

THE BANTU WORLD



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D.R. CHURCH DEFINES ITS NATIVE POLICY

OPPOSED TO SOCIAL MIXTURE OF THE RACES

The Church Is Against Social Equality Of The Races And Will Encourage Mental And Cultural Segregation Of White And Black

Bantu must not be de-Africanised

At the recent session of the meeting of the Federal Council of the Dutch Reformed Church in Durban, the Church's Native policy was discussed, and it was pointed out that evangelisation does not mean denationalisation. Christianity must not rob the Native of his language and culture, but eventually leaven and purify his whole nationalisation. On this account, national customs which are not opposed to Christian principles should not be condemned, but rather preserved and raised by the influence of Christianity. Wisdom and tact are necessary in this difficult matter.

The Church is fully convinced that God, in His wise council, had arranged that the first European inhabitants in this southern corner of darkest Africa should be men and women of deep spiritual convictions, so that their progeny should be bearers of the light of the gospel to the heathen nations of this continent and it considers, therefore, that it is the special privilege and responsibility of the Dutch Reformed Church in South Africa to bring the gospel to the heathen, and where the Church acknowledges that there were among the nations different colours, culture and language groups, it also acknowledges that God has made all the nations of humanity of one blood to dwell in the different parts of the earth (Acts 17-26) and that every soul for whom the blood of Christ was shed was, in the eyes of God, of equally great value.

The education of the Native must be based pre-eminently on the truths, and according to the principles of God's word, which is the best means and the only standard of true education. Whereas the State provides the costs of secular education, the Church must as far as possible, co-operate in order to steer that education into a religious channel.

By secular education, there must be aimed at:

(1) the development of the mind of the Native, or Coloured person in a manner which will enable him not only to think for himself, but also, and more especially, to provide for himself in all his needs;

(2) His preparation should fit him for both Christian civilisation and his own natural environment.

(c) With regard to the education of the Native or Coloured person, we keep in view the following facts: (1) That he should take his destined place in his land and among his people, which cannot be accomplished if he simply

becomes a mere imitator of the European; (2) that full opportunity should be given him to prepare himself for his life's task; (3) that all education and teaching should be based on his national culture, language and history and unless they are contrary to the principles of Christianity his habits and education should not denationalise him; (4) that, in order to fit him for the economic struggle in our land, he should know the official language, or languages, besides his own.

Traditional Fear

The traditional fear of the Afrikaner for social equality between black and white has its origin in his aversion to the idea of racial fusion. The Church declares itself emphatically against this mixture of the races and against everything which will advance it, but on the other hand it has no objection to the Native or Coloured man attaining to as honourable a status as he can achieve. Every nation has the right to be itself and to try to raise and develop, as far as possible.

Ethiopia Will Defend Herself

WHOLE NATION WILL BE UNITED AS AT ADOWA

The Emperor of Abyssinia, Haile Selassie I., seated on his gilt throne in the Palace of Harrar, received a special correspondent of the London Daily Mail, and in an interview vigorously condemned Italy's recent actions.

He described Italy's allegations against Abyssinia as outrageous lies and said Italy's open arming was quite incompatible with defensive measures, and that the Power's tolerance pained and surprised him.

Abyssinia, he said, wanted peace, but in the event of foreign invasion would mobilise immediately, and the nation would be united at Adowa.

The Emperor denied that Abyssinia possesses aeroplanes, tanks, poison gas and heavy artillery.

"The only modern arms we possess are for defensive purposes, and are obviously inadequate for aggression: I look to the League to hear favourably our appeal for the precautionary measures taken by Italy conceal an obvious intention to invade my country, and I consider the League in which I have placed and still place unbounded confidence should take effective and immediate measures to check Italy.

"From the beginning I have tried to submit the dispute to neutral arbitration. The Italians first refused, but subsequently under League pressure, agreed to create a neutral zone preparatory to a fair delimitation of the frontier. They have, however, constantly postponed taking steps to carry this into effect and have continued to mobilise and arm on a vast scale.

Moreover Italy has constantly spread lying reports that in the event of war the Moslem section of the population which outnumber the Christians would rise against me.

"Italy has also tried to embroil British and France against me by saying I am endeavouring to recruit my forces from among the Moslems element in British, French and Italian territory.

Whereas the Church is against social equality of the races in daily life, it wishes to encourage social differentiation and mental and cultural segregation to the advantage of both races.

Reasonable Wages

The Native and Coloured people must be helped to develop into self-representing Christian nation by helping themselves, and especially by self-control, initiative and perseverance. They must build up their own economic interests as far as possible. Where the European is placed in the position of guardian over the black man, the stranger must help and encourage the weaker by giving opportunity for work and development and reasonable wages for service rendered.

Idea Of Two States Not Feasible Says Sir Thomas McAra

Sir Thomas McAra, who was a delegate to the recent Imperial Press Conference, has written an interesting article in "John O'London's" weekly on South Africa's colour question. Inter alia he says: "From the moment of landing at Capetown one felt that one had entered into a strange world where entirely new factors were playing an important part in the social and economic conditions of life. Since then the overwhelming seriousness and complexity of the problem as to the manner in which the non-European portion of the population of South Africa should be treated has grown upon me as I passed through the four provinces of the Union and talked to politicians, educationalists, business men, clergymen, housewives and others.

So broadminded a man as Mr. Denis Reitz, author of "Commando" told us this week: "He (the Native) is not our social equal, he is not our intellectual equal and never will be."

Mr. Pirow, the Minister of Railways and Defence, and politicians generally while using smooth phrases as to coloured people developing some measure of culture, are obviously disinclined to favour any steps which will confer rights of citizenship or self government upon the races constituting a four to one majority of the inhabitants of the Union.

On the contrary, most of the legislation passed by the Union Parliament and the Rhodesias has been intended to segregate the two classes by setting up locations in urban areas and pastoral reserves in rural districts.

Africans' Case

As against a rather reactionary section of the white community who state that coloured people should be kept in their place and should be given as small an amount of education as possible, there is the claim of the Native Press for "equality of opportunity in every sphere of human activity for the African, as an integral part of the nation."

In this connection "The Bantu World" of February 23 printed a long list of Native academic successes, including final B.A. and B.Sc. degrees and higher diplomas of education. But I am told that every obstacle is put in the way of Native graduates getting positions in accordance with their attainments.

Wise Course

After quoting the speech of Mr. John Martin to the Press Conference in which Mr. Martin stated that the mining industry could not have been developed without Native labour, Sir Thomas states: "The fact is that South Africa is not a white man's country, and all mental work is done by Natives. One feels that intelligent Europeans realize the serious nature of the problem, but hope for peace in their time and pray for a long spell of gold mining prosperity.

The idea of two separate states is not now feasible. The wise course seems to be for far seeing, statesman-like action which will seek to bring about by evolution what may otherwise within another generation or so spell revolution."

Dr. C. T. Loram On Native Bills

ELECTION OF FOUR SENATORS WILL BE OF NO VALUE

That South Africa had gone backward, instead of forward, in the legislative field of Native affairs was the view expressed in an interview with the Star by Dr. C. T. Loram formerly a member of the Native Affairs Commission and Superintendent of Education in Natal, and now chairman and director of graduate studies in the Department of Race Relations at Yale University. He is in Johannesburg on a short visit.

Dr. Loram said that, because South Africa was not yet prepared to be liberal in its Native policy, he would like to see the incorporation of the protectorates, which had to come, deferred until it was possible to give the Natives a fairer deal than the country was prepared to give them at present.

"It seems to me that there has been a great deal of progress in the administration of Native affairs, particularly in regard to the checking of soil erosion, the employment of farm demonstrators and the development of Native councils," he said.

"There has been an improvement in Native education too, a sign of which is the allocation of two-fifths of the Native poll tax for education instead of one-fifth.

Legislative Retrogression

In the legislative field, however there seemed to have been retrogression. He could understand the difficult position in which liberal minded members of the Government and Parliament were placed in view of the lack of development of liberal opinion among the rank and file of white people in South Africa. But it was never inexpedient to do the right thing and he could not fail to be disappointed at the way some distinguished South African politicians had recorded their votes as disclosed in the report of the Select Committee.

"Many liberal-minded South Africans pin their faith on the Native Representative Council which, if properly worked would certainly enable the Natives to express their views. But the council has no teeth and past experience shows that institutions which have no political power become just what the Government cares to make them.

"For example, people commonly speak of the Transkeian Territories Native Council as if it were a parliament. In fact it is little more than an advisory body. It has been successful because the officials who have directed it have been liberal-minded and among the best public servants of the Empire."

Dr. Loram declared that the proposals of the Select Committee, if they stood would destroy the hope of the Native people that some day they might obtain full citizenship in their own land. The election by Natives of four Senators would be of no value.

"Experience in racial affairs elsewhere shows the impossibility of stemming the tide of development of indigenous peoples to full citizenship and the present proposals are not only an attempt to rob the Natives from full citizenship but in the offer of representation in the Senate, bear the marks of a sham."

Zulu: Ezomhleli NezeZwe Lonke

The Bantu World

SATURDAY, MAY 25, 1935

"Wozanazo"

Leli igama lenchwadi elotshwe ngu Nkosz. V. Dube yacindezelwa ngabe Oxford University Press e Ngilandi. Ibiza 1/kupela, ibe ina makhasi 92 nezifundo ezingama 27. Into efike ihlabe umxwele kulencwadi usayipendupenda-nje ukubasobala kwamagama eshicilelwe ngawo, loko kwenze ifundeke kalula kakulu. Okunye futi yikuti Izifundo zandulelwa amagama alukuni okusweleke aqapela-siswe lapo sekufundwa.

Kuti-ke ekupeleni kwesifundo ngasinye kubekwe imibuzo epatelele esifundweni lesa ebesifundwa. Lemibuzo okusobala ukuti iqonde ukusenga imiqondo yabantwana abafundayo kuqondakale lapo beyipendulayo ukuti basizwisile yini lesa sifundo noma qa. Konke loku kwenza lenchwadi iziveze obala iqondene nezingane ezisafundayo okusobala ukuti u Nkosz. V. Dube wayisungula eqonde zona nje uqobo.

Siti lapo sesifunda izindaba ezikulezifundo sitokoziswe ubumnandi bazo nokulotshwa kwazo ngendhlehle efundekayo nenambitekayo kakulu. Sicapune lamazwana esifundweni 15 esixoxa ngesijabane ekasini 50:

Phangisa we Qhikiza unginikeze isiqebeto lesa, ngiyozifunela imifundo, nakhu nelanga selitshakile. Ubosala uchobochobaza umbila; ukhe ngomcakulo enidla kuwo. Kwasho uma Sikhakhane kundodakazi.

Kamuko ongapika ukuti amnandi lamazwi kama-Sikakane endhlebeni. Kantike kakusiwona awake kupela anjalo yonke incwadi imumete izinhlamvane zamazwi ezizwakala kamanandi ezindhlebeni nasolimini. Sibuye sizwe amazwi anje esifundweni 23 eNdabeni ka Phoshozwayo nesiqhwaga ekasini 77: Mamo! Wazithela ku Shivanel Wamkhakhabisa ethi: "Kanti izindhlebe lezi zihlobise itanda yini? Mina ngithe hamba ulande ibashi likhabela elizicile, elimhlophe. Ugiyima uyongilandelwa lembomathi yesidindi ezodinwa sisekhona lapha enqulwini. "Liphindisele, uyolanda elimhlophe lomoya eliphhephukayo."

Sicapuna nje ezifundweni ezitile ukuze umfundi azizwele isi Zulu esihlwabisayo elotshwe ngaso lenchwadi. Izindaba ezikuyo izingane kwane iningi engiti ziqanjwe ngumlobi nezindatshana ngezilwane nabantu ezinumete izifunda ezipiliso kuba ntwana.

Kasiquli nokuqala nje ukuti lenchwadi izotandeka kaku ezinganeni nakotisha ezikoleni ngobumnandi bayo, futi inezinhlamvane eziningi zamagama esi Zulu angajwayelekile azokutaza izingano ukuba zifunise ziqapela isi Zulu esihle. Sibuye sicabange kubesengatanabanye nje otisha ikakulu "intsha ye zikati" akona amagama amaningi aqotileyo kulencwadi ayofika abeyinkanga nje kubo badinge uku i atini. Kubhe loko kupucuzisa isi Zulu kwandise ubu banzi baso.

Okunodabukisile yikuba u lobli wayo angayitshayeleli ukuze avele obala ukuti unobuni nokuti imifanekiso yayo emihle kangaka yaqotshwa ngubani (Umuntu ubona esebhekisisa ukuthi nguGerard Bhengu). Kuyenza incwadi itandeke kakulu futi nxa umfundi ati eyifunda abemazi umlobi wayo kube kona ubuhlobo pakati kwabo obuyi swa ubumnandi: bencwadi ebahlanganisile yabazisa (introduce). Iyabongeka lenkosazana eyenze into enhle kangaka yokuloba incwadi ngobungcweti obuku lu kangaka yasandisela amabhuku esi Zulu alotshwe abakwa Zulu.

Ngelinye ilanga ngetemba ukuti agoke ngicapune isahluko sibesinye kuyo ngisifake kuzo lezinhla nizizwele kahle. Sengathi ingasekelwa ifundwe nnyinina badala ukuze ikutaze lenkosazana isenzele okukulu ngomuso. Ibiza kalula kakulu u Sheleni kupela ibe itotshwe emkasinini emahle abamba uinki ngokungqamileyo. Ukwanda kwabalobi bakti kokutazwa yikuba kusekelwe iziacwadi abazilobayo. zifundwe nguye wonke otanda ukwanda nokupucuka kolwimi lwakubo. Siyitonyelwe yigatsha elise Capetown labe Oxford University Press, London, ngu Mau F. L. Cannon.

R R R D.

Izindaba ZemiBuso neZomhlaba

South Africa: Njengoba uGeneral Hertzog epesheya-nje uzokuzana nodaba lwamazwe angapandhie kwele Union ase Swaziland, Basutoland nase Bechuanaland. Useke wabonana kaningana-nje impela noMnu. Thomas obhekele uHulumeni waseNgilandi lawamazwi. Noma izwi eliqotileyo lingakapumi kusobala ukuti uGeneral Hertzog neningi labelungu kuleli abafuna lawamazwe liyitokozele impendulo kaMnu. Thomas lapo ependula uGeneral Hertzog.

Sengati ugibe izwi uMnu. Thomas lokuthi uHulumeni waseNgilandi uzolanga ngamandhla sike on e ukuba lupeteke ngomoya wotuzwana loludaba Kusobala ukuti sinye kupela isipeto saloludaba yikuba lamazwe angene pansi kwele Union. Kayiko enye indhlehle.

Abyssinia: Inkosi yase Abyssinia igibe izwi lokuti nayo izimisele ukuyi kela izwe layo ngezindhlele zonke njengoba abase Italy bepokopele ukulwa. Isola isenzo sabase Italy sokuba kuti kusafunwa izindhlele zokulamula utuli babe behloma bebuta amabuto Kuyilapo nabase Italy basola abase Abyssinia abati izivumelwano ezitile okwakuswele ke bazenze kabazenzanga. Udaba selulinde abe League of Nations okwetembeka uku b a balwelamule. Kepa okutikamezayo nakona eltaly yikuti kutiwa iningi labantu kalihambi nomqondi wenhloko yezwe lelo uSignor Mussolini wempi. Osengati noma ingalwa kubonakala ukuti angase angasekelwa izwe lonke lake.

Kubikwa "utando oluvuta lungavuti" eDundee. Ngelidhule iMantshi yaseDundee itete amacala angapeliyo ezinsizwa ezalwe yizintombi zazo, ezinye ziqomisa izintombi zilupike utando. Zisuke izinsizwa zilufune ngendhlovuyangena utando ezintombini. Zahlauliswa opondi £3, £5, £10 ngaloko kwenza. Ziyabanda izinhlizyo zezintombi eDundee.

Kuyatokozwa eKoloni edolobheni laseKingwilliamstown kwazise ukuti kugujwa umkosi wokudhula kweminyaka eyikulu lema ledolobha. Umlungu wokuqala owaka kulo kwaku nguMfu ndisi John Brownlee ngonyaka ka 1825, kodwa idolobha lapemteka ngemu kweminyaka eyishumi sekubusa eNgilandi inkosi uWilliam wesine lipenjwa ngu Sir Benjamin D'Urban owaleta lelobizo. Usuku lomkosi uqobo beluyizolo May 24, kodwa kuzotokozwa kuze kube namhlanje.

Kwenzeke indaba eyinkinga ngase Van Reenen lapo owesifazana womuntu wazala ingane yomfana epile kahle. Kute kusabongwa emva kwezinyanga ezimbili, kuyabonwa u se z a l a enye yentombazana Nyo ipile kahle, futi kutiwa yinkulu kuneyokuqala lena ezalwe kamuva.

Amatikiti apuliweyo ezitimela azogala mhlazana ziyi 15 ku June kuya ku July 6.

Sizwa ukuti uMnu. Z. Butalezi uzoba neKonsati enkulu cholweni lase George Goch ngomhla wama 30 kuyona lena.

UHulumeni utumele izwi kuwo onke amasonto lokuba akumbule emikulekweni yawo usuku lolwesihlanu May 31. Lolusuku okwati ngalo ngonyaka 1910 kwakiwa uUnion yase South Africa ngokuhlanganiswa kweNatal, Cape, Transvaal ne Orange Free State. Kobe sekupele iminyaka engama 25 yeUnion.

Amalungiselelo asebenza impela okwenzela uMnu. B. Waller Vilakazi, B.A., umkosi wokumbingelela lap' eGoli. Uyoba se Bantu Men's Social Centre ngolwesihlanu May 31. Kukulunywa, kuhlatshelwe, kudanswe, kubuswe ngezizipuzo ezilula.

Kubikwa indaba engandile ngase Wolseley yomfana womlungu oneminyaka eyi 14 ohlakelwa umuntu ongabonwayo ngamatshu. Kwala noma esebhekwe amapoyisa emi eduze kwake abone kungeke the endhlini liantshaye ebusweni nxa emzimbeni umfana. Asuswe engomayiswe kwenye nalapo am'andele dhiniwe. Kepa kuze kube namhlanje kabonwa ogila umhlola lowo. Amatshu amtshaya emi nabantu basinde kodwa yena alimale.

