

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

THE BANTU WORLD



SOUTH AFRICAN INSTITUTE OF RACE RELATIONS.

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Tribalism Dying On Play-grounds

J.B.F.A. Embarks On Mission Of Unity In Field Of Sports

Two representative teams of the Johannesburg Bantu Football Association are leaving for the Cape on Wednesday June 2. The teams, which are composed of the best players, are under the leadership of Mr. So' G. Senaoane, Sports Organiser of the Johannesburg City Council, and are visiting Healdtown, Lovedale, Fort Hare and St. Matthews including East London and other centres.

Unity Of Purpose

According to Mr. Senaoane, the object of the tour is to impress the students with the importance of unity even in sports. "The Bantu," he said, "must learn in every sphere of their activity to pool their resources. It is on the play-grounds that a real spirit of team work and united effort will be developed."

Tribalism Disappearing

"What seems to be a difficult task for the politicians—namely to bring about unity among the various tribes of the Bantu race—is being simplified on the play-grounds, where a man is praised not because he belongs to this or that tribe but because he is a good player. Tribalism, I can assure you, is fast disappearing in sports circles."

Invasion Of The Colleges

'Our aim is to smash the colour bar in sport. South Africa has fine sporting materials among both white and black, and there is no reason why these should not co-operate for the good and glory of the South African nation', concluded Mr. Senaoane.

The following are members of the teams: A. Nyatela, I. Moutloatse, S. Mahlatsi, W. Lefole, G. Mokgosi, J. Tlha, krung, J. Mkize, E. Rathebe, D. Mafuko, Hilton Sontuntu, M. Mafule, S. Twala and S. Kitsa.

Officials of the J.B.F.A. who will accompany the team are: I. H. Rathebe, S. P. Mqubuli, H. B. Twala and A. K. Nobanda. There will also be a representative of "The Bantu World" as well as a representative of the St. John's Ambulance—namely Mr. S. Senekane.

desire to avoid giving even an appearance of official sanction to the occasion which is thought in everybody's interests should be as private, informal and un-official as possible.

The difficulties of the situation are well understood at the Chateau de Cande. All along the Duke of Windsor and Mrs Warfield planned a quiet wedding.

The decision means that the ceremony on June 3 will now be even quieter than was intended.

Brotherhood Of Man Cannot Consist Of Oppressed and Oppressor

A message from Berlin says: "If Germany and Britain drift apart war must follow," says the Deutsche Allgemeine Zeitung on Tuesday in a leading article addressed to the Imperial Conference. Referring to Mr. Baldwin's speech to Empire youth in which he declared that the Empire could exist only in the brotherhood of man, the Deutsche Allgemeine Zeitung says the brotherhood of man cannot consist of



Dr. John L. Dube, Ph.D. Founder of Ohlange Institute. (See leading article on page 8)

oppressors and oppressed, and that it therefore follows logically that the British Empire cannot continue to exist if it denies to Germany membership of this brotherhood. "The British" Empire it is added, "approaches its problems in a different manner compared with ours. We shall recognise their methods so long as the problems are not solved to Germany's disadvantage. If this happens we shall be forced to solve our problems to Britain's disadvantage and this will run counter to the best interest of both nations and to Anglo-German Kinship."

Germany Impressed

A new German "peace offensive" is expected in London, says the diplomatic correspondent of the Manchester Guardian. German comment on the Coronation has been demonstratively cordial. The German Press for several weeks has been almost completely free from Anglophobia and the German claim for the return of Colonies has been kept in the background.

Position Of Natives In Southern Rhodesia

Question Of King's Veto Raised In Britain

A message from London states: Mr. Malcolm MacDonald, Secretary of State for the Dominions, in reply to a question by Mr. Arthur Creech Jones (Labour) in the House of Commons said that any apprehension regarding the raising of the question of transferring to the Colony in the near future the reserved powers in respect of Southern Rhodesian legislation concerning Natives was quite misplaced.

He added that he would not like to say any more.

When Southern Rhodesia became a self-governing Colony, under the Constitution granted in 1923, any new legislation affecting the Natives was reserved for approval by the King; in fact, the Constitution directed the Governor to make this reservation. This is a chief feature distinguishing Southern Rhodesia from the fully self-governing Dominions. The reason for this reservation was the smallness of the European population, which at the time numbered some 36,000; as compared with about 900,000 Natives. The white population has since increased to at least 55,000. There is a movement in the Colony in favour of the fuller Dominion status.

Stronghold of Colour Bar

NEW BOOK WRITTEN BY LEADING INDIAN OF JOHANNESBURG

The first book written in an Indian language dealing comprehensively with the race problems of South Africa, has just reached the Union from Bombay. It is written by Mr. P. S. Joshi, a leading member of the Indian community in Johannesburg, and has the striking title of "The Stronghold of Colour Bar."

Written in Gujarati, one of the principal languages of India, it will probably become a standard work on its subject for Indian students.

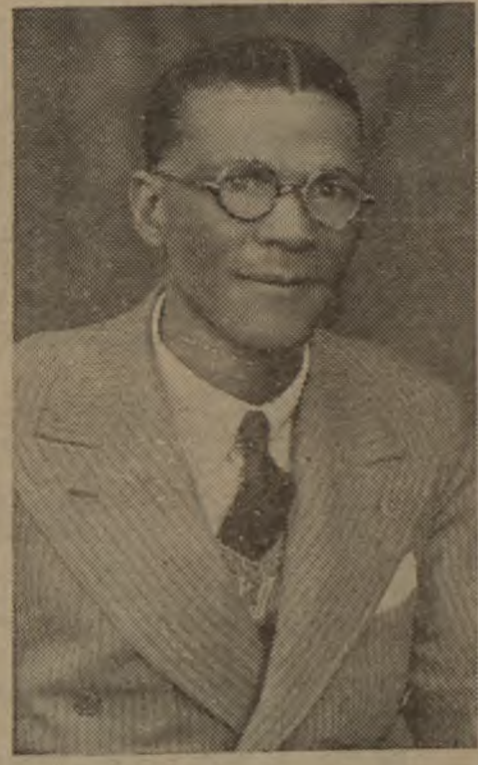
The book is in two volumes. The first summarises various problems of the day from the historical aspect, and the second is a complete study of the Indian problem in South Africa. Mr. Joshi pleads for justice for Indians who, he claims, are entitled to equal opportunity on account of their ancient culture, partnership in the British Commonwealth of Nations, their contribution to the progress and prosperity of Natal and their adoption of the Union as their home country.

The work is dedicated to Mahatma Gandhi, whom the author regards as "the hero of the South African Indian passive resistance movement." The book is illustrated with maps and portraits, including portraits of General Smuts and General Hertzog.

Ex-King To Wed Next Week

NO REPRESENTATION FROM THE COURT OF ST JAMES

The Duke of Windsor has been informed from London that no



Mr. Sol. G. Senaoane, Bantu Sports Organiser of the Johannesburg City Council.

persons occupying Government or Court positions in England can attend his wedding, states the Tours correspondent of the Daily Mail.

It is understood that this decision is animated solely by the (Continued at foot of column 1)

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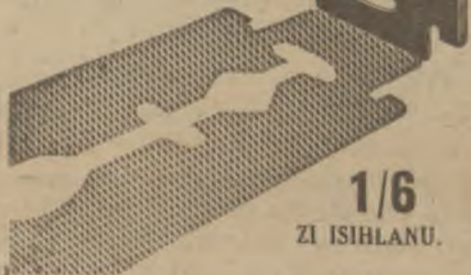
FIRST

REWARD.

A reward will be given to the first person giving information leading to the recovery of a ladies diamond wristlet watch (square face) which was lost between 8.15 p.m. and 9.15 p.m. on the 15th May, 1937, between Criterion Restaurant and the Metro Theatre, Johannesburg. All information to: Messrs JOHN MURRAY Coy., Phone 33-6326, or P.O. Box 4394, Johannesburg.

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Upington Sports

BY P. B. M.)

Keimoes Blue Eagles Football Club, played what must surely be one of the best games ever seen on the Keimos grounds when they beat Upington Rangers F.C. 2 nil on Ascension Day.

From the beginning the game was played at a tremendous pace and was at times very rough. Time after time the Rangers would sweep down the field in a movement which should normally have ended in a score, Cornelis Mati on the right wing did some wonderful centering, but many individual efforts by Lewis Ross, Henry Katz were spoiled by lack of anticipation by the men in mid-field. Keimos Eagles played a tricky game with occasional demonstrations of good fast dribbling, after several ineffective attempt on the Ranger goal Coetzee scored for Blue Eagles off a smart pass from H. Papers.

Towards the end of the game Upington Rangers played football of a standard seldom seen in Keimos and were now showing the sporting public little glimpses of their old form luck however were not for Rangers. Rangers were playing with remarkable ability in passing with Ross, Katz, Mati always on the picture. The final whistle found the Rangers close on their opponents' goal attacking strongly.

The game as a whole was very fast and open, the final score was, Keimos Blue Eagles 3, Rangers 0. The Junior teams played a game of two goals apiece. Rangers 1st were presented by the following: J. Coetzee, P. Mpahlaza, K. Draaier, W. Mali, L. Ross, Corn. Mal. John Kokan, Aug. Phillips, H. Katz Tholmann Seis and Jacs Andreas.



Mr. Jack Phillips of the New Inchcape Hall, who has identified himself with the Social Life of our people. Since his advent in the city dance among the Africans has caught on like wild-fire and has become a firmly established feature of the social life of Africans.

Mr. Phillips himself is an accomplished artist of no mean order. He has toured the world and was received wherever he staged his variety shows with acclamations. The newspapers of England, Australia and New Zealand wrote very appreciative reviews of his artistic abilities.

Last year he caused sensation in the city with his "Million Dollar Revue" which received the praise of such well-known critics as "G.G." Lately he has been assisting the Bantu Sports Club Secretary Mr. Dan Twala, to put a Spring outlook in the grounds of the club and infusing the club with brightness and gaiety.



On left, Mr. S. Senaone the Secretary of the J. B. F. A.

Brilliant Tennis At Pretoria

(Contributed)

The Bantu Men's Social Centre Tennis players distinguished themselves on Empire Day, by beating the Native Affairs Department's Combined Lawn Tennis team of Pretoria by 7 sets.

"Bantu World," Dan Makue and Matthew Kambule opened the first match by 6-4; 6-2. In the first set they lacked their usual fireworks both in their services and returns. This was due to the insufficient measurements of the court. But as the game proceeded they showed fine display. The second set was completed within ten minutes. Their opponent, Makgetha put up a good fight after the first game of the second set; but Makue and Kambule had the game well under their control and driving low and deep to the corners and smashing with severity to which Pretoria's pair had no reply.

"Jimmy" Mosala and S. Sweli were too clever for their

opponents Masuoane and Lekgetha. They won the two sets by 6-4, 6-3.

"Tsepe ea Ka" S. Makuso and Msweli won their game though it was rather dull. They beat Lekgetha and Makgobela 6-3; 9-1.

"S-ponono" E. Lithebe and "Jimmy" Masala won by two straight sets but had they not hung on grimly to win that first set, the Pretoria couple might well have won. It was a colourful match full of incident until the last set. The B.M.S.C. couple made a fine combination, "Seponono" being master of the combination.

The B. M. S. C. was definitely the better tacticians and polished off their opponents in 30 minutes. Lithebe was in his fine form, the feature of his game being his accurate deep drives. Mosala kept his drives low, whipping them across at great speed.

The B.M.S.C. Lawn Tennis team will play Kroonstad on Union Day, May 31st.

The Needs Of Reef Rugby Players.

(By TATUIS I. N. SONDLLO)

Sir, Kindly allow me to say a few words of appreciation of the impressive address given by Mr. G. Ballenden, Honourable Manager of the Municipal Native Affairs Department to the Rotary Club, as reported in the Daily Press on May 11, 1937.

In the same breath, I beg to be allowed to invite attention to other things which in the Native people's opinion deserve consideration from those in authority.

The Native believes in talking about what should be done and in leaving the appreciation of the good actually done to those who have benefited through that good. Nevertheless as our highly respected manager honestly stated, it goes without saying that the Council has provided generously for the Natives in the past - and even more generously now and thus the Natives highly appreciate as we have to believe that Rome was not built in a day.

In organised sport undoubtedly much work is being done and if the Native Affairs Committee could be as generous in other affairs, there would be no need to complain by the Natives.

Much to the disappointment of the Rugby players and enthusiasts, scattered in all 4 Native villages there was no mention made whatsoever of their favourite sport in the manager's statement.

While it is admitted that of all games amongst natives in the Transvaal soccer is the greatest favorite and that this has made the Europeans believe that soccer is the "all natives" hobby, rugby has a respectable following.

Of the City Native villages 2 have Rugby Clubs. But owing to the lack of facilities and an organiser as provided for soccer, there is no scope for enthusiastic residents to increase the number of clubs. The result is that rugby is almost confined to the mines where the Chamber of Mines encourages it most generously. This august body extends its support to city natives as well with the necessary facilities.

For this lapse we do not blame the Council nor the Manager since the needs of the Rugby players may not have been brought to their notice before now.

But in order to help the Council in its appreciable encouragement of all sports among young and enthusiastic natives resident in the townships, could not the authorities be so kind as to find ways and means to provide facilities in this direction.

We would highly appreciate it if the Native Affairs Committee considered the necessary appointment of a native Rugby organiser as in soccer to work in co-operation with and be recommended by the Transvaal Native Rugby Union regardless of the fact that the Council will only consider natives in its area.

Owing to clubs affiliated to this Union (numbering 22 in all) failing to raise the necessary funds due to lack of facilities enabling them to do so, even at times of tournament, the Union is always without funds, and has to appeal to European individuals and Associations for help. But fortunately the Chamber of Mines has always given sympathetic help. May it be that our appeal for this healthy recreation, which will not only help to make law-abiding and sober residents, but real men of all who indulge in it, wins us the Council's sympathy and assistance.



Embonisweni Coronation Day Sports

(By C. J. SHUBE)

The school children played at the Sidibe and Shube Mpumalanga Ground, on Wednesday with the following results:—

1. Girls' Dribbling: Methodist versus Lutheran and Embonisweni 0-2 in favour of Methodist.
2. High Jump: 1st prize J. Watt, 2nd prize D. Mgwenya
3. Leap Frog (Boys): Tom Mgwenya and H. Sishuba.
4. 150 yards race: 1st Tom Mgwenya; 2nd Tomson Mlotywa, Ditto Junior: 1st Amon Maluka 2nd John Malambe.
5. Potato Race: 1st Maria Mncube; 2nd Christina Mgwenya. Ditto Juniors: 1st Priscilla Shuba; 2nd Roselina Mapanga; 3rd Esther Mgwenya.
6. Leap Frog Juniors: 1st Paul Shuba and John Malambe.
7. Races with motorbicycles: Rev. A. L. Mncube.

After the sports the Rev. A. L. Mncube distributed the prizes arranged to the winners. We shall not forget the day.

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Transvaal Native Rugby Football Union Trials For the Tournament At Cape Town

(By THE RECORDING SECRETARY)

May 30 and June 6 have been fixed as dates for trials which shall be staged at New Clare, Johannesburg and at New State, Springs, respectively.

Of the 416 members registered for the senior division, 74 have been recognised by ten teams in the senior division—3 teams sending no members—to be recognised by the Union as the most fit and proper from which to select the Transvaal team to take part at the tournament at Cape Town.



Mr. A. Vil. Nkomo of whom it has been written—"he has been the mainstay of African boxing in the Transvaal," energetic organising secretary of the Transvaal Amateur Boxing Association who is now in Benoni studying as a medical health assistant.

This number has been placed before the Board of Selectors composed of Messrs. M. Xiniwa, T. I. N. Sondlo, W. T. Ngoana, A. M. Sokopo and Gil. Matebese.

All these men have merited this responsibility that has been bestowed upon them, and the Union feels confident that the results of their selection shall be the outcome of an impartial service rendered to the whole of the province of the Transvaal.

The task of selecting a mere 25 out of 74 recognised players is a problem indeed! Each day, at New Clare and at New State two matches shall be staged commencing at 2.45 p.m.

Mr. R. P. Majola, the President, is anxious to see efficiency and thoroughness in all the departments of the sending out of the team which departments include the Team, the Manager, the Referee, the Delegates to the South African Rugby Board, etc.

The greatest of the difficulties is the raising of a sum of £100 necessary to cover the expenses of the trip to the gateway city.

Mr. T. I. N. Sondlo, the organising secretary is making well planned efforts based upon experience, foresight and a clear mind, to have this question solved, but the desired end shall be reached through the combined efforts of the whole Union working untiringly and unselfishly.

The appeal made by Mr. J. M. Dipa, the President of the South African Bantu Rugby Association in the "Umeteli" of the 24th ultimo, received full support in this province, the toiling place of many different tribes whose differences shall be blended into harmony by sports carried out in the pure sense of the word.

Natal Meets The J.B.F.A.

(By THE CRITIC)

When Natal took the field against the J.B.F.A. the crowd had swollen to 6,000. It was an eagerly awaited encounter. The "appetites" of the spectators had been whetted by the previous match and they cried for more thrills and surprises.

From the kick-off J.B.F.A. held Natal in a stranglehold from which Natal was unable to free herself. Her forwards were erratic and kicked wide shots all over the ground. Natal's right flank was completely at sea in the opening stages, but her half-line promised some fireworks if once set on its feet. But unfortunately it set on its feet too late in the course of the match to mean anything.

J.B.F.A.'s first goal came from the centre forward, who with his wonderful control of the ball played Ring O'Roses round the defence to net a fine goal. Mack, Natal's left back, was out of form and cost his side a lot. Just as the match settled to a ding-dong note Juds, at back fouled a Natal player at 18 yards. A penalty was awarded and Natal made no bones about it, thus registering her first goal.

J.B.F.A. made repeated attacks on the Natal area and were only beat enby their own dribbling to make a heavy score, for Natal's defence was pathetic. In the opinion of the critic J.B.F.A. side against Natal although stronger than the side against East Rand had not the dash and sparkle of the side that beat East Rand.

Here the forwards dribbled even where a shot at goals would have set the crowd roaring. This is proved by the fact that J.B.F.A. had Natal outclassed in all the departments of the game but could only register a score of 4 goals against Natal's two.

Had Natal got the form they had at the closing of the game earlier J.B.F.A. would have had to struggle hard for

(continued foot of column 5.)

J.B.F.A. Versus EAST RAND

(By CENTRE FORWARD)

Mr. S. G. Senoane, the genial secretary of the J.B.F.A. has reason to congratulate himself this week. Faced with a strong opposition in the form of two strong visiting soccer clubs on the same day, the J.B.F.A. had to select players from its many clubs to represent it with honour on the Empire Day.

That the selected players acquitted themselves so well speaks volumes for the able manner in which these players were selected. The holiday soccer fare began early in the morning. When the East Rand picked team faced the J.B.F.A. in the afternoon the crowd was about 5,000.

This match opened up briskly with the Randites making sweeping attacks on J.B.F.A. area. From this set off it appeared as if the Randites would crush the "Bugs." In fact, the sallies of the Randites brought the spectators to their feet on several instances. But the J.B.F.A. was slowly but surely getting on its feet.

The ball went up and down like a sea saw until 3 minutes before half time when Dan Makoko, centre forward, initiated a fine movement and, at the right moment passed the ball to Nobanda, centre-half, who rammied in a delightful shot.

On resumption the J.B.F.A. were now set for goal-getting. Tembekwayo, inner-left, got the ball glued to his feet as he raced dangerously towards the Randites' goals; he passed a fine sitter to Dan who netted. This roused the Randites who now realised that J.B.F.A. was in a dangerous mood. A positional play movement with close passes resulted in their first goal 10 minutes after J.B.F.A.'s second.

But the "Bugs" had now tested blood and nothing could stop them. A third goal came from Dan, the centre forward who was in great form. Nobanda, at centre half fed his centre forward well and made fine openings for him. The Randites got their second from a penalty awarded for a foul in the penalty area.

J.B.F.A.'s fourth goal was the finest of the lot. Dan set the pace and passed to Nobanda who banged the cross-bar with a daisy shot. The ball rebounded into play only to be met by Tembekwayo who sent it into the net with devastating force. From now on the game was exciting. The Randites made many gallant attacks only to be repulsed by the solid defence of George. The Randites played very well, but J.B.F.A. played better hence the result. J.B.F.A. 4, East Rand 3. Mr. A. B. C. Dlamini handled the fast match very well indeed.

their goals.

But so well-balanced are the J.B.F.A. teams that it needs a very strong opposition to beat them. They have one, great g ft in their make up—they see the goal mouth and take great efforts to make the ball see it too. Artistry and playing to the gallery is all right in its way, but what wins matches is goals, and plenty of them, too. J.B.F.A. has this knack and they proved this well on Empire Day when they convincingly beat their rivals.

J.B.F.A. 4. Natal 2.
Mr. M. Kumalo refereed.

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More News From Different Centres

The Bantu World

UMPHANGA:

SIKINDLA.--U Mary V. N Sikindla, Intombi encinci ka Mnu. no Nkosk. Sikindla, evele nge 26 March, 1937, ungene ekupumleni kwapakade nge 19 May, 1937. Akugulanga. Makaneliswe onke Amazizi nabakwa Zondi ngulombiko.

NYAWO.--Sishiywe ngu Bawo wetu u Solomon Nyawo okaya lise Crimen School, Elandslaagte, Natal. U yise womi u Rev. C. C. Nyawo. Usishiywe ngomhla we 2 ka May, 1937. waza wangewatywa ngomhla we 4 May. Izihlobo zonke mazaneliswe ngulo mbiko. Akafile sombona ngomhla wo vuko.--D. Nyawo, Luderitz S.W.A

WANTED KNOWN:

I, Bennett Kumalo, of City Motors, 8 Eloff Street, Johannesburg, hereby declare that I will not be responsible for any debts contracted by my wife Avina Kumalo, born Ngwenya after this date. (Signed) Bennett Kumalo, 25th May, 1937.

