

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

THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

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

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

VOL. 4--No. 23.

JOHANNESBURG, SATURDAY, SEPTEMBER 14, 1935.

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

PRICE 2d.

CHIEFS AND LEADERS DISCUSS THE BILLS

THE POLICY OF CAUTION ADOPTED AT CONFERENCE

Government Requested To Translate The Bills In to African Languages And Summon A Union Conference Of All Chiefs And Leaders

Policy That Affects Posterity

"As you all know you have been summoned here," said the Acting Minister of Native Affairs, Mr. R. Stuttaford, in opening the conference of chiefs and African leaders of the Transvaal and Orange Free State on September 6 at Pretoria, "in order that the Government may hear your views in regard to the two Native Bills which a joint committee of both Houses of Parliament has put forward after a long period of deliberation. One Bill deals with the system under which it is proposed that Native opinion should be represented in Parliament and by which an opportunity will be afforded to the Natives themselves, in a Representative Council, to make their views known in regard to any legislation affecting them. The second Bill deals with the land question and provides for the establishment of a Trust to administer the land reserved for Native occupation and for the extension of the areas where land may be acquired for and by Natives."

"The Government recognises the great importance of these proposed Bills to the Native population and has therefore called together conferences of the Native people throughout the Union for the purpose of ascertaining the views of as large a number of representatives of the different sections of the Native people as possible. Five of such conferences have been arranged, one in Natal which has already been held, one in Mafeking, one in Kingwilliamstown, one in Umtata and this one in Pretoria which is representative of the Transvaal and Orange Free State Provinces.

"It is therefore for this purpose that you are here to-day. I am very pleased to see such a large and representative gathering which I am sure must be able to place before the Commission the views of every section of Native opinion in the two provinces. I know that what you say in this conference will receive every consideration by the Government and I would impress upon you the responsibility which attaches to your deliberations. You will listen carefully to the explanations which are given to you, for the words used in legal documents, such as these Bills, are not easily understood in all their significance and you will express your views with restraint and moderation and with a due sense of the importance attaching to the occasion."

Bills Explained

Mr. D. L. Smit, Secretary for Native Affairs, then explained the Bills to the conference (His statement appears on page 16.) And after the chiefs and delegates had asked questions particularly with regard to the land problem, the conference went into committee and discussed the principles underlying the Bills in the evening session. Mr. T. M. Mapikela presiding. Finally a committee, consisting of Chiefs, Sekhukhune, Mohlaba, Lucas Mangope, and Charles

Mopedi, Drs. A. B. Xuma, James Moroka, P. ka I. Seme and Messrs H. Selby Msimang, R. V. Selope-Thema, J. R. Rathebe, Keable Mote and H. B. Nyathe was appointed to draft resolutions to be submitted to the Government on the Bills, and the following are the resolutions which were unanimously adopted by the conference and presented to the Secretary for Native Affairs by Paramount Chief, Sekhukhune supported by Chiefs Charles Mopeli and Lucas Mangope.

Principles Involved

"As the chiefs and delegates to this conference were only given two weeks notice of the conference and were not supplied with copies of the Bills in advance, and as the policy underlying the Bills is one of political, territorial and economic segregation and it is the intention of the Government to amend further the Natives Urban Areas Act to complete its general policy, and in view of the importance and gravity of the situation and the very limited time at the disposal of the conference, and the fact that this policy affects posterity, this conference is unable at the moment to give a matured and considered decision on the fundamental principles and details involved for the following reasons:—



The Healdtown Institution Choir—Conductor Mr. W. R. Caley—that so successfully broadcast from Grahamstown on August 29, 1935.

- (a) The chiefs and delegates were not conversant with the principles involved;
- (b) They had not time to obtain the mandate of the people they represented;
- (c) The Bills are not available in the vernacular and are therefore beyond the comprehension of the majority of the chiefs and delegates;
- (d) The chiefs and delegates are not at the moment in a position to visualise or locate the proposed released areas, nor do they know to what extent the released areas are occupied or owned by missionaries, Africans or private bodies;
- (e) It is the intention of the Government to take a Native census next year and in the opinion of this conference the Native Bills should be held over until the Native population in the scheduled and released areas and on private farms has been ascertained through the census.

Union Conference

This conference therefore respectfully asks the Government:—

- (1) To translate the Bills into the various Native languages;
 - (2) To appoint a mixed commission to investigate the scheduled and released areas with a view to assuring the chiefs and the public as to what areas are really and actually granted to them under the Native Trust and Land Bill;
 - (3) To convene a Union conference of African chiefs and leaders during the next year to consider the whole Native policy.
- In closing the conference, Mr. D. L. Smit, Secretary for Native Affairs, said the conference had served a very useful purpose, and he thought there should be similar meetings every year to consider matters concerning the welfare of the Native people. The requests contained in their resolution would be conveyed to the Government, and he would use his personal influence in support of them. The resolution would receive careful consideration and they would be informed later of the Government's decision. He could quite understand that they had some difficulty in following the Bills and it was just as well that they should first discuss them with their people.

No Big Increase In Native Areas In Natal Says Dr. Brookes

There is to be no big increase of Native reserves in Natal. Dr. Edgar Brookes, writing from Adam's College, Amanzimtoti, draws attention to the exact position. The scheduled Native areas in Natal are given in the schedule to the Natives Land Act of 1913 and the acreage is also given. This totals 2,267,632 acres of tribal location and 146,571 acres of mission reserve. "If we take one morgen," says Dr. Brookes "as approximately two acres, 1,052,000 acres are to be added ultimately, if the maximum programme of the new Bill is carried out."

To get the full comparison, however the Zululand tribal reserves must be added. The total extent of these is 3,887,100 acres. Thus the total acreage of existing Native reserves in Natal and Zululand is 6,301,303 acres, which, if taken into account, reduces the amount to be added to one-sixth. Furthermore, the 526,000 morgen have not been promised. They represent the maximum amount which may be acquired by the trust or by individual Natives subject to funds being available and policy not changing over a very long period of years.

Reef Meetings On The Bills

Arrangements have been made for Professor D. D. T. Jabavu, of the S.A. Native College, Fort Hare, to address a series of meetings on the Native Bills in Johannesburg and on the Reef. Professor Jabavu will speak on Monday, September 23 at 8.15 p.m. at the University of the Witwatersrand under the auspices of the Bantu Studies Society of the University. A charge of 1/- for Europeans and 6d. for Africans will be made. On Tuesday September 24 at 8.15 p.m. he will speak at the Bantu Men's Social (Continued at foot of column five)

Will Go Ahead Says Mussolini

ZERO HOUR APPROACHING FOR ABYSSINIA SAYS EMPEROR

According to the latest cables from Addis Ababa, several Ethiopian provinces report that Italian troops are massing on the frontiers. The movements of Italian troops in Eritrea have been announced in a communique, and it is suggested that this indicate an offensive in the near future. But the Italian Legation in Addis Ababa declares that the movements in Eritrea do not possess any significance.

A Rome message says that there are indications that the Italian troops are preparing for hostilities to begin at the end of this month.

Meanwhile the League committee of five is displaying great zeal in its handling of the problem and should finish its work within few days. Its proposals for helping Abyssinia to put her house in order are to be submitted to legal advisers for juridical advice. The Emperor of Abyssinia has placed himself entirely in the hands of the League.

Scepticism is expressed in political circles in Rome regarding the possibility of Geneva reaching a solution of the problem. When questioned regarding the report from Addis Ababa that the Emperor had fixed September 24 as "zero hour," officials shrugged their shoulders and declared: "We are ready for them any day" This appears to be literally true, as there are indications that the Italian troops are preparing for hostilities to begin at the end of September.

Meanwhile the attitude of the Negus remains firm. It is reported he will not agree to any tripartite mandate or Italian protectorate, similar to that of Britain in Iraq or an international police force.

A message from Addis Ababa to the North American Newspaper Alliance says that, in spite of the rain which is still falling heavily, the Italians are reported to be advancing in battle formation. They are moving from Eritrea to Abyssinia over a greatly extended front. They are stated to have occupied all the more important points. Great excitement prevails in the palace, where the army leaders are conferring with the Emperor.

Address a crowd of 70,000 outside his residence in Rome Signor Mussolini said: "Here are the words you are awaiting—we will go ahead"

Centre under the auspices of the Johannesburg Joint Council of Europeans and Africans. A collection will be taken after the meeting. On Wednesday, September 25 at 8 p.m. he will speak at Benoni under the auspices of the Benoni Joint Council. And on Thursday, September 26 at 8 p.m. he will speak at Krugersdorp under the auspices of the Krugersdorp Joint Council.

Xhosa. Esiziva NgooThoba-Sikutyele

Amabal'Engwe Ngezinto Zelizwe

Inkomfa Zika Rhulumente Ngemithetho Emitsha

Njengoko selecebisile uProf. Jabavu emaphepheni wathi abantu maze balumkele ukuwa ngokuwa kwiinkomfa ezibizwe ngu Rhulumente kwiindawo ngeendawo ngalemithetho mitsha nathi siqinisele kakhulu kuloondawo.

Kwinkomfa ebise Natala kuvakala ukuba loompi ithe ayifuni ukumelwa ngabelungu kwindlu yee Ngwevu (Senate.) Yona ikhethe ukumane ibanentlanganiso yayo iminyaka ngeminyaka eNatala.

Intlanganiso esiyincomayo yebise Pretoria ngomhla wesi 6 nowesi 7. Impi yase Rhautini yona ithe mayinikwe ixesha ikhe icinge ngalemithetho, yacela nokuba imithetho le mayiguqulwe ezilwini zabantu, yacela neKomiti emayinyulwe ukuba iqonde lemihlaba kuthiwa sizakunikwa yona, kwanento yokuba uRhulumente ayeke ukusingoloba ngabanye koko abize ngonyaka ozayo inkomfa yazo zonke iinkokeli zethu zidibene ziqale ke zimxelele olwethu uluvo.

U Prof. Jabavu Nemithetho kaTsalitorho

I Dyunivesiti yase Rhautini yenzele uProf. Jabavu amalungiselelo ukuba athethe kulenyanga kuyo, naseSocial Centre naseBenoni naseKrugersdorp, nakwezinye iindawo apha eRhautini. Kweezondawo yakuchaza ngalemithetho mitsha kaTsalitorho kwabamhlophe nabamnyama. Siyawucela umzi ukuba uphume wonke ukuya kweezontlanganiso ufumane uluvo lwalendedebe kumcimbi ebaluleke ngaphezu kwayo yonke esekhe yakho kuthi njengesizwe.

Umthetho Wemivuzo

Umthetho kaMr. A. P. J. Fourie, Umphathiswa misebenzi ubanga intetho enkulu ngoku. Amaqela ngamaqela amhlophe aphephene nemisebenzi amkhalazela uMr. Fourie lo ngokusuke afune ukuduzela ekuwuphumezeni kwano kungawumeli lamaqela ukuba athumele abathunywa abeneleyo ekuwuxoxeni kwabo naye. Kambhe ke lomthetho ngulowa ujonge ukuhlutha umntu omnyama ilungelo lokuqhuba iimoto neminye imisebenzi ngesimanga sokuthi lomisebenzi mayingaze iqeshelwe mntu ngaphantsi kwemali eyakuya kwishumi lesheleni ngemini.

Umsebenzi eBhayi

E Bhayi kuzakulwa umsebenzi wokwenza ithayala zemoto ngumzi we Fire Stone Company kwanowokwenza igilasi owenziwa ngoo Pilkington Bros. bapshesha. OoPilkington bakuwugala loomsebenzi kwakuleveki nabethayala aabo sebeqalisa, baye bona beyakuqesha abantu abakuma 300 ne 400 ngaphandle kwabasezi ofisini.

Abesutu NamaMpondo Kubulelene eSprings

IiNtsuthu namaMpondo kubulelene ngeCawa kwiNkomponi yase East Waggafontein, e Springs. Ilwe lempi ukusukela ngo 5 eku-seni ngeCawa kwada kwangu 5 emva kwemini imbokhrana, kusiliwa ngamatye ngeentsimbhi nangayo yonke into. Kusuke awase Germiston, Boksburg, Benoni nawase Brakpan amapolisa ukuya kulamla. Kufe wamnye umntu, baze abathandathu bali-mazeka ngokunganiki mathembha, amakhulu-khulu azala ziinduma. Ababanjiweyo bagqithile kumakhulu amathathu. Kwenzakele nepolisa lomlungu.

Ngelixesha lokubhala asikamazi unobangela, kodwa yinto embhi kunene le yokubulalana kwabantu abamnyama ngelixesha besifanele sonke ukubambhana ngezandla sikhonzane.

Intlanganiso Yezizwe Noxolo

Intlanganiso Yezizwe eyangena ngomhla wesi 4 kule isaqhuba. Lentlanganiso ibaluleke ngenkani

zama Taliyane athe athetha iintetho ezilukhuni kunene zokugxeka iTiyopiya kwanokucela ukuba eelozwe likhutshwe ebulungwini balentlanganiso.

Kuthe akuphakama ummeli wase Abyssinia uJeze ukuba aphe-ndulele izwe lakhe waphuma u Baron Aloisi wama Taliyane esithi umntu wase Tiyopiya akufuneki athethe nokuthetha oku ngenxa yezono zama Tiyopiya kuma Taliyane.

Isekela lakhe uRocco ebelikhe lahlala lona entlanganisweni apho liphume phakathi entethweni ka Jeze lisithi uthetha kakubi gqitha ngelama Taliyane.

Umoya Wezizwe

Ezinkani zama Taliyane zizenze ajongwa kakubi kakhulu zizo zonke ezinye izizwe. Umphakathi wase Spain uthethe phandle ethetha intetho eyohlwaya ama Taliyane. Zonke izizwana zaphesheya ezingoma Holandi, Jugo-Slavia, nezinye ezikhulu ezingoma Norway, Denmark, Sweden, zilikhuphe lathipogo ilizwi lokuba zincedisa ama Ngesi ekohlwayeni nawuphina umntu onxhamele imfazwe. Ngama Frentshi asenobudedengu obukhulu ngokoyika ukuxabanisa uMussolini ekubonakalayo ukuba kukho zigqibo zithile ayethe afikelela kuzo nama Taliyane malunga nalomcimbi. Kodwa kucacile ukuba akasayikuba nako ukulahla ubuhlobo be League of Nations, nobama Ngesi nobezizwe zonke.

Ixesha Lokufunza

Kuyo yonke lento eselicacile lelokuba kulelixesha nje uMussolini usengxakini. Ngoku angathi akhe wajika abesengozini yokulahlwa sesosizwe asikhokelayo esifuna imfazwe sizokufumana amaqatha ase Tiyopiya. Apho eItali sebeyixela nosuku imfazwe, besithi ziyangoza nje ngomhla wama 20 kulenyanga.

Ukugula Kuka

Rev. R. M. Tunzi

Mhleli.—Sinosizi ukuyakalisa ukugula kuka Rev. R. M. Tunzi oyi Chairman yeJoint Council yalapha kukufa kwemiphunga ose Holy Cross Hospital athe wandicela ukuba ndazise oku kwiphepha lesizwe sama Afrika.

IRVINE B. GQWABAZA Kokstad

Umamkelo Ka Rev. Cecil Ngunga

IMBHUTHO EMNANDI NEBIZINYASWE KUNENE

(NGOWAKHONA)

E Rhini nge 23 rd August 1935 ibilulamkelo lomfundisi wase Tshetshi. Yayingumntu nomntu, impahla yomlungu ifakiwe ngama ledi alomzi, yangati kumhla ndafika e Rhini ngokwenene. Amakhosazana singapaula intokazi zo Malgas, zo Matshikwe, zo Mashologu, zo Maqanda u "Noplamzi" yena yo inene yeka! zo Mgxojeni nezinye! Amakhosikazi amahle ingo Moyake, Nquru, Jorha, Masabalala, Soya, namanye ke! Amanene: Sixaba, Bota, Ngxiki, Nondumo, namanye ke! Abafundisi ingaba: Tsewu, Mazwayi, Dongwana, nomnimimzi ozokwamkelwa u Rev. Ngunga no Jorha, bepahlwe ngamagosa Messrs Tyamzashe, Soya no Bota. Yena u Mr. Moyake esesihlalweni. Ngenene intle lento!

Intetho ziwe kakulu, kuthetha amagosa alomzi u Mr. Tyamzashe namanye. Kuthethe nabafundisi bonke kamnandi Ingoma ibiphakamile kwintonga yenqhubakazi ka Boya, intle intombi, yazola yanga ayingehlali! Yalabela into ka Cewu, yasuka yamanuku-chabasa, lomfo linene ngokudalwa, lixego eeliya.

Ngoku sibhala lamanqaku kufika umpanga ngotoliki omdala inkumtshi eyada yakhetelwa umhla we Prince of Wales pakati (Iphelela kuluhlu lwesithathu)

Umbuliso Ku Mantyi U Mr. Piers Nakunkosikazi Wakhe U Nobantu

EZASE MONTI NGU NONZAME

Lemini ibiyenye yemini ezibalulekileyo noxa ibeyelusizi noko. Kuba kucaca ukuba bonke abelungu abavelana nomntu omnyama apa e Monti u Mbuso awubagcini tuba lide. Lonto nditshoyo akudala lomfo eko pakati kwetu sele-shenzanie.

I Komiti eketiweyo ebiyokumbulisa yile: Mr. C. Tyobeka, T. B. Lujiza, Mrs. F. Siyo, Mrs. R. H. Godlo, Mr. R. H. Godlo, Mr. C. Xabanisa, ititshala yodumo yama Methodist u Gasela, Mr. J. Mafuna, Mr. D. S. Mtyangwe, Mr. S. Tapa, itoliki yemantyi, Mr. I. Jiba, Mr. W. Ngcamlela, ilungu eliququzelela Iliso Lomzi apa e Monti, nonobhala walo. No Wawee ebeko.

Kwizitethi sipaula u Mr. R. H. Godlo otsho "abanyepa" bapunguza babala itiki zeponti ukuba zingapina endingaziyo nokuba bade bazigqibana, ngokukodwa lo bati yimantyi esesihlalweni, kuba bati yinto eti xa igweba umXosa imfake iboso emqaleni, isiti emakuhlangubeni ka Kafile inyaniso ayizange ibeko baye bonke bengamatutu. U Qweshalo ke uke wayamisa kwelo cala xa abulisa umhlekezazi lo umkayo, kuba noko yena uyamazi ukuba umntu omnyama unegazi. Oka Lujiza ufunde inteto yomzi jikelele ekokelwe yi Komiti.

Kwenziwe izipo ezibini, i walking stick kumhlekezazi, i hand bag ku Nobantu. Kaloko elo ligama esilive ngowakwalo lowo. U Mrs. F. Siyo unikele u Nobantu lowo i hand bag, watsho ngalungisiweyo wona amazwi, esiti ikaya elisoloko linoxolo lenza ukuba umnumzana asoloko ezenza izinto zake ngocono, kuba akanasilingo endlwini. Ubonakala enjalo ke u Mrs. Piers lo. U Mrs. R. H. Godlo yena unikele u Mhlekezazi intonga leyo ngabemafutshane okuyazisa kuye.

kwazo zonke ezakwa Ngqika ngu Mongameli owayepete indaba zo Ntsundu u Charles Sinxo. Sati awu! mhle! camagu Mazangwe! Camagu makwedini! Camagu mhleli welipepa camagu nzwanenkulu! Camagu matole enkumshi, camaguni matolegora lomlungu! Camaguni bantwana bomfo ongenangqambu! Camaguni batshana bama Mpehle — nina Kwalo no Cabashe, matolendoda! Bazukulwana begora lama Gqunukwebe u Mthetho — uMthetho uyihlomkulu obethetha kume ngaye, obesalata kume ngaye, afunze kume ngaye ku Magqunukwebe! ningazenzakalisi matole akowetu.

[Silusizi ukuzinqumla eezo indaba ebezithetha ngeziganeko esezigqitile. Indaba ofuna zingene ziphume ngoMgoibelo waleveki zithumele zifike kuthi ngolwesi Ne oluphambhi kwaloveki. —Umhleli.]

Ulonolozo

Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

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

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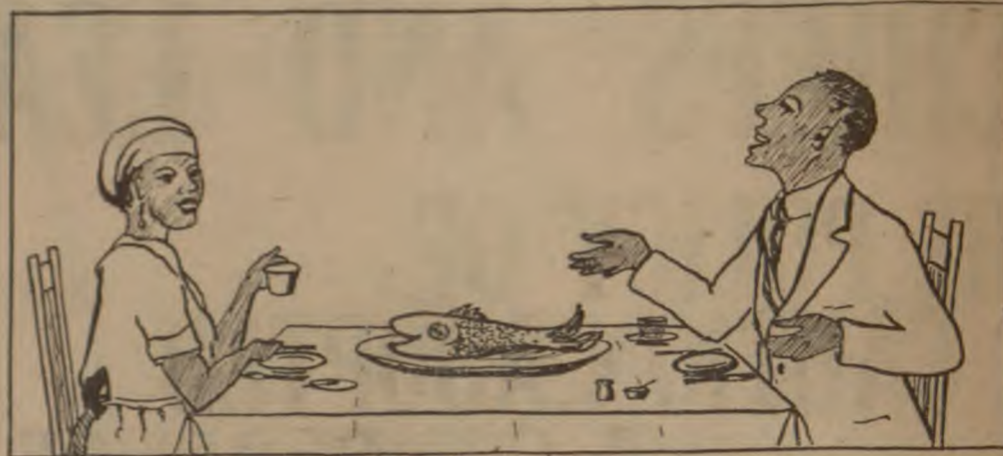
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NGONYAKA.

abantwana abasakulayo intobeko yokumazi omdala kubo. Bakwazi ukutula iminqwazi xa bebulisa, basuse nenqawa emilonyeni, angati umntwana alindele umntu omkulu ukuba ati molo kuye. Ntlandlolo asilo siko lakwa Ntu elo. Xa sizitoba sopakanyiswa ngabamhlope. Wabulela nembeko eyenzelwe u Mrs. Piers, wati intonga uyakuyilondoloza 'de ibelilifa labantwana bake.