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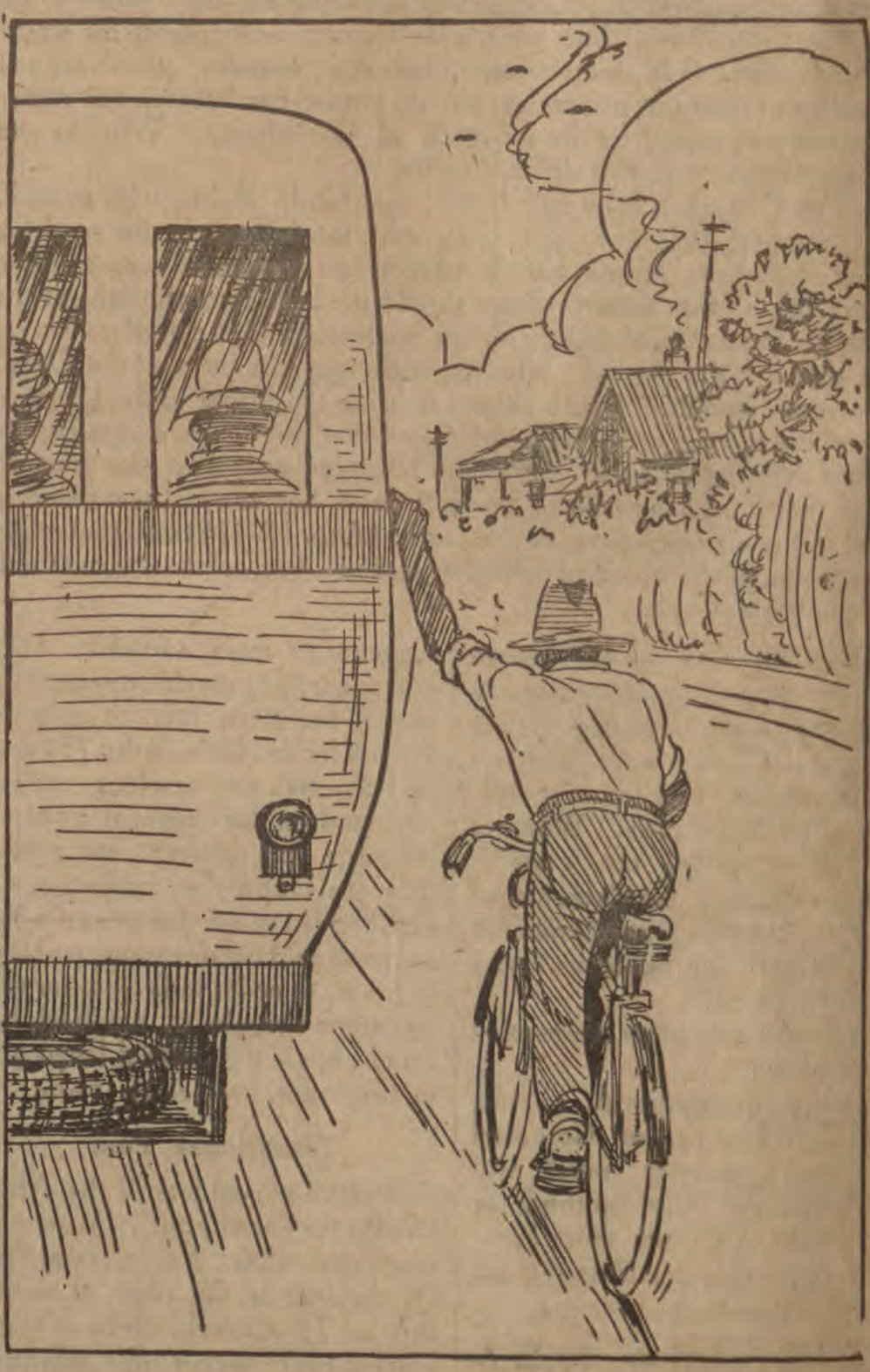


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Usuku Olwatokozelwa Abantu Nezingane Kwelase Mlomo-Ermelo

(NGU E. RAY MKWANAZI)

Nalapa e Ermelo emzini omncane kwegase Mpumalanga neTransvaal besinomkulu umkosi ngosuku lwe Jubili yeNkosi uJiji wesiblanu. Lomkosi walungiselelwa yikanseli yase dolobheni ikanye neso Lomuzi iAdvisory Board yibo abakipa isipho esingopondo abafundayo sokutengela abantwana izinto ezinokubajabulisa, bazidhlalele ngalolusuku olukulu babuyebapa abantwana abafundayo amakulu, itiyekanye namawidi ngesibele.

Loku kuvasibonisa ukuthi uHulumeni akazifuni naye lezimibodhla ezilala endhle zingafundi, ufuna kakulu abafundayo, ngoba lenkosi ebusayo uJiji wesiblanu ufuna izwe lipucuke, lipume ebungilini.

Otisha Ne Bhodi

I Advisory Board kanye namatshela omuzi, yabona izinto ezinokutengela abantwana ngalemali, kanye nendhlela ezingehlukaniswa ngayo. Amatshela esebonile imidhlalo engadhlalwa ngabantwana kanye nedhlela angehlukaniswa ngayo lezizipho alungiselela ke lolusuku.

Ekuseni kusempondo zamtini sabona skupepelela amafulegi enkundhleni yokudhlala, izinhlobo ngezinhlobo zamafulegi.

Iziko lezi zalapa Emlomo zine: Seventh Day Adventist School esipetwe ngu Mr. D. Nhlapo; Methodist School esipetwe ngu Mr. J. Mogotlane esizwa ngu Mr. W. M. Masuku beno Mrs. V. Jiyane; Berlin Mission School esipetwe ngu Mr. S. G. Kuncene esizwa ngu Mr. J. Malaza; no Misses B. Lephoti no Madebale; ne Lilydale A. M. E. School esipetwe ngu Mr. M. A. Mkwana esizwa ngu Mr. E. Ray Mkwana beno Miss G. Ntshande.

Kwafika Izikulu

Zezidhlala ndawonye zihlanganisiwe lwatike ngonayini ekuseni wasetelekile uNkosikulu wakithi u Mr. Bloemfield iMeya yase dolobheni epelekelwe ngo Mr. Payne (uNsuparintende we Lokishi) beno Mr. Nagel (uMhushishi wase Nkantolo.) Emva kokuba sezifikele lezozikulu abantwana nabazali basondezwa eduze ukuba bezwe ama zwi apaswa nguye Mr. Bloemfield i meya. Eyaziwa eningini ngu Mr. S. G. Kuncene owayehumutha, seqedile loko vakuluma yati iyadabuka noko ngoba iningi labazali babantwana alikafiki noko, ibingsjabula kakulu ukuba bezwe nabo lawomazwi ebizakwakuluma.

Imeya yazi beka obalizi njongo zalolusuku nesiunzi salo ezweni yacacisa elikumelwe nelukushumayelayo. Imeya yati futi ayikohlwa ukubhalisela u Lusibalukulu (iGovernor General) eketeni naye nauxa esosizini olukulu lokwemkelwa indodana yake naye ufisela bonke abantu beNkosi ukujabula nokubonga.

Ubuningi Babantu

U Mr. Malinga we Advisory Board wasukuma ukupindiselisa uku bonga kwabantu emazwini amandli e Meya yetu u Mr. Bloemfield, wabo nga nesenzo sabo esihle sokuba beca bangile ukuba basijabulise nati ngalo lusuku. Kwabhlalshelwa u "God save the King" no "Nkosi sikelela i Afrika," kwashaywa amabure amatatu. Emva kwalokoke kwaqala imidhlalo.

(Isiqutywa).

ngcwabenj. Ati ukuyatela amadoda namakosikazi, akanyise ngezibane Wabho umuntu ukuthi livukile namhla ibandhla lase Tshetshi. Sati besipume e Saatweni siyi 50 saika emangcwabeni sesiyi 350.

Ekonzweni ye Sidhlo kwakuhlangece amabandhla ngamabandhla. Lagcwala i Sonto bazabahlala pandhle abantu nayo lenkonzo yaqutywa agobunaka obumangalisayo, wati umuntu owabona abafana beyaluka, kangikulumi nto ngomfana obomvu-wati babengeko na abafana kuleminyaka eyadhlolayo.

Sanelisiwe, Mfundisi, zinkonzo za lomkosi edhlulileyo, sibheke pambili njalo kwinkonzo zemkosi ezayo.

J. FALENI,

I Bandhla Elifudumele Lenze Umkosi Omkulu Wokuvuka KweNkosi

Ukuhamba kweVangeli ngesinye isikati kubasengati yinto ensha nefikayo kubantu abasotando lokutanda inkonzo ka Nkl. namhla sibona okanye ngomso okanye. Liti izwi akulanga lengena ndaba. Inkonzo ehle nemandi ne dumileyo ebandhleni lama Apostolic Faith Assembly of South African Church elenganyelwe ngu Mfu. Ruben Nkosi. Leli Sonto selande wonke umhlaba angikulumi lapa eTransvaal O. F. S. nase Natal kona emzini omsha iClermont Township, Kwalile ngo 10. kusihlwa wangena umlindo loku yonke impi iblanganele kwamongameli yasuka kona endhlini ka Mongameli ngeculo iholwa ngu Mfu. William Mtimkulu wase Germiston no Mfu. Johannes Radebe, Benoni. Isisuka kwelikulu idina amafulegi amhlope loku pela kuwe enkulu inkabi ehlinzeke izigodi ngezigodi eziza kulomlindo.

Springa, nomvangeli wakona Benoni, Germiston, Elisburg, Heidelberg, ne Manzamnyama, Kungemuntu vagcwala indhlu kwasweleka indawo. Wangena uMongameli lema ngezinyawo ibandhla lavuma iculo lokupela. Wayivula inkonzo ebuhlungu ngamazwi abuhlungu njengoba wonke umntu ebazi ubuhlungu obenzeka ngalesisikati entabeni uJesu nabafundi baka ekuleka elindele isita sake uJuda Sikarhot nempi ezobamba oyiNgcwele ka Nkl. Washo kwashisa endhlini kwasengati abantu bayayibona lento manjena. Wabhlala panshi, kwasuka ofekazi ngokupangelana loku kukona nabamanye amabandhla kugcwele, okute futi ngomqibelo wangena umlindo kwaza kwase nge Sonto okute ngo 4. a.m. wenyuka umkosi wamakosikazi ukuyokuleka emangcwabeni lapoke wonke amabandhla alapa eNigel enza kona loko kute ngo 5. a.m. wezwa kahle ukungena kwawo eLocation ebika ukuthi uvukile ekuseni nge Sonto, lokupela limile neliaze ibandhla elingepi ngamatini nogubhu kuyadanswa.

Okute ukungena kwalomkosi weli lilo ubika ukuthi uvukile kwaduma ilokishi kwavuka nobelele imikosi katulandivile yabho pandhle ngoba lomkosi ongenayo mkulu uyesabeka. Kwaba ukuciteka kwayo yonke imikosi yomabokwe. Sengati umusa notando lwe Nkosi lungangena nakulabo kuzoncipa lokuhlalaba osokwande kulomzi. Pambili A. F. A. of S. A. Church. Ngiyabonga ngokubekela kwako ngokwelule kwami uNkl. andise utando emabandhleni ngokuzwana kwawo lapa eNigel.

J. D. CIND

Ezase New-Ermelo Township Ngenkonzo Efudumeleyo Kona

Mhleli.—Ake ungipe indawana ngixoxele abafundi ngezinkonzo ebesinazo lapa eNew Ermelo ukusukela nge Good Friday kuzekubeyi Easter. U Rev. A. Mabuto, umfundisi odumileyo we sonto lase Tshetshi wazipata lezinkonzo ngobunaka, obumangalisayo Kusosonke isikati, bakuyo yonke iminyaka azange ziqutywe ngendhlela ziqutywe ngayo kulonyaka.

Inkonzo ye Good Friday yadabula izinhliziyi zabantu abaningi, ikakulu abamanye amabandhla abati ngokungabiko kwenkonzo emsontweni abo batanda ukuzakubeka. Isimo salekonzo sabalutizi zati inshumayelo zamazwi ayi 7 akulunywa yi Nkosi yetu u Jesu Krestu waziquba lomfundisi ngendhlela emangalisayo, neyadala usizi.

Inkonzo ye Easter ngati kwakungasinyo inkonzo yomkosi wokuvuka kwe Nkosi yetu kwabafuleyo. Kwabesengati nje yinkonzo yokuvuka kwebandhla elalingati kade lafa. Ekuseni ngesonto, kusemnyama ngo 2 a.m. walibhlomisa ngezibane ibandhla lake, wati yena Umfundisi wapata i "torch" uma bepuma udwendwe ukuya ems-

(Ipelela Ohlwin lokuqala)

Ezase Middelburg Ngabantu Bakona

BAYAZAMA OTISHA LAPA UKUQUBEKELA PAMBILI

(Ngu Vul'imbobo)

Sebebatholile otisha abantwana ukuba baungise inkundhla yemidlalo abayiphiwe yi Kantsela. Sengathi izobiyelwa kable. Hambha Middelburg Local Teachers' Association!

Utisha Masondo umi ngezinyawo uvusa ibala lentenetsa yama Queens. Siyabonga mfo. Izandla thina besozomile loku sangena kulonyaka singasaphathi iphini. Basie dankie man.

Ziyaquba izitolo no Mr. Mdhluli uselapa ekhaya ukuzophumusa umame loku uhala ngokuma ilanga lonke esitolo.

U Mr. Hlophe wakha esezitini isitolo esinamafasitele angaphatwa. Mayi buye!

Enye insizwa ngiyizwe lapa ngiyi nika iphepha edolobheni ithi: "Ake uti sizwe amanga anamuhla." Cs, bakiti, kaweko amanga la ku "Bantu World."

Abanye bavakhala ngezindaba za ukungabonakali. Loko mina ngikufa nisa nomtwana othi umtanyelo ukbona endlini yakwabo aloku ekhala ngokuthi, "Hayi ingcolile indhlu yakithi." Kanti nesikhala sezindaba zamelanga onke uma siqasithola singabe siyalele ezinye izindawo. Kube kuhle ke loko?

(Sivanizamela belu nonke, Kcze kulunge!)

OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU

OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo minyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuthi lomuti Otukululayo iwona muti abafanele ukowudhla nxa bezizwa bekatele, bedandele bepelelewe amandhla nesibindi, bengase njenge yise mkulu shabelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lapo usulala, uti uvuka ekuseni ukiye yonke into embi esiswini nam matunjini naso sonke isihlungu esingapakati.

Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugqwela ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele.

Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuthi bonke abantu bami bangabanawo lomuti, yini ungasi bhaleli emapepini usityele ngawo kuzwe nahakude?

Buza esitolo sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unezisa ukuthi uma nifuna ukuqonda kakulu ngawo ningabhalala ku:

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

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All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World" 1 Hardy Street, (Off Cornelius Street, Johannesburg).

IN MEMORIAM:

NYATI—In loving memory of my beloved father Mango who passed away 23rd. May, 1928. "Gone but not forgotten" Ever remembered by his son Samy.

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KE PHEKOLA MENO—Masiza o qeta bohloko ba meno leha e le a nang le mekoti le a bolileng. O ntsa chefu e bonahalang e ka reng ke mathe a namolohang ha u ile oa sebedisa sehlahle sena, Leha e le bohloko bo fetisisang moriana o na o ea fofisa.

Mokhoa oa ho o sebelisa o—Ho qopetsa ka lehlokoa la mollo metsing hanyane, le kenngoe phofong ea moriana oo, ke ona hee o bo so o khoramela lehlokoeng lena. Phofa e kenye oa leino—Joale he u tsipe ha holo u tsele khabeng o bo so tsele metsi hanyane a lekaneeng hore ho kene marotholi a mabelli kapa a mararo linkong. (U kopanye hantle le metsi ao, haeba u rata u okole ka leselanyane). U ema hanyane o bo o kene—Ke hoo u rothese masobeng a linko tsa mokuli tse peli. Ka morao ha moriana o kentsoe linkong emela nako e lekaneeng ho phefomola (hafo miniti) o bo so shebisa hloho fatse, ho se ho tsoa kaofela moriana o ka linkong—Ahlama ho tsoe mathe a namolohang u a tsoele a nang le chefu! U tla fofa kajeno.

Motho o na le 'mele o mobe (serofula) joana: --O lulang ka ho toha joalo litulong tse itseng, ho tsoe bolalu kapa bo se ke ba tsoa. U tsoanetse ho bolela ha u romela Ondo.

Romela 2s. 6d., P.O., ea litekanyo tse 'ne. Ha u botsa romela le setempe ho: B. G. Ndlovu P.O. Mariannhill, Natal.

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Smalls Column

Who's Who In The News This Week

The following candidates have passed the South African Medical Council's preliminary examination for medical and surgery nurses held in April. Muriel Ntombizodwa Bongo, American Mission Hospital; Mausely Hlatshwayo, Holy Cross; Laura Nombuso Ngobhozi, American Mission; Alice Maud Nookwelo, Holy Cross; Bertha Elsie Skosana.

Arrangements are well in hand for the reception of Mr. B. W. Vilakazi, B.A., which takes place at the B.M.S.C. next Friday, May 31. A short, but delightful programme of music and speeches will be followed by a dance.

A grand dance will be held by N.P.B.C. in the Communal Hall, Western Native Township, on Saturday, June 1. Special Band in attendance. Mr. William Dube is in charge of the show. Admission 1/6.

Mr. Griffiths Motsieloa desires to thank all the friends who helped to make his dance an unqualified success at the Iachcape Hall on Friday, May 17.

The Rev. and Mrs. K. S. Mahlobo of Middelburg, Transvaal, returned on Wednesday from the district-conference of the A.M.E. Church, which met at Boksburg. The Rev. Mahlobo speaks highly of the spirit of harmony which reigned among the ministers during the whole course of the Conference.

Mr. Israel M Mokohe, who has been seriously ill is now recovering and thanks his friends who visited him during his illness.

Mr. H. L. Molefe, of Bushalide, Polela, Natal, is on a business visit in Basutoland and is staying with Dr. and Mrs. Motebang, District Surgeon of Basutoland.

Messrs A. R. Lerutle and S. D. Motsepe, both of Springs, were seen at Pimville last week-end. They were delegates to the Reef Advisory Boards' meeting which was held on Sunday.

Mr. and Mrs. Mamorare were among the many visitors to Pimville on Sunday and were the guests of Mr. P. D. Segale who quietly celebrated his 33rd birthday on Sunday, May 19.

Mr. Z. R. Rakumakoo was also one of the visitors to Pimville over the week and was the guest of Mr. and Mrs. Maponyane.

Messrs D. Rram Modube and Hendrick Lebethe, chairman and Secretary respectively of the society known as "Le kgotla la bo-Rrabana" will leave the city on Wednesday to attend the laying of the memorial stone on the late Mr. Wilhelm Matjabe's grave, which takes place at Bethanie on Thursday and Friday, May 30 and 31. It is expected that a large number of people from the city will attend, more especially as the scheme has the support and blessing of the Rev. Wilhelm Behrens.

Mr. and Mrs. Motambo extend their greatest thanks to all those friends who gave assistance in the marriage of their eldest daughter Rebecca Motambo to Mr. King Olfphant, on May 3.

Mesdames Mpini and Sallie, of Eastern Native Township, are joint promoters of a concert to be held in the Baptist Church on June 15. The following choirs will perform: Home Red Lips, Johannesburg Home boys and Juvenile Lads, of Germiston. Misses Mxandaba and Mkw-ambi will act as waitresses, and Mr P. Toyana as chairman. Admission 1/.

Mrs. Jayne Oipphant, of Western Native Township with Miss M. Mabope, of Bridgman Memorial Hospital, are busy preparing for a holiday tour round the Cape next month.

Mr. John Tsoliwe, of Pimville, is a new agent of "The Bantu World."

Mr. W. Mbane, of Crown Mines clerical staff, visited Mr. E. Magwaga, of Eastern Native Township last Saturday.

The following Africans were amongst those present at a function given by Mr G. Montsielos at the Iachcape Palais de Danse, last Friday:

Messrs. J. Ngolobe, I. Pietersen, J. Kgatlane, A. Letsie, C. Diale, G. Manyani, J. Kokozela, T. G. Diniso, E. Nhliso, M. M. Radebe, H. Jonas, N. Mbata, P. Ngoyi; Mesdames S. Faku, C. Kotobe, M. Buti E. Nginza, Klaasen, Nzuzo, E. Festile, M Ngolobe; Misses. Esinah Jaula, Violet and Deborah Somtunzi, E. Mtembu, J. P. Mini, Si Pitso, L. Mvambo, B. Thema, G. Fischer, Gabela, M. Mgqweto, M. Madikane, E. Mangan, B. Lesabe, M. Strydom, R. Mabulelong, K. Minnie, M. Lutuli and G. Coller. The show was a great success and the Merry Black Birds provided the music.

Miss Mary Zamela Jaca of Alexandra Native Township spent the week-end with her sister Bethie Jaca in Yeoville.

Mr. Wilson Maiija, head Native clerk of the Crown Mines 'C' compound, was seen in town during the week.

Miss Ellen Selana, of Mountain View, spent her week-end with Mr. Mith Mr. Msiwa of Western Native Township.

The Rev. Mdolomba, of Pimville, was the guest of Mr. and Mrs. M. W. Somtunzi last week.

A most enjoyable evening was spent at the residence of Mr. and Mrs. Somtunzi of Western Native Township last Sunday; the occasion being a tea party in part celebration of their wedding. Among the prominent guests were Messrs Piliso, Maraba, Mzwakali, Msimang, Mavumengwana, and G. Bokwe; Mesdames, Ndabula, Magubane, Festile, Nomadolo, Gxawu, Nombula; and Velancia; Misses D. Somtunzi, E. C. Mnyanda, Piliso, and Gamede.

Salvation Army.

The Salvation Army Bantu Section on the Reef held a great festival at Beant on Sunday, May 19. The day was spent in soul-saving. In the morning two open-air meetings were conducted in the Tswawa Location by Major Mbula. The united bands from the following corps gave great services: Western Native Township, Johannesburg II, Germiston and Springs. At about 11.45 we left for New Kleinfontein where we had a monster open-air meeting in the afternoon. The District-Officer, Adjutant Christoffersen, conducted the services. The District Envoy, Mambona, who was sent on Saturday to arrange for this gathering did yeoman service as interpreter for the many speakers. Our District Officer, Adjutant Christoffersen in his final address dwelt on the second coming of Jesus Christ and urged one and all to seek the Salvation of God Our motto is: "Salvation from sin."