The public entertainment licence formerly held by A. J. Thomas of Johannesburg in respect of and for Stand No. 123, Sophiatown being No. 23 Ray Street, Sophiatown has been transferred to Michael Pool and William Kitsa both of Sophiatown as from 1st January, 1937.

SITUATIONS VACANT:

Wanted at least 3 P.T.3 male teachers. Unspotted persons need apply. Applications closes 10th June, 1937. Knowledge of Zulu and Afrikaans preferred. Applications, etc. to Mr. A. Hadebe, Box 2, Frankfort.

Required School Principal (man) from 3rd. August for Brits Location Native School. Must have good experience and qualifications. Afrikaans, English and Sesotho essential. Must be member of Dutch Reformed Mission Church. Send church membership certificate and testimonials, and state fully experience and qualifications and whether willing to help with Sunday School and Church work. Also an Assistant (woman). Must be able to teach Afrikaans, English, and Sesotho and to help with Wayfarers. Send Church membership certificate and testimonials, stating experience and qualifications and whether willing to help with Dutch Reformed Sunday School and Church work.

VOTE EARLY FOR JAMES STEWART East London June 8th.



Vigilance Federation Passes Resolution

Dear Sir,

Please receive for publication the following report of the meeting of the African Vigilance Federation which was held in George Goch location on the 23rd and the 24th May 1937.

As will be remembered this meeting was advertised in the press and by circulars that it would be held in the Communal Hall in the said location. But as usual, the authorities hoping to make the meeting a fiasco, refused to allow the meeting to use the Hall, yet that Hall is the Town Hall of the Eastern Native Township. Nevertheless, the meeting was held successfully in the open air about the said Hall.

Representatives from various locations ridiculed highly the tactics of the authorities which are being adopted in order to discourage the spirit of unity among the Africans, which is beginning to show itself.

One speaker gave the information that a letter had been received by the Superintendent of George Goch location to the effect that the meeting ought to be discouraged as it was a meeting of Communists.

On business, the meeting agreed that the African Vigilance Federation be strengthened and a select Committee was elected for considering the draft constitution and the same was authorised to manage the affairs of the Federation until its executive is constituted.

The following resolutions were unanimously passed:--

"That this meeting opposes the Native Law Amendment Act and pledges itself to take all necessary steps to make its protest effective, and that meeting calls upon all the freedom loving peoples of South Africa to rally with the Africans in their fight against this piece of legislation which tends to augment the difficulties of the Native people which are already so gross, and

"That this meeting rejects to tally the opening of the Beer Halls by the Municipality and strongly advocates home brewing and should the Municipality impose its will an immediate boycott shall be instituted and that the propaganda against the Halls start forthwith, and

"That in connexion with the imposed Doctors fees meeting approves of protest made by the Western Native Township in its meeting of 17th March 1937, and recommends that every location should follow suit."

Apart from the above mentioned business a deputation was elected to meet the Native Commissioner of Johannesburg with regards to location grievances.

The meeting adjourned after agreeing that its next meeting shall be in Western Native Township on the 31st May 1937, at 9.30 a.m.

J. G. COKA,
G. RADEBE
(Technical Secretaris)

Cream Happy Hearts F. Club On Tour

(By Moses RAPULANA)

The Cream Happy Hearts of J.A.F.A. renown are leaving on Saturday, May 29 for the Orange Free State under the Management of Mr. M. W. G. Rocks.

This team lies second in the league log and its one point below the leaders--Dangerous Darkies. They play a delightful game, and if everything holds, should give a good account of themselves during the tour.

On Monday, May 31, Happy Hearts meet the Blue Birds of Theunissen. Will the Blue Birds come out bluer or the Happy Hearts happier?

Native Elections

Women's Prayers For Success

The strenuous campaign that is being waged by Mrs. Margaret Livingstone Ballinger in the Queenstown, Fort Beaufort and Glen Grey districts in connection with the election of a European to represent the Native electors of the Cape Eastern Electoral Circle, in the House of Assembly, was brought to a conclusion with meetings at Keiskamahoe and Alice. In all Mrs. Ballinger has addressed over 50 meetings. She will conclude her campaign with a series of meetings in East London, the Kingwilliamstown area, Grahamstown and Port Elizabeth.

At all of her meetings Mrs. Ballinger's grasp of the economic needs of the Native people, and her eloquent statement of these needs, has won the admiration of the Native people. She has surprised the rural people with her knowledge of the conditions of land tenure and the farming requirements of the Native farmers. The fact that she is a Cape B.A., and obtained from Rhodes University College, Grahamstown, a Queen Victoria scholarship to Oxford where she graduated M.A., has made a big impression on the Native people. It is regarded as an omen that a woman of such educational attainments should offer herself as a candidate for election. This is strengthened by the older people who say, Queen Victoria gave us the vote, men have taken it away, a woman will help to bring it back again. In some districts the Native women have been so stirred that they are praying for Mrs. Ballinger's success.

In a reference to the Amendment to the Urban Areas Act--recently passed by Parliament--Mrs. Ballinger said, "the measure reminds us that we are governed by old men whose minds belong to the period of the Great Trek. Fortunately, she continued, the future belongs to the young who know that the Great Trek is as much an episode of the past as is the feudal system of England"

A remarkable feature of Mrs. Ballinger's campaign is the encouragement and open support that she is receiving from all shades of opinion among the Native people, European men and women in South Africa interested

(continued foot of column 4)

Roodepoort News

(By SERIOUS NIGGER)

A special Stand holder's committee will meet in the Zulu Congregational Church on Saturday evening at 7 o'clock. To consider and arrange for election of Rate Payer's Association members for the year ending June 1937.

May 21 was a red letter day for R.L. when people gathered at the office of the location Superintendent to see an African mother that denied her three weeks baby girl.

She was spotted throwing her away on the mountains by the "Abakweta." She was caught and brought to the location by their teacher. When the Superintendent asked her why she threw the baby away, she did not answer the question, but frightfully pointed at the poor uncared for baby, and called her "Iroro" each time a question was put to her. After some minutes, he discovered that she was mad. And while the baby was given to the nurse to look after--an ambulance was called which carried both mad mother and baby to Discoverer's Hospital that night.

in the Native and influential members of the British House of Commons, particularly the Labour group.

[News by D. Dwanya, Annshaw, Middledrift.]

It is understood that while the baby is left to nurses that report she is well and growing, the mother is attended to by Doctors who hope to cure or send her to Pretoria after a time.

The Pick Up Van masters visited the Location on Wednesday evening. They arrested many women and men. It is hoped that the new Superintendent will meet and consult authorities about it, so that they notify him a day before coming to raid in future.

Millions Prefer this Cough Drop

to Quick Gulp of Old-Time Syrup

As a handy Vicks Cough Drop dissolves in your mouth, it applies time-tested, throat-soothing ingredients of Vicks VapoRub direct to irritated throat membranes for 12 to 15 minutes! No wonder so many people prefer it to the quick gulp of old-fashioned cough syrups.



Medicated with ingredients of VICKS VAPORUB

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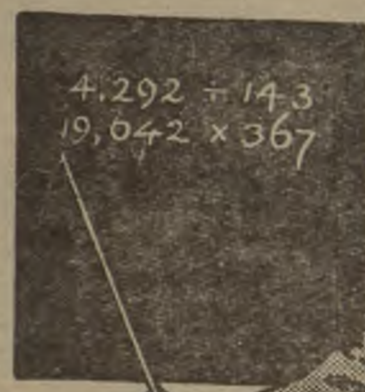
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- Native Teachers' Exams.
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Keletso Bakeng Sa Bophelo

Tsebiso:

Hloekiso Ea Bophelo Le Ea Matla A Lono

Dintsi Le Dinta Di Tsameea Le Boloetsi Hara' Batho

Ho teng puo e reng "hloeko e haufi le bomodimo." Ka nnete hloeko ke engue ea ntho tse bohlokoa me ebile ke ntho e nang le thuso ho motho ea e sebedisang.

U seke oa tlhela monte le ditshila tse ding ka "jaradeng" ea hao, hobane ke tsona tse tsoalang dintsi me dintsi di tla kena ka tlung ea hao, di dule hodima dijo, suikere, le lebeso.

dinta tsena tse etsang hore u kenoe ke feberu ea dinta e bitsoang "Typhus" me ha u kenoe ke boloetsi bona dinta di ea ho tlhela di kene a sa koaloa ho kena lerole, kapa mohlomong ho kena tshila tse ding me dintsi di latele.

Hape ho teng ditshila tseo u ke keng oa di bona ka mohlo a hao—tshila e nang le kotsi. Ha u ka tlhela metsi a sa koaloa ho kena lerole, kapa mohlomong ho kena tshila tse ding me dintsi di latele.

Ho bonolo ho hloekisa mmele le dikobo. Ha u hlapa mmele kamehla o tla hloeka, me oa phela hantle. Ha u etsa juala u tla ikutlusa u phetse hantle, u ke ke oa tsoa diso mmeleng. Hape u tla ikutlusa ole motho ea matla.

Hape ho teng tshila moriring oa hao. Ha u sa hlatsoe moriri u tla kenoa ke dinta. Me ke tsona

Mr. Gabriel Setlaku O Hudugetse Wallamansthal

(Ke MOFELA KA TSELA) Kopano ea phutho ea A. Mi E. ea Setereke sa Polokoane le Waterberg motseng oa Belabela.

Byale ka ge Rev. Dipholo (P. E) oa Pietersburg a hlophile ka goboa modula setulo gomme a soara modiro ka potego le tsoanelo go fihlela mosebetsi o tsoaleloa a lebogoe ka "Tawawa" "Tawawa."

Mantsu a na a ka godimo a ne a boleloa ke Rev. Wm B. Modikoaane phuthong e ka godimo gomme ele gore o bala selamo sa komiti ka di 2 tsa kgoedi ge phutho ea tlang ka dikobo ea diteriki tsa Pietersburg le Waterberg ea kereke ea A.M.E.

Vogelstruispan Rev. M P. Mataboge, sister Mosotho, Mrs Mosotho, Mrs E. Motsoane, Johannesburg Mrs M. T. Mareka.

Go thloga mathomong go fihla mafellong mosebetsi o tamaile ga botese ka tlase ga Rev. A. Diphlo ea ileng a neela polelo e monate ga tsoalela mosebetsi.

"Shalang ka kgotso banna ba le kgotla, gomme le sebetse senna le tiishe lekgotla lena Nna ke ea sepela ke hudugela Wallamansthal (Weleman) le ba motse oa ka. byale kere Modimo a le blogonolofatse mosebetsing oa lona."

Mr Setlaku le ba lapa la gagoe ba hudugile Belabela ba ile polaseng ea bona koa Weleman. Re ba lakaletsa leeto le le botse.

Nylstroom

Batho ba fetsa ba banka A e tle-Kamolomo-ksabo. Tse hlagang Neila dire Lephodisa la motho o motso Raven Mokwena ea pho-disang Neila oa loala gomme go utloagala gore o ile a enoa a tsenoa ke boloetsi gomme dingaka ga di hlahloba ba humana gore o cheletsoe poison soda ka byaloeng Lephodisa lena le ea kula e le ruri. Hlogelang "A-e-tle-ka molomo kgabo," Batho ba fetsa na ka eona.

Reuben S-koati, Lephodisa la Native Affairs Department Nylstroom o rometsoe Chankaneng ka molato oa bcduda. Sekoati o ahlotsoe go ea toronkong ka ntle

le tefo. Go utloagala gore, mosadi emong oa Rooiberg o ile a neela Sekoati chelete e ka ka pondo gore a ee go chelela George Mokejana aa Rooiberg pele ga ditlatsi tse ngata Sekoati a nka chaletse a e khoenya kabaka leo mosadi a hlalea Sekoati. Ke tseo tsa Neila.

Ikemisetseng Natho Ele Ngue

KENAKO EA HORE BA-AFRIKA BA IKETSETSE

Tsa W.N. Township

Ka Laboraro la li 5 tsa May, ka phirimana ho ne ho-le pitso ea motse ona, e neng e kenetse ntlong ea kereke ea American Board. Hona ho etsahetse ka hobane eitse ha ho utloahala ho Mr. Balenden hore ho tla ba le pitso ea mofuta ona, a laela ra Lekeishene hore a se ke a lumela ka Holo ea Masepala hore e sebelisoa ke pitso ena.

Molula setulo oa Vigilance Committee Mr. P. J. Moguerane ke eona taba eo a butsenseng pitso ke eona ena. Ea re ha a se na ho e hlalosa joaleka ha ke se ke e boletse, a kopa mongoli hore a bale setlamo sa pitso ea li 17 tsa March e le hore pitso e tle e be le tsela e tlang ho tsamea ka eona hantle.

Ka morao ho hore ho baloe setlamo seo, molula setulo a boela a tsoala pele ka puo ea hae a re, ka baka la taolo e fumaneong ke Vigilance Committee e tsoang motseng ka ho ea ka setlamo se seng se baliloe, Vigilance Committee e bone hore ho baahi kaofela ba tla lefa li-sixpence ho eona ka kholi e 'ngoe le e 'ngoe e le ho matlafatsa Komiti. A re ha chelete ena e ka tsoa ka tsela eo Komiti e tla ba le hona ho batlela batho e seng ngaka e le 'ngoe empa lingaka tse nngata. Komiti e tla ba le hona ho leta ngaka le ha e le efe e bitsitsoeng ke mchahi oa motse ona. Seo ho batlehang hore bashi ba se etse ke hore ba eme nthong e le 'ngoe oa ba lumellaneng ka eona ba lefa li-sixpence tseo Komiting. A re nakong ena joale ho batlela hore le rona re ikutloe hore re batho ba nang le hona ho iketsetsa litho tsa bona. Nako e fetile eo ka eona mahlo a rona a neng a sa bone ka eona. Empa ha liklapa tseo li oile tse neng li koetse mahlo a pitsi, pitsi e tlamehile ho raha. Re re Masepala o re betleka li-sixpence tsena. Re re ha se hore re tla hana feela, ho li lefa, empa re tla be re bitse le tsona tseo seng li le mokotleng oa Masepala phatlalatsa. Le le ileng la etsa hore makholla a baka rona a hlolehe ntoeng ea ona ka nako e fetileng hore a ne a ee a itlame hore a tla loana ka tsela e itseng e ba a feella hona moo. Rona ha ba Western Native Township re tsoanetse ho hlokomela hore re se ke ra etsa joalo. Re re Masepala ha a na hona ho re qobella hore re patale chelete e resa boneng thuso ea eona. Ke ka baka lang hore re se ke re bolelloa ka nako e itseng hore na chelete ena e sebelitse eng? Ha ho ke ho tsoe hore nako ena kea boikemisetsa.

Mr. L. Mfeka e mong oa libui a re nako ena kea hore Makhooa a tsebe hore ha ho na phapang mahareng a bona le batho ba batso, ba tsebe hore kaofela re batho ka ho tsoana. Ntho eo feela ho batlehang hore re ikemisetsa eo na ke ho leshana le lehatso le lang le le leng leo Masepala a ka lenkang ho rona mabapi le taba ena.

Libui kaofela libuile habolo li kopa hore ho utloane ho etsoe ntho e le 'ngoe. Le tsela eo Masepala a tsoarang ka eona batho ba batso e nyatsitsoe habolo. Qetellong ea pitso eo mongoli o ile a laela hore a ngolle Mr. Balenden a belaela ka ho hana ha bae ka Holo.

G. Radebe.

Mr. Matseke O Sa Loana

GO RIALO MR. R. G. BALOYI ESENG MATSEKE

Kuranteng ea gago ea veke e fetileng re bona taba empe e makatsang ea gore Morena S. P. Matseke, Mookamedi oa Transvaal African Congress, o "pano lotse tabeng tsa kgetho ena gomme o neile di voutu tsa gagoe go R. G. Baloyi."

Ke kopa gore Morulaganyi oa kuranta ena a tlhokomele gore a gatise ditaba tsenang le nnete eseng gore ka mehla ono o sale o phegella go leka go lathegisa sechaba tabeng ea nnete. Haeba ne ke nete gore Morena Matseke o panolotse, ke kgoloa gore mohlomong o "panolotse" oena Morulaganyi sa kuranta ena joaleka ha ba badi ba tseba gore le eena o "okgelheng." Haele gore o panolotse nna ke seo ke ratang gore sechaba kaofela se utluisise gore ke LESHANO leo ke kgoloang gore le gatisitsoe ka bomo go leka go ferekanya megopelo ea sechaba ka gobane haene ele gore o rata go tseba nnete tabeng ena akaba aile a etsa fela gore a mptse joaleka ha a sa nthoke gope; kapa le ha ibile ane a itelle mogala (telephone) ke kabe ke motsebitse seo eleng nnete goena le gore a gatise mashano a joalo.

Seo nna ke se tsebang ke gore Morena S. P. Matseke le joale o sa emetse kgetho. Bopaki baka ke hobane ka eona Mandaga ea veke ena rene re le mog koa ga Mmakau pitsong ea Dikgosi tsa setereke sa Pretoria moo Mr. Matseke aneng a santsane a kopa dikgosi gore di mokgethe ka kgoedi ena e tlang ea June. Che tsa ga Mr. Matseke ke tla di tlogela moo. Mohlomong le ene o tla ikarabela, empa seo ke go kopang sona oena Morulaganyi oa kuranta eno ke gore ka thapelo a ko leke go togela leina lako—ke kgale ontse o ntshetse morago ka bo motsoa—lle oa gago Fisch, 'me joale kene ke kgoloa gore o anetse ka gore ke kgale o leka go ntshenya lebitso pele go sechaba.

R. G. BALOYI.

KITSITHO EA PICO EA BAROLONG.

Go tla nna le Pico ea Barolong mo motseng wa Pimvile ka Shontang, 13th June, 1937, mo nakong ea 10 mo moshong. E tla nnela to ga Mr. J. Modise Ramphahana. Go tla neeleoa polelo ka ga maemo a Thaba Nehu le ka ga Bogosi ya Barolong kwa Matsiroye.

DIE STOFBERG GEDENKSKOOL

Tsatsi la Khopotso ea Bathei ba Sekolo.

Barutoana ba khale kaofela ba sekolo sa Stofberg ba memeloa ka thabo mokete oa "Letsatsi la Khopotso ea Bathei ba Sekolo," o tla ba ka la 15 Phupjane 1937. Tlang le tlo fumana letsatsi la boithabiso sekolong, sa lona sa khale!

Ba ratang ho tla ba tsebise Mookamedi pele ho la 8 Phupjane. Le itle likobo:

H. Murray Hofmeyr, MOOKAMELI.

Hloeko

ke

Molao

OA PELE OA

BOPHELO

HLOEKISA

LAPA LA HAO

HLOEKISA

'MELE OA HAO.

HLAKORE LA BOPHELA

La Motse oa

Johannesburg.

The People's Point Of View

The Native Laws Amendment Bill

Why It Is Criticised!

(BY JOHN MURRAY DU TOIT)

Sir,
South African legislation on matters pertaining to Native Welfare cannot but demand the attention of all whose interest, whether or not avowedly Christian, touches the coloured races. Man has evolved a social system of "have" and "have not" which, quite apart from the possi-

bility of evoking dissatisfaction on the part of the less fortunate, by its very nature disturbs that balance and fairplay which the French Revolution sought through the second call of its historical three-fold demand. The best will in the world on the part of the "have not" does not forestall that feeling of inferiority which has

reactions often so drastic.

But it cannot be said that the South African Native has an inferiority complex—far from it. By nature he is carefree and happy. Trials are his, naturally, and life's heartfelt sorrows and bitter disappointments bring a flow of tears accompanied by a wail unknown to those more restrained by civilisation—but if grief is sincere, equally so is joy—in exuberance! Only when one has lived with the African and seen his immediate reaction to joy and sorrow can one understand his sincerity.

And above all there is a sense of justice which may differ from the European interpretation of that virtue, but it is none the less actual to the African. His very nature, slow, deliberate, contemplative, necessitates the application of justice along the lines of confidence and trust. Not that the African is incapable of rushing through a drastic measure, but such speedy action would be legalised only by martial, and no commercial, social or governmental, contingencies.

The Native Laws Amendment Bill contains measures which will no doubt improve existing legislation—then there are clauses which, especially from a social and religious point of view, will make it increasingly difficult for the European to carry out his responsibility as one of the "have's" in matters of health, religion, culture and education towards the "have-nots". We are, of course, not discussing here the argument that no such responsibility exists.

But it is not so much the Bill, rather the nature of its introduction, that has offended the sense of justice of so many. It is surely not right that a measure of such far-reaching consequences should have been pressed on Parliament at such a critical time, critical because in the dying days of the Session the rancour of Party politics has subsided somewhat in favour of a cooperation calculated to speed up the legislative machine; critical because the late hour, and the absence of four Ministers, contribute to the danger of rubber-stamping Bills of tremendous importance; critical because the Native people have their attention focussed on election matters and not on the House; critical because, as far as Native legislation is concerned, it is ill grace, to say the least of it, to press for legislation during these months prior to the meeting of the Native Representative Council.

It is monstrous to throw at the country, and rush to its Second Reading, so complex a Bill, copies of which were unobtainable at the Government Printer's a couple of days ago. Every clause of this Bill needs to be checked with other Acts, especially the Urban Areas Act, before it can be judged as desirable or otherwise.

