu kuliwa indlela ezitanelekileyo zokonyula amalungu e Bhunga kuhle ukubonakala kwaba khanyiselweyo be thabatha indawo zabo ekukhokeleli amawabo kwezentalo nezombuso.

Ngenxa yempilo ankenekene kunyazeleke ukuba uMn Mathew (Tailoring Instructor) makashe nxe e Clarkbury. Nangona kububule ukumka kwalo, mfundisi, owabo balapha bawe bevuka ekumbuliseni Elinene belthem bisa kakulu Isinala ilahlekelwe ngum'obewati, wuthanda, ewuhowbhele umsebenzi wakhe ndali yenteletya. Buza e Mja nyana! Umthandazo we SpesBona ubambha nawe nto ka Mateyu. Bame bume abefuncisi bezi kolo zikulu ukulungiselela iimviwo. Umn H. Stofile umlin dele e Practising School; abomvu ku Mn B. Ntinkwa Lujonga yera. Siyathemba Mntungwa. Nangemso Mhleli.

## Amabal' Engwe Ngez- Lizwe

Ngenxa yemizamo ye Institute of Race Relations ne Rotary Club yalapha, abantu ababanjiweyo bazakumelwa ligqwetha eliyakuhlulwa ngeemali zalo ubutlo. Ukuba u Mt huthisi uyagoda ukuba ofakwa ityalng-thi unemhlaba yokuzikusela, uyakwazisa lemibutho eyakuthi ke yona ikhuph- igqwetha elo ukuba liye kummela.

Ngomhla wesitathu kwemiyo u Mhlelazi u Zweidumile Sigcawu umiselwe ngu Mr. C. Norton (Native Commissioner) okokuba abe yinkosi enkulu yama Gcaleka. Umzi ka Xhosa wonke uyahlangana kumqweni wokuba intloko yawo le iphiwe impilo entle nempumelelo, kwisihlalo ethe yasithabatha. A! Zweidumile!

Abavukeli mbuso base Spain baye besondela ngokusondela e Madrid. Abemi bakhona kodwa ngati bazimisele ukulwa kude kuye apho kuyayo.

U King Leopold wase Belgium uwothusile ama Yerephe ngamazwi akhe athi i Belgium ifuna ukuchasela kuyo yonke into eyenziwayo zizizwe ezazi yu melene nge Locarno Treaty.

Njenkoko sma Yephu-yephu kha a ngelokuba akawuboni ukuba lomhlaba athi u Rulumente uwukhululela abantsundu uphina isisimanga into yokokuba kubonakale kumaphetha awo igama lokuba i Afrika ize! Kuthiwa aku- (Iphelela kumhlathi wo 1)

## Ezase Rhini

(NGU TIWHIT TO WHO)

Kumnandi kakulu ukubona itishala zomzi zibuyile zati nebezingenampilo zapakama.

UNkosi Nyati kwezase Wisile obeke akapiko isituba se Quarter yonke ubuyile. Nkosi Sixaba naye kwezase Tshatshi upakamile kule Quarter.

UNkosi. Boya naye uvulile e Tshatshi kule Quarter

Ibe mnandi kakulu iholide kwabe bebepakati komzi e Rhini kubahambi singabulala amako sazana V. Habana, M.M. Nyati no Nkos. Genu. Kunabane ibe yinto ka Mashaqa ingqonyane e High Mission e Bofolo.

Umdlalo we ntenetya ibe ngomnandi kakulu ngehohide, le ezindwendwe zingentla zinke zingabali, waye u Mnu Mtyobo ebonise ukudlala okuhle kakulu

Akahlalanga xesha lide noko u Nkosk Makupula kwesi sekowabo kuba ute wafuneka kwa emva e Tinaru apo atitsha kona ngemicimbi etile, yesikolo. Amako sazana Coko otitsha e Ado kunye no H. Hule ayicite apa ekaya iholide yabo.

Sike sabona u Mnu The. G. o. Ngowabe ofunda kwano College (Fort Hare elundwedwe luka Mr V sodlala

U Mnu Dingaan was Somerset East uke naye wabonakala pakati komzi ekwele oti bhe umkango we moto, kwano Mnu Lobengula naye uke wako pakati komzi

U-Mnu P.B. Nxixik uke wati gxada e Cawa kumbo use obulapo kunye neqela lamakweakwe e Choir ye cawa.

Umdlalo omkulu we Eastern yase Rhini iqubisene ne Spring rose sase Bhai ogomhla we 5, October bay abantu base Bhai bebume ngendu ukuza kubukela Bebonke babekwisituba se 103, lonto kwati nge cawa kwi ka party eyayiseholweni kwazola akwabiko ndawo yokubamba yaye i Grahamstown Band isitsho ngenyoli ingoma, kute ukumka kwalempi esixekweni yase ngatete kiyo isitukutezi.

UNkosi J. Kuze uke wegxada ngasentombini u Nkosikazi N.I. Bokwe ngehohide le ipelileyo.

Pabuye hepila u Nkos. N. Matshikwe no Mnu. J. Tsotsobe

kwihold' yabo. Sike setshe no Mnu. G. L. Ndubela, ese Kava elundwendwe luka Mnu. G. H. Ndum. Ababizana kwasi- kolweni yayinto emnandi uku dibana kwabo.

Noko umbuto we Temple apa awuyami kuma kakuhle ngoku mbekubeni ete u Mlu. Jorha umpoti opambili walombuto wafumana esisilo sibuhlungu sanyana wake e Rautini pefu noko sitemba ukuba izinto zobehle zilunge.

Ube mkulu kakulu umthato ka Nkos. Sidlai no Mnu. R. Cetu. Yeka ke ukufakela kwe tombi ka Boya ikapile. Waqutywa kakuhle lomsebenzi; vanlangayiwawo umdaniso we Reception ngokuhlwa.

U Mfundi ikazi wetu Nkos. Ishu ne usate ishalala ukuya kusela umoya ngapandle ngenxa yokungabinamalo kakuhle kosapo, oko bakayo noko aluwami kulunga.

Funda i "The Bantu World" Kuqala

## Ngerafu Yaba Ntsundu

Indlela ekurafiswa ngayo abantsundu ihlatywe ngokukakhulu yi Nkomfa ye District 55 (Southern Africa) Rotary International, ehlangeneje e Pitoli kuyoleveki. Inkomfa leyo yenze izigqibo ezijonge ukulungisa ondawo.

Kuthiwe into yokuthiwa ngwadia ngentolozo kwabantu abangarafanga isola abaphuli-mibetho. Kuthiwe mayithotywe irafu leyo ukuze nexesha okurafa liqale ngama 21 iminyaka endaweni ye 18 le ingummiselo namhlanje. Kuthiwe amadoda makacinywe efini akufikelela kumashumi amathandathu eminyaka endaweni ye 65 le ingummiselo namhlanje. Nemfundo yabantu ikhankanyiwe, kwathiwa u Rulumente makavixhase ngapandle kokuthetha ngerafu yabantu e-lichebetyu elingephi kwimati eneniswa ngoltsundu.

**EMPIRE EXHIBITION**  
SPECIAL NOTICE TO THE BANTU.  
The Empire Caterers (Non-European Restaurant) invite you to attend the Greatest Exhibition in the Southern Hemisphere. ENTRANCE NORTH GATE near Car Park Entrance off Empire Road.

## A Martyr to Nervous Debility Headaches & Sleeplessness

Gains New Health, Strong Nerves, and Restful Sleep by the aid of Dr. Williams' Pink Pills

"For a long time I was a martyr to nervous debility, headaches, and sleeplessness," states a woman of Briton Ferry, England.  
"I used to be called a bundle of nerves." My eyes were extremely weak. I suffered from giddiness, and dared not venture into a crowd.  
"I had burning sensations and stabbing pains, as well as neuralgia twitching of muscles, and it was impossible for me to sleep.  
"Sometimes my head was all of a whirl. The slightest sound would startle me. I was often in a state of prostration, and felt that I was on the verge of a breakdown.  
"I had severe and constant pains in the head, which at times became unbearable, and I also had ringing in the ears. It was really dreadful to bear. I also suffered much from indigestion.  
"I tried all sorts of remedies, but they did me no good. I then started taking Dr. Williams' Pink Pills, and before I finished the first box I felt the benefit. I continued with the pills, and was soon sleeping well. My appetite picked up, and I was able to eat anything. My nerves became strong, and I felt bright and cheerful. I am as well as anyone could wish to be, thanks to Dr. Williams' Pink Pills, and I can do my work with a light heart.  
"What would you give to banish your weakness and regain robust health? That is exactly what thousands of men and women have been enabled to do by the use of Dr. Williams' Pink Pills.  
The secret of wonderful results obtained from these pills is quite simple. They create new rich blood, and this new blood coursing through your system, kiddes life in all your vitalising the whole body. The result is a feeling of well-being, restful sleep, and ability to do your work happily.  
If you are a victim of nervous debility, indigestion, rheumatism, neuritis, or any ailment due to poor blood, do not hesitate, a course of Dr. Williams' Pink Pills, and see what a difference they will make. You will soon be enthusiastic in your praises as thousands of others who used them.  
Of all dealers, or direct from: Dr. Williams' Medicine Co. P.O. Box 604, Cape Town; 3s. 3d. for one bottle, or six for 18s. 0d. post free.



## Ginya i Partons Kusihlwa Nje—Ngomso Uyokwazi!

Abantu abasongekileyo abanako ukusebenza. Kungenxa yokuba igazi labo linetshetu. Lonto yenza bazive bediniwe besindwa. Baziva bequmbelene, okakulu emva kokutya. Intloko ezibuhlungu senza bahlale besosizini.  
Kodwa ginya i Partons Purifying Pills kusihlwa nje. Ngexesha le blakfesi ngomso uyakuqonda ukuti ukukineka sekuqalile. Isisu sosomebenza ngokufezekileyo. Uyakuziva ubhetele kakulu ngako.  
Uyakunqwenela ukusebenza. Ubucopo bako buya kuvuleka. Intloko ebuhlungu iyakupela. Amahlaba nokugqamba kwezito namalungu kopeliswa kunye nokutya okubolileyo okukade kwenza impilo yako ibelusizi.  
Kodwa i Partons Purifying Pills zisebenza ngapazu koko. NGELIXESHA ZIKLINA ZINIKA FUTI NAMANDLA. Zipitikezwe ngezintlanganisela ezinika amandla ezitweni, ezivuselela umbini nenyongo ukuba iconse njengoko kufuneka ukuze kubekona impilo entle.  
Sinenkolelo yokuba i Partons zitengwa kakulu ngapazu kwezinye ipilisi apa e South Africa. Kungenxa yokuba senza izinto ezimbini ezinkulu, ZIYAKLINA FUTI ZINIKA AMANDLA. Zitengiswa yonke indawo nge 1/- (30 pills) ne 1/6 (50 pills). Mhlambi ngoko kwi P.O. Box 1032, CAPE TOWN. Zilunge namhlanje. UYAKUKWAZI NGOMSO UKUTI ZILUNGE KANJANI.  
X. P. P. 4.



# Kalo Ngeenkalo

Emihle  
Magnetic  
s E Bhai

Ezase Hendrina : Tvl.

(NGOBE KONA.)

(ADUMA)  
odidi oupa  
impumelelo  
sitandanj  
aba eyomato  
sha zinjongo  
kana njenge  
mazibenenjo  
nze imisibe  
nali zincede  
ekise ngema  
tleyo, zixase  
lele kwizinto  
ede imfama  
ezingenacebo

lati yepapa  
ld" imiseben  
nencomekayo  
ngumbuto we  
sague e New  
seluncede  
elinambi ni  
o. Nankoke  
ekufuneka  
be "Afrika"  
bilia isizwe  
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yabo esizwe  
bi mabapilise  
nle; mababe  
benzi yabo  
anga; maba  
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a basesiko  
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a bokanvo.  
njelwe ngom  
pi ye Densa  
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vale Company  
ssrs S Kula  
ntelo (Asst.  
ti (Pianist)  
L. Dundu L.  
wana and B.  
alicule kaku  
bili makwe

Kwa Mnu  
Magaba  
ntu no Mnu.  
lukulu lase  
intombi yabo  
e Magaba isi  
Birth Day Tea  
eyo, ekayeni  
d; Korsten,  
impumelelo  
akwa Maga  
audla kwabo  
nonke "Ma  
bubele obu  
zuzakuzimasa  
a otandwa  
umzi; wase  
ko lezizwe  
asana kuwo  
enzayo ezide  
nzale izinto  
zisihambisela  
Nanga ama  
kati kwetu  
nanje pakati  
aba abenga  
ayaxasana  
oyonke into  
ti "Ma Afri  
lizwe masi  
kuyoyonke  
o. Mabupele  
ti wesine)

Kau ndipe isitutyana bawo epe  
peni lako kendincomele umzi ka  
Ntu ngomsebenzi ophle owenziwe  
ngu Rev J.M. Ngqiniso we A.M.E.  
Church kunye nebandla lake e  
Hendrina ngomhla we Sept 13.  
Bekuvulwa icwabhe lendlu ye  
Cawa entsha eyaki we ngu mfundi  
i u Rev J M Ngqiniso nebandla  
lake. Ivalwe ngu Mongameli u  
Rev Q.M. Mpepeto, The Presid-  
tag Elder of Swazi and District,  
watho ngentshumayelo ebuhlu-  
ngu esiti "Nawe zake m'Afrika  
wakele u Yehova indla oyakuta-  
ndazela kuyo ukucela ku Tixo  
wako amatamsanga ngamaxesha  
okubalel nezifo nendlala.

Oh! yekake! yapuma imali.  
Imali eyenziwayo yaba ngama  
£257:4 ndasuka ndoyika kuba  
neko andika joyini. Ukutshoke  
Mhleli nesizwe ndiyabulela ndiya  
yincoma lonto yenzi e libandla  
no mfundisi wama A. M. E.  
Church e Hendrina. Quba,  
Mzangwa yinto lonto, imaandi  
kunjalo. Enkosi Mhleli, unga  
dinwa nangomso.

ubuhlanga pakati kwetu mawu-  
pele umona pakati kwetu mazipele  
incuku pakati kwetu masipambane  
ngebhanti enye yotando ukuze  
u Tixo" akwazi ukusondela pakati  
kwetu kuyoyonke imizamo siye  
nzayo. Langamazwi atetwa ngu  
Mnu. W.D. L. Matini, I Chief  
Reporter yepapa lesizwe i "Bantu  
World" kwelilase Bhai xa yayi-  
vula inteto kule Birthday Tea  
Party ka Wayasa.

Kwalandela u Nkosk. O. A.  
Wentfolkwanga mazwi amakulu  
kakulu kwaqokumbela u Mama  
wetu u Mrs. Nikiwe otsho naye  
akwamila ngca evuyisana kakulu  
nomzi wakwa Magaba u Mnu. P.  
X. Ngqobongwana. N. P. H.  
enye ye Plain Members oselefundi-  
sa e Nyara ngonje uzicate ngobu-  
cule obungatetekiyo intambo,  
encediswa ngu Mrs. Nikiwe Into  
ka Ngqobongwana iwubulele  
wonke umzi wase Bhai ngembeko  
oyenzileyo. Abangapumelelanga  
ukufikelela batamela incwadi  
abanye imali abanye izinto njalo-  
njalo ukuvuyisana nomzi wakwa  
Magaba U Mr. Ngqobongwana  
ubulele ombuto we Plain Members  
Association obukona apo wonke.

Abantu

U Mnu. James N. Kate ubuyile  
e Komani ezibeleni kwi Conference  
yabavoti. Ibe nguyakupela  
umntu opumeleleyo ukuya kume-  
la umzi wase Bhai

U Nkosk. S. P. Molcantoa.  
wodumo halaps, ukwele nge 16  
kwemiyo ukusingisa ekaya e  
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mkelwa ngembeko.

Le Ofisi asinziye u Nomgo-  
qwana, ilinlel izikhalazo zabantu  
ezingepepa ukubhatalwa kwe-  
mali nabasithumela amanqaku  
ezinto zabo njalo-njalo Enye  
indawo kwakhona emabayizonde  
abantu—ipepa eli alinakusoloko  
linkooma ikcala okanye iSosayiti  
enye, kuba lelabantu bonke lase  
liyinto yonke. Ndiyabulela Mhleli.

Ngu Mnu. Pullu Hlati wodumo  
lase Korsten ose Hospital ngoku-  
ngapili kanobom.

U Nkosk. A. N. W. Matini  
unobubetelana emveni kokungapili  
kano bom iveki ezimbini. Lom  
Afrikakazi ulungiselela ukubheka  
e Rhautini kozayo unyaka ngoku-  
hlaziya impilo yake Sivuyisana  
kakulu no Mnu. Nkosk. Makita-  
kita bodumo lase Korsten ngoku-  
piwa u Nyara kwepileleyo inya-  
nga ogama lingu Ra; Imru.  
Kwano Mnu. no Nkosk. C. Rabi  
nabo bapile unyana ogama lingu  
Ras Kapa.

U Bawo wetu u Mnu. Mcanya-  
ngwa wodumo lase Korsten aka-  
pilanga kano bom.

Ngu Mnu. Hendry Baleni ogilwe  
yimoto angayaziyo ebusuku,  
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# News From Different Centres

## Upington News

(By P.B. MPHAPHLAZA)

The Rev. Jno. Pieterse, and Mrs. Pieterse are heartily congratulated on their brilliant reception. Many guests turned up at the Mission House on Sunday, the 11th on the occasion of the birthday dinner of their daughter Miss Nora Pieterse. Speeches of congratulation were delivered by Revs. S. Samson, Independent Church; J. Lwane, Noel, Lutheran Church.

Mrs Violet Mkhathin, who is teaching at Prieska, and Mrs Enid Kota teaching at Ounsee-pkans, spent their ten days holidays with Mr Ebenezer Mkhathin of the Railway location.

## Knocked Ten Years Off His Age

When He Got Rid of 35 lbs. Of Fat

Did not Diet—Just Took Daily Dose of Kruschen

This man found he was carrying far too much weight. As is usually the case—with women as well as with men—his overweight made him appear older than his years. When he eventually got rid of two and half stone of fat, he looked ten years younger. His letter tells you how he achieved this result:—

"I am 33 years of age and weighed 14 stone 10 lbs., yet my height was only 5ft. 6ins. I was looking older than my age. For about five months I kept up the 'daily dose' of Kruschen and I could see each week a gradual improvement all round. My friends, unaware of what I was doing, noticed this alteration of form, and in time it became quite a mystery that I should lose some two and a half stone so perfectly. My appearance and body form have improved so much that I look 10 years younger. I certainly feel it. I did not diet at all, nor did I do any special exercise to reduce my weight."—A.A.D.

Kruschen is based on scientific principles—it is an ideal blend of mineral salts found in the aperient waters of European Spas resorted to by the wealthy for the reduction of excess weight. These Salts help glands, nerves, blood and body organs to function properly and maintain a splendid degree of robust, rugged health. Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

## Opening Of The Nokuphila Hospital

The official opening ceremony of the Nokuphila Hospital in the Western Native Township was performed by the Chief Native Commissioner, Mr B. W. Martin, in the presence of large gathering on Wednesday afternoon, Oct. 14. Among those on the platform were Mr and Miss Ballenden, Mr and Mrs Venables, Mrs Martin and representative of the Seventh-day Adventist denomination, under whose auspices the hospital has been erected and will be conducted.

Mr. A.F. Tarr, Chairman of the Seventh-day Adventist Mission Board in South Africa, in his introductory remarks, expressed pleasure at the evident interest which had been taken by so many in this further effort to promote the welfare of the Bantu people. He said: The greatest essential for the upbuilding of South Africa is mutual confidence. This quality is sadly lacking in the world today, and its absence is responsible for most of its ills. There is nothing so likely to establish confidence as the disposition of the stronger to help the weaker. The European has a unique opportunity to do this. He is watched and studied and imitated by the Native people. In view of this he has unlimited possibilities of setting the right example and manifesting an attitude of helpfulness.

"We wish to record deep appreciation to the City Council, the members of the Native Affairs Committee, to Mr. Ballenden and Mr. Venables, and to the many donors to the Harvest Ingathering Appeal, for the assistance that has made possible the erection of the buildings," concluded Mr. Tarr.

Prayer was then offered by the Rev. L. S. Molokomme.

The Rev. J. F. Wright, President of the African Division of Seventh-day Adventists, then addressed the gathering. After expressing his great pleasure in being present at the opening of the hospital he said, "For a number of years the need of a hospital in this immediate vicinity has been brought to our attention. Not only did we discover the need of additional facility for medical work in this section of the city; but it was also suggested that it would be an excellent idea if we would give consideration to the

matter of offering a course in training which would fit Native young women to go out and serve their own people in field of nursing. Hence we began in a very definite way to give constructive thought to such a hospital and training school. Those who were especially concerned with the location and erection of the buildings, sought very earnestly for the counsel from various organizations, such as the Native Affairs Department, and the City Council. This counsel and consideration of the whole problem has resulted in what you see before you today.

Mr. D. Rusticus, the builder of the hospital, at this stage presented a silver key to Mr. B.W. Martin Chief Native Commissioner of the Witwatersrand, for the opening of the hospital.

Mr Martin's well-chosen speech revealed a very keen and intelligent interest in Bantu welfare, and promises well for the future relationship between his department and the Bantu people of the Witwatersrand.

Mr Martin was thanked by Mr G. Ballenden, Manager of the Native Affairs Department of Johannesburg, for his courtesy in opening the institution. Mr Ballenden's interest in the Bantu people, and his past efforts in their behalf, made his address particularly welcome.

Upon the conclusion of Mr Ballenden's address the hospital doors were formerly opened by Mr Martin. Guests were then conducted through the hospital by Dr. A. N. Tonge, the Medical Superintendent of the hospital, and Miss A. Visser, the Matron. Light refreshments were served to the guests on the spacious roof which will later lend itself to the creation of a solarium.

## Thaba Nchu News

October 13 was honoured by a visit of Their Excellencies the Earl of Clarendon and Lady Clarendon

Mr. E. W. Lowe of Pretoria, the Native Commissioner was for a few days in Thaba Nchu on official duties. Messrs. P. S. Merafe and Ramitshane both of Pimville were delegated by the Rand Barolong Association to represent them at the occasion of the visit of the Governor General and also to meet the Barologs of Thaba Nchu in connection with some other national matters.

Mr. E. Mojanaga owner of the farm Homeward in this district has returned from the Rand where he had paid a business visit and also to see the Empire Exhibition. All the friends of Mr. E. Mojanaga congratulate him on having been the successful tenderer of 14 oxen which were killed for the Barologs in honour of the Governor-General's visit.

It is rumoured from reliable sources that Mr. and Mrs W. Z. Fenyang who have been away to European for health holidays, will be back home early next month. The Bloemfontein Barologs were well represented here at the occasion of the Governor-General's visit. Among them were Messrs S.P. Motladi, Selikeli, Itholeng and others.

Moruti Senator Smit visited Thaba Nchu on October 13 and took an opportunity of speaking to the Barolong on the Native Land Act. Moruti Smit gave the gathering an interesting address showing how well the Act will work amongst the Natives.

On October 15 Messrs. Merafe and Ramitshane took an opportunity of addressing the Advancement Association of Thaba Nchu on some important facts arising from the Native Land Act. The meeting was well attended and the discussions interesting.

On October 17 Dr. and Mrs. Moroka gave an "At Home" party to the Barolong Thaba Nchu Choir, the winners (1936) of the Annual Bantu Teachers' Trophy. The Thaba Nchu Seewana Orthography committee which composed of the following:—

Messrs. Ben Setlogelo Chairman, P. M. Makgothi, Secretary I. T. Makgothi, N. M. Motshumi and Z. Kgati is working hard in preparing to meet the Bloemfontein committee so as to elect delegates to approach the Education Department on the subject of the New proposed Orthography.

Mr. I. T. Mokgothi of the Native Affairs Dept. has been unwell for some time, but the old man is trying to keep his daily duties.

Mr. N. M. Motshumi of the Magistrate's staff was laid up for several days, although still far from being well he is up again and in work.

Mr. Johannes Makgothi father of Mr. I. T. Makgothi was knocked down by a motor car on October 17 whilst crossing the Sepani drift on his way to church service. The old man who is about 92 years received severe injuries to his face, legs etc. and very much shocked by the impact. We wish him speedy recovery.

## Boetsop News

(MR AND MRS. S. MOLEMA)

In the recent "Boetsop News" a regretted omission was made of the name at both Mr. and Mrs. S. Molema in the party that left Kimberley to attend late Klass Seeco's funeral.

Mr. Molema is a respectable citizen of Kimberley, and is a dispenser and chemist under Mr. Lennon's Chemist & Druggist Store, Jone St., Kimberley for over 30 years. He is an enthusiastic reader and subscriber to "The Bantu World."

I am more anxious that their names should have appeared in that Mr. Molema is one who sacrificed the entire running costs of the trip to Boetsop and back as a token of sympathy towards the bereaved family of the deceased.

Mr. Stephen Molema, is steward and representative of the Berlin Lutheran Church, Kimberley.

## Pilgrims' Rest News

(By G. LESLIE MAKATINI)

The Rev. G. Eva, of the Methodist Church, Johannesburg, paid a flying visit here on October 4. At 11 a.m. he preached at the European Church, and at 3 p.m. visited the Native section accompanied by the Rev. F. Barnes (Superintendent Pilgrim's Rest) Mr and Mrs J. Greaver baptized their son Ronnie Leslie after which Mr and Mrs J. Kock, Mr Mtinkulu, Misses Malebe, Mtinkulu and Ryding were confirmed into full membership.

The most interesting thing in his sermon was the way he expressed himself in Zulu. Some of our friends could hardly grasp the real meaning of the sentences and phrases he used. After delivering his sermon the service closed.

Lastly the Rev. Eva gave the Lord's Supper with the help of Rev. F. Barnes.