(Capt.) E. S. ZULU,

Eastern Native Township.

Bloemfontein Who's Who.

(By Lady Porcupine.)

Among the prominent visitors during the last week-end were: Messrs R. Cingo, B.A., Don Mc. Groo Matsepe both of Kroonstad who came specially for the O.F.S. African Football Association, and left on Sunday evening by the Johannesburg mail.

The Bloemfontein Non-European Women's Christian Club is steadily showing progress. The on-lookers, Mrs (Dr.) Lovius, Mesdames Marquard, Etison, Nurse Hlahla (Poppy), are making preparations with the members to hold the first social for young ladies at the B.Y.M.C.A., early in June.

Mrs. J. B. Sestig, wife of Mr. J. B. Sestig, chairman of the Central Board, regrets to announce the loss of her wedding ring and a golden wristlet watch. The watch, fortunately, was found by a detective being sold for a 1/- though worth £3 15 because of the inscribed initials. The article was handed to Mrs. J. B. Sestig. The wedding ring is still missing.

The Bloemfontein Merry Makers are on the move again, staging "Le Lac des-cynes" on June 12, at the Community Hall.

Pretoria News.

(By PAT.)

A social night was held at the Dougall Hall on May 9, under the aegis of the Pretoria Bantu Improvement Club. The hall was crowded to the doors. Miss Malange was the conductress of the indoor games in which even the stiff could walk and jump about. Refreshments were served by Miss R. P. Tihogo to the satisfaction of all players. We thank Miss Malange for her untiring efforts.

Miss R. P. Tihogo who has recently established a club known as "The Pretoria Bantu Ladies Club," is busy teaching new games. The aims and objects of the club are to promote athletic games of different kinds. The club will give a concert at the Dougall Hall on June 8. We wish the Ladies Club a success.

Pretoria is expecting the "Merry Makers" of Bloemfontein who will stage a concert at the Dougall Hall early in July under the able management of Miss J. G. Phahlane. We wish them a hearty welcome to the Capital.

(Continued in next column.)

Constipation Ended For Ever

WOMAN FINDS A PERMANENT REMEDY

Kruschen in Tea Every Morning
With perfect frankness a woman correspondent writes:—

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The Jacks are the first to be announced this year; may they remain engraved for the coming two years.

Arrivals in the Capital over the week-end were: Miss Rosie Manamela, of Johannesburg, who paid a flying visit to her parents in Lady Selborne. Mr. I. J. Gwagwa, teacher, Haakdoornfontein, spent his week-end with Mr. J. Ngobeni of the C.N.A. Mr. W. G. Ngkane, Kilmerton Institution, was seen in town, and Mr. Z. Litelu, teacher, Mamegaleslaagte.

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News Items From Different Centres

Nareng News

(By BLACK MAGICIAN)

Recently we met at Zoekmakar the following Ministers: Revs. K. M. Nkabinde, T. P. Finca, and J. Hliso who were going to a Presbytery meeting at Nareng School under Mr. J. D. Letsoalo, elder brother of Salt R. V. Letsoalo. When we reached Letaba we found people waiting and with their help on luggages, started for Nareng Presb. School. The Presbyterian Church meeting was held on a Saturday and in the night of the same day a Women's Association meeting met. On the following day a big service was held. The Rev. Keith Murray Nkabinde conducted the first session. His sermon was one of the most inspiring discourses which Nareng people ever heard. The Rev. Nkabinde looked very impressive when he spoke. Every-body was awake and Nkabinde with his fluent interpreter Rev. Wm. Letsoalo who is also full of life, had the best of opportunities. The people of Nareng promised never to absent themselves from Church.

The 2nd Session was conducted by the Rev. T. P. Finca and Rev. J. Hliso (served the Holy Communion).

The Rev. T. P. Finca preached very impressively and every-body was moved.

The Hymns were sung well. The teacher Japh. D. Letsoalo, Salt. M. Letsoalo, H. M. Molope, Jud. D. Letsoalo helped in leading the congregation in the singing. Teacher J. D. Letsoalo arranged the people well while Mrs. Letsoalo was an able hostess to the ministers.

We understand that a certain man (a Zionist) found a cow belonging to Letsoalo and stabbed it with an assegai. He denied but was convicted at New Agatha.

Salthiel Letsoalo cycled from the top of Nareng hills to the bottom on his Hercules.

Teacher Japhet Letsoalo and the Rev. Wm. Letsoalo are busy forming bricks for the purpose of making Nareng a small "dorp."

Salthiel's younger brother is lying in bed with fever. Let us hope he will soon recover. This young man, Bennett Chukudu Letsoalo, is the best Bass-singer at Nareng School.

There is a tremendous number of people attending Church at Nareng under the Rev. Letsoalo; and a very big Church Choir. Nareng has improved considerably. People at Nareng wish that the Rev. K. M. Nkabinde would come back and stay with the Rev. Letsoalo.

Teacher Judah Letsoalo has been busy building a new kraal for his cattle. Teacher Salthiel Letsoalo's house is commenced.

On March 22, a gigantic concert was held at Nareng School when the following choirs competed: Nareng under Teacher Japhet Letsoalo and Salthiel Letsoalo; Mabeleke under M. Makgato; Coldfish under S. Rakoma; Manamela under Mashlare. The Nareng choir is one of the best in the Pietersburg District. Coldfish is all right but not up to the standard. Mabeleke is fair. Manamela weak.

Kilnerton Notes

The students of Kilnerton Institution were privileged to be addressed by the Rev. Z. R. Mahabane, of Kimberley, who occupied the pulpit in the Burnet Memorial Church on Sunday evening, April 28. His soul-stirring sermon—"The Faith that Ventures"—brimful of appropriate and lucid literary allusions provided food for mind and spirit.

The key-note of this eloquent address was the faith that worked wonders. The fruits of the faith would be attested by the heights to which the Bantu students would, in the future reach. For if upon consecrating their lives to His service, they hitched their wagon to the stars, the future of this country would be assured.

A. E. N. BOLANI

Ventersdorp Notes

(By Z. J. SEKGAPHANE)

Mr. J. E. Kreeling, who for many years has been Principal of Wolmaransstad Methodist School, has taken up appointment of Principalship in the Ventersdorp Methodist School.

Mr. G. J. Serobate, of Quagga-laagte, who is the Principal Teacher and prominent business man there has consented to be the correspondent of "The Bantu World," of the West and Northern circuits.

The Anglican School had sports, prize giving, and buns on Monday in honour of the King's Jubilee. Lucas Mathahane a youth in Standard V showed great prominence...especially in high-jump.

Mr. B. Dingsake, has sent two very interesting and important articles to "The Bantu World." One is on "Native Farm-Buying." We expect every Bantu man will read same with interest when they are published.

Mamutla News

St. Oswald's Sekhing was the centre of a big rally of all the missions in the Sekhing-Taung Circuit, for the Easter Festival. From Monday to Thursday, people poured in from out-stations. At 11 a.m. on Good Friday the "Three Hours' Devotional Service" commenced during which F. Setlhabi explicitly preached on the "Seven Words" Christ uttered on the Cross, and thus painted a picture of grief and sorrow. Saturday 2 p.m. the Mothers met to hear Mrs. Setlhabi give a report of Mothers' Union Meeting recently held at Kimberley, after which she emphatically pointed out the value of the aims and work of this Union. At 3.30 p.m. the Catechist, teachers and leaders met (a) to discuss the work of the circuit (b) the transfer of the headquarters from Sekhing to Warrenton.

Bethlehem News

(By RALEIGH)

Among the new staff in the Bantu United School are Messrs. Pat. Moloi and Layton Daba.

On April, 11, the Anglican Hall in the Location was crowded with Africans, who assembled to bid their beloved Fr. Strathern farewell. The presents were from the following: The Minister's Association—given by the Rev. Z. K. Dhlamini, the Non-denominational Women's Guild—given out by Mrs. Ramsilane and "Forget Me Not" flowers by Mrs. R. Motaung. The Bantu United School Staff—given by the Principal Mr. W. W. Manye.

The Rev. F. P. Jarvis spent his Holy week in Bethlehem, helping the Rev. J. Motaung of the Anglican Mission Church.

Miss Elizabeth Tshabalala a teacher at Kroonstad spent an enjoyable weekend with her friend Mr. and Mrs. Mokoena.

Among those who were away for the Easter Holidays are:

Mr. W. W. Manye to Johannesburg. Mr. Z. J. Motaung to Durban, he is accompanied by Miss E. Six Dhlamini Misses S. Santie and R. Lutalie to Maritzburg accompanied by Mr. Scoth Fourie.

No definite conclusion was arrived at this end. Easter Day dawned with the Holy Eucharist at 7 a.m. when 99 people communicated. At 11 a.m. a big procession headed by 20 choristers went round the building and much amazed the spectators. On Monday Holy Mass was again offered, after which the people dispersed to their destinations with reserved faith of Christ having risen in their hearts. May God bless and strengthen our endeavours and work in this circuit.

"CATECHIST-TEACHER."

"Baby greatly improved in health"

says this African Mother



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

—P.O. Box 2528, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

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

FAT AND STRONG

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

Proprietors:

Phosferine (Ashton & Parsons) Ltd., London, England.

NA 35/1 (B)

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

KHOLLA LA PELE LA TUKOLOHO EA BOPHIRIMA, TRANSVAAL; 1935.

Ka matla ao ke nang le oona katlase ha tema ea boraro le ea bone ea molao oa Superior Courts Criminal Jurisdiction Ordinance 1903 (Molao oa 10 oa selemo sa 1903 Transvaal), ke tsebisa mona hore tukoloho ea Transvaal eo ho leng ditereke tse katlase mona, e tla ba le makhotla a ditereke ka ka tsela ena e latelang ho fihlela ho fetoloa ka molao oa khoeletso ka nako le nako.

Khotla la bophirima, Transvaal, Setereke sa Waterberg Setereke sa Rustenburg Setereke sa Pietersburg Setereke sa Zoutpansberg Setereke sa Potgietersrust

Ebile ke tsebisa hape hore makhotla a tukoloho a tla tshuroa metseng, ka matsatsi le ka nako e boletsoeng katlase mona; haese ha moshodi a ka tshuroa ke tse sa bonoang, hona khotla le tukoloho le tla tshuroa ka tsatsi leo moahlodi a fihlang ka lona.

MODIMO BOLOKA MORENA

E tsoa ka seatlha sa ka le Tisetso e kholo ea Kopano ea South Africa mona Cape Town, ka tsatsi la leshome le metso e mararo ea khoedi ea Mesa Salemong sa Leosaka le makholo a robileng mono ole mong le mashome a mararo a metso e mehlano.

CLARENDON

Siba Lehlo

ka taolo ea Mohlomphehi Lisiba Lehlo le lekhotla.

J. C. SMUTS

MATSATSI A LEKHOTLA

Karolo ea bobedi khotla la tukoloho la pele la bophirima 1935 (Transvaal.)

Nylstroom 9 goseng Labone May 16 1935
Rustenburg 9 goseng Mantaga May 20 1935
Pietersburg 9 goseng Mantaga May, 1935
Louis Trichardt 9 goseng Mantaga June 3, 1935
Tzaneen 9 goseng Sateretaga June 8, 1935
Potgietersrust 9 goseng Laboraro June 12, 1935

Khoeletso ea 736 May 10, 1935

TULO TSE NANG LE BOLOETSI—LETADI LA DIKOLobe.

1. Ka matla ao a nang le oona katlase ha temanyana (4) ea tema ea bo roba mono ole mong ea molao oa maloetsi a diruo (Diseases of Stock Act 1911) o fetotsoeng ke tema ea pele ea molao oa 1930, Tona-kholo ea Temo o tsebisa hore ditulo tse latelang di na le letadi la dikolobe:—

Eleng setreke sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust, le Waterberg.

2. Ka matla ao a nang le oona katlase ho tema ea leshome le metso e tshelentseng ea molao oa maloetsi a diruo oa 1911, Tona-kholo ea Temo o laetse ka tsela ena:—

(a) Ha ho kolobe, ha ese e isoang polaong e thibeletsoeng me e dumelentsoeng temaneng ea (b) ea karolo ena, e tla tlosoa tulong tse leng seterekeng sa Pietersburg, Zoutpansberg, Lydenburg, Potgietersrust le Waterberg, ha ese ka tumello ea poromite e funanoang ho ngaka ea diruo, katlase ha ditaelo tsa hae.

(b) Ha ho kolobe e tla tlosoa seterekeng sa Pietersburg, Zoutpansberg Lydenburg, Potgietersrust le Waterberg, ho isoang polaong ha ese ha t'la boloka kapela katlase ha tabelle ea ngaka ea diruo le bona ho batleha poromiti ea ngaka ea diruo ea tulo eo katlase ha taolo tsa hae.

(c) Ha ho motho ea tla dumeloa ho tlosoa boea, marofa, dihloho kapa setho sefe sa kolobe seterekeng sa Pietersburg, Zoutpansberg, Lydenburg Potgietersrust le Waterberg ha ese ke poromiti ea ngaka ea diruo ka tlase ha taolo tsa hae.

IZIMEMEZELO ZIKA HULUMEINI

UMTETO KA NAINI E SCOTTSBURGH, NATAL

No. 86, 1935.

Ngapansi nangamandla engetweswe wona yisigaba esingapansi kwesigaba (1) esigaba *nineteen* somteto we Native (Urban Areas) Act, 1923 Amendment Act, 1930, Ngiyaziisa ngimemezela ngitsho ukuti kusukela nangalo usuku lokuqala ku June, 1935, Izimemezero No. 120 sika 1935 siyaguqulwa ngokukitshwa kwohlamvu "5 a.m."

NKULUNKULU MISA U KING

Kutitshwe nge Sandhla sami nango Pawu lwesi Gcizfo somteto we Union of South Africa e Cape Town ngosuku lwama 29 ku April 1935

CLARENDON

u Lusibalukulu

Ngomyalezo ka Lusibalukulu no Mgwsamanda wake R. STUTTFORD.

UMTETO KA NAINI E PARKRYINE, NATAL

No. 87 1935

Ngapansi nangamandla engetweswe wona yisigaba esingapansi kwesigaba *nineteen* somteto Natives (Urban Areas) Act, 1923, Amendment Act, 1930, Ngiyaziisa ngimemezela, ngitsho ukuti kusukela nangalo usuku lokuqala ku June, 1935, kungabiko mntu wesilisa nowesifazana ongenalo ilungelo lona kwesahlukwana (b) kwesigaba esingapansi (4) kwesigaba oyopumela pendhle pakati kwamshoro ka 10 ebusuku no 4.30 a.m. ekuseni endaweni epakati kwomncele wedolopa lase Park Rynie e Natal ngapandhle kokuba enenwadi yemvume elotshwe umlungu wako noma ngubani onikwe ilungelo lokuyiloba lenwadi

NKULUNKULU MISA U KING.

Kutitshwe nge Sandhla sam nango Pawu lwesi Gcizfo se Union of South Africa e Cape Town ngosuku lwama 29 ku April 1935.

CLARENDON

u Lusibalukulu

Ngomyalezo ka Lusibalukulu no Mgwsamanda wake R. STUTTFORD.

Rhuluneli-Jikelele Nama Nngqika

The Bantu World Indaba Ngezinto Zama Komkhulu Amakhosi Afumene Iimbheko

(Ngu S. E. K. M.)

Ukunikelwa Kwe Ntonga ka Sandile

Lentetho ingezantsi siyibhala ngomhla wama 20 ku May, sisazi ukuthi lakuthi liphuma iphepha eli zibe ezizinto sezenzekile, kodwa ngenxa yoku sondelelana kwalomhla nowokuphuma kwephepha eli sithe masiyenze lentetho.

Ixesha lomhla wokugqiba iminyaka elikhulu i Qonche lasekwayo liyakukhu njulwa ngomhla wama 24 ku May (Empire Day)naphakathi kwezontsuku. Iyakuba ngumhla omkhulu ke lowo kwabambhlophe nakwabamnyama.

Kwabamnyama lomhla uyakude ugqitise ukubaluleka kuba ngawo i Rhuluneli-Jikelele yelizwe iyakudibana nesizwe sama Xhosa inikele kwi nkosi enkulu yo Mneno-Nciba, inkosi yama Ngqika, u Velile Sandile, intonga kayisemkulu u Sandile.

Intonga le ludondolo olukhulu olwasukuphathwa ngumhlekezi lowo yaza ke yathinjwa kulawo maxesha eziphithi phithi. Lentonga yabhaqwa Phepheya li Ngesi ithengiswa kunye nobunye ubugoxo bezinto kutshanje, waza umntongi lowo wabuzisa ephepheni lalapho eliyi "Times" ukuba angayithinisa, waza ke u Moutzana obekileyo wase Qonche ongu R. W. Rose-Innes wenza imigudu emikhulu yokuba mayibuyele kowayo, ibelilifa lenkosi yethu u Mhlekezi u Velile Sandile kunye nelesizwe sonke siphela.

Kuthi sizwe sama Xhosa into engengale ibaluleke ngokugqithileyo, —lentonga "sisinyanya."

Ngamana ke u Thixo wenjenjalo ukususela kule intsikelelo ukumana eyisikelela inkosi yethu kunye nesizwe sama Xhosa sonke siphela, esingalibaliyo nokubalela ngonzulu kunene umbulelo bonke abathabathe inxaxheba ekubuyisweni kwalomsimelelo ngaku mbhi u Mr. R. W. Rose-Innes nangokukhulu kakhulu u Mntwan Omhle i Rhuluneli Jikelele ngobulele nangebhoko ya k h e yokuyinikela ngokwakho kumntaka Sandile.

Ukungondleki Kwamapolisa

(NGOLIPOLISA)

Mhleli obekekileyo, Ndibulela kakulu ngokuthi ndaku kala malunga nalentloko ingentla usabele, endite ndakulibona ipepa lako lomhla we 20/4/35 ndanetamba lokungati neenkokeli zakawetu zosabela nazo. Eyona nto inkulu, mhleli, malunga namomcimi ungentla umbuso ophetevo uyazalula zonke iindawo zomsebenzi ebeziziqesha ama Afrika. Ke elitutiyana lobopolisa lilo elisaseleyo ukuqesha tina bantsundu, ngoko ke ndicinga okokuba kulungile ukuba umzi wakowetu uwaphande amalungelo alendawo, nobukhali obu ubuxelayo, mhleli, kwamapolisa akowenu buyinene; bubangwa kukuba umzi awunaliso kuwo yaye ilisiko lalanto, nkosi yam umatwana ongakatalweyo kowabo usisulu sokuswela isimilo. Mhlau mbi kungati bakubonelelwa bavelwuzeli kungacaca kubo ukuba bazizicak zoluntu nabancedi kananjalo.

Abambhlope bona benjenje, Uti umntungu akulibona ipolisa elimhlope lipolisa lisinza okubi ati kulo "wetu wayeke lowo mtwa, ukuba akuwuyeki ndiyakukula." Lize liti ukuba lipikiela kwenzako, lolhwaywe ngumthetho; ukuze athi kwakona akufumana ipolisa lisekwe ngumntu omhlope onobu ralarume xa ebanjwa afike umlungi andise ipolisa. Lonto ke iwenze agqoboka amapolisa ekubeni azizicaki zabantu bakowawo, akalolutshaba kubo; thina akunjalo. Um Afrika xa efike ipolisa lakowabo lihlaselwe zizegebenza ukuze vaye -hlelise, alibale ukuze waka wancedwa lipolisa ngenye imini indlu yake iqekezwa. Mhleli, masizithethe izinto ezilusiweyo kubungu, sizizeke ezimbini Bhotha akosyam.

"A, No-Bantu!" Kwi Ndlu Enkulu ebi kuma Hleke (Pirie) kuthe kuloo nyambalala yabantu kwavakala ukuba ikho nenkosikazi u NoBantu, unina wo Mhlekezi u Archie (u Mrs. Sandile). Inkosikazi le ngum Tempilekazi omdala we Ndlu Enkulu, Athe akuyiva ama Tempile lento ukuba kukho noogaka phakathi kwawo, akhawulezisa ukususa emxukuxeleni nokumnika indawo efanele yena. Sinigondile kanti bazili benene, besiba nungumhlambi ongatheni nabukhosi.