The fact that from various sources representation has been made to the Government along these lines, the fact that numerous churches and organisations, in addition to individuals, have sent protests to the Acting Prime Minister or their Members of Parliament, and the fact that each Cabinet Minister has received telegraphic communications urging the postponement of this Bill, indicate dissatisfaction not so much with the Bill as with the method of its introduction—a method which offends the sense of justice of a people not moving at such unseemly speed.

Possibly the objections to the introduction of this Bill at the present juncture are summed up most completely and briefly in the telegram received by the Acting Prime Minister and the Minister of Native Affairs from the Christian Council of South Africa, and signed by the President of the Council:

(continued at foot of column 4)

The Problem Of The Day

Sir,

Stabbing, lawlessness and immorality among our people must be stopped. How? This question by the Editor appeals to all true lovers of Bantu Welfare. I do not wish to suggest the immediate stoppage of the stabbing, lawlessness and immorality—that is impossible. The victims of these evils are so through no choice of their own. Men stab men; they get arrested, and after that they get back into the world, to use the knife once more! Others act unlawfully, nothing is done to them—if anything is done to them at all, it is that they are imprisoned for a few weeks after which they resuscitate their old ways; immorality is rife and the number of illegal births is appalling. How can all this be stopped?

Every incident in this world has a principal cause. Much of the stabbing and lawlessness are caused by one evil—immorality. Young people begin lawlessness at their homes by not heeding their parents and by wishing to be left free to do what they please—and if they are left free, the consequence is immorality. Young ladies meet youngmen who approach them and flatter them in all ways possible, in order to seduce them. The ladies thus decoyed, fall in love with these insincere folks. The young lady has made a vow that she will not love anyone else, and her would-be lover therefore does not want to see her standing with any other man. Unwittingly she converses with someone—perhaps a relative—in the presence of her sweetheart; the sweetheart grows suspicious, jealous and angry and what not! He challenges and fights. During the fight, one finds that he is on the losing side and therefore wishing to save himself, gets the use of a dangerous weapon such as a stone or a knife. . . . this is the beginning of lawlessness and stabbing from which many have died. Let us stop it.

Another problem arises, and that is, how will the young be preserved in the good habits of chastity? Segregation? No. By what then? By instruction. Just here we often err. We are too apt to believe that a child of say, seven upwards to fifteen years is too small to possess sex knowledge, and therefore leave him or her ignorant of things that ought really to come first in importance, things that they should know, and not pollute. But alas! The Bantu child is refused such knowledge. Power comes with passions. . . . the basilar faculties. A child should be trained to in them and then they will not be dangerous, this great American lecturer stresses. To do as he says would be solving the great problem of the day.

OBED MOOKI.

Orlando.

"With reference Native Laws Amendment Bill since great difficulty experienced in obtaining copies until now and complexities measure makes hurried consideration useless I am requested by Native Affairs and Advisory Committees of Christian Council of South Africa strongly to urge Government postpone measure this year stop with expressing definite opinions on measure we realize that certain section seriously affect religious educational and social welfare agencies whilst others gravely affect interests of large numbers of Natives and we therefore press strongly in fairness to all concerned that measure be deferred to enable the Native Representative Council and bodies interested to have adequate opportunities study Bill and make representations for amendment."

READ

The Bantu World

FIRST

These Brass Bands!

Sir,

As civilisation advances, backwardness, paganism is also busy creeping on to retard our steady progress.

We were rather jubilant that Tulandivile and the like were almost dying out and yielding place to classical music. Now, instead of Musical Schools increasing, Brass Bands are forming up in the locations to play things worse than Tulandivile—to assist the Skokian Queens by canvassing for more customers.

These Brass Bands roam from one location to another attracting some worthy people and children as they go. Such mobs are not only an obstruction to traffic, but really suicidal to the African public. Some respectable people are handed over to the police as drunkards when they are found witnessing such a sort of thing.

Many children who have glittering opportunities to make good take such interest in these Bands that they grow a wish that they would be players of these Bands in future rather than be Pathfinder-masters.

This sort of thing creates more Marabis. These children would have become learned men of eminence, made good for their country and their people.

What suicide—as I say!

H. W. B. NXUMALO, Johannesburg.

How The African Could Be Helped

Sir,

Colour bar in the industrial life in South Africa is the belief that ability and genius are the prerogatives of the whites only. As a sequence and in opposition to British fair play and justice, the Government passed the Mines and Works Act which debarred the Natives from skilled trades. There has risen grave tragic delusions in Native health which is endangered by the introduction of foreign food, dress etc., Natives cannot successfully encounter the pressing wave of civilisation unless they have money.

£652,000 is paid annually by Natives in Johannesburg alone as monthly renewal of passes and this money should have been used in improving the slum conditions of the urban areas or in starting settlements with advantage in the territories through the interest derived from deferred pay by the Recruiting Corporation. Native labourers after completing the A.V.S. four month contract save only £5-1-8 each out of which this sum there is the train fare to meet.

Evolutionary forces may ultimately remove that great fear which is a barrier against the recognition of mutual obligations. Amongst all nations Captain Donaldson has demonstrated and handed part of his large fortune to the Native Trust Fund in the hope that means to help the Native may be devised. This magnificent and generous offer is timely.

The mine labourers, when their contracts are in force defer their money, the interest of which should directly go to the Native Trust Fund. It seems the time is also ripe to fight for an export tax of 5 per cent on all minerals and this money should be paid to missionary societies for social welfare of the African. Millions of pounds are exported yearly. The Native Trust Fund stands to increase the brain power of the Native so that he may successfully counteract the results of his repressive artificial environment.

Although the whiteman has reached the towering superiority over Natives, they must not utterly forget the righteous desire to adopt a sound Native Policy that will bring peace, contentment, justice and security to both white and black.

A. D. MDONTSWA, Modder East.

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"Isn't Joshua a fine picannin?"

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Zulu: Ama Bandhla Nenhlango

ESE ZINHLUNGWINI YISIFO SOKULAVUZeka KWEMIZWA

"Ngabe ngi phethwe yizihlungu ez'esa ekayo ngesifo soku lavuzeka kwemizwa ngingasakwazi ukuba nekhefu ubusuku nemini," kusho owesifazana wase Birmingham, England. Izihlungu zabe zicim' inhliziyu, kubuye kuthelwe ukukwelwa yikhanda kulokh' uku hlupheka kwami Ngabe ngi sesi mweni sokudubeka kakhulu kwamila amathumba wonke umzimba wami. Ngabe ng' thuk'ubala ngi danile, futhi sengi vithizekile ngenxa yobuhlungu. Ngabe se ngithi mangi lahle ithemba lokuthi ngisaya kusinda, kwathi isigcino ngalinga izihlamvana eziyiphuzi zakwa Dr. Williams awu lona nje igaba lokuqala lifikisa ikefwana. Ngazenzela isineke lezizihlamvana, kwathi ukulavuzela loku kwe mizwa kwadamba kwathi dukudu-ku kwapela nya."

Ukusebenza okuvela ezihlamvini eziyiphuzi zakwa Dr. Williams kungabonakala kuyisimangaliso, kodwa kukona isizathu solwazi emva kwako. Uma ku landwa ngokusobala yiloku: lez' izihlamvana eziyiphuzi zakwa Dr. Williams. Ziikubo bonk'aba thengisi noma ngoko ko Dr. Williams' Medicine Co., P. O. Box 604, Capetown, 3s 3d ngegabha linye noma asitupha ngo 18s. iposi ngesihle.

Ezase White River

(NGU Mak. J. MPANGANE)

Sike sabona u Mnu. J. Wattie wase Mtimba ongu Chairman wekomiti yokuketa yalapa ehamba ngomsebenzi wake.

Ngomgqibelo opelile ngomhla we 8 kuyole beku ngomkulu umshado lapa e Lokishini kushada u Mnu. Sinkonela wase Nelspruit nentombi yakwa Mabele. Sizwa kwangati behlelwe ingozi endhlehleni uma bebindela e Nelspruit kulimele abantu abangu 7.

Umfundisi Mncube oyi agent ye Bantu World kade evakatyeye ngase Barberton ehamba ngezomsebenzi we bandh'a.

Siyajabula ukuba nomabhalane oyisifundiswa obhala e Pass Office yalapa u Mnu. Nkambule indoda ekuluma kahle nabantu sikufisela impilo enhle Nkambule.

FUNDA

"The Bantu World" KUQALA

American Board Ne Congregational Union Of S.A.

Ngesonto elidlule kwabe kuluku olukulu kakulu e Bandhleni le American Board elipetwe ngu Mfundisi H. Nawa e Doornfontein. Kwabe kusekwa inhlangano pakati kwaleli Bandhla nele Congregational Union elipetwe ngu mfundisi G. T. Matebese. Umsebenzi wonganyelwe ngu Mfundisi Nawa owawutshanelela ngamazwi amafupi was'ecela umkuleko ku Mfundisi Z. Likhumbi.

Emuva kwake u Mfundisi H. P. Manaka wafunda isifundo kwase kuhlabelela ikwaya yesonto yalandelwa umkuleko wo Mfundisi G. T. Matebese. Emuva kwaloko u Mfundisi J. D. Taylor washumayela, eseke inshumayelo yake emazwini asesahlukweni sama 20 evangelini lika Johane isahlukwana sama 4. "Bagijima bobabili kanye kanye," u Petro no Johane beya etuneni le Nkosi ngosuku lokuqala lwesonto.

U Mfundisi Taylor waqala ngokubika ukungapumeleli kwo Mfundisi G. P. Ferguson owabe bhekwe ukuba aqube inkonzo. Wati udabuke kakulu ngoku ngapumeleli kwake ngoba wabizilungiselele kakulu ukuba kona eselungise amazwi azashumayela ngawo ati "nansi indhlela: hambani ngayo." Washo ukuti u Mfundisi Ferguson yinsika yobu Congregation, futhi ongomunye wabe kade babeshisekela ukhlangana kwamabandhla ama Congregation wati kaquli nokuqala ukuti inshumayelo yake yabizobanika esikulu isibindi nenkatalo.

Yena u Mfundisi Taylor wagxila emazwini ati "Bagijima bobabili kanye kanye." Esho ukuti ukoze kwamabandhla azibandakanye apumelele kumsebenzini omkulu wenkosi kuyomelelwa ukuba abe nenjongo esobala ababala kuyo okuka Petro no Johane, ababegonde etuneni. Bagijima bobabili ngoba beqonde emgomeni owoodwa.

Ekomba kuloko ukuti uma i Bandhla le American Board ne Bandhla le Congregational Union ebheke kupela ku Krestu Jesu ozopumelela ehlanganweni yawo.

Inhlangano yamabandhla iyinto enkulu kakulu kwazise vandisa umsebenzi we Nkosi, ifinyelele kubantu abaningi, ibe nezibusiso ezinkulu Wavaza ukwahluka kwezimilo zalababafundi u Johane no Petro, u Johane wayemusha, ebheke pambili, elula. Nguye futhi owafika kuqala etuneni. U Petro wayenesibindi, epahluka, kodwa eyi Dwala. Kodwa ekugijimeni kwabo babemoya mnyane kwazise babebheke into inye ukuvuka kuka Krestu Jesu.

Noma u Johane afika kuqala etuneni wema walinda u Petro okunguye owafika wangena etuneni. Kuqaloke nlawamabandhla noma ahlukene ngezilimi ngenqubo kodwa uma injongo yawo iyinye iwukubheka ku Krestu Jesu azopumelela. N Petro no Johane emuva kwaloko babonwa bendawonye: sebenza imisebenzi emikulu. Bavusa isishosha esangweni letempele. Kwaba yinshumayela enkulu kakulu enamandhla amakulu okuyoti lapa ilandelwe ibe nezibusiso.

Was'enekela i Bandhla ngale nhlangano epenjwayo. Kade babepuzu kwodaba lolo, kwazise abe Congregational Union bayaswa endweni yabo abebake kuyo, ngako bacela ukuzihlanganisa nabe American Board. Bakuvuma loko bona ngoba bebona ubukulu balesosinyatelo nezibusiso zaso nxashana sisekwepezu kuka Jesu. Wati kungike okusazolungiswa mayelana nalenhlangano okuzoxoza amapuzo atile njengoba lawamabandhla ahlukene ngezilimi ngenqubo nangezizigaba.

Wati into enkulu yikuba abekezelane ebufishaneni bawo kodwa afuzane ngobuhle. Afundisane atwalane abekezelane. Wati futhi u Mfundisi Taylor kusazohlelwa konke kahle nenqubo zokuzoqutshwa ngayo negama abazozeta lona nokunyeke. Nabe Bandhla le London Missionary Society nabo bazongena kulenhlangano. Eqinisweni izilimi ezizoba kulenhlangano yisi Zulu, Xosa, Sesuto, Hurutsi, Ndawu; okuzo konzwa ngazo.

Umfundisi Nawa ngamazwi okuyala wemukela abe Congregational Union egameni le American Board Church esekelwa ngu Mru. S. Mashabane. Babonga abe Congregational Union of South Africa u Mfundisi Matebese esekelwa ngu Mnu. Vena.

Kwase kukuluma u Nkosokazi Clara Bridgman owabonga ngokufudumala lenhlangano esho noku-sho ukuti yinto evisi jusiso esikulu nomufi u Mfundisi F. B. Bridgman wayekulekela ukufika kwalolusuku lwomoya mnyane.

Wati kangabazi ukuti unabo namhlanje ngomoya wake kuleyo nhlangano. Opiwe ituba ngu Mfundisi J. Gray owafika umsebenzi usaqaliwe naye enanela oskwenziwe efisela inhlangano izibusiso Umsebenzi wapeteka selishonila impela. Abantu begcwele bepupuma endhlini yesonto. Kwabasobala ukuti bonke beze ngomoya ofudumeleyo.

Ezase Carolina

(NGU MLUNGUZI)

I "Young Bees" F.C. iteam edume kakulu lapa ngase East ibiyodhlala e Waterval Boven ngo May 15. Bafika abafana ba sekaya bashaya into abayaziyo. Embinje kwati omunye wabo wabanjwa ng'omtatesuti bakona besho lokuti u boy ubedakiwe kodwa akuba ngako isici esas fanele ukuba simtwe seicala. Yebo abafana babete rasha izinyembezi zikakwini ngako umteti macala kabona cala kuye.

Ebhuhlungu nje kwati tina esasizipatele umpako (ukudhla kwendhlela) kwasa-nje s' mis' imilomo izikwaya lezi ezazi ngenakudhla za-haya zaqotula ekudhlini no Captain we Team naye ukala ngenkuku ayekade ayitengele umpako nge 2s nayo yapangwa ngo Sambhadi.

Balimala kakulu abangakiti. Pambili Carolina. Izibalo ekupeleni komdhhlalo zema kanje Carolina 2 goals W. Boven 2 goals.

I Sinodi

Sama Afrika E Greytown

(NGU T. P. TSHABANGU)

Bekulusuku olukulu e Greytown, Natal, ngomhla we 15 April kuvulwa i Sinodi sama 39 sama Presbyterian Church of South Africa.

Ngokungabiko ko Mongameli u Right Revd. T. C. Katiya M.A., wase Cala, i Sinod savulwa ngu ex-Moderator H. H. Mantanga, B.A., ongu Nobhala omkulu. Wavula ngamazwi apakeme ku Mat: 28:20. "Nginani izinsuku zonke kuze kube sekupeleni kwezwe." Ngazwili naye inhlangano yseta u Ex-Moderator Rev. V. Kwatsha, M.A. wase Qonce-Monti ukuba abambeke u Mongameli kuti uma engafiki aqube njalo. Kwati noma izibindi bezipakeme ngokungabiko ko Mongameli wabona seyincibilika indlu yonke.

Bekukona laba befundisi: Revs. V. R. Kwatsha, M. A., H. H. Mantanga, B. A., J. W. Nxiweni, B. A., C. D. Kwatsha, B. A., S. L. Joboda, J. S. Makunga, E. S. Mocado, L. L. Mfuyo, B. Ntshikilana E. Ntintili, C. N. Cengimbo, D. M. Bottoman, D. Mzimba, A. S. Ngqase, S. I. Metsing, T. P. Tshabangu, Z. K. Dhlamini, A. Mokone, T. Sibisi, A. Skosana, C. S. Dhlamini, Nalamagosa: G. Magadhla, J. Lingani, S. Mokhatla, S. Ngcobo J. Makanya. Nalaba abafundela ubufundisi: Messrs H. Mothutse; S. Xhola, J. C. Makayi, P. Rapiya, J. Ndhlovu.

Pezu kwezinto ezinkulu ezise-tyenziwe kube yinjabulo enkulu uma u Mongameli ebeza pambi kwe Sinodi i Tayitile (Title Deed) yomhlaba wase Tinara icala belingama ma £312-8-0. Pela izita zama Africa angena malungu zaziabulela ukudhliwa kwaleyo ndawo kanye nendhlu yesonto enhle kakulu. Masimbonge lo Nkulunkulu ongaketi balalamuntuzonke izizwe ezikolwa kuye nge qiniso ubamba nazo, asebenze nazo, ngazozonke izikati. Kupawuleke ukwanda kwemali ye Lizwi. I Presbytery yase Maxcozeni yaba yi ntloko ekusebenzeni lemali, yalandelwa ngeyase O. F. S.

Nesikwama sabafundisi abagugile nabafekazi babo siyakula. Into engahlabansanga kukungandi kwabazinikeleyo. Umbiko owenziwe ngu mongumeli obambileyo nge Bantu Sunday School Convention ebise Bhayi ngo Dec. 1936 utakazelwe kakulu, kwafika itemba lokuba lomsebenzi woku fundisa izingane ngo Nkulunkulu uzopakanyelwa ngabafundisi bonke.

Ngo Mgqibelo kusihlwa kwahlolwa abafundela ubufundisi bapumelela abamagama abahlwe ngezazi.

Kwasa ngesonto zonke izindhlela zamhlope ziqumbi eziza esontweni. Inshumayelo eshisayo yayipetwe ngu Rev. B. M. Bottoman wase Tora Johane 9:66. "Abaningi babafundi baka ababe besahamba naye."

Emva kwentshumayelo u Mongameli wa uqala umsebenzi obe nesidima eikulu wokugrotywa kwabafundisi o Revs J. C. Makayi, S. Xhola, H. Mothutse, no J. Ndhlovu, oqotywe ngokucelwa libancla lase Standerton u Rev J. W. Nxiweni wazala abazotywa ebonisa ng bukulu bomsebenzi abangena kwawo, abafanele ukuzioba bazazi ukuba bangabeluti Yavalwa inkonzo emnandi kakulu Umsebenzi we-itebe waqutywa ngo Revs. S. I. Metsing no S. Joboda. Abafundisi Afundisi bapeteka kahle e Greytown pantsi ko Mfundisi u R. S. Dhlamini no Mrs. Dhlamini, pela i Sinodi besihlatshelwe izinkomo ezimbili. Ntambama ngesonto spwiwa ukudhla kwendhlele okungandile ngu Teacher u Mnu. Muti. Ningadinwa nangomuso Mazulu. Ngiyabonga Mhleli.

AMAPLANGWE

E ARMOR

Iwona ashibhile kakulu ekwakheni udonga, eku valeni pezulu nokuhlukanisa izindhlu—izinto ezi biza kangaka.

Aqinile adhlula onke amaplangwe enani lawo. Anebala elihlaza kwelinye icala. Anobubanzi obu 3 no 4 wamafidi ubude afika ku 16 fidi. Tumela amasampula nokunye ku:

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(UMATUKULULA)

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Inkosi Yemiti

Imiti!!

Amayeza!

1/6

1/6



UMUTI OWENZELWE UKUSIZA ABANTU

Ohlanzayo

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza umzimba Wonke.

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

Lomuti Otukululayo angama pills, usimze ugwinye lube lunye nje kabili nge sonto lapa usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati.

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

Baza esitole sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalala ku:

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Lapo yonke imiti emihle yenziwa kona.

What We Think And Say

The Bantu World

3, POLLY STREET
(North of Bantu Sports Ground.)
P.O. Box 6663 JOHANNESBURG
SATURDAY, MAY 29, 1937

Dr. John L. Dube, Ph. D.

An event of national importance will take place at Ohlange to-day when the Vice-Chancellor of the University of South Africa, "will present the Rev. John L. Dube with the papers of his Doctorate conferred by the University." There will be, we are informed, an illustrious gathering of prominent Africans and Europeans to witness the presentation as well as to pay tribute to Dr. Dube for the great work he has done and is doing not only for the Bantu race but for South Africa as a whole.

No blackman in South Africa has done more than Dr. Dube to demonstrate to the white world that the black is as capable, industrious, energetic and resourceful as any other being created in the image of God. He has proved, not by words, but by deeds that the mental capacity of the blackman is equal to that of the white man. That such a man is a tower of strength to the Bantu race needs no argument.

But how many of us appreciate this fact? Very few indeed. Most of us look upon Dr. Dube's achievement as a personal thing and not a racial contribution. We regard Ohlange Institute and "Ilanga Lase Natal" as Dr. Dube's own properties and not as national institutions of which we should be proud. The reason for this is not far to seek. As a people we have not risen above the level of Cain. Jealousy reigns supreme in our hearts and selfishness is a driving force in our lives. Thus we do not know a great man of our race when we see him. Because he is one of us, his great achievements count for nothing.

Very often one hears men praising rightly American Negro leaders for what they have done for the improvement and advancement of their race. They speak in glowing terms of the great service rendered by Booker T. Washington to Negro progress through the establishment of the Tuskegee Institute. But these same men have no word of appreciation for the founder of Ohlange Institution. Only what they say about him is that he is a "good boy" who has outlived his usefulness and who must give way to young politicians who think they can deliver the Bantu people from the House of Bondage and feed them with manna from heaven, without the rod of Moses.