EAT MORE FISH!



HOW HE loves a tasty dish. His wife she likes one too. And here you see them eating fish Which they prefer to stew. They eat it boiled. They eat it fried. They eat it curried too. They know it gives them strength and brains.

£5 in prizes for the last line.

Ten Prizes of 10s. each will be given for the ten best "last lines" submitted. Watch these advertisements for the closing date of this competition.

TRY YOUR SKILL AND WIN 10/-!

and

Be sure to eat fish because it is a brain food.

Answers should be addressed to:

THE MANAGER,

"The Bantu World"

P.O. Box 6663, Johannesburg.

Strong nerves for healthy bodies



The Nerves control the whole body. They run from the Brain to all corners of the body. You cannot be strong without good Nerves.

No man or woman can be strong and healthy if the Nerves are out of order

Any person can tell when the Nerves are weak by the following symptoms:— Shakiness, tiredness, headaches, trembling over the stomach, buzzing in the ears, backache, pain over the heart, heart attacks, bad dreams, troubled sleep, unrefreshed feeling in the morning, fear of responsibility and work, no desire for pleasure and a desire for complete rest or death.

Dr. Heinz Nerve Restorative is the modern tonic that immediately clears up all these symptoms and diseases. It calms the Nerves of the Brain and strengthens the Nerves of the Stomach, Heart, Kidneys and Bowels.

Mrs. L. B. Morgenzen, states: "Before I commenced using Dr. Heinz Nerve Restorative I had practically lost all faith in medicines. My system had become something like a Chemist's shop from all I had taken. I was a bundle of Nerves, could not eat anything, I used to sit up between cushions all night expecting death at any moment from the frightful heart attacks and my misery was too awful. Dr. Heinz Nerve Restorative altered all that. I am a different woman. I can face life with courage and the occasional fits of depression soon pass off."

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costs 5/6 per bottle at all chemists or 30/- for 6 bottles.

GIVE YOUR NERVES ANOTHER CHANCE

Xhosa : Umbuliso Ka Nkosi Ngonyama

Um Tembu Kwelakowabo

(NGU S. E. K. MQHAYI)

Ndiyibambhe itshisa ngomhlana uthile apha yekoko ukuya kuwela i Nciba ngebulo, ukujikela nokubijela ukuya kutsho e Gcuwa kwelika Hintsu kudala. Apho ke ndingat ndinyatele i Gcuwa. Ngqamakwe, u Centane, u Gatyana, i Dutywa, no Mthatha, elasema Mfengwini, elama Ngqika, elama Gcaleka elakwa Ndlambe, nelaba Tembu. Vuma Laudini ludaba lonto!

o o o

Sibonene ne Ndu Enkulu yama Tempile apho e Nqhamakwe (Govan-Nchwazi), umzana omhle kwaphantsi kwento ka Mbali u Yekelo, engu Mfundisi wase Bantu Church, noko ngezimini anyuselwe ukuba aye kutata indawo ka Hunter ku Qumbu. Intlangano leyo ifikelwe liliqela eloyikekayo, kwabonakala ukuba mayike iroxe, yobuye ingene kwakhona ngo October (Dwara), xa iingqele nezikhuhlane zingenje. Sibe sibe siyaxoxa njalo kwangomkamangela wemoto ka Mr. Mphahla umcebisi. Thina ma Kholoni indim noka Gulwa ititshala yam, banqandwa ngengcingo abanye ababesiza ngasemva! Vuma Laudini ludaba lonto!

o o o

Ithe kanti lonto indinika ithuba lokuyijikela i Mishini yase Geuwa umzi ka Hintsu. Ndiyoniswa ngoka Sotiti zonke indledana, nemizana, neentlanjana ezikwi ncwadana ye "Tyala Lama Wele." Ndiide ndaqula ndaya kutsho e Rwantana kwesika Botomani Mthini, pesha kolo Lwalwa luka Rarabe. Ndiyivume khona inkonzo yomhla we Nkosi, kakade idyokwe yaba se ntanyeni yomhambi, azala amathunga, kwathiwa kwaxinwa. Batsho bonke ukuthi: "Yho-o-o-o-o, Hayi ke betu!" Ludaba lonto Laudini luvume!

Apho eRwantana ndibone noka Kota wasema Tshaweni, kwele Ndebe onguyena ube ngumnini walopani. Apo ndifike kwinto ka Sangoni, endenzele imbeko yenkabi yegusha, komkulu kwinto ka Botomani ndise umlenze, waye umfana ndimtanda kunene, ngemfundo nokuqabuka, nokwazi amabali. Ndimfanise noyise omkhulu, obesakuba ligora, nomthunywa ka Kumkani u Rili. Into ka Mlonyeni nayo ndiyihambele emzini wayo, loomzi wemfundo, nenqubela engaqhelekanga kumzi womtan'om Xhosa! Asithandi kuncoma kulama ngaku, kodwa umfo wakwa Gaba uwatetelele ama Xhosa; kwanga kungaba ngomso nangomso mfo ka Mlonyeni! Newina Laudini ndikwenzel' iindaba!

Ndiide ndaphindela kawase Geuwa kwinto zo Ndwandwa, Mtiya, Dambuza, Sinyanya, njalo. Ndifike ngokugqita ukuya kumzi wase Bika apo nditete i Bus eya kwa Gatyana ndaye ndijonge i Botwe lo Kumkani wama Xhosa e Nqandu, umzi ka Zwelidumile u Kumkani wetu jikelele. Ndifike kumfo omhle kunene, noko angafikanga kumkhuluwa wakhe u Ngangomhlaba; ndimbonile kanjalo okokuba kuninzi omakusetyenzwe kweli Komkulu, ama Xhosa azakhele indawo yawo. Ndenzelwe ububele kwa Mfundisi into ka Mdekeza, nakwelonxowa lakwa Xaba, nakwinto ka Gcabo intang'am; kwakubi ukungabonani nento ka Mkwambi u Peterose. Unyana wokumkani ogama lingu Siwalawala, uyafunda, noko kum unge angakhe ahenxe kuyise nonina; kwaye kukuphela komntwanana okhoyo. Newina Laudini ludaba lonto!

Emva kweentsuku ezithile sino Tshawe apho Komkulu, u Stocks Lumkwana ndicele indlela ndayinikwa. Waye yena wayeze ngemvuselele ze order of Ethiopia. Kwezo ntuku kuvakele kalusizi udaba lokusweleka kwento ka Zazaza, u Chalmers Mbewana, umfo wakwa Zidenge kokwabo, noko yena ubesele engummi e (Ipelela kumhlathi wesibini.)

Isibonda Nomqombhothi

KWAKUNYE NAMANYATHELO
ATHATYATWE YI
ADVISORY BOARD

Ezakwa Komani
(NGOWAKHONA)

Siyambulela u Sibonda Mr. A. G. B. Rein (umkuseli) ngezimvo zake kwidabi elikulu elingo mqomboti ati "Igqongo malilingwe" nokunyamezela izigxeko nokugityiselwa kwake ngamagada ngumzi omhlope wasekay'apuka kuba wona ufuna i Council ivule Inkantini zomqomboti ngokupandle. Ngokungapuzulu nenyatelo elitatyatwe yi Advisory Board ukuba icinge msinyane ngokuti lomcimbi make ifune i Gqweta ukuba liwuqwalasele.



Lo ugentla ngu Mr. C. M. X. Mahlutshana, omnye wabafana bethu abathembhisayo owenze intetho kweliphepha.

Kuvakala ukuba i Bandla elisandula kubako elaziwa ngokuba yi "Bantu Methodist" (Imbhongo) ino Mfundisi wayo ngoku, kwaye ingamaxapetshu ukulungiselela ulwamkelo lwake. Ubuyile u Mrs. T. Ntumbuka ekayeni lake e Kapa kunye no Sana lake, bobabini bakangeleka besempilweni. Ngowakwake oke waqukulwa yi Cesine wayikaba nayo pofu.

Usebuhlungu u Nkos. Nora Sihawu kwada kwabonakala ukuba ngenxa yokukedama kwempilo yake make okulala e Hospital, ngokunjalo nama Kosk. Rasmeni, Sogwagwa no M. Dalamba sibayaleza kwizikungo. Abavukileyo kule Cesine ngaba: Nkosk. Ortell naba Mnu. Ortell, Chas. Mcingana, no Mabizela.

Sibe nenyweba yokubona uMnu. Joe Nzuzo wase Kapa kwepelileyo iveki, selebe wapindela ne Nkos. J. Mcingana wase Alival North no Mnu. A. Ngini ose Monti ngentlalo. U Nkosk. Nombhala Makiza, ulundwendwe luka Nkosk. A. Lekalakala. Ikaya lake likwa Ngqika. Umbuto wama Tempile L. O. T. T., uke wati tsi e Motlano, ubuya ungawuhlanganisi umlomo bubulele ababufumeneyo apo.

Ofuna Ukwazi

(NGU JUSTICE J. VILI)

Njengoko u Rulumente wawenzayo umnyinyiva kwicala lorwebo e Transkei ngaba ke sekuko mashishini na? Kweziphizitile? Mashishini mani egutywa njani? Kuko amaqela neziqu ngazinye na (Syndicates and Individuals?)

Teko. Ndilishiye njalo ke Komkhulu ndabamba i Bus eya e Dutywa, apo ndibonene nento zo Nkomo zalapa, namanye amanene. Ndiiphindile ndayibamba itshisa ezinzulwini zobusuku, ndaye ndikhumbule e Bityi, ndijonge i Komkhulu laba Tembu e Mqhekezweni. Kautshaye ke apo Mlesi nawe mhleli. Ndiyabulisa.

(Isaqbutywa.)

U Gcwanini Ukhuza AmaZangwa Kwisihlo Esiwableleyo

(NGU C. M. X. MAHLUTSHANA)

Mhleli, Luvakele ngosizi udaba olubonakele kwi "Bantu World" ye Veki epelileyo lokusutywa kukufa kwe Xego u Bawo wetu u Mfi Chas. Sinxo. Njengommi, ne Toliki nomcebisi wenene kubemi base Bofolo najikelele, ndiqinisekile, ukuba baninzi abayakuvelana nawe kubuhlungu okubo. Njengomhlobo wam omkulu wena ndoba nditeta okungapakatni kum xa ndithi ngu "Thixo onikayo Nguwe ohluthayo". Bulelela i Nkosi kuba ekushiya souyindoda engako, ingekuko ngabakulu koko ngengqondo. Namhla nguwe omawukangelele umzi ka Ntu utabate indawo ka Bawo u Mfi.

Uzitobe kumzi wakowenu, ubekeke kumzi ka Xhosa, utembele kwi Nkosi yako u Kristu u Mko-keli. Wolibala ukuba akunabazali. Kaloku yena ngu Yise wenkedama, yi Ndoda yabahlolokazi. Xa nditshoyo mfo ka Bawo ndithi: —

Akuhlanga lungehlanga, Akwenzekanga simanga, Kutande Ophezu konke, Olaula iinto zonke.

Isimakade asik'elizweni, Oko kwaziwa kumazwe ngamazwe, Amalungisa akahlal'elizweni, Kub'atandwa nakwa Phezulu amazwe.

Obathandayo bakwandulele, Mkuya kunilungiselela indawo. Amakowenu akushiyile, Yilungiselele naley'indawo.

Naxa sihlel'ap'emhlabeni, Sipilile sonwabile, Sijonge ngasekufeni, Konke oko, ukwazile.

Xolani mzi wakwa Sinxo, Wenjenjalo yena u Tixo Akuzivula izitshixo Zamasango aphezulu.

Hlalani ngoxolo nonke, Nilungiselela iinto zonke, Nilulekana ngeento zonke, Woba nani o Phezu konke.

Inyembezi zisuleni, Izingqala ziphezeni, Incamango ziyekeni, Ezi eleyo zifekeni.

Umbiliso Ka Nkosi U Ngonyama Wama Ntinde

Ngomhla wama 21 ngom Gqibelo kulenyanga kwityalike yase Tiyopiya (Order) e Nancefield, kuyebakho ingxikela yesibadlalala se Konsati, eyenzelwa ithole lesilo, umntan' enkosi, u Ngonyama wama Ntinde. Uyenzelwa ngumzi ukuba umbulise ngetikana ekuphindeleni kwakhe ekhaya e Qonche ekubeni ebela-pha ithutyana, ezekubona abantu bakayise.

Wonke umzi uyacelwa ukuba uyekuyikhunga inkosi yawo, imikhonto iyakubuleleka kakhulu Lomecimbi uphethwe ngabo bonke abantu abakhulu abakweli, iinto zoo Govo, zoo Qodashe, zoo Kave no Sipoyo. Uququzelelwa shushu ziinkosi oo Bottoman nooMdingi. Uququzelelwa kakhulu ngabafundisi u "Ndevu zomlungu" u Rev. Elijah Mdolomba no Rev. Victor

Mayaba, waye nomhleli weliphepha ephakathi ngomqolo wonke.

Ingoma iyakuba yehlwabisa umxhelo kuvumisa iinto zoo Kopo, uleta omhle.

"Phumani nonke nizekufane, kisa!"

UMUTI WEDHLISO.

Lomuti ukupa Idhliso esekade lahlala esifubeni.

Inani 9/6 ngeposi.

Olikipa nasematunjini yiltezinhlamvu,

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Inani 1/6 ngedosha.

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OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!

1/6



Inkosi Yemntu

Amayeza!!

1/6

UMUTI OWENZEI WE UKUSIZA ABANTU OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU Ogeza Umzimba Wonke.

Wenzelwe ukuba usze abantu Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo minyaka eminingi. Labo bantu abahlakanipheyo bayazi ukuthi lomuti Otukululayo iwona muti abafanele ukuwudhla xa bezizwa bek'ele, bedan'ele beqelelwe amandla nesibindi, bengase njenge yise mkulu ababelwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lopo usu'ala, uti uvuka ekuseni ukiye yonke isto embi esivwini namo matunjini naso sonke isihlungu esingapakati.

Ngeke ube naman'bla wenze imisebenzi emikulu nxa umzimba wako ugqwela ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandla, ukujabulele ukudhla nemplo uyijabulele.

Enye yamakosi abantu edala lomuti Otukululayo ithi, kungangi jabulisa ukurwa ukuthi bonke abantu bami bangabantu wo o'ori, yini ungazi bhaleli e'apepini usityele ngawo kurwe na'akude?

Baza esitole zakini kuzala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuthi uma nituna ukuqonda kakulu ngawo singabalela ku:

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

Lapo yonke imiti emihle yenziwa kona.



I Partons Zikwenzela into Enkulu Ngapezu Kwezinye Ipilisi

Unokufumana Ipilisi ezintintyi ezokurudisa nje kupela. Unokufumana Ipilisi ezintintyi zokomeleza kupela. Kodwa yinye qwaba Ipilisi ehlanganizela UKURUDISA NOKOMELEZA, leyo ke yi PARTONS PURIFYING PILLS.

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Impilo entle ereliswa kukusebenzisa I Partons Purifying Pills iyakuleza ukuba ibonakale. Sicebisa wonke umntu ukuba ke azilinge. Izigqomo zingakwamsinyane. Ziginye ngokuhlwa nje uzinqinele kulenteto ye tu nge Partons.



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SOCIAL AND PERSONAL NEWS

THE Bantu World
 Head Office:
 No. 3 POLLY STREET,
 Telephone: Central, 3493.
 P.O. Box 6563 JOHANNESBURG.

Domestic Announcements.
 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 Sales, etc. are charged as following rates:-
 12 words for 9d., with a minimum cost of 2/6 per insertion.

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

UMPHANGA:

TONYELA--Kustele kukufa u Theophilus Derkson Tonyela e Evaton ngomhla wokuqala ku September lo ube gqiba ama 35 eminyaka ngomhla wama 28 ku August. Izihlobo mazaneliswe ngulombiko. U shiya intwana ekwi minyaka embini ubudala, eyashiywa ngumama. W. B. NTSHANGA, P.O. Wilberforce, Evaton.

CALL FOR COMMUNICATION
 MPHABLELE TRIBAL SCHOOL

Undersigned wishes to correspond with a Post-Matric Teacher who would like to teach in the above school. Knowledge of Afrikaans necessary; The Secretary, Mphahlele School, P.O. Molsgat, via Pietersburg.

KITSISHO:

Ke itse ba badi ba "The Bantu World" gore, Moroa Morena eo mogolo Reuben Segoro Moshoeite Kunana otlo gile Delareville, kadl 5th September 1935 le Mr. A. R. Motseokgosi go ea phuthengong, Pretoria. Me etla re a boea, a Pagologe Johannesburg, go ea Newclare Location No. 460 Hamilton & Crouses, go ea go tsena Randfontein a bona batho ba ga Rragoe. Ba ba ratang go mona batle. Kele oa lona. A. R. Motseokgosi.

KETSISHO EA PICO:

Kgosi Tshabdira II. Moroka omona motseng oa Nancefield Pico ea Pono ea Kgosi ea ka 22 September 1935 koa Nancefield kall 29 Sept. 1935 mo Alexandra Township Barolong ke o mokgosi oa Bana ba ba semane. S. H. Molete, Alexandra.

FOR SALE:

Chandler Sedan Car good condition. Suitable for Taxi... £30 cash. 65 Saunders Street, Yeoville.

THE DURBAN FILLING STATION & CYCLE WORKS--Cycle and Motor Repairs A Speciality at cheapest rates. Spairs and accessories for all makes. New and second hand bicycles. Beds, mattresses, gramophones and all kinds of records in stock. Phone 3725 cent, or write:- Cor. End & Durban Streets, City Suburban, Johannesburg.

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

Is there anything you want to buy?

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Then use

"The Bantu World"

Smalls Column

Who's Who In The News This Week

Mr. W. Z. Ntshanga of Witbank was in the Capital last week-end.

We are pleased to hear that Miss Alice Weir, the superintendent of the Talitha Home, Western Native Township, is recovering fast. The Talitha Home is an institution to help unfortunate African girls, and has recently been completed.

A variety concert and dance will be held in the Communal Hall, Western Township, on Saturday, September 21. Merry Black Birds in attendance. The A.E.O.'s & Black Crows will sing. Leading African artists will perform before the dance commences. Admission 2s.

Inanda Seminary girls will be pleased to hear that Dorothy Ngobe is now much improved in health. She and her sister Cecilia are doing well at their home in Eastern Native Township.

Nurses F. Dongo and M. Mbolekwa, of the Bridgman Memorial Hospital, visited "The Bantu World" offices last week on Friday.

His many friends will be sad to learn that Mr. Hendrick A. R. Segale, of Makolokoe, Bethanie, died on Monday afternoon, September 9, at his home. Mr. Segale who has been ill for a long time left for his home about 3 weeks ago and was recently reported to be gradually improving. Therefore his sudden death will come as a shock to his friends and relatives. Mr. Segale who was born in 1894 leaves a young widow to whom he was married in February this year.

A grand farewell concert will be held in the African Congregational Church, Pimville, on Saturday, October 5, on behalf of Mr. L. C. Jali, a well-known official of the W. D. Association who is said to be leaving the N.R.C. employment. A record attendance is expected as Mr. Jali is popular with all sections of the community.

Mr. Godfrey R. Kuzwayo, the well-known writer, has returned to the city from a fortnight's visit to the Orange Free State.

The Rev. John Motaung, of Bethlehem, has returned from Pretoria where he went as a delegate to the Commission.

Miss Sinnah Matlale, a former student of Inanda Seminary, has recovered from her recent severe illness.

A successful and well-attended meeting of the Methodist Sunday School teachers was held at the African Social Institute last Friday evening. The chairman gave a comprehensive and instructive address on "Don't be afraid of difficulties." The audience was very appreciative.

Mr. L. M. Molepo, principal teacher of the Irene school, was in the city over the week-end and paid a short visit to "The Bantu World" offices on business. Mr. Molepo is trying to encourage newspaper reading among the Africans in his district.

A grand dance will be held at the Communal Hall, Western Native Township, on Saturday, September 28. Merry Black Birds in attendance. Admission 1s 6d.

Messrs. Luke K. Mahola and P. D. Segale, both of the staff of "The Bantu World," visited Evaton on Sunday and were the guests of Mrs. E. B. Morake, B.Ss., M.A., the Superintendent of Wilberforce Institute.

Mr. and Mrs. Frans Ntjana, formerly of Doornkraal, but now of

Pretoria, were among the visitors to Evaton over the last week-end and returned to the Capital on Sunday evening.

Mr. P. T. Molepo: Please send us your address before we can publish your Sikukuniland news.

Mr. Gilbert Fesi, of Cape Town, is in the city travelling for his employers. During his stay here he will be the guest of Mr. and Mrs. Balfour, of Orlando.

Mr. S. S. Koma and Nurse S. Nzalo, both of Pimville, visited Evaton on Sunday last week and were the guests of Mr. Van Niekerk.

The official circular notice to the Temples convening the Free State Grand Temple annual session stated that the annual session would be held at Kroonstad on December 26, 1935. The Executive of the said Temple which met in Bloemfontein on August 13, 1935 altered the date to December 27, 1935. It is therefore important to state that delegates will be expected to arrive in Kroonstad on December 26 as the reception to be held in their honour will take place on the evening of December 26.