"A, Mgcawezulu!" Lomgxadada wo Mhlekezi into ka Nonqane ithiwe jize ngomxaga li Komkhulu la Pesheya ngesiphatho sakhe eside esihle. U Nonqane lo yinto ka Tshatshu, ka Cika, ka Ngathani, ka Ntinde, ka Togu, Lenkosi ingaphaya yona kosapho luka Phalo. Lo ngu John Tshatshu kuma Ntinde. Esizizwe ngabona basengi bakomkhulu kwa Ngqika; uKumkani uwayelele ama Ngqika ngokuphakamisa umsengiawo. Ubukhosi bama Xhosa buyazana boake.—elowo uyayazi indawo yakhe ngakomnye.

"A, Nqangezwe!" U Mhlekezi u Mbovane Mabandla naye uthiwe jize kwangawo lomxaga li Pesheya, kwangaso esi siganeko. U Mbovane i Bhele lakwa Khuboni; sisibuliso sakhe u Nqangezwe; yena no Jsmangile okwa Tsolo ngoku bazinto zika Mabandla into ka Qunta. U Mabandla ngumphakathi ongemncinane Komkhulu kwa Hints, nowanikwa i Mpenduza e Gcuwa ekufikeni kwabo ngecithakalo yase Mbo, nasekuzekeni kuka Mabandla i Komkhulu u Hints laba nento yokwenza nokudala. Kambe ngoku eso sizwe sise Tyume, e Dikeni, sipetwe ngunyana ka Mbovane lowo u Simolwana, yena selelithe ipensile, ese yindoda endala ekhoyo.

"A Valelo." Inkosi u Valelo Mhlontlo, inkosi yama Gcina kwa Tyopho inikwe umxaga nayo li Pesheya. Intle inkosi elikhohwa lika Krestu njengezi nkosi zontathu zibalulweyo. Lomfo ungumthandi wenqubela esizweni. Iminyaka emininzi use Bhungeni lase Xaxa lodwa; ngoko ke uze kuba ngum Ngqika nge Bhunga. Elikhulu elise Qonche; ngoko oko ilindelekile nehambelo pambili yakhe ngoku, nakwezinye izinto. Asimlindlele unyana ka Mhlontlo ukuphinda simbone enziwe isibonda phakathi kweenkosi zakwa Rarabe.

I Bhunga lama Ndlambe. Hayi u Rulumente uyithe caku yena langxaki besikhe satbethe ngayo. Ufikise umpho hotshela onganange ntsoyama othi. —Makakhube u Sibonda u Horace Ntsonkotha lowo njengoko anyuliweyo li Bhunga, angabulahlil nobubonda obo bakhe aneminyaka emininzi kunene ebubambile. Eli Bhunga lineziqwenga ke wena; umfo wasema Mbalwini akasigayisi mathe apha. Into ka Ntsonkotha seyijikeleza ngemoto ke kubo bonke ubude nobubanzi beli lama Ndlambe ihlola ukuma kwee diphu.

E Tshabho Komkhulu. Ama Cebi anesihiniha sembozo Komkhulu kwa Silimela, apho kuyakuchukunyiswa amanye amantsi ngomhla we 17 ka Canzibe lo. Kanti kwangalo dosuku ama Babatzi e Bastu ne zanzilili yu Ngqonquthela yawo kwakweli Tshabe langumthombo apho bonke ubu Babatizo kwabantsunda baqaleka khona ko John Adams mtamfam, Ngathi ziyakuke zithuthe iintsoke kubhamba inxoxo, kukho nopi nopi. Umfundisi into ka Pape (igwangqa), waza kakubhe kwa ngxexsha ukuze kuyazisa lentlangano komkhulu kuma Ndlambe.

I Jubulu yo Kumkani Iqhutyiwe nalapha i Jubulu yo Kumkani, kuzo zonke indawo ezinama Komkhulu (sizishya tido ophu). Ngathi u Rulumente udid kile noko asasalungiselelweni ezityo; kuba unike inkomo kwi nkosi ngaye ukuba iyekuxhela nesizwe sayo Uysbana ke inkosi nganye apha inezibonda ezilishumi pints kweyo ne 15 ne 16, nangaphesulu. Mayithini ke lonkomo kwelozwe lonke? Kwezinye indawo imantyi zizicibe ukubethegela ngokwazo abantu izinto amabazitye.

Thina ke asiseyiyo intanga ebanjelweyo ibhekile xa seyiphambi kwakho. ngwa nokuba umpogapoqa wenyama yenkomo awuselilo elogugu amaKomkhulu asemlungwini abawona uililo. Lento ke aya kuyixelelwa kakhulu ngenye imini.

"A Valelo." Inkosi u Valelo Mhlontlo, inkosi yama Gcina kwa Tyopho inikwe umxaga nayo li Pesheya. Entle inkosi elikhohwa lika Krestu njengezi nkosi zontathu zibalulweyo. Lomfo ungumthandi wenqubela esizweni. Iminyaka emininzi use Bhungeni lase Xaxa lodwa ngoko ke uke kuba ngum Ngqika nge Bhunga. Elikhulu elise Qonche; ngoko oko ilindelekile nehambelo pambili yakhe ngoku, nakwezinye izinto. Asimlindlele unyana ka Mhlontlo ukuphinda simbone enziwe isibonda phakathi kweenkosi zakwa Rarabe.

Iminyaka Eli 100. Kambe ngomhla wama ku Canzibe lo idolophu yase Qonche igqibe iminyaka elikhulu imityidophu. Inkosi nezizwe ziyawa kuba yingwangwa e Qonche apho, Izinto yinto eziphathelele kwimigqibobo yabantsundu ngathi ayikubakho kuyaphi ngenxa yokongwa kwexesha, i programme izele. Akwaba angaba nengqondo ama Komkhulu asemlungwini, okanye axelelwe ngabasondeleyo okokuba ukusinika inkomo yokuxhela njekodwa seyinto ephantsi nesemqabeni lonto.

Umfi Peter Tyamzash, Ngomhla wesi 3 ku Canzibe lo sishiywe ngubawo u Peter Tyamzash wase Mngqasha Ngumfo lo wase Mdala kwimi Dange kusemiwe; kuthe ngengunguqu zelizwe waba ngumfo wase Ncemerha yekubalapho imi Dange. E Mngqasha phaya ubesele ngumfo omdala wayeye ngobutshala waba ngum Ntinde ke apho. Udumo lwakhe olugqitisele nezinye izinto abezizo lolokufundisa intsapho; ayikho indoda efundise njengaye. Intsapho ayifundisileyo yaphumelela i 3rd year nede yaya kwi Matriki idlule eshumi. Enchwabeni lakhe abantu babeyintlaning; kodwa abafundisi abambhlope, abawazi lamadoda awanxwabayo, abayazi nento amabayithetha ngawo ngaphandle kobukhohli betyalike obo. Lento nawo baxelelani nina nisondeleyo kubo. U Tyamzash ngum-Ngwewu into ka Mejane ka Oya.

E Ntabozuko — Kuyo le Cawa ye 19 kulonyanga kulindeleke apha u Rev. Jas M. Krune umfundisi we Union



Imitambo kufuneka yondliwa ukuze ibe nokomelela. Indawo ni imitambo? Inokondliwa njani? Yintoni ukudla kwazo?—Le yimbuzo esiyibuzwe ngamadoda abantu abamnyama esyo ziyiphelela apha ukuze onke azi.

Imitambo ituta imiyalezo yenkatalo neye ntsebenzo esuka ebucotsheni ukuya kuzo zonke indawo zomzimba. Imitambo emikulu ihla ngemva entloko ihle ipahle umqolo. Kulemitambo mikulu kupuma amawakawaka emitambo emincinane eti sa nawo wonke umzimba nje ngemilanjana emincinane, saye singenako ukuphakamisa umnwe mhlaumbi senze nantshona konke ngapandle kokuba umyalezo ube uvela Ebucotsheni USIZA NGOMTAMBO ukwenza ukuba isandla, unyawo, mhlaumbi lisilo senza njengoko sijalelwa Bubucopo.

Ngoko ke ukuba Imitambo ibutataka yaye ingapilanga umyalezo ovela Ebucotsheni kupela ulusebezo olufana nokulila kosana olugulayo. Kodwa ukuba Imitambo yomelele, yondleke kakuhle ngokudla Kwemitambo okuyi Virata, kuko UKUKWAZA okuvela Ebucotsheni okwenza ukuba umzimba utsibelelwe intsebenzo, uwulungele ube nokuwomelelela nawupina umsebenzi mhlaumbi umdlalo. Ngapandle kolunyanzele olubanga intsebenzo oluza ngemitambo ezona zihluma zomzimba zomeleleyo ziba soloko zidangele zingamsebenzi.

Ukubekwa kosuku Lwe Nkosi

(NGU E. MDOLOMBA)

Nkosi yam, Nceda undifakele lamazwana kwe-lopepa lako lidume kunene, njenge sizwe, ndicela ngembeko enkulu, nangokuzitoba okukulu, ukuba umhla we Nkosi —lcawa—uhlonitshwe kakulu ngumzi ontundu. Itamsanqa lisekohlonipeni imini ye Nkosi nokuba ezinye intlanga aziyikatalele lemini, tinamasiyikatalele, siyibeke, kuyiwe ezinkonzweni, siyokunqula sonke u Tixo owadala izulu nomhlaba nolwandle.

ose Qonche, no Mvangeli u John S. C. Makhayi kwa u Nvangeli we Union ose Monti, baya ngemicimbi leyo yonqulo; ngathi bakha basebenza. Unyanisile othi imicimbi ye Lizwi iyasala ngasemva umzi ujonge phambili awusabheki ngasemva, nakule yona nto iphakamisa isizwe. Vuma laundinini ludaba lwakho olo!

Udubeko Noloyiko Zenza Kuqoboke Abaninzi

Ukuba akuziva unguwe, uzifumana ufumane ukhathazwe zizinto ebezifudula zingakwenzi ato kuqala, ukuba uzifumana usoloko unguwe, umama usiwa umxhelo, usengozini ke yokugula. Imithambo yakho isetyenziswe qitha yaye ke inye indlela engazinyanga ngayo iyileyo yokondla imithambo oyo elambileyo. Oyena nginisi ulungileyo wemithambo unga mfumanayo kukusebenzisa i Dr. Williams Pink Pills. Ezipilisi ziyayihlaziya imithambo ebuthabaka ngo msinga owondlwayo wezazi elityebileyo elibomvu. Ibe ke imithambo yomelelwa kanye zezonto efuna zona. Ifumana amandla amatsha ukuze zonke intsizi zakho ziphele. Ulala ke kamnandi uyuke kusasa uziva ungamtu ukulungele ukudibana nayo yonke into.

Okunye okubalulekileyo kokuninzi osekwenzekile kokwenzeka ku Mrs. Evans, 200 Robertson St., London, othi:—Ndandinxesha elibi kunene okweminyaka emithathu ndiphelelwe imithambo iwile. Ndamane ndisiwa isithulu ndinesiyazi ndinesicaphu-caphu. "Ndandisoloko ndiphelelwe ngumoya, kunzima ukuphuma ndihambhe. Kokusetyenzwa ngamayeza kungako kwahambheli kona ukugula ndada ndalala" "Umzalwana wam wandicebisa ukuba ndilinge i Dr. Williams Pink Pills, kwathi kwasekuqaleni ndazuza ububhetele obukhulu. Ndaya ndiphefumla

Ezase Rhini (NGU SHADY)

Mhleli, —Umzi wase Rini ubenexesha elixakekileyo kuveki edluleyo ngakumbhi ihlelo lase A. M. E. Church ebelianjelwe zindwendwe ezixakekileyo, zize kwi District Conference valo, into zo Dick obekape injinga yase Fort Hare u Professor D. D. T. Jabavu B.A. (Lond.) no Dr. A. Rubushe B.A. (U.S.A.) wase Kroonstad osandukwela kwelapshesha, kwakunye neqela elikhulu labafundisi elipuma kumaziko ngamaziko elihlelo.

Ngolwesi Hlanu kubeko imbuto e A.M.E. Hall, yendwendwe. Zateta izitethe i esingabalula u Mnu. A. A. Moyake, no Gqira Rubushe owenze i lecture kwezemfundo, nabanye ke. Ngo Mgqibelo kupulapulwe into ka Jabavu e A.M.E. Church. Ngokuhlwa njalo kube kwashumayela u Prof. Jabavu, obalise ngohambelo lwake e Jerusalem. Watsho lomfo sngungqa, wanga uteta ngezinto azibone izolo eli!

(Isaqhutywa)

lula ndaqala ukutya bhethelana." 1901

"Ndazingisa ngezipilisi ndaya ndifumana amandla. Ndaphinda ndaschayita ndakwazi ukuzenza imisebenzi yam. Ngoku ndiziva ndindimi ndaye ndingenzakulibala i Dr. Williams Pink Pills." 1901

Bonke abathengisi bayazithengisa i Dr. Williams Pink Pills, okanye uza odole ngqo kwe Dr. Williams Medicine Co., P.O. Box 604, Cape Town, nge 3/3 ibhotile enye, okanya, zibetandathu nge 18/- ungabisarbol nto ngeposi. Fumana ibhotile nam hlanje uzisebenzise kwangoko wakugqi ba ukutya.

Unokuba Nemitambo Eyomeleleyo Nawe!

Maninzi amadoda ANAMANDLA okwenza into, kodwa engento IWAKHUTAZAYO

UKUDLA KWEMITAMBO OKUYI VIRATA kwamkelwa Ligazi elikutata likuse kuzo zonke izipaluka semitambo. Imitambo ebuthabaka evinjwe ukudla kwayo yondliwa ngokukudla kwayo kunika-Impilo. Kwakamsinyane kubako ukuvakala koku ruseleleka, komnqweno, nentsebenzo. Oku kulandela kukuvakala kwamandla nenkoko yoyuyelo nonqwenelo lawo nawupina umsebenzi ekufuneka wenziwe. Kubuyela utikizima lwempilo. Ukwengena kupelile. Ilifu elinzima elingqingwa lokudakumba lisukile. I Virata iwenzile umsebenzi wayo.

I Virata itengiswa ngepaketi ezintubi nge 3/3 ibhotile inye mhlaumbi ezi 6 nge 18/- mhlaumbi ngqo kwi VIRATA CO., P.O. Box 742, Cape Town.



Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, MAY 25, 1935.

Fate Of The Protectorates

General Hertzog, the Prime Minister of South Africa, and Mr. J. H. Thomas, British Secretary of State for the Dominions, have discussed the question of the transfer of the Protectorates. Although no official statement has been made, it is quite clear that General Hertzog will eventually succeed in persuading the British Government to accede to his request. The attitude of the British Government on this burning question has all along been that no transfer will be effected without consulting the Natives of the Protectorates. This, of course, does not mean that the refusal of the people will prevent the incorporation of the Protectorates. Indeed General Hertzog, after his interview with Mr. Thomas, is reported to have stated that "I am quite satisfied that the British Government appreciates the necessity of being helpful in the direction of giving effect to what is contemplated in the schedule to the South Africa Act of 1910, and I see no reason why with friendly co-operation between the British Government and the Government of the Union, we should not within a reasonable time come to a solution satisfactory to both and to the interest of the Natives concerned."

It will appear from the foregoing statement that General Hertzog is hopeful of an early transfer of the Protectorates. Obviously Mr. Thomas gave him the impression that the British Government would honour the promise made in 1910, a promise which, no doubt, was made without the knowledge and consent of the people of the Protectorates. What legal right Britain may have to transfer her protection of Swaziland, Basutoland and Bechuanaland to the Union Government, it is questionable whether morally she has that right. The Protectorates are not colonies but countries which were placed under her protection in accordance with the treaties that were signed between African chiefs and the Government of Great Britain during the reign of Queen Victoria. And it was against the land grabbers and fortune-seekers of South Africa that this protection was sought and given. If at the time Great Britain saw the need for protecting Africans against the white people of South Africa, has anything happened since then which has rendered such protection unnecessary? So far as we know the South African Abas are still casting their covetous eyes upon Naboth's vineyard. There is still land grabbing as in the days of Rhodes and Kruger. The desire to make South Africa a white man's land is as great today as in the days when Rev. MacKenzie strenuously opposed the annexation of Bechuanaland by either the South African Republic or the Cape Colony. Tati district in Bechuanaland has still great possibilities for the development of

mining industry as in the day when the Chartered Company was formed, a company which eventually swallowed up Matebeleland and Mashonaland.

We are firmly convinced that the protection of Great Britain is as urgently needed by the Protectorates today as in the adventurous days of the past. The Natives Land policy of the Union, as contemplated in the Natives Land Act of 1913, shows clearly that there is no intention on the part of White South Africa to provide Africans in the Union with land which will enable them to develop an independent economic life. It is a tragic fact that the Union Government cannot find land within the boundaries of the Union wherein to settle millions of landless Africans because of vested interests. And we have a feeling that the Protectorates are either wanted for the purpose of enabling the Government to carry out its schemes of territorial or political segregation or to settle poor whites in the areas now occupied by Europeans in Bechuanaland and Swaziland.

Britain is under obligations for the protection of these territories, and she must honour these obligations, as she would in the case of treaties made with white nations. Before transferring the territories she is in duty bound to secure the consent of the inhabitants.

Is This Justice?

In finding Detective Sergeant Jacobus Hendrik Coetzee guilty of murdering Miss G. P. Opperman on the night of January 31, the jury made a strong recommendation for mercy on the ground "that the accused was wrongly saddled with the paternity of the unborn child of the deceased." The jury apparently came to the conclusion that Miss Opperman's false charge and the threat to expose him drove Coetzee to desperation and to the commission of this brutal murder. We are not concerned with the question whether or not Coetzee was the father of Miss Opperman's unborn child. What we are concerned with is that he has been found guilty of murdering Miss Opperman. "This woman with her unborn child," the Judge-President told the jury, "was butchered in a manner as gruesome and as brutal as one can conceive. The only issue before you, gentlemen, is whether the butcher stands before you." The jury after considering the case decided that Coetzee was "the butcher." How in view of this they came to the conclusion that there were extenuating circumstances it is difficult to understand. In the majority of cases people commit murder because they are driven to desperation and because they are afraid of exposure. If these are to be considered as extenuating circumstances then South Africa might as well abolish capital punishment.

It must be remembered that cases of this nature will take place between white and non-whites. And for this reason we feel that this precedent is a dangerous one: It is a well-known fact that the jury in cases where white and black are involved are often unable to rise above colour prejudice.

spirit and letter. What guarantees are there that the new Council will be applied and recognised by Parliament in the spirit and letter of the measure?

With these remarks I appeal to our leaders not to waste time over their differences and personal interests but to seize the opportunity in the best interests of the race as a whole.

H. SELBY MSIMANG
Johannesburg

THE PEOPLES FORUM

To Correspondents

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

The Native Bills

Sir,—The Joint Committee of both Houses of Parliament has at last completed its labours and reported to Parliament on the Prime Minister's Native Bills. It is expected that the next session of Parliament will deal with them and a suggestion has been thrown out elsewhere that a special session of Parliament be convoked specially to consider the Bills as by that means they may be lifted from party politics. Beyond indicating certain features of the Bills, I do not intend to discuss their provision but to suggest, in the present chaotic state of our organisations that so far-reaching proposals should not be allowed to reach the Statute Books without Parliament or the legislators knowing what we feel and have to say about them. To do this it behoves us to bring our heads together and give the Bills the serious and unbiased consideration they deserve uninfluenced by outside opinion. Whatever our prejudices, it is highly necessary that we should as a race concerned give the answer which might strengthen the hands of those who in the cause of justice may join our forces. I understand that the proposed Bills do not represent the unanimous opinion of the select committee and I believe that the Government is equally divided and that it may welcome a suggestion from us.

I suggest therefore that Messrs J. L. Dube, Z.R. Mahabane, S.M. Makgatho T. M. Mapikela, D. D. T. Jabavu, I. Bnd-Mbelle, L. T. Mvabaza, C. S. Mabaso, R. V. Selope Thema, Drs. S. Molema J. Moroka, A. B. Xuma and others should collaborate and together convene a convention of African leaders during the winter holidays to consider these proposals. Between them as leaders I take it they can agree as to the chairman of the convention. They should also agree on the appointment of a provincial or a territorial leader who would prior to the convention I am suggesting summon a meeting of Provincial or territorial leaders whose considered opinion or decision on the Bills would be submitted to the convention thus arriving at a unanimous decision carrying with it the entire Bantu public opinion.