After the Holy Communion, friends and relatives of Mr and Mrs J. Greaver attended the teaparty at their residence staged on behalf of their baptized son Ronnie Leslie, all those who were present were entertained with cakes, sweets, fruits and cold drinks. The outstanding friends and relatives who were present were as follows:—Mrs M. Bates, Mr Whisky, Mrs C. Mabuza, Miss S. Bates, Mrs N. Jaftha, Mrs S. Monash, Miss Greaver, Messrs R. Mndawe (Teacher Alexandra Meth School Bushbuckridge G. L. Makatini and Karel.

Friends and relatives who were present extend their hearty thanks to Mr and Mrs J. Greaver and wish Ronnie Leslie a happy and prosperous life. May God bless him.

## THE Bantu World

Head Office: No. 3 POLLY STREET, Telephone: 22-2430. 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, Warnings, For Sales, etc. are charged as following rates:— 1d. per word.

Minimum 2s. 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.

### IMPINGANGA:

PASE.—Kungene ekupumleni kwa pakade ngomhla we 12 October, 1936, u Bawo. Izihlobo mazikole. "U Bawo upume kwizingo zalo mhlaba."—Carnwall W. Pase. (Unyana wake)

NGQENISO.—Ngomhla wa 29 Sept. 1936, kungene ekupumleni kwa pakade u Leslie Tamsana unyana ka Rev. no Mrs. J. M. Ngqiniso be A.M.E. Church, Ermelo. Ubudala 15 years and 12 days. Ubhubhele kuloyise e East London. Izihlobo mazanelise ngulombiko. "Akafanga utela."—J. M. Ngqiniso. (uyise).

### FOR SALE:

RIDE A DINGAAN CYCLE: 6 years guarantee, 12 month free service. Cash or terms arranged. We are the cheapest for all makes of British Cycles and accessories, Chester Cycle Works, 130 Jeppe Street.

Cheap Bargains, New Shirts 1s. 3d. each; Silk Shirts 2s. 6d. New Primus Stoves reduced to 6s. 6d.; Second-hand Suits, Jackets, Overcoats. To purchasers of Suits, Jackets, Overcoats, basela of one pair of socks will be given. Women's Dresses; Coats cheap. To purchasers of dresses, basela of one brooch. Organ £5; Piano £5; Chest of Drawers 20s; Gramophones. Apply Second-Hand Shop, 4 Argyle Street. No. 4 on wall same street as Vaudette Theatre. At these prices there is no Aputa on Advertised goods.

### THEKISO:

Paesekela tse tala, tse nang le tbaere tse ncha, tse tilleng ke £2. 10s. Paesekela tse sa fetsoang ho rekoa, tseo sa leng tse ncha, tse neng di rekisise £7 10s., kajeno di rekisoa £2-19-9, seng sekoloto. Di romeloa kapela. Ngolela: Don Cycle Works, 204a. Bree Street, (Ho lebana le Kazerne), Johannesburg.

### KUFUNWA UMAKI:

Wokwaka indlu engu 60 feet ubude 20 ububanzi. Yisho imali ongyibiza ngokwaka udonga iwandlu obalayo woqodisa ku:— Mr. C. W. Xala, care Mr. Anwaar Khan, Dingley Dale, P.O. Waschbank, Natal.

### WANTED KNOWN:

The VILLA WOOD WORKS Carpenters, Cabinets Makers, Joiners and Wood Turners, etc. Furniture made to order. School work a speciality. Price list free on application 253, church St., Pietersburg.

Mr. Ambrose Nxumalo wishes to inform his patrons that he has opened a Hairdressing Saloon and up-to-date LION HOTEL at No. 1, Smal Street, Johannesburg. Best meals supplied at all hours in the Hotel. The Hairdressing Saloon is one of the best in town.

WESTERN LAWN TENNIS CLUB. Yearly membership. Two New Courts & Refreshments room provided. For full particulars. Apply to: The Secretary, F. Calvin Molefe, 2325 Buku Street, Western Native Township, Johannesburg. Business Address: 27 New Market Hall Newtown. Phone 33-7992 Cent.

### AFRICAN NATIONAL CLUB:

Where to go in Johannesburg City, come to 10 Marshall Street, Ferreira Town, Johannesburg. An important Big Strike is over. Notice is hereby given all African Bantu people to visit the African National Club (the only Club which is entirely for and under the management of Bantu people). Light Refreshments and list Class Meals served at all hours to members and their friends and visitors only; for membership see or write: Manager Bishop or Secretary Stevens Mamabolo.

## Skin diseases



### Pimples... Rash... Itch

The skin is attacked from two sides—from the outside by germs and dirt, and from the inside by Blood Impurities.

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All sufferers from skin diseases should wash with Felaform Soap and apply Felaform Ointment afterwards. The Soap and the Ointment work together to clean and heal the skin.

ITCHING. A lady living in the Transvaal could not leave her house owing to the uncontrollable desire to scratch herself. She got immediate and permanent relief from Felaform Ointment.

ECZEMA. A young man employed as a grocer in Johannesburg developed Eczema on his hands which made his further employment impossible. Various skin specialists failed to cure him but Felaform Ointment cleared up the rash in a very short time. He is back at work again.

SCURF. Mr. F. B. Williams, Cape Town, suffered from scurf in his hair, on his shoulders, and on his chest. Three weeks' treatment by washing with Felaform Soap and using Felaform Ointment cured him although many remedies had failed.

## FELAFORM OINTMENT

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## FELAFORM SOAP

costs 1/6 per cake from all chemists.



Release from skin disease. Look for the escaping bird before buying.



# More News From Different Centres

## Standerton News

(By J. L. G. N.)

Nurse Evelyn Chokoe, of Mahamba, will commence duties here early next month as local staff nurse. Mr. M. Ntshunthe of Witbank, has commenced duties as assistant teacher in the local Methodist Mission School this quarter.

Mr. A. Dixie Ngwenya and Mr. J. Lubersky paid a flying visit to Vrede last week to witness a tennis match between Vrede Lawn Tennis Club.

St. Peters Mission School gave a very fine closing concert on October 3. A very fine display of Drills, sketches and dialogues were given by the children. Mr. A. G. X. Nomwa the present Headmaster of the school acted as pianist and Mr. Adam Masondo held the audience spell bound with his fine music.

The Chief Inspector of Native Affairs School is visiting Standerton on October 17. Mr. C. B. Nginza was the delegate to the conference of the All-African Convention which met at the Bantu Men's Social Centre in Johannesburg this month.

Mr. Absie Ngubeni of Volksrust has commenced duties as headmaster in the Jouberts Kop Methodist School and is replaced by Mr. R. Nkabinde of Volksrust. Mr. Oloepas Tshabalala, assistant teacher at the local Methodist School, has opened as headmaster in the Cedarfont Mehodist School.

Mr. Wilfred Ngubeni, of Jouberts Kop, has commenced duties as headmaster in the Platrand Methodist School with Miss Ngxola as his assistant. Mr. Dab J. Makapela of the D.R.C. School Staff spent his holidays with his parents at Volksrust.

Miss Agnes Ngubeni of the Methodist School Staff spent her holidays with relatives at Cedarfont. The Rev. A. E. N. Bolani of the Local Methodist Church attended the National Conference on social work held in the Exhibition Grounds Johannesburg.

The Rev. Joel S. Jolingana left for the Diocesan Synod held in Johannesburg. Old Mr. Masina the father of the present Evangelist of the D. R. Church is lying seriously ill at his residence.

## Mafeking News

(By D. P. KGOTLENG)

A successful Wayfarer concert was given by Miss J. G. Compie in the Wesleyan Church at the Stad on October 10. The concert was attended by about 300 people from districts of Mafeking Mrs. Saddle lectured on Wayfarers and Mrs. Molema interpreted. Dr. Molema also gave a short address on Wayfarers. Those present included Superintendent the Rev. Saddle and family, the Rev. Mohau and family, the Rev. Moshoea and his house, Dr. Molema and Mrs. Molema, Mr. J. Gape, Mr. W. Gape, Mr. D. D. Kgotleng, Mr. and Mrs. Molamu; Mr. and Mrs. Mthuri, Mrs. Molumi, Mr. S. M. Dhetlhu, Mr. J. Otsbeleng, Mr. and Mrs. D. Kunkama and Mr. Modise.

Chief L. Montsioa and his followers left for Tlhaping recently. Their car broke down on the way and they stayed three days without food.

Messrs Modjise and D. Kukama and others left for Vryburg on Church Affairs. Messrs S. B. Choenyane and Nakantsi have opened a grocery at the stad.

Chief Bathweng and his attendants passed through Mafeking on their way to the city.

## Nelspruit News

By (REV.) W. E. NTIWANE)

On October 3 the Superintendent D. P. Ndimande P.E., of the A.M.E. Church arrived here to dedicate the A.M.E. Church which was completed by the writer. "Mfondini. We had no hope that this building would one day be completed," said one man in a low voice outside the church building. "Why" asked his friend. "Because it has been a useless wall for a period of three years." Mr. E. Gushman, the acting head-teacher in the Nelspruit Bantu School, the Rev. Sguqa of the Gaza Church, the Rev. M. Mavundla, of Sabie A.M.E. Church, the Rev. D. Mtetwa, of the Apostolic Faith Congregation, and Mr. Z. Makwakwa the Wesleyan Church Steward.

"Through the love and interest shown specially by these people the money raised was £8 5s. The illness of Mrs. D. P. Ndimande broke the hearts of the congregation. It was disturbing to hear Mr. Ndimande tell us of her illness. Although she left Nelspruit still weak the Nelspruit Congregation hopes that God will hear their prayers and restore her health to her.

The opening was attended by many people among whom were.

## Taungs News

The Bathaping tribes, as well as the other Becwana people must first of all settle the question of unity before they can talk of progress. It is to-day the bounden duty of all chiefs and people to work for unity and better understanding between the various tribes, for without it nothing can be done. The quicker we do away with the petty hatreds etc., the better it will be for our own advancement. Some people when they are confronted with the burning problems of the day say the black people must now, at this stage of their history, turn backwards and adopt the old ways of living. This is strictly not true, it is against history and progress, people who do not want to live like animals must struggle for progress.

Before I conclude, I just want to mention that at Mantha, in the District of Taungs on October 12, Nyoko Kgouthopane of Baga-Moidi section of the Bathaping tribe was installed by the Native Commissioner as chief of the tribe. He is the successor of his late father who died in June this year. He is 34 years old, and is promising. He attended a mission school at Mantha, and went to Tiger Kloof Institution for a few years, from there he worked as labourer in towns, and afterwards became a secretary for his late father.

The ceremony was well-attended about 1000 people being present. Pholoholo Kgautlapanne, the uncle of the young chief presided. The main speakers were the Native Commissioner of the District Matabele Thompson, Chief Mankurwana of Taungs. The schools were all represented. After the proceedings at the Kgotla, a dance was organised at the Mission Hall where all the young people enjoyed themselves throughout the evening.

L. T. LEEPILE,  
Sec. Boga-Moidi.

the excellent meals she provided. Mr. J. Rueling for organising the week end and the Committee that assisted therein and helped to draw up tentative constitution. Dr. K. R. Braeckner the Vice Principal in saying farewell to the guests made some very thought provoking remarks on the idea of progress in education and the part that this college plays in being at the vanguard of educational advancement.

## Adams College Alumni Association

SATURDAY, OCTOBER 3—  
MONDAY, OCTOBER 5

The Week-end of the October holidays was a very notable one in the history of Adams College for it marked the beginning in earnest of an organisation of the Old Students of this college. The possibilities of an organisation such as this are indeed immense and it is hoped that ex-students will thus become one unit of endeavour resulting in productive thinking, productive planning and productive action for the educational advancement of the Bantu people. Old students are being invited to pool their variegated experiences and talents and help to mould and influence the education of their own people.

The programme began with a very nice supper which was served in the Domestic Science building on Saturday evening. Dr. Edgar Brookes was among the guests, eating and laughing with them. In the evening there was a first class concert for the special delectation of the old students Messrs. R. T. Caluza, David Mbambo and Erasmus Mlambo being in charge of select choirs A, B and C respectively. Mr. Ezekial Mokgale sang a solo entitled "I did not know" and Mrs. F. M. Dube gave a sympathetic accompaniment on the piano. It was altogether a very enjoyable night.

The morning service was conducted by Rev. G. Sivetye and Rev. Dr. Dube and the venerable Mafukuzela preached a very powerful sermon in the best of his oratory exhorting the young Bantu to live and work not for themselves, but to extend the lifeline from the heights where they are down to the valleys where the Bantu masses are.

In the afternoon there was a pleasant ceremony organised by Mrs. H. M. S. Makhanya and Mr. M. Nkuku for the purpose of thanking Miss Constance E. Frost for her services as she has now retired from active work. Hereafter the guests had 4 o'clock tea at the various staff houses and delightful conversations and reminiscences took place over the tea cups. On Sunday evening Dr. Edgar H. Brookes gave an address on the inter racial situation in South Africa. The Adams Alumni Association was actually formed at a Business meeting on Monday morning. A skeleton constitution was approved of and the Executive Committee was given power to amend and amplify the constitution and present same for approval at the next annual meeting for consideration.

The Office Bearers were elected as follows:

President: Chief Albert Luthuli  
Vice Presidents: Rev. Dr. J. L. Dube and Mr. A.W.G. Champion.

Secretary: Mr. S. D. H. Ngcobo.  
Ass. Secy: Mr. Rob'ns Gumu.  
Treasurer: Mr. James P. L. Ngobese.

Committee Members: Miss V. S. Makhanya and Chief Walter Kumalo.

Dr. Edgar Brookes and Mr. J. Rueling are ex-officio members of the executive.

The morning and closing session after breakfast on Monday was very interesting. With Mr. A. G. W. Champion presiding, Dr. Brookes, Mrs. F. M. Dube and Mr. Selby Ngcobo led a discussion on the topic How my school or college has failed to do for me what it could have done has helped me to do what I am doing now.

Notes of thanks were passed to the following Miss Glenrose Mama of the Domestic Science for

(Continued in column 2.)

## Eastern Native Township News.

(By WALTER M. B. NHLAPO)

While we are admiring Mr. W. Bresley of Brakpan for undertaking the burial of his servant, Mr. Stephen Ntsuko, our attention here is drawn to Messrs Nestle's (S.A.) Ltd. Fox and Polly Streets, Johannesburg for having supplied the whole burial outfit for their servant late Mr. Robert Radebe. Truly these Europeans have set a good example of Christianity and that in Christ we are brothers. "A friend indeed is a friend in need."

Mr. and Mrs. Dhlamini of Alexandra Township were the guests of Mr. and Mrs. S.S. Nhlapo on Sunday. Amongst those seen in the location on Sunday were Mr. G. Nthapo and Misses

Kekane of Kensington and L. Mtinkulu of Rosettenville Extension.

The Bantu Methodist Women returned on Sunday from their yearly convention which was held at Randfontein.

Teacher John Tutu late of American Board School here, and now of Newclare paid friends a flying visit.

## Read

## The Bantu World

First

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# ZULU:

# Udabakazi Olusemateni

THE BANTU WORLD

MQQIBELO, OCT., 24, 1936

## Itshe Lika Shaka.

Ipepa labelungu lalapa elitiwa yi "Rand Daily Mail" lesonto elidhlule lipume nalawa mazwi:—

"Pezu kwetuna leqawe elikulu kunawo wonke amnyama ase Afrika—u Shaka—inkosi yakwa Zulu, kumiswe itshe lesikumbuzo elingakembulwa ngoba isizwe sakwa Zulu kasiqasikoki isikweleti sokwakiwa kwalelitshe.

"U Solomon kaDinuzulu waqala ukuqoqa imali yokuba enze isikumbuzo sika Koko wake owaziwayo. Wayefisa ukuba u Lusibalukulu nkatimbe oyinhloko ka Hulumeni ukub' alambule. Kodwa abakwa Ndaba Zabantu bavala izindhlele bati lingeke lambulwe izindhlele zalo zingakakokwa.

"U Solomon ka Dinuzulu kaseko namhlanje. Luke lwapatwa loludaba emhlanganweni we Komishani yabamhlope efuna izindhlele zoku vikela izikumbuzo zabaziwayo asebadhlula kwatiwa lezozindhlele ko kazika kokwa. Ngakote u Shaka omkulu ukunjulwa ngesikumbuzo esingakembulwa ngoba kasikokel' ve."

Agcina lapoke amazwi abelotshwe kulelo pepa labelungu ngesikumbuzo senkosi u Shaka. esimi pezu kwetuna lake kwa Dukuza. Kasiqali namhlanje tina balelilepa ukukuluma ngaloludaba oselutunaze isizwe sakiti. Sake saloba futi ngalo ngapambili sibuzo ukuti kwenzenjani?—sibuzela abafundi betu nesizwe esisikulumelayo.

Okwasenza sibuze yingoba sake sabambela kwa Dukuza siyozibonela ngamehlo isimo salelitshe. Site lapo silibona safikelwa izinyembezi. Limi pezu kwehlati lokula nezibi. Ingubo elabe lembhazwe ngayo isidabukile. Iyisidwedwe nje—selaz' embula lona uqobo, lisizwa umoya nelanga nemvula. Okwasidabukisa futi yikuti limi endaweni esobala.

Libheke umgwaqo omkulu oya kwa Zulu u Couper Street, odabula idolobha lakwa Dukuza. Wonke odhlula ngaleyondhlela eqonde kwa Zulu noma e Tekwini uyali bona limile kulobo buze bala lishu-mayela ivangeli elitunaza isizwe. Lapo sikumbula ukushiseka kwabantu benikelela lelitshe enkantini leyo, sitanda ukwazi ukuti koze kubenini ukuba izwe laziswe ngokuma kwaloludaba.

Bayikipa abantu imali ngamandhla abo, noma singasho ukuti yanala ngoba pela kasizange sizwe luto nje ukuti imali egqoqwe ifinyeleleli nokuti sekusweleke engakanani. Kodwa s'azi ukuti yakishwa etile okusweleke kwaziwe ukuti yashonapi.

Tina loludaba noma luqondene no Zulu silubona luqondene no Ndaba Zabantu uqobo lwake ngoba naku sizwa nasepepeni ukuti kutiwa nguyena owabona isikweleti.

Sitike u Gwaz' akupule utini yena namhlanje njengoba seku Nguye-nje u Ndaba Zabantu e Mgu'ndhlovu? Sikumbula ukuti ngaleyo nkati wabe yiMantshi enkulu e Mdhloti kodwa sayitanda nakona lapo indhlu yakwa Zulu. Sitike angezame imizamo na u Gwaz'akupule ukuba lelilhlaz' le sizwe asicimele lona ngokusibika kwa Hulumeni ukuba izwilelwe na?

Nansi ne Komishani yabelungu ehlola izindawo kulo lonke leli okwenzeka kuzo izinto ezinkulu endulo ukuze zibizelwe zibhekwe kahle. Ingeke yini ilubheke lolu daba lwetshe lika Shaka ilusingate egameni lika Ndaba Zabantu, kutike izindhlele eziseleyo zi bhekwe ngu Zulu udaba selungisiwe na? Sikulumela isizwe esembete lelilhlazo.

## Ezemibuso.

SPAIN:

Amambuka asewubambe ngompimbo umuzi omkulu wase Madrid omkulu. Kutiwa ngapakati kuhleziwe impilo embi, kongiwa ukudhla namanzi nezinye izinto. Amambuka kutiwa asenqume amanzi nezindhlele zokudhla, a funa ukuba a bavikele umuzi abenze okwenziwa ngama Bhunu e Mnambiti.

INDIA:

Kusuke ututava olubi e Ndiya pakati kwama Hindu nama Sulumane. Isize yangenwa amaNgisi elamula. Asebefile nhlangoti zombili bangama 42, izinkubela 410. Kusobala ukuti lolututava olweminyaka yonke e Ndiya pakati kwalezizigaba ezalana kabi ngenxa yenkolo yazo.

PALESTINE:

Kalukapeli nya ututava noma sekuya kona. Kusekona imiton-selana engapeliyo yokulwa. Kusobala kodwa ukuti sekungeyemilalandhle-nje leyo abasalwa eyabo bodwa-nje.

ABYSSINIA:

Udaba lwase Bhisiniya luzozanza abantu abanamanga madoda. Ngelidhlule sabe sibika okunye namhlanje sibika okunye.

Kanike qa, sizibika njengoba zinjalo. Namhlanje amaNtaliyane atukuteliswe isenzo sama Ngisi sokuba awavumi ukuvumelana nama Ntaliyane ngokuti ase linqobile lonke lase Bhisiniya.

Lokuke sekubangele u Msoleni ukuba ati mayipakwe futi eyama Ntaliyane ihlasele ezintabeni nase migodini ikukule konke ehlangana nako. Uti uyabona ukuti ngapandhle kokuba awaqede onke ama Bhisiniya nasacashe ezintabeni, izwe lizo de liti kakanqobi. Kutiwa izopuma leyo npi ka "Kukulela Ngqo."

TURKEY:

Liyahloma leli, selitumele e Ngilandi kubaki bemikumbi yempi ukuba bayakele imikumbi emine emikulu yempi. Kakusendaba ukuhloma kwemibuso loku, ngoba sekuyinto yemihla yonke.

BELGIUM:

Inkosi yaleli yetuse izwe ngeli dhlule yagiba izwi lokuti i Belgium kayiko yona pakati kwemibango nokuti nxa kusuka impi e Yuropu izwe layo lingeyingene. Lelizwi kutiwa liyihlalise kabi imibuso yase Ngilandi nowase Fulenshi. Futi kutiwa namadoda apete izwe lase Belgium angase ayicele inkosi ukuba iligwinye lezwi layo.

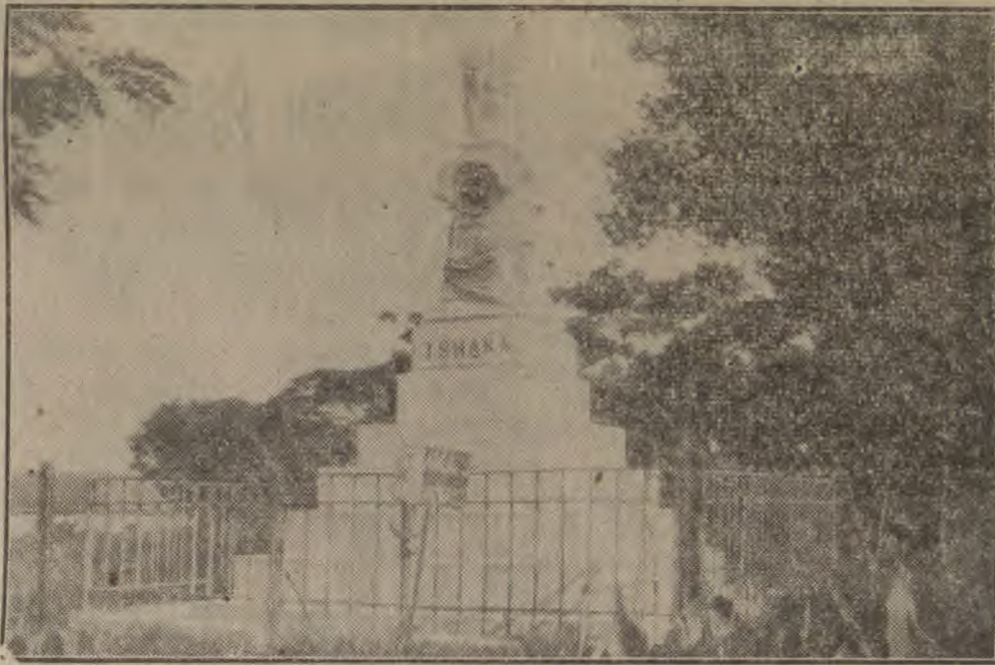
ITALY:

Pezu kwezifungo—kushiwo njalo—enziwa ngama Ntaliyane kuma Ngisi, kutiwa ama Ntaliyane asehlomise amabuto angama 40,000 ase Bhisiniya. Anezinduna zawo. Kutiwa abutelwe ukuvikela umbuso wase Roma e Mpumalanga. Kayinambiteki nakwabakuleli abamhlope lendaba yamabuto amnyama.

ENGLAND:

U Hulumeni wase Ngilandi usebuke wabuka wabona ukuti ka luko usizo, i Ngilandi kusweleke ihlome ipelele nayo. Namhlanje imisani emikulu e Ngilandi isebenza emini nasebusuku yaka izikali. Sekwabekwa nendoda ezo bheka loludaba nje kupela. Izizatu ezenza i Ngilandi ihlome ukwanda kwe Jalimani nobukulu bempi yase Russia nokuzilungiselela impi kwe Russia, nokuma kabi kwezwe e Mpumalanga.

U General De Bono owabepete imikosi yama Ntaliyane e Bhisiniya ulobe incwadi eveza lonke iqiniso lodaba. Uveza ukuti impi kade ayihlosa ama Ntaliyane ngo 1925. Kuhleziwe-nje loluzwati alupehla ngasese, egcoba izandhla zama Kosi ase Bhisiniya ngemali ukuze luyafika usuku umuhla sewuziqedile iziseko zalombato. Kusobala ukuti impi yase Bhisiniya yabe ifunwa impela e Italy ukuze lelizwe lwele kuwo. Iqiniso liyavela namhlanje.



Itshe etuneni lika Shaka esilobe ngalo ezinhleni zo Mheli

## Izindatshana

use Florida ngelidhlule. Ubukeka epile kahle u Mnguni.

Kuyanambiteka ukuzwa ukuti lungase lupumelele udaba okade lwaluzukuzwa lokumelwa kwabantu abahlupekayo ezinkantolo lap' e Goli. Kutiwa baningi abantu abalahlwa amacala ngenxa yokuba bengenaye ummeli futi bengayijwayele inqubo yase nkantolo. Ikomiti yabamhlope emleloludaba sengati izopumelela ibatunela abameli ngesihle bonke labo.

Kunyakaze umhlaba ngokungandile edolobheni lase Venice kwafa abantu abayi 16 kwalimala abaningi. Kwadilika nezindhlu zagqiba abantu.