In the name and on behalf of the Free State Grand Temple, Mr. D. G. Rametsi, secretary, conveys their sincere and profound sympathies to the bereaved Bro. Rev. P. S. Mbete, G.T.E.S. and sister Maggie Mbete, P.G.I.G. on the sad occasion of the irreparable loss sustained by them in the death of their father and councillor, the late Rev. Charles Mbete, of Heilbron.

Our 500 mourners attended the funeral of Sandy Mokgeledi, who passed away at the age of 24 at Western Township last Saturday. The late Sandy Mokgeledi was a well-known member of the "A.O.E." company. His death will come as shock to his many admirers.

A meeting of the Western Native Township branch of the Carnegie Library will meet in the Western Native Township Reading Room on Monday, September 16 at 8 p.m. Old members together with those wishing to join are cordially invited.

Chief P. Thabadirra Moroka (successor of the late Chief Samuel Lehulere Moroka) of Francistown has arrived in Johannesburg on a visit and is staying at the residence of Mr. J. Modise Ramhitshana, Pimville.

A thanksgiving party took place at the residence of Mr. and Mrs. J. F. Selokane, of 1518, Orlando, last Sunday, when the recently born son of Mr. and Mrs. Selokane was presented to friends. At the end of party Mr. Selokane thanked all who attended and Mr. Masiike closed with prayer.

Miss Esther Ndlovu, of the English Church Girls Hostel, Doornfontein, will celebrate her 24th birthday on Sunday, September 15 at the Hostel in Sherwell Street.

Miss G. Minnie will give a Spring dance in the Communal Hall, Western Township on Saturday, October 12. Merry Black Birds Orchestra in attendance. Admission 2s.

Miss Maria Nobongoza's engagement to Mr. Nicholson Ncalu, of E.N. Township was announced at Pretoria last Sunday. Misses Mary Soga and Margie Ncalu, accompanied Mr. Ncalu to Pretoria.

The Ilinge Labantsundu Society will give a tea party at the Ethiopian Church, Western Native

Township, on Sunday afternoon on behalf of Mrs. Abrahams.

Mr. Thomas Mngomezulu, headman of Frankfort Location, is on a visit to his brother-in-law, Mr. J. C. P. Mavimbela, chairman of Eastern Township Advisory Board, and Mrs. Mavimbela.

Misses Elsie Methula and W. Pokomela of Malvern spent their week-end at the Western Native Township.

Miss Rachel Swartz, of the Rand Women's Benevolent Society will be a promoter of a dance

at the Inchcape Hall on Friday, October 5. Merry Black Birds Orchestra.

Miss Magdelene Madikane Ass. Secretary of the Ilinge Labantsundu Society who has been indisposed has recovered.

Miss Melsie Nzondo, of Springs, is spending a week's holiday with her sister Miss D. Nzondo, of Observatory.

Mr. T. Sondlo, of the Simmer & Jack clerical staff with Mr. I. E. Nogana and J. Matross were the guests of Mr. P. D. Msiwa of Western Native Township last Sunday.

The Old Favourite
 IN THE RED AND GREEN BAG
 PACKED IN GENUINE MOISTURE-PROOF CELLOPHANE
 WILSON'S MIXTURE
 WILSON'S MIXTURE

Ngoana o thusegile gagolo Bophelong."



go rialo 'Ma ngoana oa Mo Afrika

"Ke lakatsa go leboga dikuranta tsa rona tsa Bantsho ka go ntsebisa ka ga moriana ona o mogolo, Ashton & Parsons' Infants' Powders," go koala Mohumagadi Victoria Dinwa. "Ha ke sale ke o sebedisa moshanyaneng oaka, o thusegile gagolo bophelong, o robala hantle 'me ha a sa khathatsa ka go kula ke feburu. Phofu ea gago ke e makatsang. Ke lakatsa gore bo 'ma-bana ba e sebedise maseeng a bona a tsoang meno."
 -P.O. Box 2528, Johannesburg.

ASHTON & PARSONS' INFANTS' POWDERS

MOHUMAGADI DINWA o bone tsela eo bo 'ma-bana ba makgooa - ka dilemo tse ngata-ngata--ba thusitseng bana bophelong ka go sebedisa Ashton & Parsons' Infants' Powders. Ha ngoana oa gago a lela gagolo ke gore o khathatsoa ke ditlhabi maleng kapa menn a mo utluisa bothoko ha a tsoa. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana 'me ngoana a gole a thabile a

NONNE ALE MAATLA

U ka reka phofu ena levenkeleng, theko ea eona e nyane. Beea phofu e omileng lelemeng la ngoana. U mo neele halofo ea phofu ha ele ngoana ea ka tlase go kgoedi tse tshetseng--photo eotlhe haele eo mogoloanyane. Ashton & Parsons' Infants' Powders ha ena kotsi.

Proprietors:

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

News Items From Different Centres

Bloemfontein News

(By LADY PORCUPINE)

Bantu High School vs. Kroon-United School, play thrilling Soccer and Basket Ball matches.

Recently the above mentioned teams provided us with thrills. The School boys were a well-balanced side in all departments of the game. A dashing movement by the Bantu High School enabled its centre-forward to weave through cleverly to reduce the lead to 3-1 and nil-nil in the morning match.

The Girl's Basket Ball match which was refereed by Miss Grace Nanette Phahlane of the Bantu High School was evenly contested all the way. Both team were well matched. The Kroonstad United School lost 7 points by fritting away its scoring chances. On the other hand, the United School whose play was more accurate, fully deserved their victory. Miss Violet Thapane has to be thanked for the training.

The following were the organisers:— Mr. N. Sefothelo (Principal of the High School) Mr. H. Seleke (Secretary), Misses Ann Shuping, G. N. Phahlane; Violet Thapane of Kroonstad and Mr. Don McGroo Matsepe, also of Kroonstad.

On August 22, the Mangaung Musical Troupe under the baton of Mr. E. N. J. Monaisa held its long waited for show. Generally, the performance was excellent, the most interesting item was a play entitled "The Dear Departed" which interested the audience. Miss N. Seyeng and Miss F. Nthatisi were the leading stars in the play and deserve special mention. The Troupe sang beautifully especially the new composition of Mr. E. N. J. Monaisa, (a) Mokgadi oa Thole; (b) Legae Yame. The last part of the evening was devoted to dancing, music provided by the "Big Louisiana Orchestra."

Among those present were:— Dr. and Mrs. J. S. Moroka, of Thaba Nchu; Mrs. (Dr.) Molema of Mafeking; the Rev. and Mrs. N. H. Motshumi; Mr. R. Setlogelo, of Thaba Nchu from England. Messrs. Z. Mosoang Z. Selebano, T. Mapikela (junior), Modisang, Kgomo, D. T. Msikinya, Mr. and Mrs. and Mrs. Nyamela Misses Rathebe, Mapikela, G. N. Phahlane, J. G. Phahlane, K. Thekiso, Nurses G. Phoko, V. Mokhunne, E. Madibo, M. Demas, and many others.

There passed away recently Mr. Abraham Mojatau. May God comfort the bereaved family.

On September 9 the Bloemfontein African Stars (Merry Makers) demonstrated their New students and theatrical movements at a great Competition Concert when the following groups competed: Hawaiian Blues, Hiver Hivers, and the Bantu Harmony Singers.

The Merry Makers have specially been requested to stage again for the Europeans and Bantu at Senekal by Mr. David Simpe (Blockman) on the first week in October. Mr. D. Rathebe, (the driver) is on the move making arrangements for the road. His car is especially named "the Merry Makers Madhlamini"

Zebediela News

(A. S. MOHLAKOANA)

In memory of the late Induaa Tale Tintela Kekane who passed on May 14, 1934, the cemetery of Mogoto was crowded on August 25 for the dedication service. It is for the reason of his Christian work among Mogoto people that the stone was erected. The speakers were: The Revs. H. S. Robinson and J. Thibedi. (Continued at foot of next column)

Makapanstad News

During the month of June the people of Makapanstad were taken by surprise when a choir from Schildfontein (Marapyane) under the conductorship of the Rev. W.B. Modikoane, of the A.M.E. Church, gave one of the most thrilling concerts in the local A.M.E. Church. The chair was occupied by Mr. S. M. S. Rakumakoe, and those who had the opportunity of hearing this choir sing, will never forget that night—at least for many years to come. Mrs. W. B. Modikoane participated in the singing. The pieces that captured the audience were chiefly these: "Talk about me." (which is to-day sung all over the village, and known by the old ladies as: "Machini hoo-hoo" for "My journey-home.") "I've got a shoe." "Could not hear nobody pray." The Chief H. M. R. Makapan accompanied by his cousins, Princes K. M. Makapan (now late) and S. G. Malebye, also attended; and the three sang a few pieces. The Chief later addressed the audience, and in the course of his address, which, he said, was particularly directed to the visitors, laid stress on the importance of education. He proceeded and said: "You have done very well in singing, but I want you not to forget that singing is not the end of education nor the passing of the Standard VI examination, which, to many of our young people and some older people seems something very great. I wish to hear that some of you are preparing to continue to J.C. and Matriculation. It is only when you have reached this educational level that you will begin to appreciate the value of education. Before concluding his address, the Chief gave a brief history of the A.M.E. Church.

The address which was delivered in English was interpreted in Setsoana by Mr. S. M. S. Rakumakoe. Mr. K. M. Makapan also spoke, and criticised the work of the schools to-day. He said he was sorry to find that some people were encouraging the use of the vernacular as a medium of instruction in schools. The Chief afterwards gave the visitors the sum of ten shillings as a present. This amount was received with deafening applause. Mrs. Caroline Moeng also spoke but she expressed surprise that the choir came from Marapyane her home, a place where people were very backward.

Bantu Dramatic Society

(By DRAMATICUS)

Mr. G. W. Xala presided over a well attended meeting of the Bantu Dramatic Society recently. Among items of interest was the new Musical Play entitled "Lady Windermere's Fan" by Oscar Wilde which the Society intends staging before Christmas.

The Society will shortly visit Durban, East London, Lovedale and Fort Hare. Among the members present were Misses Maborpe, Jeyise, Soga. Messrs T. H. Twala, D. Twala, J.C. Mavimbela, P. Koza, G. Nongauza, S. Mashupe. The following were enrolled as new members Misses Kekane, M. Kubheka, M. Morake, A. Lemeke Messrs P. Dabula, J. Mzamane and L. Lithebe. Among visitors were Misses Mota, Mabulelong and Daila, Mr. Mbanjwa.

(Superintendent and Minister of the Methodist Church). Messrs J. K. Mogodi, (Evangelist Methodist), C. Majapelo (Evangelist D.R.C.), Piet S. Kekane (Induna) and Stephen Kekane.

Indeed, this was one of the memorable days in the annals of Zebediela.

Nurse Loses 19lbs.

COULD NEVER HAVE BELIEVED IT POSSIBLE

Kruschen Fills Her With Energy and Vigour

"I could never have believed such a change possible," writes a nurse, who has lost nineteen pounds after a course of Kruschen Salts. Why suffer the discomfort caused by superfluous flesh?—let Kruschen help you as it helped this woman:—

"Seven weeks ago," she writes, "I commenced a course of Kruschen Salts in order to try and reduce my weight, which was then 15 stone 7 lbs. I am delighted to be able to report that my weight is now 14 stone 2lbs. I feel and look years younger than I did, and am full of energy and vigour. Such a change I could never have believed possible.

"I have only purchased three bottles of Kruschen in seven weeks, so that the treatment is not an expensive one, and I have suffered no discomfort at all. My age is 43 years and I am full of gratitude for the benefit received."

—(Nurse) M.F.B.

"The formula of Kruschen represents the ingredient salts of the mineral waters of those European Spas which have been used by generations of over-stout people to reduce weight. Gently, but surely, Kruschen rids the system of all fat-forming food refuse, of all poisons and harmful acids, which give rise to rheumatism, headaches and many other ills.

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

Bleskop News

Mrs. Meriam Cameron, wife of the late Mr. Cameron, an ex-Induna of the Rustenburg Platinum Mines, who died recently after an operation in Blantyre, Nyasaland Protectorate, arrived during the week from Blantyre; and she is the guest of Mr. and Mrs. Tabete.

Dr. and Mrs. Sol. Amphande, have returned from their visit to Pretoria and Germiston respectively. Mrs. J. Katshane-Mahalabe who was on a month's holiday to Nelspruit, arrived during the week.

Mr. Z. J. Huma arrived during the week from Johannesburg. Mr. S. W. Motsepe, of Brits, was the guest of Mr. and Mrs. C. Khunou, during the week.

Visitors to Rustenburg last week were Mrs. E. Petlele, Mr. E. C. Khunou, Sub-Chief, P. Khunou, Mr. and Mrs. W. Bennett-Aphiri, Mr. Katshane-Mahalabe and Mr. Maseko.

Mr. A. Mashigoane, left by the 1.45 p.m. train on a visit to his wife and daughter at Lady Selborne, Pretoria.

Mesdames F. R. Khunou, E. C. Khunou, and S. J. Khunou, left on Monday for Luka Village, to attend the burial of the late Mrs. Maria Khunou of Luka. The Rev. J. Khunou officiated.

Sports

Over a hundred expectators had assembled at the Bleskop Village Foot Ball Ground, to witness a brilliant match between Schaapkraal and Bleskop F.C. Schaapkraal lost by two nil. Mr. F. Kunou was the referee.

Talks of organizing a tennis Club are afoot in the Bleskop Village. A committee of the organizers will hold its first meeting next week-end. "Hamba Bleskop."

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

IZIMEMEZELO ZIKA HULUMENI

IMINCELE
YE SIZWE
SABASE MBO

No. 1255

Kwaziswa wonke uonke ukuti u Lusibalukulu kumtokozisile panti kwama-mhla etweswe wona yisigaba esingapansi kwesigaba (1) sesigaba five soMto- to we Native Administration Act, 1927 (No. 38 of 1927) ukuba ahoxi: se ummumo wemincele epatelele endaweni yase Mlazi Location enikelwe ku Chief Timuni neqembu lake labantu base Mbo owacindezelwa pansu kwesaziso sakwa Hulumeni No. 1371 sika 1934 siciza ummumo wemincele yezindawo zesizwe esipansi kwama chiefs Nkasa Mkize, Timuni Mkize no Bubula Mkize namaqembu abo esizwe saba Mbo esifundeni sezinkantolo zase Pinetown nase Richmond, kwelase Natal, ukuba ume kanjena:—

(1) Imincele ye Sabelo se Sizwe 1 esinikezwe abe Siqu esikulu sabesizwe saba Mbo esipetwe ngu chief Nkasa Mkize e Mlazi Location esifundeni senkantolo yase Pinetown e Natal: E Nyakato kusukela emnceleni ongase nshonalanga Nesifunda se Nkantolo yase Pinetown uhambe ngomucele ongase Nyakato ne Lokishi lase Mlazi kubambe kuqonde ngasempumalanga kuyofika lapo ushlangana nomncele wabesema Ngangeni (abaspetwe ngu Chief Lokotwayo); usuke lapo empumalanga uqonde eningizimu uhambe ngomncele waseshonalanga wasema Ngangeni uzuyofika lapo uhlanguana kona nomncele wasempumalanga wesizwe sakwa Cele (esipetwe ngu Chief Mgijima); usuke lapo uqonde eningizimu uhambe ngomncele waseshonalanga wesizwe sakwa Cele uzuyofika enhlanganweni yomfula i Zimbokodweni ne Tshutshu; usuke lapo uhambe uqonde eningizimu ngomncele waseshonalanga wesizwe sakwa Makanya (esipetwe ngu Chief Mpambili) uyofika esikonkwaneni esisempumalanga omkulu wase Manzimtoti no Mgungudhlovo, kuya enshonalanga nesiza sesitolo sase Mbumbulu; usuke lapo ngase Ningizimu uhambe ngomzila waseshonalanga emgwaqweni omkulu wase Manzimtoti no Mgungudhlovo uqonde emnceleni wase nshonalanga nesigodi senkantolo yase Pinetown; usuke lapo empumalanga uqonde enyakato ngomncele ohlanganise izigodi zezinkantolo zase Pinetown ne Camperdown uti ngci lapo usuke kona.

(2) Imincele ye Sabelo se Sizwe 2 enikezwe abe Siqu esikulu sabesizwe sabase Mbo esipetwe ngu Chief Nkasa Mkize e Lokishi lase Mlazi esigodini senkantolo yase Pinetown e Natal: E Nyakato kusukela esikonkwaneni esishlanganweni ye Lovu ne Caba kuqonde empumalanga kubamba nomfula i Lovu kuyofika emnceleni ye Rizevu lase Mfume Mishini; usuke lapo empumalanga uqonde ngaseningizimu uhambe ngomncele ye Rizevu lase Mfume uyofika lapo uhlanguana kona nomncele waseshonalanga isizwe sabase Tolane (esipetwe ngu Chief Raba Ogle); usuke lapo uhambe ngomncele waseshonalanga wesizwe sakwa Tolane kuyofika enhlanganweni yawo no Mkomazi; usuke lapo eningizimu wewuse u Mkomazi uyofika enhlanganweni yawo ne Ngoela; usuke lapo enshonalanga uhambe sengati uqonde e Nyakato-mpumalanga wewusa i Ngoela uyofika enhlanganweni yawo neMpungushhe; uhambe esihlangeni se Caba uqonde e Nyakato, uzidlule zonke izikonkwaneni esigodini se Caba uzuyofika ngci lap'nonke.

(3) Imincele ye Sabelo se Sizwe 3 enikezwe abe Siqu esikulu sabesizwe sabase Mbo esipetwe ngu Chief Nkasa Mkize esigodini se Nkantolo yase Richmond, e Natal: Lonke ipulezi lase Tiloako, Imummo walendawo ulandwa kable enwadini esehovisi lomlobi wakwa Hulumeni e Mgungudhlovo.

2. Imincele ye Sabelo se Sizwe enikezwe iqembu yesizwe saba Mbo esipetwe ngu Chief Timuni Mkize e Lokishini lase Mlazi esigodini sezinkantolo zase Pinetown nase Richmond, e Natal: E Nyakato kuqonde empumalanga kusuka enhlanganweni yomncele ngaseshonalanga nesigodi senkantolo yase Pinetown nomgwaqo omkulu wase Manzimtoti—Mgungudhlovo kuya esikonkwaneni esikudawo kuya enshonalanga nesiza sesitolo sase Mbumbulu; usuke lapo empumalanga uqonde eningizimu uhambe ngomncele waseshonalanga wesizwe sakwa Makanya (sika Chief Mpambili) uya lapo uhlanguana kona nesifunda sesizwe saba kwa Tolane (sika Chief Raba Ogle); usuke lapo uqonde eningizimu uhambe ngomncele waseshonalanga wabakwa Tolane kuya a Lovu e mfuleni, enhlanganweni ye Lovu ne Vubamaazi; wewuse i Lovu uyofika esikonkwaneni esipezu kwe Lovu esikomisa isihlambo se Caba; usuke uqonde eningizimu, weqo izikonkwaneni zibe se Caba uyehlanganweni ye Mpungushhe ne Ngoela; weh e nge Ngoela uyofika enhlanganweni yawo no Mkomazi; usuke lapo eningizimu wewuse u Mkomazi uye emnceleni oempumalanga wesizwe sase Mbo sika Chief Nxamala's esigodini senkantolo yase Richmond; usuke lapo enshonalanga uqonde e Nyakato uhambe ngomncele wase mpumalanga wabase Mbo baka Chief Nxamala uye enhlanganweni ye Lovu ne Boloti; uqonde empumalanga enhlanganweni ye Lovu ne Buzinzi; uqonde e Nyakato uhambe ngomncele wase mpumalanga wabase Mbo baka Chief Bobu a uye emnceleni wamazwe abiyelweyo ne Lokishi lase Mlazi; usuke lapo uhambe ngomncele wamazwe abiyelweyo se Lokishi lase Mlazi uyoti ngci lapo usuke kona.

3. Umncele we Sabelo se Sizwe oqondene neqembu sabase Mbo abapetwe ngu Chief Mkize ka Siyinqi'e elokishi lase Mlazi esigodini senkantolo yase Richmond, e Natal: E Nyakato usuku emnceleni we Boloti egqumene lase Ngolube; uti thwi uqonde emnceleni wepulezi eliseduze; uqonde empumalanga nomncele epakati kwampulezi nelokishi lase Mlazi kuya enshonalanga nesiza sesitolo sase Mbumbulu; usuke lapo empumalanga uqonde eningizimu uhambe ngomncele waseshonalanga wesizwe sakwa Makanya (sika Chief Mpambili) uya lapo uhlanguana kona nesifunda sesizwe saba kwa Tolane (sika Chief Raba Ogle); usuke lapo uqonde eningizimu uhambe ngomncele waseshonalanga wabakwa Tolane kuya a Lovu e mfuleni, enhlanganweni ye Lovu ne Vubamaazi; wewuse i Lovu uyofika esikonkwaneni esipezu kwe Lovu esikomisa isihlambo se Caba; usuke uqonde eningizimu, weqo izikonkwaneni zibe se Caba uyehlanganweni ye Mpungushhe ne Ngoela; weh e nge Ngoela uyofika enhlanganweni yawo no Mkomazi; usuke lapo eningizimu wewuse u Mkomazi uye emnceleni oempumalanga wesizwe sase Mbo sika Chief Nxamala's esigodini senkantolo yase Richmond; usuke lapo enshonalanga uqonde e Nyakato uhambe ngomncele wase mpumalanga wabase Mbo baka Chief Nxamala uye enhlanganweni ye Lovu ne Boloti; uqonde empumalanga enhlanganweni ye Lovu ne Buzinzi; uqonde e Nyakato uhambe ngomncele wase mpumalanga wabase Mbo baka Chief Bobu a uye emnceleni wamazwe abiyelweyo ne Lokishi lase Mlazi; usuke lapo uhambe ngomncele wamazwe abiyelweyo se Lokishi lase Mlazi uyoti ngci lapo usuke kona.