Whether we like it or not Dr. Dube is the foremost leader the Bantu race has produced in modern times. He is not only an educationalist and journalist but a statesman who has fought many battles on behalf of his downtrodden race.

As the first President of the African National Congress, he worked hard to bring the unity of the various tribes of this great race and laid the foundations of the race-consciousness that has become a driving and creative force in our national life. We ought to feel proud, therefore, when he is honoured by the University of South Africa, realising the fact that by honouring him the University is putting our race on the map of the national life of South Africa. The appreciation of his service to South Africa by the University is a recognition of our status as an integral part of the South African nation.

Dr. Dube's name should be a treasure which we should leave as a legacy to generations yet unborn, for the greatness of a race or a nation is the sum total of the greatness of its individual members. It is his achievement, industry, energy, enterprise and character which will give impetus to posterity to strive for the higher things of life. His life will be a source of inspiration and a pillar of strength to those of the coming generations who might be called upon to dedicate their lives to the service of their race.

Those who know the difficulties which Dr. Dube encountered in establishing Ohlange Institute and the "Ilanga Lase Natal", will agree with us when we say, he is an outstanding figure in the history of our emergence from darkness to the light of civilisation. He has pointed the way of salvation in the darkness of oppression.

Mr. I. Bud Mbelle Thanks The Electors

To Chiefs, Members of Local Councils, Members of Electoral Committees and Members of Native Advisory Boards. Please accept my sincerest thanks for your having nominated me as No. 2, out of nearly 50 aspirants for a seat in the Native Representative Council.

The Chiefs, Electoral Committees, and Local Councils were good enough to give me 83,972 Votes; and the Urban Advisory Boards 3,763. Making a total of 87,735 Votes, thus making me eligible for either or both seats. Now the Election will take place on the 21st June 1937 and I earnestly ask you to combine and urge other voting units to vote for I. Bud Mbelle of Pretoria, a man of knowledge and experience, and who is, among other things, a certificated Teacher, and will understand matters dealing with Education. I am a certificated Linguist: English, Afrikaans, Sesuto, Sechwana, Xhosa, and Zulu. I am the only Candidate qualified as a Magistrate. Holder of a Certificate in Native Law and Administration (University of S. A.) A Non-racialist, and an experienced member of Native Advisory Boards and thoroughly understand rural conditions. Am an Apostle of Agricultural improvements.

I. BUD MBELLE
(Sozizwe)

was thought of to build up the Bantu race into a strong self-supporting people. In Parliament she would be able to appeal to a much wider public both here and in England and with the added strength and prestige of a member of the Legislative Assembly.

A vote of confidence in the candidate was carried with enthusiasm.
(News by F. Holden, 27 Ganteaume Crescent, East London)

China's Advance Through Difficulties

The new life movement, led by Chiang Kai-shek the Christian Generalissimo, is advocating economic restriction, in view of the trying situation in which the rural population finds itself. Ever since the establishment of the republic the land has been raided and the people harried by wandering hordes of bandits, though the menace is disappearing before determined Government action. The weight of the calamity has fallen upon the poor farmers, the rich frequently escaping to the larger cities for protection. Rapacious officials have been obliged to ease the pressure of taxation because so little could be extracted from the impoverished people. That the peasant farmers should look with suspicion upon proposals to improve their condition is only natural. The Central Government is, therefore reorganizing the Hsien administration, which is the unit of local government in direct contact with the bulk of the population, and is enlisting the co-operation of both Protestant and Catholic missions. Fides says that Catholic influence is overcoming the ingrained suspicion of the peasants and that co-operative stores are increasing. There are some 10,000 churches, chapels and preaching centres in China, and the pastors of those in rural areas are being exhorted to tackle the poverty problem of their people by giving expert guidance to increase farm productivity. Kagawa's three principles will be their message: love of soil, love of neighbour and love of God.

The Editor of Chinese Recorder has been dealing recently with the missionary situation. Among cogent points he says that the missionary enterprise is shifting from a world mission with its drive centred in the West, to one world-wide in drive as well as in scope. A corresponding weakening in the West of the Christian sense of world mission he considers is apparent, but is compensated in measure by the emergence in China and in the East generally of a consciousness of the world mission of Christianity. The larger measure of responsibility which the Western Churches have devolved upon the Christian Churches in the East is everywhere apparent, notably in respect to the Conference of the International Missionary Council to be held in Hangchow in the Spring of 1938. The Western sense of world mission is broadening into a universal Christian fellowship with a conscious world vocation in the service of Christ.

China needs peace for the rehabilitation and uplift of her rural areas where dwell eighty per cent of her people, and the friendly speeches of Mr. Sato, the new Japanese Foreign Minister, are welcomed. The Ta Kung Pao, in a leading article which reflects public opinion, says the tension between the two countries can only be eased when Japan ceases her illegal activities in North China. These illegal activities, however, are regarded in Japan as fundamental interests.

Mrs. Ballinger At East London

Mrs. Margaret Livingstone Ballinger's candidature as representative of the Native Voters in the Cape Eastern Province Electoral circle received enthusiastic support from a crowded meeting in the East Bank Location (East London) this week.

In her address the candidate again stressed the importance of the constructive policy which she had advocated for many years, namely, more land for Natives, equal citizenship, better wages, abolition of the Colour Bar and protection of family life. Charity, she said, was not wanted. It was not a solution. What was wanted was a policy which would give the Natives an opportunity of helping themselves.

Segregation was not a policy because it could not be worked out to its logical conclusion. Native labour was an absolutely necessary to industry and the provision of sufficient land for the Native would be fatal to industry which was entirely in white hands. Hence it was impossible to expect a clear-cut segregation policy.

The Natives needed more land than was being offered for sale if they were to be given an opportunity of helping themselves. Europeans were in a minority numerically but they not only possessed ninety-one per cent of the available land but also received considerable assistance from the State for building dams, and houses and marketing produce and so forth. But the Natives were left very much out in the cold. More than that they were being driven off the little land they had because it couldn't support them, into the towns and out of the towns by new legislation which was being rushed through Parliament now.

The Cape Province, Mrs. Ballinger continued, where she had grown up had a tradition of liberty and equality but during her present tour she had seen little to cheer and much to sadden her. The Urban Areas Act provided for the establishment of Native villages as well as Native Locations in the vicinity of towns but how many such villages could

one find in which the Native family could have even a small garden? As things were it was impossible to raise a family in a location. In most locations the conditions were slum conditions and ought to be recognised as such.

The candidate outlined the conditions in the Native reserves. In 1932, she declared, half the able-bodied men had been obliged to go to the gold mines to work. The contract they signed actually kept them away for eleven months. Usually a man went home once in two years. How could Native farming possibly prosper in those circumstances? The same circumstances led inevitably to the undermining of the standards of family life in the kraals.

Arising out of this recruitment of labour for the mines, the speaker said, was the question of the wages brought back by the Natives from Johannesburg. The prosperity of European trade here on the Border sometimes the existence of whole districts depended upon the amount of this money brought back by Native labourers. But the Cape Eastern Province was not getting its fair share of the increased wealth of the mines through this channel. Yet there was no concerted move on the part of Europeans or Natives to have the mine wages increased.

Native organisations ought to insist on representation at Geneva. Last year when the question of "Mines and Farms Contracts" was discussed at Geneva the Union Government had refused to ratify the convention because article 20 insisted upon labourers fares to the place of work being paid by the employer. It cost a Native £4:10 to go to Johannesburg. If the Union Government had agreed to the convention the Natives would now have been bringing back an extra £350,000 year to the Cape Province.

Mrs. Ballinger rounded off her stirring speech with the promise that if she were elected she would carry on with the work she had started many years ago before the representation of Natives Act

Continued at foot of column 2

R. Roamer Talks About . . .

COW'S GRATITUDE

Last week we received a soul-stirring letter from a member of a well-known cow family. The letter so stirred our souls that we have decided to reproduce it here without, of course, the name of its writer. When we wrote our article on slaughtering oxen for Natives we did not know we would cause so much relief in the hearts of the cows.

Oh, dear Roamer, says the letter, you will never guess what a relief your letter gave me. This slaughtering of the oxen for your people when there are celebrations has been a thorn in the flesh of all the cows. And you know how tender our flesh is, Roamer, don't you? We have to be tender, for we are the mothers of the cattle race.

The oxen are our sweethearts and husbands, Roamer. I say this with great shyness and trembling of my pen. The blots you see in this paper were caused by my poor trembling hand. You will, I am sure, be surprised to hear me say the oxen are our sweethearts and husbands when you all thought only the bulls were.

Oh, no! the bulls are all right in their place, but that is neither here nor there. Our real men friends are the oxen, so harmless and gentlemanly. Now this killing of our harmless members for the meat purposes of your members Roamer, has been worrying us a lot lately, we females of the cattle race.

You will remember that these past few years have been crowded with celebrations of all kinds, but in each case your people were given one of these harmless members of our race for slaughter. This has caused great sorrow in our hearts, Roamer. You know how weak our hearts are especially when the death of an ox is reported at milking time!

I lost my Precious Precious through this slaughter business, Roamer. It was just before the celebrations on Guy Fawkes day. The poor fellow thought he might be selected for that celebration and was so worried that he broke loose at Newtown and rushed all over the town wanting to meet a Town Councillor and gore him to death. But he was shot dead before he reached the City Hall.

Did I weep for him? Even now, in spite of the fact that I am milked by electric, I have not yet produced the gallons of milk I used to produce before. Do you wonder that all the cows are mad with joy over your article, Roamer? They are that mad that the bulls have become so jealous, and you know what a fool a jealous bull can be. Fancy!

Oh, Roamer, may strength always lie in your right hand. How I'd love to be stroked by that hand of yours, dear Roamer. As I write this on behalf of the cows, mothers and sisters of the future cattle race, I cannot help wishing you were an ox, even a bull. Then I would just stick to you like anything, dear. But as you'd never be a bull or an ox no matter how I wish it, let me wish you long life.

What the bulls will think of you is none of my business; but I am sure you won't mind what the ugly faced bulls think of you, Roamer, will you? Of course, I know what they think of cows, but that is neither here nor there. Give my heart the warmest corner in yours for evermore.

If I could do so I would be supplying you with free fresh milk daily; but you know we are out in the farms and have no say in these matters. But rest assured that the remaining oxen will go to the future slaughters singing your praises and we, their lovers, will keep you safe in our tender hearts. Goodbyeeeeeee

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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PURITY AND GLORY

By THE EDITRESS

I was pleased last week when I received Mrs. Gabagas' letter for publication in our Pages. Although her letter contained a sad, tragic, message, it was all the more welcome for that. Mrs. Gabagas is one of our writers whose articles always touch chords in our hearts and souls.

She writes as one who has experienced life and who has a practical message to give to us all. In her graceful tribute to the memory of the late Paulina Zulu who was brutally murdered recently while it saddens, also inspires us on. In a few words she gives us the intimate character of the late Miss Zulu.

This is summarised in a sentence "she was a good woman." As if by a strange coincidence you will remember that in my talk last week I gave you a vivid description of the character of a good woman. A good woman can ill be spared; but when she does leave us for Eternity we are able to laugh through our tears—for the good are with God.

Nothing in the world shows God's perfect scheme of things and His will towards all His People that they should be happy and free as the powerful influence of a good woman. A man can be good; good men can be good; but a good woman is a crown of Glory. When she dies as this young woman died, she leaves behind roses of good deeds, perfuming the world.

As I said, by bringing into our notice this shining example Mrs. Gabagas has once again proved herself a happy writer. We need more articles from her; not only from her, but from others who can inspire us with their views on the problems of life. These women's pages are the platform on which we can stretch out our hands and hearts to one another.

There are many women readers who have written to tell me how some articles in these columns have helped them to face life anew. Encouraged by this, these women have become a willing band of writers for our Pages. Nothing is too little that is worth while. Nothing is little that is done with a willing and a cheerful heart. We all need help at times.

May we, therefore, not be tired of giving of our little best towards these pages, for unknowingly we may be helping other sisters in the far-flung corners of our Fatherland! Every little helps. I welcome sincere expressions of opinions. I dearly long for articles on the works and efforts of womenfolk everywhere. Thank you.

Advertisers in this Supplement :

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JUST A SMILE, PLEASE!

"That chicken I bought from you yesterday had no wishbone," the housewife complained.

"Sure, mum," the poulterer replied, "an why should it have one? Believe me, that bird was so happy an' contented it hadn't anything further to wish for!"

"What happened to your nice lodger, Mrs. Murphy?"

"I had to get rid of him. He told me he was a Bachelor of Arts from Cambridge, and I found out he had a wife and family in Lancashire."

Claims Agents: "Here's another farmer suing us on account of cows."

Official: "One of our trains has killed them, I suppose?"

"No, he claims that our trains travel so slowly that passengers lean out of the windows and milk the cows as they go by."

This Week's Thought

God be, at my mine end
And at my departing.—

Mistress: "If the Master brings some of his friends to dinner tonight, Mary, are you sure you're ready?"

Cook: "Quite sure ma'am. My trunk's packed."

"She is a woman who has gone through a great deal for her belief."

"Indeed! What is her belief?"

"She believes she can wear a No 5 shoe on a No 7 foot."

"Was your wife's slimming diet a success?"

"Rather—she disappeared completely last Thursday!"



OUR CHILDREN
CHILDREN'S APPETITES

Often a child of 18 months or so who has been "fed" all his life will take no interest in food. Try letting him feed himself and see the difference. At first he will make a mess of himself and the table and everything within reach, but don't help him more than necessary—he must learn, and will find it great fun putting the spoon just where it should go.

The great thing is not to pay too much attention to the child who shirks his food. Children will always "play up" to attention of any kind, and if you discuss his lack of appetite before him he will, at a very early age, realise that this is a method of attracting the attention he wants and will use it.

Again, are you sure that his food is really attractive? So many young children are given an unappetising mixture of vegetables and broth, mashed up to a paste which can hardly tempt the eye and much less the palate. This puree will do very well for the baby who is being weaned gradually on to solid foods, but for the toddler something more stimulating should be planned.

DO YOU KNOW--

who Was Medusa?

BY R.R.R.D.

This will take us right back to ancient Greece with its mythology. Medusa had two sisters Stheno and Euryale. These three were known as the divinities called Gorgons.

Their faces were so ugly that no human could look at them without being turned to stone. Their hair were writhing serpents and their teeth were fangs of boars. They had golden wings and brass hands. But Medusa was mortal, that is, she could die. So Perseus set out to find a plan to kill her assisted by Minerva.

One day he went down to the ends of the earth where these monsters lay asleep. He took great care not to look at them for he would have been turned into stone. The goddess Minerva guided his arm so that he slew Medusa's head and put it in his big wallet. As soon as he did so Medusa's headless body gave birth to the famous winged horse Pegasus.

Perseus hurried away before the anger of Stheno and Euryale who sought to kill them. In fact, they would have succeeded had not Minerva given him a cap which made him invisible. That is, as soon as he wore it, he could not be seen. This saved him from instant death.

When he was out of danger Perseus gave Medusa's head to Minerva. In Greek statues you will see Minerva's shield represented with an ugly grinning face entwined with serpents whose features express the smarting shame of defeat.

JOHN AND WHALE

The Hebrew Bible does not mention a whale in connection with Jonah. It only speaks of "a great fish." Some English versions of the Bible have translated this as "a whale" (Matt. xii 40). In the French Bible, and in many others, the original meaning is preserved. A whale is not a fish: it is an animal, and though it lives in the water it breathes with lungs.



Arabelle And Isabel

Isabel: Mrs. E.J. Gabagas has done a praiseworthy thing in writing so feelingly about dear late Paulina Zulu.

Arabelle: Oh, yes. I have been wondering who the poor girl's name was.

Isabel: I think our newspapers should try and give us names of our people who meet with accidents or death.

Arabelle: Mrs. Gabagas has done what would have been done by a women's society in this case.

Isabel: Meaning?

Arabelle: If we had a society of serious minded women we would record these tragedies that befall our womenfolk when they defend their purity.

Isabel: And even send our sympathies to the bereaved parents and friends.

Arabelle: Anyway we console ourselves with the knowledge that "she died for purity" as Mrs. Gabagas puts it.

Isabel: Her great battle to preserve herself should inspire all of us to aim high in life as she did.

Arabelle: She was a good Christian woman.

Isabel: And good people are not lost even after death for their works shine behind them.

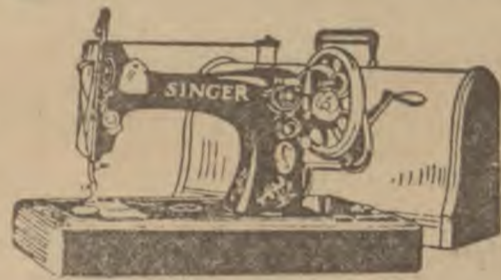
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Stories That Help

From "The Christian Herald"

Punctuality Rewarded

A poor Sunday School boy who was an apprentice for several years passed a certain store every morning as the neighbouring church clock struck six, at which time a very precise old merchant always took down the shutters of his store. Each bowed as Joseph passed, each giving the salutation, "Good morning, sir," beyond which they never spoke to each other. Imagine the surprise of Joseph when he learned that the old gentleman had suddenly died and left him his whole business and stock! By his punctuality and diligence our young friend came into possession of property which ultimately grew to nearly a quarter of a million, with which it is pleasant to add, he did a vast amount of good. Be punctual!—(H.F.A.)

Content with Second-Best

A child from one of our big cities was having a day in the country, and while walking along the road saw some heather which someone passing along before had gathered and dropped. She picked it up and carried it quite contentedly, although it had lost its freshness, and seemingly unaware of the vast stretches of beautiful fresh heather close at hand which she might have gathered. Some may say: "Foolish child!" yet so many of us are content with a little truth second-hand. We go through life poverty-stricken, our lives stunted and warped, while always within reach are the unlimited resources of the eternal world on which to draw.—(M.M.J.)

The Son's Wish

An elderly widow visited her minister to obtain his signature on a paper for claiming an allowance made by her soldier son who was on foreign service. The man of God took the opportunity of pointing out the Gospel message illustrated by action, and said: "It is not your own work that gets you the benefit of this money?" "No! it is the work of my son. It is his wish that I have it. I have only to sign and get it." "Well, it is not by your work that you get salvation. It is through the work of the Son of God on Calvary. It is His will for you to enjoy the blessings of that work. All you have to do is put in your name and receive."—(M.V.H.)

Beauty On The Surface

While on holiday with a friend we took a walk along the side of a cliff. My friend was desirous of taking home some specimens of wild flowers, and this was the object of our walk. During our search she found a beautiful pink flower, which was very dainty in appearance. My friend tried to pull it up but discovered that this "dainty" flower was very firmly rooted. After much difficulty she succeeded in pulling it up, but at the same time making an exclamation of horror and at once dropping her prize. Underneath the plant were numberless crawling insects, the sight of which quenched her desire for this plant. Many people are perfect to look upon outwardly, but "All our righteousnesses are as filthy rags" (Isa. 64: 6).—(V.G.J.)

What Do You Read?

When travelling in a train a few weeks ago, I was reading a religious magazine. During the journey, without looking up from my reading, I was aware of someone getting into the carriage and sitting by my side. A short time afterwards the lady addressed me, and I discovered she was a Christian friend, whom I had not seen for many years. She said

that happening to glance at the book that I was reading, she was attracted to look at the reader whom she felt must be a fellow-believer. I was impressed by this incident, and could not help feeling that as the reading of a Christian periodical acted as a link between two Christians meeting casually on a train, so ought our lives to shine in the world that the unconverted may be attracted to Christ.—(E.E.F.)

How Missionaries Are Made

When Mrs. Booth, the "Mother" of the Salvation Army, was conducting a mission at Portsmouth, she had many remarkable evidences of the present power of God. Among the penitents one night was a man with a foreign accent, praying as if he had but a few minutes to live. After a fearful struggle for an hour with the powers of darkness, he obtained the pardon of his sins, and springing up he exclaimed, in better English than he had used before: "I will go home and tell mine countrymen what de Lord have given me in an English port!" When he was asked what that was, he answered with strong emphasis: "Why, JESUS!" He did what everyone should do who has found Jesus—went home to tell his friends what great things the Lord had done for him. Have you told someone else about Jesus?—(A.E.C.)

Lasting Perfume.

Dr. Campbell Morgan went yearly to stay with a friend and noticed that every time he went into one of the rooms there was a delightful scent of roses. He wondered why it should be so, and when he asked his friend he was taken to the other end of the room where under a glass cover was a piece of cotton wool. His host explained that thirty years before he had dropped a bottle of costly "Attar Roses" on the carpet. He sponged it with the wool, and then placed it under the cover, and at the end of all these years its fragrance was still the same. Our lives can be like the wool, and have a lasting perfume if we come into contact with Christ.—(M.A.K.)

A School For Good Looks.

A missionary teacher of Tokio tells of a Japanese woman who asked her if only beautiful girls were received in her school to be educated. "No," was the reply. "we take all the girls who come to us." "But," continued the woman, "all your girls seem to be very beautiful." "We teach them the value of their souls in God's sight," explained the teacher, "and this makes their faces lovely." "Well," said the woman. "I don't want my daughter to be a Christian, but I would like to send her to your school to get that look in her face."—(L.F.A.)

Time Well Spent.