Kugwazwe umuntu wafa ngesonto ekuseni e Prospect Township. Lendawo isinagama elibi manje ngenxa yabatilwe abake kuyo abazipete ubulwane.

Ustku olukulu ngomuso e Orlando kwabebandhla lama Afrika. Kobe kuvulwa indhlu entsha yesonto lama Afrika. U Mongameli u Rev M. S. Dube namadoda apete nawo usenza onke amalungiselelo. Koqelwa ngo 11 emini lize lishore.

Ukwele ngo Mgqibelo ntambama u Mnu R. T. Caluz', esebu yela ekaya loku kade eze emhlanganweni wabalobi babantu okade

bulala umlungu ngomuti okutiwa bawufaka etiyeni lake. Ubufakazi obusavele buti u Zondi no Mjwara babengezwani nomlungu lowo. Kodwa sengati u Zondi wab' etanda njalo ukuvuna u Mjwara okuzwakala ukuti wabe sezoxosha ekupeleni kwayo le ngenxa yokungagculisi kwake emsebenzini. Kutiwake kusolelwa kubo sengati "bamgadhluzi" umlungu lowo ngomuti. Lisa hlolwa.

Sibongela u Mnu no Nkosk. E. P. Cili base Tekwini esizwa ngo Mngane wetu ukuti usepumelele ekuvuleni i Tea Room ku 80, Victoria Street e Tekwini emva kwemizamo emikulu abeyenza mayelana naloludaba.

UMnu A.M. Kuzwayo wodumo oluhle lwesitolo sas' Oqaqeni kwa Mapumulo, uke wayokalela u Mnu Johannes Nxaba nabantwasa ngelidhlule. Wafika ngemoto yake. Ababonwa futi ngalo lelo sonto ngu Mnu Nxumalo umhlobo wezikolo o Thungulu no Nkosk. Agnes Ndaba wase Mahlongwa.

(Ipelela ohtwini lwesibih)

Kuhlolwa icala elibi e Mgu' ndhlovu lika Meke Mjwara no Solomon Zondi abasebenza esitolo sezincwadi esiku Church Street, okutiwa kusolelwa kubo ukuti ba

**UKOKELANI ngapezulu?**

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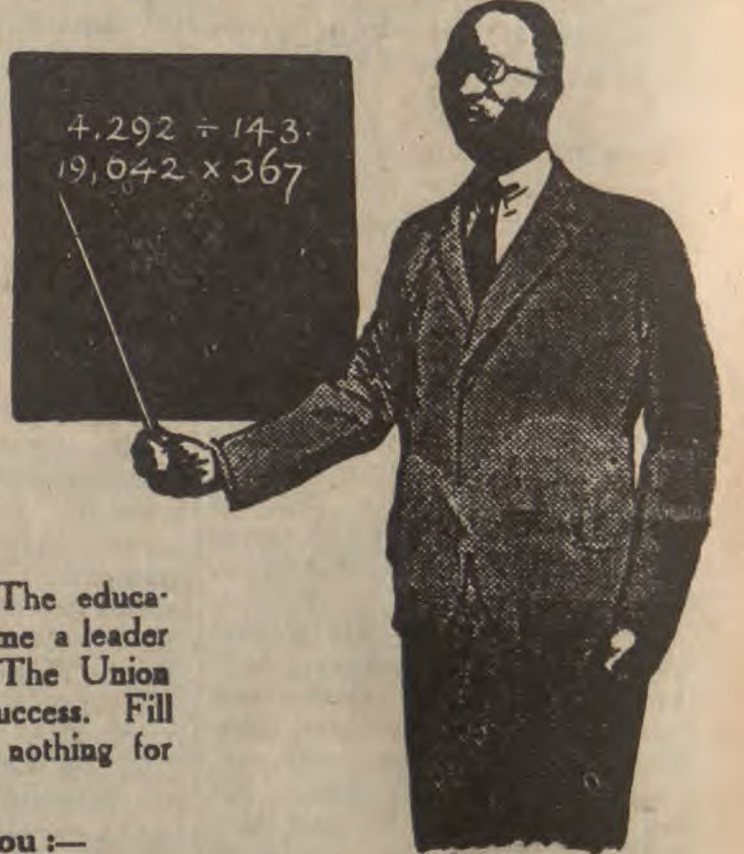
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# ZULU : EZABALOBELI BENDAWO NGENDAWO

## The African Ministers Association

Nkosi, Vuma baba, ngibabaze kwelalo lodumo egameni lalenhlangano engapezulu isenzo se City Council, kunye ne Manager of Native Affairs ngo kunika abefundisi benhlangano yetu u Rev. M. S. Dube we African Congregational Church no Rev. T. M. Ramushu we Bantu Methodist i Ziza ze Sonto (Church Sites) e Orlando omunye e George Goch Township. Ite ukuba lendaba ingene kwi Association yetu i President J. S. Mahlangu no Nobhala bagunyazwa ukuba babhale izicwadi zokubonga ku Nkundhla zombili.

Zibuye izimpundo ziqu-ngete amazwi akutazayo. Umfo ka Dube oyi Treasurer yetu usemi ngenyawo ukulu ngiselela umvulo wendhlu ya ke e Orlando ngomhla ka 25 October 1936. Yisifiso se Komidi (Committee) ukuba bonke abafundisi bale association yetu bangapelela bonke ngalelo langa ukusekela ilungu letu u Rev. Dube ukufeza eyona njongo yetu yoBunywe yabafundisi bopumo. Yizo ke izikati lezi zokuba sibambane ngezandhla ukusiza abaholi betu bezizwe esikalweni sabo sokuti: "Wonke umntu ontsundu makabe munye."

Yiso lesi isikati sokuba sizkipe kinkulumo eti isizwe sibulawa ngumfundisi. Uma site sahlanguana tina befundi si kwaphela ubandhlululo, imibango, umona sobe sidonsel impefumlo ka Nkulunkulu elusundisweni Nabaholi betu bezinhlango ezinjengao All-African Convention, Congress, Co-operatives, Associations, nezezizwe so Swazi National Royal Club, no Sons of Zululand no Bapedi Club, nezinye eziningi. Ngabefundisi abanokubonisa umzekelo wokuzwana komuntu ontsundu Le "African Bantu Ministers Association" sisi nyatelo sokuqata sokuba wonke umfundisi wopumo makabe munye, bakwazi ke ukubona isibi esweni lomfowabo selusukile ugongolo. Masibe nguuzekelo

Esenu isicaka.  
T. Z. KUNENE  
(Gen. Sec.)  
89 Gold St.  
Sophiatown

## Abebe Hambele E Goli

Mhleli, Babo ohlonipekile aungizise ukungifakele nansi injabulo ebisi nayo au besinenkulu injabulo ngoku hanjelwa u Mrs F. J. Mazibuko wase Douglas Farm, Natal. Lokupela behambele ukuzobona abanewabo, Mame! site simetuka nangunaka kwa Major no Mrs Mbunyisa e Pretoria. Sajabala ukumbona esebuyela ekaya epilile lokupela ute ehla basebela no dade wabo! u Mrs E. G. Mbuyisa sibafisela enhle impilo aba Tembu bakwa Mbuyisa.  
ADAM J.M. MBUYISA

abelungu atiwe ngom Guides utelizwe kupela kwalo umhlaba ungakhe nje elinomoya womgogo webala kulawama buto

## Ezase Martindale

(NGU NGUNGUMBANE)

Nati pela lapa sesikwela elinye lamatilamu (tram car) ebelikade isetshenziswa abelungu. Ho, singatini sesibonga kuye u J.M. Pela kubongwa nokuncane.

Into emangalisayo yile yokuba amatilamu aya e Sophia, ahamba kusihlwa kuti nabantu bangakehli bonke beselinye cinywa pela kujahwe ukuba libuyele eTawini. Yimfanalo yini leyo noma kuungumto yini ukuba sehle ngomnyama amatilamini aa? Ayiko na imiteti mhlambe esingatsihelwa yona malungana nokuhamba ngotilamu, ngoba kuningi okunye okungena ndlela malungana nempato. Po zinqunywa makanda ziyekwe.

Sihleli e Sophia asilibonilecala noma sesaba ukuhamba ngezinye izikati abakutuzi no layita

## Izwi Kubafundisi Ngo Kuma Kwezwe

Mhleli, Sibona ilanga nomoya namakaza lezintlo — zontato akuko etshela enye isikala, nemikhulane seyimikhulu enyameni nasemoyeni yabantu ngoba pela siye sibone nxa kunje kwezizwa imibhango yesicelo ngemitandazo. Banoyakanje kuyafana — nje nendaba esike sayifunda epepeni le "The Bantu World" eti u Kristu uva xoshwa kwelase Spain. abafundisi bayabulawa. Uzakungi xolisa Mhleli ama Spaniards la angumhlobo muni: pakati kwezizwe? Kunjalo naku bafundisi bala kiti amhlanje u Kristu akaseko kubo ngobanoma ingozi beyibona abasho kubantu ukuti zivikeleni ngemitandazo kule ndhlala, kuleli langa kule mikhulane, kutuneka imfanalo zipelele kungeko ukuti vukani sitandaze sibike ku Nkulunkulu Bafundisi lumbalani izwi elilo tshiwe ku Jokobe eliti orenhli ziyo ezimbili uyaguquguquka njengamsi olwandhle.

Nizakudhlani, nizakwembha thani uma niyeka intsimu imuka nokula olubizwa isona ukuti u Satani. Lapa ema Location ubuhkile u Maspati. Uxolo Mhleli ngokwelula kwami.  
E.E. KUNENE

## Izindatshana

Ngom-ombuluko walo leli kung ne emajini icala elikulu elibukwe vize zonke okutiwa nge amapoyisa. Kuzohlolwa icala kubekwe u C. I. A. A. Celliers opete amapoyisa ezitimela nama zibuko no Major S.P.R. Fourie nabanye okutiwa babepamba u Hulumeni.

Aodotela e Melika balinga u kwelapa izifo eziyimihloka nazi: um Negro owapenduka ibala wa bambhlope qwa, intombazana ose kupela isonto izamula, Umuntu osetanganeni epikati obonwa ependuka imfene nomfana onezizwele ezibomvu nezitubile ekanda.

Abezibiliso bayaziswa ukuti: umteto kawuvuzi nempela ukuba umuntu omayama atengiselewe isibiliso ngapandhle kokuba aveze incwadi evela kwa Hulumeni emupa lelo lungelo.

Indhlovukazi ka Lusibalokulu lapa iekuluma emhlanganweni wamabuto amantombazana a (Iphelela ohleli lokuqala)

## Wemmer Blue Birds vs. Stone Breakers

(NGU B.B.)

Woh! Heh! Wapurelwa wena ubungeko ngelidhlu e Wemmer ground kudhlala lamatimu owabonyo ngapezulu.

Kuma Blue Birds zikala ngo Malaria fever, zakala ngo Gramophone, ngo Shubanditye ngo Dubula Springbok, ngo Marabi, ngo Mabhuluko, ngo Resi, ngo Kozie, zakala nge Njiki, ngo Fought Night, zakala ngo goalkeeper u Remember Your Promise.

I Wemmer Blue Birds iwashaye ama Stone Breakers ngamagoli amane, i Stone Breakers la balinye 4-1

Bezike — zadhlala lezinsizwa amadraw amabili, okwesitatu adhliwa ama Stone Breakers. Sekusele zona Izinyoni Eziluhlaza kayo Knock-Out. Lomdhlo ubumangalisa ngoba abanye abantu badhlilwe abanye baceba ngokubheja kwaba izimali. Lababafana yibo pela abapete ngu President: P. B. Nkosi owake waloba ngaye, Mhleli, ubalolonge ngobona abafana (bake, futi bedhlala ibhola ehle hayi lomuntu. Sibafisela inhlambula.

## Ezakwa Macibise

Ngiyacela Mhleli wezindaba zabantu kwelako lodumo ukuba ngazise ngezakwa Macibise ngase Yideni. Ngomhla ka 4 October 1936 sasivakashelwe ngabafana base Mfesi (Durban) abanye bodumo pansikwe D. & D. A. F. A. okutiwa ama Lions F. C. bezodhlala nati bakwa Macibise. Abanye bodumo pansikwe Maritzburg D. A. F. A. okutiwa ama Assegais F. C. Umhlabo wqala ngo 3.30 ntambama.

Za tumelana ingqungqulu kwasha imifida. Loyi mdhlalo wetu wapela kanje Lions F. C. (Durban) 2 goals, Assegais F. C. Maritzburg 2 goals, waba i draw, engetemba ukuti nati baka Macibise uma i Nkosi isipa amandhla s'zizubeka noma si umzama omncane. Imbiliso iti incane ibililise into eningi. Nime njalo bafana bakiti.

Ngelidhlu sasihanjelwe u M. T. L. Geo. Ncaba Unobhala we M. D. A. F. A. esazobona amaxiwa akubo kanye nabafana baka behhola batokoza ukumbona esapila

Uxole Mhleli baba wami ngokulula intwende. Ngikufisela impilo eahle wena wodumo lwabantsundu.

Yimi Butterfly kwezobhola kwa Macibise.

Uma nitenge ipepa. Ngumkuba ngandile lo eniwezayo umuntu ezwe esetshelwa ngabanye abantu ngaye. Abe yena engazi noba usefakwe ama Samanisi ngokungatengzi: ipepa atunde izindaba.

## Asthma Mixture and Powder.

Imiti enamandla yesifuba somoya  
Inani: Opuzwayo 6/6, Oshiswayo 3/6 ngeposi.

## UMUTI WEDHLISO.

Lomuti ukhipa Idhliso esekade lahlala esifubeni.  
Inani 9/6 ngeposi. Olikipa nase matunjini ilizinhlamvu.  
MAYEBABO PILLS  
Inani 1/6 ngedosha.

## IMBIZA

YAMA KOSIKAZI  
ahlushwa yinzalo.  
Inani 10/ nge posi.  
Bhalala u: SEABANKS PHARMACY,  
P.O. Box 88, Durban.

## Izindaba Zase Volksrust (NGU VUS'UMZI)

Ngomhla wama October 20, ibi ngu mvaleliso wama Tishela etu u Mr Ngubeni, oya e Joubertskop Standerton (Dist) no Misa Ngxola oya e Platrand Standerton Dist.

Ngomsombuluko ngomhla we 5 October abazali bahlanganisa nabonga impato u Mr Ngubeni abapete ngayo, ngeminyaka emibili ebenabo bakala kakulu wapiwa izipo eziningi ngabantwana nabazali. Lendodana izame ngazo zonke indhla zoku sebenza pakati kwabazwana nabazali ebe ngumshumayeli nelungu le Temple' no Sunday School ebekona. Impela besisa bheke okukulu kulendodana u Mfundisi Makapela no Mr Platje. Mesdames Zwane, Mnisi no Nhlapo bakuluma kakulu. Ilangwane elahlekeliwe i Joubertskop zuzile.

No Miss Ngxola basibonga isikatsihana abengasola ate wazitoba simfisela impumelelo nalapo eya kona.

U Mr no Mrs Mqwa bakikelwa ngu dade wabo u Mrs Namse C.P. Motsemme no Baby Neo bapuma e Durban bavakashele lapa Babukeka kahle kakulu U Mr no Mrs Moatse bafike lapa kwa Rev J. Makapela ngempilo embi ka Mrs Moatse.

U Mr D. Makapela i Teacher yase Standerton ibuyele kona nge Sonto ngomhla ka October 11.

Bafikile u Mr no Mrs Nkabinde bepuma e Platrand ukuza ku fundisa lapa.

Siyajabula ngo Mr Makubo igosa lase Charlestown, Natal, no Mr Moses Makuku ngokusekela lelipapa.

Sike sabona u Mr Benjamin Makutu Sisilana lapa a dolobeni ubukeka ekwenhle impilo.

Sike sahanjelwa ngabantu abakulu u Inspector Liebenberg no Supervisor Twala. Ama Teacher Mnumzana B. Mjwa, Nkabinde. Mnumzana no nkosikazi Moatse, basibambile isit mela esiya e Standerton ukuya kubona i Chief Native Inspector.

Ummuzana no nkosikazi Nkosi baka bahanjelwa ngu Mrs Jessie Maseko was Wakkerstroom ubukeka epile kahle. Siyabonga ukubona u Synod Makapela pumile esibhedhlela sengati lomfana angangcono.

Sike sabona u Rev Nojekwa wase Daggakraal, Hawu! ubukeka kahle u mapeli. Unkosikazi Misa Mnisi uye oleleyo ipantsi, sengati singaku bono, ululama

uye kuwasheni mama wetu! Siyatokoza ngo mnumzana Edward Ngobese wase Station ngokusekela lelipapa i "Bantu World" Sengati angatola nabanye, mfowetu. Hawu! Sifile izulu e Langwane, sehla senyuka sifuna i mbewu. Sayitshaya sayiqotula nyaker ve.

U Mr W.D. Carolus wase Indian School naye usibambile esiya e Standerton sikubonile okukulu uputelwe ongabambanga Umuntu esike sambona dolobeni ngu Miss Nomonde Makapela nokunyatela kwale ndodakazi kusho impilo.

Kudhlulelapa kwelidhlu e Sonto u Mr no Mrs Kumalo beya ekaya labo e Daggakraal. Siyanicela bantu base Langwane (Iphelela ohleli lwesine)

**Wanted.**  
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1/6 1/6

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**Ogeza umzimba Wonke.**

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelelwe amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpi ezinkulu bazingqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini nase sonke isihlungu esingapaki.

Ngeke ube namandhla wenze imisebenzi emikhulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe, obalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungesi bhaleli emapepeni usityele ngawo kuzwe nabakude!

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# What We Think And Say

## Bantu World

3, POLLY STREET  
(North of Bantu Sports Ground.)

P. O. Box 6663 JOHANNESBURG

SATURDAY, OCTOBER 24, 1936

### There Is No Security Without Unity

At the recent Provincial Conference of the All African Convention an endeavour was made by several speakers to impress those present with the fact that without national unity there can be no security for the African people. It was pointed out that the arch-enemy of our progress and freedom was tribalism. There is no greater truth than this. All right thinking Africans are in agreement on this point and some of them have left no stone unturned in order to bring this fact home to the people.

Unfortunately the majority of our people, particularly the so-called leaders, do not seem to realise the importance of fighting against the demon of tribalism. They do not seem to realise that tribalism brakes the wheels of our progress and strengthens the chains that tie us down to a position of servitude and that it is a canker that corrodes the vitals of our life. We have again and again appealed in these columns for a crusade against this arch-enemy of our progress and freedom, because we are convinced that so long as we are tribally divided we can never achieve a position of importance in the affairs of progressive mankind. It is an undeniable fact that we cannot be saved from oppression as Zulus, Basutos, Xhosas, or Shangaans, but as Africans, as men and women who have destroyed in their hearts the spirit of tribalism in order to make room for that spirit which will enable us to fight our battles as one people, namely the spirit of nationalism.

If the African people wish to be politically free and economically emancipated they will have to organise along national lines. There is no other way. They must start now to sow in their hearts the seeds of nationalism, that burning force which makes men self-conscious so as to make them realise that without national solidarity there can be no individual or collective security. It must be remembered that the policy of the Government of South Africa is to encourage tribal spirit and strengthen tribal bonds in order to divide us and rule for it will be easier to control tribal units than a united people of six million souls. The idea that we should develop along our tribal lines is intended to perpetuate our ancient tribal hatreds and quarrels in order to make national unity impossible. By organising a crusade against tribalism with a view to smashing it we shall be able to render this policy in-

effective and thus compel our rulers to realise the futility of trying to retard our progress by pushing us back into the conditions of the past.

Tribalism has outlived its usefulness and should be replaced by nationalism. It cannot make us great or free. So long as we are tribally divided we cannot hope to secure political rights and improve our economic conditions.

### The Health Of The Bantu

(FRANCIS LE MAS)

For a race to progress and to prosper it must be healthy. Deficient health in a nation not only saps its vitality but is a potent cause of racial degeneration and extinction. More than one nation has been wiped out by disease. In South Africa small pox practically exterminated the Hottentots.

In the Union it is the Bantu people, who are exposed and who suffer greatly from disease. Lack of education and poor wages as its consequence are responsible for overcrowding in the homes, under nourishment, insanitary surroundings, and insufficient clothing. Such a deplorable state of affairs is the main cause of the high prevalence of disease amongst the Bantu people.

Practically every Bantu child suffers from under-nourishment. The death rate amongst the Native babies is terrific. When one considers it one wanders how the Bantu are going to survive. Amongst the adult Natives malnutrition is rife. Scurvy and pellagra are far too common amongst them.

In the insanitary locations about every home is too small and it is grossly overcrowded. If one individual in a family has consumption the rest of the members in that family are likely to develop it. Likewise overcrowding is a potent cause in the spread of diphtheria, hooping-cough, measles, meningitis and other infectious diseases.

During the cold winter months many of the Bantu people have not enough clothing to wear. As a result their resistance to disease is lowered and they succumb in large numbers to bronchitis and pneumonia.

But in spite of the poor health, the high incidence of disease, and the alarming death rate amongst the Bantu, they are not decreasing in numbers. Their natural strong resistance to disease and their high birth rate are the two factors which are saving them from extinction. But merely to survive is not good enough. For the Bantu to thrive and prosper, it is essential that they improve their health.

To do this they must be able to obtain wholesome foods, sufficient clothing and large enough houses. They must be able to live in healthy surroundings and to obtain sufficient recreation and physical exercises by playing such games as tennis, football and cricket. These necessities to sound health all require money and that means higher wages and education to be deserving of them.

Finally education in personal health and general hygiene is necessary. The Bantu people must be taught the importance and the necessity of cleanliness, proper diet, fresh air exercise, and proper sanitary conditions.

For the Bantu race to grow and prosper, it must take care of its health. Let the development of a vigorous healthy race be one of the main ends for which the Bantu people must strive.

## A Peep Into History

IX

(BY SCRUTATOR)

Mpande, with the assistance of the Boers, became the king of the Zulu nation but it was no longer a nation of warriors but of men who were subjects of the Boer Republic. He had secured the throne he coveted at the expense of the Zulu nation. His revolt had broken its power and given the Boers the opportunity to establish themselves in Natal. He had betrayed Dingane in the hope that he would inherit the kingdom which Shaka had created but he was mistaken. By betraying Dingane he had sealed the fate of the Zulu nation, and made his own position insecure. He was now a pawn in the political chessboard of the leaders of the Boer republic. If he did not obey the orders of his new masters he would lose the Zulu throne. He was not king by the right of birth but by appointment. He could not rule contrary to the wishes of those who had assisted him to the throne. So Mpande's reign was an uneventful one. The warlike spirit of the Zulus died away and men began to settle down to a peaceful life.

Meanwhile the Boers settled down and began to drive black men out of the country and crowded them into locations. The best land was parcelled out to the farmers. But their occupation of Natal was destined to be interrupted. The English, who had not given up the idea that the Boers were British subjects and who had been following them wherever they went, came to Natal and annexed the country in spite of the protests of the Boers who had won it "past the jaws of the Drakensberg, had sown their tears at Weenen and had made a river run red with the blood" of the Zulus. Seeing that England was determined to deprive them of the land for which Piet Retief and his followers had perished, the Boers "made their inevitable retort." They assembled their kine and kinred and trekked and recrossed the Drakensberg into the Orange Free State and the Transvaal.

### Idol Of The Nation

Mpande whose accession to the throne, had weakened the Zulu nation, was not allowed to occupy the august seat till the end of his life. One of his sons, named Cetywayo, made himself the idol of the nation who saw in him the man who would resuscitate its power and glory. Mpande who was a man of peace, was soon eclipsed by his son, Cetywayo, who virtually became the ruler of the Zulu nation during his life time. But it was not until after a civil war in which the followers of Cetywayo defeated those of his father who were led by his brother Mbuyazwe, that he became the hope of the Zulu nation and a thorn in the flesh of the white man, who also saw in him the man who would resuscitate the military spirit among the Zulus. Cetywayo, like Shaka, was a man of action whose Zulu spirit would not allow him to fold his arms and look on while the nation was drifting towards degradation and disintegration. He made up his mind to make the Zulu nation once more powerful.

### Sir Theophilus Shepstone

There was a white man in Natal, who came from the Cape where he had played an important part in Native Administration. His name was Theophilus Shepstone and was known among the Zulus as

Somtseu. Shepstone watched Cetywayo as he waxed strong among his people. He saw him reorganising the Zulu nation along the lines of Shaka and he did not like the idea. Now Shepstone was a great diplomat. While he was not in favour of the resuscitation of the Zulu power he did not think it wise to openly oppose Cetywayo's schemes. The reason for this is not far to seek. The Boers who had trekked to the Transvaal when the British annexed Natal were not friendly and were endeavouring to court the favour of the Zulus in order to have an outlet to the sea. But Cetywayo who claimed a portion of Zululand which Mpande had ceded to the Boers would not treat with the Boers. Besides he wanted to annex the Swazi country and place Umbelini, a half-brother of Umbandini, on the Swazi throne. This scheme was however frustrated by the Transvaal Boers, when Piet Joubert went to Swaziland and installed Umbandini as the king of the Swazis.

### Cetywayo Crowned

But Joubert's installation of Umbandini was not only a diplomatic move against Cetywayo but also a sort of counter demonstration to Shepstone's installation of Cetywayo as the king of the Zulus.

Cetywayo's installation as king by Sir Theophilus Shepstone, followed shortly afterwards by the revolt of the Amahlubi tribe under Langalibalele, obliged the British Government to take stock of South African Affairs in general and of Native policy in particular. The installation was a pompous affair. "The master tailor of the Natal garrison" says one writer, "equipped with scarlet oxtails and the gorgeous ostrich plumes which had been presented for that purpose by Sir Henry Barkly, managed to turn out a unique specimen of royal headgear. Armed with this pasteboard, cloth and tinsel crown, as cynics have described it, Shepstone crossed the Tugela and on the 1st of September, 1873, safely planted the symbol of royalty on Cetywayo's head".