It is well that we should remember that the Natives Land Act of 1913 held out a promise of additional areas of land to those scheduled under the Act. At the Kimberley convention which was attended by the late Mr. Dower then secretary for Native Affairs, we asked that the Government should begin by demarcating the additional areas and include them in the Bill. We knew that the Government could not find and readily to redeem its promise. This is more than twenty one years ago and that promise has never been redeemed. The same Parliament will be asked again to make another similar promise without any hope of redemption.

African leaders, therefore, should never forget that the Union Government stands guilty of a breach of faith. Under the proposed Bills we are asked to sacrifice the Cape Native Vote and accept in its place representation by four Senators to be elected by, in one instance, two provinces, who have never had anything in common, a condition which means that the smaller Province will, even if the principles were accepted, be without representation. We have to ask ourselves if the Senate can be a sufficient safeguard for our interests? Or whether it is adequate compensation for the Cape Native Vote? The Native Representative Council has to be studied and scrutinised very carefully. We know however that the Native Affairs Act of 1920 has never been applied both in

(Continued at foot of previous)

The New Laws

Sir,—While our people are still trying to digest the Native Bills it may perhaps be necessary to invite their attention to some acts of the last session of Parliament.

1. The Marriage Amendment Act "to prohibit marriage of persons who have not attained certain ages, and to amend the Marriage Law Amendment Act, 1909, (Transvaal)."

2. The John Dunn (Distribution of Land) Act "to declare that the descendants of the late John Dunn are entitled to the sward of certain land; and to provide for the appointment of a commission to determine which persons are, by virtue of their descent from the late John Dunn, entitled to such award; for the survey of such land; for the award of land so surveyed and the grant of title thereto to the descendants of the late John Dunn."

The Trade Coupon Act "to restrict the giving or offering of benefits in connection with the sale of Goods and to restrict the use of trade coupons." Africans, beware. "Tshayile" on 1st of July next, and

4 The Protection of Names, Uniforms, and Badges Act "to protect the names uniforms and badges of certain associations and institutions from use by unauthorised persons." Sportsman see that you are not wearing the Wanderers' blazer!

These Acts are embodied with others in the Government Gazette (Extraordinary) of the 10 April last which may be obtained from the Govt. Printer, Pretoria for a "zuka" (6d).

SOZIZWE

Pretoria.

Advisory Boards Meeting At Pimville

Sir,—On Sunday May 19, a meeting of all Advisory Boards of the Reef towns was held at Pimville. Mr. G. Ballenden, the Manager of the Johannesburg Municipal Native Affairs was present at the opening to welcome delegates.

The Pimville residents came in great numbers to hear their chief's "Mlamlankuzi" (Mr. Ballenden) speech. To the disappointment of many the meeting was held in a hall which was packed to capacity leaving more than three quarters of the people outside. As soon as Mr. Ballenden stood up to deliver his speech there were deafening noises from every corner of the building people outside demanding that the meeting be held outside — on the hill, to which the chairman replied: "This is not a meeting for that place!"

Mr. Editor let me say the people of Pimville should protest strongly against this method of crowding few heads in a hall on such a unique occasion. Even if the rest of the meeting was to be confined to the hall as on Sunday I dare say that those at the head should have been kind enough as to accede to the request of the residents and thus give the people a chance to hear their chief. What is most annoying in this matter is that the success of this meeting was largely due to residents from whom collection was made during the week in order to defray expenses to be incurred in this meeting. Why then should the majority of the people be made to suffer in refusing them to hear their chief's speech? I hope that the people of Pimville will unite and demand an explanation from their chairman of the board—if such explanation is not forthcoming the residents should refuse in the future to subscribe to any collections for such meetings.

A RESIDENT

Pimville

Jos: They have not.
Jer: What will make illicit liquor sellers stop business no matter how severe their punishment when Natives are still barred from drinking openly like other people?

There's one solution to this problem: Let Natives drink their beer and brandies openly like other people and, in a few years' time illicit brewing and selling will die natural deaths.

R. Roamer Talks About

Kaffir Beer Dilemma

Joshua: Jerry, my boy, what do you think of the quandary in which experts on Native affairs find themselves?

Jeremiah: Are they impaled on the horns of a dilemma?

Jos: No—On the horns of Kaffir Beer.

Jer: I have always said that Kaffir Beer is not what it was in our days. What is the trouble now?

Jos: The experts are lost in a maze of doubt, fear and disappointment.

Jer: On our behalf?

Jos: On theirs and ours.

Jer: What is the merry-go-round about?

Jos: The story is long and full of pathos. It begins where the experts told the world that Kaffir Beer was not good for us.

Jer: What beer was good for us? English Beer?

Jos: No. No beer was good for us because we are black.

Jer: Well, what did they recommend as our beverage?

Jos: Water, tea and coffee, that's all.

Jer: I see. We were to drink water, tea and coffee beside people who drank beer, brandy and whisky?

Jos: Yes, and still behave like nice little boys and girls.

Jer: Come to the horns of Kaffir Beer, Joshua.

Jos: Well, as we have flesh, blood and spirit as every race, we could not grow on water and tea all the time, so we manufactured our beers, brandies and whiskies outside the law.

Jer: Ah! Because inside the law you could not do so?

Jos: Verily. Necessity is the mother of invention. Because our wholesome beer was denied us we learned to manufacture quick-fermenting beers which served as beer, brandy and whisky put together.

Jer: By simply adding a few frogs, lizards and lumps of carbide into the mixture?

Jos: Yes. When we are full of this up-to-date beverage we say damnit to everything.

Jer: To the horror and consternation of the experts?

Jos: Yes. So even if they build us canteens for the beer they prevented us from drinking openly a few years back, we cannot leave our Barbertons and Kill-me-quick. We have learnt to love them.

Jer: Now the experts hoist on their own petards do not know where they are.

Jos: Why shouldn't they let us drink openly as all other races do?

Jer: Perhaps because that would be against the aims and objects of their association.

Jos: What are aims and objects of an association when the aims and objects of human nature decree otherwise? No one group of people can be teetotalers in a sea of seething, legalised liquor drinking.

Jer: That is where your Kaffir Beer Dilemma comes in. The experts seem to be drowning in helplessness caused by themselves without consulting us.

Jos: Some say total prohibition is good for us, while others recommend home brewing and others want the Government to prosecute our women brewers.

Jer: They are just flogging dead horses, Joshua, my boy. Home brewing will turn our houses into bars, for no man will drink beer alone. Beer is sweeter when you drink it with others and tell lies about everything. Municipal brewing will not help either for we have learnt to love kicking drinks which the Municipality will not give us.

Jos: Then they'll introduce prohibition as they say.

Jer: What kind of prohibition now when the results show it has failed horribly?

Jos: They'll drive illicit queens out of business.

Jer: But we get our brandies and so-called whiskies from white people and Coloureds who buy it openly.

Jos: Well, they'll punish these people severely when they do so in future.

Jer: Are not murderers hanged and evil-doers heavily sentenced?

Jos: What then?

Jer: Have murderers stopped? Have evil doers become good doers?

(Continued at foot of previous)

Batsoadi Hlokomelang Bana ba Lona

The Bantu World

SATURDAY, MAY 25, 1935.

HLOKOMELO EA NGUANA LE 'M'AE.

Re fumane bukana e ngotsong ke Ngaka Hope Trant, M.D. ka Sesotho. Lebitso la bukana ena ke "Hlokomelo ea Nguana le 'M'ae." Ke bukana e ngoletsoeng babelaletsi, 'me e rekoa ka 6d. Haholo bukana ena ke keletso ho batsoadi hore ba tsebe ho hlokomela le ho baballa bana ba bona. E bontsha kamoo nguana a tshuanetseng ho feptoa kateog. Ere: "Tshuanelo ea 'm'a-anguana ha se ho tliša bana lefatsheng feela; o tshuanetsa ho ba hollisa ele bana ba phelileng hantle, le ho ba ruta ho ba bana le basadi ba 'nete."

Bukana ena e tshuanetsa ho bafoa ke motsodi ofe le ofe, hobane e tletse dikeletso tse tliša batsoadi ho hollisa bana ba sechaba sena. E rekoa Bridgman Memorial Hospital ka 6d.

Metse Ea Ba-Afrika E Agelloa

Kabaka La Bokebeka Le Bolaetha

(Ke P., D. S.)

Motseng oa Pimville ka Sondaga ena e fetileng gone go kopane pitso e kgolo ea lekgotla la bana bao ba lebeleletse metse ea rona mona ditropong-Reef Advisory Boards. Gone go le teng barongoa ba tsoang makeisheneng otlhe go lena la Gauteng. Phuthego ea buloa ka pina ea sechaba—"Modimo tshogofatsa Afrika"—le thapelo. Modula-setulo a ema a begela sechaba taba tse tlang go boleloa le go thaloseletsa Marena ao a neng a le teng seo se bakileng gore pitso ena e be teng. Marena ao ke buoang ka one mona ene ele Motlotlegi Graham Ballenden, mookamedi oa makeishene otlhe a katlase go puso ea motse ona oa Gauteng. Ene one a emetse lona lekgotla la motse. Go le teng motlotlegi mongoe eo aneng a emetse ba 'Muso go ba taba tsa ba batho (Native Affairs Department). Go le teng le bona baokamedi ba rona, Motlotlegi Oliver le moihusi oa gagoe bao ba okametseng metse ea Pimville le Orlando.

Ditaba tse beiloeng pele ke modula-setulo e beile tsena: Kagello (fencing) ea metse kapa malokeshene; Joala; Metse ea Mapolisa malokesheneng le gore ana ke tshoanelo gore ba Masepala ba tsoelle go agela ba Afrika matlu malokesheneng kgotsa ba-Afrika ba dumelloe go ikagela a bona matlu. Modula-setulo a kopa Motlotlegi Ballenden gore puong ea gagoe ea kamogelo go barongoa ebe keletso tabeng tsena tse boletsoeng; le go solofetsa Motlotlegi gore ga oa biletsoa go tlo ngamoloa tlhogo ka dipotso empa re lebeleletse go utloa keletso ea gagoe. Pele a dula fathe modula-setulo a bolella Morena Ballenden gore re utloa gore one o tsho-re pitso mona ka la Botlhano 'me oa bolella sechaba gore bana ba dilemo tse 18 ga ba sa tlhole ba batlega mageng empa ba tshoanelo go eo dula koa mtlung a lona (hostels). Ditlhogo tsena tse ngata tsena o di bonang mona Morena, di batla go utloa tihaloso ea gagoe.

Motlotlegi Ballenden a ema gare go nekgoši. A simolla ka cona ea kagello ea metse, Morena Ballenden: Haerale a pitso ea bo 'Masepala eo eneng e top metse koa Springs matsatsing a gedi tsena tse fetileng go tsogile mekgosi ka go lthe msareng a ba-Afrika kgath-nong le kagello ena ea metse. Seo se bakileng gore phuthego ena ea bo 'Masepala ebe teng ke dipolano le maragaraga otlhe a teng metseng ea ba-Afrika. Potso ebeile gore na go tliša tloeng gore bokebeka le dimpe tsohle di fedisoa ele gore baagi ba ithonephang ba dule ka kagiso le bomonate metseng ena ea bona. A tsoela pele Motlotlegi Ballenden are le maphodisa a setse a opile mokgosi oa gore ba sitoa ke go fedisa boitaolo bo teng har'a metse ea ba Afrika.

Ka morago go puisano e telele, Motlotlegi a tsoela pele, bo 'Masepala

Go Tsogile Kgaruru Motseng oa London Ka Taba tsa Ba-Afrika

London England

General Hertzog o kopane Mr J. H. Thomas, Tona-Kgolo ea mafatshe a Mangese-mane, go busana ka mafatshe a Tshireletso. Go utlulgala gore General Hertzog o na le tshupo gore Mmuso oa Engellane o tliša dumela go kenya mafatshe a Tshireletso katlase ga puso ea Kopano.

Empa dikuranta tsa Mangese-mane, eleng 'Manchester Guardian' le "Daily Herald" di gaketse. Dire gase tshuanelo gore mafatshe ana a kenyo Kopanoeng gobane Mmuso oa Kopano ga o busa ka toka.

Ka Phalamenteng ea Mangese-mane, Mayor Atlee oa lekgotla la basebetsi, oile a botsa Mr. Thomas, gore na o setse a fumane melao ea Mmuso oa Kopano, eleng melao ea General Hertzog. Mr. Thomas o arabile ka gore o e fumane.

Detective-Sergeant Coetzee O Ahloletsoe Bophelo Chankaneng Ka Go Bolaea Mosadi

Joale ka ha reile ra bolela hanyane vekeng ena e fetileng, molato oa lethagarima, Detective-Sergeant Jacobus Hendrik Coetzee, oile oa fela ka Saterdaga a veke ena e fetileng. Banna ba di juri baile ba fumana monna enoa molato oa polao empa ba oketsa ka gore a "utloeloe bothoko" ka ha go bonala gore monna enoa one a setse ale gare go "mollo oa di hele" ke ka moo a ileng a bolaea moroetsana eo, Miss G.P. Opperman. Empa seo se bakileng gore monna one a be di heleng tseo ga di boleloe kantle le gore one a kgorisetse moroetsana ona empa ene ane a ikaletse go nyala moroetsana oa Colonel Cilliers, (Col. Cilliers ene ele Morena oa Coetzee Maphodiseng). Joale go lebaleng gore 'dihole' tseo Morena Coetzee eneng ale go tsona ene ele "letsoalo" le neng le moja pelong ea gagoe gore mosetsana ona a bolailoeng o tliša molao kgotla ebe ke moo Miss Cilliers a tlang go utloa gore kathe "sebita" ona

oa gagoe oate a dira le bo dale ba bangoe.

Katlhologo e bile gore Coetzee ae torokong ea bophelo (life), ke gore ha santšane a phela a be torokong a sebetša boima.

Taba ena e tsoitše kgaruru lefatsheng la Kopano kaofela. Botlha bo gaketse, ga ba utluisi gore monna ona a kabo a tlogetsoe a sa bolaoe kathe ene o bolailo mosetsana enoa ka setlthogo se kalo. Go utloala gore moroetsana ona a bolailoeng, Miss Opperman, one a setse ale kgoedi tse 8 le halofo a nse ale moimana. O itse go katskoa a bolaoa a fumanoa a ne a bile a belegile empa le ngoana a su'e. Hona ke bopaki gore Coetzee o bolailo thogo tse pedi empa ene o tlogetsoe goja mabele so a rekoang ka dichelete tsa rona tsa gafa go 'Muso. Che ha re tsebe kaha gothoe katlholo ena eka molao o mocha oo eleng gona o entsoeng, mothomong ga go motho eo a sa tlang go bolaoa joaleka ha go tlogetsoe serukhuthi sena,

Mosadi O Ile Chankaneng

LEPHODISA LA TSHUARA MOSADI OA LONA KOA OTTOSHOOP

Mr. S. R. Morobe oa Zeerust o ngola are: "Lephodisa la Mo-Afrika la Ottoshoop, le ile la tshoara mosadi oa lona ena neng a loana le nyatsi ea lona. Gothoe mosadi o fumane Lephodisa le phuti ka tlang, eaba o loantshe phuti? ena. Lephodisa la kenya mosadi ditlhipi la mo lahlela setokising. Pele ga lekgotla mosadi o fumanoa ale molato gomme a ahloleloa go ea chankaneng matsatsi a 14 le go sebetša boima.

ba ikemiseditse go bona botho ba 'nete le boithoaro' bo [botle metseng ena ea lona ele gore baagi ba ithonephang ba tsamae ka kgotso har'a metse mona eseng go tshaba dikebeka tsena di sentseng metse ea lona. Re tliša boela re tšagisa tse dingoe ka matsatsi a tlang.

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Madireng A Ditulo Ka Ditulo

Phutheho Ea Lekhotla La Tsoelopele Lekala La Mafeteng

TSA LESOTHO.

Ho bile le District Meeting Mafeteng ka la 13 April lemong sena. Ha tsebisoa lekhlotla hore General Meeting e tla ba Morija ka la 19 April.

Ha buisanoa ka tshahiso e reng: Litho tsa Kopano ea Tsoelopele ea Lesotho li thusane linyeoeeng tsa bona, 'me litho tsa lumellana kaofela tshahisoeng eoa ha ese Messrs A. S. Tlale le C.P. Mroloang ba tlang ba ts'abisa litho ka hore e kaba phoso e kholo e kotsi ha lekhlotla la Tsoelopele le ka kena linyeoeeng. Erekaha ba hile ba bus mantsoe a boima a hore Marena a ne are lekhlotla lea le lula likhorong tsa metse yaaleka Abesalome mqr'a Davids, le fapanya motho le morena oa hae, ke kahoo sechaba es seng se belsela hore puso ea Marena e mpe. Litho tsa hla tsa tsokotseba bongata ba koenhelela lipoello tsa bona.

Haese Messrs A. P. Khutlang le S. Makhotho ba tlang ba leka matla ho busetsa litho puong ea taona ka hore ke nako hore K.T.L. e boulele litho tsa eona ha li tlatlapua etsoe e ntshe ele taba e lumellanang le molao oa K.T.L. o reng ha re tsetsa re etsetsa sechaba, 'me ekhona molao oo o phethisoa ka ho buella ba tlatlapuoaeng temaneng eoa ea molao.

Mr. J. Marite a tshana le bo Khutlang ka matla, empa ha bona-hala bohlo ba litho bo se bo ts'oaitsoe ke Messrs Tlale le Morolong. Hihlo ba tsooa ke lentsoe leo ho hloaeng 'Mustal o re Kopano ea Tsoelopele ea Lesotho e seke ea kena linyeoeeng. Atha tshahiso eoa e na e sa re K.T.L. e kena linyeoeeng, e ne ele hore e bone mokhoa o tlang sa thusano e ntseng e hloka hore eba teng. Che leha ho le joalo vote ea khaola litaba ka mokhoa o sa belsatseng, hobane e ile ea lumellana le hore taba eo e ntshe phutheho e latelang.

Ha boela ha buisanoa ka melao e basang Lesotho. Teng litho tsa hla tsa salana morao ka hore Kopano ea Tsoelopele e se e ne e bolele hore e bitla melao e tshahisoeng ka Khoeletso 'me e keke ea hloa e tsoha, hobane melao e tshahisoeng ke Morena e moholo e hlotane ho hantsoe ho hlalisa puso e ntle la bona ka nako e telela. Ha qetelloa ka ho khetha maqosa a eang phuthehoeng e kholo: Messrs A. S. Tlale, A. P. Khutlang, Ed. Maltbeng, W. Lafume, S. Makhotho, M. A. A. Pheta. Messrs A. M. Tlali, M. A. Phasumane, A. J. Mroloang, A. Moste, N. M. Chibine, Morapeli, F. Motabo, C. M. Likane, Mrs. B. Machobeng, Mrs. E. E. Mohapi, le Mr. F. M. Masing. L-ha ho khethiloe maqosa ha etsoa tumello ea hore litho tse ka rating ho ea phuthehoeng e kholo (General Meeting) ba ka ea.

Qetellong Mr. I. Mots'oaane a hl hias pelaelo ea hore lekala la Mafeteng ha le phethe ts'anelo ea lona ka ho se phuthehe. Molula-setulo oa lona a araba ka hore o ne a ntshe a kala. Che tsena tsa fella mana. Re utloa hore molamo o moholo o teng oo reng taba ha le ts'atlang ho buuo phuthehoeng e kholo k'hoeleng eoa. Re sa tseba hore thele litsebe. Rho-

SESALA HAE.

TSA MORIYA.

Re tshana hore Kopano ea Tsoelopele ea Lesotho e ne e lutsa Morija o sa ele ana a latelang: Moriya, Messrs Z. D. Ma-

ngosela, E. J. Malakane, J. Makume, J. Makakole, Mohloboli, A. Motsamat, S. Thoso, Mr. Motseta, Mr. Lekoayane, le Pitso.

Maseru: Z. Tlale. Tejatejaneng: Messrs Ben Mofolo, P. Sojane, S. Phitlhi, le Mr. Mohalefele. Mafeteng: Messrs A. S. Tlale, M. A. Phasumane, E. J. Makhota, O. Thokoa, Miss A. M. Pheta. Ts'agholo: Messrs L. F. Chokobane, A. P. Khutlang, A. A. Mohapi, F. N. Mosoang, J. A. Masheme, J. A. Masheme, A. Lephane, Siloe: Mr. E. Maltbeng. Thabana Morena: Messrs N. M. Chabane, F. Matobo le Morapeli. Maqosa a Lekhotla la Bafu ele Messrs L. Mosobo, O. Sebotsa le emong, le Mr. Molemi oa Transvaal moeti oa Thabana Morena a le teng.