Zulu : Siyahhalalisa, Mnu. Luthuli!

The Bantu World
SATURDAY, SEPT. 14, 1935

Siyahhalalisa, Luthuli!

"Ngalalisonto uqeda unyaka wamashumi amabili afika lap' Ohlange uMnumzana N. Luthuli esembenzini woweNkosi uDube."

Lezinhlana zibonakale ezindatshaneni ngezinto naBantu zeLanga lase Natal lomhla wama 30 ku August, 1935. Kwabaningi bakiti kakuluto-nje loko. Bakufunde loko kakwabatinta neze-nje ngento enkulu efanele ukuhalaliselwa ishayelwe izandhla.

Tina sikubona kuyinto enkulu leyo, esazi kahle kamhlope ukuti uma ibiyenzeke kubelungu ibiyoba medumela elikulu itatwe zintateli zonke zamapepa-ndaba ziyisakaze emapepeni azo. Kuti emuva kwaloko uMnumzana Luthuli atole izineingo nezincwadi eziningi zivela kwabatokoza naye nabambongelayo ekupateni kahle umsebenzi omkulu kangako inkati ende kangako. Bemfisele futhi enye inkonzo ende nezibusiso enkatini ezayo.

Nati silinga ukwenza loko lapo siloba kanje namhlanje. Okukulu kakulu okusenza silobe selule izandhla zetu ku Mnumzana Luthuli yingoba lomsebenzi awupeteyo ngowomuntu omnyama ofana naye. Kuyinto enkulu kakulu, futhi engandile ukubona umuntu omnyama ekonza ukwakubo ngokucophelela ngenhlonipo, ngenkatalo, ngotando okufana naloko akonza ngako omhlope. Kuvamile ukuti lapo sesifika kowakiti, siti, "O, loku umnyama ufana namnjenje kangandaba!"

Sikusho loko ngoba sibalekela ukukonza okwanti ngokucophelela esikonza ngako omhlope noma umIndiya. Sikusho ngoba singatandi ukuti kowakiti, "Nkosi," nkatimbe simetilele isigqoko simtatazelele njengoba sitatazelela umlungu ne Ndiya. Yiko loko okusenza sibabaze ubanzi behliziyo yo Mnumzana Luthuli namhlanje lapo efinyelela ebange-ni elikulu kangaka esawupete ngobuqoto nangokwetembeka umsebenzi womuntu wakubo.

Sambona efika kulomsebenzi Ohlange sisafunda kona siyizikundhlwana ngo 1915. Sitenga kuye ehovisi leLanga elisesitezi izincwadi zesikole. Simesaba sifa, kwazisukuti u ma ebhovunula ungati kuzodilika indhlu kanti ukwetusa-nje, ngoba inhliziyoyake itambise okweyengane. Sadhlula Ohlange. Saqeda ukufunda Sadhlulela ebunzweni. Sadhlulela ebudodeni. Namhlanje usesibiza ati Mnumzana, nati ngeny'inkati sit' Mnumzana Luthuli ngoba sesidonsisana kanye naye emsebenzini esati siyizikundhlwana wayewupete ngobungcwedi.

Tina esimaziyo esake sahlala naye, safundiswa nguye nokuhlabelela. Sezwa izeluleko zake kasimangali lapo efinyelela eminyakeni engamashumi amabili egobhozisa uniki osibeni lwake panshi kwomuntu wakubo. Kasimangali, into-nje siyabonga sibabaza isenzo esihle esiyisifundo kwabaningi abacabanga ukuti ukuba umuntu "owaziwayo" mus'ukusebenzela "unotise eliny' ikafula."

Izinto engabe siyazenza lap'emhlabeni uma siyakwazi ukukonza sihlonipane sodwa, ngabe kade zasenza saba isizwe esihlonipekayo. Ngabe namhlanje sinamabhinisini nezinto zesizwe ezinkulu ezisezandhleni zetu njengezinye izizwe. U Mnumzana Luthuli ne Langa lase Natal bayisibonelo esikulu kitina. Lelipepa ulipete ngobudoda obungandile, tadhlana imilalananamangi namhlanje angasabonwa. Lipuma masonto onke likanya, kimeza, livusa, likuza, lisola, liyala indhlu emnyama.

Uvamile u Mfundisi Dube (u Mafukuzela) ukuwela izulwandle, ahambé lonke izwe alishi-

(Bheka qhileni lwesi 2)

Ezassenhla Ne Natal

(NGU MAQONDANA)

Mhleli nabafundi bako, iqiniso leli lokuti umuntu uze afe efunda futhi eqondana nezimanga njalo. Ngake ngati ngikomalume wati umalume kumame bangiqambha kabi ukuti ngingu Maqondana. Wase eti kimi ngize ngingayititi intombi enegama eliyisici esibi, wati futhi ngize ngingamqambi umntwana ngalamagama: Nkantolo, Caleni, Macaleni, Zondekile, Nokwaliwa, Dumazile.

Mhleli, kade kutetwa e Mnambiti icala lika Ndabambi umyeni ka Dumazile. U Ndabambi usebenza emadeleni abe u Majajini ummangali engumtuti wenyati ebusuku.

Manje uNdabambi uti engena emsebenzini uMr. Majajini yena abe ekumuka kanti useyampamba ngakuDumazile. Kute ngaminazana itile wati uNdabambi, Majajini, geina ngei ukuti ngiti ngingeko wena ube usemzini wami. Kanti usesolile uNdabambi. Hawu, po isikwengci sake sayaleka yini? Kute ngelinye ilanga wabafica emhloneni.

Mamo, uMr. Majajini wati, nyawo zami ngisize kude kudala. Manje into ehlekisayo ile yokuba uNdabambi wayehamba nendodana yake ezalwa uye uDumazile lo umfanyana weminyaka esingati 11 noma 13. Okunguyena ati lapo bemgxosha lo yise engesiye wapona itshe umfana lo lafike lahlala esipundu ku Mr. Majajini, washayeka panshi. Kwaba ukuzilbazisa kwake ke loko, lapo ke uNdabambi washaya washiya ulimi. Akenibheke umahluko bakiti, uMnu. uNdabambi usemade: leni okusobala ke ukuti yonke imitshazo Nosinyaka abake uDumazile nangoko uDumazile elandela igama eziqomela uMr. Majajini otuta inyati ebusuku.

Anibobuzisisa bafana, osisie laba bangacini-nje ngokuti ngiwu Josephina, Malaya, Lizi, Losilina ngitsho kini eniganwa kude nishiyé ezakini engabe niti azigane oSami, yini bama taxi.

Sinama chiefs ate xaxa lapa afunda onewspaper Chiefs Ntom-bela, M. Tshabalala no W. S. Kumalo inkondlwane. Nezinduna ezite tutu izinto zawo Ngwenya. Minani kanti otitshela laba abagugi yini. Sinento kaKanyile lapa sesiyalingana. Ute nxa eti kuMiss G. Kubheka ngangifunda kuye wapika uMakubheka. We Mr. W. A. E. G. Manyoni, ngicela inselelo kunina maGolden Highlanders tina singaninika 12—neqanda 12 nil.

ye ezandhleni zika Mnu. Luthuli. Abuye lapo, alifice lipuma njengoba alishiya lipuma ngolwesi-hlanu masonto onke. Impela siyahhalalisa, Mnumzana Luthuli! Siti i Nkosi ibenawe nsizwendala, uqubeke njalo emsebenzini wokuholela u Zulu empuczekweni nase nkolweni.

Izwe LakwaZulu

Mhleli.—Wati uNdunankulu umfi uMankulumani kaSomapunga ngoSeptember 24, 1926, kufike Abaqulusi bezokala ENdhhlunkulu ngezwe labo, abalipucwayo nami ngikona ngivela kwelakiti eNyoni, wati: Ukuba akubhlungu kubo ngakube uti namhla "Etshule! Dansu! nanso!" Ngoba sasibatshela abakiti siti abangavumi ubukosi-kosi lobu buzobulala izwe lakiti selemuka lako Seketwayo nelo Hamu (nelabanye asebekohlwe yini, Mhleli.)

Namhla ke Zulu sekumuka elalipetwe nguJantoni (John Dunn) kwakungati ukunikezwa kwalamazwe, kunikezwa amaKosi pela, (13 Zulu Kinglets) ukuba alipatele abantu bakwaZulu, labo ababengasatandi ngokukohliswa, ukupatawa yiNkosi yabo uCetshwayo (amambhuka). Lisapuma empumalanga liyoshona entshonalanga liyohlala lingelakwaZulu (akuqondakalanga ukuba loko kusho izwe kupela eliyohlala liyi Zululand, kodwa yakiwe ngabamhlope) kanti kuqondwe amapulazi.

Ukuba ke inkosi Owesilo, oka Mpondo zamilenjeni, kanti ukuba zazimilenkomeni sasiyokumula amagudu okubhema.—Ngitsho belu uBhova oseketangeni bengakakipi izwi lokuti "izindaba zase Ndhhlunkulu azipume kona" ngakube ngiyacela ukucebisa ukuti: Sengati Owenkosi ngake abize uMafukuzela bahlangane kuti mhlangana iKomishoni iseMtunzini ngoNovember 5, nabo babekona baka bayobuzela uMnumzana wakiti uSomtshoko ukuti ngokuba uHulumeni sezoveza amapulazi esizwe sakuJantoni "abatshana pela, amafosi" ngomteto weBhayibhele kuzokwepucwa uPiti kunikwe uPawula, lababantu abalabo bazokwenziwa njani, noba uHulumeni uzokwandisa izwe ngokududula izinyamazane kwiGame Reserve, ngoba pela izwe bakiti seliminyene. Wo! pho!! Sengibhodhla emswaneni, ngafela pakati mina wenja, njengo Felapakati ibuto leNkosi. Zinqunywa amakanda ziyekwe, sekwatiwa izinkuku azivale imilomo, kukale iqude kupela ingabe loze likale nini? E. MALINGA Swaziland.

EzaseMgu'ndhlovu

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

Ngesonto eledhlule sajabula ukubona inkosi uMshiyeni kaDinuzulu, amakosi avela ngezindawo-ndawo, noMafukuzela (Rev. J. L. Dube) nabanye abanomzane abakulu, la eMgu'ndhlovu. Beze ngesimemo sakaHulumeni ukutola umqondo novo lwabantu mayelana nodaba olupateleni abantu lwama bhili (Native Bills) olongena kuPalamende nyakomunye. Udaba lwabekwa pambi kwebandhla lunobhala kaNdabazabantu uMr. D. L. Smit, okuyena ngeinshi hlole wale nhlango. Kukulu esikulindele okovela kulenhlangano engiti ipete amadoda amiqondobanzi futhi nati esiwetembayo. Umhlangano wotata izinsuku ezintatu.

IZINSUKU ZONKE.

Inhlalo yabantu iyapenduka. Izikati zasendulo zokuzingela, nokudhla nendhle' ezindala azisizi namhlanje.

ENDULO

kwakupumelela abanamandhla nabakwazi ukuzingela. Namhlanje umntu onotile osebenzisa ingqondo, aplise umuzi wake, alonde imali.

NAMHLA

izingubo nokudhla sikutenga ezitolo ngemali. Uku-dhla loku kuyedhlulana njenge zinto zonke. Uma sitenga-ke singonga imali ngokutenga ukudhla okwaka impilo nengqondo yona esitola ngayo imali. Ukudhla okuhle-ke kakulu inhlanzi etolwa ezilaheni noma ezitolo zenhlanzi. Kumbula loko.

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ZULU : Umshado Kwa Ngwane

Ezase Swazini-Hlatikulu District

"UMSHADO WEN TOMI

NE NSIZWA"

E Madulini

(NGU M. M. DHLAMINI)

Lonyaka sibukela ngapa ngakiti imishado yabantu abadala. Ipi imishado yabantu abasha? Njengendoda etanda ukukuluma nabantu abasha, ngibuzile ngelinye ilanga:— Yini ebangela ukuba izinsizwa zingazivezi ngemishado na? Ezinye zape ndula zati lonyaka lo sinike ituba kubobonke abantu abadala ukuba bashade owetu tnyaka ngu 1936. Amakosikazi kanye nabanumzane kubeyibona zintombi nezinsizwa kulemishado.

Isikashana emva kwaloko sezwa igama lokuti e Madulini kukona umshado we Ntombi ne Nsizwa-O! lelogama lasihlaba enonini-zaputuma izintombi nezinsizwa zaku Mahamba lohambayo zapuma ze Mbukwane-zapuma ze Nyamane zonke zashayeka ngesidumo kona e Madulini emshadweni we Ntombi ne Nsizwa. Yini esidonsayo kona? Siya kona emshadweni tina abasha siyobuka ingubo yentombi nensizwa, ngoba sazi ukuti kungatini ngomuso. Indawo yonke yase Madulini yayinabantu abaningi impela.

Lomshado wawupetwe ngu Mfundisi Mapumulo wase Mahamba Methodist Church. Zonke izidhlo zemini zahamba kahle, kwaze kwafika umlindo kusihlwa. Ngehola lika 8 kusihlwa wesuka umsebenzi. Indhlu yayipete abantu abaningi-iningi labo lalime ngezinyawo. Asho amakwaya ngamapimbo awo amnandi Pakati kwalamakwaya kwakukona ikwaya yase Msongeni. Kulekwaya kuhlabelela abahlabeleli mina yangitata impela wonke umuntu ush° njalo. Sati kanti sihlezi samana ukubeteka eludongeni lendhlu-singazeni kepa senziwa impela ukuzamazama kwemizimba yabahlabeleli base Msongeni. Kute ngehola lika 12 ebusuku yavakala enye yezintombi ishayeka pansi ifa-bayenela masinyane yapumela pandhle. Site kwakona sisalalela amapimbi ngamapimbo, enye yezinsizwa yasho pansi ifa, nayo futi bayenza njalo kwakona futi enye insizwa yawa nayo pansi nayo ngokunjalo bayikipela ngapandhle.

Manje yonke indhlu yavungazela kabuhlungu. Futi washo pansi uma Koti naye efa, bonke endhlini bapangela kuye, naye ngokunjalo baya naye ngapandhle Bafana! yini loku? zasho izimpunga zamadoda. Lapa endhlini kwakungaseko neze isikala sokungenisa umoya wangapandhle-yiko loko okwenza labantu balimale-nje. Kwati kusa wabe wonke umuntu angajabulile impela.

ISIFUNDO:— (1) Inkulumo iveza ukungezwani; abantu bangabe basalalelana.

(2) Ukungezwani kwabantu kwenza ingozi.

Ngokufushane mangiti kuhle umuntu nomuntu abambe umlomo wake isikashana ngapambi akulume, ngoba hleze uhlanganise abantu ngenkulumo yako, hleze uveze ingozi. Lezimpunga zama dodu zamemeza zati, "Hayi bafana niyahlupa ngezinto zenu."

Azibambanga umlomo wazo isikashana, zakipa njengoba nawe wenza.

Ukuba kwakungeko "zinduna" lapo esontweni ngabe lezo zimpunga zafa ngokubetwa ngabafana.

Laba-bashadi kwakungu Miss Lukele no Mr. Hlope.

ABYSSINIA

Siloba lol'ndaba lusapetwe abe League of Nations, belufunela izindhlela zoxolo. Kepa kuzwakala ukuti kute lapo owase Abyssinia ekuluma emhlanganweni endula inkulumo yaba se Italy, bapuma balandelana abase Italy emkandhlwini. Singazi ukuti babenengwa ukulalela umuntu ekuluma yini. Ukutengisa kwenzeyo yezwe lase Abyssinia esaloba ngako kwelidhule kubulewe abaseMelika, bakucima.

U Pick Up Lapa Ubeqel'etafeni

UBONE NGOMBALALA-NJE
UNDIZA EMOYENI
KUKUBI NDODA

(Ezase Nigel)

Kuyashisa lapa e Nigel kufana nayo yonke indawo. U Pick-up ufana nawo wase-Goli kepa lapa ubajaha ematafeni ubone ngombalala, uti ma uwubona undiza ungabe usabona nokuti umuntu ega iziduli nemisele, kubenjalo nakuyona i Pick-up. Kuyaya e Binyana ubone ukuti kubi. U Pick-up abanengi bayamsola kepa kolonye uhlangoti ulusizo ngoba noma kwesinye isikati uputuma nabangenasono kepa uyasiza ngokuzipata kabi nezige-bengu.

Yibo abazipata kabi bonke abantu kepa hayi esizwa kutiwa zenziwa ama Mpondo eduze nezinkomponi kulandele ngokulwa abe Sutu bakwa Mshweshwe. Into enkulu banqaku olukulu loko kubangele nabalungileyo babizwe ngagama linye kanti hai bonke.

Ezebola ngo July kufike amatinu ama bili ase Brakpan i O. Stars A ne B; okute ngo 1.30 p.m. kwabambana i O. Stars B ne H. Lions B. yakona emzini omcane nokoke i Brakpan yanqoba i O. Stars 3. H. Lions C. Kwatile kuzikati zawo 3 p.m. kwadumelana izinkunzi zenqungulu kwatula umoya kwati du. Hai muntu wetu, wabona ukuti kubambene abatakati uqobo; Hai i centre forward ye O. Stars yavuta kwabonakala ukuti iyazazi izinti lapa zikona, kute njena sekusondele i half-time yaliponsa enetini i O. Stars. Kwati nqam bahlaba ikefu. Wazisusa unompempe u Mr. A. Singanga ongenasihawu nakumupi equba i sport uqobo engenzi engake ngavama ukukubona e Goli omunye u Nompempe owayebandhlulula kwabanye ecindezela abanye.

Kwatula umoya okute noma esecatamisa okwekati u Right wing we H. Lion umfo ka Nkosi ugoli akenzela ndawo. Noma esenza ama 20 yard shots, hai kwabonakala ukuti abana goalkeeper ikati yapela ibola ehle ngaloluhlobo. O. Star 1—H. Lion 0. Sezavulwa nezikole. Njengoba amanye amatishela ebecitele iziholide emakaya abuyile wonke. Into ka Nkabinde

(Ipelela kuluhlu lwesibili)



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Icala Lama Afrika E Mgungundhlovu Isimo Salo Sempeja

Kade kukona icala lama Afrika amabili ane Hofisi lobu Agent endaweni yase Mgungundhlovu kwa No. 116, Commercial Road, lapo kutiwa bepuca imali yama Xosa amabili opondo abahlanu nofagolweni (£5:2:6) bati bazobanika umsebenzi. I Hofisi leli labo limi kanje elayisensini (Licence) Mndaweni and Magadhla.

Kepa icala labateta ngokuti bati abamangali basiwa kulelo Hofisi lika Mndaweni no Magadhla ngumfo otile abati lapo bengena e Hofisi wati kuma Xosa mabakipe imali yabo izotunyelwa e Tekwini lapo ebatolele kona umsebenzi. Ukushonje loku lowomuntu kubona u Mndaweni no Magadhla bapandhle, bate bengena kanti kade ebapucile imali yabo labobantu.

U Mndaweni wangena wabuza ukuti bakalangani. Ati amaXosa amabili afuna umsebenzi, wati kubo, hai madoda, leli Hofisi aliwenzi umsebenzi wokufunela abantu umsebenzi, washo eti mababambe e Hofisini uyavala.

Nempela bahambha nalowo muntu wabasa esiteshini lapo wabanika inewadi wati bohlangatshozwa yipoyisa mabefika e Tekwini zebalinike inewadi le kanti uyabalahla.

Mhleli ngisemalapo ngobaloludaba lude nakwelizayo ngizoy quba futi.

GEORGE NXELE

ibicitele iholide kwadadewabo no Nkos, wake. Nomuntu omusha abasandukumtola. Babuyile nabo besapila. Pela i Principal ye Church of England. Babuke ka kahle noko ibatandile i Springs. Ngomhla ka July 28 imbongolo ibonakele e Nigel. Betuka isimanga abanye ukubona i donki lembete izingubo kepa zikuluma ngezipeni ezingu 30. U Jesu ngosheleni abangu 30s. Beze ngonokusho we Bus, abanye bebabaza ubuhle be Bus sengati eyabelungu. Hamba Bantu Methodist, ukona u Mfowenu omkulu u Dipende Ind. Methodist Ch., of Africa uyapila kula mntwana.

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Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, SEPT. 14, 1935.

Africans In The Courts

The injustices done to Africans in the magistrates' courts have recently been commented upon by the Judges of the superior courts in the Cape, Orange Free State and Transvaal, and magistrates have been urged to exercise great care in dealing with African prisoners. It will, of course, be unfair to accuse all magistrates of carelessness and indifference in dealing with African men and women brought before them for trial; but no one can deny that there are magistrates who think that their primary duty is to send to gaol all black men or women who are brought before them for the commission of crime or offences against the laws of the State. This type of magistrate still clings to the old traditional policy of South Africa, namely that of maintaining the prestige of the white race by terrorising over Africans.

There was a time in South Africa, particularly in the Northern provinces, when magistrates refused to believe the word of an African prisoner against that of his European accuser. The white man, it was said, could not tell a lie and the black man could not tell the truth. In those days every black man was regarded as a potential criminal against whom the European community should be protected. Consequently magistrates and the police took upon themselves the duty not only of upholding the prestige of the white man, but also of ensuring his safety. For this reason very few black men who came before the lower courts escaped imprisonment.

While we must admit that there has been a great deal of improvement in recent years, nevertheless we must point out that there are still magistrates who are often influenced by colour prejudice in their treatment of Native cases. The lower courts have not yet outgrown the South African traditional attitude towards the black races. They have not yet learned to regard the black man as a human being with the same feelings as the white man; they still look upon him as a menace to the European community. So Native cases, especially minor offences, are treated with more laxity than is usual or pardonable in the handling of criminal charges. From every point of view this is wrong, and the Minister of Justice should take measures to combat this undesirable state of affairs.