### Uncrowned King

Cetywayo's installation was intended to wean Zululand from the influence of the Boers. Speaking on this question Shepstone said "Zululand had until then been a semi-dependency of the South African Republic whose President had raised Mpande to the Zulu throne; but the installation of Cetywayo by a British officer had completely and effectually undermined and destroyed Boer influence in Zululand."

It was on this occasion that for the first time the Zulu royal salute of "Bayete" was accorded a European. Shepstone, it is said, was given the rank of Shaka and Cetywayo was made Shepstone's son. Thus Shepstone, South Africa's greatest diplomat, in so far as the administration of Native Affairs is concerned, became the uncrowned king of Zululand. "They gave me the rank of Chaka," he wrote, "in order to give me the royal salute."

Now a stage was set for a drama which was to be enacted six years later. Shepstone was now master of Zululand. He could now use Cetywayo as a pawn on his political chessboard; he could now scheme and plan to use him as a stepping stone for the annexation of the Transvaal and then lead him to the destruction of the nation he was endeavouring to make powerful.

## R. Roamer Talks About . . .

MRS. JEREMIAH

Mr. Jeremiah of the firm of Messrs Joshua and Jeremiah, c/o Roamer, Esquire Column, Johannesburg, has been to see us on a very important question. His wife, Nurse Jane Maplank, has left him. She ran away with another man. Mr Jeremiah was at work at that time, but when he returned home after work he found his Better-Half gone with all her things, and his.

Naturally, Jeremiah came to us with his troubles. We have helped him with his troubles since he began to manufacture them 30 years ago. "Mr. Roamer," he said his eyes welling with tears, "My wife has left me." "She has left you?" We asked, not understanding. "Were you both running a race?" "[No, man; I mean that she ran away with another man." "Good gracious!" we said. "This is terrible, terrible." We placed our hands together so as to appear very much hurt indeed.

"She left a note telling me that her love for me has got finished so she is running away with another man for whom she has great, devastating love. What shall I do Mr. Roamer?" Asked Jeremiah with a trembling voice, for he loved his Rib like blazes. "Before we tell you what you should do, let us ask you one or two questions, sir." Across his eyes shone a light of hope. "Ask anything, sir; I shall answer you."

"How were your wife's lips?" "How were my wife's lips?" He repeated stupidly. "You heard what we said," we said loftily as lawyers do when they confuse witnesses. "But—but—" "That is why she left you." "What do you mean, man?"

"If you can't tell us how your wife's lips were how can you expect us to find her for you?"

"They were like the lips of other women. I never noticed any difference in them."

"Well, the man she ran away with probably did and he told your wife that her lips were like honey."

Good Grievance! You think she ran away because he flattered her?"

"Exactly. That is the oil of love."

"What is the oil of love?"

"Flattery! Flattery! Plenty of it! The other chap, who was a polished crook, of course, told your wife that she was the sweetest thing on earth, that her voice sounded like heavenly bells and all that sort of thing."

"But my wife was nothing of the kind!"

"Oh! That's what you think, of course; but she thought otherwise and when the other fellow told her what you never tell her he became to her the seventh heaven of a perfect lover."

"Oh my! Oh me—o!" cried Jeremiah.

"Don't cry, dear boy. She'll return to you again when the other fellow gets used to her and forgets to describe her charms in the mornings."

"But what did she take my clothes away for?"

"To dress her newly-found lover, of course; for most of these grand loves are supported by women."

"Oh my! O me—o!"

"Meanwhile get into practice so that when she returns you will be 'surprised' at her lovely complexion and wonderfully juicy lips—see?"



# MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

### Advertisers in this Supplement:

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### LIFE'S RECIPES

By THE EDITRESS

Women readers know all about recipes. There are meat recipes, cake recipes, drink recipes and all kinds of recipes designed to help housewives in their kitchens and homes. They are always helpful even when we do not need the particular recipes at that moment, for we file them for future reference.

A good recipe never gets old. Now what about the greatest recipe of them all? The recipe that makes up cheerful, optimistic and good living? Let's see if we can tackle its ingredients so as to see what we can make of our lives. In order to get to the proper understanding let me give you this story by A. H. in "The Christian Herald."

I was talking to a friend recently," writes A. H., "when a man passed us—a stranger to me and I was impressed by his greeting to us. "He seems a pleasant man," I said to my friend when had passed. "That man is always the same," he replied. "He is pleasant with everyone he meets and I have known him since we were at school together."

### This Week's Thought

Labour to keep alive in your breast that little spark of celestial fire—conscience.—  
G. WASHINGTON

"There is plenty of room in the world to-day for pleasant greetings, and if we abound in love for the Lord, this should certainly be one of the many beautiful characteristics marking God's people. It is all a question of our love for the Lord. The more we love Him, the more beautiful will be our life."

That, to my mind, my dear readers, is the unending recipe that we should get in order to make our lives a success, just as we choose the best and most reliable recipes when we want to bake the best cakes or cook the appetising meal. You cannot just take any recipe and hope to make the best out of it. If, therefore, we want to make the best use of our lives here are the ingredients.

We must cultivate the "many beautiful characteristics marking God's people". There is no need to count these characteristics or name them one by one. We all know them. Don't say you don't. You can tell a good woman when you see her, can't you? What makes you conclude that she is a good woman? What makes you feel you can trust her more than others?

If you can answer these questions you will have got hold of the ingredients that go to make up the "many beautiful characteristics marking God's people."

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### Do You Know--

About Lightning?

By R. R. R. D

I must repeat this warning against lightning for last week the first vivid flashes of lightning were seen. I shall welcome any questions on this subject which I cannot cover in so short an article.

If we are indoors when it is lightning, the best thing we should do is to keep away from those things which are good conductors of electricity and might conduct it to us. Heated air, smoke or soot are good conductors, and so also are metal grates and fire-irons. So the fire-place is not a safe place when it is lightning. Keep away from windows because they have iron bolts and fastenings.

Mirrors because of quick silver on their backs are not safe. In a room the safest part during a thunderstorm is the middle. Try and get a thick hearth-rug and sit on it. Remember that the middle of the room is the safest. Do not stand against a wall or stand near an open doorway. If a thunderstorm catches you out of doors, do not stand under a tree or any tall object which is a poor conductor.

Trees are often struck by the lightning and if you are standing under it, you are likely to be killed. The lightning takes the line of least resistance that is, it will strike a thing it can strike easily and quickly. Our bodies have good conducting properties in them. Keep away from crowds of people and from groups of animals for the heated air from these groups is liable to conduct the lightning to the place.

That is why I hear it said that it is unwise to run in a thunderstorm for then your body becomes heated with the result that it attracts the lightning to you.

### JUST A SMILE, PLEASE!

Father was at the edge of the cliff, admiring the sea below, the sandwiches clutched in his hand. His son approached him from behind and tugged at his coat.

"Mother says it isn't safe there," said the boy, "and you've either got to come away or give me the sandwiches."

x x x

While crossing a railway bridge a small boy was astonished to see two goods trains running on the same line and about to crash head-on. He stood and witnessed the smash.

Later, some officials learning that there had been an eye-witness, found the lad and asked:—

"What were your thoughts at the time of the crash?"

"Well," the boy answered slowly, "I thought it was a rotten way to run a railway."

x x x

Teacher: "Watson, give me a sentence which includes the word 'fascinate.'"

Pupil (after deep thought): "My father has a waist-coat with ten buttons on, but he can only fasten eight."

x x x

Jack: "My big brother is never going to marry."

Tom: "How do you know?"

Jack: "Because he is studying for a bachelor's degree"

x x x

"Where did you first meet your wife?"

"I didn't, she overtook me."

x x x

According to a clergyman, girls who wear cotton stockings never get into mischief. So that is why they don't wear them.



### OUR CHILDREN

Kindly persons are sometimes guilty of what can only be described as unconscious cruelty when they have charge of babies who are emerging into the troublesome stage between crawling and walking.

The hazards of existence for the two-year-old are so many that the person in charge often feels it safer to keep him out of harm's way strapped in his pram, and it is surprising to realise that in many households, where an accusation of cruelty would be received with shocked amazement—the toddler of the family is kept as a prisoner in his carriage except for a brief period morning and afternoon, when he is formally exercised.

The children who are so imprisoned seem to develop heart-rending patience, a resignation to circumstances which scarcely benefits their years.

Difficult as it is for the over-busy mother to cope with him, such confinement should never be permitted, and if a play pen is provided, it should be a spacious one, equipped with play material so that the little occupant will not spend his time leaning pensively over the edge.

If a baby walks early, parents sometimes worry in case he should "go bandy." The baby should be encouraged in his efforts. Children do not become bandy simply by standing too early.



At the monthly meeting of the Pretoria Child Welfare Society on Monday last week Mrs. John Murray, in giving a report of the national conference, said she felt that the society should make some effort to co-operate with the Natives and Indians and Coloured people in child welfare work. These section of the community should be asked to form auxiliaries with a European in the chair, who would represent them on the Child Welfare committee. It was felt that the time for coloured representation was not yet ripe. Mr. Watson was asked to make inquiries.

Her Excellency the Countess of Clarendon and the Mayor and Mayoress of Johannesburg, have graciously consented to be present at the First Annual meeting of the Talitha Home on Thursday, October 29, at 3.30 p.m. Tea will be served.

Under the auspices of the African Civil Ladies Association Mrs. V. Mango will give a tea-party at 24, Lower Ross Street, Doornfontein on Sunday, November 15, at 5 p.m.

Chairlady: Miss Futschane.  
Secretary: Miss Mlabateki.

On October 23, Miss Deborah Sontunzi will sponsor a dance in the popular Communal Hall, Western Native Township. The Merry Black Birds will supply the music.





# Women's Home Page



## Garden Hints

We have many women readers who take pride in their little gardens. We hope these hints will prove of interest to them.

The ribs from old umbrellas make excellent supports for flowers. If painted green they blend with their new surroundings.

Always dig well decayed manure into the ground below the farthest out branches of shrubs. This is where the feeding roots are.

Always paint the handle grip of garden implements when new. This prevents them becoming rough and injuring the hands, and also from cracking and splitting if left out in all weathers.

A large sea shell has a quaint and attractive appearance if it is filled with light soil and has small ferns or violets set in it. The contrast between the shell's colour and the green of the plants is beautiful. A very effective table centre.

When there are more cauliflowers fit to cut than can be used, cover the flowers with turned over leaves. The cauliflowers will last more than a week if protected from the sun.

Weak cold tea is good for watering ferns, especially those kept indoors. It gives them a nicer colour and keeps them healthier.

To establish water-lilies in a pond, place the bulbs in a sugar-bag half filled with soil and weighted with a stone, tie and neck of the bag and drop it in the water. When the bag into rotted the lilies will have taken the root.

To rid daphne plants of black scale mix half a cup of boiled starch, add to one gallon of water and spray from underneath.

An excellent method of preserving garden labels, twine and similar articles is to soak them in a strong solution of sulphate of iron, and after thorough drying place them in a solution of lime and water. This makes them impervious to water.

## Household Hints

(By M. D. K.)

### SUEDE GLOVES

Neatly mended holes or splits in kid or suede gloves will result if you first buttonhole stitch round the hole, then sew the edges of stitches together from the inside of glove.

### LINEN CLOTH

Mildew can be moved from a linen cloth with soap and powdered chalk (mixed). Damp the cloth, rub on the mixture and lay cloth in the sun. Wash out later.

### HOUSE FLOWERS

Immediately flowers are cut put the stalks in tepid water. Leave for a while and then arrange in vases, after cutting the end of each stalk slantwise.

### POTATOES

Allow potatoes for baking to soak in hot water for a quarter of an hour before cooking. This improves the flavour and reduces the cooking time by half.

### BLUE PAPER

Blue paper is far the best in which to store linen and undies. White paper tends to give them a yellowish tinge, especially if they are being stored for any length of time.

### RAINCOATS

Raincoats may be cleaned from oil-stains by rubbing with a clean cloth dipped in eucalyptus oil.

### LAMP WICKS

Lamp wicks can be made longer by stitching the end that is to go in the oil to a strip of flannel.

### FELT HAT

Hold a felt hat in the steam of a boiling kettle to freshen felt. Trimmings should be removed first.

## Cakes For Tea

### STRAWBERRY SHORTCAKE

2 cups flour; 2 ozs. butter or vegetable fat; 2 teaspoons baking powder; 4 tablespoons castor sugar; 1 egg beaten in milk; pinch salt.

Sift the flour, salt and baking powder, rub in the butter until like fine breadcrumbs, and sugar and make to a stiff dough beaten in about three-quarter cup milk.

Grease sandwich tins, pat the mixture in. Bake at 400 Fahr. for 20 to 30 minutes.

Turn out, and when cool cut open and fill with crushed and sweetened strawberries and whipped cream. Decorate the top with whipped cream and fresh strawberries.

### QUEEN CAKES

2 ozs. butter; 2 ozs. castor sugar; 1 egg; 3 ozs. flour; quarter teaspoon baking powder; 1 oz. fruit, if liked.

Cream the butter and sugar, add the egg and beat until the mixture is uniform, then stir in the sifted flour, baking powder and a pinch salt. Fold in the fruit if it is being used.

Put a little of the mixture into pans or paper cases. Bake at 375 Fahr. or No. 5 in a gas oven.

### ALMOND CAKES

4 ozs. butter; 4 ozs. sugar; 3 ozs. flour; half tea-spoon baking powder; 2 eggs; 2 ozs. ground almonds.

Cream the butter and sugar, add the eggs and beat in well, then fold in the sifted baking powder, flour and salt, the ground almonds and a little essence.

Either bake in small, greased patty pans or a shallow pan at 375 Fahr. for 25 minutes. Cool.

Cover with water icing and sprinkle with chopped browned almonds. If baked in a shallow dish, cut into fingers or fancy shapes.

floured board and form into a roll. Wrap in buttered paper and then tie in a cloth which has been dusted with flour on the inside.

Have a saucepan of boiling water ready, lower the sausage into this and boil gently for two hours. Then turn out of the cloth, drain if necessary, and roll in browned breadcrumbs.

The sausage may be served hot or cold, and if cold it cuts nicely into slices. Excellent for sandwiches or picnic meals.

Do You Have HEADACHES?

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## How To Keep Cool

If we are to keep healthy the temperature of our bodies must remain at about 98.6 degrees Fahrenheit, with very little variation. In hot weather we should get far too hot were it not that a stream of water is passing constantly through our bodies. The water passes into the body and then, by means of millions of tiny glands, to the outside of our skins as perspiration and is evaporated by the warm air. The evaporation cools our skins and bodies and prevents them from becoming too hot.

Hot tea keeps us cool. It causes us to perspire, and when the perspiration evaporates from our skin at least 50 times as much heat is carried away from our bodies as the hot tea puts into them.

## Every 20th Century Girl should Learn:

- To respect old age.
- To avoid idleness.
- To darn stockings.
- To sew.
- To Cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a house tidy.
- To control her temper.
- To be above gossiping.
- To take plenty of active exercises
- To keep clear off trashy literature.
- To read the very best of books.
- To be light-hearted and fleet footed.
- To grow up a pure true woman.

"Christian Herald."

## Economy Dishes

(BEAN ROLL)

Not only vegetarians will appreciate this dish, for it is very tasty and a worthy addition to any meal that must be "filling" and yet inexpensive.

The reason for throwing off the first water is that if you do not, beans are often apt to cause flatulency.

Skin the beans and match to a smooth past. Add two cups of breadcrumbs

Form the mixture into a roll on a floured board, place on a greased tin and bake in a moderate oven for about half an hour. Serve with tomato sauce.

### HADDOCK PIE.

This makes a good Sunday supper and is also very nice for lunch. Take half a pound of filleted haddock and some left-over mashed potatoes, if you have them; otherwise boil two or three potatoes separately and mash while hot. Put a layer of the potato in a buttered casserole, then a layer of the haddock broken apart with two forks, then more potato, then more haddock and top off with a final layer of potato. Slice a good-sized tomato and arrange on top, season with pepper and salt and sprinkle a spoonful of breadcrumbs over. Add two or three dabs of butter, pour over two tablespoonfuls of milk and bake until the surface is nicely browned.

### BEEF SAUSAGE.

Fresh meat should be used for this, but left-overs may be incorporated with good results.

Take half a pound of minced beef and mix with two rashers of bacon chopped very fine, a tea-cupful of breadcrumbs and a beaten egg. Season with salt and pepper and add a little chopped parsley. Mix thoroughly with a fork, and then turn out on a

Mofumahadi onaoa Mo-Afrika o na le bana ba nonneng, ba thabileng ba mafahla.



U dumela hore batsoadi bohle ba tshuanetse ho ho sebedisa

## ASHTON & PARSONS' INFANTS' POWDERS

"Ke na le bana ba supileng," ho rialo Mrs. M. Rosie Nffikoe. "Ba pela ba bahlano bane ba kula ha ba etsoa meno. Ba lla bosiso bo bong le bo bong me ba otle. Kajeno ke na le mafahla me ke sebedisa Ashton & Parsons' Infants' Powders. Mafahla a na a khuedi tse robileng meno e medi; o mong nguana o na le meno a mararo; o mong a mabedi. Ba robala hantle me ba nonne. Ke suaba ha ke ile ka se sebedise di Powders tsa lona ho bana ba ka ba bang."

P.O. Helbron, District Pretoria.

"Ha a ntse a holisa bana Mrs. Nffikoe, o fumane hlalohanyo eo basadi ba Makhooa ba hlokomelang bophelo ba bana ka eona. Ha utlusa nguana a lla tseba hore ho teng se mojang ka maleng kapa o tsoa meno. Di Infants' Powders tsa Ashton le Parsons di fodise bohloko kantle le ho ntsha nguana kotsi me di etsa hore a khotsofale ha ntse a hola.

### A NONNE, A PHETSE A THABILE

U ka reka di powders tse na venkeleng lefe le lefe; hape ha di turi. Ha u di noesa nguana di bee lelemeng la hae. Ha nguana a le ka tlase ho khuedi tse tharo, mo nce halofo, ha a feta khuedi tse na monce ele ngue. Di Infants' Powders tsa Ashton le Parsons ha di na kotsi.

Bang.

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# Little Stories That Help

## The Girl In The Rice Field

A woman working in a rice field looked up from her work. "What is this coming?" she cried. All the rest stood looking too. There came toward them a girlish figure dressed in a faded dress; but the stranger's face could not be seen, for a bowl was placed on her head, upside down, hiding all but her chin.

This curious being approached the overseer and asked him in a timid voice if she might have work?

"What do you wear that thing on?" was his reply.

"It is because of a vow," she answered. "Pray, sir if you can, let me serve you. I am a good labourer, but in my village there are too many toilers for the harvest. I have walked far. Please, honourable sir, give me work."

"Very well then," said the overseer. "I will give you a trial."

At first the newcomer was not allowed to show her diligence. The others crowded round, laughing and jeering. The young man tried to snatch off the bowl. The maid clung to it, and bore all their rudeness in silence. At last they grew tired, and left her alone. Then she sat to work, and never rested, nor grew careless.

"You may come again," said the overseer at the end of the day.

Until the harvest was finished the girl worked like a little machine. She had no friends among the labourers. Now and then someone made her the butt of a jest. She was silent under the bowl.

As the harvesters took their wages the farmer said to the girl:

"I like your work, and my wife needs a servant; will you do in the house as you did in the field?"

"Gladly, master," replied the maiden.

Every humble duty was performed with as much care as an artist takes over a masterpiece. That won her mistress's approval. And the girl was so modest, kind and willing that other servants soon ceased to jeer at her.

Then the mistress became ill, and the girl nursed her with a tenderness never to be forgotten. After that she became more like a daughter than a servant to the rich couple.

One day the farmer's wife said to the girl coaxingly: "Do tell me the story of your bowl!"

"There is no secret about it," replied the maiden, "but it makes me sad to speak of it. My father died long ago; my mother and I were poor, but we loved each other and were happy. Then she fell sick, and on her deathbed she begged me to cover my face with this bowl. She loved me so blindly that she thought me beautiful. She said that a bad man might woo me for my beauty, but only a good man would love me in spite of my ugly bowl."

"Take it off that I may see you," said the farmer's wife.

"Ah, mistress," replied the maid, "the bowl has grown to my head! I cannot stir it. I must wear it forever."

(To be Continued)

## Stories That Help

### From "The Christian Herald"

#### Always alert

Some years ago an Indian tribe, while passing through the West American prairie, found a baby-boy who had apparently fallen from the wagon of a pioneer, while passing over the trackless way. They cared for him in their own intelligent ways. Later he was taken to New York, where he was educated in Western ways, but he never forgot his Indian training: his eyes, ears and heart were ever alert. One day, when he was walking through busy New York, he heard a cricket's chirp. His companion disputed this, saying it was an impossibility. Crossing the thoroughfare he sighted a window-box, and searching it found the insect songster, to his friends profound amazement. "The Word of the Lord" was precious in the days of the child Samuel, yet his quickened ear heard the thrice-uttered Voice in the Temple. What a blessing it must be to have such trained ears to catch the whisper of His call—(P.H.)

#### Faced Death for His Sheep

A touching incident happened among the hills of South India recently. A poor shepherd possessed a dozen sheep, and earned his living by them. One evening, to his dismay, he found that one of them had not returned. Anxiously he searched for his lost sheep in the surrounding country, and in the moonlight he discovered it in the coils of a large snake. Undaunted, he attacked the snake with his shepherd-staff, to which he attached a sharp knife. With great difficulty he managed to wrest the sheep from the coils of the snake, killing the snake at the same time, which he found to be twelve feet in length and eighteen inches in circumference. This man, for the love of his sheep, dared to face an enormous snake, and yet how much greater was the sacrifice of the Son of God, who gave His life for us?—(C.G.P.)

#### Salvation from a Sofa

Some years ago an old sofa was sent to a second-hand furniture shop to be re-upholstered. A young man of a somewhat ungodly disposition was detailed to do the work. While examining the sofa he put his hand underneath the old decayed covering, and to his surprise drew forth a large family Bible. Out of curiosity, he opened the sacred volume, and casually read a few verses here and there. At length he became so absorbed in the Book that he was allowed to take it home. Then day after day, with increasing zest, he began to study portions of the Scriptures which had come to him on so unexpected a manner; and to-day, instead of being an unconverted upholsterer, he is the minister of a Methodist church.—(W.J.M.)

#### He Won Only Second Prize

At a recent flower show a man who had won a second prize was seen tearing up the ticket. He was angry because he had only gained second place when he thought that he deserved the first prize. Some of us are only going to win the third or fourth prizes of life, and some of us will win no prize at all. But let us keep on working, conscientiously and courageously, for the object of life is not simple to win prizes, but to be well-pleasing to God. It is easier to make a good living than to live a holy life, but the latter is the noble achievement.—(L.T.A.)

#### Look For The Sunrise

Two men, travelling together by train in the early morning, were sitting in opposite corners of the compartment. Through one of the windows could be seen the radiance of the rising sun; through the other, a mass of black and threatening clouds. "Looks like being another beastly day," remarked one of the men glumly, indicating the clouds. "Not at all; just look at the lovely sunrise," answered his companion, cheerfully. God provides a bright side to our darkest problems, if only we will look for it in the right direction.—(R.N.)

#### Battie Against The Tide

Once during our Girl Guide camp, my friend and I resided be-

side one of Africa's swiftly flowing streams. As we sat watching the fish easily swimming downstream, and the few who struggled upstream against the tide, I could not help thinking that here was an illustration of life. It is so easy for us to drift with the crowd—carelessly downstream; but having accepted the Lord Jesus Christ as Lord and Master, we have to go upstream, just as the fish were struggling against the tide, one moment another. So, likewise do we, as followers of Christ, dodge Satan's onslaughts which he always seeks to place in our path. Let us therefore put on the whole armour of God, that we may be able to stand against the wiles of the devil.—(L.K.)

#### Thought Of Her Carpet

A Sunday School worker who had a large class of young lads, mostly very poor, was desirous of inviting them to spend a social evening at his home. But his wife objected. "Their dirty boots," she said, "will ruin our new drawing-room carpet." Her husband pleaded with her to reconsider it, and she promised to think the matter over again. After a little time she came and said she was reconciled to the plan. "What made you change your mind?" asked her husband. "Well," she said, "I read in the New Testament: 'Take joyfully the spoiling of your goods,' and that implies a drawing-room carpet!"—(L.T.A.)

#### The Boy's Riddle

A little boy once asked a minister if he could solve the following riddle: "Why is a Christian like a church spire?" The minister thought for some time, and then confessed his failure to do so. "Well," said the boy, "the higher a steeple gets the smaller it becomes, and the nearer a Christian gets to God the more humble he becomes."—(L.W.)

#### "He Gets Wonderful Results"

A friend and I were talking together the other day when a certain man passed us. My friend said: "That man is the best gardener I know." "I am surprised at that," I replied. "I have had many a talk with him, and he never once told me what he can do in his garden." "He never does," replied my friend, "but he gets wonderful results." The true and faithful follower of the Lord Jesus Christ; never boasts—he is never puffed up; on the contrary, he walks humbly with Heavenly

(Continued in the fifth column.)

## "CHRIST COMES EACH DAY"

BEHOLD Christ come, each day, to the door of all your hearts.

He knocks and stands and waits, then He silently departs. Yet we hear that fateful knock, like a thought rapped on our brain. It's the greatest sound in all the world, yet we let it pass in vain.

Behold Christ comes each day, to the door of our busy life, to lay His Loving Hands, on our pains and ills and strife. And yet we let Him stand, like a beggar in the street, nor do we offer rest, to His Divine and wound-marked Feet.

Behold Christ comes each day, till at last our door stands wide, and we cry to Him for help, and to come and dwell inside. For it's when we need His Help, that our ears and hearts we strain, for the sound of His Sacred Hand, which so often knocks in vain.

Behold Christ comes each day, and to-morrow He will come. Shall we still be deaf to His Knock? Shall we still be blind and dumb? Or shall we stand and wait at our soul's wide open door, to welcome Him. Who can alone, our hope and peace restore?—J.M. "The People"

Father, and gets wonderful results—flowers that spring from a heart and soul that truly worships God!—(A.H.)