Rev. Lyman Beecher, father of Henry Ward Beecher, once arrived at a country church to find that the stormy weather had prevented all but one man putting in an appearance, and that man was a stranger. The minister, however, went through the service, including the sermon. Twenty-five years later, a man stopped Lyman in a city street and said: "Do you remember on one occasion preaching a sermon to a congregation of one; well I am that man. Your sermon was the direct cause of my accepting the Lord as my Saviour." Let us not be discouraged. One seed sown will bring results if we have faith.—(A.W.)

The Gipsy's Stick

As a man was walking along the road one day he noticed a gipsy walking just in front of him. When the gipsy came

When The Children Are At The Seaside

Let the children bathe and paddle, and get all the advantages of sun, salt water, and sea air that they possibly can. These are wonderfully strengthening, and will probably help to keep away colds and coughs during the winter, but, do it all in moderation. It is hard to say too many "don'ts" during the one all-too-brief holiday, but, at the same time, it is a pity to let them undo all the good the change is doing by their excessive activities.

Short midday rest in the shade will help a great deal, and if this really is kept up all through the holiday, they will be able to do much more and still keep fit and happy.

As far as bathing is concerned, let two hours elapse after a meal before you let the children go into the water. It is a good plan to let them play about for ten minutes or so on in their bathing-suits before going into the water, but it is really very rarely safe stay in wet costume afterwards. Five to ten minutes actually in the water will be quite enough to start with. This time can be gradually increased, but no child—or adult, either, for that matter—should stay in the water until he starts to shiver. By sun bathing in a wet costume, many adults and children have brought on rheumatism and other troubles. It is not a safe practice. Everyone should have a good rub down with a rough towel, and change into a dry costume before sunbathing. Many people cannot stand too much sun in a recumbent position. It often produces a bad headache. Remember to always keep the head covered with a shady hat in strong sunshine, and insist that the children do the same. Attired in their little, dry bathing-costumes, or sun-suits, which are so popular for little ones this summer and a shady hat or bonnet, they can play about on the sand for a long time after their bathe. It is wise to give them a little lunch in the way of a piece of chocolate or biscuit after bathing.

to a fork in the roads she threw up her stick into air and let it fall to the ground. She did this three times and then continued along one of the roads. The man hurried up to ask why she threw the stick up, and she replied: "I want to know which way to go." "Yes, but you threw it up three times," said the man. "Well the silly thing pointed one way and I wanted to go the other," the gipsy explained. So it is with men and women to day. God wants them to go one way, and they want to go the other.—(E.G.B.H.)

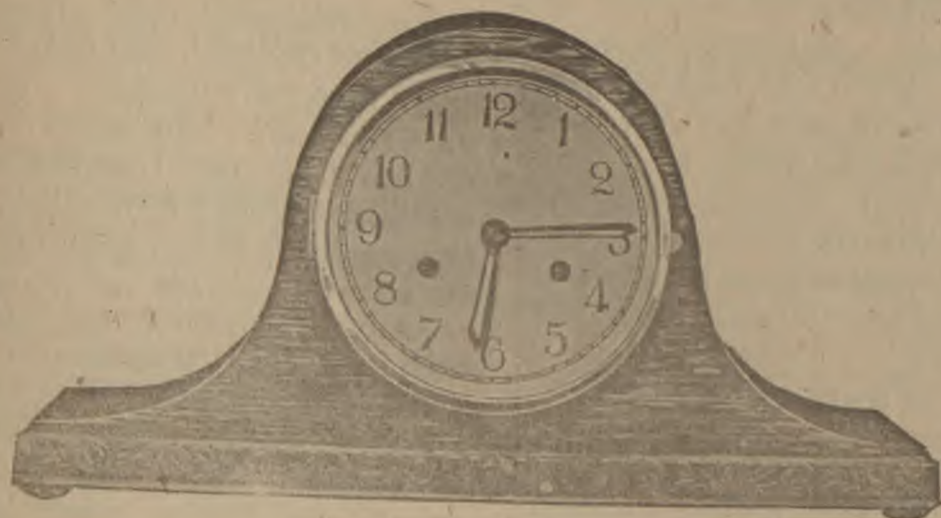
A Text Well Understood

A Christian servant girl was asked by her master if she understood the text: "Pray without ceasing," and this is how she explained it. "When I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding'; while dressing I pray that I may be clothed with the robe of righteousness; when I wash myself I pray for the 'washing of regeneration'; and when I sweep out the house I pray that my heart may be 'cleansed from all impurities'. While eating my breakfast I ask God to feed me with the 'hidden manna' and the 'sincere milk of His Word'. In this way Mary understood and carried out the text, an example which we should all follow.—(M.S.)



WOMEN'S HOME PAGE

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To Clean Silver

Silver can be perfectly cleaned with a firm jelly made of soap and whiting, kept in a jar. Dip your cloth into this and well rub all over, then rinse in warm water, and leave to dry. Polish thoroughly with chamois leather. This is invaluable for engraved silver, as it cleans perfectly, and leaves no trace of powder.

To clean silver articles which cannot be put into water, use the following home made powder:

Take 2 oz. of finest whiting and 1 teaspoonful of jeweller's rouge. Mix well, rubbing smooth till all is pink. Damp a little with ammonia, rub the article to be cleaned; polish with soft leather. A beautiful polish will result.

The silver leather—The chamois leather with which we polish the silver should be washed frequently, as if it is allowed to get dirty and dusty, it is apt to cause scratches and marks which are difficult to erase. To keep the leather soft and pliable, wash and rinse it in soapy water. Never put it in clear water, as that causes the leather to become stiff and hard.

Make a lather of warm water and soap, and a very little soda. Soap the leather well, and leave it to soak for a time. Then soap again, and rub well all over, and squeeze with the hands. The dirt will come out quite easily, and the leather should then be well rinsed in warm, soapy water. Dry it in the air, not too quickly.

When You Make Sandwiches Use These Fillings.

Remove anchovies from bottle and chop finely the mix with finely shredded lettuce or watercress, and a little melted butter or thick cream.

Caviare is excellent for wholemeal bread and butter. Mix the caviare with paper and lemon juice, spread on the bread, sprinkle with finely chopped watercress or lettuce leaves.

Mince cold chicken with cold ham, chopped parsley and grated apple, to every 2 tablespoons of the mixture add 2 tablespoons cream, 2 teaspoons curry powder and a little grated lemon rind. Season to taste. Spread between white bread and butter.

Flake salmon and mix with grated cucumber, season with lemon juice, salt and pepper and mayonnaise. Use with brown bread and butter.

Mince or finely shredded cooked turkey, with minced or shredded ham, mix with mustard pickle gravy. Spread between brown bread and butter.

Cold duck, minced and mixed with mashed green peas and 1 teaspoon apple sauce, or red currant jelly to every tablespoon of the meat.

Slice cooked beetroot into thin slices, leave for 5 minutes in a French dressing (2 tablespoons oil to 1 tablespoon vinegar or lemon juice.) Lift on to thin bread and butter, sprinkle with finely chopped onion, salt and pepper and finely shredded lettuce.

Fashion's Whims.

Coloured evening gloves are fashion's whim of the moment, and brick, coral, violet, purple green, and blue are favoured shades for both elbow length and wrist length gloves in suede, velvet or satin. All of these can be bought in the shops.

Novelty evening gloves introduced by a famous dress designer have open fingers like you see on mittens, and this same designer is showing handbags with such very long handles that they can be worn slung over one shoulder.

There are shops that will undertake the embroidering of and christen name on special handkerchiefs. Very new are sets of handkerchiefs each embroidered with the name of a different weekday.

Don't Have Ugly Hands.

Yeast and olive oil are excellent for feeding and softening the skin. Take a tablespoonful of olive oil and mix with it sufficient baker's yeast (fresh) to form a thick cream. Rub well into the skin, then massage the back of the hand towards the wrist, using firm, even strokes. This keeps wrinkles at bay.

For a quick man cure, soak the hands for five minutes in a bowl of warm water containing soap-flakes. While the skin is moist, push back the cuticle until the half-moon appears. If the cuticle is torn, apply a little cold cream or white vaseline. Avoid cutting it.

File the nails daily rather than cut them. To tint and polish them, dip a scrap of chamois leather in toilet eau-de-Cologne, then in a rose powder.

To remove the harshening effects of outdoor games or housework, rub in a little of the following mixture after washing: 3oz. of medicinal paraffin, the juice of a lemon, and 1 tablespoonful of glycerine.

Useful Hints

Leather Chairs

GLYCERINE, rubbed well into leather chairs, especially those that are used near a fire, will be found to prevent the leather from cracking. After the glycerine has dried, polish in the usual manner.

Dingy Mirrors

REMOVE smears and dinginess from a mirror with a paste made from plate powder and warm water. It makes a splendid cleaner.

White Enamel

CARE of white enamel: Clean and freshen by washing over about two or three times a year with a mixture of a tablespoonful of bi-carbonate of soda and a quart of boiling water. Leave to cool before using.

Enamel Paint

QUICK way of thinning enamel paint and keeping it thin when painting is to stand the tin in basin of hot water. It will then spread very easily.

Spotted Hats

HATS which have been spotted by rain should be covered with a damp cloth and held in front of the fire until the cloth is dry. The spots will then have disappeared.

Damp Shoes

DAMP shoes will not shine very easily when polished. Add a few drops of paraffin to the shoe polish and see what a difference it makes.

Your Carpet

EXTEND the life of your carpet by placing sheets of brown paper, besides the underlay of felt, across the floor beneath the carpet.

Onion Tears

POUR water over onions when you are peeling them and you will find it a great tear saver.

That's a Good Idea!

The white of an egg beaten to a froth and taken in a wineglassful of hot water after each meal is an excellent preventive of and cure for indigestion. It is almost as effective and more palatable taken in a cup of weak tea or coffee. Add half a teaspoonful of caster sugar before beginning to beat.

A discarded shaving brush makes a splendid blacklead brush, as it penetrates parts which are difficult to reach with an ordinary stove-brush.

Cauldower is improved by being soaked in water to which a little lemon juice or vinegar has been added.

Chapped Hands

Rub then with lanoline or glycerine at bedtime, and put gloves on. If glycerine is used the hands should first be washed in warm water, partly dried on a warm soft towel.

Motor Firm Provides Tearoom For Visitors

The big motor assembly plants at Port Elizabeth have always shown the greatest courtesy to visitors who wish to see over their works. In keeping with the policy of making visitors welcome, General Motors (South Africa) Limited have built a large tearoom solely for the use of visitors. Here hundreds of much appreciated cups of tea are served to the firm's guests every month.

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The right cotton for making, patching and mending clothes, and for all rough hand sewing is Coats' Six-Cord No. 10 or No. 12. Use it for sewing on buttons—it is the strongest cotton and the buttons will stay on for a long time.

For ordinary sewing by machine, use Coats' Six-Cord No. 36 or No. 40.

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Harane e loketseng ho roka, ho lapa le ho etsa likobo le ho roka ka liatla ke Coats' Six-Cord No. 10 kapa No. 12. E sebelisa ha u rokelela litalama—ke harane e tšileng me litalama li ke ke tsa khaoha kapela.

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Page Of Interest To Women Of The Race



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'FARGO' TEA

The Late Paulina Zulu

The late Paulina whose tragic death was reported in this paper last month was a young woman of Charlestown, Natal. She was a member of the Braamfontein Methodist; of the Y.W.C.A. and also of the I.O.T.T. She met her untimely death on her way to attend the latter. Paulina was not an important figure among the congregation where she worshipped, but the manner of her death has rendered her memory conspicuous.

She lies a martyr to an unknown man's barbarism, who, enraged by her successful resistance in the battle for "purity," stooped to murder. Her death should inspire us all who profess Christianity, with the question—"what would I have done?" Would I also have fought for "purity" and the Glory of Heaven? Or, would I have saved my life, only, perhaps, to subsequently lose it eternally?"

Mr. Wm. Jeremiah who holds an important office in the Temple and of whose advice and assistance Mr. A. Pakati a cousin of the deceased, could not speak well enough, speaking in the Temple, said—"I have no doubt that Paulina has joined the Holy Choir which is presided over by The Holy Mother and St. John." Her funeral, one of the greatest and most pathetic, was attended by members from various Temples Rest! Paulina. What though thy last journey has been through the hands of a villain? Thine is the Victory.

Rest in Peace! Paulina.

E. J. GABAGAS

Johannesburg

(This article has inspired my talk this week—Editress)

THE BLAME ON BOTH

Madame,

I have been a reader of "The Bantu World" for the past two years. It pains me to read of the behaviour of our young Africans. The blame is attributed to men and women (as the case may be) for the falls, yet all are to blame. The strength of a nation is its young generation. If the land is over-reared, and the fire destroys the under-growth of the forest, that forest is burning to the end.

The African presently, freedom and equality of rights is wholly depending on his young growth. If moth and worm do corrupt it, Africa will ever remain a gold-field for nations and Africa's doom-mats for the cleaning of their shoes. Brother Africans, let us be up and doing, for life is too short for slow, puny, lazy nations.

The great riving and drowning current which overflows Africa is drunkenness; it is the foundation of evils and immoralities.

The growth of immorality among Africans is great, causing all kinds of defects, mental, physical and spiritual. It is a sad gospel that very few of the young generation do read this paper: yet they are the cesspool of immorality and vice: and the drawback of the nation which pulls it to the lowest gutter.

B. T. SIHLAHLA

Ventersdoop.

Man And Woman: Spider And Fly

Editress

I read with keen interest the letter of C. P. Molefe in your issue of May 1. Ah! now I see what it is: these men are trying to put themselves on the safe side yet they cannot. You must remember that Eve was tempted by a man. Satan is a man not a woman. No, no; don't say it was a snake; he turned himself to a snake as you men do. You will come to us as if it is the first time for you to see a girl on earth and you will set the table for me. Everything that is nice is on the table. The tales of long ago are going to be told by you, man, and you are sure of yourself that this little fool is going to agree to all what you are going to say.

If they see that we cannot get them this way these men come with a new plan. When they come to these poor girls the first thing is this, "I want a wife, dear. I am sure if I can marry you I will never look forward again. You are the first girl I ever met who is so pretty". Yet they know that they have said this to many others. Men are the cause of women's downfall. If you know the story of a cunning spider and the fly, that's how a man is a woman.

The spider said to the fly, "Will you walk into my parlour 'tis the prettiest little parlour that ever you did spy". Well, a man will come and say to the poor girl, "will you come to the dance with me to-night?" Maybe the girl doesn't attend dances and she says no; but there are many reasons he put in front of her and at last she will go just as the spider tempted the fly in many ways until at last it was in his parlour. The spider flattered the fly and it was only thinking of its silver wings and the crested head and its eyes that were like the diamond bright.

Well, it's just the same to a woman, because she will only think of the pretty things she is going to get and her wonderful teeth or eyes. That's just the same case with that of a spider and the fly. Yes, Mr. Molefe, you are right, that the young woman of our days get to a fairly ripe age before they are married. It is because you want a girl to give herself to you and if she does not do so you say she does not love you. After playing a fool with her you then drop her.

Miss "LITTLE NOBODY"
Johannesburg

are you opinionous Are the chances remote of her ever returning or amending?

In conclusion, let me say, I have these words ringing in my head, "Brethren, judge ye not others lest ye be judged likewise". That is why I have sought for opinions and advice from you and your readers

"BROKENHEARTED"

Benoni

Wife Leaves Her Husbans

Editress,

You will probably give me better advice with the help of your readers who may have experienced the same fate as that has befallen me, and above all, your knowledge of the feminine sex is supreme to ours.

I am a young married man who has lived a number of years happily with his wife, but sad to say, she has deserted me through a trivial quarrel and during the cause of the upheaval I endeavoured to rectify the mistake and persuade her to forgive and forget the incidental in vain.

The treatment would have killed any man. The worst to follow was the news of elopement with an unknown friend of our sex who to my opinion is the cause of our separation. My hopes of her ever returning or ameliorating things are sometimes squashed and I would think that life is not worth-while living whenever a memory of her flashes in my mind to resuscitate those dwindling anticipations.

It is close to a year that this has happened. I sometimes live in hopes and sometimes they are shattered, and my thoughts are left in oblivion.

May I again explore the recesses of feminine nature by words as to what end has the whirlwind or infatuation of pleasure and gaiety misled this woman? What consolation is there for me as I have developed a sense of distrust when ever I think of our women-folk, that as daughters of "Mother Eve" have an irreputable inheritance from her.

To err is human to love divine; as there are many pitfalls one is apt to forget his or her own. Therefore what

Continued at foot of column 4



Neca nguana oa hao lebesa la Nestle
Lebesa la Nestle le loketse nguana. Le
etsa nguana hore a hole, a matlafala
a nletale.

NESTLÉ'S MILK

LE LOKETSE NGUANA.



Lebesa la Nestle le rekisoa ka bole-
kana. Le tsoake ka metsi a bedisitsoeng,
me o le noese nguana ha le fodile.

Madireng A Ditulo Ka Ditulo

Pu o Ea Kereke Ea Chachi

MOKETE O MOGOLO MOTSENG OA SEGOPE

TSA PIETERSBURG EAST

(Ke HANS GEO.)

Liphutheho tsa kereke ea Chache bohlabatsatsi ba Polokoane li ile tsa phutheha Segope ho ea bula kereke e ncha teng ka Satartaha sa May 8. Kereke e butsoe ke Bishop Parker oa Diocess ea Pretoria a na le Moprisita eo kereke tsa Pietersburg—East li leng boliseng ba hae Rev. N. C. Mokoatle oa Polokoane.

Ba fihlile ka nako ea 1:30 ea phirimane 'me ba qala mosebetsi ka hora ea boleli, ka Pesaleme le mokoloko oa ho lukoloha kereke joale kereke ea buloa ka lebitso la Mohalaleli Stefane (St. Stephen) Tsebetso e bile kholo, batho 'ba supileng ba ile ba tiiseletsoa kerekeng ke Mobishop. Khotatso e bile e telenyana, ho be ho hlatholla Mr. G. Mamabolo ka Sesutho kahobane Bishop a ne a bua ka Sekhoaa.

Ha kereke e se e tsuile Mobishop o ile a lula setulong lebaleng kantle ho kereke ho amohela limpho tsa liphutheho. Liphutheho tsa kereke li ile tsa hlalisa lineo tsa tsona, le liphutheho tse ling tse neng li memetsoe pulong ea kereke ena li ile tsa ntsa lineelo tsa tsona. Motho e mong le e mong ea neng a ntsa mpho ea hae o ne a neoa sebaka sa ho bua mantsoenyana a se makae. Kaofela ba buileng ba ile ba bua hore ba thabile ho bona le ho boha letsatsi le lehlole kang lena. Mr. G. Mamabolo le koare (choir) ea hae o ile a bina pina tse meloli e monate habolo. Mobishop o ile a leboha batho ba Segope ka kamohelo ea bona.

Letsa si ha le likea batho kaofela ba ea ja mokete oo ba neng ba o lokiselitsoe. Ho no ho hlabilo khomo le nku ea mafura, le lijo li le ngata. Kamora o lijo ho ile ha eba Hlekelo ea Missa ka Sontaha o ileng os tsoaroa ke eena Mobishop a thusoa ke Rev. N. C. Mokoatle Palo ea batho ba neng ba le teng pulong ea kereke e ka feta makholo a mabeli. Matibhere a neng a le teng ke ana oo: Messrs. G. Mamabolo, T. Mamabolo, G. Manamebolo, G. Laka, U. Lebalo, S. S. Morudi, W. Manabolo, E. D. Choenu, P. Magagane, F. Nhlane le ba bang.

Erile ha ho qetiloe ka Missa o Halalalang ba ile ba re tlhela ka nako ea boroba mono o le mong hosasa ho ea tsoara mosebetsi kerekeng ea Polokoane. Batho bona e mong le e mong a le hahabo ka lethabo le lehlole.

Ditau Di Le Kgosi Moremi

MEPHATHO E TSUILE GO BOLAEA DITAU

MAFHOKO A N'GAMILAND

Mo kgwedding e pula enele ka bonnye thata mo ileng ga utluisa dijalo bothoko thata thata. Fha Moranang a sekake a tla le pula, go batla go tihomamisega gore pholo ea dijo e ilana nna maswe thata mo lefatshing jeno.

Tsie ga e ise eke e bonale gope mo le fhatshing jeno mo kgwedding ea Mopitlo.

Ditau di chentse mo go ileng gaba ga dira gore Kgosi Moremi a ntshe mephato e eka di latang. Me go ile ga bolawa ditau tse di tonyana dile pedi mo letsatsing le lengwe fhela. Lefha gontse yalo go utlwala gore ditau dinwe gape dile 7 dintse di sena dikgomo fhela eseng kgakela le Maun.

Kgosi Moremi le ba gagwe ba ile ba boela mono Maun mo tshimologong ea kgwedi ba tswa phuthengong ea dikgosi kwa Mafeking.

Papali Ea Bolo Mane Edenville

LE "PASOPE" LE TLA SHAPHUA KE MA EDENVILLE

TSA MATLOANTLOANG

(Ke BOBBY BIMBER)

Ka li 6 Mots'eanong motsana oa Edenville o kile oa etela koano ka papali ea bolo. He! banna ra otla ba ho le mahlo, ra ntsa tse 6 li goal bona e le 1. Ka li 13 ho be ho kopano hape ke lichaba mna Steynsrust. Ho no ho tlike Marquard United School, le Edenville United, Marquard ea bashe-mane ea kopana hampe mpe tantanyane ea khangoa ke lerole moshemane a matha lantsoekhe; mots'ea re o moholo ha tsatsi le lula hloohong tsa mengala; Steynsrust United ea be e ntsitse 4, Marquard 1. Edenville ea tsoarana le Marquard. Banna ba Edenville ba hlola 13-0. Marquard ea hlola ka bashemane 2-0. Hara baeti reka bala Beng. E. Kometsi, A. Phakoe (S.A.P.) D. Motete, le Mof. M. E. Kometsi. Pas ob kerels julle sal boontjie kry tsona ke Matloantloang. Beng. Tsoeu, Phoko, Maleeme; Naare, ba kile ba re khalo ho mapolasing.