To begin with the lower courts as well as the police should be made to understand that the black man, like the white man, is entitled to justice, that he is not a criminal until he has been proved to be one, that his case should be treated as though he were white and that the prestige of the white race can only be upheld by dealing justly with the black races. Then the atmosphere in which the African is tried should be changed. At present, he is tried before a white magistrate, white public prosecutor, white interpreter, and in the majority of cases his accusers are white. It is needless to emphasise the fact that this makes him feel hopeless. While we do not ask that he should be tried by men of his race nevertheless we urge that the man interpreting for him should be a man of his colour, who shares his customs, understands his character and sympathises with his aspirations. It must be clearly understood that European court procedure is entirely different to that

of the African. In our courts, the prisoner is never asked to plead. The accuser lays his case against the accused before the court and the accused person is then allowed to deny or admit his guilt as the case may be. At present, it is no exaggeration to say the dice is loaded against the African who finds himself confronted with the formidable machinery of the law in an atmosphere entirely foreign to him.

Use Of English In Our Churches

Sir,—I write to voice my disstate on the retrogressive step taken by our ministers of religion in our churches. It is very common in Johannesburg for a minister to preach in English to a less intelligent congregation of pure Africans without even providing an interpreter. It is unwarranted and most deplorable to preach the Word of God in a foreign language.

Recently I attended a funeral of a very distinguished African man. I could not help feeling very offended when again English was used instead of the vernacular, because both Minister and the deceased were Zulus, and friends of the deceased had come from as far as Swaziland and did not know a word of English. I appeal to all these English speakers, especially the ministers, to cease fooling with other people, who, unfortunately missed the opportunities of learning English. We are preaching unity of action among Africans and this unity of action also involves maintenance of our languages, customs and traditions.

M. W. SOMTUNZI
Johannesburg.

The Tragedy Of Bantu Movements

Sir,—Why have thousands of our movements failed to be popular and to continue for long? This is an important question, and can only be solved by studying closely the type of leaders of our movements.

Many a movement has been formed and we have had great hope in it, but ere long it "died." Why? Because men and women we think honest, competent, sincere and patriotic soon turn out to be traitors to the cause they espouse.

For instance, when the Eastern Native Township Cultural Society was formed, the cream-enlightened young people, were elected officials and before long, they, failed the considered honourable and sincere society. Likewise, what was the cause of the fall of the African National Congress, I. C. U. Writers Society etc? The A.N.C. and I. C. U. have had their golden days, happiness and prosperity but now that is gone. When the leaders got rich they lost their old simplicity, they lived a life of luxury, were enfeebled by wealth, and thus came the decline—decline like that of Rome. "And when Rome falls—falls the world" says Byron. Truly, when the A.N.C. and I.C.U. falls—falls the Bantu, for they were our defenders and advocates. Who is to blame for their fall? The leaders who are so unstable in character as a chameleon is in his colours.

We entrust wrong souls with the sacred duty of organising and leading the people,—men who are a hindrance to unity and progress. "There are leaders," a writer wrote, "Who act to foster designedly more and more factions, instead of trying to stifle them." So that our movements be successful we should get Mr., Mrs., and Miss Right for leadership,—people who will have a stern Roman will and say: "I'll find a way or make it." Can we be united? Can we progress? Can we be a nation if our supposed best leaders are traitors?

WALTER M. B. NHLAPO
Johannesburg

THE PEOPLE'S FORUM

To Correspondents

[Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less) as through lack of space and 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]

Sense Of Duty

Sir,—In many instances in our large commercial centres like Johannesburg and others, we usually find our people engaged in many different kinds of occupations, some being clerks in the mines, messengers in the offices, deliverers of parcels for stores and some engaged in trades of various kinds.

Among the employees in different commercial enterprises only about twenty per cent are satisfied and happy in their work and have strived to love it, and we would appeal to the other seventy-five per cent to be the same.

I hope my readers will endeavour to turn a new page in life that in any occupation in which they are employed, they will strive to become masters of their job. They must always remember that reliability and a keen sense of duty are always appreciated and it is only those who have these qualities who succeed in life.

S. J. MATEBULA
Johannesburg

Honesty

Sir,—Nothing of really permanent value to mankind has ever been gained from dishonesty.

The day of repentance usually dawns for the thief—if he lives long enough. Deceit, pretence, and smug hypocrisy, may give temporary rewards to individuals, but the general adherence to such policy is ultimately destructive, demoralising. It leads to weakness and ultimate downfall.

We may tell "white lies" to avoid giving offence, but the value of such subterfuge is questionable. White lies often become "black" and lead to a habit of dishonesty and life then becomes largely made up of falsehoods. Truthfulness is a characteristic frequently noticeable because of its absence. We become untrue even to ourselves. The rascal often gets "what is coming to him." And honesty in private life—honesty with oneself, and with those with whom one comes in contact in every walk of life—pays its own reward.

Living in a world, as we do, with hypocrisy and deceit on all sides we may find it difficult, almost impossible to be absolutely honest. But we can at least be honest with ourselves and guide our activities through conscientious efforts to follow the Golden Rule. Be square and "on the level" with yourself and the world. Then your life will count for something worth while. Then you should be able to get somewhere, you should be able to sift the wheat from the chaff, to recognise the worthless from that which is worth while. Life will then mean more to you.

The man or woman who can stand forth and be his or her honest self is indeed a rarity. But we should struggle as best we can against pretence and dishonesty. Character is built by overcoming difficulties. And one or many failures should not daunt us. The man who never failed has no initiative. He never tried anything new. It is chiefly by our failures that we learn to succeed.

JAMES C. PITSO
Pretoria

A Correspondent's Inquiries

Sir,—As many of us are looking forward to the time when the "Bantu World" news paper will be a great Bantu paper. We feel it our duty to do our best part in helping to make it great.

In my opinion, I think it could help a great deal if the Editor can make arrangements for legal rights and wrongs inquiries in the columns of the "Bantu World".

For instance let me ask the following questions:-

1. Has a policeman any right to enter a Native's house without producing an official warrant?
2. Is it a crime to address a European thus: "Groenewalt, ek het in slang daar by jou huis gesien" instead of "Meneer Groenewalt etc."

3. When is a man regarded by law as assaulted? Should he necessarily have wounds or bruises?

Such questions might be published in "The Bantu World" and answered by "The Bantu World" experts, or the Editor to make arrangements with one of the Bantu lawyers in Johannesburg to answer them so that we get the inquiry and the answer at the same time.

Even if there be a fixed charge per question (if it is reasonable) I am sure many of us would make great use of it. This would be a cheaper and more effective way of acquainting our people with "what to do" and "what not to do."

I leave everything entirely to your discretion.

LUCAS M. BOOYSEN
Thaba'Nchu.

[We are always pleased to receive suggestions and whilst still considering our correspondent's request we are inviting our readers to answer his questions through these columns.—Editor]

Our People And Agriculture

Sir,—For our people to be more prosperous farming must be more scientific than it has been in the past. Africans must learn to use the soil much more effectively and much less prodigally than they have done in the past. Our young men must be trained in agriculture so as to gain a thorough practical and theoretical knowledge of the soil as well as of stock-farming.

This will enable us to make better use of our lands and to have better living in our homes. We now see that Europeans and Indians have succeeded in securing a large share of the country's wealth, whilst our people, with very few exceptions, are still far behind in the general race for material prosperity.

SHADRACK P. MAJATLADI
Donnybrook.

Courtesy To Our Ladies

Sir,—I would be very glad if some of your readers would enlighten me on a very important point.

At school we were taught ever to respect our women folk,—to salute by taking off our hats for them,—to give them our seats in trains and buses and to carry parcels for them. My difficulty is that it is a very common thing to see a male employer burdening a female servant with a heavy load—and the difficulty about the whole thing is that were that employer to be courteous and not allow that woman to carry the burden that woman would miss her wages and a worse thing—starvation—would be the result!

Again in a crowded place like Johannesburg how can one keep up to the tradition of standing for ladies in the buses? Wouldn't that mean that a man would never have a seat in a bus?

WELL-MEANING
Johannesburg.

R. Roamer Talks About . . .

ABYSSINIA AND ITALY

Well, we are now telling you something new about these countries. Last week the League Council met in Geneva to discuss the quarrel between Abyssinia and Italy. The Italian delegate spoke for many hours telling the Council about the Abyssinian sins of omission and commission. Then he sat down. Later on the Abyssinian delegate rose and spoke in reply to the long Italian speech of indictment.

Now this is where the whole thing made us laugh. Oh ha! ha! ha! Oh he! he! he! Oh my! He! he! he! (Oh, ho! ho! ho! Listen, members of this column. When the delegate from Abyssinia spoke, the Italian delegates left the Council Chamber one by one. Oh ho! ho! ho! Fancy, coming all the way from Italy to Geneva to lay your case against Abyssinia and then when Abyssinia starts to answer Italy Italy walks out without hearing the answer.

What kind of people are these Italiyans? Yes, set it like that, Mr. Composer. It sounds just as funny that way as reading of the leaving of the Council Chamber by Italians. In the first place the Italian delegates walked in. In the second place they walked out. As this seems to us to be a little too hard on the soles of their shoes, we would like to know in the first place why they walked in. We are afraid to say that we feel sure they walked in to hear themselves speak about Abyssinian sins.

So we only say they walked in because they could not walk out if they had not walked in. That is diplomacy. We are also afraid to say they walked out because they did not want to listen to the uncivilised voice of an Abyssinian delegate. Perhaps the voice sounded harsh and out of tune to their sensitive civilised ears. So in order to avoid becoming deaf, they walked out. We do not know what Signor Mussolini will say to them about this.

This just proves what we said to ourselves a few days ago that there is sure to be war in Abyssinia. Italy wants war. It attends the meeting of the League which wants to find out ways of stopping this war. It listens to itself speak in a civilised, christian voice. But when its opponents speak in answer to that civilised, christian voice, it walks out. From whom, then will civilised Italy hear what Abyssinia said in its defence?

Perhaps Italy will ask the members of the League.

"What did that Abyssinia say?"
"Why did you walk out?"
"Snapped the League.

"I could not bring myself to listen to a barbarian speak."

"Until you bring yourself to listen to a barbarian speak, don't bother me," growled the League, therefore making the European situation grave and alarming.

Then Italy went into the Council and said "All what Abyssinia said just now is wrong!"

This caused great sensation in the Council for, if, when Abyssinia spoke, Italy was outside, how did Italy know that "what Abyssinia said was wrong?"

Could Italy be having "witch-doctors" who throw bones and tell it what it did not hear?

This fearful supposition plunged Europe into darkness. Electricians were called to put the European electric lights in order.

When the lights were put on it was found that Italy walked out because it did not want to treat with Abyssinia on equal footing. This surprised everybody for Abyssinia has its own feet which are black while Italy's are white. Why should Italy speak about equal footing then? It is said Italy will walk out again when Abyssinia begins to speak. This remarkable mentality of a civilised nation plunged the world into darkness again.

Mantariana A Loutsa Marumo

Leru Le Letsho La Puso E Thata Ea Faro Le Okame Ba-Afrika

(Ke P.D.S.)

Leru le letsho la puso e thata, e sethogo ea metlheng ea Kgosi Faro oa Egepeto le okame godimo ga Ba-Afrika bao ba dulang metseng ea ditloropo tse kgolo, eo gothoeng ke Malokeishene. Ga go sale motho ea jang di oelang, kgotso ha esale teng, ha ese go bao ba ikgethetseng go fedisa matshoenyego le ditlhorisego ka go inoetsa mo makokong a dikomfana! Ge ele go motho eo a naganang, go nyelegile—ga go motho ea ka bonang seo leru lena le letsho le se roeleng.

Maloba koa kgotleng e kgolo ea lefatshe lena la Kopano k'oa Bloemfontein go sa tso athloa molato oa monna ea bitsoang S. Makubira oa Benoni. Monna ona molato oa gagoe ke gore one a dula lokeisheneng la Benoni kante go poromete (permit), ibile gothoe one a dumeletse gore go dule batho bao le bona ba senang poromete go dula tulong eo eleng ka tlase ga gagoe. Molato oile oa molatla kgotleng ea Magastrata, a oisa Pretoria dijajeng, le teng molato oa molatla, kajeno o tsoa go molatla kgotleng e kgolo koa Mangaung. Joale he, potso ke gore ha re kobilo me-tseng ea diteropo gothoe re e go dula malokeisheneng, teng seo ba 'Muso ba sentseng ba se setse morago keeng na? Ere yaka go boleloa gore mabaka a molato a tla tthagisoa morago, re tlampe re di tlogela mona—seo fela ke se bolelang ke gore lona ba-Afrika le dulang metseng ena ea malokeishene eleng katlase go ba Masepala, tlogelang go tihola lere le bitso dipitso tsa go eletsana ka go gana poromete ga go tihole gole moo le tlang go ea teng, seo hela le tshoanetseng go se dira ke seo se bolelang ke bo "Baase"—kgang go fele tuu! Ntho e botlhoko ke gore joale re tla tihole re kgathaditsoe ke bo 'Masopala ga go tihole gole mo-Afrika ea tlang go gothola, re tla ganooa ka di poromete tseo 'me ele gore re leleko malokeisheneng. Re tla lala re bone gore le tla reng kajeno.

Monna emong oa leburu ea bitsoang Lucas Johannes Styn o sa tsoa go athloa £12 kapa kgoedi tse pedi toronkong ka molato oa go utsoa dikgomo tse nne go mo-Afrika emong koana go la Freeistata. Magastrata oile a bolella monna ona gore o sentse makgoa lebitso ka go utsoetsa rra-Motsho eo gothoeng ke bona ba tshoanetseng gore ba tsee molao go makgoa. Seo rona re se tsebang ke gore "bosenyegi le borukhutli ga bone 'mala, motho le ha ale moshibidu oa utsoa haele legodu."

"Sechaba ga sena Moetapele"
Mr. Schalk Kalapie, mo-Afrika emong oa Freeistata, gaufe le tulung e bitsoang Marquard, o sule maloba sepetleleng sa Bethlehem. Gathoe ene le mo-Afrika emong ea bitsoang Jantjie Mazina, bane ba thuntsoa ke maphodisa. Gathoe maphodisa a fitlhetse ba-Afrika ba duletse mothamagana (hojaloo) eaba ba tshoaroa. Re utloa gore eile ea ba ntoa e botlhoko ea ba ke moo maphodisa a thunyang ka go itshireletsa. Che tsena ke tse sa boleloeng ka ha re tshaba go tloge le rona re thuntshoia. Empa 'nete ke gore re sechaba se senang Moetapele—ntho tsena tsa go tihola re thuntshitsoe ke bogologolo di kabe di fedile.

Monna emong oa mo-Afrika ea bitsoang Piet Lebusa, ene u sentse sechaba lebitso. Oile toronkong ea ngoaga tsethano ebile a bolelloa gore ha a ka tihole a senya gape o tlaea toronkong ea bophelo. Katlholo ena gothoe ene esetse ele ea leshome le metso e mebedi e age antse a senya. Seo se moisitseng toronkong ena ea jara tse tlhano ke go utsoa sepache sa mosadi oa ekgooa. A ditlhorong ruri!

Ditlhorong tsa Botagosa

Monna emong o bolailoe ka dikomano tseo di simologang majo

aleng koano Basutoland. Gathoe bana ba duletse bojaloo ke moo kgang ea tsoaga, kaha e seke e tlhokofala ea fa goleng mothamagana. 'Me joale motho oile mabittleng! Ditlhorong tse di tshabegang, gareitse gore rona re tla itse leng ha re le batho eseng di batana tse janang.

Mariga a boitse, goea bata mona Gauteng. Re utloa gore serame se oele mashoe koana Basutoland melapong ea bo Qachas Nek.

Mr. J. O. Dube, oa Ladysmith eo antseng a sebetsa setimeleng koana Tekwini (Durban) u re ngolla a bolela ka kotsi e botlhoko e mo tthagetseng. Re utloa gore 'Mago e u tlogetse lefatshe leno malatsinyaneng a seng kae, joale kajeno go faletse Rra-goe, Morena Modimo o sille dipelo tse di robegileng, 'me ba bo basui ba gomotsege.

"Lerabi" Le kenya Batho Tsietsing Ka Taba Tsa Leshano

Tsa Vredefort (Ke "GEX")

Lerabi le leng Kroonstad le kentse metsoalle ea Sub. Deacon D. J. Mokhahle tsietsing e mpe ka ho otlala mohala oa leshano hore Mo-diakona ha sa phela. Mora le metsoalle ea Kroonstad ea phallela ka li taxi tse peli ho tla phihlong-hamorao le Moruti Bikanani a fihla. Ntho ena e etsahetse ka laboraro (4 September.) Eitse ha li taxi li ema pel'a ntlo-metsoalle eona ea ts'oha ha ba khahlanyetsoa ke mofu.

Tlhelang botoutu Ba-Afrika ba ho etsesa batho ba bang li tsenyehelo har'a linako tse mpe. Ntho engoe e soabisang ke hore Lerabi leo (Kroonstad) le ngotse lebitso la Principal sekolong sa rona. Tlhelang ho ngola mabitso a batho ba bang ka hobane ho etsa joalo ke kotsi.

Eka Sub. Deacon D. J. Mokhahle a ka phela nako e telele.

"A Etle Ka Molomo Khabo" O Fetsa Sechaba Sa Rona

Tsa Vogelstruispan--Transactie

Banna ba etsane kotsi e tsabehang ho ebileng emong a shoa koa motsaneng oa Transactie (3 miles from Vogelstruispan.) Ho loeloa "a etle ka molomo khabo." (Joala). Qetellong ea tla le lefu.

Emong oa bona ke monyali o na tsoanetse ho nyala ka li 2 September 1935 ntoa e loele ka li 29 August 1935. Joale o tsoerole lenyalo le senyehile. Babeli ba koa sepatala e mong o shoete oa bo boraro o sholetse koa sepatala Warmbaths. Tsabang a e tle ka molomo Bakhatla hoba qetellong e tla le tse bohloko.

Ka la 1 September 1935 Rev. S. M. Baholo oa Methodist Church Warmbaths o na etsetse Transactie ka mosebetsi oa Selallo. Ka lona le tsatsi leo Rev. J. L. Makhehe oa A.M.E. Church Vogelstruispan le jefuru le mafumahlali a merapelo bane ba etsetse Transactie ka mosebetsi ea kereke le Selallo.

Tsa Mantariana Le Ba-Abyssinia

DI PEL'A LEKGOTLA LE OKAMETSENG DICHAHA TSA TSOELOPELE

Banna ba Lekgotla la Dichaha koa Geneva ba tshoere tshipi ka fa go bollo! Barongoa ba Mantariana ba sentse moi ka lleleke, ka go tlogela lekgotla le kene ka nako eo gonong go bolela barongoa ba Abyssinia. Goutlagala gore thaka ena ea Mantariana ga e utluisisi gore ba-Abyssinia ba kabe ba dumeletsoe gore ba bolele mo kgotleng eo ea Dichaha.

Joaleka ha ba badi ba setse ba ntlule, kgotla e kopaneng ke ea go fata le go etsa maano a go thibela moferefero o teng har'a dichaha tse pedi eleng sa Mantariana le ba Abyssinia. Gona joale ehlile tshupo e kgolo ea gore moferefero o tla fedisoa. Go khetlloe Komiti eo go eona goleng banna ba dichaha tse tlhano eleng ba England; France, Spain, Poland le Turkey. Empa goutloa la gore bahlomphehi ba bararo eleng Mr. Anthony Eden, oa England, M. Laval, oa Fora le Baron Aloisi moetapele oa barongoa ba Italy ke bona ba tshupo ea lefatshe eleng ho bona ka ha ho boleloa hantle gore maatla otlhe a diatleng tsa (Di fella serapeng sa bone).

Bala "The Bantu World" Pele

SISINYA NYOKO EA HAO---

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Me u tla tsoha u tsetse dinzoa.

Ha u ikutlua u sa phele hamonate, me lefatshe le bonahala le le bolutu, u se ke oa re ha u noa sehlare se tsholisang hahalo oa hopola hore u tla phakisa o phele, u ikutlue ole monate.

Se ke ke sa etsa jualo. Se etsa feela hore mala a sebetse, me ho sebetsa ha ona ha ho fihli modung oa boloetsi. Se etsang hore u se be monate ke sebete sa hao. Se tshuanetse ho tshela nyoko ka maleng a hao kamehla.

Ha nyoko ena e sa sebetse hantle, dijo tse u di jang la di silhele hantle. Di bola feela ka maleng, me u bipeloa. Ka hanong ha hao ha ho monate, moea oa hao u nkha. U opioa ke hloho, me u ikutlua u tepeletse. 'Mele oa hao ohle ha o phele hantle.

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Ba Ts'epang Sekgoa!

Banna mono Vogelstruispan ba tsoere ka thata ba lokisetse Commissioner o tllilo phutha gafe (tax) babang bona ha ho rengo lithare tsa ho eo etsa "sekotlo" sa moo ho tla sebeletsoa teng mosebetsi oo, bona bantse ba batla tulo ea moo ba tla ipata teng sekhoeng mohlang mapholela a tlang ho tsoa ba sa lefang.

"Flu" e ntse e khukhunela batho mono ngobi ba ba ngatanyana ba robetse le jefuru Makhehe o na robetse empa oa tsepisa le bang. Feela ha ho eso hlahe kotsi.