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# NUTRINE



# Page Of Interest To Women Of The Race

## Our Good Custom

Madame,  
I have been astounded by the conflicting views brought forward by your readers against the lobolo custom which has been in existence for centuries.

If this custom could be abolished, it would gravely retard the progress of our young men by instilling in their minds the easiness of marrying without thanking the parents who suffered very hard in bringing up their child.

How many of our men would like to pay £90 for a genuine engagement ring and stand for all the expenses of the wedding as the Europeans do if this custom is abolished? None—whatsoever, for they are already quibbling and grumbling about the few pounds or cattle they should pay to the parents of the girl. Those men who are against lobolo let them stay where they are until they repent from the foolishness of their thoughts. If they do not want to lobolo they can pick up any cheap girls in any town where they are and make them wives, they will tell us in the long run how they live with girls they never lobolae.

Should lobolo be disapproved how may illegitimate children are going to be added to the thousands which are already on this earth living miserably without employment and shelter? Those who are reluctant to follow this custom should not be recognised as the true preservers of Native customs and directors of loyalty to the African race.

TITUS MABASO

Pretoria

## "Lobolo Is All Right"

Dear Madame,

There is no evil in the Lobolo custom. A man who marries a girl without paying the Lobolo will never be happy in his married life, simply because he did not play his part. Lobola is not buying a wife, but is the fulfilling of our forefathers' good customs. The education and the religion of our Lord Jesus Christ did not come to take us away from our good customs. The fact that there is unpleasantness for the black men no matter where he turns, it is because he has failed to go or abide by the good customs of his forefathers. There are bad customs that we should get rid off and there are good customs that we should abide by like the Lobolo. I even go as far as to say that we shall never be a nation if we do not keep the good customs that were treasured by our fore fathers.

Capt. E.S. ZULU  
Eastern Township.

## Lobolo And What I Think Of It

Madame,

Judging Lobolo from the barbaric point of view, I may say it is good; and looking at it from a civilised standpoint, it is one of the most disadvantageous practices our race is still clinging to. The financial embarrassment confronting us to-day, makes it difficult to pursue so impoverishing a tradition and it thus demands its abolition. Lobolo cannot by any means at our disposal, make a happy home; if the couple is not bound by love. It is true what one writer said about his custom, and I say in addition—"It is exploitation of men by men and slavery in disguise."

S. W. GUMBI  
Rosettenville.

## Lobolo Should Stay

Editress,

Lobolo is a custom direct from our ancestors, and still paid by most tribes. During those days people used to pay hoes, rings of copper (izimbedu) or goats because cattle were only owned by chiefs and headmen.

Lobolo does not mean buying a wife as Mr A. S. Bopape, puts it; for I never heard of anybody who sold his wife. He compares the wife with a slave, and does not see the vast difference between the two.

If he and his followers are detribalised they ought to change their minds and ways since education or civilization does not wreck customs.

Anonymous

## "Bogadi Or Lobolo Should not be paid"

Dear madame,

I agree with Mr. Bopape that it is a draw-back to pay Bogadi. Why should people be bought like furnitures in the stores? Broadly speaking, in paying bogadi we are truly buying a person from his family. In one of the articles on bogadi there appeared an article written: "Lobolo sort Of Thanks -- Giving" by Miss O.P. Mokgatle. I should like to draw the attention of Miss Mokgatle to this point. There is a vast difference between thanks-giving and buying. If bogadi was mere thanks-giving, the parents of the girl too should be pleased to be given £1 or just one cow. But to show that it is buying a person, they tell the son-in-law that he is to pay 4 or 6 herd of cattle or a very large sum of money. In this occasion parents of the girl are like a shopkeeper who puts a price for his goods.

A. A. HUMA

Marikana

## Lobolo A Draw-back?

Madame,

At the very beginning, Lobolo was paid as a pledge to the parents of the proposed girl.

Mr. Bopape and all others know very well as I do, that the word "Bogadi" never meant "Buying." When one buys an animal off another person he (she) can make use of it as far as it lies in his power. But, the wife, if she is sick the parents are the first people to know, if she is dead, again the parents have to know. Which means that if this party is not informed, some trouble will surely ensue.

Speaking of the Native life as observed in the locations, white people, ministers of religion are all fed up with the behaviour of our youngsters. Illegitimate children, illegal marriages, living together like animals, I am afraid to mention. What is the reason? The whole reason is: Lobolo has been ignored to some extent, Christian marriage is found to be troublesome or a nuisance. We hear of the bans of marriage to-day and the day after we hear of the divorce. According to the Law of God if the husband turns a devil towards his wife, what she has to do is to return to the parents and that is what we know as majorum.

E. X. MATOLO  
East London

## Lobolo Is Good

Madame,

Mr. Bopape says there is nothing in Lobolo to be recommended or to be carried on. Why not? Why should the parents of the gentleman not give thanks to the parents of the lady for taking their child to return no more Gentlemen, who have got shallow brains to think may use these words: I bought you with so many cattle and so you are here to work hard for me. Lobolo is not buying but thanking the parents of the lady, That's all.

LINDA M. LEGODI

Sibasa.

## Lobolo Is Not Buying

Madame,

By paying cattle it does not mean that we buy a girl but it is a gift to girl's parents for their children. But this word "buy" is used so as to degrade our custom. The last opinion is this: let each race marry according to its own customs.

F. M. MAZIBUKO

Bethlehem

## The Lobolo Custom

Sir.

Does Christianity mean that Should we then follow the customs of the coloured people, who do not demand dowry for their daughters?

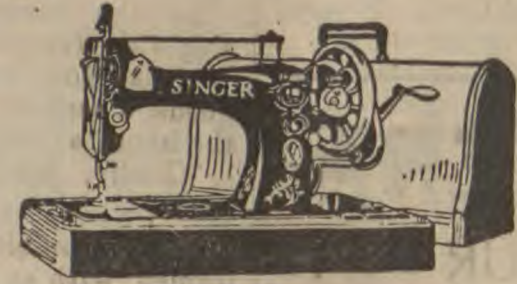
The lobolo should be encouraged. It is the only means by which our daughters could be encouraged to keep in good character, and be proud of having brought in something to com-

fort their parents. This subject on lobolo will ever meet with a diversity of opinions because we shall not abolish this custom in favour of those young men who squander their wages in buying beans in place of beasts. Why not discuss ways and means of stamping out superstition which is responsible for thousands of lives?

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# Madireng A Ditulo Ka Ditulo

## Phuthego Ea Berseba E Lahlgetsoe Ke Senetla Tirong

Tsa Berseba

Phuthego ea Her nannsburg mo Berseba e tlogetsoe ke senetla, epong Mor. Jethro Molekoe O ne a tsetsoe ka 1876, mme o ile a phela ka boloetse ka sebaka se sehlale; le ge a ne a le bokooa, o ne a sa rate go sala koa morago mo ditirong tsa phuthego le mo tselong ea Modimo.

O ne a tshoere ka mabogo a mabedi mo ditirong, a dira bosigo le motsehare ka pelo e nngoe. Dingoe tsa ditiro tsa gagoe ene tse:—1. Tokollo ea baletsi ba linaka. 2. Tokollo ea Kopano. 3. Tokollo ea Baopedi. 4. Molekosi oa tshipi. 5. Motlhabi oa di-

Ditiro tse tsotlhe tse o ne a di dira koa ntle ga tuelo ea lefatsheng. O re tlogetse ka di 20-9-26 eane ele ka nako ea boraro, phitlho ea nna ka di 21-9-36 ka nako meriti. O fitlho ke Moruti K. Mokoena ka lefoko le le koadiloeng mo Ponatsheng 2. temana ea bo 10 koa bokhutlong ba eona. Phitlho ea Jethro e ne e sa tshoane le lesa, mme ene ekeke moletlo oa batho.

Masomo a neng a felegetsa ene gosui a ne a le matlhano, ebong:—bana ba sekolo tlase ga Mor. Mokoena; Baopedi tlase ga Mor. Mokoena; Baletsi ba linaka tlase ga Mor. Kau; Baruti le bagogi; phuthego tlase ga Mor. Ralekukoe. Ebile go ne gole teng barena K. Mokoena mogogi oa kopano koa Bethanie le D. Modisane mogogi oa baopedi koa Makolokoe. Ene e ka nna batho bale 200 le masomo.

O tlogetse mosadi le bomoraoe ka le 5, ale mongoe o nyetse, le bomoradios ba le 2, le bona o mongoe o nyetsoe. O phedile di tsa di le 59 le dikgoedi di le 9. Baopedi ba mo felegeditse ka go opela Sion No. 258 le P-alin 23, mme bana ba sekolo ka go opela sefela sa Morene Jesu mo leatlang.

SON SOL, MQGOTSI.

Bethanie,

## Molimo o Tshilise Moruti Mphai Mokone le Bantlo

Tsa Bapong

Ho Mongoli oa "Bantu World."

Nkenyetsa mantsoenyana ana pampiring ea sechaba.

Rev. le Mrs J. Mphai Mokone ba bana ba hae, ba kereke ea Ethiopian Church of South Africa ba tshilise mona ba tsoa lefung la mor'a bona e neng a tsoara sekolo mane Novidedacht, bitso la hae ke John Modisane Moses Mokone O tlogetse ka la 20 September 1936 me a patoa ka la 22.

Ka nasobani a maholo batsoali ba fumane tsebiso ka la 7 October 1936. Ke ngoana oa bona oa bohlale, o hlalile ka la 19 October 1936, mane Matorong, Basuto. Ba mahlomoleng ka mohlankana eo. Ba ne ba ilo bona baletsi la hae mane mo a patiloeng mo Novidedacht, Dist. Potchefstroom. Re tsebisa bohle mefahle e sa utloelang lefu lena. E bile re tsebisa babali ketso ea mohlolo e entsoeng ke Lekhoa la palasi eo mofu a neng a tsoara sekolo teng. Khooa lena le nts'ane le-kase (coffin) ho epela moruti, ba baheso a re lebohiseng moruti Mokone le ntle ea hae ho Mr. Mokoena.

Baruti ba mo patileng ke Revs Bethatloga, Rabanye, Honoko le Modisane. Haholo re leboha Daniel Nkoe le mofumahali oa hae mofu a neng a lula ba bona ba ho etsa matla a ho sebetsa kaopelo ea mofu ke makhetha.

CHARLOTTE SANYANE

## Mosali O Hlabile Moruti Ka Thipa Bethlehem

Tsa Bethlehem

(Ke SAMANE)

Pula e hlile e nele haholo tiko- lobo ena ea Bethlehem. Lipane lis fapakana, Maburu ha a sa na sebaka ho ea lengoa.

Ba kereke ea Roma ba kile ba eba le mokete oa Bazara, che ba ea s-betsa bao batho. Le sekolo sa bona se hola ka matla a maholo hoo rona ba Sekolo sa Kopano re seng re sa ja lithebelang hobane bana bongata ba ea teng. Ts'oarang le tiise matichere a sekolo sa Kopano, e se re mohlomong la senyeheloa ke sekoropo. Nako li mpe banna baheso, ho so ho phela ee lithetšana.

Re bona basali ba kereke ea A. M. E. ba eme ka maoto ho etsa lidinare veke e nngoe le e nngoe ho lokisetsa phuthego ea bona ea selemo.

Moeti eo re kileng ra 'mona mona ke Mr Koloti ea sebetsang kampong ea Mohales Hoek, o na chatetse mofumahali oa hae Nurse Violet Koloti ea sebetsang mona. Che o talimeha bantle motho oa ha Mopeli ho bonahala hore o ja lipeta tsa likhomo khutlong sa Mohale.

Khele tulo ena ke ea meka le mehloho, mosali e mong oa moruti o sa tsoa hlabisa mona oa hae ka th pa paken tsa mahetla mots'are tsatsi le chabile. Ooe, banna ba felake basali.

Che le lepolesa la motse eka le thu-ehile e leng Mr. B. Mokoena, re se re utloa ka bana e nntse e le nntse Bennett! Ntate Bennett!

Re kile ra bona moruti J. H. Mokapela oa Harrismith le S. J. Molantso oa Kroonstad, ba kereke ea Bafolisi ba le ofising ea Lokeishene, eka lia bopelana lipoho tsena tse peli.

## Palo Ea Ba Balang Koranta

BANTU WORLD E BALOA KA MOFOLOFOLO

Tsa Verdwaalpan

Re thaba ho tsebisa babali ba "Motsalle oa banna" (The Bantu World) hore re na le babali ba mafolo-folo. Ke ratile haholo ho hlalisa mabitso a bona mona, ke ana: S. R. Madia (a-nt), B. W. Ed. L. Mats'oele, O. S. Scheppers, C. B. Scheppers, S. S. Rankoe, E. R. Moletsane, J. G. Hlabatsi le G. G. Copiso. Hape re fumane mabitso ana: J. Mabitle, John Serapelo le J. Marumole, ba tla kena haufi palong ea babali.

Mohlom. le Mof. S. R. Madia ba cile ba rekhalo, ho ea mane Klerksdorp ho ea bona Rev. E. G. Moku le Jefrou Moku ba A.M.E. Ba chaka ha monate.

Ho bile lenyalo la morali oa Morena Evans, le le leholo eka o ne a hlabetse batlala khomo.

Banna ba Congregational Church J. S. ba ea ba lebile, mokepe o moholo oa pulo ea kereke mane Viljoenskroon. Ba kopile banna ba Shackleton school ho thusa ka bana bakeng sa lipina, 'me ba lumetse ka thabo e tholo ho thusa. Rea ba leboha. Mesuoe e se e qalile ho binela ka thata.

Re la le J. Serapelo ka ho lahlehelo ke moraliyana oa bona. Re mo kopela mats'eliso.

Ho ba fihlileng hape re ka bo lela Miss J. Morobe ho tsoa mane Mangaung ha Mohlomphehi N. Mokhati. Le Mof. S. Scheppers o theobile mane L-joeleputsa o tsoa ete'a mor'a teng.

Pula e kile ea fafatsa koano, le ha e se haholo, ho bohlo ke litulo le lifofane tsa holimo feelsa, tsona li befile.

S. R. T. MADIA.

## Mona O Tsoa Kae Ho Mang?

MONA HA O NA LEFA O ISA TIMELONG LE TORONKONG

Mongoli oa leselinyana aku be mosa ho nkenyetsa mantsoenyana. Ho babali ke kopa mobali ka mong ho hlalosa tsa moo mona o tsoang teng kapa eo mona o tsoang ho eena ke tla hlalosa ha khutsoanyane kamoo 'na khopolo eaka e nehang ka teng. Haufi ka khueli eshoeleng motho o tsoa utsoa likhomo tse tseletseng tsa sekolo sena sa Leloaleng 'me a khetha tseo eleng-ora motheo oa sekolo sa rona a ba a lirekisa ka letsatsi le latelang. Leha hole joalo motsamaisi oa sekolo a etsa maala tsaba tsa fumaneha kapele 'me a ba a tsoara le eena mokisi oa tsona lipholo tseo liteng mona seklolong lesholu le toronkong. Re rutoa hore Mamona ke Satane na kere mona o tsoa ho Satane 'me eo Satane mobontsitse ka bohlahele molemo o eena a ka o fumanang ha a rekisits-likhomo tseo eseng tsa hae tseo a lifilong ke Satane lintho tsa ba lina molemo hobane mona hau na lefa, lefa la mona ke toronko timelo le libele ha re batlisisa re tla fumana lefu lena mona le aparetse lefatse lohle le merabe eohle ea lefatse benghali ba bang ba teng ba mona ha ba bahlanka ba bona ba ka fumana limpho tse tsoang ho bahlomphehi ba bang 'me ba hanele bao hore che hase hantla ha le nea bahlanka ba rona limpho hobane ba fumana tefo ea khueli taba tsona tsena ke tseo 'na kereng ke mestbetisi ea Ma mona hobane kere motho ea fanang a kafa eo a ratang ho mofa ho se ea ka mothibelang ho etsa le hore rata ke ha motho ea fanang joale ke moo o tla bona marena a rona ao rona re a sebeletsa a se a phahama ka mona a thibela mpho ea hau mona a tsoa kae? ho mang?

Babali aku nthuseng ka hohlalosa moo mona o tsoang teng 'na kere o tsoa ho Satane 'me lefa la ona ke toronko timelo le libele, kere motho ofe kapa ofe ea mona, a ke ke a bona khotsa pela mopi ha mona o le teng pelong ea hae motho oa batho o toronkong likhomo liboetse sekolong, chelete ekhutletse ho monghali oa eona ha ho leho leo eena a le fumanang leka moetsatsang molemo kapa bana ba hae eena ke lefa la toronko bana ba hae eena ke lefa la tla mona lefa la ona ke toronko timelo libele.

MOLULA FIKA.

## Kopano Ea Basali Le baroetsana Bana ba Ribbon

Tsa Maritzani

(Ke A. MONYATSI)

Morulaganyi oa "The Bantu World," o o ko ntsenyetsa mafokonyana a, mo pampiring ea sechaba—Ka di 8 tsa October basali ba phuthego ea Wesele ba Mafikeng ba ne ba le mono, ba tsile go apesa basadi ba seaparo le bana ba Ribbon. Go apesitsoe basadi ba le bararo, baroetsana ba bararo, le bana ba Ribbon ba feta mashome a mabedi. Bagae cho e ne ele tiro e kgolo, ebile e tihabolola.

Dibui e ne ele Stewart Mr. A. Moleta, Jefrou Mrs J.J. Mohau le Mrs Patosi, Jefrou Mohau a du medisa ka mafoko a a monate, a laela thata kaga bana ba Ribbon. A e gole tiro ea Modimo.

Ka di 9 October, ga bo gole tiro e kgolo, go beiwa lencwe mo lebitleng la ga Rra cho Chritiaan Mosiane Masibi. Mwei oa lencwe ene ele setlogolana sa gagoe, Mr S. Masibi. Ea nna tiro e ntle thata. A Modimo O go cweleditsetse pele moroa Masibi. Kea leboga Norulaganyi.

## Phuthego Ea Khuei Tharo Ea Kereke Ea A.M.E. Warrenton

Tsa Warrenton

Ka la 13 September ho bile le phuthego ea khuei tharo kereke- teng ea A. M. E. Warrenton. E ne e ts'oerole ke Rev. P. M. Non- tshala, Mookameli. Mrs. Moha- peloa o n'a ile a etlala pele ho ea lokisetsa bana ba Church choir ba neng ba lekela ho apesoa. Ha ele moruti oa sebaka, Rev. J.K.S. Mohapeloa a fihla le batho ba Barkly West ka phirimana ea la 12 September.

Ka phirimana e etellang tsatsi la Sondaga Choir ea A. M. E. le tse peli tsa Barkly West tsa lala li bina. Setulong e le Mr S. Mo- seki le Miss L.J. Mohapi, Mistress oa A. M. E. mona. Ba lebitseng monyako e le bo Mr H. Nkala le J. Modise.

Ka baka la khahleho ea 'mimo oa choir ea A.M.E.; e nntse e itoki- setsa ho ea Gannavlaakte moo e menngoeng teng ho ea thulana le choir tse peli tsa Wedberg "T.J. Choir" le "Home Trustees," ka la 31 khoeleng ena.

Re utloa hore bahlomphehi ba motse oa Wedberg ba iketlabeletse bo Mr A.R. Molale le Mrs Isaacs le Miss Mochali, 'me ba tla etsa liaba. Ho thoe ba se ba hirile tse peli tseo ba tla tla ka tsona. (Che le rona ma-Warrentong ha re ikhalale, etsoe tsatsing leo re tla be re le "molumo o tiang le kanono.")

Ka Sondaga ha apesoa choir, 'me ha kereke e etsa e ne e le

ntbo e khahlehang ho bona moko- loko oa choir (procession) e ape- reng o tloha kerekeng ho ea ntlong ea baruti, ka pina ea teboho "Mauza bokwe u Jehova u se qinile."

J. K. S. M.

## Moagn Oa Sekolo

Tsa ga Dikgale

Ka boikokobetso ke kopa Moru- laganyi oa kuranta ea sechaba go ntsenyetsa ka boripana mokgo- shi ona. Go kopoa go batho le metsoalle thuso ke banna oa ga Dikgale (oa School Board), moa- gong oa Sekolo sa Kopano. Sona se agoa madulong a D. R. Mission moiseng oa ga Masanya. Tsoelo- pele ke motheo oa lefase bagesho, ke gona re topa diatla go lena metsoalle ka boikokobetso.

Sekolo sena ke sa pele gape e bile se segolo ga Dikgale ka rona le thuto. Ba-mishi ba sona ebile bo Messrs R. Nhlane, F. Segoa, F. E. Thema le P. Ngoatse, mati- ch-re.

Koleke e ka roneleoa go Evang- elist R. Nhlane, Hoffmeyer School P. O. Solomondale, Pietersburg. Gaudeng eka romeloa go Silas B. Mokgaoa, P. O. North Rand, Transvaal. Re ka leboga kudu thuso bagesho le metsoalle.

Ntshoarele go nka ebaka Mon- ghadi.

Silas B. M. Mokgaoa

## Ho opa le ho ruruha ha ditho le maoto.

**Mochecha** ke bohloko bo kotsi haholo, hangata, Palo e phakisa e kenoe ke ho fokola. Phekolo e phetsheleng ea batlaha hape kapele. Mesifa e sataletseng, kapa molala o sataletseng, kapa manonyello a ruruhileng a chesang. Ke lipontso tsa Mochecha.

### Ho opa ha Maoto le Mangoele (Gout).

Hangata ho qala ka maoto pele—monaana o moholo ke mae ho qalang teng. Oa ruruha, obe mofubela, o talimehe o "hale- file." Bohloko ke bo tshabehang.

Kae le kae u bona Batho ba batse ba palangoeng ke mahloko ana. Ba bang ba khiletsa ka lifatyan—ba hlalosa ke bo sebetsa—ba phela bophelo ba mahlomola le masisa-pela. Chelete, likhomo, hoble hoo ba nang le hona ba ka ho ntsa ka thabo hore ba fumane thuso. Ba tla u bolella joalo.

Athe, ka 3/6 pholoho e thabisang e kaba ea bona. Eo ke theko ea botlolo ea JONES' RHEUMATICURO, 'me ha u khathatsoa ke Mochecha, Kapa Thuruho ea Maoto, u tsuanetse ho fumana botlolo ea moriana oona o mahatsang. Ere, ha u o noa, u hloke- mele kamoo Lihlali le Ho satalla le Ho ruruha ho fokotshang kateng. Hoo ho tla u pakela hore u fumane moriana oa 'nete 'me u tla tsoela pele ho o sebetsa. Ke pheko e mahatsang hape e senang kotsi e loketseng ba bacha le ba hollileng. E mong oa Bahloli ba Lekhotla le Phahameng o re ngoletse lengolo la teboho ka moriana o lokileng oona.

Theko e nnyenane. Litholoana ke tse tilleng. Ka baka lang u iteseletse lihlabi tsa Mochecha le Maoto a opang. Fumana botlolo ea JONES' RHEUMATI- CURO hafeno. Likemisi le mavenkele a tsoetseng pele a tla u rekisetsa eona.

EMPA U HLOKOMELE HORE MONA ENOA O TENG SEPHUTHELONG SA BOTLOLO—

HA ALE SIEO U TLA TSEBA HANTLE HORE HA OA FUMANA JONES' RHEUMATICURO EA 'NETE.



Haeba u sa fumane JONES' RHEUMATICURO moo haeno, ngolla ho rona:—

The Rheumaticuro Co., P.O. Box 938, Cape Town.

## JONES' RHEUMATICURO

"E sebetsa joaleka 'mane"

Mohlomong u opeloa ke Lethaka kapa ke Noka. Ha hole joale, sebetsa JONES' RHEUMATICURO joaleka ba tsoereng ke Mochecha le Thuruho ea Maoto. Bala tsebiso ea rona e tla hlaha haufinyane koranteng eena e hlalosing ka ho opa ha Lethaka le Noka.



# Siba-Legolo Motseng Oa Mangaung

## Kamogelo e Kgolo Ea Siba-Legolo

### Gare Ga Mekgosi Le Mekgolokoane Ea Banna Le Basadi ba Africa

Motato o tsuang Bloemfontein o bolela gore Siba-Legolo Motlotlehi The Earl Of Clarendon le Motlotlegadi The Colmress Of Clarendon, ba ile ba amogeloa ka mafolofolo ke Ba-Afrika ba Mangaung ka Mandaga. Gobe gole batho ba ka fetang 5,000, ba ile ba dumedisa Siba-Legolo ka mekgosi le mekgolokoane gare ga medumo ea li phala le meropa. Koare ea mantsui a 300, ea bahlankana le basetsana e bina pina tse monate.

Erile ga Siba Legolo a kgutlela toropong ea Bloemfontein a dumedisoa ke dikete-tete tsa Ba-Afrika tse neng di eme ditarateng tsa Mangaung. Banna ba mo rolela dikatiba; basadi ba mo dumedisa ka disakatuku le ka diatla.

Bao ba neng ba le kamogelong ena e ne ele Mr. C. T. M. Wilcocks, Molaodi oa Free State, Mr. A. C. White, Ramotse oa Bloemfontein, Mr. Cooper, Mookamedi oa motse oa Ba-Afrika le Mr. T. M. Mapeikela, Tona-Kgolo ea motse oa Mangaung (oa Ba-Afrika eseng oa Makgooa).



Mr. T. M. Mapeikela, Tona-Kgolo ea motse oa Mangaung.

## Re Lahlehetsoe Rona Ba-Afrika

RE SILOE KE SENATLA MONGHADI C.T.A. MOTYEBEKOA

Ke ka masoabi a maholo ho tsebi, babali ba koranta ea sechaba lefu la Monghali C.T.A. Motjebekoa. Mongh. Motjebekoa ha habo ke Thaba Bosiu; u ile a ruta sekolong sa Thabeng, e leng Morija. A toha teng a eso ka a phetha J. C. ea hae ka hona ho haelloa ha batsoali.