Mong. H. Lebana (Principal), oa Ventersburg o kile a fihla mona ka leeto. Mof. E. Makoa o fihlile ho tsoa Lesotho lingakeng. Morootsana M. Mogorosi le ba bang ba kile ba feta mona ho tsoa Moddeapoort ho ea hae Kroonstad.

E Noang Joala Ba Sesotho

TLOGELANG HOPOSO LE TEREBE LE MAGOJO

TSA BETHLEHEM ("Ka MOR'A NKOPANE")

Re utloa hore mokete o bile moholo mona oa "Coronation" ea Morena ebile ho hlabilo khomo tse peli feela batho ba tletleba ha nama e ne e lahleloa ka fenstere.

Re utloa ka hlokana—la—tsela hore Mor'a Selematsela o batletse soare sa hae Mor'a Nkopane mosebetsi o khorang che re sa lebetse.

Papali ea bolo e rahoang ka leoto e tla ba teng mona bakeng sa Free State Cup lipapali ke tsena ba bang ba tsoa Kroonstad, Thaba Nchu, Bethlehem, Johannesburg le Durban. Ha le sa tiise mabanta lona ba Bethlehem la pata ngaka ea lona ka Nkopane Kroonstad e tla itsamaela feela.

Mor'a Moruti Motaung Zakaria o ntsa tsamaea hantle posong moo eleng poso Mestere.

Hlokomelang lona ba ritelang ntho tse nng kantle ho joala mapolesa a hakeise, le thipa le eona e iphele matla. Tlohelang hoposo, le terebe, le magojo banna se inoelleng i ala ba Sesotho.

Mokete Oa Peo Ea Morena Motseng Oa Makelcketla

TSA MAKELEKATLA

Maoba ka tsatsi la peo ea Morena, Magistrate oa motseng o ile a tla lokeshening. A etsa puo e monate a hlalosa lebaka, la tsatsi leo. O ile a khahlanyetse "hekeng" ea mot-e ke sehlotsoana se khethiloeng sa bana ba sekolo ba eteletsoe pele ke lihala tsa teacher Molete. Ho bo ho hlabue khome tse peli, bana ba fuoa nama e phehiloeng.

Ka Saterdag 15 May bana ba Senekal ba kopana le ba mona hae ka Football le Basket ball, ha ho ba hlotsoeng matlakeng ano kaofela.

Re thaba ha Mong. Jerrie Khokutli a folile bohlokong bo nong bo motsoere. O khutletse mosebetseng hape.

Mr. S. Lepolesa o kile a re 'halo' mona ka tsa hlahlobo ea likolo.

Phutheho Ea Libaka Tsa Kereke Ea A.M.E. Belabela

TSA WATERBERG

Ka matsatsi ao a ka holima ho ne ho kopane tulo tse pedi tse ngotsoeng ka hodimo Rev. J. S. R. Molefe le A. J. Lipholo, P. Es. ba ne ba kopantse dibaka tsa bona ho eletana ka tsa mesebetsi eo ba leng ho eona. Ba ne ba kopi'e Sister M. Mareka 2nd Vice Transvaal Convention ea leng Sophiatown Mofumahadi oa Theo. Mareka P.E. Johannesburg. Baruti ba neng ba le teng ke bana:—Revs P. G. T. Khampepe, Wm. B. Modikoane, Moses Mavundhla, Edward Motubatsi, D. S. Skekana Baruti ba Pietersburg ba neng ba le seo ke bana:—Revs. A. Phosa, I. Legalamitloa, J.E. Mokone, le H.J. Mokoena baruti ba bileng seo ke Revs. P. Muloaneng le Mataboge, "ba Warmbath" le J. R. Molefe. Bo-Jefrou ke bana:—Sister M. Molefe, District President le E. Modikane. Ba bang ba neng ba le seo ke mekhohloane.

Phutheho e butsoe ka labohlano 30 4. 37. ka hora ea 2 p.m. Mosebetsi oa buloa ke Moruti Khampepe ka ho bala mangold ana: Joshua 1: 1, 12 le Ba Efese 6: 10, 20. A khotatsa ka tsona tse pedi ta ho baruti le ho Bakamedi. Moruti Wm. B. Modikoane eena ntsa difela, thapelo le dikoleke.

Rev. J. S. R. Molefe, P.E. Warmbath a bula phutheho ka hore eena joaleka mong a sebaka setulo ha sea motsuanela, ke sa Rev. A. J. Lipholo oa Pietersburg Rev. A. J. Lipholo, P.E. a dula setulo a kopa mongodi, Ha khethoa Rev. Wm. B. Modikoane

bakeng sa Waterberg District P. G. T. Khampepe bakeng sa Pietersburg District. A kopa moedi oa Conference oa fetoa. A kopa hore mabitso a bitsoe a bitsoa. Ke ka mora' hoba ba hlalisoa ke Rev. J. S. R. Molefe, P. E. Eena Rev. A. J. Lipholo le Sister Mareka 2nd Vice Transvaal Convention.

Ba neng ba le teng:—Revs. Lipholo P.E. Molefe P.E., D. S. Kekana, M. Mavundhla S. Mosikidi, P.G.T. Khampepe, Wm. B. Modikoane, S. Molele, S. Molepo, A. Mashike, P. Mashike, J. Mohasoa le Molebatsi le Edward Motubatsi.

Sisters:—M. Theo. Mareka 2nd Vice, M. Molefe, E. Modikoane, A. Mosenege J. Kekana, H. Mashike le D. Tsuai le ba bang ba bangata basadi ba berapelo, le baeti ba bangata. Joale le phutheho ea tsoela pele mosebetsing oo eona. Ho no ho sebetseha hamonate. Ka Sondaga ra eteloa ke Rev. "Riba" baruti ba fihlileng morao ke Revs. Maraboge le Molefe. District Convention ea dula ka Saturday ka 3 p.m. 'Me M. Mareka a okamela Bongodi le Sisters E. Wm. B. Modikoane le R. Thema. Ha apesoa mositsanyana ea tsuang kerekeng ea D.R. Mission, ea itatotseng ho batsuadi are eena ha a na ho dula kerekeng eo moea oa hae u sa e rateng. Sister Kekana a apesa mositsanyana ka kopo ea 2nd Vice. Sister Mareka 2nd Vice a bala Evangedi ho St. Matthews 7: 21. Re sitoa ho lebalathuto eo ea hae. Se neng se le thata ho tsa dinaleng sa tswa ha bonolo tsa hlehlathutoana le

monamane a tsona tafolong ha balo a ka nakoana 9s. 8d. "Ea kapeso e bile 17s. 11d ka nakoana ke hore e neng e kolekoa ke bana. Ka Sondaga mosebetsi oa thuto oa ba diatleng tsa Rev. A. J. Lipholo, P.E. Pietersburg, a ruta ka taba Moshe. Buka e le Dentronoma 5: 1. 10 a ruta ha monate—nate. Rev. J. S. R. Molefe, P.E. a etsa hlohonolofatsoa ka mora' thuto eo e monate—nate.

Phuthego ea District Conference

Chelete eohle ea Conference e bile £20. 19. 3. Baheso le rona rea hola ho lena ea heso la Bopedi Morena Tsehofatsa Kgoshi ea rena "Mashill." II.

Bala The Bantu World Pele

DO NOT NEGLECT YOUR EYES.



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OA RATEHA-AK'U BONE KAMOO BAHLANKANA BA 'MOKANETSENG KATENG.

E. O SE A HANNE BAHLANKANA BALE BARARO BA KOPA HORE BA MO NYALE. EKA-BA SEPHIRI SA HAE KENGI!

O MPOLELETSE HORE BORELELI BA LETLALO LA HAE LE HO TLALA THABO HO HO EENA HO ENTSOE KE FELUNA PILLS.



Banna Ba Hoheloa Ke Sebopelo Le Botle.

Bobeli ba lintho tsena tsepe ea tsona e holim'a bophelo bo botle. Sebopelo se ka sengoa ke sefahleho se tletseng lihlobo le mahlo a lerotho. 'Me mosali a keke a rateha ha a lula a nyorobetse, a sobosantse sefahleho, a fokolloa ke mali 'me bokahare ba hae bo sa sebetse ka tsuanelo. Kharebe e tsuanetse hoba le mali a tletseng, ebe le bophelo bo bode, haeba e tla ba le 'mitsa o etsang hore bahlankana ba e hlokomela ba rate hoba hau li e cona joalo. Hobane mohlankana, ha a fereha kharebe, kelellong ea hae o na le mohopolo oa hore ka tsatsi le leng e tla ba molekane ea tla mo thabisa lehang la hae.

Ho bopua le mesebetsi ea mosali e fapane hole lea monna. Haeba ho sa loka kahare ho eena o ba matsuenyehong a maholo. Mali a hae a fokole. Athe a tsuanetse ho lula ale matla a nonne. Bana bao a tla ba tsoala ba kaba le bophelo bo botle kapa bo fokolang ho ea kamoo mali a hae a sebitsang hantle le ka matla kateng.

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

Hape Feluna e hlokomela tsilo ea lijo. Ha hona lijo tse bolileng tse sallang ka maleng ho kenya chefu 'meleng ho basali ba sebelisang Feluna. Ho sokela, ho pipitloloa, moea o nkhang, lihlobo, mahlo a lerotho, ho tepella, hohle moo ho tsoa ke metsoako e tsollisang ea Feluna. Mohlomong mosali a keke aba le sefahleho se sete. Empa a ka khanya khotso le thabo ha moea oa hae o bontsa hore bokahare ba hae bo sebetse ka tsuanelo. O tla ikhutha a thabile. 'Me kaofela re tseba hore batho ba thabileng ke bona ba rathang habolo.

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

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka Box 731, Cape Town, u romele chelete. Sephuthelo sa tsona se sefubelu. Hlokomela liketsiso tse rekisoang ke bo ramavenkele ba sa tsephaleng. Fumana tsona tsa 'nete tse tsoantsisoeng mona.



Kapa u romelle ho P.O. Hlokomela liketsiso tse rekisoang ke

Ba Tshaba Gose Ea Lelekisang

THE BANTU WORLD

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

SATURDAY, MAY, 29, 1937.

U TSHOSITSE KENG GAKALO?

Serapang se seng mona kuranteng re gatisa lenzolo la Mr. R. G. Boloji, eo eleng e mong oa Bokhetheng. Ga re tsebe gore Monna enoa o tshositse keng. Empa mohlalefi e mong ore mosinyi o balega leha gose ea molelekisang.

Monna ga epea pele ga sechaba gomme a batla go kgethoa o tshuanetse go tseba gore go tla buoa ka lebitso la gagoe ke batho.

Mr. R. G. Boloji, o tshuanetse go isena taa tsa mebuso ka hloagalano ea senna eseng sengwana. Tabeng tsa mebuso banna ba tshelana ka marole anthe lega gola jualo ba noesana ditae. Feela Mr. Boloji o sa fihla tabeng tsa mofuta ona re tshapa gore kajeno ga a tsene gomme o tla gola aba monna tabeng tsa Mebuso.

Ga ekaba Marena S. P. Matseka ga a "pamolla" re tla thabang opela sechaba mokgosi. Re ne re utluile ka Hlokoana-La-Tsela, gomme re ile ra rialo.

Ga ele bakeng sa Mr. Fisch eo a neng phegisaneng kang le Mr. Boloji bakeng sa pitso e neng ele Alexandra kgueding tse fetileng, re thaba go bolella Mr. Boloji gore Mr. Fisch, jualeka monna oa Afrika, o na le tshuanelo ea go ntsha baetapele diposo ga ba fosa, Rona re ke ke ra mothibela mona kuranteng.

Seo re ka se eletsang Morena Boloji ke gore mona tabeng tsa mebuso, monna o tshuanetse goba le mamello. Kgalefo ga e thusi. O fihlele kajeno ntoang ea konono tsa molomo, gomme pene eona e matla go feta lerumo.

Mohumi o Shuele. Gomme o Tlogetse Lehumo Kaofela

Motato o tsuang New York o bolela gore Mr. John D. Rockefeller, moshumi e mogolo lefatsheng lohle la Tseloapele, o tshise Jordane gomme o tlogetse lehumo lohle, ga go peni ea tsamaileng le eona. Jualekaga a ile a hloga popelong ea magoe a hlobotse, o tlogile a hlobotse.

Empa seo Rockefeller a se tselitseng batho ke se segolo. Gohoe o thusitse bopheo ba batho ka £120,000,000 gomme a thusa bakeng sa thuto ka £47,000,000. Lega a shuele lebitso la Rockefeller le setse gobane go teng chelete e bitsoang "The Rockefeller Foundation" eleng mokotla oa go thusa ba hloakang.

Father Divine ke "Modimo"

EMPA O TSHUEROE ABA A PEILOA KE "LENGELOI" LA GAGOE

Motato o tsuang New York, o re Father Divine, monna e motsho oa America, o tshueroe gohohe o nyefotse Modimo Father Divine o re eena ke "Modimo" gomme o na le mago dimo motseng ao Harlem. Balatedi ba gagoe, ba bat-ho le ba basueu ba fetsa 2,000,000.

Behle ba molatelang ba lep'oa ke eena magodimong gagoe gomme b bitsoa "Mangeloi." Erile mohla a tshuarang "Mangeloi" a batla a etsa mofereferere, ba gooa ba re "Kgotso ke mohloho." Father Divine ga utloa mantsoi a bona, a ba hlogonolofetse gomme a ba bolella gore ba kgutse.

Father Divine o tsuile ka "peille" ea £100 e lefeloeng ke e mong oa "mangeloi" a gagoe.

Moletlo Oa Kgosi George

KGOSI MAMOGALE O E T S A P U O E MATLA

TSA BETHANIE

Babuisi, kagale go monate go utloa dikgang tsa mafatshe le metse e sele, bogolo ha go ne go na le tiro e kgolo mo mafats'heng, e e tshoanang le ea thomamiso ea Kgosi George VI.

Monna Mmantabole tiro e simolotsoe kerekeng; e budiloe ke Moruti Buhr ka lefoko la Modimo, le ka dithapelo le difela tse di neng di amoganoa ke dinaka, bana, kopano le Baop-di ba kereke (Church choir). Go ne ge le monate-nate.

Morago ga thero ga bolela Kgosi Motsile III. (Chief Mamogale), mme o buile jaana:—

"Ka jeno re leboga puso ea England ka mo e re laleditseng ka teng gore le rona re itumele mmo go le ba botlho ba ba kafa tlase ga eona. Re goola ka bobutsana mosui Kgosi George V, eo erileng ngogatlola a be a re laleditse go itumela le ene ge a feditse dinyaga di le 25 a ntsa a busa. Morago ga foo a re tlogela ka lso, mme ra sofefela gore ngoana oa borure oa gagoe o tla pagama sedulo sa bogosi, ebong Prince of Wales, ra solofela gore o tla nna Kgosi Edward VIII, mme a se gana a se naea monnae. E eo neng ele Prince of Wales, kajeno re utloa gore ke Duke of Windsor.

Kgosi Mamogale a tsoela ka gore re utloela ngoana oa batho botlhoko ka a thomela, gonne ka jeno o roele makete mo magetleng a gagoe le boima mo moeeng oa gagoe ka ntlha ea boikarabelo bo bogolo bo bo mo go ene. O busa merafe le dichaba tsa dipuo tse ntsi—ntsi mo mafats'heng ale mantsi, batho ba megopolo e sa tshoanang.

Bahumi le bahumanegi, batho lagadi le dikhatsana, ditsepo le bonkaetshela, bomatsheladithole le ba ba bonolo, ba kgaso, masilo le matlhale, ba ba kgopo, metepe le ba ba boikokobetso, le batho ba nang le thalozanvo e fodileng e bileng e sa ea Kgosi ka nosi.

Tshoanelo ea rona batho ba Sekreste ke go mo rapela ka gale, mme bogolo thata ra bo fa Modimo ra tlotla Kgosi; gore ka dithapelo le mekokotelo ea rona, re phela ka boiketlo le ka ziso mo sebakeng sa puso ea gagoe."

Morago ga tse, batho botlho ba amogela lesego, mme ga oneloa sefela sa bogosi—"God Save the King." phutho go e me ka dinoo. Gotsoa moo ga iona Lekgotleng go thusa ka dreameng. Bana ba a metshamekong ea bona, eare ge ba sena go fetsa, Kgosi ea abela ba phadileng ba bangoe dineo. Ea nna bokhutlo.

S. E. SETUMO—MOGOTSI

Tsa Tona-Kgolo Ea England

Motato o tsitang London o bolela gore Mr. Stanley Baldwin, Tona kgolo ea Mmuso oa England o lahile marapo a Mmuso vekeng ena, gomme setulo sa gagoe se nkiloe ke Mr. Neville Chamberlain, mora Joseph Chamberlain ea ileng a tla South Africa bofeng ba ntoa ea Maburu le Mngesemare.

Ga Puo Geise Go Dikanono Feela

Ntoa ea Spain ke gona e sa loana, feela mafolofolo a ntoa a fedile pelong tsa banna Mmuso oa England o ngoletse Mmuso oa France, Germany le Belgium gore e ka kgona go leko go etsa kgotso magareng a marabele le Mmuso oa Spain, Kgotso ena e ile ea thabaloa ke mebuso ena e meraro.

Empa erile ga e fihla tsebang tsa Mmuso oa Spain, banna ba feroga dibete ba supa letsatsi ba re: "Ga go kgotso e ka etsoang marabele a eso go hlolo." Marabele le oona a supa letsatsi, a re: "Ga go puo gaese chikanono feela."

O Tsamaile ka Khotso

'MARONA MERIAM SEEMA HO EA PHOMOLONG

Re tsibisa lefu la 'M'rona ho bana bohle le metsualle e hole hore Mariam Seema eo eneng ele moradi oa Mokhereng Saule kwa Makelekela Winburg ene mohahi oa Benoni, ea kutseng kanako etelele haholo holo, nako ea lemo tse hlano (5 years) hofihlela selemong sena sa botselela, ho moradi oa hae. Mrs. Harriet Marks Mallela oile a leka ka matla ohle ho sireletsa bophelo ba mahe, leho bada lingaka tsa mefuta eohle, ho thusa bophelo ba mahe, empa ka ho bane hone ho se ho ratile Mollimo, eile eare kadi 10 May 1937, ka Mandaha Modimo oa Khaohanya bophelo ba Ma'rona ea ratehang le ba'rona lefatsheng lena. Re mmolokile kadi 13 May 1937 ele Labone.

Ma'rona enoa, ene ele motho ea tseyoang mona Transvaal le Free State haholo, le tokolokong eohle ea lefatse lena, ene ele mosadi e moholo oa merapelo ebile ele mo Deaconesses kerekeng ea A.M.E. ene ese ele motho ea hollileng ore sia ale lilemo tse 65 Tsebetso ea hae ebile kholo haholo, hape ele ntle erateha haholo. Baneng batsuere mosebetsi ono ohle ene ele Mr. J. S. Nthongoa, Pimville, M. S. Sera, Joh'burg, le B. Z. H. Rampet, Benoni.

Kerekeng, Baruti bane ba le bane ene ele Rev. S. Lesaba, Benoni anea tsebetso ho Rev. Nkomo oa Wesele le Rev. Dr. Y. J. Tantsi oa Pretoria, le Rev. Masoleng oa Chache, le Mofumahali a merapelo ea li kereke tsohle, le Mrs. Maxeke oile anea sebaka sa ho bna yoale ka Mookameli oa Mafumahali a merapelo ea A.M.E. hohle Transvaal. Batsong Free State ene ele bo moenae ba ba beli Jane Makhobotla le Aida Kodola le rakhali oa mofu Clara Matlala. Batsong Winburg le batsong tulong tsena:—Randfontein, Pretoria, Springs, Pimville, Kliptown, Sophiatown le Newclare. Baeleng bana bahae ba ile ba mofelebatsa ka khomo bae rekile ka pondo tse hlano (£5.0.0) B. H. Rampete antsa troli, Mr. Sothoane antsa lori le li taxi tsa Benoni lile 13. Bohle baneng bale lefung la Ma'rona ea ratehang palo e ele 268 thuso sohle oile £12.14.6. Monna re lebaha bana, ba Molimo ka lithuso tseo baileng ba li etsa ho bontsalerato, la bona ho enoa Ma'rona. A Molimo o tselise bana bohle ba tsalanaeng le mofu eonaa oa rona Kerekeng ea Matshiso e taba nohla 20 June 1937. A.M.E. Church Benoni ka nako ea 3 p.m. J. S. N. HONGOA

BATHO LE TSA BONA

Mokg mana S. S. Maloka, eo re ileng ra bzaa gore o na a sa phele gentle, o kgutile gae. O belela gore le Mofumahadi o tshsegile bohloko bo neng bo motshuer.

Mr. Theodore Madiogane, e mong oa basebetsi ba Rose Deep Germistone, o sa ile gae go ea phomola kguedi di se kae.

Mr. B. Phashe, e mong oa bahlankana ba mafolofolo tabeng tsa tsuelo pele le phagamo ea Ba Afrika, o butsi mosebetsi oa di'shoantsho gomme o kopa Ba Afrika gore ba thuso go tseletsa mosebetsi ona pele ka go kgabisa matlo a bona ka ditshoantsho tsa banna le basadi ba tumileng ba sechaba.