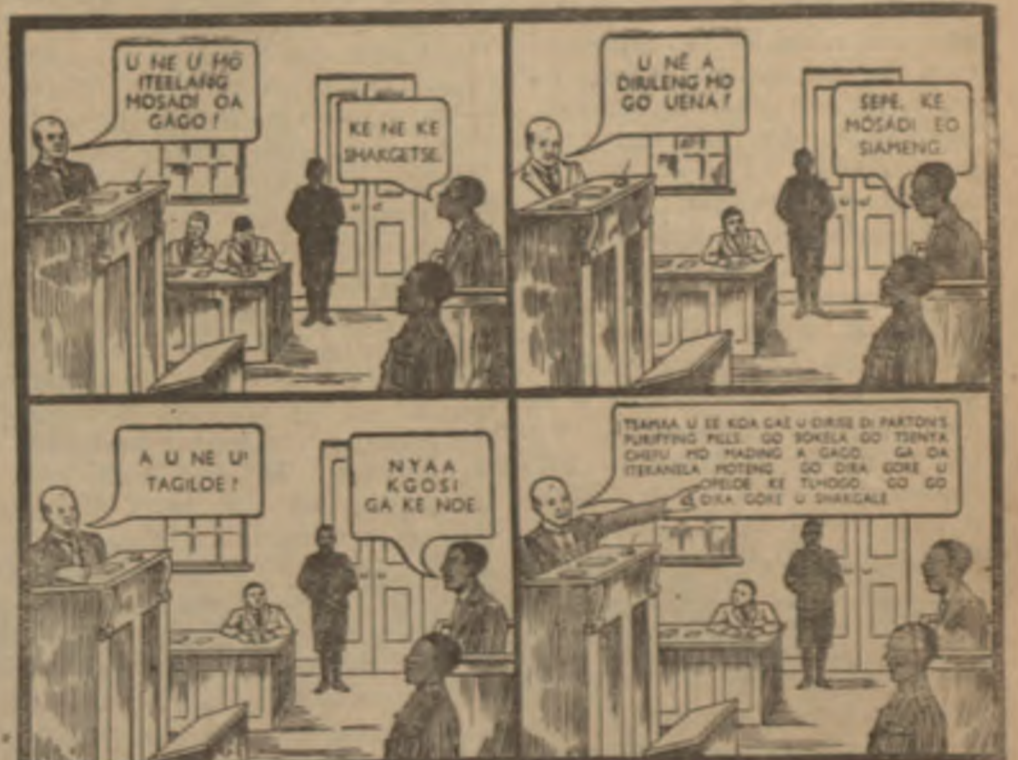
Bona. Banna ba Mantariana ba bolela gore ba-Abyssinia ba khataditse kabaka la gore ba sa rekisa batho mebarakeng (markets) joaleka dikgomo! Gape gothoe bo sethogo ba bona ke bo shoro boo selo sa dichabana tse ka tlase go bona ba Abyssinia se setseng se fitlhile go Modimo. Go boleloa gore ba feditse dichaba tse ngata ka go ba bolela ka sethogo se tshabegang moo go utloalang gore batho ba neng palo e fitlha go 200,000 kajeno esetse ele 15,000 baneng bale 100,000 kajeno ba 20,000 feela! Ntho ena ke eona e gkaditsetse Italy. Empa ba Abyssinia bona ba latola gore ntho eno ke leshano fela. Seo ba se bolelang ke gore ba fedisitse bokgoba boneng bole teng ka go tlhoma Palamente ea ba basha ba rutiilong! Lea duma 'me ga go ea itseng moo di tla fellang.

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Legale di Partons di bereka go feta moe. Di dirise yalo ka lebaka loa veke kgotso dile pedi. Di tla thatafatsa bomoteng yoo gago, gala le gotlho me go chuanetseng go thusana le go bereka ga mala gore gonne le botshelo yo bontle. Ha di setse di go berekile malatsi ase kae madi a gago a tla siama kagonne a iphepa mo diyong tse di fetang mo maleng a itshikileng a tshidileng sentle. Botshelo yo bontle bo tla go dira gore u itumele u nne pelonomi.

Leka di Partons. Di atlhole ka tiro e cone. Ke gone gotlho me re go kopang. Ea mo Kemising kgotso Benkeleng. Di rekisoa ka 1/6 bottolo e chotseng 50 pills. Ha gote thata go ka di bona koo kooalela mo go P.O. Box 1032, CAPE TOWN.



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The Bantu World Bahlankana Ba Morena Mopeli Balang Koranta Ea "Bantu World"

Nako Ea Afrika E Fihlile

Bukeng ea Bebele go ngodiloe gothoe: "Bakgomana ba tla hlaga Egepeta, gomme Itopia e tla phagamisetsa diatla tsa eona go Modimo e gopoloe." Go bona-gala eka nako eo e fihlile. Kajeno mahlo a dichaba tsa lefatshe lohle la tselepele a shebile thabeng tsa Abyssinia, moo go bonagalang gore go tla utluagala medumo ea dikanono teng. Ga go motho ea tsebang se emeroeng ke mofeferefere ona oleng teng magareng a Italy le Abyssinia. Feela ntho e bonagalang gantle ke gore o huduile lefatshe lohle la Afrika gomme o kentse moea o mocha gare ga merafe eohle ea Afrika kabaka lena go teng ba gopolang gore nako e fihlile ea go tsoga ga Afrika borokong ba lefifi.

Ga ekaba go joalo, re tshuanetse go ipotsa rona ba Boroa ba Afrika gore na re itokiseditse nako ena na. Kamoo rona ba Boroa ba Afrika, re santse re robetse ba lefifi. Ga merafe e meng e eme ka maoto e aga moago oa bochaba; ga re batle go kopana le go aga Areka ea Poloko. Molato ke gore re sechaba sa bahlalefi, gomme ga go mohlalefi ea batlang go latela e mong. Sena ke sona seboko se jang moko oa bophelo ba sechaba sa rona, ke eona Pehli e re fehleng. Re sechaba sa banna le basadi ba ractang go etapeleleseng go latela; gomme ntho ena e etsa gore re sitoe ke go aga sechaba sa rona.

Ga re ka tlogela bohlae ra ba dithoto tse batlang kopano e ka ba re sebeditse namane-e-ona ea mosebetsi gomme mabitsa a rona a tla ngolola ka dihlaka tsa gauda dipeleng tsa setlogoloana se tlang. Nakong ena ea go huduega ga Afrika, re tshuanetse go tlogela tsohle tse emeng tseleng ea kopano le kago ea sechaba sa rona. Re tshuanetse go phagamisa mahlo a rona re shebe naleli ea poloko e hlagang bohlabela (bochabela). Go rialo ke gore le rona re tshuanetse go ema ka maoto ga merafe eohle ea Afrika e eme ka maoto; re tshuanetse go bula mahlo ga e butsi mahlo. Jualekaga Asia—lefatshe la Machaena, Majapane le Ma-India—e tsogile borokong ba lefifi le Afrika le eona e tla tsoga borokong ba lefifi, gomme go bonagala eka nako ea eona e fihlile. Se leng teng go batlega gore go seke ga eba tulo—e ngue e sa tsogeng. Bohlabela, bophirima, leboa le boroa di tshuanetse go tsoga gotee, gomme Afrika e tla phagamisetsa diatla tsa eona go Modimo e gopoloe.

fear of it) empa hang ha ho bulutoko (e kholo) o tla bona monna a lokisa molamu. Ho joalo ha Marena a rona a sa eme ka maoto a tlatsana le baetapele ba Congress e tla 'ne e fokole ka mehla, hobane le ona 'Musu ere ha mohlomong o ne o ka hlokomela se buoang ke Congress, mabakeng a mangata o nyatse ka hobane likonokono li lutse li itse tu!

Hape Marena a rona a rute bana (Princes) bao e tlang hoba Marena a sechaba se tlang sa thuto (The coming generation) 'me ba tle ba tsebe hobona ramoseu le ho talimela lichaba tsa bona, e seng ho italimela bona feela.

Marena a e be oona lits'ia (pillars) tsa lekhota la Congress 'me ho tla e tseha hore ka moso ha Marena a entsa phoso sechabeng sa hae a ahlole ka ts'oanelo eseng ka ho lelekuoa setulong sa hae sa borena se neoe "Harry."

Oa tsena,
JAC. L. MAK.

Tsa Witzies Hoek
(KE MOOTLOA KHOLA)

Ke Khothaletsa bahlankana ba chaba sa Morena Mopeli, ba qhalaneng ho hle mosebetsing hore ba ithuse ka ho amohela "Bantu World" e tla le thuso ho bona ho bane 'na ke kopile sebaka ho motsamaisi 'me ke ts'epa le tla thabela ho bona litaba tsa haeno 'me ke tla leka ho lekenyetsa litaba pampiring ena e leng Bantu World. Sechaba sa heso amohelang "Bantu World" e tla le thusa.

Lekhotleng la Morena Charles ho no ho ahlolea Joase Tsosane ka ho ipatlela tholoana ea sefate sa Eva ho mofumahali emong a lefisoa khomo kapa £3.

Pula ha e bonale ho lena la ha Mopeli, re bona lefu le ekakhetseng sechabeng. Baruti ba rapelitse ba bile ba feletsoe ke thapelo re rapela Modimo o felise lefu lena, me o re fe pula.

Hela basholu bo, ipha matla ho tsoeroe Mr. Maqaleng Dhlamini utsoitse nku ea Brand Nchabeng 'me o tsoeroe o ntloana ts'o taba tsa hae li e-so ahlole.

Marena a Kopioa Hore a Tshehetse Lekhotla la Sechaba

Ke bone pampiring ea li 24/8/35 litaba tsa phutheho ea Congress e neng e kopane koa Pimville, teng karata ho bua ka ea Marena a kopeloang ts'oarello 'Musong. (Ho khutlisetsoe litulong tsa borena).

Ka 'nete ke ts'oanelo hore Marena ana a ka kopeloa ts'oarello 'Musong. 'Me a khutlele litulong tsa oona tsa borena. Ebile ke leboha mekutu ea Congress eo e etsang ka har'a sechaba sa heso se sets'o. Feela joale ke tla tso: lekoeteng ha nyenyane kerea Na 'ona Marena ke maloko a Congress? Le 'na ha ke lelolo, empa kere kea e bona mosebetsi e metle eo Congress e etsang sechabeng sa Afrika. Na 'ona Marena a rona ha a bone seo e ba etse tsang sona, kapa e lekang ho-ba e tsetsa sona?

Hona joale, le hoja ke sa tsebe hobane ke se lelolo la eona (Congress) kea tseba hore ha ba kae bao e leng maloko a eona, athe e le ts'oanelo ea bona ho e ts'ehetsa ka matla. Hoseng joalo a Marena a be le lekhota la bona le tla sebetlang (officiate) ha'moho le Congress. 'Me mo mabakeng a mangata ba tla bona ba hlola lintoa tse matla. (Melao e mebe).

Feela mokhoa oa rona mofuta o mots'o ke hore sebeta lekhooeng 'me la raha emong ka tsatsi le leng re ts'eha 'me re re eona o'na e tsang lekhooa. Athe monna e noa oa ramoseu oa tloela ka moso o tllilo re raha kaofela. Rona re ne re re itse mohlomong e loa o rahilo ka baka la bothoto ba hae. Athe hose joalo ke hobane feela e le ramotso, 'me boromots'o botle ba ts'oanetse ho raha.

Hobile joalo le ho Marena a rona. Eile ea re oa pele ea neng a nts'ua boreneng a ts'ehua ha fumanoa eka ke ka bothoto ba hae athe ho se joalo: ho teng feela e le ho rata ho felisa borena ba rona ke bo ramoseu (Bo-ramelao) 'me taba ea tloheloa, joale e mong le emong oa Marena a rona ea beoang setulong sa borena o bolelloa phatlalatsa hore ha u sa hlomphe 'Musu, 'me u sa buse ka ts'oanelo u tla tlosoa ho beoa "Jan" 'me lebaka lee, lese le entse hore Marena a rona kajeno a tilhoke matla, ho teng fela bona e be mapolesa a sechaba. Oe-e! bo nate (marena) ke nako joale hore le tsohe borokong 'me le loanele lits'oanelo tsa lona le lichaba tsa lona. Ka mehla ha ntjana ea borakinyana e boala ha e tsotelloe ke mang (one has no

(Bona serapeng sa pele)

Ha a botsoa o re o shoake tla la Liforo li utse li tsoela pele. Feela ha ho sa thijoa metsi re se re senyetsoa masimo Kajeno ba hirile butsoana le leng le sebeletsa chaba sa ba tlokoa, 'me le se le qalile ka ho senya masimo a batho.

Re utloa ba re Moruti Fassen ba mo isitse Tlokoeng (Tseseng) che re kopa Molimo, o mo thusa ba lule mona 'moho le chaba seo sa 'Mota. Tlala e ka mona ka hukung ke ena e makalitseng e feta ea 1933, 'me bo Ramabenkele ba tla tota ka ho tura.

Ea re sileng ke ntat'a rona Maveka Seo ka lona lefu lena le bitsoang 3 dagen staan op, o na a felehelitsoe ke bongata bo fetang 400. Mosebetsi o tsamaisoai ke Rev. A. S. Metsing ka ha mofu e ne e le oa Kereke ea Bafolis Church. Feela ra mpa ra soaba ha rea mabileng re tsamaea re bina pina ena: "Utloa morutua oa Morena, 298," le "O Molimo ka Molimo oa topollo, 115," hore Pina tsena joalo ke tsona tse ka binoang lefung na. "Die wys man se: Die klein kennis is gevaar." Ons nou reedsgesien dat dit gevaar is! Baruti ithuteng lipina tsa bafu tseo le tla bina lefung, tsa thabo mohla thabo.

Ha ke ngola tje ke ngola ke amohela mofumahali oa Jacob Motleleng che tsa teng ha re so li tsebe.

Re utloa hore ea nkang sebaka sa Morena Paul N. Mopeli ke Hesio P. Mopeli ea sebetlang New Modderfontein. Re tla thaba ho Morena eo a ka ba pelo tsoeu jualeka eo Morena Paul.

Re fumana phokanyane ka la 30/8/35, e se eka Molimo o ka eketsa hape. Loting mane Mount Ausaurser le Cathkin Peak le khethile. Oho re llela Malinguana ho tla reka ka kuano ka hoekung.

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Madireng A Ditulo Ka Ditulo

Mosadi O Loana Le Emong Kabaka La Ho Noa loala

Tsa Ladybrand

Re tsebisa babali ba rona phoso e ileng ea hlaha koranteng ea la mohlala 17th August ha ho ne ho papala Winburg le Ladybrand hase Winburg e ileng ea hlola, empa ke Ladybrand e ileng ea hlola, ka 2-1.

Ea neng a boetse a le teng koano, ke Rev. F. Patrick, kerekeng ea St. Mary's a tlile hotso'ara mokete oa kotulo, kotulo e ileng ea eba ntle haholo kea bana, kerekeng ea 3 oclock p.m. ba etsa chelete e kalo ka £1.7.6d, le liroto tse peli tsa poone. Lehaha empa ba ne ba tla kaofela, ba bang ba na ba ile maetong Baroetsana le Bahlankana.

Ba neng ba ile lipolasing ka mosebetsi oa Kereke ke Moruti Le-Roux oa Kereke ea D. R. C. le Mr. Mosenthal le Mr. Masooa ba ne ba ile ka Motor-car, Au ba fumana e se motho, e le batho ba 156.

Eitse ha ba fihla, ba fumana Mo-Evangeli Senkhe, a sa ntsa ts'oere mosebetsi oa phutho ea hae, eitse hore a qete Moruti Le-Roux le eena a tso'ara ea hae, au ka bobeli ba bona ba ruta hantle haholo, 'me phutho ea thabela thero ea bona.

Ho utloahala hore ho tla ba le mokete oa selallo sa Morena, mane kerekeng ea D.R.C. ha khoeli ea September e le 8.

Ba ne ntsa ba kula, ba tsoerole ke Ntarapane (flue) ke tichere Phasumane le tichere Mokhati le tichere Masooa, che ekare ba tla thuseha, bohloko bona ba Ntarapane bo ile ba kena ka matla a maholo, 'me ho shoele Makhooa a sehlotsoana.

Ka la li 16 tsa eona khoeli ena, Morena Malan, o na le teng mona, me ha re eso utloea a neng a tlile ka tsona, e se Bo-Rankuli-kae, e le tlo bone.

Ho ho no ena le mokete oa Selallo kerekeng ea A.M.E. ka la 11 tsa khoeli ena, batho ba ne ba le bangata haholo.

Re utloa ka Podi-ea-Tsela gore mosali e mong oa moqhotsa o na loana le e mong, eka ba ne ba tahlile, 'me ho tsekoa botekatsi ke eo he mosebetsi ea joala.

Mane Roma ho fihlile tichere ncha, Mr. Motoboli, 'me Mr. A. Moses ea neng a ntsa le mona o se a le Clocolan, bana ba hae ba sekolo mo llela haholo.

Lesea la Kgoedi Tse 4 Le Kgamiloe Ke Tatago Lona

(Ke P. B. MALSON)

Ka kgoedi ea go feta re koele gape tsa polao e shoro mono ga-Masemola ea ngoana oa kgoedi tse 4!

Molato ke ge ngoana a tsoetsoe ke pora (phuti) ea mosadi. Pele go thoe monna eo o ile gabo mosadi go rola molato gomme bona le ngoana oa bona ba dumela molato oo gomme goa nthosa kgomo. Monna a leka go e gana are tefo ea molato ke ge le ka mpha mosadi oa ka ka beka ka lehlaa. Thato ea gagoe e gannoe gomme a ba a dumela kgomo eo, fela a seke a e nthsa shakeng, a no phetha ka gore. "e gorogile."

Ka tsatsi la mafelelo la go phe-la ga lesea gothoe ngoana o hloe-le a thabile a ba a lala a thabile, gomme boshago a mkgama ka melalana a mmetela, ngoana a neela moea. Bare o ile Pokwani thsekong.

Ba ga-Masemola ba eme ka maoto go nthsa dikunupi tsa go reka naga. Monna £3, mosadi 2s 6d; kgarebe 1s 6d. Tso-gang Ba-Tau!

Badumedi ba Arkona lenyaga ba sokologile ba dumetse modiro oa Banyaka-tsele (Pathfinders) le ba Ma-Shupa-tsele (Wayfarers). Ngoagola ba e ganne bare ke tsa bo-Sathane, byale ga ese tsa bo-Sathane. Moso re tlo koa tse kgolo gobane Kgoshi Tseka o tso-boa sekolong se segolo sa thuto sa go fihla Marung!

Mo-Afrika O Emetse Litjatje

HOTHOE O ENTSE
MORALI OA HAE
MOSALI

Tsa Makeleketa

Ka Sontaga August 18 "Blackie" o bolaisitse mapholesa lebelo. Ba mo raositse hoseng ba mathe ka maoto, lipere, li bae-sekele le limotorbike ho fihlela mantsiboea ba hlola ke ho mo tsoara. A ba a itlisa bosiu tlung ea lekhoa le leng eaba ba mo tsoara ba mo isa polistation. "Blakie" ke moshanyana. Ha a utloea o hlola a tsoerole oa senya. Joale o ahloetsoe beke tse tharo toronkong.

Monna eola oa ho etsa morali oa hae mosali o emetsa lijaje. Taba tsa hae li tla buoa ka la 27 September mane Kroonstad.

Ngoanana e mong mona o Seto-kising. O na a ena le ngoana ea khoeli tse peli. Joale mangoana a siia ngoana a ikela joaleng le-tsatsi lohle le bosiu. Eitse ha a khutla hoseng a fumana lesea la hae le ichoetse ke tla la le ho lla. Lesea le patiloe 'ma lona eena a kooletsoe setokising. Khalemelang bana ba lona hleng batsoali, le ha ba sa bake. Ba mpe ba tlohele ho tlatlala li-trateng bosiu le ho qhotsa bana ba senang bo-ntata bona.

Bana ba sekolo sa Theunissen ba ne ba le mona ka lipapali-Football la Basketball. Che ea ba ntho e ntle. Banana ba Theunissen ba hlola ba mona motseng. Che, tse tona tsa hana ka maritse.

Polao e Shoro Gape Mogaladi

(Ke P. B. MOLAHLELA)

Ka beke ya go feta re koele gape gore monna wa ngaka o eteile mohlanka wa gagwe, are o mo rugile, gomme motho yoo a ba a tshwa madi ka dinko le ditsebe, a goma a tshaya pasa ya gagwe a epha la naga gobane, bare Moeka o be a seso a thselela ba 'Musho. Bare motho yoo wa go itlwa o huile ka morago ga matsatsi ase makae. Polelo ere go bakwa mothepa (kgarebe) wa moo baeka ba dulago.

Beng ba motse oo ba ile ga Matlala-a-Phokwane. Banna ba dingaka tsa kutamo ba tsoanetse ke go senyetswa modiro gwa sala tse tsebyago ke Mmuso, ka mediro ya theresho, le tsebo.

"Katse" E Ntsho E Fetoga Mokotlana Oa Matekoane!

Haeba Ba-Afrika bane ba tlla-lefille go iphedisa hantle ka tseia e tshoanetseng, sechaba sa rona se kabe se tsoetse pele ka mkgoa o makaditseng. Empa se bothoko ke gore bothiale le maano a rona ke a go senya. Maloba koa Pretoria go tshoerole Mo-Afrika eo aneng a rekisa Matekoane (Dagga) ka bolotsana bo makatsang. Go boleloa gore monna ona one a ruile "katse" e ntsho—"Katse" ena go bonala gore mong oa eona one a tihola a roele e are oa e rekisa go fihlela maphodisa (mafokisi) a lemoga kapa a simolla go belaela gore "katse" ena ena le mofereferere. Ba simolla go elalla le gore ba bone ke "katse" ea mofuta mang!