Ha a toha Lesotho o ile a toba malomae e leng Mr Mafale mona Pretoria. Ereka hoba e ne e le mohlankana ea khabane o ile a boela a qalella mosebetsi oa hae oa thuto le Union College hammoho le bo First Aid sepataleng sa Pretoria. Ke eena oa pele ho li First Aid me o na tsamaea hantle haholo.

E ne e le Mongoli e moholo oa Leselinyana la Lesotho, ka likeleto tse ntle hore sechaba sa Lesotho se hlakomele limpho tsa 'Musu oa Kopano, e bile e le mongoli koranteng ea "The Bantu World" le ho eletsana banana ba Ma-Afrika mekhoeng ea bophelo. Empa ntho e 'makatsang, mofu e ne e le motho e mocha e le mohlankinyana me o na a bona lintho tse khoho hoo ke bonang hore hoja Molimo ha O oa ka oa motsoa lefatseng o ne a tla sebeletsa sechaba sa habo ka ho fetisisa. Nako le nako, ha u bua le eena e ne e le motho ea neng a itukisetsa thuto kamehla le ho ts'elela mose ho moatle. Oho benghali sechaba se lahlehetsoe ka sebele habolo-holo batsoali ba hae, metsoalle, Lesotho hammoho le The Bantu World Na ekaba ke mang bahlankana ba Lesotho le mor a Mu-ong oa Kopano ea ilang ho thiba sekheo se, ea tlang ho eletsana sechaba lipampiring?

O ile mohlankana ea khabane, eo ho bonahalang hore thuto ea Thabeng o ile a e sebelisa ka ts'anelo sechabeng. Thuto e ntle, e bile e menta ha ka kang ha mtho a e sebelisa sechabeng sa habo. Kajeno o phomotsa Chokochi mor'a Motjebekoa, empa nakonyana eo Molimo O ileng oa mo fa eona mona lefatseng o ile a e sebelisa sechabeng sa habo, moo a ileng teng e ka khona a anohela moqhaka oa phomolo.

Re leboha mabeana thusong ea ona phupung le hohle. Mol mo o le hloholofatsa le bolokane joalo.

## Pulo Ea Ntlu Makapanstad

MOFUMAGADI O AGILE NTLU E BOISEGANG GA MOSEHLA

Erile maloba ka Sondaga sa li 4 October 1936, ra oa nale pulo ea ntlu ea Mrs. Magdalena Malebyoe mofumagadi oa mofu Nichola; Malebyoe, kua motseng oa moshate oa Bakgatla ba Mosehla, oa kgosi H. Makapana. Makapanstad.

Mofumagadi ona ke motlholagadi me o lekile kafa Molimo leona o ileng oa mothusa kateng, gore abe a tle akgone go aga ntlu ena, mo ntlung ena o ile a senyegela ke chelete e e kana ka lekgolo la li pondo le masome a mahlano £150. Mi ke ntlu ee pila thata.

Batho ba ba ntsi ba Pretoria kali Motor cars, ba phalletse moketeng ona bana le makgotla a li trompeta tse neng li etiloe pele ke Mr. Jacob Matsao, Band Master. Li motokara li tlogile ka nako ea 12.30 a.m. mo motseng oa Tshoane Pretoria 4.10.36. Mi tsa tsena mo motseng oa Kgosi Kekana ka nako ea 3 a.m. tsa letsa pina ea tumeliso tsa feta tsa tsena motseng oa kgosi Mothibe le gona tsa letsa tumeliso. Tsa-fetela kua Moshate oa kgosi H. Makapana tsa tsena ka nako ea 4.30 a.m.

Me erile ka nako ea 6.15 a.m. tsaea go lumelisa kgosi ge etsoga kua Moshate tsa letsa lipina tseli monate thata thata, mi eare ge li fetsa boela go khutsa legoiklsetsa moletlo oa pulo ea ntlu.

Mi erile letsatsi le tlatloga tiro ea simologa Mrs. M. Malebyoe anela Moruti Wenhold senotlele gore a bule ntlu mi Moruti a e bula ka mantsoe a reng ke bula ntlu e mo leineng la Rara le la Mora le la Moea oo boitshepo Amen.

Mi batho ba tsena ba nna molitulong, tiro ea simologo ka sefela sa bo III a moharepeng, sabobeli ea baea 156 Luther hymn, mi ga opela basali ba merapelo.

Go opeloa gape sefela sa bo 16, ea baea thapelo mi gabaloa buka ea Luka shalo ea bo 19 V. 8 mi ea baea thero e e monate, Jesu orata go kena tlang ea mang le mang eo a minelang.

Go thiro esina go fela ga binoa sefela so II. sa binoa gammogo le li trompeta, a monate o o byalo, ekete ono akaseka oa fela. Mi yanong litrompeta tsaneela batho likopelo tse li monatenate thata bontsi ba batho palo ea bona ene ekanna 1000. Bao baneng ba le teng ene ele Mofumagadi oa kgosi Peresina Makapana Mmago Kgosi H. Makapana le bontsi bo bo golo thata ba batho.

Liyo line li le lintsi thata tsa mofuta e mentsi le boyaloa base Afrika gono go thungoa mo go bona. Ke ema foo, tshoarelo gogo senyetsa se baka.

Kenna oa lona G. B. MOLEFE

## Sekgooa Se Tsene Phokeng

Tsa Phokeng

Aheh! Aheh!! Aheh!!! Ba gaesho ke na le polelo le lona, ka ga phetogo ea motse oa rona oa Phokeng. Ditantsel! Ditantsel!! Ditantsel!!! tsa Phokeng di re thhorontshitse, Phokeng o le oa rona e setse e le Lekeisene. Maitsibooana a Sateredaga le Sondaga e ngoe le se sengoe, go nyanyaonyae le mokuru kuru mo motseng.

Fa gongoe u ka fithela dile pedi gongoe di le tharo, mme fa mojako go fitheloe kgetse ea mabele le ea mopo le ea oko ea dikgogo le mmangki oa mae, me tsothe tseo di lale di tletse.

Erile pele banna le bakekole ba rata go ka thibela dile tse, me ga morago re fithela mkgalabje a tsikitlela ka mosadimogolo mo teng ga "Hall" me hall tse tsa bona ke matlota fela.

KAGA MANYALO

Manyalo a mono le ona a eme fa a emeng teng, e bile go setse go nyalana le banna.

Ka di 15 Octobe 1936 gone go le manyalo a le supa, fa le nna mokoaci ke ratang go itathela mo leroleng le.

TOLO MOKGATLE

## Tsoelang Pele Le Sebetse Rona Re Tla Ja Re Pipitleloe

Tsa Pretoria

(Ka "PAT")

Tse nchanyana ke tsena: Re sa tsoa ba le mokete o moholo mona o bitsoang Eersttedfod. Ka fumana matichere a heso a ts'oere ka bokonata, ba sa bine bana le khale! Ereka hoba likhudo tse 'ne tsa motse-moholo li ne li kopane hammoho le libini tsa Hebron. Oho! Ra utloa meloli kea u bolella. Eitse ha ke tla re ba binne bana ba bang ba bile ba ithoka ka maleme-leme a sejoale-joale. Emong o ile a ntlhomola pelo ha a ithoka ka Sesotho a bua ka "Lesotho" fats'e la bo ntata rona. Khele! Ngoana a bua lipsha-mathe kea u bolella, ka batla ke khoroa ke tala ka mpa ka hlompha eona tsoelopelo hobane bahalefi ba ne ba tla re ha ke nke hantle.

Ka Mandaha mantsiboea ke ha ho nts'oa limpho tsa ba hlotseng joaloka ho ea ka lenaneo la bona. Feela ke ile ka qaboloa ke libini tsa Hebron - uena - li ne li re pee! Empa li ts'oanetse babali uena u re ha li ne li le ka tsa tsamaiso ea Monghali Gomba ea neng a le Kroonstad. Khele! Ke sethunya mohlanka so, e bile o ea bonala hore o tsoa lipineng. Limpho li ile tsa abus ke Mrs Junod a thusoa ke Monghali Martin. Ereka hoba e le tloaelo ea mona motse-moholo re ile ra theosetsa monate ka ho tantsa. Eaba rea likoloha! A ntho tse rona'e, Doughall Hall! ha re se re e hopotse mosali o sala a its'oere phatla re ile.

Ke tsoa boela ke ea teng moketeng oa bo - ausi, ha se oa pula maliboho (Wayfarers). Che, joale ka utloa hantle hore ke moketeng, re eja thella ka-'metso' 'likuku tse mona tse boreleli tse e reng ha u re oa li nyeka li thelle ka 'metso u sale u imona menoana, eona e fetetse polokong.' Banana ho ausi ba bina, joale 'na ke sa tlohe likukung. Banna! Mokete ona oa ho thusa sepatala sa ba bats'o. Antho e ntle e etsoang ke sechaba sa Ma-Afrika! Tsoelang pele bo khaitsele, rona re tla le thusa empa ha e le ho ja hona re sa tla ja hore re be re pipitleloe.

Bee! Tabanyana e 'ngoe ke ena lona bo rakhali ba sebetang: Kajeno ho teng Bese (Bus) e tlohang Marabastad ho ea East Wood Township, Bese ena ke hore e hahola toropo e tsamae e nts'e tsoelipana ho ea kena Breadia Brooklyn le Eastwood. Aparang he lisoothoana tsa heso ha le na ho thunthetsoa ke lerole.

Ke eso ka ke lebala, ke sa tsoa bona Monghali Joele B. Thema vekeng tse fetileng a nts'a qoqa le Monghali Melato ka mpa ka se ke ka rata ho ba senyetsa sebaka, Monghali enoa o na a fetela ka Lejoe leputsoa. Athe ha e le tsa bophelo ha ke bolele, o nonne o mosotho ha a bua a nts'a bososela feela e bile hoa bonahala hore o tsoa metsing a bophelo metsing a chesang (Warmbaths). Che mona heso o pasope Lejoe-leputsoa tsa u-o-o ha le bapale. U botse rona beng ba lona.

Monghali Masoabi le eena o kile a geta matsatsinyana mona a tile ka eona chako ka ho-e ke eena mosuoe e moholo (principal) oa sekolo sa Hebron. Che, re kile ra mo utluisa tsa moreneng eitse ha a batla a belaela ke ha ke re: "Oe ngoaneso se ke oa etsa joalo khutlela hae," che a nkutloa.

Kharebe I.G. Phahlane oa Mangaung o kile a re khalo, a ba a chakela Mong. Pat Melato le Monghali Martin. Che ts'oaroa ka thata mosebetsi oa hao oa li-Merry Makers.

He! Batho ha ba nyale ha ba nyale! Ke sa tsoa bona Monghali Maletse a nyala maobanyatia mona, a nyala morali oa ..... Monyali le monyalu- oa ba ruta hona ..... Che re le lakaleisa katleho bana beso, Feela mosali ha otloe o supua ka monoana, uena mosali monna ha a shaotse o apela-helo lijo, o tla bo mo khonne. Beel le leng lenyalo leo ke ileng ka ea ho lona, ke ka mona ka Bon-Accord moo ho nong ho nyala "Le-ila-ho-ngoatheloa" le lerig la heso e leng Monghali Lephotho. Che re ile ra nama maoto ra ja mats'ufu a likhomo tsa Magalisburg ra kokona mashetla ra ba ra theosetsa ka li ea hanong tsa Sesotho. Hlokomela ngoana eo oa batho ngoaneso basali mona Kopanong ke bo 'Misisi thaameso ha ba e tsebe.



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# Ba bang ba Koenehela bo-Kereste

## The Bantu World

SATEREDAGA MPHALANE 24, 1936

### Makgooa Le Ba-Afrika

Bishop W. Parker oa Pretoria buile puo e kgolo Senoteng sa Machache bakeng sa melao ea Mmuso. A re ke ntho e hlalising dihlong ga Mmuso o amogile Ba-Afrika ba Koloni tlokelo ea routu. Ntho ena e kentse moea o mobe magareng a Makgooa le Ba-Afrika. A bile go bonagala gore taba di eme mosenekeng. Ba-Afrika ba setse ba tsenoe ke moea o sa lokang. Ba bang ba batla thuso kae le kae moa ba ka e fumanang. Ba bang ba setse ba hlanamela Bokeresete ga ekaba Bokeresete ga ba eme ka maoto go loanela toka le tokologo ea Ba-Afrika, re ke ke na makala ga re utlwa gore Ba-Afrika ba ile Moscow go ea batla thuso.

### Likolo Tsa Mapolasi Lia Ata

MORUTI J. LE ROUX OA SEBETSA

#### Tsa Ladybrand

Ho bile le mokete oa lipina o mabolo Clarendon Hall. O ne o entsoe ke mafumahali a kopano ea Mekhatlo a likereke tsena: A. M.E., Dutch Reformed Mission, Anglican, Congregational, Methodist, The Apostolic Faith Mission in Zion, motsamaisi oa bona e le Mrs. Jeffrou M. Senkege. He ba etsa ntho li hana ho tala, ra sala re ablama, a sa bese Mof. Senkege, a etsa mehloho. Chg oa atleha hantle haboho.

Re utloa hore ka la 7 Pulu ngoana 1936, Mong. P. Kisa o tla be a e-na le mokete oa semetle tsa oa lipina Clarendon Hall. Kala 5 Tsitoe 1936, ho tla be ho lubehile ho sa Kopano Sekolo, hona Clarendon Hall e tla be e le oa motamahali mokete oa lipina. Batsamaisi ke Beng. A. Mokhati le F. Kgoare. Mong. A. Mokhati o bintsa Std. V-VI, mong. P. Kgoare Std. III-IV. Gotla be go nyelegile ka Fitae.

Retsoa utloa hore Mrs. Motwena ea tlhahlang mona ke ho kula, o ruta mane Boshof (Sereise) Le eme mona letsatsi ruri re maketse. Ha e sale e re tlo hela pele ho Paseka, pula. Baruti ba thotse tu. Mashano a fihlang mona a re, ha se tsoere Lesotho, ke tla ka sea raba. Le re e fumanoa tlasa "litsilabelo Ejoalo komello, e hlalisa taba tseo motho o sitoang ho li utloisisa.

Ao lia ata likolo tsa mapolasi ka la 15 Pulungoana ho tla be ho buloa sa Commissie Poort sa D.R.M. Church oa sebetsa Moruti J. le Roux A e hole Musa, o o Messiah!

### Mosalimoholo O Sepatala Monna O Setokising

#### Tsa Makeleketa

(Ke MONGOLLI)

Pala e kile ea fafatsa mona feela naha e sa nyoroe, Che, eka e sale ngata holimo.

Motumahi oa Cert Moliko o sale a ea Hospital mane Mangang. Mokhoenyane oa hae, eleng William Mohono ena o khosetsoe setokising. William o be a loantsa mohatsa hae joale mosalimoholo are o a namola, mokhoenyane a be a se a thola lejoa a mo pshatla leihlo. Khele!

Thaka ea "Winburg Darkies" (band) e tla ba le mokete (concert) oa bona oa pele oa meloli ka 6th November. Re utloa bare mothaka ona o et-a ntho tse ntle tse makatsang. Re tla ke re bone ka Maphiri.

## Baruti Ba Ke Ke Ba Fela

BA LETETSE HO TLA HA JESU MORENA

Ntumelle ho hlalisa mants'onyana a ka malebana le taba eo e kaholimo. Pampring ea la 3:10:36, Mr. Manyake o re nako e fihlile ea hore baruti ba fela. Ruri ke utloa ke soaba ke oolelo ena. Ekaba uena ngoan'eso Mr. Manyake u bone joang? Mohlomo ng ekaba uena u s'u phetehile. Moapostola o re: "Ea hahalelang a eketse ho hal'etsoa, u reng ka lentsoe lena? E wong oa marena e bohale a Israele e re: "Ea bohale o ithuta ka mehla! Ekaba uena Mr. Manyake u s'u rutehile ho phetehileng na? Empa ha e ba u phetehile ha ho molemo ho khelosa 'ba e-song ho be joalo ka uena, ba ntseng ba lakatsa ho fumana kutuisiso ea Lentsoe la Morena. Batho ba fekolang ke llong ba ka kheloha habonoe ke taba ena ea hao. Lentsoe le leng ke lena: "Ba khannetseng ba bangata ho lokeng, ba tla khanya joale ka linaledi mane leholimong!" Ka polelo ena ha ho boleloe ba lukang pelo ea Kereke, eha e le ba "ba khelosang ba bangata ho lokeng," empa ho baileoa ba hapelang Morena Jesu (Hloho ea Kereke) meea ea batho ba bangata.

Joale he, Mr. Manyake hore u lemohle hore Baruti ba ke ke ba tala ho ruta le ka mehla e le mong, bala litemana tsena Bibleheng ea hao: Esaia 62:6; Matthew 24:13-14; le 44-47 hona khaolong Luka 12:37, le Knaol. 24:49; Tsanol 12:25-28, Khaol 3:11-12. Ha ke tsoela pele, ke re, ha re sa lebeletse pallo ea M'oea joalo ke Baapostola re mpa re lebeletse ho khutla ha Morena Jesu. Me taelo eo a neng a enehile Barutuos ha a re ba se ke ba tloha Jerusalem, e lebane le rona ka jeno. Re hopotsoa hore re se ke ra tloha Tempeleng ea Molimo ho fihlela Morena oa rona a e tla ka Khanya ea hae. Nke ke ka bua ka litemana tsena kaofela, ke teepa u tla li bala, me moa u sa utloeng hantle u mptse ke tla u araba.

Ke tla araba taba ea bobeki ea lengolo la hao eo ka eona u reng Baruti ke bahoebi. Ho ena taba ke re bala Episto leng ea Jakobo 4:11-12, me u bone e se re Morena Jesu o itse motho a qale ka ho ithoe ki sa pele a tla a tsebe ho ntsa phoso ho oa habo; bala Luka 6:41-2. Ke tsoela pele ka hore u bale Epistoleng Ho Ba-Galata 6:9, kea teepa u tla lemoha hore ha ho khoebo Kereke ea Molimo. Me ha e-ba seo u se buang e le nete ho e na le Bruti ba seng ba fetotse Kereke ea Molim ntle ea khoebo, ke u tselisa ka hore ngoaneso, bala Ezekiele 34:2-4 le 9-11 hona khaolong eo Mareko 11:15-17. Ke teepa hore u tla khosofala ngoanes, etsoe ke se na morero oa khang, ke mpile ke leka litse ho u supisa mabaka feela, me he, u seke na nkuiloella u mpe u leke ho nkuiloisisa. Kea leboha Mohatisi,

Z. S. J. Mosotho.

bona tabana eo hore qetello ea eona e tla ba tje, ka ha monnana eo ke ne ke hlola ke bona a nka tichere Sepapetlo le kumutu, nyanane be ke hopola taba tsa Dingiswayo ho Chaka ha a bona Malunga. Ke qetella ka ho re tichere Sepapetlo. tsoarella he mokanaka, e reng "ha u bona secha u se eka-eka."

NTJA MAKHABA.

BALA

## Bantu World

PELE

## Robala Ka Khotso Tau

MESEBETSI EA HAO RE TLA SALE RE E HOPOLA

(Tsa Witzieshoek)

O ithoalete ka khotso morena Abner Sekhobe Mopeli ka mo'ra ho kula ho holelele ha ilemo tse ka bang hlano (ha ke sa fose) o hloka hahala ho se mora le ea mong pela hae athe e ne e le morena ea nang le bara ba 6 kapa 7.

Mohla phupu ho no ho bata haholo, ho le teng Morena e moholo ka ngoan'a Morena A. N. Mopeli le Marenana a mang le batho ba bangata. Ho robetse senatla, eithata, kheleke ea lipu le lipina le motho ea neng a e na lerato le kutloelo bohloko ho batho. Robala ka khotso: "Tau tsehlana ea motsoetse Roboqha Sebono kepisi mothe oa Ntsane, Libonong tsa hae ke moe mafutšana a tla phela teng. Pohoana e mpe ea habo 'Mankoe. Ena ea bo 'Mankoe mafonyokoana. He tla qethoa ka eona mahesana, etc." Pula e mele 'me e sa na le kajeno mona Qua-Qua. Beng ba likoro ba ntsa ba tsehela ka marang, ntho e mpe ke hoba leha e e-na joalo ha ho le khala ka matlung, 'me lipeo ha lieo Oeh, Marena a beng le re buelle le 'muso ho re ta liponyana. A! monongeha se hlabile ntja, ka monese.

Ba reng batho? Ba re ho no ho le mokete oa selallo kereke ea Fora (D.R.C.) batho ba ne se ba ngata haholo kajeno.

Ba re ngoana morena Ramotheba o matha ka e hamang Taxi-car, oa le sotha lebili eo moshomane. Rea li utloa ha ti boleloa tsa mokete oa Monontsa, tsa boleloang ke bo morena Gabashane le Sellallane oa Batho. Na motho eo le buang ka eena ke eloa ea reng "ha thuto e tla tsoela pele ho lesoe ho hela lehlaka, ho tsoa, ho aloa le ho lema? Na ke Mosotho motho eo na? Ha habo ke kae? Le re ke eena ea kileng a ruta bana le ho bontsa batsoali ho re ha sa na mamello? Motho ea joalo a ka lula bara sechaba see se utloelanang bohloko sa Sebatho? Haeba ke eena eloa oa ho leleka litichere tse ling, bo-Alebere Sephunyane, le Nthoto Mpele ka ho li tlaheha ho benghali ka mano, eena ekaba o tla lula ho le hokae ka hana lona? Ke ee ke bone Basotho ba poma linaka tsa pholo e hlabang tse ling, esita hona mona ha Mopeli hore ho kile ha 'na ha etsahala hoo, ha ho le joalo le reng ka eo e leng lefu kar'a bana ba lona?

Mosotho o re mosali e motle ke ea ngallang motseho, ho da ba joang na ha e ka le ka sekolong bana ba se ba ruta ho ngalla thoteng tje. 'Na ke hlile kae

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## Mokete Oa Lenyalo

MA-INDIA HA SENYE CHELETE HA NYALA

Tsa Etembeni

(Ka P. L. MOTLOUNG)

Monghali Mohatisi oa koranta ea "Bantu World." A k'u ntumelle morena nke ke hlalise tsimona moiseng oa rona. Ka holidays tsa Phupu (July) Nkile ka nka leeto la ho ea Durban le motsotsole oa ka Mr. S. J. Moloi. Teng re ne re be le nako e monate haholo ka ha e ne e se e le ilemo tse 8 ke tlhile motseng oa Durban. Ke fumane motse oo o nkile bohato nthong tse ngatanyana. Hara tse thabisang tseo re neng re li bone motseng oo ke lenyalo la Makula. Ene ele la pele re bona mokete oa Ma-India, 'me ra fumana sechaba se etsang lechato le se nang lijeho (Simple) ba chatang ba ikaparetse maselanyana oona ao ba a aparang mehla le mehla. Moketeng ona ra thabeloa haholo 'me ra fuoa lijho tse ngata tse monate tseo ba bang ba reng lia baba. Ka ha ba li noka li be khunoana kapa talana. Ra lula holima mohloa, lijho li tsetsoe magabeng a lipanana. Raja Sesotho.

Khele! hoo ba monate. Re bile le nako e monate haholo 'motseng oo, ra hatlela hangatanyana nokeng e kholo (leotlie) ra ba ra boea. Vekeng e felileng re ne re chakets Lesotho le bana hammoho le khosana ea Makhoakhoa eleng Moses Dumane Matela.

Re ne re latiloe mona hae ka koloi e phantjana (latest Ford 4) ea boreneng ka ha 'Ma rona Makhoakhoa eleng Mofumahlali 'Ma Dumane Thabe o rekile koloi e ka reng e ea lema, hona i teng re bile le nako e ntle ha-

holo ra fumana mona moreneng Kelele a sa phela, ea tsebesisang Lord Roberts le ba bang ba bangata. Joale re boile sekolong. Hoa aha haholo mona Etembeni ba tlang ho ba teng ka Christmas ba tla makala haholo. Re se re saletsoe ke ho kenya motlakase feela. Re khathatsoa ke komello e soabisang. Nts'arele Ntate ka ho lelefatsoa; ke bakile ha ke sa tla pheta.



Lebese la Nestlé le etsa hore u phehe hantle!

Lebese la Nestlé ka bolekaneng ke lebese la khomo le monate le tsoakiloeng ka suikiri. Ha u sena lebese la khomo sebedisa lona.

## NESTLÉ'S MILK

LE LOKETSE HO PHEBA.



Hape nka lebese le ka bolekaneng u noe tee le kofi ea hao ka lona.

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Selo sa ntho se di se dirang ke go tihacoa mo maleng. U di koenye ha oa go robala, kamocho mala a tla bereka. Gosena ditlhabi tse di segang. 'Me fela u tla hihlela gore u CHOANETSE oa ea koantle. Ba ba setseng bale matsatsi ba sekile mala, 'me ba itse gore madi a bone a leshoe, ba choanetse go di dirisa lobaka loa beke kgotsa tse pedi ba metsa di Partons yalo ha ba go robala go tihacoa moteng go ntabetse leshoe koantle.

Yaka gontse go coselela koo pele ditlho tse di nang thata tse di pekantseng le Partons di dira tiro ea cone, di TMATAPATSA sebete le mala, di cosholoaa dimoteng cotlbe le santlholo le gotlbe mo go laolang mala a go sila diyo le go di ntabetse koantle. Ke selo sa bobedi se setona se se dirang ke di Partons.

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Dichupo tsa mala a kabetseng sedi Go Sokela, Dipetsi mo sefatlhogong, Go lapa 'mele, Go nka moa, Mokatla o botlhu, Go thuba ga ditokolole, Ditlhabi mo tihogong, Go tlaelana mo maleng e sena go ya, Mala asa berekeng ka choanelo, Go senyega madi, Matlho asa boneng sentle, Bochoaga yalo-yalo. Ka go thatafatsa le go tihokisa moteng ga mala dichupo cotlbe tse di tla nyela 'me molwetl a nne sentle a itumela.