Dr. A. B. Xuma le Mr. J. R. Rathebe ba palame sekepe ka Labo-hlano go ea America. E ea phagamo Afrika gare go boima ba kgatello

Mr. George Rantsane oa Johannesburg, e ne ele moeti oa Mr. le Mrs. Kuleile ba Springs West, ka Sondaga se fetileng.

Baroa ba Robala Ntle

SECHABA SA HLOKA BAETAPELE SE KOTSING

Sechaba sehlokaeng baetapele se jualeka dinku tse hlokaeng modisa gomme bofelo ba sona ke timelo le boriso.

Sechaba sa Baroa mona Gaudeng kajeno se dilong le ditsikilanoeng tsa meno gobane se lelekoa gar'a motse oa Johannesburg gomme ga go mo se ka eang teng. Kajeno se bonagaditse ga se hloka baetapele ba nnete.

Erile ga banna ba sona ba duletse go baka Bokgosa, e mong a ntsa are: "Ntate ke Lengesemane," e mong are "oaka ke Sekotshmane," e mong are "oa ka ke Irshmane," eaba Masepala eena o batla leano leo a ka selelekaeng gare ga motse.

Se lelekile gomme ga go moo se ka fumanang tulo teng. Bongata ba sona bo robala ditarateng. Go utlogala gore Masepala o ntshitse ditente gore se mpe se robale teng. Ga re tsebe ka gore ke mona mariga a gaketse. Go madimabe sechaba se hlokaeng baetapele.

VUSA INYONGO ESESIBINDINI—

NGAPANDLE KWE CALOMEL

Waye uyaku Phakama Elukhukweni Uzive u Namandla oku Qetula Motokari

Isibindi sifanele okokuba sikhupule ematunjini ako ikomityi ezimbini ze nyongo ngayo youke imhla. Okokuba le nyongo ayihambi ngenkululeko ukutya kwako akunaku hlambululeka. Kufane kubole uje ematunjini. Umoya udumbise isisu. Uqunjelwe. Umbilini wako wonke ungenwe yityefu uzive umoncu, utshonile umhlabi ukanzeleke ngokungat'i wonakela.

Amatyiwa, iziselo ezibilayo, amayeza amandi nenchambhu ezihambisa kalukuni azichani. Ukukhulula amathumbhu akushenzi imbangeli. Zi Carter's Little Liver Pills ezazekayo kakulu ezi nokusebenza nge nyaniso ukuba inyongo ihambe kakuhle nomzimba uvuwe "upakama uyu upakama." Azinangozi, zi sebenza kakuhle, kodwa zi ngumngaliso ekwenzeni ukuba inyongo ihambe kakuhle. Biza i Carter's Little Liver Pills. Funa igama eliti Carter's kwi pakete ebomvu. Kuzo zonke ikemisi nge 1/3.



BASEBEDISI BA DITOFO

tse pompiang ba tla thusa ka ho sebedisa feela pharane e lokileng le setofo se tsebehang sa Primus. Hlokomela lebitso le reng "PRIMUS" le hatitsoeng tankeng ea setofo se u se rekeng. Ka ho etsa jualo, u tla fumana ditofu tse lokileng tsa "PRIMUS." Ke dilemo tse 45 Primus ba etsa ditofu tse pompiang. Ditholooa tsa tsebo ea bona le tshetso e ntle ea bona di fumana nthong e ngue e etsoang ke Primus.



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Kopa ralevenkele hore a ho rekisette setofo sa Primus, me o hlokomela letshoalo la khoebo tankeng pele u se rek.

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



U dumela hore batsoadi bohle ba tshuanetse ho sebedisa

ASHTON & PARSONS' INFANTS' POWDERS

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

P.O. Helbron, District Pretoria.

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

A NONNE, A PHETSE A THABILE

U ka rek di powders tsena venkeleng lefe le lefe; hape ha di turt. Ha u di noesa nguana di boe lelemeng la hae. Ha nguana a le ka tlase ho khuedi tse tharo, mo nne halofa, ha a feta khuedi tsena monoe eie ngus. Di Infants' Powders tsa Ashton le Parsons ha di na kotsi.

Bang: Phosferine (Ashton and Parsons) Ltd, London, England

More News From Different Centres

Lomondside News.

Malarial, Enteric Fever Play Havoc.

(By A. MATSI)

In the following places at Maleboch's, Lomondside and Makgabeng also affected malaria is playing havoc amongst the Africans. People die in twos and threes and fours and fives every day.

We must give thanks to the Sub. Commissioner of Bochem Area, who tries by all means to send distributors of quinine and Epsom salts round the district. On Friday April 23 we had one of the distributors Mr Noah Rasefate here at Lomondside Location, North Makgabeng.

The point which makes one sad is, amongst our Africans there are those who do not like to be cured by European's medicines, they say these medicines white people bring more sicknesses to them. We are glad, however, that distributors are Africans, who tell the people the real benefit and the good of these medicines. It is said that in other places people are saved by using the instructions of the distributors, and the medicine.

Some time ago we had the two Malarial Expert doctors of Tzaneen Public Health Department at Bethesda Institution. They were Dr. Anneke and Dr. Walsh, Teachers of these schools: Tefo,

Maupye, Kameelkop, Lisso, Ambregate, Witlich and Monyebodi were present at that course which took 4 days.

The Doctor, and his assistant Mr Walsh, gave informing lectures on the subject of the Mosquitoes. They spoke of how and where they bred, stages of mosquitoes, and finally the danger of the im-mosquitoes; after biting the sick person, who has malarial parasites in his blood, it takes parasites to another healthy person, who then suffers the same disease. Practical Experiments of mosquitoes were shown by the Dr. and how larva is killed, spraying in the houses, where mosquitoes are etc.

The object of the lesson was to teach teachers and Third Year students who were also in the course how the mosquitoes are to be killed, how they were to help their people by giving them advice treatmet of patients, also how to avoid to be bitten by mosquitoes.

Finally Examination test was taken, after being shown the biscope of mosquitoes the night before; teachers and students showed how alert and interested they were to the lecture given by doctors; but of 20 marks there were some smart ones who took 19 and half and 19, which showed the lesson was interesting and well taught.

Riverside News

(By SWAN)

The Blacks F.C. of Marabastad played havoc on the once popular City Lads F.C. by giving them 3-1 on Sunday, May 2. On May 16, Eastwood F.C. played a drawn match with City Lads on the former's ground.

What's the matter "City Lads." You seem to be throwing away you good name. Play-up and play the game as you used to do last year.

It is with regret that I announce the deputation from this world of Mr. Leeuws' son last week. May his soul rest in place.

Mr. Solomon Panie Mathabathe together, with Mr. J. S. Tau paid a dying visit on Sunday to Johannesburg on Motor-cycle.

Mr. Frans Masemela who has been ill, showing signs of recuperation.

Mr. T. A. Mathabathe, Supervisor of schools, who has recently returned from the Northern Transvaal entrained for Sekukuniland last Sunday for two weeks. It seems that this man has no rest—ever on the go.

Two new buses, per information of the manager of South African Native Omnibus Co. Ltd., will be installed in the no distant future. It will be a great relief to EersteRust-Riverside residents who are always over crowded in the two buses.

Miss B. E. Mafabla spent the day of Coronation in town where she met many of her old acquaintances.

Bethlehem News.

(By MOR'A NKOPANE)

Messrs E. Jameson Mposi of the N. A. D. Rev Mokau presiding Elder of the A. M. E. Lucas Ngu-beni as well as his Mrs and children to Witzeeshoek on Coronation Day where they were invited by Chief Charles Mopeli to attend the "Mokete". Hundreds of people attended including people from Harrismith, Kestell, Bethlehem etc. Six oxen were slaughtered. The day ended peacefully inspite of the drinking of our beverage after the dispersal of the people.

Dr. Stefans Radebe is doing well. He has just returned after two months holiday. He is busy gain as usual with his customers.

The Location Hospital is ready. Patients are already being treated there in.

The Police are busy in the Location trying to eradicate the obnoxious concoctions brewed in this location such as hops, magogo, grapes etc; we advice you to brew Kaffir Beer (Juala) only. You will find Mor'a Kokobela O. K.

Germiston Coronation Celebrations.

(By PANSY)

Despite dusty weather and more than a hint of winter in the air, the famous sports field near the Turton Hall, presented the most colourful animated scene in its history, when the Coronation Celebrations began. A predominant feature was the massed, gaily dressed, Indian, Coloured and Native children who packed every available spot on the grounds, with their parents. While on one side of the field stood butchersmen, doing justice to the ten slaughtered oxen, provided by the Council.

A special joint religious service was held, the officiating ministers being Rev. A. K. Maaga, (Methodist,) Rev. S. Hlongwane, (Anglican Church,) Rev. Matlala, (Bapedi Lutheran Church,) Rev. Ndimande, (A. M. E. Church,) assisted by Rev. Moore.

The Native Commissioner, Mr D. Jenner, delivered the main address; explaining the meaning of the Coronation and the main events which take place. After delivering the address, the commissioner called for three cheers for the King; and the cheers echoing, could be heard from a far distance.

After the ceremony there were sports meeting for the Indian, Coloured and Native children combined, which lasted for the whole day. Mr H. Goods, assistant Superintendent, ably controlled the children, participating in the different events.

Owing to the dusty weather, and every body feeling thirsty, a break for lunch had to be effected, while the sports were still in progress. During the interval, thousands of children were provided with quater of a pound packets of sweets, buns, and refreshments. Also thousands of Coronation medals were distributed by the Council to the children a day before.

In the afternoon, numerous Europeans, including the Location Police force under Sergeant Venter, attended the great occasion. The Mayor of Germiston, Mr J. H. Rossouw, wearing his office chain which attracted attention pre-

A.M.E.

District Conference At Bloemfontein

(By LADY PORCUPINE)

The District Conference of the Bloemfontein District of the A.M.E. Church opened its sessions at Edenburg from April 30 to May 2 1937 and the Rev. C. Demas P. E. presided. A reception for ministers and delegates took place on Thursday night while the conference opened its deliberations on Friday at 10 a.m. A service of praise and prayer where the chairman gave a short address was followed by the Holy Communion.

Among other items for discussion in the afternoon were:—

- 1 Reports of various committees.
2. Means necessary to prevent young people drifting away from the church" which item took a greater part of the conference business.

After the District Sermon preached by the Rev. I. Sehong of Excelsior in the evening, the conference adjourned till the following day.

On Saturday morning Revs. S. Booyse, M. Maboe and Mr. W. W. Luthumbn reported on "The mission schools" While the Rev. L. Abrahams and the other delegates reported "the Sunday Schools." Revs. I. Sehong, R. Rathebe, J. Lekoma J. Thipanyane and S. Reid were among the reporters. The chairman in closing discussions on reports remarked on the duties of a in a United School.

An item on "Educated Ministry" which took place in the afternoon session aroused long interesting discussion after which the conference passed a resolution to be submitted to the forthcoming conference.

Rev. Skeen of the Dutch Reformed Mission Church at Edenburg and Mr W. G. Taylor I.H.M.S. both gave inspiring lectures.

The Rev. Charles Demas P. G. preached his annual sermon on Sunday at 11 a. m while the Rev. Ph Moseter of Winburg preached the closing sermon.

After a few unopposed motions by the committee on Resolution, to the Rev. and Mrs Booyse, the congregation and the Edenburg community, the District conference closed at 12 midnight.

sent valuable prizes to the winners of the different events. As there was great excitement among the crowd, the Mayor's speech could not be heard.

Later the St. James School Choir, conducted by Mr H. Ndi-ndwa, rendered musical selection, after which the great band never forgotten occasion closed with the African National Anthem and God save the King.

Read

"The Bantu World"

First

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Colenso News

Unstinted Tribute To Two Good Women

It pleases us very much we parents to notice that the light and improvement of our little town Colenso comes from Driefontein. We were very pleased to have Miss M. Zungu and Miss S. Mabaso the founders of this school who pulled very hard bringing our children up in the lines with Education. Their work was very much appreciated in the community both in Education and Christianity. Miss Zungu had to leave Miss Mabaso in her place and she was given Miss Buthelezi to work with.

It is a pleasure to say these two girls worked very splendidly with us. They are very humble and very firm in character. We are very proud to say that these girls have really set light in our place. They are both interested in sports. These girls are very social we are never ashamed to point them to our tennis visitors that they are teachers in our schools.

The most pleasant thing I have got to say is this. We people of this place have failed for many years to get a male teacher in this school. Miss Mabaso struggled very hard and she also visited the Education office until at last we were given the male head teacher Mr. J. Kumalo of Driefontein. Of course we have not seen any thing done by him as he is still new to the place. But still we expect more from him.

It is very pleasing to find these two girls giving all their respect to teacher Kumalo. So we put it all to teacher Kumalo to do very well by these girls. We have had them for a long time and they have not given us any trouble. So it is time that we all open our eyes wide to what teacher Kumalo will do.

10/- CASH Buys Healthy Warmth

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MGQIBELO, MAY 29, 1937

U-Mafukuzela

Namhlanje emaGqumeni abheke Sibubalungu—Ohlange— ku ujwa umkosi oyivakanci woku akazela u Dr John Langalibalele tDube, Ph.D. ngokufinyelela eba ngeni elikulu empitweni yake. Namhlanje Vice Chancellor ye University of South Africa— omunye wamadoda apanbili emfundweni emhlope yale lizwe— uzonikeza u Dr J. L. Dube izincwadi zobuDotela wo Kwazi.

Kakuqali ukuba kugujwe umkosi kulawama Gquma. Kade yayigujwa imibosi emikulu—imikosi eqondene nokufinyelela kwe misebenzi ka Dr Dube ebangeni lobudoda nobuqoto. Kodwa kuya qala ukuba umpembi nensika yaleyo misebenzi yenzelwe umkosi osemehlweni ezwe njengalona.

UDr J.L. Dube namhlanje ka naye uwabo ebuholini besizwe ngisho bekihiza amate beti bali ngana naye; ngoba wenta into engabonange yenziwe yizifundiswa nabaholi akiti abatola ituba lokuwela. Waku bona kuyinto enkulu neyokupilisa isizwe sakubo ukuba asifundise ubuntu noku zaka ukuba ayakele isikole.

Ekubona kuyinto eyedhlula zonke ukuba avule amasango e mfundo engezinye zezikali ezina mandhla kule mpilo yalezizi nsuku. Kagcinanga lapo, kodwa wakubona kuyinto eswelekile ukuba leyo mfundo kungabi ngeye kanda kupela, kodwa kuze ngeye zandhla futi. Enzela abantu ba kubo isinkwa.

Ngalomqondo nje kupela, wazi beka eba ngeni lomholi owaka isizwe sama Negro e Melika; wa senza sabayinto esiyiyo namhla nje—u Booker T. Washington naye owakela ama Negro isikole esifana nesas' Ohlange. Ukuze a finyelele kubantu bonke ngezilo koto zake, waqamba 'i Langa lase Natal' emisebe yalo namhlanje isi finyelele nangapandhle kwase Natal.

Lemisebenzi yodwa-nje yabe yanele ukuba u Dr Dube ime nzele igama lokulotshwa ngama gama e golide okubatshazwa yizi zukulwane zonke. Kodwa kaye kangalapo; wazinikelela isizwe sakubo esihola, engumholi woku qala ka Congress.

Izimpi zake namadoda aye pete nawo, kwaziwa yizwe lonke.

Kusukela lapo kuze kube na mhlange usaqubekela pambili oka Dube esebenzela abantu takubo. Imimoya yezipepo, izimvula nezi nhlupeko zokukandhlekazimite nanga amandhla. Wawa evuta e bambelele kuloko azimisele uku kwenzela isizwe sakubo.

Kodwa kuzo zonke izinhlupeko nobuhlungu behliziyo, kabuko obedhlula lobo bokudela nga bantu bakubo uqobo bemenza isita sabo—besho nokusho beti—"yini yona eyenziwa ngu Dube?"

Labo bantu ungabazwa bekihli- za ama webu beshumayela ngobu ku u baw Mahatma Gandhi no Booker T. Washington kodwa e kona u Gandhi wakubo epambi kwabo. Ekulnyelwa yimisebenzi yake.

Kungakoke namhlanje seku suke abamhlope balelizwe elilu kuni bantwesa umqale oka Dube angabe kade awetweswa yindhlu yakubo imbonga, imbabaza, imbu- sisa. Ubasiswa ngaba mhlope, indhlu yakubo imjivaza. Bakiti, siyoze sife sizaz amanzi.

Lomkosi uyisifundo sokuti nati sinabo abaholi okusweleke sizi qenye ngabo, kesiyeye ukufenyi sana sodwa kungeko nokungcono esikubeka obala esiti kwe dhlula loko esikufenyisayo. Lesi senzo sabamhlope soku dumisa

Izindatshana Nezemibuso

Izindatshana

UMnu D. McK Malcolm umhlo- li omkulu wezikole zaBantu e Natal nakwaZulu uwele ngeli- dlhule ukuyohlab'ikefu pesheya nokuhlola ukuqutshwa kwemfun- do pesheya. Woze abuye ekupe- leni kwonyaka noma ekuqaleni kwozayo. Isikundhla sake sizo- bhekwa ngu Mnu A.C. Spargo.

x x x

Uhambe nje u Mnu Malcolm usake i Komiti elizohlola ukulo- tshwa kwesiZulu, lihlole izincwadi ezilotshwe ngesiZulu ezizofundwa ezikoleni. Njengoba ewelile - nje yena lizokwenganyelwa ngu Mfun- disisi F. Suter. Amalungu alo ngabe Fundisi, Suter, Dahle, Nyembezi nomhloli wezikole kwa Zulu uMnu S.B. Theunissen. Labake yibona abazobhekana naloludaba base ben zela n e nenhlangano eyonganyelwe ngu Mnu Chas J. Mpanza. Sizwa kutiwa okuhlosiwe yikulolonga ulimi lwesi Zulu siowengeke kuzozwe amapuzu ayizinhlamvu ezingesona isiZulu. Sizoke sibone- ke ukuquba kwalezinhlangano esizitshayela ezitupa namhlanje ngezilokoto zazo. Iyabongeka imizamo yo Mnu D. McK Malcolm

x x x

Umfundisi Dr. E. McMillan wase Pitoli uveze indaba enohla- lwane emapepeni ngelidhlule yezigowelegwele ezimhlope oku- tiwa kwati kugujwa umkosi wokubekwa kweNkosi e Ngilandi zabe zisukelana nabantu e Pitoli zibapihliza, zibashaya. Kutiwa ayekona amapoyisa amabili, kodwa asimze abuka-nje. Iyahlo- lwa lendaba.

x x x

Ukuba yilawu loku yinkinga Ngenyinkati kubasengati ama- lawu ngabelungu uqobo, kubuye kubesengati ngamakafula - nje njengati. E Bertram ngelidhlul- amalawu angama 400 akishwe ezindhlini lapo ebehlala kona zadilizwa ngu Masipalati ngoba zingamavungu. Siloba - nje alala endhle ematenteni lapo esaqube kona kwazise kawanandawo angaya kuyo.

x x x

Abaningi bebengasazi ukuti uNkosikazi Louis Botha ubesapila betnke lapo sebezwa ukuti kaseko. Ushone ngelidhlule e Natal ubeseneminyaka engama 73 ubudala.

x x x

Bahlaselwe amagundane e Mkuzi abantu okutiwa abaququ- da nezizwano belele. Kwala bewabulala izickulungwane, ka- wapeli.

x x x

Kusand'ukufa inkunzi yenkomo pesheya okwati lapo ihlinzwa kwavela ukuti iyishabhu elikulu lezinsimbi isiswini. Kwakishwa izinsimbi ezingama 200 nezipikili eziyi 100 nenye inqwaba yezinsi- mbi.

x x x

Itimu yebhola ebizwa ngokuti yi Natal eyibhambele e Wemmer izodhlala ne J.B.F.A. yahlulwe ngama Goli amane yona yafaka amabili. Yepuza ukuzwana izi- Mbungulu zika Senaoane zaze zabancela irazi kakulu. Kute nalapo sebevusa umhlwanga ilanaz seliya ngomutsha wendoda kakwabe kusasiza luto ne East Rand yahlulwa ngo 4 goals yona ifake amabili.

x x x

Sitokozile lapo sibona umngane watu omdala insizw'entsha u

imisebenzi nobu qoto buka Dr Dube ngeziqu zoba Dotela bo Kwazi bekufanele kusenze sizi qenye futi sibheke pambili ngesi bindi sokuti—"Kuyantwela ezansi."

Mfundisi G.B. Molife wase Newcastle eze nabatana bebhola ngoMso buluko kwababehamba naye abaziwayo ngu Mfundisi J.H. Msimang okwati sekukubi bati abamazayo ngabe kuboshelwe yena e full back avimbele abafani baka Senaoane.

x x x

U Mnu E. Mnuu wodumo oluhle lwama Flying Birds, ezisu- ka zahlala, ikwaya ehlabelela kamtot, ungomunye wabapiwa kahle. Kuti eyisinteli esishonisa ilanga ngomlomo abenjale futi ngepimbo lake elimnandi lapo ecula, kanti futi yigagu loqobo ngisho emidhlalweni abayenzayo. Bekungaba yinto enhle amakwaya akiti ahlangana ukuze okuhle kwawo kulondelwe izizukulwane.

Ezemibuso:

INDIA: Itshe limi ngoti e Indiya nje- ngoba abaholi be Congress ya- kona bengezwanini nom'teto omu- sha onikeza izigodi eziyisitupa uzibuse, kutiwa abaholi laba bahlose ukususa olubi ktuli. Umoyana uti bangase bazivume izikundhla lezo ababezinqaba bati bangazitata bamise eyabo imiteto engazuvumelana neyakwa Hulumeni.