Hoba ho baloe litaba tsa la 13 January, 1934, le tsa 12 January, 1935. Mr. Phasumane a hlalisa kopo ea keketso ea litulo lekhlotleng la sechaba e eketsoe. Lekhotla la lumellana kaofela hore K.T.L. e eketsoe litulo ka lekhlotleng la sechaba. Ha baloa report ea Mookamedi, Mr. Z. D. Mangosela le ea Mr. Z. Tlale, General Treasurer, le tsa makala. Maqosa a Bafu a kopa ho fuoa sebaka tabeng eo ba tlang ka eona 'me ba se fuoa. Ha baloa lengolo la Bafu le reng Morena e moholo a tsoe boreneng. Maqosa a tshana tsa lengolo. Khele, molato oa qaleha ma-K.T.L. a khobola Bafu ha bohloko-hloko ka hore e se tele lekhlotla boraro ba ba latolela hore ha se morero oo ba ka kenang ho oona ka mabaka a hlalositsoeng ka ho tshana. Ha buisanoa ka litshahiso tsa Mafeteng District Ea pele ele e reng ho tshana kopo ea Kopano e kholo ea 1927 ea hore Lesotho le busoe ka melao e tshahisoeng ka Khoeletso. Taba eoa ea fetoa ka ho emsetsoa hore ho ke ho emeloe ts'episo tse tseeng. Ha kenoa ho ea bobeli ea nchafatso ea Kopano ea Tsoelopele ea Lesotho. Ho eona ha lumellana ka hore litho li ntshe 1/- ka selemo ho theoe mokotla oa mabaka a tseeng.

Tshahiso ea Morija bakeng sa masimo ao beng ba oona ba shoeleng...ke hore monna le mosali ho setse bara feela; eoa ea buoa ka hore masimo a joalo ho kaba molomo hore ho etsoe molao hore Marena a nke masimo ao ka thersano le tumello ea bara ba bafu. Ha baloa maqosa a mabeli, la Rev. L. Germond le la Mr. J. Z. Sehloho a likhotlatsa le likeletso, Phutheho e ne e memehile naholo. Tsa ho riphloa ha motse oa Lekoatsa tsa hlaha ka hlaloso e boima, Che taba li sa re makalitse; re sa tonne mahlo le ho thea litsebe,

ba mo shupetja gore o lekane ke go lefa lebaka le Boshomane a le emeng ka ntle ga moshomo. Taba tja mo thatafalela. Bo Radithuto ba amogela Boshomane moshomong, o ruta sekolong so sengoe ka fase ga Mohlahlobi H. Liebenberg.

Batsa ba a gana bare chirichiri bare "Na oona mookamedi o re beile kae; khlofetjo ela ore tloge lelang eoa tshahiso ea kahlolo ea molato oa Boshomane e lioe ke eng? Ore holofetjije gore ga a na molato o tsa thoma moshomo gape motseng oa rena, byale a re mmone. Ga oa retshibisa selo, re bona a ruta metseng e shele." Naa re re Batsa koatleng le monyake a boe, Merero ea go reroa e rerolloa ke tja boshomane ga se go aga metse, ke go phatlalajja.

Ga Mabitsela A 'Masehlong

NKUE E HLABILE NKU KA DINALA KA MELALA

TJA MOLETJIE.

Koa ga Mabitsela ga Masehlong, nkue e hlabile nku ka melala. Batau ba ga Mabitsela ba eme ka marumo bare e tla boeletja re hutle ka mphela. Phalalang mkgoshi Ma-Afrika. Ba eme ka dinao bana ba Motau; bo Tolo a Motokoa bo Mmamasani a Semenya le bo Mabitsela a bo dikgoshi, ba gana nako bare chirichiri. Teachers Boshomane o rutile motseng oa ga Mabitsela go tloga October 1929 a hoetja motse oa ga Mabitsela o le tase kudu thutong ka goba ele mofse oa badichaba. Bana ba sekolo ele masome a mararo le me metjo e mebedi, go sena selo ka gare ga sekolo go thoma ka polakaporoto go fihla ka choko, a shoma ka matla ngoana oa Mokone le ka lerato. Modimo a bea letsogo moshomong oa gagoe, oa atlega, oa tjoela pele le pele.

Mamohla ke sekolo se segolo sa bana ba 133. Boshola byo bo boleloang byoa hlaga le monyana oa motse oa Rosenkrans bare ke ngoana Lamola, sre o beleshitjoe ngoana ke thicheer Boshomane. Batau ba choga; feela eaba molato oa sekoa; oa se soaale Boshomane ka gobele. Ge re ripa ka boripa; lekgotla la Kerkrad la bitjoe ke mookamedi oa kereke ele modulasetulo oa lona gore le de ga Mabitsela go ahlola molato o. Lekgotla la tla le o seka-seka la o humana o se gona go Boshomane. La ahlola ka gore Boshomane ga a na molato. O soanetje go boela moshomong oa gagoe oa go ruta ga Mabitsela eaba thabo e kgolo baneng le batsading.

Kathe mookamedi obe a sheje a bigile Boshomane ka molato koa go Radithuto, molato o se o sekoe. Byale a shitoa go lekisha ditaba ka tshoanelo ka mo a holofedijeng. Batau ka gona, a dikologa ka go rata go bushetja molato morago go fihla go Boshomane a nyaka dithoanelo tja gagoe ka molao. Bo Ramolao ba eletja mookamedi gore a lokishe ditaba ka pela ba se ba se ba mo oetje molekong, ba mo shupetja dipsho tja gagoe tja go emisha Boshomane moshomong ka ntle ga tsebiso le ea go tsebisha Radithuto gore Boshomane o dirile molato gona o se o sekoe. Le gon (Di fella serapeng sa bobedi.)

TSOSA NYOKO SEBETENG SA GAGO---

KANTLE LE METSOAKO E SENANG THUSO

Uta Tsosa Hoseng U Tletse Bophelo 'Meleng Oa Hao

Ha u ikutloe u se monate u tseletse eba lefathe kaofela le u fotobetsa tlochela ke monate o mangata, di zamonete, oli, ntshe tsa u'ellitsang kapa bo tshunkana, 'me ele ka kgopelo ea hore di tla u etsa bocha le hore u ikutloe u tshahiso ke letshati ha monate.

Ke hore ekeke tsa etsa letho, haese ho tsamaisa mala, empa, ho tsamaisa mala fela joale hase ho alafa bohloko. Lebaka leo le otlang hore u ikutloe u ayamile ke hobone sebetsa sa hae se sa bloeka. Se tsamaisa hore se tshahiso nyoko maleng a hau ka matsatsi ohle o boima kapa bongata bo begang 2lbs.

Haebane nyoko eoa e sa tsamaisa hantle dije ha di sitoge. Di senyehela maleng fela. Di kabalana ka maleng. U qala ho utloa lebane le eba le monko e mobe, letlale hangata le qala ho eba le mabela. Tibogo e ope u qala ho ikutloe mokedi. 'Mele kaofela o se o eoa le chefa.

Ke fela ka moriana o lokileng oa CARTER'S LITTLE LIVER PILLS motha a khonang ho tsamaisa nyoko eoa ea 2lbs hantle 'me u ikutloe ole bophelong ba 'nete. Li entsoe ka metsoako sa merogo, e senang kotji, e makatlang ho sebetsa nyoko hore e tsamaisa hantle, 'me di sebetsa ka bonolo bo makatlang.

Empa u seke oa kopa hore di Pilisi tsa Sebetsa Sheba lobiso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaneng se sehubedu. Hase ho nka melata e sele o

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(Ke MMATLAKITSO)

Ke kganetse bosephiri ba bedi logageng.
 Mme sephiri eo mongoe a tsoa a betsega! . . .
 Letshaba-le-tau le menaganye! . . .
 Matlhoromisa eo o thebe tshoinyana! . . .
 Makgadiketsa aga Tsatsa Kutama Ea bo ere fa a utloa dirakano!
 Katikanya eaga makgaola-motho mala
 Re gu bonye u kgaokanya motho mala . . . !
 Mosetlo o tshabang, more o mutloa o bothoko . . . !
 Mmutla o palame Seolo Patledi eoo Mma Loshaba le Pula!
 Mosetsana mongoe koa Goo-Manyana o kile a bokoa ka leboke ye le khutshoane le simolola yana:
 Motshela-bogara oa kgosi, Mmasetsikanya 'a Morathi! . . .

Reetsa Mosetsana a bitsa metsamao ea batho ka maina a cone, le uena u tlabo u e bona e ntshe fela, yaaka a e bitsa: kobela, sesela, kgolobotlega, golokega, noanoega (ga ba ga tsoa Mmamona foo), phailaka tshetha-tshetha, gobokanya, tibatiba, kgabotlolega, sekela, nantsintsi, lokoos, mantisi, ga re kake ra a tlomaketsa, ra a fetsa. Utloa go nyadisa ba ba buang puo bogole; golokega, o bua gologolo, phele, goloftsa, tsatsela. Dibopego tsa ditlhogo le tsona di na le mantsoe a di kaeang re be re bone gore e fela di ntshe yalo—lephotho, serutha, lesanaka, sepele, sephara, Gongoe u ka utloa Motsoana a kgala eo mongoe ka nko ea eoo—U dire yang he, mme ntl'a o tla a mpeitse nko di le maaga. Tse dingoe di nne sefana, masibo, sefotla, mogori, magarinya. Difatlhego le tsona di maina mantisi—mabobo, diphapha, sephaphela (Mr. Piatje o tshotse yone foko ye fa a tla bitsa peface sephaphela), magabuduku, magampans, magatloans, magoduopo, makopo, matladua. Bona yaaka matlho a a ntshe: diroto, dingalaboa, digorogoro, dinakaledi, dikalo, masukunyane, ntsaoko, matlho a ponedi—mme ntl'a matlhoana masesanyane ekete a ponedi! Batho ba ba bogang thata ka go kgala kgotsa go bidisa ka mafoko a a bokete mo puong ea Setsoana ke masilo—seororo, seelele, letlagela, leicaga, letlantlang, sethomokela, letlaperere, lephomela. Eare fa ba kaea batho ka diemo le dibopego go nne monate—mokunkuru, motlhanthakoe, tsetsepa, motlhamare, logoba, lephokgonko, motlhane, motloutlo, motloutloana, sekgapana, segotsa, sephankga, letemeku, mosesane, mopako

A go sa na le mongoe eo o sa mme a ka belaela fa go toe puo ea tshela—ea fegelo, ea gola, ea huba, ea utloa, ea nana e be e ote, le gone ea bo e bitlloe le ke batho. Kgotsa ba e soka-soke, e be gongoe e tloge e fetoge segole?

Kana ga ke ye diolang. Ea bo ere ke ne nkabo ke fetsa ka melomo, yanong ke gakologeloa selo se ke eseng ke botse babadi ba "Bantu World" gore a le bone ba kile ba se utloa yaaka nna. Ereka ka kee le ngoana oa mononadilo, kea bo nkile ka fitlhela bana ba Setsoana ba bala buka e na le mafoko a a etsang o: Fa re fetsa foo, ra fetela pele, ra ea go fothisa Ntfo nche Lefefefee, letafaafaa, lefofofoo la a utloala fela yaaka a a utloalang mo mantsoeng a Seenglish a a etsang a molana o: Far from finishing the harvesting the farm crops; kgotsa a Seafrikaans a a ka emang yana: Voor hy die vorm kon laat val. He bagaetsho, Setsoana se ke buang kaga sone, ga sena "f" eo bitsegang yaaka "f" oa Seenglish kgotsa "v" le "f" oa Seafrikaans, Tshaka e "f" mo Setsoaneng se ke buang ka sone fa, ga e bidioe go itongoa molomo oa tlase ka meno a godimo, e tlo utloeloa dipou di itioe koa pele go se kae, e buduloe ka moa o mosesane, (it is a bilabial phoneme).

Lenyalo la Dikgomo Le la Kereke

GA GO PHETOGO GO TJE DIRILOEGO KE MODIMO

A nke o ntsayetje methaladi e se mekae go "Bantu World," ke phekgole Morena J. B. Malahlela tabeng ea ka godimo e tjoelogo mo kgoeding ea April. O re kereke e re, Lenyalo la dikgomo ga se selo, bakeng sa gobane ge mozna a huile mosadi e shala e le "segafana."

Le ge ele segafana go phala ge ke ntsa ponto tje 50 (£50) gomme ke mo hlala le eena ge a rata a ntsa £50 gomme a ntlhala. Manyalo a mabedi, la kereke le la Morena Mohle, a phala ke la dikgomo, gobane a re ge o rata hlalaa. La Sesotho le tile ga lena phetogo. Ka lona Modimo o dirile kagisho gobane ge ke tjere ke tjere.

Baruti ba re se tjeeng ka dikgomo; ba nyakelang £1 goba 10/- Morena Mohle eena o nyakelang 2/6? Ka go rialo re ntsa magadi a mabedi. Ba re fora a re tshaheng lona le la Serena, re filoe ke Modimo ese ra epha. Le le nyatja byang? Baruti thushang. Morena o re ke tjilo tshaha, Mat 5: 17.

O lena, ADAMSON MAPHUTHE, Middelburg.

Pitso Ya Magagola Kobo Buffelsfontain le Wildevrede

(Ke P. B. MALAHLELA) Tsa Pokwane

Ditaba tsa monna wa Merishana Mor. S. M. Tolamo di tswela kuanteng ya 9 March 1935. Re kwa gore Magagola kobo are "pe" ka bogale bya go swana le bya ditau ka baka la ge "Kafer" e no fenya "Baas" ka molomo. Legsgolo—Kobo leo ka la Wildevrede le kopane le a Buffelsfontain (Magaladi) Polelo e re: "Pitso e ba gona beke le beke gore Mo-Afrika a rakelwe shakeng la kgatelelo-Lokasang. Ba leka gore bammusho ba mo rake." Bare bogale bya bona go bona eke Mo-Aferika o tla no kwa thunya se mo lla. Tolamo yena ore o dutse o kokotetswe ke mong a polasa, byoka ge a be a le kahlolong ya motho wa gagwe Middelburg.

Heng ga Mabitsi go kwala selo sa mosadi o lla ngwana wa gagwe yo a ripilwego lelome (leleme) ke malomeagwe. Re kwa gore o sweerwe o ga Matla—Pokwane. Re tla lala re koele. Lenyaga le lenyaga! Ka bona likhomo tse tshoana tse tsekana le tse tsoana tse mebala e matalana le tse mebala e meng, kare ekaba le lebesa la tsona le fapanne le lona; joale ke fumana le le lsoeu kaotela. Ka qala ka bona mosebetsi oa Molimo ha ona le matla hobane ke fumane buoa ka ntho e lengoe mona! Khele, Mohlaka a bolela bohola le bophara ba Molimo ka litsela-tseta; a hlalose tsa sechaba ka mekala eo a e bonang, ke hore seaparo. Ka 'nete ea eba mosebetsi o motle o ntsong ke ma-Ethopia a Lesotho.

khang. Mosebetsi oa boloka ke Rev. J. Mzamelela ka buka Lipesaleme 88 temana 6 le 7. A e paka ka litsela-tseta. A nehela phutho, ba ithloka mafumahali a merapelo. Ke moo mora Serobe a ileng a ruta hore abe a khaole hlolo; ka 'nete che, Morena, a se ekete empa mosebetsi ole moholo.

Mokete oa Paseka

TSA KOPJES

(Ke MONGOLLI)

Rene rena le mokete oa Paseka Kerekeng ea Ethiopia (Church of Basutoland). Hono ho kopane Mafumahali a merapelo a tsoang litulo ka litulo. Ele sechaba se seholo ruri, ene ele mantsoe ka la 18 ho April.

Mosebetsi oa buloa ke E. R. Letlala, motsemaisi oa mafumahali a merapelo ka buka ea Luka khaolo ea 23. A balla sechaba mantsoe a buka eo, a etsa sefela sa Ma-Ethopia sereng: "Morena re kene joale ka ntleng ea hao re tllilo rapela." A khotatsa haholo, sa luma-luma ke khotatsa ena; a bula ka tsebisso hore ke leuletse mosebetsi joale. Ha ema Jefru Mrs. Phosisi are ke leboha haholo ha ke bona ntl'o ena e

BASADI, ha mele oa lona sa hloeka le ke ke la beleha banna ba nang le bophelo.

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letse Masole a Molimo. Joale kea kopa hore kajeno rona beng ba mosebetsi reke re nehe baeti ba rona mosebetsi. Baneng bale teng ke kereke tse tharo—ke hore tsa baeti. Ha ema letsoho la Jefru oa kereke ea Ethiopia of South Africa. A ruta ka matla, sa utluisisa sechaba. Ha ema Jefru oa hae; khele a sisinya maikutlo a batho. Ba ema basali ba merapelo ka ho teta fetana, ea eba mokete o motle; ka sebele bele haema mohlanana oa A.M.E. A re ke maketse ba bona mosebetsi ona, eise ha ke kena mona. Ba ema ba ruta basali ba merapelo, oa eba motle mokete. La hlaba la bohloano hona mohlang ho khaobang

(Li fella serapeng sa boraro)

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KA TSATSI YE LE LATELANG.

KEA GO LEBOGA KA KGAKOLOLO EA GAGO KE TLA BOLELELA. DI TLA SALA. COTLHE TSA ME KAGA CONE.

KEA GO LEBOGA KA KGAKOLOLO EA GAGO KE TLA BOLELELA. DI TLA SALA. COTLHE TSA ME KAGA CONE.

Di Parton's Dia Itshekisa Gape Dia Nonohatsa.

Gona le bontsintsi yoa diphatlhana tse dinnye kgotsa melomonyana moteng ga mala. Ke ka diphatlhana tse madi a bonang thata e coang mo diyong yaka di feta mo lelang ye le di silang. Ha mala a gago a kapetse ke diyo tse di bodileng go tle gonne le chefu mmq chefu eo e tsema mo mading ka diphatlhana tse dinnye tse. Golo fa go utluega sentle.

Di Parton's Purifying Pills di dira dilo dile pedi tse ditona. 1.—Di bereka mo maleng mme di kgothela koantle diyo cotlhe tse di bodileng. 2.—Di tsikinya santlholo le boteng yo bo silang le yo bo ntshatsang diyo koantle, dia tsitsibosa gape di naa thata gore fa bofelong mala a itse go bereka ka choanelo koantle ga go thusiwa ke sepe. Morago ga go dirisa di Parton's Purifying Pills ka tobakanyana u tla lemoga gore mala a bereka ka choanelo ka malatsi otlhe koantle ga moleme oa go tshabisa. Ke ka gonne di Partons di tlhabolotse mme tsa thata-fatsa mala gore a dire tiro ea one.

Ha u ikutlwa ule makete—ekete mala a gago a batla go ntlahadisa—ke ka ntlhang ha u sa leke di Partons? U tla di hitlhela di siame go gaisa melemo e tabogising thata e tieng e tlogele motho ale bokowa thata mme kabanako morago ga moo u hitlbele mala a sokile gape. Kemisi le Benkele ngoe le ngoe di rekisa di Parton's Purifying Pills ka 1/6 botlolo e chotseng dipilisi tse 50. Ha gote thata go ka di bona koo koalela mo go P.O. Box 1032, Cape Town, u romele madi.



SEC. P.P. 1.

Page Of Interest To Women Of The Race

Bloemfontein Wayfarers

On Sunday, May 12, Miss L. Marquard, the local Superintendent of Wayfarers and Sunbeams, Leaders and Sub-leaders, gathered in the Bantu Community Hall. The Ceremony was opened by the O. F. S. W. Superintendent with Hymn 13 "Moli mo oa boikanyo" and prayer. The Wayfarers and Sunbeam's prayer and laws were sung and recited respectively according to various sections followed by hymn 287 "Kana ba galalela yang bathankaba Kgosong" a few remarks were spoke by the Superintendent on the observations often noticed on Wayfarers and Sunbeams laws. Sesuto hymn "Lala bo na" was then sung. On the platform was Mrs. Eison and Miss J. G. Pashlane who interpreted throughout. The former, gave an inspiring Sermon on:—

"A man (human being) is what he is in God's sight and nothing more or less". She particularly stressed on the Badge "Upward" that that was not the only mark to attain but to strive onward and gain Love—Faith—Temperance. This interested each and every one.