Reka botlho gompieno u nne le chupo ea se re se bolang. Di Partons Purifying Pills di rekisioa go gotlbe ka 1/- (30 pills) le 1/6 (50 pills). Kgotsa u romelele mo go P.O. Box 1032, CAPE TOWN.

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# People's Point Of View

## Refutation On Misrepresentation

Sir,  
Please allow me an insertion in your well read paper to refute and challenge these articles as appeared on the following:— Aug. 22, and Sept 5 1936, for public interest and protection of my church.

In the issue of Aug 22, mention is made by Mr. J. B. Mvambo who styles and calls himself Secy of Conference of the Bantu Meth Church; this purports to be a clearness to the minds of readers. Here remains to be explained or seen what he really means. Whether he is the Secy of the Only Bantu or Church? He further goes on to say "Beware of Imitations." Here again I fail to grasp his meaning.

The Bantu Meth Church of which I am Conference Secy was founded in Ermelo on July 10, 1932 by the Rev. J. Mdelwa Hlongwane and branches were opened in many places or centres in the Transvaal and elsewhere. The first branch opened in Johannesburg was at Pimville in 1932, Lime Works, Orlando etc. Then followed in 1933, Sophiatown, Alexandra Township, Commissioner St. Branch, Germiston and Boksburg etc, etc.,

I would like to be furnished with a full explanation of the whereabouts of Mr. T. M. Ramushu at the time the above branches were being opened by the Founder and President of the Bantu Meth Church, J. Mdelwa Hlongwane. For all I know of T. M. Ramushu at that time, he was a minister in the Wesleyan Meth Church at the Albert Street branch, Jo'burg, and from there transferred to Klerksdorp. It was not until 1933 that he renewed his application to the President and Founder to be admitted as a minister of the Bantu Methodist Church; not only did he apply, but went as far as making oaths of allegiance and obedience to serve in the Bantu Meth Church under the supervision and Presidentship and constitution of the church in the presence of seven witnesses in the office of the Bantu Meth Church Attorney, Max Franks, Esq of Jo'burg; documents of which oaths in his own hand writing are still with and possessed by my church.

Unfortunately for him on his arrival from Klerksdorp to be admitted into the ministry of the Bantu Meth Church, he bluntly refused to be admitted as such, instead, knowing fully well that most of the people who had been received into the Commissioner St branch of the Bantu Meth Church were those people whom he had been minister while still in the Wesleyan Meth Church, Albert St branch, Jo'burg, he then decided to take them and function on his own under the same name or style—although he was never admitted as a minister of the Bantu Meth Church. Which, then, between the two is the imitation?

There is no registration in the Government Gazette of the Bantu Meth Church in the name of T. M. Ramushu. All that appears is an advertisement in the Advertisement Columns of the Gazette which anybody can do. It is not official, anybody can advertise what he likes in these columns. So in this case it is only a trick and a bluff to deceive the world.

Again the Bantu Meth Church has held no Conference in Sophiatown, Jan 1936 where Mr. Mvambo claims to have been duly and officially appointed Secy and Superintendent of the Cape Province, for I, as the only Conference Secy, have no record of him in all the books of the my church.

SAM H. GUMBI,  
Conference Secy,  
Bantu Methodist Church.

## Henry Peters

How sad the wind now seems to blow,  
How dull and distant is the sun,  
Gone from this world where sad winds blow,  
Gone now to live with God's dear sun.  
Go brother go to rest in peace,  
Life's pain for you from now has ceased.

How sad the wind now seems to blow,  
Since dear friend you have gone away,  
Still stunned our hearts are by this blow.  
Our hearts with thee seem flown away;  
We're waiting for our hearts to come  
Back to us from thy resting place.

But let us thank Him for thy life  
For thou in God's fear always dwelt,  
Let us Him thank for such a life,  
That loved and feared Him through life's strife.  
Until we meet again—someday.

PETER H. ABRAHAMS  
GRACE DIEU  
(This was written in memory of a fellow student, Henry Peters who died a few weeks back Ed.)

## Answer To Mr P. D. Segale

Sir,  
Kindly allow me space in the columns of your paper, as I would like to respond to Mr. P. D. Segale's letter of the 5th Sept., 1936 under the heading—"Give Unto Caesar"—Sir, I feel that I would be doing injustice to myself if I don't answer Mr. P. D. Segale's letter, when this worshipful gentleman asks me to tell them how on earth I could forget Mr. Jonas M. Mabitsela's name in the said "Funeral Arrangement Committee"

In the first place I will "give unto Caesar" that which belongs to him, by apologising to Mr. Segale for the omission of Mr. Mabitsela's name and the names of those who collected to him. Secondly I might just as well bring it to the notice of my friend that I did not self-style myself as Secretary & Treasurer of the late Mr. Asaph Maila's Funeral Arrangement Committee, but was appointed by Mr. Mabitsela and those who were with him, after which appointment I was handed the money by Mr. Mabitsela to safeguard it, and Mr. Mabitsela with some of his colleagues retired for good. I do not know if they knew all what happened after they left, even after the funeral I doubt very much if they ever did turn up, since to my mind I think they thought they were no more concerned as they had collected and appointed the said Committee.

In fact the omission of Mr. Mabitsela's name is no fault of mine. I might as well refer you to Mr. Molludi who was my chairman and who was there when I was writing the said letter, as a matter of fact, I wrote all the names of those who contributed.

The funniest and surprising thing is that of making such exaggerations as (Self-Styled Secretary and Treasurer) and the like. Why, I am sure, if my friend was writing all Mr. Mabitsela's words, they would not read as they do, and he should have advised Mr. Mabitsela to come to me and ask the cause of his name being omitted. The result is, he went and exaggerated what he did not know of: may your readers be justified that the statement made by my friend Mr. Segale was unfounded. I say to him "Give unto Caesar."

J. B. D. November,  
Orlando.

## "Flabbergasted" And Std. VI Examination Results

Sir,  
Please allow me space in your popular columns to reply to Flabbergasted's letter which appeared in your issue of Aug. 29, blaming the African teacher for "poor results" in the Std. VI examination. He states that this is due to his (the teacher's) insufficient academic preparation. I do not think that the honourable gentleman has adequately studied the cause of such results. Had he taken the trouble to do so, the tone of his criticism would have been quite different from what it was. The causes of poor results are not traceable to academic inefficiency, but are determined, among other causes, by the following deplorable conditions prevailing in the African Schools:

- (a) Very poor staffing, resulting in almost negligible qualitative teaching of school subjects. Bad staffing is traceable to the inadequate funds annually earmarked for "Native Education".
- (b) The phenomenal increase of the African School population resulting in the average number of pupils per teacher being excessively too high, a state which impairs expert supervision and effective tutorial service.
- (c) The number of classes for which one teacher is responsible, resulting in insufficient time being given to the different subjects in the curriculum.

The following official figures might throw light on what I mean. The enrolment for the third quarter of 1934 was 169,823 pupils in the Cape taught by only 3,681 teachers, (including 186 not fully certificated); an average of nearly fifty pupils per head. At the end of the fourth quarter of the same year the enrolment had risen to 172,299—an increase of nearly four thousand over the previous figure and yet not a single teacher was appointed to meet that increase.

'Flabbergasted's' contention that the various "threes" cannot successfully prepare pupils for the Std. VI examination is once more contradicted by statistics. At the end of 1934, the Cape presented 2,931 pupils for that examination of whom 61 per cent succeeded. At the end of 1935, 3,023 were presented of whom 70.2 (seventy decimal two) per cent passed the examination—a credit to those who were responsible for their preparation.

"Flabbergasted" seems to believe that good results depend on high qualifications. This popular theory was exploded a long time ago. It is well known that a man may have passed J.C. or Matric or any of the degrees and yet be as hopeless in practical teaching as Martin Luther was in the "conjugation of a verb."

A. MOGOROSI,  
sole prerogative will be, to receive a cane from anyone of the Royal family. What is most disgusting is that the affair is in the hands of men who profess to be true to the master's service; men who in the pulpit preach peace in His name, but outside preach war to brothers against others. Once the chief of chiefs is nominated the consequences will be civil war among the Fingos, a thing which, no matter what opposition must come to pass as prophesied in the books of books son against father, daughter-in-law against mother-in-law. The leaders of the African movements such as Congress and All African Conventions may at the top of their voices shout unity and try their level best to make Africans abandon tribalism. Their voices or sermons are like drops of rain in a sheet of salty sea whose waters will never change.  
W. LANGALIBALELE SIPUKA

## The Signs Of Civil War In The Fingo House

Sir,  
A most curious movement has been aroused in the Fingo house a movement which will ultimately result in serious antagonism among the leading Fingo clans. In the Fingo districts of the Native reserves the educated sons of the Fingos raised a question as to who was the chiefs among the clans of the Fingo tribes.

Evidently, the mover had in the back of his mind that he was called a Fingo for he fled from his country to the country of another clan or tribe whose chief received him as a brother, and well knowing that there couldn't be two bulls in one kraal he raised a question as though his country were a republic. However some propose Ama-zzi, others ama Bele and ama Hlubi, forgetting that when their fathers settled at the Cape they were asked who their chiefs were and them pointed out. There is, for instance the Njokwenis at Peddie and there may be one or none in addition appointed at the time.

Today the Fingos want the chief of chiefs whose duty and  
(Continued at foot of Column 3)

## The Pass System A Mechanation

Sir,  
Passes play a very prominent part in the Natives' life. When he goes for leave, he has to stamp his pass, and when he goes to a bioscope, concert or dance, he has to carry a Special Pass. These crime causing Passes are part and parcel of his life. What a fantastic affair all this Pass business is! Why have the 20th century human-beings evolved this system worthy of a mad world? Does not our educational achievements and social advancement deserve the abolishment of these Passes which undermine our status, thus masking us in "inferiority complex" while we are not such?

Some politicians believe that if passes are abolished, it would lower the prestige of the whiteman and the Native would dominate over his once upon-a-time master. If this be true, history would only be repeating itself. The concrete truth is that if Passes are abolished, thousands of police—white would be unemployed, the state coffers would be empty, because most Natives who are arrested are either without a pass, special pass or poll tax. What in a pass is crime restricting? We are criminals because of the pass. The man who is free from all devilish thoughts and deeds.

I do not believe that these passes and their restrictions have made or will make a Native a saint or will make South Africa any safer for Democracy.  
WALTER M. B. NHLAPO  
Eastern Native Township

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# People In The News This Week

## Who's Who In The News This Week

Her Excellency, Countess of Clarendon has graciously consented to be present and speak at the annual general meeting of the Helping Hand Club to be held at 76, Hans Street, Fairview, at 3.30. on Wednesday, November 4.

We regret to report the serious illness of Mr. S. L. Butelezi, Headmaster of the Government Intermediate School, Dundee. Mr. Butelezi is a genial man who worked in harmony with his assistants. His illness causes much concern.

Mrs. H. R. Godlo left by the 2 p.m. Cape train on her return to East London after spending a recuperative holiday in the city with relatives. She was seen off by Mrs. Qqiba, her cousin and by her sister Miss N. Makula. Her health has greatly improved.

Mr. N. G. Madonsela, clerk at East Geduld Mines spent the week-end at Sophiatown with his pal Mr. C. W. T. Moloi.

Sympathies are extended to the Madonsela family, Koenigsberg M.S., Newcastle in the death of their mother Mrs. M. Madonsela.

Mr. W. Z. Mpenbe, ex-student of Umpumulo Institute, also ex-teacher of Ixopo Govt. Aided Sch. is now teaching at George Goch.

The A. O. E. League will hold a concert at Potchefstroom on November 7. It will be one of the finest concerts ever held there. Potchefstroom, Ventersdorp and Klersdorp Church choirs will perform. Admission 1s.

The Rev. S. M. Padi has returned to the capital after paying a brief visit to Durban and at Ohlange. He was much impressed by the works Dr. J. L. Dube, Ph. D. The Rev. Padi is the father of Mr. Peter Padi, former student of Ohlange Institute and now a Pathfinder Master at the Institute.

Miss L. Mguni and Mr. D. Mabena are being congratulated on their recent wedding. Receptions were held at Klipspruit and at Onverwacht.

The Rev. E. E. Mahabane, S. Mdebuka, P. R. Mashiyane, and S. M. Baholo left by the fast mail on Wednesday for Pietermaritzburg to attend the Conference of the Methodist Church which opened there on Thursday October 22. The Rev. E. E. Mahabane, of Randfontein, is the younger brother of the Rev. Z. R. Mahabane of Kimberley. He will be one of the speakers at an "Open Session" of the conference in the Metropolitan Church, Chapel Street, on Friday October 30.

Miss S. Masimula, of Kimberley, arrived in the city last week and is spending her holidays in Orlando with her sister-in-law.

Mr. Isaiah J. Mohlabane has arrived at Reitz from Kroonstad where he attended the wedding of his aunt Miss Mirriam Lechabela, of No. 2, location, Kroonstad on October 14.

Mr. Walmoth A. Msimang left for Blood-River on Wednesday last, after staying four years in Johannesburg. He was seen off at Johannesburg Station, by Messrs J. Msimang, Alphonse Zindela, A. Mthiyane, Ephraim Zwane, John Zwane, Paul Zondo and Mr. and Mrs. Dhlamini.

Mr. Walmoth Magubane has arrived in the city from Nqutu, Zululand.

On October 8 the Rev. S. S. Kambule (Methodist) baptized the first born baby of the Rev. and Mrs. W. Mitchell Mtshali, of Marchmont Mission, Natal. The name of their son is Edgar Haile Selassie Sibusiso.

Mrs. Martha Mguwa and Miss E. Mdluli were in the city last week. As a concrete token of sympathy, they handed the tidy sum 10s. to the Ngcayiya family whose mother passed away in August.

Miss Esther Rampa, teacher, Roman Catholic School, Kopjes, is visiting her father Mr. J. Rampa who has been ill at Newclare. On her return she passed through Alberton to see her grand-mother. Her uncle Mr. P. Rampa, carpenter, organised a farewell party for her. She was seen off by Mrs. Mbewu, the Misses M. Coka, M. Rampa and D. Sekobana.

Mrs. O. Mokoena, of the Western Native Township and Nurse M. Mgole, of Pimville visited Eastern Native Township as the guests of Mr. and Nurse J. E. Mamabolo last week-end.

Mr. T. Mngomezulu, of Frankfurt, arrived in the city last week-end and is staying with her brother and sister-in-law Mr. and Mrs. J. C. P. Mavimbela of Eastern Native Township.

The Light of George will hold a revival meeting on Sunday at the Baptist Church, Eastern Township. All welcome. They will be received by brother P. Kunene and brother E. Thakiso including Pastor J. R. Albert Ankhoma and Sisters.

Mr. J. Stewart Kaminjolo (Nyasaland by birth) clerk police and prisons, Zomba, Nyasaland; spent part of his leave in Southern Rhodesia during the month of September, 1936. He also visited Beira and Victoria Falls. He was a guest of Mr. and Mrs. John L. Kumatumba; Mr. and Mrs. J. Mansell Mphamba in Bulawayo for one week.

In Salisbury he was the guest of Mr. and Mrs. Thos. Binnie Samoo for a week and left for Nyasaland on September 20.

## Departure Of Mrs. N. Luthuli

On Sunday afternoon, October 18 Mrs. D. Luthuli of Orlando Township held an "At Home" Tea-party at her residence with her children prior to her departure for Natal on the same evening on a few months recuperative holiday. Mrs. Luthuli took a car in the evening with the children to Park Station where she met a crowd that had come to see her off by the 9.45 p.m. Durban mail. Among those present at the Station were: Misses M. Luthuli, E. Luthuli and G. Ndimande, Mr. and Mrs. Guduza, Messrs J. Mabizela, Tshipi, Makatini and many others.

Miss M. Luthuli went as far as Germiston while Miss R. Luthuli the youngest daughter accompanied the mother to Natal.

It was a pleasure to see the waving of handkerchiefs as the train steamed out of the lights at Park Station until she crept into the dark under the Wolmarans Bridge. Good-bye good old lady.

A FRIEND.

## Old Lovedale Reunion

Members of the Lovedale Former Students' Association attended a very happy week-end Reunion at Lovedale from September 26 to 28. In addition to local members, the following were present: Miss Bikitsha, Messrs Arosi, Mntonontshi, and W. Tsotsi, B.A., Blythwood; Miss Ganda, Kentani; Miss Goinga, Idutywa; Misses Madolo and Ntshona, and Messrs Nocanda and Pemba, King Wms. Town; Misses Habede, Mdingi, G. & L. Mnyongeza, Queenstown; Miss Nndwandwa and Mr. Ndandani, Butterworth; Misses Tako and Mr. Maku, Umtata; Mr. J. P. Hermanus, Ndabakazi; Mr. Hlekazi, Fort Beaufort; Mr. Lwana, Engcobo; Mr. Tshemla, Ely; Mr. Mxosa, Toise River; Mr. Ndiindwa, Balfour; Mr. Nhantsi, Elliotdale; Mr. Nqonqozo, Britstown; Messrs Petros and Somngesi, Somerset; Mr. P. Peteni, Keiskama Hoek and Messrs Qubeka and Mr. Qunta, Ngamakwe. Old Lovedalians now studying at Fort Hare who also attended were: Messrs Futshane, Lekalake, G. Latele, Makalima, Malahlela, Mangisa, Mhlanga, Molabo, Ngoyi, R. Peteni, Tshangela and Yako.

Several of the visitors had been students 30 years ago and were delighted and surprised at the developments which had taken place. On Saturday morning, the annual athletic sports were held, and in the evening the large Hall was packed for an enjoyable concert.

The service under the oaks on Sunday morning revived many memories of former hours of worship there. In the afternoon the Victoria Hospital and the South African Native College were visited. History was made for the men members of the Association when they had supper in the Girls' Dining Hall.

Classrooms were revisited with joy on Monday morning, and past students were greatly interested in the work of the present scholars. The training, High, Domestic Science and Practising Schools were invaded and also the industrial departments, the machinery in the Printing Department fascinating many.

The annual business meeting was well attended by members of the Association, and senior students were present by special invitation. The membership is now 108, of which 41 are life members and 67 annual members. All old Lovedalians are invited to join the Association, and should communicate with the Secretary. Amongst other matters discussed, the principle of the formation of local groups of Old Lovedalians in various centres was approved, subject to the approval of the Association. Proposals for the establishment of a postal lending library and the awarding of a bursary, when funds are available, for a child of a member of the Association were welcomed but will have to be referred to members not present for their opinions and discussed at the next meeting.

Office bearers were elected as follows:— President, Mr. I. Oldjohn, B.A., Vice-President, Mr. J. P. Hermanus; Secretary, Miss M. Shingler, Lovedale; Treasurer, Mr. C. D. Zulu; Committee-Members: J. Arosi; Dr. Bokwe, S. Hashe, B. B. Mdlale and E. S. Moahloli and Misses C. Makubalo and J. L. Rogers.

Owing to rain, the Fancy Dress Football Matches arranged between Past and Present Students had to be cancelled.

A jolly social on Monday evening brought to a close this successful Reunion. In thanking the Institution for its hospitality, one of the older visiting members stated that although there had been many external changes in Lovedale, they were proud to find that the ideals for which Lovedale existed remained unaltered.



## DI TSEBISO TSA MMUSO

HLALOSO EA MEELI EA LEKHOTLA LA TSHEKO LA KOMOSASA EA PRETORIA, RAYTON LE WITBANK

Katlase ha matla ao ke nang le oona katlase ho tema ea (3) ea Tema ea leshome ea Molao oa puso ea Batala oa 38 oa selemo sa 1927 (Native Administration Act 1927) ke ea hoeletsa ebile ke tsebisa hore meeli ea makhotla a tshoko a Komosasa tsa Batala tikhohong ea Pretoria le Rayton jualeka ha e hlalositsoe khoelitsong ea 1928 ea selemo sa 1928 e fetotsoeng ke dikhoeliso 67 sa selemo sa 1929 le 116 ea selemo sa 1934, le meeli ea tikoloho ea Witbank e hlalositsoeng khoelitsong ea 51 ea selemo sa 1936, e hlalosa hape ka mokhoa ona:—

Pretoria: Setereke sa Magistrata oa Pretoria le Brits, hamoho le dipolasa tse itsegeng setereke sa Waterberg tse oela katlase ho lekhotla la tshoko la Hamanskraal jualeka ha ho hlalositsoe khoelitsong ea 298 ea selemo sa 1928 le dipolasa tse: Parys 102, Weltevreden 103, Loskop 104, Nootgedacht 105, Rhenosterhoek 106, Doornnek 107, Zaagkuit 108, Greenbushes 109, Nebo 110, Stroomwater 111, Doornfontein 112, Groenvaly 113, Honderkraal 114, Vogelstruispaat 115, Rietvlei 116, le Langkloof 117 tse leng setereke sa Magistrata oa Witbank.

Witbank:—Setereke sa magistrata oa Witbank, kante le dipolasa tse: Parys 102, Weltevreden 103, Loskop 104, Nootgedacht 105, Rhenosterhoek 106, Doornnek 107, Zaagkuit 108, Greenbushes 109, Nebo 110, Stroomwater 111, Doornfontein 112, Groenvaly 113, Hondekraal 114, Vogelstruispaat 115, Rietvlei 116 le Langkloof 117.

Rayton:—Tikoloho ea Rayton ea setereke sa magistrata oa Pretoria le Witbank, ho tloha ho:—

Pakaneng ea polasa e bitsoang Elandsdrift 483 e leng meeding ea setereke sa Pretoria le Potgietersrust ho ea leboea—bohlabela, boroa le boroa-bophirima meeding ea setereke sa Pretoria ho isa ho pakane eleng bohlabela ho palasa e bitsoang Rietfontein 270; ho tloha moo ho tsamama meeding ea bohlabela hamoho le dipolasa tse: Parys 102, Weltevreden 103, Loskop 114, Rhenosterhoek 106, Zaagkuit 108, Greenbushes 109, Hondekraal 114, Vogelstruispaat 115, Rietvlei 116, le Langkloof 117, ho tloha moo ho isa boroa-bophirima le bophirima meeding ea Pretoria ho isa pakane e boroa ho polasa e bitsoang Oude Zwaanskraal 537; ho tloha moo ho isa Leboea-bophirima le Leboea-bohlabela ho isa ho polasa tse: Oude Zwaanskraal 537, Boschkop 295, Kleinzoenderhout 429, Tweedragt 68, Boschkop 313, Mooipaaits 502, Pieterspoort 500, Franspoort 426, Nootgedacht 458, Beynespoort 520, Kameelfontein 106, Roodeplaat 314, Kroko dilspruit 3, Boekenhoutskloof 384, Leeuwkloof 150, De Wagen Drift 453, Jakhalsdans 450, Hartbeestspuit 288, Rietfontein 223, Enkeldoornspuit 567, Zaagkuitfontein 488, Melkhoutfontein 36, Reitvale 597, Zandspruit 109, Pieterskraal 418, Klipplaatdrift 395, Walkraal 377, Zondagsfontein 258, Kuilsriver 12, Vlakklaagte 284, Elandslaagte 269, Gruysbank 514, le bitso leqalang ho ea niteng.

### MODIMO BOLOKA MORENA

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano ea South Africa mona Pretoria ka tsats'ena la Bohlano kueding ea Mphalane selemong sa Leoaka le makholo a robong le mashome a mararo a metso e tshelitseng

CLARENDON

Siba-Leholo.

Ka Taalo ea matlotlehi Siba-Leholo le Lekhotla.

P. GROBLER

## IZAZISO ZIKA RULUMENTE.

No. 252, 1936.

ISITHILI SEDOLOPHU SE C'WEBE LE NCIBA: E KOLONI:

U "NAYINI" (IPASI LASE BUSUKU)

Phantsi nanga mandla endembeswe wona sisi qendwana (1) sesiqendu seshumi eline thoba so Mithetho Wabantu (Bedolopu), 1923, Isiguqulo, 1930, ndiya zisa khona apha ndiyabhengeza, ndiya tyatyasha okokuba ukususela kumhla wokuqala ku November 1936, akukho matu umnyama indoda nokuba ngumfazi, ongahlanjwanga phantsi kwesiqendwana (b) sesiqendwana (4) sesiqendu esesi xeliwe oyakuthi phakathi ko 9.30 wase busuku no 4 wase kuseni abonwe edakasa nakuwuphina umhlaba ophethwe yi Bhodi ye cweba le Nciba, e Koloni, ngaphandle kokuba loomntu ontsundu uhwelwe ipasi eli bhalwe ngomqeshileyo okanye ngumntu ogunyaziswe ngumqeshi lowo okokuba abhale ipasi elo okanye ipasi elibhalwe ngumntu ogunyaziswe yi Bhodi ye Cweba le Nciba, e Koloni, okokuba abhale ipasi elilolohlobo, okanye ipasi elibhalwe lipolisa eliphethwe i Police Station ekwesithili.

NKOSI SINDISA UKUMKANI

Inikelwe phantsi kwe Sandi Sam nesi Shicilelo esi Khulu Som Dibaniso wo Mzantsi Afrika e Pitoli ngalomhla wesi Thandathu ku October kumnyaka we Waka lina Shumi asi Thoba ama Shumi Mathathu ana Ntandathu.

CLARENDON

Ruluneli-Jikelele. Ngomyalelo Womhlekezi i Ruluneli-Jikelele e Qumrwin.

P. GROBLER.

No. 257, 1936

UKUBIZWA KWE RAFU ETILE KUBEMI BELALI YASE MTYINTINI, KWISITHILI SASE GLEN GREY.