Ka tsatsi le leng baile ba bona mong oa eona a e rekisa, ba mo potlakela a thabets'oa—ba fumana ka'nete "katse" e e fetogile "matekoane"! Ke tseo tsa bothiale bo senang thuso! Oile o tshoerole Mo-Afrika; maanonyana ale a fedile! Tsa katiholo ga re so giutloe!

Ndhlovu Monna oa Lepolantane O pele ga Magastrata Belabela

Madireng a Setereke sa Waterberg
(Ke JOEL B. THEMA)

Belabela

Ke nna mosadi oa mosoariao Lot Ndhlovu, ke agile Bellavia (Roodepoort). Ka mokibelo mohleng kgoedi e le 20, Lot ga se a robala ka gae. O tlile ka nako ea ge dikgogo di lla, ka masa. "O ile ge a fihla ka tlong a tsea selepe a tjoela ka ntle, e le gore o koatile gagolo. Ka leka go mo shala morago, a nkuba, byale ka boela ka tlong. Eitse kamorago ga nakonyana a khutla, a tsena ka tlong gomme a robala le marokge le lipaki a se ke apola.

Ka letsatsi le latelang, ke bone selepe sa Lot se tletse madi kamorago go fao ka koa mkgoshi oa gore go bolailoe motho eo lebitso la gagoe e leng Tom Mokupuki motseng oa Bellavia boshego bya mokibelo."

Mantsue a na a ka godimo a ne a boleloa ke Mina Funeka, mosadi oa Lot Ndhlovu, ge a ne a neela bohlati lekgotleng la Magastrata oa Belabela, Morena B. I. Goldsmid, Magastrata eo mogolo oa Waterberg ka di 29 tsa kgoedi ea August. Lot o ne a emetsoe ke agente Cohen oa Haarhoff and

Cohen Warmbath. Magastrata o ile molato ke o mo golo, o soanetse baahlodi ba bagolo. Kabaka leo Lot o soanetse go emela Di-tjatji Lot o rometsoe torokong ea Neila go ea letela ditjatji gona gomme o boditse Magastrata gore ditjatji di se ke tsa modiegela. O rata go ahlolea ka pela.

Mathari le basadi ba gaketse seterikeng sa Waterberg ka go hlala banna. Tsatsi le leng le le leng, lekgotleng la Komishinare ea Belabela go fihla banna gomme ba hlaba gore basadi ba ea re hlala ba re ga ba re rate, lerato lefedile gomme ba batla masogana a macha. Kgoeding ea July le Augustus go sekiloe melato e lesome le metso e mehlano ea hlalo. Godimo ga melato ena kaofela phoso e tsoa basading kante le melato e mene e go ileng goa humanega gore phoso ke ea banna.

Moretloane

"Jim Ngubane, u ndi hlongo-rile, ure ndi "Noyi," Ngi hetla bana ba eena." Mantsue ana a ne a boleloa ke Mamahlori oa Moretlane kantorong ea Komisoasa

oa Belabela ge a ne a hlala mona oa gagoe Jim, gomme a re mo kubile motseng ka baka la bolele. A re ditaba tsena di mo koisha bohloko gomme o rata go hlogela Jim a ee gagabo Buiskop. Musho o ile oare sepela o ee lekgotleng la Moretloane, o tlalee molato go Foromane Simon Maboa gomme ke eena ea tlang go bolelela ditaba botlalo. Simon Maboa, o a hlotse molato ka gore oena mosadi, byale ka ge monna oa gagoe a ganetsa gore ga ke are o moloi, boela gae. Etlare ge a ka ge choenya gape re tla isha molato kantorong. Jim a leboga lekgotlala ka pudi.

Re utloa gore Mr. Andrew Mushi tichere ea koa ga Rakgatla (Welgedacht) eo a neng a soerole ke maphodisa a Rooiberg kabaka la go se lefelle dimpyoa tsa gagoe ka kgoedi ea July, gomme a lefshoa lesome (10s.) goba go ea toronkong matsatsi a supang, Mmusho o soanetse go mushetsa chelete go kaofela, kabaka la gore o soerole pela ga Komishane a ba neela tsebisho ea gore ba soanetse go chelela dimpyoa tsa bona neng.

Komishinare e ne e tsebishitse gore e tla chedisha Ba-Afereka ba setereke sa maphodisa a Rooiberg ka di 21 tsa kgoedi ea Augustus gomme Morena Andrew Mushi a soarole pele ga le baka.

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TEA is good for you!

Page Of Interest To Women Of The Race

Married Women And Work

Editress.—A few weeks I read an article by a young girl who wrote saying married women should not work. Perhaps that young girl does not know what happened to a Miss Dora Msomi who started serious trouble in these columns last year when she wrote and said married women should not work.

Before the same attack comes to this young woman, I warn her to leave married women alone. If they do get work it proves they are not as silly and useless as some young girls who only think of pleasure and having an easy time.

Married women are more dependable than single women, for they know what responsibility is and they know what they are working for. Whereas most young girls work only to buy themselves fancy clothes and think more of having "day-offs" and visits here and there than of their work.

Thank you Madame,
(MRS.) B. S. M.
Newcastle,

The Evening Prayer

My dear Editress,—Will you please, madame, allow me a space in your Pages to speak on this subject. It is a known fact that little children want to do as their mothers do.

Once there was a little child whose mother was a kind and wise woman. That child was with his mother a great deal as she worked in the house. He often wished to do as she did. If she swept, he ran for his little broom. He ironed, sewed and made dirty little cakes with the dough she gave him. He often said, "Mother, I want to do what you are doing."

"Very well, dear, you may," said his mother.

After the little boy was in his bed at night, his mother used to kneel beside him and hold his little hands in her strong hands. She closed her eyes and her lips moved.

She was praying. The child lay there, watching his mother and feeling that all was right and safe and good; but he did not know why.

One night as he watched his mother, he said, "I want to do what you are doing, mother," and his mother said: "You may." Then she taught him to cross his hands, close his eyes and say a very simple prayer.

When he forgot, his mother reminded him of it and so it became a habit. When he said his prayer, he always felt that everything was right and safe and good, but he did not know why.

One night, when the child was ready for bed, his mother said: "Now, we will speak to the Heavenly Father."

"Like father?" He asked.
"Yes," said his mother, "only much, much more wonderful than father. The Heavenly Father can do a great many things that father cannot do."

"What things?" Asked the boy.
"Well, the Heavenly Father made the sun and the flowers and the sea and birds."

"God is so near us that He can hear us even if we whisper prayer or just think it."

"Is that true?" Asked the boy again.

"Yes," answered his mother, "because He is so near."

"How near?" Asked the boy again.

"Put your hand on your chest, like this," said his mother. "Take a deep breath. Did your hand feel it? Well, the Heavenly Father is as near as that?"

(MISS) J. J. MAKAKOLE,
Kolo, Basutoland.
Josia

'Native Child's Death'

Dear Editress,

Will you please find space in your Page for this sorrowful tale:

A verdict that "Death was due to natural causes, apparently congenital debility," was returned by the Magistrate Mr. Tod, after evidence had been taken respecting the death of a Native female child, Crafina Mogoywa, 12 days old.

Dr. Stals, district surgeon, Durban, said he examined the body of the child at Avoca on July 8. No specific cause of death was found.

Neville Charles Blunden, a herb specialist, said he attended the child, but he could not say exactly when or how many times. He had no debit in his books respecting this matter and could not recall what treatment he gave the child.

Blunden said he was not a licensed herbalist. His offices were at 94, Prince Edward Street Durban, and he had been there five and a half months. He did not keep a record of any of his prescriptions. Patients came to him, and he prepared his mixture on the premises. He did not go to Avoca to see the child.

"I can give the Court no information at all concerning this matter," he said.

Alice Mogoywa the mother of the child, said the child had only been ill one night, when it began vomiting. She took it to the herbalist next morning.

"He pulled down the eyelids and then gave me some medicine, one in a liquid form in a bottle and an ointment to be applied externally, as it had a sore on its shoulder. On the day the child died the bottle was returned to the herbalist by my husband. I don't know where the ointment has gone. The child never vomited again after I gave it the medicine. I cannot say whether it improved or not, as it died the next day. I never paid the doctor. He said he was not charging me anything, as he said I had been to him when confined. The child was born on June 25 and was a well-conditioned baby. I cannot say what caused the vomiting. The doctor who held the post mortem took away the ointment. I handed it to him."

Blunden in further evidence, when he produced his books, said: "I have no trace at all in my books that I attended to his child, nor is there any trace of what I prescribed. I don't prescribe—I just mix herbs. I cannot say what herbs I mixed in this case. I cannot give the complaint of the child. I cannot recollect getting this bottle back. My books only reflect the daily cash receipts. I do not issue receipts."

(Continued column three)

Educating A Child

(By LADY PORCUPINE)

I am not so much concerned with the particular questions that will arise to-day in education dealing with the way in which we should regard the child, the way in which we should think of the duties of the elder to the child. Clearly, and strictly speaking, the ideal of Education is that each child should receive an education suited to develop his particular faculties and also such an education as will make him useful in his future life to his community and to his or her country.

Now what is a child? From my own stand-point, a child is a living spiritual intelligence, who has come into a body, fitted for the stage of evolution at which he has arrived by the progress made in the past, in which he is to pursue the path of evolution in the present. He brings with him or her the powers which he has woven into his nature, the faculties that need to be drawn out. If (the child) is an ego, sometimes older than that inhabiting the body of his teachers, he is sometimes a highly developed entity, who only needs a helping hand in order that he may be able to get ready for his work in the world.

Looking then at the child from our own standpoint we see a living and possibly highly evolved ego, in a feeble body. Our duty is to study the child, and not to coerce him, to understand him and help him to grow and find himself. The education of the child should be very largely one that seeks to give him opportunities of manifestation, rather than to impose on him methods of development. And until it is realised that the child is an eternal spirit, with powers and capacities of his own not running into a mould but to an individual growth, that the duty of a teacher is to aid the growth and not to try to change it; until that is understood, the whole educational system is going along a wrong road and is based on a false idea. No child naturally needs coercion when he does it is the fault of the early training, when he was a feeble helpless creature in the hands of his elders.

Bloemfontein

(To be continued)

In a rider to the finding the Magistrate said "The Court wishes to draw the attention of the Attorney-General to the evidence of N. C. Blunden, the herbalist, for such action as he deems fit."

Girls Despised By Men

Madame,—Some girls wonder why men look down upon them or act rudely towards them; but these poor souls forget to search for the principle of the cause and effect.

Men will always despise and be rude towards a girl who apes the man—a "she-man." Such girls lose the charms of fascinating—charms which attract man to say:—"I love you." She loses them when she smokes in the public, drinks liquor, wears beach trousers or costumes in dances, wears short pants, use unbecoming Vrededorp, Malay Camp or Prospect Township languages, and many other small things undesirable to a man.

These things may be fashionable; but are harmful, detract from the girl the appeal that is born with girls.

Some of these things ruin one's health and capacity of thoughts, involve one into extravagancy. And no man likes a wife who smokes, drinks etc., even if she be a Cleopatra or a Helen.

After all it is ignorance that makes a girl wear beach costumes for dances which is the quickest route to the loss of those small polite attentions which our mothers commanded to the full on our fathers without any conscious effort on their part. The misuse of paint-lipstick and powder plus the painting of cheeks red, gives her the appearance of a monkey having painted itself. Unnatural painting of cheeks, eye-lashes, lips, finger nails, or extreme powdering will never make a girl beautiful or a European. Europeans use powders and paint themselves but not to extreme, and it is good for them for they have white skins.

In fact by aping the men, girls have lost their superiority on their line.

The girl who clings to her superiority as a female gets due respect, as a fascinating girl, even when her friends call her old-fashioned.

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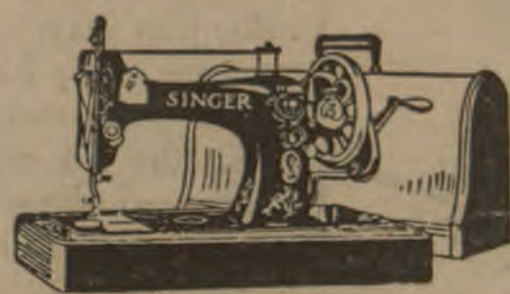
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BANTU WOMEN IN THE HOME

Cookery Recipes For Housewives

CROWN OF LAMB. Best end of neck of mutton or lamb.
1 desertspoon mushroom or tomato ketchup.
1 tablespoon flour, salt and pepper.
1 tomato.
2 ozs. butter.
a little milk.
½ pint stock.
rashers of fat bacon.

Get your butcher to chop well between the bones; trim each chop bone down without separating them. Then roll the joint round in the shape of a crown, with the bone part of the chops inside. Place a thin rasher of bacon round each bone so that they will not be burned; tie them on with a thread. Sprinkle the joint with flour, salt and pepper. Place in a baking dish with hot fat, cover with greased paper, set in a hot oven; after 10 minutes reduce the heat and bake for 1-1½ hours. When done remove the bacon and place a paper frill round each bone. Place on a hot platter; meantime pour the fat out of the baking tin and make

This Week's Thought

Beauty without virtue is a rose without fragrance.

gravy with the tomato, stock and ketchup; boil 3-4 minutes. Rub through a sieve. Have ready some boiled potatoes; make to a creamy consistency with butter and milk and season with salt and pepper. Pile into the centre of the crown. Serve with gravy and red currant jelly.

CREAMED TONGUE

8 ozs. cold diced tongue.
1 tablespoon flour.
1 tablespoon butter.
1 cup milk.
1 teaspoon chopped parsley.
1 teaspoon chopped green pepper or capsicum.
1 teaspoon chopped onion, pepper and salt.
green peas or cold cooked haricot beans.

Melt the butter in a saucepan; and the flour; stir until it is frothy but not brown, then gradually add the milk, stirring all the time; then add chopped onion, salt and pepper. Allow to cook stirring all the time for 5 minutes. Add the chopped tongue, parsley and green pepper. Boil 2 minutes. Serve in a hot dish piled into a ring of cooked peas or beans. Serve piping hot.

Avoid Eye-Strain

The eyes are very delicate, and need protection from the glare of the sun, and from the sight of hot, dusty roads shining white in the sunlight. Therefore it is wise to wear a hat with a brim large enough to shade the eyes in sunny weather, and even to carry a sunshade when the sun is exceptionally bright.

The eyes should be rested as much as possible when travelling by closing them for a few minutes at a time.

Do not strain them by gazing through the windows of a railway carriage, or by reading, writing or sewing in a swaying train. Reading or sewing in bright sunshine or a bad light is another cause of eye-strain. Never let sunlight fall directly on your book or paper, and in the evening turn on the light if you want to read or sew, as it is bad economy to attempt to do so in semi-darkness. Light should fall over your left shoulder when reading.

When your eyes are very tired and sore, bathe them with boracic lotion. Use a special eye-cup for bathing the eyes, and open and shut the lids in the water. The eye-bath should be kept perfectly clean, and this practice will keep the eyes clear.

N. M.

Interesting Uses For Citrus Fruits

ORANGE TRIFLE.
Stale Sponge Cake.

1 oz. ratafias.
Jam or lemon curd
2 cups of custard.
a few blanched almonds and cherries.
Orange juice.

Cut the sponge cake into fingers and spread with the jam or lemon curd, cover with crushed ratafias or macaroons, place in a glass dish and pour over sufficient orange juice to thoroughly soak the cake. Make a custard and when it is cool pour over the cake and orange, decorate with whipped cream, cherries, almonds cut into shreds or chopped, and small sections of orange.

ORANGE SANDWICH CAKE

oranges
5 ozs. butter.
o castor sugar.
3 eggs.
1 teaspoon baking powder.
6 ozs. flour.

Cream the butter and sugar, stir in alternately the well beaten eggs and sifted flour and baking powder, add the grated rind of 1 orange, the mixture should be of a dropping consistency so if it is dry a little orange juice may be added. Pour the mixture into two greased sandwich tins, bake in a moderate oven of 400 degrees Fahr., for 15 to 20 minutes. Turn out and when cold spread with orange marmalade, make into sandwich. For the top, rub half a pound icing sugar through a sieve and mix to a thick cream with the strained orange juice, coat the cake with this and decorate with quarters of orange.

Use Your Remnants

Zululand Times Hint

(By BEATRICE NUTS)

Careful searchers who found treasures on the remnant counters at recent sales should now make the most of their bargains.

What about replenishing your store of underwear? A petticoat may make or mar your appearance. The ideal is to have a slip to each dress (for to-day's flimsy frocks a necessity). Otherwise it is not easy to combine smartness and comfort. But by cutting a petticoat on the cross, letting in godets at the bottom to give the necessary fullness the hang of the material will improve the appearance of any frock above it.

SHADOW PROOF SLIP—And here is an idea for a "shadow proof" slip. The bodice should be made separately and neatly fitting. Attach to it two lengths of material, so that they overlap to form a kind of double wrap-over effect, with the opening on opposite sides. This is easy to make, as there is little sewing to do if you arrange the pieces of material so that on each the selvedge stretches from waist to hem.

Household Hints

Rhubarb and other fruits which need so much sugar when stewed will need only about half the usual quantity if a flat teaspoonful of bicarbonate of soda is stirred in when they are cooking.

If a thin slice of cork is cut and placed beneath flower heads intended for floating bowls, they will really float and not get swamped, and consequently last much longer.

When cleaning copper kettles fill them with boiling water. They will then polish more quickly.

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"Ndasebenzisa zonke intlobo zamayeza okuhlilikhla naselwayo, akwaze kude kubekho nto indenza bhetele kanye, ndade ndafuna ukuncama ukuba ndoze ndibe ndiphile.

"Ndaza ke ndafunda ngomnye umntu owayene Rumatizimu impethe kubi owanyangwa zi Dr Williams' Pink Pills ndazimisela ukuzilinga.

"Akuzange kube kudala ndaba sendiluva usizo lwazo. Zaqala va dambha iintlungu ndaba no-ushukuma lula. Ndaqhuba ngeziphili kwathi xa ndandithathe iibhotile ezine zabe zonke impawu ze Rumatizimu sezimkile, ngoku ndinako uku hambahambha ndisebenze ndi yikhwele ngoku lula ibhayisekile yam.

"Ndakuhlala ndizincoma i Dr. Williams' Pink Pills ngokundi-buyisela kwazo impilo yam—zingumangaliso."

Ngumntu omnye nje lo kumawaka anyangwe zi Dr. Williams' Pink Pills kungeyiyo iRumatizimu yodwa, kodwa kuzo zonke izifo ezenziwa ligazi elibuthathaka elixubayeleyo, njengobuthathaka novalo, ulwetyiso olonakeleyo, unyonga, nokuphelelwa ngamandla. Ukuba usisisulu sokugula, qala ngoku usebenzise i Dr. Williams' Pink Pills uyakubona, kwakamsinyane uyakulova u needo lwazo.

I Dr. Williams' Pills zifumaneka kubo bonke abathengisi, okanye ngqo kwabe Dr. Williams' Medicine Co., P.O. Box 604, Cape Town; Ixabiso zi 3/3 ibhotile inye okanye zibentandathu nge 18/-, ungayirholi eyeposi.



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Thrilling Matches For Two Cups At Bantu Sports Ground

A crowd of a thousand spectators saw the Old Natalians take the "Old Natalians Cup" from the All Blacks of Wit Deep last Saturday at the Bantu Sports Club. As was expected, the rivalry between these two clubs produced the keenest sensation, and what was decidedly a poor demonstration of the finer phases of classical football, turned a thriller through the reciprocal barrackings of the team supporters.

The Old Natalians and the All Blacks are perhaps the only two teams along the Reef that have a very strong following, and this following dates as far back as 1918. The All Blacks were unfortunate to lose for they were a very fine side, and only lost through lack of consistency and pungency in their attack. The Old Natalians got their first goal from "Concrete their right half, who lifted the ball right on the cross bar, to see it bounce into the net (1-0). The All Blacks goalie, owing to the sun, could not connect well with the ball. As soon as this goal was scored play began to be fast and dangerous for the Old Natalians. After resumption the Old Natalians scored their second goal (2-0) but it did not take another 5 minutes for the All Blacks to score their long delayed goal (2-1). Try as hard as they could, the All Blacks could not penetrate through the solid defence of A. Dhladhla, and Sibanyoni. The great game ended with the score (2-1) in favour of the Old Natalians.

This great match was preceded by the final contest for the Tshabalala Memorial Cup, between the Old Natalians "B" team and the Rose Ocean Swallows. The Rose Deep side won the trophy by the safe margin of 2 goals nil.

Last Week's Stirling Soccer At Wemmer Sports Grounds

The permanent trophies' competition continues to reveal fast and bright play by all the teams engaged in these competitions. Naughty Boys just managed to beat St. Peters after a very close call all the way. Young Hungry Lions after a stiff tussle ran out winners against St. Peters "A." Bush Bucks whose play was more solid and combined, gained a fine victory over Klipspruit Champions who apparently had a bad off-day. Hungry Lions suffered defeat from the flying Lions. Eastern Leopards who played at the top of their form beat a powerful Rebellions' side by two goals to nil. The Rebellions had a bad field day and could do nothing right, whilst the Leopards went from strength to strength to gain a decisive victory.

Knock out Championship

The Wemblers accounted for the Victorians "A." Basutoland Hunters were hunted down by the Pietersburg District who dropped two bombs to send the Hunters out of the chase. Stone Breakers and Celtics "A" drew. The Zebres proved the masters of Canvas Come Agains, whilst Hunt Leuchars made merry against Rhodesian Sweepers. The Springboks had a hard time against Rebellions "A," who put up a great game. After eighty minutes bright and open play, neither side scored. In the extra time the Springboks netted from a nice movement. Not to be outdone the Rebellions "A," equalised shortly after amidst a tremendous outburst of cheers and applause. The game ended with the score one all. Happy Lads drew with Waschbank Roses "A."