"O God our help in ages Past" was the next hymn, Miss Marquard then closed with a moving Prayer. The Roman Catholic Section under Sister Alphonso gave a very good contribution to the request of Miss L. Marquard who encouraged all Detachments to send help to the Blind children's Schools in Cape Town. First credit fell on the Roman Catholic Wayfarers Detachment. Among the prominent leaders and sub-leaders present were: Miss Herald Leader, Mesdames N. Mochoboko E. J. Mogeche E. Nyamela A. Pula Misses N. H. Rathebe A. Mapikele E. Seyeng A. Shuping N. Kale E. Sejike F. Ntharisi G. Tshazibana are lumpeling.

BY LADY PORCUPINE

Beware Of Town Girls!

The Editress,—It was not my intention to write to you but I was shocked by many letters attacking Mr. Rakgomo on what is true. What Mr. Rakgomo says is quite true, town girls are bad and the protest against this is simply nothing. I am convinced that town girls are bad I am only sorry because they do not read their girls newspapers, and probably those who read them are those who are keeping themselves from all these bad practices which are being done by many town girls.

Some people like Mrs. D. P. M. of Bloemfontein think Mr. Rakgomo can't see them because he had been in love with a town girl and was disappointed her. I am sure this is not so, "seeing is believing." If you were a reader of "The Bantu World" you would remember that we once had a question raised by Mr. Anxious who said that he had seen a man ill-treating his wife. Now do you mean to say "Anxious" was the one who was ill-treating his wife as you think of Rakgomo? Town girls are bad and they have affected those country girls who come to town for work. Without wasting your time, Madame, let me ask some of those town girls if it is fair for a girl to do these? Do not tell me it is civilization. First of all they run after boys instead of boys running after them. They smoke, drink, cycle and even put powders on their lips and cheek. Do farm girls do that? 20 per cent town girls are good and 80 per cent bad.

A. M. M. PHASHE, East Road

Sunday School Anniversary

Miss Violet Fuls, who is conducting the Apostolic Faith Church Sunday School at the Rev. J. R. A. Khoma's Church, Eastern Township, will celebrate the first Anniversary of the Sunday School on June 9 in the morning. It will be a happy little affair.

Modern Wives Play Important Part In Life

BY LADY PORCUPINE

To convince my friends and all readers of "The Bantu World" I invite Pretoria "Farm Girl" to pay attention to this. That this was not laid out as a subject: **All men must marry farm girls but Mr. Rakgomo** advised each and every man not to marry town girls for they are all bad, in addition to that, the poor man has it hard (marriage-life) with his party (whether he has married or not nobody can tell).

This article, I term it to be one which humanify is ever slow to learn. It ought not to be necessary to utter a word of warning against that fatal mistake of Mr. E. B. Rakgomo which, for want of a better term, I will describe as marital prodigality.

To despise, ignore, hate a town wife because of misunderstandings, is rather ridiculous. Naturally in a home, whenever one child does a mistake the parent will always bluff with the one who does good. (Bluff). Why marry before making sure?

It is under such circumstances that Mr. E. B. Rakgomo and wife began to look back regretfully to the idyllic joy of the time when they were only sweethearts. Familiarity, they think, had not then bred contempt. The man was chivalrously deferential, and the fiancee had not yet forgotten that a woman's powers of charm are all the more efficacious if they include some of the arts of the coquette. Romance and mystery, they recalled, were still potent factors in the knitting together of the relationship. How sound is the doctrine here laid down will be appreciated if people will remember that the marriage union in this country is indissoluble, save under circumstances which are very painful and regrettable.

I assure you that, if we act rationally the honeymoon may be a perpetual experience and not a mere sunny spot of our lives, outlined against the general blackness and satiety which has fallen like a pall upon the sudden occurrences of Mr. and Mrs. E. B. Rakgomo.

Facing the Pretoria "Farm Girl," I say, at present you are in Pretoria as a "Farm Girl from Farms (one rotten apple among the lot spoils the others) I am sure that the following features have undergone a change in you:—i.e. moral, physical and intellectual capacities. (I do not mean all farm girls) 5 per cent may not but may turn to be good and the remainder bad.

Town girls have never influenced anybody: No! I remember sometime back, I passed through "Schultzplaas" most of the people out there mistook me for a European lady, from ignorant point of view. They could not utter a word to me except just to stare at me. That showed me they envied town life. Towards the end of the 3rd quarter of the year, I met two of the same farm lot across the corner of the "Monument Road." Before I could

(Continued next column)

Perseverance

Dear Editress,
Many of the writings in the Women's Pages have been of daily help to me. I have, therefore, thought it wise to write something too, which might perhaps help others. I will head it:

Perseverance

There is a lot in this word, "Perseverance." At times we meet discouragements and down we fall because we forget the greatness of this word. Oh, Readers, Perseverance is better than a full purse. Many a man, a woman, a child lags behind or lose the way altogether, because they do not see the simple and abundant means which surround them on all sides, and it so happens that these mean aids which cannot be bought with money.

Those who wish to get on in the world should have a stock of patience and Perseverance, a hopeful confidence, a willingness to learn, and a disposition not easily cast down.

V. M. H.

Swaziland

recognise them, the screaming incisive voices and excitement that burst from their lips was horrible. "I say!" "do Ju still tink for ass!" meaning "do you still think of us?"

When I looked at them carefully, I recognised them as the farm—Girls of "Schultzplaas." What a disgrace!!

Mr. Rakgomo and his followers wish to ruin our Africa with such advice to our brothers.

There is no need to keep arguing on a vague subject as "All modern-wives are bad". In what way? Mr. E. B. Rakgomo did not put it clearly, it strikes me that the Pretoria "Farm Girl" does not know the opinion of her leader perhaps (he) according to his views, meant "They are all bad because they do not accept him as a sweetheart."

OKA STEWARTS OGEZA IGAZI

Kupela KWOMUTI OGEZA IGAZI NESISU

Welapa zonke izifo ze GAZI na MATUMBA, ne ZINDUNA, IZILONDA, nezopayo njalo njalo

Tenga igabha namhlanje ubuyelwe impilo no mhladhla

Inani 4/6 iposi ngesisa 5/-

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The Lobola Custom: What It Is.

Sir—If Eve had never existed there would never have been Lobola, though Eve was created to be a companion to the lonely Adam, not for the Stock Exchange. Thus I claim the right to poke my finger into this ancient Pie. I would not subordinate my neighbour who still adheres to Lobola though it has never interested me nor (St. Paul) but I disagree with brother Joe. Nothing calls for congeniality in Mr. Molefe's article with the rude young man of the Bible; nor is criticism of Lobola a malicious Criticism (L. H. P.)

Our ancestors were as human as we are, therefore quite liable to err; not that Lobola was so much of a mistake as it is now, considering, they had vast

pastures and so cattle multiplied almost like flies. But what of today? State of affairs have changed with the times. From Nongqause to the present unemployment, what is the poor man's position? and how many are rich?

On the contrary Mr. Molefe is of the highest standard in meditation. He has the welfare of his people at heart, and if he says "Lobola, is an evil"—There is sordidness in "Lobola, more often than not". It is not God's command that Eve should be sold to Adam. Adam was lonely and as a mark of love God gave him Eve, just as He gave us Christ for our redemption, another mark of greater love.

Benoni

EVE

IZITOVU ze PRIMUS

zaqala ukwenziwa kwisithuba esingaphezu kweminyaka engama 45. Ngoku seyizigidi zeminyaka zikhohisa abaninizo. Kodwa ke njengoko setukho ezenziwe zayelelisa kuzo, umahlal' ekho ke lowo kuyo yonke into entle, qononondisa ukuba mawubone u Phawu lwethu Lweshishini.



esitovini apho yiyo into eyakukukhusela.

I BLOWU YOKUVASA EMANGALISAYO ESANDUKWENZIWA eyi "Linen White" Wash Blue Paddles

Ilimini ezinzima zokuvasa zimke undomka KUFIKE UBULULA NOLONDOLOZO EKUSEBENZENI Ngalandlela intsha yokublowa impahla.

Ayisekho inkathazo yokwenza amalaphu eblowu. Akusekho ukucudisa ngeminye. Akusekho butyididi, mosharha nakudubeka.



Iyenza impahla yakho ibe mhlophe ngokungaphezulu. Ikhusela izandla nenzipho zakho. Isindisa imali, ixesha noku dubeka.

UMPHINI UMNYE UBLOWA AMAXESHA ALI 12 KUYE KWI 15.

Susa nje okuyigqumileyo, uzamse kabini kakhathu ithobhu elo amanzi okupula ebe yiblowu kwa oko. Kuphela kwento oyenzayo. Umphini lowo ke uwuxhome okanye uwulake egilastini uwulandisela ixesha elizayo lokuvasa. YOMA KWANGOKO, umphini umnye usetyenziswa amaxesha amaninzi. Ungawablowu gqitha amanzi. Umphini umnye ublowa kakhulu. Ixabiso yi 3d. umphini.

Khupha esisaziso uye nazo evenkileni ubize imiphini yeblowu eyi "LINENWHITE." Ukuba ayikho bhalela ngqo ku:

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BANTU WOMEN IN THE HOME

Baby Creche

By THE EDITRESS)

A very happy ceremony took place at the Western Native Township last Saturday afternoon when the Deputy-Mayoress, Mrs. Maldwyn Edmund, presented the beautiful Creche as a gift from the City Council to the Children's Aid Society. Mr. Graham Ballendon, Manager of the Municipal Native Affairs Department, was in the chair.

The speakers were Mr. A. L. Barret, Chief Native Commissioner, Mr. J. R. Rheinalt Jones, Adviser to the Race Relations Institute, Mr. Malunga, and Mr. Mfeka, Mr. Langstaffe, formerly Juvenile Court Magistrate, received the key from the Deputy Mayoress on behalf of the Children's Aid Society. We wish to dwell on the key-note of all the short, but very impressive speeches made by all these speakers, particularly European speakers.

We have reasons for so doing as it will be clear later on. Almost all the European speakers said they were glad the Creche had been opened to help Bantu mothers. They further said the establishment of such a Creche would surely create better understanding between Europeans and Bantu people in this city as the Creche stood out as a work of love, faith and goodwill on the part of Europeans towards the Bantu people.

Those Europeans who had made the building, presentation and management of the beautiful Creche possible had the love and welfare of the Bantu people at heart. They realised their difficulties, they sympathised with them, they were willing to do their best to help them where they could. From such love and sacrifice the Creche had come into being as a living lesson to the Bantu people. The question now was: Would the Bantu people support this work of love?

We have no doubt they will, Mr. Mfeka and Mr. Malunga spoke directly to their people. They urged them to make use of this great gift of love as fully as possible for only by so doing would they be showing their sincere gratitude to their European friends. We believe, indeed, we doubt not, their words sank in the hearts of the listeners and will bear God's blessing among our people. The many Europeans present at this happy gathering despite the bad weather, made a favourable impression on our people—who have come to realise that actions speak louder than words.

"The Bantu World" Women's Pages have consistently urged the Bantu mothers to realise their domestic, social and spiritual responsibilities. These Pages are aiming at instilling into the womenfolk pride in their homes, love for their children, faith in their husbands and belief in their race. We know that our people cannot rise if their womenfolk are down. For this purpose we have tried to make them believe in themselves no matter how many black sheep there may be among them—and thus help their race to take further steps forward.

Their children are their greatest responsibilities, for they are the mothers and fathers of the future. They need great care and proper upbringing. The Creche will help them as best it can. It is a delightful, comfortable building, with a beautiful kitchen, play-room and dining-room. Meals will be served twice a day by the nurse in charge and European sister, Nurse H. Mbata, well-known for her work at Alexandra Township Creche, will be in attendance here. Toys and little knick-knacks so dear to little ones, will be available. All this for only 2d. a child or 3d. for two children.

We are pleased to learn that our known and honoured friends Mrs. C. D. Bidman and Miss Ruth Cowle are specially interested in this Creche with many other European women friends.

Emancipation Of Women

(By P. E. NGOZWANA, B.A.)

Ernest Hope says of the women typist, "I often wonder what would happen if some terrible decree were to deprive every office of its woman typist. In my opinion, business, even that awesome thing called 'big business' would collapse utterly and our Captains of Industry would find themselves reduced to the ranks. The woman typist has taken her place at the very foundation of business, and her removal would mean the fall of the entire edifice."

There are a number of African ladies who have a good business mind. Some are running boarding houses on their own, and they are making a splendid success of it. At Umtata, one of the best boarding houses I have seen is run by a woman, Mrs. Ntshona, and it is the best thriving of all the boarding houses in that town.

A few months ago in "The Bantu World" there was a picture of Mrs. Masole of Johannesburg, who takes a very active part in her husband's business, drives her own cars and lorries.

Another good aspect of the emancipation of women is that it has allowed them freedom to develop and progress. To-day in America we have very efficient women physicians and scientists. The first physician to operate successfully on a human being's heart was a woman, Mrs. Maloney, a Negress, invented the comb which has enabled the Negro ladies, as Bishop Sims puts it, no longer to say, "At the Cross, at the Cross, where I first saw the light," but to be able to say, "Glory Hallelujah."

Some of the best educationists, and some of world's greatest thinkers are amongst the women. They have got themselves into all kinds of occupations. Mrs. Mellison is one of the best aviators in the world.

(To be continued.)

onion in 1 tablespoon of butter, add 1 tablespoon curry powder and 1 tablespoon flour, allow to cook a few mins then gradually add 1 and half cups of stock or water, 1 grated apple, 1 mashed banana and 1 tablespoon chutney, 1 tablespoon lemon juice. Allow to simmer about 5 minutes add the egg and allow to cook slowly another 5 minutes. Serve very hot in a border of rice.

Cookery Recipes For Housewives

30 Ways of Cooking Eggs.

Until transparent, turning it over. Place the bacon on the toasted bread and pour over the bacon fat. Beat 2 eggs, season with salt and pepper, add 2 tablespoons of milk, mix well, Melt 1 oz. of butter in a saucepan, add the egg mixture and stir over a burner until creamy and thick. Pour over the bacon and serve very hot.

Place rashers of bacon in a pie-dish, alternately with slices of tomato, break an egg for each individual onto this. Cover with grease proof paper and bake until the eggs have set and the bacon is nice and brown. Serve with brown toast.

Fried Eggs

Place 2 ozs. dripping in a clean frying pan, if any other food has been cooked in the pan, the eggs will be covered with burned particles of food. Do not allow the fat to smoke as for other foods, and no sound of noise or frizzling should be heard otherwise the whites will cook too hard. Tip up the pan and gently slide each egg in (the eggs should be broken into a saucer) allow the fat to cover the egg, or baste the egg with a spoon to give that white filmy appetising appearance. This will take 3 or 4 minutes, but do not hurry it, and be careful not to break the yolk when removing it from the pan, use a flat spoon or fish slice.

Baked Eggs

Grease a saucer or small basin with butter and if liked sprinkle cheese or breadcrumbs in each saucer break in the egg, season cover with greased paper and allow to bake about 8 mins. until the egg is set. If the dishes are lined with a small rasher of bacon or chopped bacon they will be found very palatable.

Pickled Eggs

Boil the eggs hard for 15 minutes, then plunge into cold water and shell. Place the eggs in jam jars and cover with ordinary cold vinegar. Cover and place on the pantry shelf to use salads, picnics and sandwiches, fricassee or curried eggs. This may be done when eggs are plentiful and will be very useful when they are scarce.

Curried Eggs

3 or 4 hardboiled eggs. Shell and cut in half crosswise. Fry a chopped (Continued at foot of previous column)

Read

"The Bantu World"

First

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T. B. F. A. Holds Annual Meeting Tournament At Johannesburg

The following are extracts from minutes of 2nd Annual General Meeting of the Transvaal Bantu Football Association held in Johannesburg last Sunday:—

Annual Report :

In adopting the Annual Report of the season, the Financial Statement having been taken on nett figures, showed total income of £124. 0. 10 over total expenditures of £115. 16. 8 as from 8th September, 1932 to 28th April, 1935. The balance at Bank on that date was £8. 4. 2.

Affiliation Fee :

In view of hardships expressed by several district associations, a notice of motion for the reduction of the affiliation or annual subscription fee to the sum of £2. 2. 0, to be paid by sub-district associations affiliated to the T.B.F.A. was moved. As the motion involved a constitutional point, meeting agreed in terms of Clause 19 of the Constitution to convene a special general meeting to be held in Johannesburg on Sunday morning, 2nd June, 1935 for the confirmation of the motion.

Dr. William Godfrey's S. African Challenge Cup

It was pleasing to receive decision by the South African Bantu Football Association that of all provincial associations affiliated to that body being granted permission to organise, enter and compete for the Dr. William Godfrey S.A. International Challenge Cup.

Transvaal Challenge Cup Competition :

In view of the forthcoming South African provincial Tournament, it was decided on satisfactory lines to hold the present year's Transvaal Tournament during May holidays, namely May 30, 31 and June 1, the Tournament to take place in Johannesburg. To avoid much inconvenience to the sub-districts travelling from one centre to the other, it was resolved that the present year's competition be arranged on a Knock-out system, thus the whole tournament is expected to be completed by June 1.

Fixtures :

A blind pull of fixtures was made at this meeting and the following are the fixtures for the first day of the Tournament.

30 May 1935 at Johannesburg
Witbank Bantu F. Assn. vs Far East Rand A. Assn., Pretoria Bantu F. Assn. vs. Johannesburg Bantu F. Assn., Potchefstroom Bantu Football Assn. vs Westrand M. Bantu F. Assn., Southern Transvaal Bantu F. Assn., Breyten & Dist. N. F. Assn. (Bye)

Election of Officers

The following office bearers were elected for the ensuing season:

PATRONS: Messrs Graham Ballenden, & H. Welbeloved (Johannesburg) Councillor S. W. Grace (Germiston), Councillor J. B. MacKenzie & Mr. J. Dowdeswell (Randfontein), Mr. R. T. Dobson (Roodepoort) Mr. Charles Maggs (Pretoria) Councillor E. Herbert and G. Hannay (Witbank) and Mr. M. E. Road (Klerksdorp).

President: Mr. I. H. Rathebe (Johannesburg), Vice Presidents: The Presidents of the affiliated sub-district associations to become presidents of the Association.

Secy. & Recording Secy. Mr. S. G. Senoane (Johannesburg).

1 p.m. Hunt Leuchars vs. Young Tigers A. E.N.T. 3, 1 p.m. St. Traishill Bye.

Saul Pincus Division

United Vultures vs. Imperials Pimville 2:30 p.m. Flying Lions vs. Wemmer B. Birds A. W.N.T. 2:2:30 p.m. Hunt Leuchars A. vs. Shooting Stars A End St. 1, 4 p.m. Old Trainers vs. Stonebreakers E.N.T. 3, 2:30 p.m. Celtics A, Bye.

Eurafrica Meets Africa

NON EUROPEANS AT GRIPS FOR SOCCER SUPREMACY

All eyes are riveted on the last match on the holiday programme for day at the Bantu Sports Club, that is the match between the Transvaal Independent Coloured Football Association, and the Johannesburg African Football Association, scheduled for 3.45 p.m.

Johannesburg spectators know the sparkling enthusiasm shown by players when such an international pride is at stake, and something that is more than amusing and pleasant to the crowd, is the fine wizardry and manipulation of the ball exhibited by these experienced soccerites.

The Whole Days' Programme

10 a.m. Ocean Swallows vs Vultures F.C. 11.30 a.m. Royalists vs Enterprisers, 12.45 p.m. Highlanders "A" vs Motherwell, 1.15 p.m. Transvaal Independent C.F.A. 2nd Eleven versus Johannesburg African Football Association (2nd eleven). 3.45 p.m. Transvaal Independent Football Association versus Johannesburg African Football Association.

Johannesburg Bantu Foot-Ball Association Fixtures for 1935

SATURDAY, MAY 25, 1935.

Shooting Stars versus Olympics, Wemmer 4 p.m. Bush Bucks vs Eastern Leopards, End St. 1. 3 p.m. B.M.S.C. Rds vs. Blackburn Rovers. Wemmer 2.30 p.m.