Njenzoko abemi belali yase Mtyintini kwi sithili sase Glen Grey benze isi celo sokokuba maba rafiswe ukuze kubiywe amatimi abo ngalo rafu; Nanjengokuba u Mphathi-Micimbi yaba Ntsundu anelisekile okokuba uninzi lwabemi balo lali lunalomoya wokuba malurafiswe nanjengoko ebambha ne njongo yalo rafu;

Ngoku ngoku oko phantsi nangamandla endembeswe wona sisiqendwana (1) sesiqendu seshumi elina ntlanu so Mithetho Wabantu no Ncedo Lwaba Ntsundu, Nani 41 ka 1925, ngokuguqulwe sisi qendu sethoba somthetho oli Nani 37 ku 1931, ndiyazisa apha nd bhengeza, ndiyatyatyasha okokuba irafu ethile engange £2. 2s. 6d. iyabizwa kumrafi ngamnye ohlala kwilali yase Mtyintini kwisithili sase Glen Grey.

Irafu ethile ebizwayo apha iyaku hlalulwa ngeziqophu ezine—sibe sinye nzo nyaka—15 - ngomhla wokuqala ku November, 1936; 15/- ngomhla wokuqala ku November, 1937; 10/- ngomhla wokuqala ku November, 1938; 2/6 ngomhla wokuqala ku November, 1939.

NKOSI SINDISA U KUMKANI

Inikelwe phantsi kwe Sandi Sam Ne Shicilelo som Zantsi Afrika e Pitori ngalomhla woku Qala ku November kumnyaka we Waka lina Khulu asi Troba ama Shumi Mathathu ana Sithandathu.

CLARENDON,

Ruluneli-Jikelele.

Ngomyalelo Womhlekezi i Ruluneli-Jikelele-Equmrwin.

P. GROBLER.





### R. Blues Trounce Union Jacks In N: Bosch Final

(By JAMES PEMBER)

Defeating the Union Jacks, by the very big margin of 4 goals to 1, the Blues proved themselves by far the better team. Jacks won the toss and decided to play against the wind.

In the first spell Blues started off at a rattling pace, combining well and giving the spectators a real treat, raiding the Jacks goalie (Marele) whom they found hard to beat, but it was not long when Blues started playing real soccer, passing and combining at such a terrific pace that Jacks could not hold the pace. It was not long when Assegai, the Brainy Blues centre forward scored the first goal.

Interval came with Blues leading by 3 goals to nil. The only Jacks players who were not disgraced were the two ex-Free States, Dodge Mogchame and S. Moko, but they did not get the necessary support.

After the second half, although Jacks had the wind in their favour, they could do no better, than score 1 goal, when the Blues who were now playing at the top of their form again scored, to make their final score, Blues 4 goals to 1 of Jacks. Jacks play without their formidable goalie and captain, Mr. Matyalana. We congratulate Blues for winning the Neil-Bosch Trophy. Hard luck Jacks.

The E.P.B. Soccer Union thanks Mr. Isaac P. Msimka the famous sportsman, for granting them permission to the final match in the new Brighton Oval.

Mr. Coppin J. Adams had charge of the game, and controlled it excellently. The E.P.B.S. Union is very fortunate to have Mr. Adams as one of their referees who has represented Griquas, Stars of Kimberley and Free State. He has a wide experience of all sports, thereby he is an asset to the Bantu Sporting World, and the E.P. Bantu Soccer Union is sure to reap a rich harvest as he knows everything about soccer and has over twelve years experience as referee.

Mr. Adams intends writing a series of articles on the following: Soccer and its improvement in P.E. What he thinks of an Eastern Province Team against Provinces like Griquas, Transvaal and Free State, and finally, as to whether Soccer has come to stay in Eastern Province, as Africans are chiefly interested in Rugby.

Mr. Marriner father of the E.P.B. Soccer Union was present when Mrs. Marriner presented the trophies to the winners in a Social Dance, held in the T.C. White hall, which was fairly, attended by all sporting clubs in Port Elizabeth.

### Vrededorp Beats City Deep L. Tennis Club

Vrededorp had the honour to entertain the City Deep Lawn Tennis Club the Capholders of B.L.T.C. on the 5th inst. We regret to say some of the members who had to participate in the friendly match could not come owing probably to a breakdown thus necessitating a pick from Parys.

From start to finish the game provided thrills and the onlookers anticipating victory for Vrededorp

(Continued at foot of next column.)

### Simmer And Jack And City Deep At Loggerheads

(By W. W. CIKIDO)

Sir,— This is a report of the match which was played between City C.C. "B" and Simmer and Jack C.C. "B." Simmer and Jack batted first at the City Deep ground and scored 202 all out. The skipper of Simmer, A. Dladla, scored 103; J. Ntobongwana 46. City Deep scored 113 all out. Simmer and Jack 2nd Innings 113 for no wickets. A. Dladla 68 not out M. Ndobe 41 not out.

On October 18, 1936 the City Deep C.C. went to Simmer and Jack for the continuation of the game. What a great surprise when the City Deep C.C. did not see one of its adversaries until quarter-past-eleven in the morning.

The visiting team could not do otherwise but claim the match. The Skipper of the visiting side, Mr. J. J. G. Jennings, ordered his men to leave the ground. After a long time the City Deep wicket keeper Edward Stokwe was heard on the field calling everybody "Come out with the mat we want to play." The mat was not there and the Simmer Skipper, the Skipper of the visiting side, after 11.30 a.m. explaining to the Skipper A. Dladla and his vice M. Ndobe, that he could not play the match whilst there was nothing ready for play, this is the result of counting chickens before they are hatched.

### Inter-School Sports Makan

Makan, Rama and Erasmus R. C. Schools. The above mentioned schools held their Inter-school sports at Makan on October 17, 1936. The matches were very fine and the players had a fine team spirit, which made their matches end early and happily. Later some of the Makan School girls entrained for Pretoria and were seen off by many friends and parents.

#### SCORES

#### Girls Basketball

Makan vs. Erasmus	9	3
Rama vs. Erasmus	1	1
Rama vs. Makau	2	0

#### Boys Football

Makan vs. Erasmus	2	0
Rama vs. Erasmus	2	0
Rama vs. Makau	2	0

cheered all players. Mr. M. Z. D. Mabusela who partook in every set was instrumental in winning most of the games.

The following represented the City Deep L.T.C.: Mr. M. Z. D. Mabusela (Capt.), Mr. G. Loate (Sec.), Mr. S. Olifant, Misses L. Buurman, M. Seforo. The following represented the Non-Despair. Messrs T. B. Gexa (Capt.), I. Mac. Machogo (Secretary), L. D. G. Mokoena (Assist. Secy.), M. Z. Sello and the Misses S. U. O. Motshum, Baby Mogoai. Following are the results of the game: Vrededorp: 117, games; Johannesburg, 95.

Vrededorp.

T. GEXA.

### Matatiele A.F.A. On War Path

(By H. M. MOKOATLE)

The Matatiele foot-ball players player left for Kokstad on October 1 1936, to play against the winners, of the Kokstad and District Cup on October 5, 1936. Then each and every person who may like to go down to witness four matches to be played on the said date should please enlist their names as soon as possible.

The early enlisting of names will give chance to enlistiners to be able to find out as to whether two lorries would be required. Booked through Mr. H. M. Mokoatle, c/o Central Pharmacy, Matatiele, or Mr. M. August, c/o Matatiele Pharmacy, Matatiele.

### Nine Boys Fight Desparately Against 11 Vigorous Men

The interest and the excitement, and the frivolity of the match was, according to public expectation, the appearance of H. B. Makhote (an international left-wing) for the T. H. Spurs to face Mack R. H. Mvubelo a local right half-back for the Rangers, but, for some obscured reason he did not play his position, so the excitement faded slightly.

The match, the results of which compelled the pavillion to assume with adequate proof that the Rangers, by virtue of their rarely logical systematic and methodical movement in the fields of play plus their artful and "sympathetic" handling of the ball, have established themselves as the best club in Alexandra Township and that they contribute much to the football reputation Alex now has, was played on Sunday October 11, at 4 p.m. in the presence of a mighty crowd. They displayed their undoubted superiority by the stamina and

tenacity of purpose they maintained during the course of the match. Ungrudging opinion asserts that had Rangers been in the field the proceedings would have taken a different course. Theirs was an act of bravery. Dick, River, everytime (Ngatane) and Matriculation formed a partition that completely buzzled and out manoeuvred the Tooting Hot Spurs' forwards while "Timbaktu," "Micky Mouse," "George Washington," and "A.I. Pop" "Gentility" (Ishmael) the goal-keeper was in magnificent form.

We wish Wm. Khampepe a speedy recovery from his disabled state. Rangers are calling him back to the Football World.

Mr. and Mrs. Z. H. Mvubelo, the pair which married recently, wish to convey their deep gratitude to the many friends who gave a helping hand during their wedding at Devon. The two are residents of Alexandra Township.



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### HOSKING STARS OF BRAKPAN INVINCIBLE

"By CURIOS"

Brakpan location is fast establishing for herself a history in the African soccer world. Ever since the days of the famous Jew Stars F.C. from whose scattered remnants sprang up the newly formed invincible Hosking Stars F.C. Brakpan location has maintained a steady fast unshakeable prestige in the African soccer world. Of course, there are other teams like Sweet Lions F.C. (though Lions have never been known to sweat), the Aston Villa F.C. and the Eleven Great Horse Power F.C. which are only an improvement on the redoubtable Hosking Stars F.C.

Cutting matters short "manditi" since the beginning of the second round of the Far East African Football Association, soccer league competitions Hosking Stars has swept everything in front of them like devastating north-easterly whirlwind so far. The results from September 12 up to date are as follows:—

Hosking Stars F.C. 3. Red Roses F.C. 0. (away). September 29 Hosking Stars 2. Olympic F.C. 0 (home.) September 27 Hosking Stars 4. Hungry Lions F.C. 3. (home).

The Hosking Stars B. F.C. consists of the following cheerful looking boys in and off the field: The veteran J. Tsone (Ostrich) Max Tsoko (White Horse Whisky) the lightning light flash centre-forward. Henry Tau (Heny Hunter) the goal getter, George Boswell (Wireless) the fastest versatile outside right, Bennett Raphaela (Ring-ting-ting Mantindana) the gypsy stone-wall full back, Daniel Masela (tube and tyre), Deniel Mabaso (Skroof), Clever Man, Simon Monomondi (Mekorkindale) the polished inside left, Norman Lichaba (Zulu Boy) Josiah (the Mandy), Tokotha (Ford Garage) the flexible versatile outside left, Bennett Mabheba (Thumbu lengane) the gypsy full back, and many others. But from the above mentioned boys, any team in South Africa if not the whole Africa can get an eleven that can treat its soccer fans with the game of the real Matherwell type. Their motto is, in victory or defeat: "Play to the last minute and play the game and play it as it should be played."

The only deplorable and serious defect is the fact that not only in the Far East African Football Association are referees bribed with bottles of wine and brandy, but throughout the length and breadth of the Transvaal African Soccer World

However, thanks to Mr. P. Malala President of the Hosking Stars F.C. and Mr. Carl Masekua-meng the Manager and trainer through whose persistent patience and untiring efforts in moulding and shaping the invincible Hosking Stars F.C. ultimately created such a wonderful machinery as a contribution to the African Soccer World.

Last Saturday Jack Hammers beat Basutoland Stars F.C. 4-3 in the Comedian Cup, 30 mins. extra were allowed.

The match between Old Natalians and All Blacks ended in a fracas in the second half. Score 2-2.

### Very Much Ado At The Bantu Sport Club

The Bantu Sports Club Tennis players were responsible for a very fine Tennis programme last Holiday. The two days stay of the Durban and District Tennis players was a real treat to Tennis fans. For the first time after a long delay, Tennis was seen at its best. Joe Henry and Mapumulo, the best men of the Natal team played excellent Tennis. In the Doubles on Sunday, G. Xorile and J. Oliphant made a good demonstration of a *maize* partnership. Amongst the Ladies of the Durban team Miss Nkabinde was perhaps, the only lady that was a terror to our ladies, who for some reason or other, appeared to have lost their technique and court craft. This misled Durban for then she grew careless to a considerable extent, thus giving the Bantu Sports time to make for the lost opportunities. I am, up however inclined to believe that this defeat on our ladies part and some of the the males, was only a trap if not a means for making the Durban team more at home before exhibiting the formidable drives of Xorile, Kekana, Miss V. Nxumalo and others who showed us what real Tennis is.

The Durban team was, however so up to the standard of recognised Tennis that these, formidable as they were, were returned as formidably fast they had been driven. One may fully realise what anxiety reigned in the Courts and what spectacular Tennis was exhibited when I mention that names like Hup-Six, Puz' upumendlini yomlungu, etc. etc. sprang from nowhere, from no source other than the physical and the nature of the Tennis played by the members of both teams. For some time one could not tell which team was superior, for in a closely contested set Joe Hendry and Mr. Finyana the Manager had lost badly against the combined forces of Willie Mdlana and Kekana. Hope came back again to the Durban team when Mr. Phashe went in with Mr. Hendry to make up for the lost opportunities, a thing they successfully achieved. The Scores were however there to decide which team was the best. For at the close of the two days play Johannesburg was found to be leading with 49 games.

F. S. BUISA.

### East Geduld Triumphant Beats Springs

F. Sobuwa 46 and 21 runs B. Mpondo 13 Gwoni Weekly 14 Mjadu 11 and 14 C. Tinta 11 and Ngwana 13. Mbabama took 6 wickets and 4 Mphiliso took 2 J. Majiza took 2 wkts.

Those who played double figures for S.M.C.C. J. Majiza 17 and 13 R. Qinqa 10, Mazibuko took 3 and 2 wkts Mjadu 2 and 1 Mpondo took 2 and 1 Sobuwa 4 wkts Tshuka M. 3 wkts.

Van R.D.C.C. 87 all out West Springs 291 for 9 declared S. Ndlszulwana 164 not out Makade 27 not out. 100

East Geduld B. 89 all out Modder Deep 43 all out and 79 second innings, so East Geduld B had only 33 to win F. Vena 40 not out Haiyana 19 runs. Fini Mawana took 4 wickets T. Ngqezana took 2 wkts Gawutsha took 2.

## Bantu Inter-School League

LOGS TO DATE

Logs showing results of the various districts with their divisions to date. Competitions will be resumed after the short term of the holiday.

### Pimville A d Districts FOOTBALL

Junior Boys	P.	W.	D.	L.	F.	A.	Pts
Govt. Sch (1)	1	1	—	—	6	—	2
Govt. Sch (2)	1	1	—	—	4	—	2
Govt. Sch (3)	1	1	—	—	—	—	2
Govt. Sch (4)	1	1	—	—	4	—	2
Govt. Sch (5)	1	1	—	—	2	—	2
L. School (1)	1	—	—	—	1	6	0
R. C. School 1	—	—	—	—	1	4	0
L. School (2)	1	—	—	—	1	—	0
Pres. & Meth.	1	—	—	—	1	4	0
E. C. & Etho.	1	—	—	—	1	2	0

### BASKET BALL

Junior Girls	P.	W.	D.	L.	F.	A.	Pts
Govt. Sch (1)	1	1	—	—	—	—	2
Govt. Sch (2)	1	1	—	—	13	1	2
Govt. Sch (3)	1	1	—	—	—	—	2
Govt. Sch (4)	1	1	—	—	—	—	2
E. C. & Etho.	1	1	—	—	4	3	2
Govt. Sch (4)	1	1	—	—	—	—	1
R. C. School 1	—	—	—	—	1	13	0
L. School (1)	—	—	—	—	1	3	4
Govt. Sch (6)	1	—	—	—	—	—	0
R. Catholic (1)	1	—	—	—	—	—	0
L. School (2)	1	—	—	—	—	—	0
Pres. & Meth.	1	—	—	—	—	—	0

Govt. Sch (3)	1	1	—	—	9	—	2
Govt. Sch (4)	1	—	—	—	1	9	0
R. C. School 1	—	—	—	—	1	—	0
Lillydale Sch. 1	—	—	—	—	1	2	5

### Western Section FOOTBALL

Senior Boys	P.	W.	D.	L.	F.	A.	Pts
W. N. T. M.	2	1	—	—	1	3	2
St. C. Sch. "1"	2	1	—	—	1	3	2
St. C. Sch. "2"	2	1	—	—	1	1	—
D. R. School	2	1	—	—	1	—	2
St. C. Sch. "3"	2	1	—	—	1	1	2
Sop. Methodist	1	1	—	—	—	2	1
Am. B. School	1	—	—	—	1	—	0

Senior Girls	P.	W.	D.	L.	F.	A.	Pts
W. N. T. M.	2	2	—	—	26	13	4

St. C. Sch. "1"	2	2	—	—	25	8	4
S. Metho. "1"	2	2	—	—	32	14	4
A. B. Sch. "1"	2	1	—	—	1	12	9
R. C. Sch. "1"	2	1	—	—	1	7	17
R. C. Sch. "2"	2	1	—	—	1	17	12
D. R. Sch. "1"	2	1	—	—	1	19	18
St. C. Sch. "2"	2	1	—	—	1	18	14
St. C. Sch. "3"	2	—	—	—	1	1	2
D. R. Sch. "2"	1	—	—	—	1	—	2
A. B. Sch. "2"	2	—	—	—	2	—	6
B. U. School	2	—	—	—	2	5	28
S. Metho. "2"	1	—	—	—	1	2	11

### Junior Girls:

A. B. Sch. "1"	2	2	—	—	2	—	4
St. C. Sch. "1"	2	2	—	—	10	—	4
S. Metho. "1"	2	2	—	—	8	3	4
S. Metho. "2"	2	2	—	—	39	8	—
S. A. Sch. "2"	2	2	—	—	14	2	4
D. R. Sch. "1"	2	1	—	—	14	4	3
St. C. Sch. "4"	2	1	—	—	8	—	3
B. U. School	2	1	—	—	1	—	6
W. N. T. M. "1"	2	1	—	—	1	6	2
A. B. Sch. "2"	2	1	—	—	1	8	6
W. N. T. M. "2"	2	1	—	—	1	4	8
St. C. Sch. "2"	2	1	—	—	1	0	9
R. C. Sch. "1"	2	1	—	—	1	10	10
St. M. Sch. "1"	2	1	—	—	1	30	17
D. R. Sch. "2"	2	1	—	—	1	13	30
Luth. School	2	1	—	—	1	15	8
St. C. Sch. "5"	1	1	—	—	—	6	2
R. C. Sch. "2"	2	—	—	—	1	4	14
A. B. Sch. "4"	2	—	—	—	1	1	8
Swiss M. School	2	—	—	—	2	—	0
A. B. Sch. "3"	2	—	—	—	2	—	8
St. C. Sch. "3"	2	—	—	—	2	2	7
S. A. Sch. "1"	2	—	—	—	2	9	35
Afr. U. School	2	—	—	—	2	2	12
St. M. Sch. "2"	1	—	—	—	1	—	13

(to be continue)

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# Cheers For The Supreme Chief

## The Supreme Chief Visits Africans At Bloemfontein Location

Accorded Enthusiastic Reception by Over 5,000 People

The Supreme Chief and the Countess of Clarendon had an enthusiastic reception at Bloemfontein when they visited Africans in the locations on Monday afternoon. More than 5,000 Africans gathered in the Batho Location, and bands played, a mixed choir of 300 voices sang, and children and adults cheered to show their delight.

And when their Excellencies returned to town, thousands hailed them as they drove through the streets, women waving their hands and men raising their hats.

Among those present were the Administrator Mr. C. T. M. Wilcocks, Mrs. Wilcocks, and the Mayor and Mayoress Mr. and Mrs. A. C. White.

Welcoming their Excellencies on behalf of the location residents Mr. Lionel Nathan, chairman of the Native Affairs committee of the Town Council, expressed the hope that the time was not far off when the poorest section of the Native community would be relieved of some of their present burdens as they found the greatest difficulty in meeting their commitments.

In an address from the advisory board, his Excellency was assured of the Natives' unshakable loyalty to the King. "To us, the Throne is a symbol of freedom and fair play, and we pray that may ever remain so. His Majesty King Edward VIII our august master is an ambassador of peace, and like his predecessors, an inspiration of hope."

Reference was made to the Native legislation passed this year, and to the Natives' anxiety in connection with it.

## Good Turn Ends In Tragedy At Kimberley

Through doing a friend a good turn, an African whose name is unknown met instant death in a head-on collision in the West End of Kimberley on Monday.

He was helping a grocer's delivery boy by delivering some of his parcel's for him. According to the police report, when turning out of Auction Street into Green Street riding a bicycle with a basket in front, he rode round the back of a tram that was passing and did not see a big motor lorry on its correct side of the road until it was too late to avoid a collision.

The African was killed instantly. Neither of the occupants of the lorry was hurt, and the vehicle was not badly damaged.

## Africans Killed At Welgedacht Mine Near Springs

Seven Africans employed in shaft sinking operations were killed at No. 1 shaft, Welgedacht Mine, near Springs on Tuesday night.

It appears that the men were being lowered in an open skip when the cross-head fell into it. The men were badly mutilated and death occurred instantly in every case.

Shaft sinking has been in progress at Welgedacht for the past 18 months.

The mine is about six miles from Springs.

## Rotary Conference Condemns Native Taxation As Unjust

The question of Native taxation was discussed at the Rotary Conference in Pretoria on Tuesday, when the Rev. H. P. Junod, on behalf of the Pretoria Club introduced a resolution "that this conference respectfully requests the Government to reconsider the present system of Native taxation with a view to the granting of substantial relief from the present relatively heavy tax of £1; urges that the minimum age of the Native tax payer be raised to 21 years and the maximum age be reduced to 60; urges that the matter of arrear taxes be considered with a view to their cancellation or reduction because of the small wages of the Native labourer and also of the hardships suffered by the Native population owing to unemployment and bad crops during recent years; suggests that tax defaulters should be required to work off their arrear taxes if these are not wiped out, on development works in Native areas or other useful public works, instead of being put in prison; is of opinion that the Native services of the State should be maintained and extended without being related to Native taxation other than indirect taxation."

### Unanimously Carried

Many other delegates supported the resolution, saying that the tax was out of proportion to the income, that it was applied too early, that it was continued too late in life, and that the Natives were in general treated badly in its application.

The resolution was carried without dissent.

It was decided that Mr. Junod and Mr. G. Davis, of Johannesburg should carry the resolution to the Union Government, that Mr. R. R. Currie (Johannesburg) should carry it to the Kenya authorities, and Mr. E. B. Shepherd (Salisbury) to the Southern Rhodesian authorities.

## Urban Authorities Urged To Abolish Permit System

Mr. P. M. Bell presided at a Conference of the African Vigilance Federation held last Sunday at the Eastern Native Township and attended by delegates from every town on the Reef. Resolutions were adopted requesting all urban authorities on the Rand to abolish the permit system and all the home brewing of Kafir beer.

The Conference appointed seven men—Messrs T. W. Ghibedi, B. M. Zuma, P. G. Diniso and four others—to give evidence before the Police Enquiry Commission.

## The African Sings His Way Through Life

"The African need not feel ashamed of his own music." Saying this, Mr. S. T. D. Mlambo, the noted Native singer, gave an informative talk on the songs, dances and musical attainments of African tribes to members of the Peninsula Bantu Cultural Society at Langa last week-end.

Mr. Mlambo, who is to broadcast grand opera arias and ballads from the Cape Town radio station on October 28, hopes soon to go overseas to continue his musical studies.

"If we want to make headway in life we should embark on those arts that are inherent in us," said Mr. Mlambo in his address.

### Sing As They Go

"In the African, as in other human beings, music and dancing are second nature. Looking at him in the fields, one finds him dropping his hoe to the rhythm of the song he chants, with the result that the time speeds by and the task ceases to become drudgery, but is a pleasure.

"As a herd boy he sings while he tends his father's cattle; as he trudges the long winding paths from one place to another he sings; as he goes hunting he sings his way along; as he does his work for the white man, far away from home, he sings his worries away.

"See him working in the public street, in the quarry, in the mine and as he marches to battle, almost invariably you will find him singing his way through life. "One could safely claim that no other race resorts to song so much as the black race does.

## Coming Boxing Tournament At The B. M. S. C.

The Transvaal Non-European Amateur Boxing Association are holding a boxing tournament at the Bantu Men's Social Centre on November 7, to raise funds with the object of staging their first Intra-Provincial Championships during the Empire Exhibition.

The association has since its inception in 1929, had two Europeans, Mr. J. H. Lambert of the Sparta Club, Wolhuter, and Mr. Haynes of the Railway Institute, to assist it. The Johannesburg and District Amateur Boxing Association later assisted in officiating at championships and tournaments.

With the coming of the Inter-Provincial Championships, a prominent European citizen is giving a trophy with his name inscribed on it. The object of the association is partly to discourage the amalaite menace which is so prevalent in modern South African city life, to build a healthy non-European community, and to teach the art of self-defence by avoiding the use of knives and sticks.

Any assistance can be given to Mr. A. S. Vil-Nkomo, organising secretary, Box 4767, Bantu Men's Social Centre, Johannesburg.

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## Equal Citizenship And Equality Of Opportunity

### All African Convention Out To Fight Against Discriminating Laws

The All African Convention stands for equal political rights and equality of opportunity in every sphere of human activity, and will fight, through affiliated organisations, for the repeal of the Natives (Urban Areas) Act and any amendment thereof and regulations thereunder. The conversion of municipal locations established under the Act into freehold townships. Direct representation of the urban African population in all municipal councils. Abolition of all municipal discriminatory regulations such as Curfew Regulations, Pass Laws and Location Regulations. Abolition of trade restrictions based on colour discrimination.

Repeal of Labour Regulations, Colour Bar in industry, Wage Regulations based on colour or race, Pass Laws, discriminatory clauses of the Workmen's Compensation Act, and any law whatsoever tending to prejudice African workers in whatever way or manner.

Repeal of the Native Land Act any amendment and regulations framed thereunder and any subsequent Land Laws. Repeal of the service Contract Act, Masters and Servants Act, and any law, proclamation, regulation dealing with rural labour. The regulation of conditions and hours of work, wages and the insistence on proper housing provision for all rural or farm labour, including the freedom to lease, work on shares and to engage in any way beneficial on the farms. The development of tribal lands and organisation of co-operative societies.

Repeal of the Act of Union in so far as it disfranchises the Africans and is opposed to equal citizenship. Repeal of all forms of direct taxation and other discriminatory laws based on colour.

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