The beautiful trophies, were on view right through the matches and were presented by the President, Mr. Xhollo, at the close of each match to the respective winners.

The competitors for the Saturday League teams of J.A.J.A. have started very feebly, but with unusual thrill caused by the failure of the leading teams to register victories against the weaker teams. The Transvaal Jumpers lost against Negroes (2-1) the Pure Vuur lost against the Royal Herbians, and the Alexandra XI forfeited points against the Leopards.

There is bound to be a dash for honours to-day when the Leopards meet the Trans. Jumpers, and the Royal Hibernians meet the Wanderers in the Second Ground. The main ground will provide a very attractive programme when the Pure Vuur battle with the W.N.L.A., and the Highlanders meet the Alexandra XI.

Sunday Games

To-morrow the Sunday spectators will see the two chief teams of the Saturday League play at the Main ground. The Pure Vuur meet Highlanders at 4 p.m. This, being a league fixture for the Nkonyama competition should develop into a very closely contested game. The Royalists, League Leaders of the Second Division meet the Homelocks at 2.15 p.m. Last Sunday Homelock lost against the Highlanders "A" and cannot therefore condescend to another defeat from the Royalists. The Royalists have but one obstacle before them and the cup, and that is the Highlanders "A," should they win their match to-morrow, they need not worry about the results next week.

2-0. The Fladistad had a tendency of running with the ball instead of shooting or pressing when within the eighteen yards area. They tried to reduce the lead, but it was in vain and again Swallows sent one "Motshatsha" right inside, making the score 3-0.

The second teams were then drilled in, but the Swallows still proved superior for Fladistad and they also won the match by 1 nil.

Basket Ball

Then Mr. E. Mokhele and Miss F. Ramushu, lined the girls into their seats. Mistress F. Ramushu, refereed. Both teams proved equally strong. Flinksdrift tried all their styles and passing so as to score, but it was in vain, so did the Fladistad as well. Half time came with the score card quite clean.

On the restart not long F. Matlane chief scorer, managed to push a lightning throw into the ring making score, Flinksdrift 1, Fladistad 0. Flinksdrift now played in masterly style drawing rings around Fladistad, with their short passing movements. Before the close of the match, Flinksdrift shooter, O. Setshedi, forced a stinging shot into the ring making 2-1. While we were all listening to hear the whistle blow for knock off Fladistad managed to score 1 to 2, but Flinksdrift won comfortably and convincingly by 2 points to 1.

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Flinksdrift School News

SWALLOWS FOOTBALL CLUB MAKES SHORT WORK OF FLADISTAD

(By S. M. PITJE.)

SPORTS MASTER

This was the Star match for the day. Mr. S. M. Pitje who was in charge of the game, then called the Flinksdrift Swallows A into line and as they entered the ground, they received a tremendous ovation, so did the Fladistad F.C. who followed soon after. Mr. Motsepe, principal of Fladistad school, refereed while his assistances were both playing.

The game was only a few minutes old when the Swallows dashed through and S. Mjolo Tau, gave a pass to G. Setshedi (R. wing) who with a stinging shot gave Swallows the lead, score 1-0. The outburst of applause went to the sky which thing made both sides more heated. The Swallows exhibited excellent ball control in scintillating passing movements, their scoring only being prevented by the solid goalie Mr. E. Mokhele, who surely saved his side from getting 10 or 20 goals nil. Half time came with the score card still reading 1-0.

On the resumption, both teams played to their best. Then the Swallows forwards broke through and again G. Setshedi, was given the ball, and without delay pressed it into the net, giving that solid goalie no hope of diving to save the ball. Score (Continued column at foot of 2)

Kilnerton Students To engage with Ermelo In Football And Tennis

(By MACKAY K. ZWANE)

The Eastern Kilnerton Students intend staging Football and Tennis Matches versus the Ermelo Football and Tennis Clubs combined. The students will be drawn from the Ermelo, Carolina, Bethal and the far East students. We hope the residents of the challenged teams will well-come the visitors; as it will be the first exhibition of its nature to be witnessed in the local grounds. "Siyokukhala ngo "Shaving powder" umuthi oshev'izinsizwa" The students intend playing these matches during December. "Play the ball sonny boy and not the man."

The W. N. L. A. Tennis Club's "At Home"

The W.N.L.A Native Tennis Club had an at home on September 18. Dr. James Moroka of Thaba Nchu, Messrs. H. Jajbhay, Masole of Brakpan, and Duplessen were guest in the afternoon.

In the morning the Compound Manager Mr. Duplessis was present to handicap the various couples for the competition for the Gemnuil Rackets.

Present were P.W. Lezant, Capt. T. Monnathibe, James Mosala, Matthew Kumbule, Frank Dhomo, and C. N. Setlogelo, and several others.

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The South African Challenge Cup

First Non-European South African Soccer Competition At Johannesburg

Concrete plans are now afoot for the Non-Europeans have now decided to initiate the first year's competition for the Dr. William Godfrey South African Challenge Cup. In recent meetings of the Board of Control consisting of representatives of the three Non-European football associations in the Transvaal created in terms of the donor's conditions, many important matters have been discussed. The following is an extract from the important decisions arrived at:—"That the first fixture for this cup shall be played at Johannesburg on Saturday afternoon, October 5, on the Wemmer Sports Ground."

As it is not yet clear as to whether the Transvaal Indian Football Association will compete, this first fixture was drawn between the two sections, namely, "The Transvaal Coloured" and "The Transvaal Bantu." As regards the provincials it was decided, in view of the fact that some provincial organisations such as the Cape, Free State and Natal were not yet well versed with the conditions governing this trophy, "that for the time being, until such time that closer understanding between these principal sections of the Non-European community in these provisions shall have obtained, the competitions, at least for the first year, shall be concentrated in the Transvaal Province only."

To overcome this difficulty, it was resolved that a conference of delegates of the three Non-European South African Football Associations be held at Capetown in May 1936, to solidify all matters in connection with this trophy. With this object in view, we herewith publish the conditions as laid down by the donor:—

1. To promote sport amongst all sections of the Coloured community of South Africa. (b) To bring about a closer co-operation between the three sections of the Coloured community, i.e., Indian, Coloured and Bantu. (c) To try and bring about a reunion of football associations in those provinces where a split had taken place.

2. That the trophy be known as the "Dr. William Godfrey South African Challenge Cup."

3. That it be vested in a Board of Control with permanent Headquarters in Johannesburg.

4. The Board of Control to be elected annually and to consist of 12 members.

(a) Three members from the Transvaal Indian Football Association; (b) Three members from the Transvaal Coloured Association Soccer Board; and (c) three members from the Transvaal Bantu Football Association. In addition to these members, each association shall nominate to the Board, one further member who must not be an official of any of the Associations referred to, and who may be of any nationality.

5. The trophy shall be competed for on the knock-out or point system, as may be finally decided by the Board.

6. The Inter-Provincial games for this trophy to be played for annually in rotation, in the Transvaal, Cape and Natal provinces (No inter-provincial matches are to be played in the Orange Free State, but the O.F.S. shall be eligible to compete for the trophy and arrangements to suit the winning O.F.S. association are left in the hands of the hands of the Board, having in mind, however, the foregoing stipulation).

7. The Indian, Coloured and Bantu Football Associations in each province shall play each other in their own province to determine which association shall be the finalists to compete against the winners in other provinces.

8. The winning association to meet in the province whose turn it is to stage the final games, at such time of the association's football season as the Board may from time to time direct.

9. The gate proceeds at the provincial and inter-provincial games in connection with this trophy, after paying the necessary expenses, such as advertising, ground, or any other petty expenses incurred in connection with the organising of the match, shall be divided as follows:— 40% to each of the two competing associations and 20% to the Board of Control.

10. The trophy is to remain in the custody of the Board, and the Board shall determine the conditions of retention by the winning association, steps must be taken by the Board for the insurance of the trophy.

In order to encourage each winning section in each province qualifying as a champion to represent the province in the interprovincial matches referred to in paragraph (7) of the conditions, the Board resolved "that a qualifying floating trophy be obtained by each province to be awarded annually to the champion winning section." The trophy, however, not to apply to a province having less than two competing sections in the eliminating provincial games.

Pending the participation of the Indian section the following officers of the Board were elected:—Patron: Dr. William Godfrey, President: Mr. Graham Ballenden, Vice President: Mr. Joe Kokozela, Treasurer: Mr. A. P. Dickinson and Secretary: S. G. Senaone.

Lovedale's Victory In Soccer Football

CIS-KEI INTER-COLLEGE CHAMPIONS FOR 1935

Lovedale News

By beating Fort Hare in their final Inter-College fixture Lovedale topped the log and became champions for 1935. Fort Hare have for long held the supremacy in Ciskei Inter-College Soccer but last year Lovedale played them to a draw in the official fixture and this year on August 24, after a hard struggle defeated the 1934 champions by 2 goals to 1. It is generally agreed that Lovedale have been stronger in Soccer this year than for many years past.

[Next week we will be able to publish the photo of the champions.—EDITOR].

Fort Hare's Fine Sporting Record

LOVEDALE, HEALDTOWN AND EAST LONDON ALL BEATEN

Fort Hare News

Lovedale Rugby team was beaten by Fort Hare, the scores being 9-0 in favour of Fort Hare.

Our invincible Rugby Teams also beat Healdtown in a thrilling match on August 31. Scores being 1st Teams 6, 3 in favour of Fort Hare, and 2nd Teams draw 3-3.

As regards Soccer Fort Hare was beaten by Lovedale after the former's victory over the latter for about ten years.

The East London Juvenile Tennis Team played the College Team on August 31. The match was very thrilling. Mr. Mon Chieppe of Fort Hare serving "lightning" balls, and Mr. Tyali of East London "chopping" them. The scores were 78 games for Fort Hare, and 71 for East London.

J.A.F. Association Fixtures To Date

Sunday League, 15th Sept. 1935
FIRST DIVISION

Eleven Experience vs. O.F.S. Callies, 3.45 p.m. Crown Reef Rosh. Raibcws vs. Rangers, 12.45 p.m. B.S.C. 1, Newcastle H. Lads vs. Berg. Lions 12.45 p.m. Rob. Deep, O.F.S. Defenders vs. H. Sweepers 2.15 p.m. Robinson Deep, East T.vaal Koodoes vs. N. Rainbows 12.45 p.m. City Deep, J. Sweepers vs. U. Royals 3.45 p.m. City Deep.

Cream H. Hearts.
SECOND DIVISION

Eleven Experience "A" vs. U. Royals "A" 9.00 a.m. B.S.C.1, J. Sweepers "A" vs. Motherwell 2.15 p.m. N. Mines, Knight of Roses vs. Red Stallions 12.45, p.m. Forest Hill, City Deep vs. Enterprises 2.15 p.m. City Deep. Highlanders "A" vs. Flying Swallows 3.45 p.m. N. Mines, Bantu Sports Club vs. Rainbows 3.45. Modderfontein, Homelocks vs. Royalists 2.15 p.m. B.S.C.1, Highlanders "A" vs. J. Sweepers "A" 11.30 a.m. N. Mines

THIRD DIVISION.

Vultures vs. Flying Swallows 11:30 a.m. 14 Shaft. O.K. Leopards vs. Rangers "A" 2:15 p.m. B.S.C.2 Natal Union Express vs. Zulu Darkies 3:45 p.m. City Deep.2 Ocean Swallows vs. Likila 2:15 p.m. City Deep.2. Buffaloes vs. O.F.S. Jumpers 12:45 p.m. City Deep.2. Trans. Defenders vs. Tvl. Jumpers "A" 3:45 p.m. Rob. Deep.

J. Sweepers "B"

FOURTH DIVISION

Rangers "B" vs. Callies 12:45 p.m. B.S.C.2. Pim. Oc. Swallows "A" vs. Tvl. Defenders "A" 2:15 p.m. Prospect. Afr. Slow Motion vs. Highlanders "B" 11:30 a.m. City Deep. Royalists "A" vs. Springboks 11:30 a.m. B.S.C.2. Sharp Shooters vs. O.F.S. Jumpers "A" 2:15 p.m. 14 Shaft. Rainbows "A" vs. Beira Mar. F.C. 3:45 p.m. B.S.C.2. Berg Lions "A" vs. Pim. Oc. Swallows 11:30 a.m. B.S.C.1. Pim. Oc. Swallows vs. Highlanders "B" 3:45 p.m. Prospect 3.45.

FIFTH DIVISION

Leopards vs. Wanderers 2:15 p.m. Crown Reef Roy Hibernians vs. Trans. Jumpers 2:15 p.m. Rob. Deep. Pure Vuur vs. Hihglanders 3:45 p.m. B.S.C.L. Alexandra XI vs. W.N.L.A. 3:45 p.m. Alexandra H. Landres "C" vs. P. V. Reserve 11:30 a.m. Rob. Deep.

Negroes

Mr. Wade Injured

Mr. Wade, the South African tennis' heroic Captain sustained an injury at Scarborough on Saturday. Mr. Wade flung himself sideways to intercept a ball played to the gully and dislocated his left shoulder. He was carried in pain from the ground and a large holiday crowd of about 10,000 stood in silent sympathy as he was carried away to hospital.

Mr. Wade underwent an operation from which he came through successfully. He is now much better and with his arm in a sling spectated the match at Scarborough on Monday.

Ezona Nzala Ziphambili

Ibesithandathu Ekholwini ngonyaka ngemali ezikakelwe itayanga ezili shumi nambini. Ibesithane Ekholwini ngonyaka ngemali ezin- ngabekelwe zeha.

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Political Segregation Of Africans

Secretary For Native Affairs On The Bills

Object Not To Deprive Natives Representation In Parliament

Uniform Representation The Objective

"The Acting Minister of Native Affairs" declared the Secretary for Native Affairs, Mr. D. L. Smit, "has just told you the purpose for which you have been summoned here to-day. The Government has asked the Native Commission to meet you and to explain to you the two Native Bills to which the Minister has referred and to hear your views in regard to them. I am the Deputy Chairman of the Commission and the other members present are Senator van Niekerk and Mr. Wessels. We are very sorry that owing to ill-health Dr. Roberts, the other member of the Commission, is not able to be with us to-day.

I propose in the first place to give you a brief summary of the two Bills. It is not, of course, possible to deal in detail with all the provisions of these measures, but I will outline as clearly and shortly as I can the main principles of each. I would ask you to listen very carefully to these explanations so that we can avoid any waste of time in the repetition of explanations which have already been made, but I or the other members of the Commission will be ready, when I have finished, to answer any questions which you may wish to ask in regard to any points which are not clear to you. Thereafter, we shall be pleased to hear your views on the subjects dealt with in the Bills and shall in due course report them to the Government.

Representation Bill

We shall deal first with the Native Representation Bill. As you all know, excepting in the Cape Province, the Natives have no direct representation in Parliament or in the Provincial Councils. At the present time, four Europeans who are experienced in Native Affairs and who have knowledge of your needs are nominated by the Governor-General to represent your interests in the Senate, but beyond that, you Natives in the Transvaal and the Orange Free State have no direct voice in Parliament when your affairs are being discussed.

In the Cape Province, the Native has for many years been entitled to qualify for franchise, but in that Province there are over 400,000 voters of whom only 11,235 are Natives, so that the Native voice even there has not been able to make itself heard effectively. This Bill prohibits the further registration of Natives as Parliamentary voters, but the rights of those Natives who are already registered as voters, are protected and they will retain their right to be registered unless they lose the qualifications which entitle them to be registered.

The object of the Bill is not, however, to deprive the Native of representation in Parliament, but to introduce a uniform system for the Union as a whole, and to separate the Native representation in Parliament from the white.

European Senators

It is therefore proposed to give to the Native people of the Union as a whole, four European senators who will be elected by them, in addition to the four who are at present appointed by the Governor-General to look after their interests in Parliament.

With this object in view, the Union will be divided into four electoral areas, (a) The Province of Natal; (b) The Provinces of the Transvaal and Orange Free State; (c) The Transkeian Territories; (d) The Province of the Cape of Good Hope excluding the Transkei.

At any time after seven years, the Governor-General may alter the boundaries of these areas and increase them to six, but this will depend on whether you have developed and advanced your system of local government sufficiently to justify such a course and the point to be remembered is that this increase will largely depend on the progress you yourselves have made during the period mentioned.

In each of these 4 areas, there will be what the Bill calls an Electoral College, and each of these Electoral Colleges will elect one European senator to represent the interests of the Native people in Parliament.

The electoral college established for the Transvaal and Orange Free State Provinces will consist of (1) the chiefs of those tribes in the Transvaal which do not fall under the jurisdiction of a local council; (2) the Native members of local councils in the Transvaal; (3) the Native Reserve Boards in the Orange Free State (4) the Native members of advisory boards; and these four bodies will have the right to nominate and vote for the election of the senator who will represent the Transvaal and Orange Free State, the number of votes to be exercised by them being determined by the number of registered taxpayers residing within their respective areas of jurisdiction.

There are at present five local councils in the Transvaal and three Native Reserve Boards in the Orange Free State. In the rest of the rural districts, the voting will be exercised on behalf of each tribe by its chief, while in the towns, the power will be exercised by the members of the advisory boards.

The procedure at an election will be for the chiefs and the members of the local councils and of the advisory boards to appear and record their votes before the Magistrate of the district, on a day to be appointed by the Governor-General.

This mode of representation will replace the present system in the Cape Province, and it is thought that it will give the Native people throughout the Union a more satisfactory means of representation in Parliament.

Provincial Councils

In so far as the Provincial Councils are concerned, the Natives in the Transvaal and the Orange Free State have never had the vote, so that you are not really affected, but in the Cape Province the Natives have had the vote, and so it is felt that provision should be made to give to the Natives an independent voice in the Cape Provincial Council. It is accordingly proposed to give to the Natives in the two electoral areas of the Cape Province (viz. the Transkeian Territories and the areas outside those Territories) each an additional Provincial Councillor

who may be a Native or non-Native and who will be elected in the same manner as the senators

This representation in the Cape Provincial Council will, however, be abolished should at any time Native education, hospital provision for Natives and roads other than national or main roads cease to be matters in respect of which the Provincial Council may make ordinances.

Representative Council

I now come to a very important point in this Bill, namely, the establishment of a Natives Representative Council for the Union.

As you all know, Native councils have already been in existence in some parts of the Union. The largest of these is the United Transkeian Territories General Council (the Bunga) and this Council has proved a great benefit to the people of the Transkei and a help to the Government. Another similar body has been established for the Ciskei, and there are a number of local councils at other centres like Msinga which have done good work in promoting the interests of the people. It is now proposed to carry this principle a step further and to establish a Natives Representative Council for the Union, which will deliberate upon all matters of concern to the Natives and upon all legislation that specially affect them. This

Council will consist of twenty two members with the Secretary for Native Affairs as Chairman. The five Chief Native Commissioners for the Union will be European members, and beyond that there will be sixteen Native members. Four of these Native members will be nominated by the Supreme Chief, and twelve will be elected by yourselves in much the same way as you will elect the senators who are to represent you in Parliament. Except for the Chairman, who will have a casting vote, only the Native members of the Council will have the right to vote.

Of the twelve Native members that will be elected by the people, three members will be elected by the United Transkeian Territories General Council (the Bunga,) two will be elected by the Natives in the rural districts of each of the electoral areas of Natal, the Transvaal and Free State, and the Cape Province excluding the Transkei, and one member will be elected by the members of the Native advisory boards for each of the electoral areas of Natal, the Transvaal and Orange Free State, and the Cape Province (excluding the Transkei.) This means that the Natives in the Transvaal and O.F.S. will elect three Native members for the Council—two by the chiefs and Native members of the Local Councils and Reserve Boards and

one by the Native members of the advisory boards in the towns.

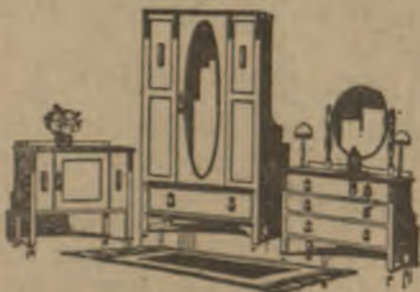
The Native members of the Council will hold office for a period of five years, and they will each receive an allowance of £120 a year, together with travelling and subsistence allowances to and from the meetings of the Council.

The qualifications of a Native member of the Council will be (a) that he must be a registered taxpayer or be exempted from the payment of tax by reason of the fact that he pays income tax; (b) that he must have been born in the Union and have lived therein for five years immediately preceding the date of his election or appointment and for two years in the area for which he is elected; and (c) that he is a citizen of the Union.

Natives who have been sentenced for some crime to imprisonment for six months or more unless their sentences have expired at least five years before the date of their election or appointment, and troublesome people whom it has been found necessary to remove from towns for misconduct, or who are insolvent or of unsound mind will not be permitted to hold office as members of the Council.

[To be Continued]

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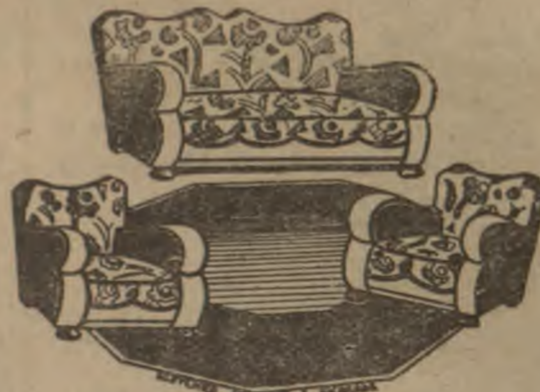
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