2nd Division

Hungry Lions vs. D. Darkies, End St. 1. 1.30 p.m., Orlando B Rangers vs. St Peter's Wemmer 1.15 p.m., Naughty Boys vs. African M. Stars, Forfeit Pts to J.B.

SUNDAY LEAGUE, 26th MAY Ward & Salmons

Natal Rainbows vs. St. Cyprian's W.N.T. 1. 4 p.m., Crocodiles vs. D. Darkies Wemmer 4 p.m., Bush Bucks vs Hungry Lions Wemmer 2.30 p.m., Rebellions vs. Springboks Wemmer 1 p.m.

Mayor's Division

Rebellions A. vs. Fire Fighters E.N.T. 1. 2.30 p.m., Crocodiles A. vs. Young Tigers, E.N.T. 1. 1 p.m., Klip Champions vs. W. Swallows Wemmer 11.30 p.m., Blackburn Rovers (Bye).

Umteteli Division

Rainbows vs. Zebras End St. 1. 0 m. Violets vs. Bush Bucks A. W.N.T. 1, 1 p.m. Star of Hope vs. T. Tiger W.N.T. 1 2:30 p.m. Wemmer Blue Birds vs. Blackburn R.A. End. St. 1. 2:30 p.m.

Union College Division

Waschbank Roses vs. Moonlight Stars E.N.T. 3. 4 p.m. Violets A. vs. Golden Arrows E.N.T 2 2:30 p.m. Celtics vs. Canvas C. Again Orlando 4 p.m. Cannons (Bye)

Katz. And Lourie Division

Premier vs. Hibernians End St. 2 2:30 p.m. St. Faith U. Jacks vs. Victorians E.N.T. 2. 4 p.m. Orientals vs. Rho. Defenders W.N.T. 2, 4 p.m. Rho. Mountaineers vs. Pietersburg D. E.N.T. 1. 4 p.m.

Hunt Leuchars Division

Rho. Sweepers vs. Mokoni H. Lads End St. 1 4 p.m. Cannons A vs W Swallows A. Pimville 4 p.m. Africa Central vs. Rebellions B. E.N.T. 2 (Continued at foot of previous column)

Modder East L.T.C. Thanks Progressives Of Heidelberg

(By THEO. N. E. JORDAN)

Sir,—Please, allow me to express through the medium of your widely read journal the sincere thanks of the Perseverance L.T.C. of Modder East to the Progressive L.T.C. of Heidelberg for the glorious times these two had together in matches at Heidelberg on Easter Monday and at Modder East on the Monday of the King's Jubilee. Indeed, anyone who partook—in actual play or otherwise—in these matches will not forget the two Mondays in a hurry. Monday is said to be a "black day" but the participants in these two matches will agree with me that these two will rank among the whitest Mondays of their lives.

At Heidelberg the "Progressive" entertained their visitors with a hopeless thrashing, leading them by 41 games, but when, at Modder East, the Heidelbergers returned the match they met with a repulsive reception from the "Perseverance" which culminated in a victory for the latter of 22 games, lead the close of day.

The sides were represented as follows:— Progressive: Messrs. A. Smith, J. Parkie, J. and M. Mohlometse, C. Oliphant (capt.) S. Maduba, and Miss M. W. Letebele. Perseverance: J. Andrews (capt.) A. Nxumalo Lieshing, I. Swarts, J. Nakin, S. Gallant, Theo. N. E. Jordan, Mrs. Gordon and Miss Kossa.

The greatest respect is paid by Modder East to Miss M. W. Letebele who had to represent her side in all mixed doubles.

Durban Deep and W.N.L.A. Meet

"WENELA" PROVES VICTORIOUS AGAIN.

Durban Deep L.T. Club suffered another defeat at the hands of Wenela L.T. Club (W.N.L.A.) on Sunday the 5th at the W.N.L.A. Hard Court. With some determination written on their faces the visitors left Durban with

the intention of inflicting a heavy licking on their opponents.

Wenela, however, would not be robbed of their chance of retaining their colours. C. Setlogelo and J. Mosala were, I am pleased to mention, masters of the Court for the whole day. J. Myles and F. Makau for D. D. played exceedingly well, Miss R. de Waal was a thorn in the side of

D.D. S. Voss and J. H. Wildemann for D'D. played exceedingly well.

Wenela proved victorious by 20 games this time—Haa-a-h look out D.D.

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Johannesburg African Football Association Fixtures For 1935

SATURDAY LEAGUE 25th May, 1935.

Wanderers vs. Leopards B.S.C. 1, at 3.45 p.m., Transvaal Jumpers vs. Pure Vuur, B.S.C. 1, 2.15 p.m., Negroes vs. W.N.L.A. B.S.C. 2, 3.45 p.m., Alexandra XI vs. Highlanders C B.S.C. 2, 2.15 p.m., Highlanders vs. Roy. Hiberlans, Robinson Deep 3.00 p.m.

SUNDAY LEAGUE 26th May, 1935.

Newcastle H. Lads vs. Natal Rainbows 2.15 p.m., Crown Reef, Eleven Experience vs. Bergville Lions 3.45 p.m., B.S.C. 1, Cream H. Hearts vs. Rosherville Rainbows 2.15 p.m., City Deep, Rangers vs. Eastern Tvl. Koodoos, 3.45 p.m., City Deep, J. Sweepers vs. United Royals 12.45 p.m., B.S.C. 1, Home Sweepers vs. O.F.S. Callies 2.15 p.m., B.S.C. 1, O.F.S. Defenders.

Second Division.

Eleven Experience A vs. Rainbows 2.15 p.m., B.S.C. 2, Jupiter Sweepers A vs. Knight of Roses 12.45 p.m., Rosherville, B.S. Club vs. Motherwell 11.30 a.m., Robinson Deep, Homelocks vs. Royalists 2.15 p.m., Prospect, City Deep vs. Red Stallions 2.15 p.m., P. Kim (C.M.), Enterprises vs. United Royals A 2.15 p.m., 14 Shaft, Highlanders A vs. Leopards 12.45 p.m., Nourse Mines.

Third Division.

Vultures vs. Zulu Darkies 3.45 p.m., 14 Shaft, Jupiter Sweepers B vs. O.K. Leopards 3.45 p.m., Rosherville Rangers A, vs. Buffsloes 3.45 p.m., Prospect, Transvaal Defenders vs. Transvaal Jumpers A 12.45 p.m., Crown Reef, Natal Union Express vs. O.F.S. Jumpers 3.45 p.m., Crown Reef, Lilita F.C. vs. Big Ben F.C. 2.15 p.m., 16 Shaft, Ocean Swallows.

Fourth Division.

Rangers B vs. B.S. Club A 2.15 p.m., Nourse Mines, City Deep A vs. African Slow Motion 12.45 p.m., City Deep, Rainbows vs. Transvaal Defenders A 11.30 a.m., B.S.C. 1, Royalists A vs. Highlanders B 3.45 p.m. Nourse Mines, Bergville Lions A vs. Pimville Ocean Swallows 10 a.m., B.S.C. 2, Springboks vs. Callie, 11.30 a.m. B.S.C. 2, Sharp Shooters vs. O.F.S. Jumpers A 12.45 p.m., 14 Shaft.

Fifth Division.

Springboks A vs. City Deep B 12.45 p.m., B.S.C. 2, Highlanders D vs. African Slow Motion A 11.30 a.m., Prospect, Vultures A vs. Natal Rainbows A 2.15 p.m., Rosherville, Rosherville Rainbows A vs. Bergville Lions B, 11.30 a.m., Rosherville, Stonebreakers vs. Rhodesian Morning Stars 3.45 p.m., B.S.C. 2, Newcastle Home, lads A.

What I Have Seen And Heard

(By The Man In The Street.)

Many, I take it, are certainly well conversant with the recent doings of the tourists in the Cape under the auspices of the Transvaal Native Rugby Football Union. In the course of my peregrinations in the golden city during the week I met with Mr. J. R. Khatlane, local organising secretary of the same body. Asked as to the prospects or otherwise of the tour, Mr. Khatlane confidently stated: "My boys are doing splendid work in the Cape, and there's every reason to believe they will be victorious throughout the entire tour. They will arrive in Johannesburg on Friday, June 7," added Mr. Khatlane. "I am at present engaged in elaborate preparations for a reception to be held at the Inchcape Hall in their honour on the following Saturday night. A large number of Europeans will be present including Mr. Reggie Smith, Secretary of the Transvaal Rugby Football Union, as also Messrs L. Robinson, Chairman of the Transvaal Referees' Association, and J. B. Gedye, of the Chamber of Mines."

High tribute was paid by the speaker to J. Gillan, who unfortunately met with an injury at the East London match, and Ndaba Habana who is at present showing his colours as an available all-rounder, for their splendid work in the tour. Bravo, Boys!

O.F.S. African Eisteddfod.

It is common knowledge that the locations of the City of Bloemfontein are unequalled for building considerations and the like. Indeed they are a fine example for other Native townships. The inhabitants are idealistic as well as progressive. The country is hopefully looking forward to the formation of the Orange Free State African Eisteddfod this year which for some reasons could not be founded last year. In Mr. E. Moutsa, the organiser, concurrently with his associates, lies the confidence of all well-meaning Africans regarding this noble project.

Miss Plaatje's Rhythm Girls.

Many will be pleased to learn that according to the information supplied by my Kimberley correspondent, Johannesburg is very likely to have the honour of a visit by "Thy Rhythm Girls," under the able conductorship of Miss Violet

(Continued foot of next column)

Bloemfontein Bantu High Schools at Play

The Principal of the school Mr. W. Sefotihelo passed through to Mafeteng. He returned to Dewetsdorp on the 20th just on the day of the sport.

Result of the Matches
Basket Ball, Bloemfontein, 36 points, Dewetsdorp 2. Soccer, 2nd league, Bloemfontein 3 goals Dewetsdorp 0. Soccer first League Bloemfontein 2 goals Dewetsdorp 1.

Unfortunately one of the matches for the girls could not be played owing to the fact that the Dewetsdorp girls wanted to play a game that was neither Basket Ball nor Net Ball. To oblige the public a sort of game was played taking one of the school girls as referee. Most of the time was spent by the little girl teaching the players how to play. The trip was a happy one.

B.M.S.C. Lawn Tennis Club At Home

The B.M.L.C. Lawn Tennis Club will be "At Home" to all the non-European Tennis Club on Map 30 and 31. Club Secretaries are earnestly requested to inform the Secretary of the B.M.S.C. on or before the 29th inst as to whether it will be possible for their Clubs to attend. The matches throughout will be conducted on the non-stop O.K. System as follows:-

On the first day the programme be draw of players. 2. Gent's doubles. 3. Mixed doubles and will continue until the Semi-final stages have been reached.

On the 2nd day the programme will be. 1. Semi finals. 2. Finals. 3. Exhibition matches in singles by leading players. 4. Distribution of prizes.

Mafeking's African Dramatic Society

Those who were fortunate enough to listen to the above troupe of African singers on the occasion of its appearance last December at the B.M.S.C. will certainly agree with me when I say that, despite members being not in their usual form owing to weather vicissitudes, their renderings were excellent, and reflected credit on the able leader in the person of Dr. S. M. Molema. By next mail I shall be in a position to inform the readers of "The Bantu World" as to the present plans of the society as we would surely wish to have them in our midst once more.

N. Plaatje, next October. This troupe, I learn, is well on the threshold of a brilliant future. Johannesburg, as usual, will certainly accord it a rousing welcome.

King's Jubilee At Thaba 'Nchu

(By Z. M. Kgati)

I. T. Mokothe interpreted.

King's Jubilee Day, May 6, will live long in the memories of Thaba 'Nchu African residents, for on that day, for the first time combined school-sports were held, Moroka High School, the St. Paul's the St. Augustne's and the Coloured schools took part in the sports.

The Pathfinder Band led about 1,000 children to the sports ground where 1,000 adults were assembling. The Rev. C. Poulsen asked the Magistrate and Native Commissioner, Mr. R. Meaker, Dr. J. S. Moroka, and the Rev. M. Groenewald to address the gathering, Messrs N. M. Motshumi and

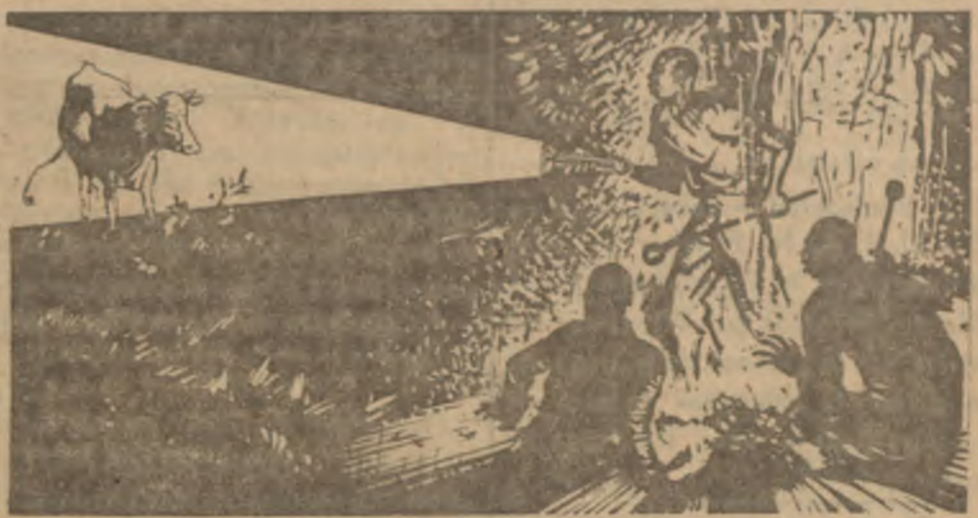
After the speeches, the sports commenced. The teachers of the mentioned schools were kept busy the whole day. The Revs. C. B. Liphuko, I. Tau, Messrs E. Mofajanga and I. T. Mokothe acted as judges, Mrs. W. J. Nhlapo and Miss L. v.d. Merwe were judges in the girls section. At 2 p.m. buns and sweets were distributed among the children while the adults were served with meat in the various locations.

When the sports ended Chie W. Z. Fenyang distributed prizes among the winners. It was after sunset and a bonfire had just begun to blaze on a neighbouring hill when the great and enthusiastic crowd dispersed.

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Reef African Leaders' Conference At Pimville

Premier's Bills And Incorporation

ARTICLE IN BRITISH PAPER SAYS THEY DO NOT HELP

An article in the "Spectator" says that the case for the immediate discussion of the Protectorates question is put at its highest by Mr. Lionel Curtis's articles in the "Times."

Against a full discussion nothing whatever can be said. It is essential that the British Government should know what the position of the Natives in the Protectorates will be under the Union Government and for the Union to know what the British Government thinks it essentially should be.

But, adds the article, the report of the Select Committee on the Native Bills has frankly not helped matters, for no British Government, recognising its responsibilities as the trustee of the Protectorate Natives, could feel justified in bringing them within the scope of such proposed legislation. In any case, Britain is pledged to consult the Natives.

Mr. Curtis, says the article, seems a little over-anxious to insist that, though the Natives' views must be sought, they need not be followed. They are not the only factor, but they must obviously carry great weight.

African Lecturer At University

PROTEST BY FORDSBURG COMMITTEE OF UNITED PARTY

The following resolution was unanimously adopted at a meeting of the Fordsburg Divisional Committee of the United South African National Party, at which Messrs. J. S. F. Pretorius, M.P., and P. G. de Villiers, M.P., C., were present:—

"The Fordsburg Divisional Committee of the U. S. A. N. P. takes the strongest exception to the appointment of a Native lecturer at the Witwatersrand University, and respectfully requests the Minister of Education to take all necessary steps to have the appointment terminated."

Suggested Recruitment Of S. W. Africans For The Rand

According to the Government's report to the Council of the League of Nations concerning the administration of South-West Africa last year, the feasibility of finding employment for Africans of Ovambo-land on the Rand goldmines is being considered by the Administration, in the event of the diamond fields remaining closed. No definite arrangements have been made, in the hope that, with improved conditions sufficient employment may be found in South-West Africa without the necessity of their seeking work outside the borders of the territory.

African Leaders Hold Conference

NATIVE BILLS TO BE DISCUSSED AT PIMVILLE

The publication of the Native Bills has stirred many African leaders to action. It is understood that a conference of leaders from all over the Reef and Pretoria will be held at Pimville on May 30 and 31 under the auspices of the Transvaal African Congress. Besides dealing with matters of interest to Urban Africans, such as the administration of Urban locations and the brewing of "Kafir beer" the conference will undoubtedly deal with the proposed Native Bills.



An Appreciation To Sgt. Peter Pahlane

At Bloemfontein at the Annual Convention of the African National Congress it was moved, seconded and carried unanimously that the thanks and appreciation of the African National Congress be presented to Sgt. Major Peter Pahlane, who also figures in the group below, for his continuous services for the last 23 years from the inception of the congress and for his conspicuous ability in representing the congress with dignity on great national occasions, namely—the visit of the Prince of Wales in 1925 and of Prince George in 1934, and also before Governors and at the Basuto Pitso.

The above were some of the principal members of the African National Congress, during Mr. S. M. Magkatho's Presidency in 1925.

From left to right (standing) Messrs S. P. Matseke, J. D. Ngojo (organiser) (S. Chaplain), S. M. Magkatho (President General), D. Mweliso (General Secretary), T. M. Mapike (Speaker), and Sgt. at arms Peter Pahlane.

From left to right (sitting) Messrs L. Mvabazi, Rev. H. R. Ngcayiya (S. Chaplain), S. M. Magkatho (President General), Rev. E. Mdolomba, (President Cape) D. S. Letanka, (Secretary of Chiefs) and C. S. Mabaso (Treasurer)

Gen Hertzog And Mr. Thomas Discuss The Protectorates

On May 20 General Hertzog had another talk with Mr. Thomas, which confirmed the understanding mentioned in an interview with Reuters last week when General Hertzog said: "I am quite satisfied that the British Government appreciates the necessity of being helpful in the direction of giving effect to what is contemplated in the schedule to South Africa Act of 1910."

Questioned on the subject on May 20 General Hertzog said: "The matter in relation to Native territories, and their transfer has been brought to a satisfactory conclusion."

More Plague Deaths Among Africans In Orange Free State

Thirteen further cases of plague with seven deaths, were reported by the Department of Public Health in its weekly bulletin on May 21. The cases were all Africans and all occurred in the O. F. S., the districts concerned being Bloemfontein, Bothaville, Brandfort, Fauresmith, K. M. fontein, Philipopolis and Smithfield.



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European Farmer Gets Stiff Sentence For Assaulting Young African

Recently Christoffel Jacobus Cordier, a European farmer, was found guilty by Mr. L. C. Barrett in the Ventersdorp Magistrate's Court of assaulting an African aged 15, by having him held to a wagon and beating him with a chain.

"I wish you to understand," Mr. Barrett said, "that when you come into a Court of law before a magistrate or judge, that magistrate or judge is colour blind. I don't see white or black skins in front of me, and the mere fact that a human being has a black skin does not entitle you to knock him about like an animal."

I can imagine the outcry there would have been if a Native had treated a European child as you treated this little Native," Mr. Barrett added.

Cordier was fined £1 or 7 days for assaulting the boy with a sjambok, and £10 or one month for striking him with a halter strap and chain.

According to the evidence of the district surgeon, the boy had ten bruises, a lacerated wound between the shoulder blades two inches long and another just below, apparently the imprint of a buckle, and a sprig ulcer on the foot.

In summing up, Mr. Barrett said he had no hesitation in accepting the African's version of the assault.

(Continued at foot of next column)

Ban On African Drivers Suggested In Provincial Council

On May 22 in the Provincial Council Mr. C. G. Du Toit (P. Nat., Magaliesberg) moved that the Council request the Government to empower Provincial Councils to introduce legislation providing that Coloured persons, Natives and Asiatics should not be allowed to drive motor vehicles of Europeans. Mr. C. Hofmeyer (U. P., Pietersburg) seconded.

Mrs. C. C. E. Badenhorst (U. P. Vrededorp,) in supporting the motion declared that there were many Europeans in Johannesburg who had no work but who would make admirable lorry-drivers. It was high time, she declared, that non-Europeans were forbidden to drive the motor vehicles of Europeans.

On a division, the motion was carried by 21 votes to 7.

"That means that the Court is prepared to accept the evidence of a little Native in preference to that given by you, a white farmer of this district. It is a sad state of affairs when that sort of thing happens in a court of law."

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