Kuti lapo icitwa lemiteto aba- holi bazidube izikundhla bacinde- zele ukuba kubekona olunye uketo. Amanye amaNdiya ama- kulu kutiwa ati lelizwe mala- hlukane lipele nombuso wama Ngisi. Itamba elingase lipebeze utuli kulelizwe selibhekwe ukuba lipume e Ngilandi.

x x x

ABYSSINIA: Izinyanga ezintatu ezedhlula bezisemehlweni eningi labase Bhisiniya nase Italy. Ama Ntali yane abe—de encanga inkosana yenkosi yase Bhisiniya ukuba ibuae izwe lelo ukuze kuvele uxolo Kepa yeqaba yapeta. Sekuvela namhlanje itamba selipelele kuma Ntaliyane ukuti kuhlezwe - nje izi- ndaba zinjalo.

SPAIN: Bekukona umoyana sengatiti ututiva luzopela ngokuba kuxo- lwane, kepa izinhlangothi zombili kazivumi nempela. Ziti kuyozwe kunqobe olunye upondo kuqala

and'ukuba ipele impi. I Ngilandi yenze imizamo yokuba isipepelo sezingane nabesifazane base Basque ababulawa amambuka Iziogane ezifukamelwe yi Ngilandi zama Spain ziyizi 400.

Sebenzisa LIFEBOUY Soap,

uyakuba nempilo entle



Onke Ama Afrika afanele ukusebenzisa i LIFEBOUY Soap. Le Sephu inuka kamandi ibomvu utsho uzive mnandi waku hlambha ngayo. Inomaduga onqanda imikhuhlane. Yeyona isetyenziswa kakulu e South Afrika—wonke umntu uyayithanda. Nawe sebenzisa yona—itshiphu.

LIFEBOUY SOAP

Made by Lever Brothers

LA 117



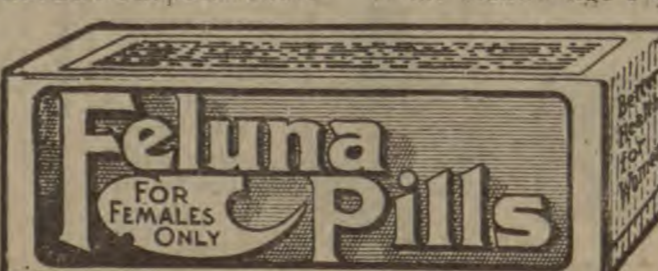
Bekwonakelepi Ku Mrs. Dhlamini Na ?

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

Ngo January 1933, u Mr. Luka Dhlamini wase Mutual Cash Store, P.O. Willow Grange, Natal, wasibhalela kanje wati: "Ngo 1926 ngangicabanga ukuba umfazi wami angeke ayitole ingane. Odokotela nezinyanga zabantu zati isisusa sise sinyeni nase findweni lake. Zamelapa zehluleka. Isihlobo saseleleka ukuba silinge ama Feluna Pills. Wawatata ama Feluna kute ngo 1927 watola ingane yomfana wapinda futi watola cnye ngo 1929. Soloko umfazi wami wasebenzisa ama Feluna Pills zonke izifo zake zinyamalele upile kahle unamandhla. Ama Feluna angumuti weqiniso kwabesifazane. Mina nenkosikazi yami siyabonga kakulu lomuti." No. 52356. (Sgd.) LUKA DHLAMINI.

Izinkulungwani zabesifazane bangonina abanentokozo emva kokuba bebuyiselwe Impilo Namandhla ngama Feluna Pills. Ngoba ama Feluna eqinisweni enzelwe ukuhlaza, ukulungisa nokunika amandhla kuso sonke isakivo sowesifazane. Lamapilisi ahamba yonke indawo kowesifazane, ahamba elungisa enika amandhla ukuba konke kuhambe njengokumiselwa kwako komdabu. Xa onke lomsebenzi wokulungisa seupelile kube lapo umteto wokudabuka uhambayo ngemfanelo. Owesifazane abengunina eqinileyo nonamandhla.

Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 1/9 ne 3/3 igabha. Mhlambuni utumele ku P.O. Box 731, CAPE TOWN, ufake mali yawo. Ipaketi li- nomvu. Qapela imifani- selo etengiswa zizitolo zingenalo iqiniso. Tola awona ngoqobo anjenga- lomfa nekiso.



Z. F. 1

People In The News This Week



DI TSEBISO TSA MMUSO

No 493 2 April, 1937

TIKOLOHONG EA MOTSE OA VENTERSDORP, TRANSVAAL, THITELO EA JUALA LE MATLA A HO SECHA.

Ho tsebisoa mang le mang hore Tona-Kholo ea Taba tsa Batala o entso molaosa ona o latelang katlase ha tema ea mashome a mabedi le metso e meraro ea Molao oa Batala oa Ditoropo, (eleng molao oa bo 21 oa selemo sa 1923) mabapi le motse oa Ventersdorp, Transvaal.

Mookamedi oa Lokeishene kapa motse oa ba batsho, Leloko lefe le lefe la maphodisa a South Africa kapa motho ea neiloeng matla ke Masepala, ha a ka lemoha hore ntlong e itseng ho teng joala bo etsoang khahlanong le Molao oa Batala oa Ditoropo oa 1923, kapa melaosa e entsoeng katlase ho ona, mona, tkolohong ea motse oa Ventersdorp, Transvaal, a ka kena a secha kante le lengolo la ho secha ka nako tse tshuantseng bosiu le motshchare. Juale bo ka fumanoang tung efe le efe bo entsoeng khahlanong lo molao o boletsoeng kahodimo, bo tla hapioa hamoho le nkhoana tsa bona.

531 9 April, 1937
TIKOLOHONG EA MOTSE OA HEIDELBURG, TRANSVAAL: THITELO EA JUALA LE MATLA A HO SECHA.

Ho tsebisoa mang le mang hore Tona-kholo ea Toba tsa Batala o entso molaosa ona o latelang katlase ha tema ea mashome a mabedi le metso e meraro ea Molao oa Batala oa Ditoropo, (eleng molao oa bo 21 oa selemo sa 1923) mabapi le motse oa Heidelberg, Transvaal:

Mookamedi oa Lokeishene kapa motse oa ba batsho, Leloko lefe le lefe la maphodisa a South Africa kapa motho ea neiloeng matla ke Masipala, ha a ka lemoha hore ntlong e itseng ho teng joala bo etsoang khahlanong le Molao oa Batala oa Ditoropo oa 1923, kapa melaosa e entsoeng katlase ho ona, mona, tkolohong ea motse oa Heidelberg, Transvaal, a ka kena a secha kante le lengolo la ho secha ka nako tse tshuantseng bosiu le le motshchare. Juale bo ka fumanoang tung efe le efe bo entsoeng khahlanong le molao o boletsoeng kahodimo, bo tla hapioa hamoho le nkhoana tsa bona.

501 2 April, 1937
HO HLONGOA HA KHOTLA LA KOMOSASA TULONG E BITSOANG BUSHBUCKRIGE, SETEREKENG SA PILGRIMS REST

Ho tsebisoa mang le mang hore Motlotlehi Siba Lehlo o thabetse ho dumelela, katlase ha temana ea (4) ea Tema ea leshome ea Molao oa puso ea Batala eleng Molao oa 38 oa selemo sa 1927, hore ho hlongoe khotla la Komosasa oa Setereka sa Pilgrims Rest tulong ea Bushbuckridge.

563 16 April, 1937
LE KHOTLA LA KOMISHINARE MOTSENG OA CLOCOLAN SETEREKENG SA LADYBRAND

Ho tsebisoa mang le mang hore Motlotlehi Siba Lehlo o dumeletse, katlase ha temana ea (4) ea Tema ea leshome ea Molao oa 38 oa selemo sa 1927, hore hobe teng lekhotla la Komishinare seterekeng sa Ladybrand le tla tshureloa motseng oa Clocolan ha ho batleha.

375 12 March, 1937
MATSATSI A HO DULA HA LEKHOTLA LA BIPILETSO LA CAPE LE ORANGE FREE STATE

Ho tsebisoa mang le mang hore, katlase ha tema ea leshome le metso e meraro ea Molao oa 38 oa selemo sa 1927 (Native Administration Act 1927), Tona-Kholo ea Taba tsa Batala o khethile matsatsi ana a latelang hamoho le ditulo tsena tse latelang, ho tshuareo Lekhotla la Biopiletso la Cape le Orange Free State:—

- King Williamstown; Mandaha, 5 April, 1937
- Butterworth; Mandaha, 17 May, 1937
- Kokstad; Labobedi, 25 May 1937
- Port St. Johns; Laboraro, 2 June, 1937
- Umtata; Laboraro, 9 June, 1937

376 12 March, 1937
MATSATSI A HO DULA HA LEKHOTLA LA HLALO LA BATALA BA CAPE LE ORANGE FREE STATE

Ho tsebisoa mang le mang hore, katlase ha tema ea leshome le metso e meraro (6) ea Molao oa 38 oa selemo sa 1927 (Native Administration Act 1927) le tema ea leshome (4) ea Molao oa 9 oa selemo sa 1929 (Native Administration Act, 1927. Amendment Act 1929), Tona-kholo ea Taba tsa Batala o khethile matsatsi ana a latelang hamoho le tulo tsena tse latelang hamoho le ditulo tsena tse latelang, ho tshuareo Lekhotla la Hlalo ea Batala ba Cape le Orange Free State:—

- King Williamsown; Mandaha, 12 April, 1937
- Butterworth; Labobedi, 14 May 1937
- Kokstad; Labobedi, 21 May 1937
- Port St. Johns; Labobedi, 1 June 1937
- Umtata; Mandaha, 7 June, 1937

No. 47, 1937
LEKHETHO LA SECHABA SA RAMALETE SE KATLASE HO MORENA TSIPE MOKGOBYOA MOLETE

Jualekaha sechaba sa Ramaletse sa Hartbeesfontein se katlase ho Morena Tsipe Mokgobyoa Molete se ahileng seterekeng sa Marico se kopile hore ho etsoe molao oa Lekhetho ele hore se tle se khone ho lefa molato oa polasa e rekoa, eleng karofo e bophirima ea Hartbeesfontein 195, eleng seterekeng sa Marico.

Jualekaha Tona-kholo ea Taba tsa Batala ele khotso hore bongata ba balefi ba lekhetso ba sechaba sena ba dumelane hore ho etsoe lekhetso le juale. Juale ha ka matla ao ke neng le ona katlase ha temana (1) ea tema ea leshome le metso e mehano ea Molao oa Lekhetho la Batala oa 41 oa selemo sa 1825, e fetotsoeng ke tema ea borobong ea Molao oa 37 oa selemo 1931, ke ea hooletsa ebile ke tsebisoa hore ho tla ntshoa lekhetso lo £1 ke rona e mong le e mong oa sechaba sena eo a lelang lekhetso Lekhetso lena le tla simolla ho lefioa ka li 1 tsa April 1937, le lefioe hape ka li 1 April tsa selemo se seng le se seng ho fihlela molato oa polasa e rekoang o fela ho lefioa.

E tsua ke seatla sa le Tisetso e kholo ea Kopsano ea South Africa mona Cape Town letsatsing lena la leshome le metso ole mong la March, selemong sa 1937, ke ea hooletsa ebile ke tsebisoa hore ho tla ntshoa lekhetso lo £1 ke rona e mong le e mong oa sechaba sena eo a lelang lekhetso Lekhetso lena le tla simolla ho lefioa ka li 1 tsa April 1937, le lefioe hape ka li 1 April tsa selemo se seng le se seng ho fihlela molato oa polasa e rekoang o fela ho lefioa.

CLARENDON
Siba-Lehlo

Ka Taelo ea Motlotlehi Siba-Lehlo le Lekhotla
G. GROBLER.

Who's Who In The News This Week



Mr J. R. RADEBE

On Empire Day, May 24 the Bantu Men's Social Centre was crowded to say 'Au Revoir' to the popular secretary Mr. J. R. Radebe who is going over to the United States of America to study social organisation. He will spend a few months in England on his return. The show was given by the Order of the Eiks who presented their treasurer Mr. J. R. Radebe, with a purse. Mrs. J. B. Makanana who presented the purse made a motherly speech which stirred everybody. The President Mr. Griffiths Motsieloa and Mr. Daniel Denalane made speeches. Musical items were given by The Vaudeville Show Boat Artists, Johannes Masoleng, Petrus Qwabe, Babsy Oliphant and also The Merry Blackbirds. The other companies that performed were the Dark Town Strutters and the Dark Town Orpheums.

The Bantu Methodist Church of South Africa will open their new church which has just been completed at the Eastern Native Township. (George Goch) on Sunday, June 6. Several invitations are being sent to all parts of the Reef and country. Contributions from well wishes will be gladly accepted on that day. Any friends who wish to send their contributions by post may address their letters to the secretary, Bantu Methodist Church S.A. Box 5382 Eastern Native Township Johannesburg.

Mr and Mrs. Killion Tenyane are being congratulated by their friends on the birth of a daughter on Saturday, May 22. Mrs. Tenyane was Miss Mildred Ntaba, a valued contributor to the women's pages of "The Bantu World." Mr. Tenyane is a member of the Composing Staff of "The Bantu World."

The welcome reception given by the Order of the Eiks to the Show Boat Variety Artists: Griffiths Motsieloa, Babsy Oliphant, Johannes Masoleng, Petrus Qwabe and The Merry Blackbirds on their return from the tour of the Orange Free State and the Cape Province was an unqualified success at the Bantu Men's Social Centre and drew a packed house. This same company will give a Matinee at the Communal Hall on Thursday, June 3 and an evening show on that same night. They will hold the boards at the Cinema Hall, Alexandra Township, on June 2 and 11.

Mrs. (Rev.) J. H. Msimang, of the Methodist Mission, Indaleni, Richmond was in Maritzburg last week-end, on health reasons. She was with her daughter Zowie.

Mr Lawrence Mhlauti of "The Bantu World" Composing staff, has recovered from his serious illness which necessitated his being removed to the non-European Hospital. Thanks to the kind attention of the nurses.

Mr W. P. C. Moulampula, Principal of the City Deep E. C. Mission, who has been laid up in the Non-European Hospital for a long time for an operation following an attack of pneumonia wishes to thank all his friends who paid him regular visits. He also wishes to thank the following Nurses: Ruth B. Sekhuthe, Gladys Mathlabe, Dorris Mbulawa, Eleanor Hoochlo Magdeline Bidi, Josina Masoka, Beatrice Dilape, Hellen Monyake, Beatrice Morae, Susan Morake, Talitha Lesolang, Alice Monaisa, Ella Moshola, Consolation Mokhohlane.



Mr. C. L. L. Matloporo, Principal American Board Mission School and Secretary, Native Advisory Board, E. N. T. member of the Joint-Councils of Europeans and Africans, Johannesburg.

Successful Sewing Demonstration.

A very successful demonstration of sewing was held at the Communal Hall, Western Native Township on Wed. May 19 About 50 ladies were present and they were all very interested in the stitches shown them by Mrs Bolani.

The demonstration was arranged by the C.A.N. Ltd. and Miss Glanday, Mr. Campbell and Mr Simpson of that firm were also present to assist Mrs Bolani. Mrs Bridgman, who had very kindly helped to arrange the demonstration was present with Mrs McLennan who was most kind in assisting Mrs Bolani with the demonstrating.

Miss Glanday in addressing the gathering said "We are holding this demonstration this afternoon because we want to help you with your sewing. We know you like to keep your homes clean and bright and we also know that pretty house linen helps to make a home bright and pleasant. We are here to help you. Mrs Bolani will show you how to work some easy stitches which can be used to embroider a great many things, but before she starts I want to tell you something about the Chain and the Anchor which you see here. The Chain and the Anchor are signs of strength, that is why we use them on our cottons, because they are strong and dependable. The Chain sign you will see on our cotton reels—cottons used for machine or hand sewing, dresses, or embroidering house linen or any of the pretty things you like to have in your homes.

Now along the platform you see a few of the articles which have been embroidered to show people what sort of work can be done. You could work such things for your homes. On Saturdays in The 'Bantu World' if you look in the ladies' page you will see pictures of designs you can work yourselves, and you can get those designs by writing to The Bantu World."

(Continued column 5)

Increasing Weight Made Her Despair

Every Week She Grew Heavier

Lost 13 lbs. by Taking Kruschen

Do you find that you have put on weight each time you step on the scales? If so, you will understand this woman's feeling of despair, as she found herself growing heavier with every week. And you will appreciate the sense of gratitude which led her to write this letter, when she at last succeeded in reversing the process:—

"I have been taking Kruschen Salts for reducing my weight, and am perfectly satisfied with the result. Two years ago, I started putting on weight rapidly. I tried a much advertised remedy for obesity, but it did me no good and only upset my nerves. I was weighed every week, only to find my weight increasing. I was in despair. My Chemist advised me to try Kruschen, and now each morning I take the prescribed dose in a glass of hot water. I am thankful to say that after following this simple treatment I have lost 13 lbs. I shall always take Kruschen to ward off that tendency to put on fat."—(Mrs.) N.J.

You are safe when reducing weight with Kruschen Salts. Kruschen is not in any sense a drug; it is a saline—an ideally balanced blend of six natural mineral salts which doctors have proved for many years as thoroughly safe and rational treatment for obesity.

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

The audience showed keen interest in the stitches demonstrated by Mrs Bolani, and in the talk given by her on the cottons which should be used for embroidery work.

At the close of the demonstration copies of the Clark's book of Coronation embroidery were given to all those present, and the afternoon concluded with the audience singing the National Anthem.

A revival service will be held by the Mount Nabo Temple on May 30, at Orlando. The procession will start from Leake Hall. All interested in the I.O.F.T. movement are cordially invited to attend.

Learn to play the guitar

FREE!



We will give away FREE a learning book with every Guitar which will teach you to play the instrument well in a short period.

This Guitar is a good instrument and the price is only 27s. 6d., and which you can obtain on terms of:

20/- deposit and 10/- per month.

SEND YOUR ORDER NOW

DEACON & Co.,
P.O. Box 2934, Cape Town.

Xhosa - EZEENKALO NGEENKALO

KUYIWAPH NA? KUYIWA EZULWINI NQO - Ngu Rev J. Dlokweni, 'uNkom'iyahlaba

Nkosi Yam Mhleli, Kaundi yunels ndipendulele bonke abefundisi kulo mbuzo wombhaleli wako ozibiza ukuba u ngu 'El'ovics' umbuzo obona kale kwiphepha kmbhla we 15 May.

WOODS' GREAT PEPPERMINT CURE FOR COUGHS AND COLDS

Bronchitis, Affections of Chest and Throat, and Internal Troubles.

This wonderful compound is the most effective cure and preventive ever produced.

W.E. WOODS LTD. Manufacturing Chemists

Into yokuqala mandzi zinkele kweli lokunga bonani kwabefundisi. Yinene ukuba lonto injalo. Usatana ubosele abefundisi ku lonto. Kodwa mna ndiyayibona imbangel yoko, nantsi:—Abefundisi abanjalo ngaba ba cenga ukutandwa, ati ke xa efika e Seketizi eve le garg ibimcasile lo umkileyo xa iteta kakubi ngaye. Imhlaba kwizinto ezintzi ubone ke unkab' amalanga selete bhuqa indlebe ngokwe esile lidiniwe uve sele siti 'ninyanisile! ninyanisile! Lonto ke izale ukuba awuhlalele ngehamile yezinyeliso, awucite wonke umsebenzi womfundisi omkileyo, ade atshintshe nama gosa ake.

Ndicinga ukuti mna bubudnge obuphndwe kasixenze obo kuba ebefanele uxuqonda ukuba xa ababantu bateta kakubi kangaka ngomnye u Mfundisi basayakwe njalo nakum mbla ndemka. Lontoke imenze ukuba ake anqu mame abafunde kuqala. Ngeli shwa ke akunjalo. Wumbi ati kuifika e seketeni, abe eqokelela bonke ababantu bebahlwaye ngu Mfundisi omkileyo ngelizatu ezi pandle eziyiwa nangamacikilishi, asebenzise bona naxa izilonda zabo ezabonwa ngu Yisaya zi hlhla ubovu ukusuka elunyaweni ukuya entloko. Abantu abatu nokwa zizo zonke ivesi ukusuka kwiGenesis ukuya kwiZityilo; uve besiti itshul itshul intshumayele eziloluhl bo azilunganga, kushu nyayelwa ngabantu. Uike ebatu 'uzela abantu ezonweni zabo esiti luxolo spo kungeko xilo.

Abfundisi abanqubo injalo nga boku tandazelwa ngenene kuba lonto i-teta ukuti balahlekelwe lu daba (message) ababetnywe lona ngu Tixo wabo oluti: "Putamani uxolo nobungwele ekungeko na mnye oyakuyibona i Nkosi engo nalo."

Malunga nalendawo yokunyu; lwa kwamagosa angafundanga kuyekwe imfundimani, baenile ngo abakonzi baka Tixo kulonto ngesisizatu—Make ndenze umlinganiso:—Hi mfondini Eleovics! Nanga amadoda amabini emi pambi komnyango we Zulu efuna ukungena. Enye yimfundimani, umfo intloko isemagxeni, incubac'opo, iciko lokushumayela nelo kwazi izibhalo, into elugqobhoko lusentloko; akuko nto apa entli-ziyweni ikukoyikwa kwo Tixo kuye mpela-mpela; kodwa lomfo uza izanila ezi zizele ngamanka zana, nangamafuta enkau (brandy)

Ezizintoke uzenza ngokupantsi zonke kaktulu nangobunene kanye, iz-ke noko kunjalo ivumba lazo lona livakale pakati kwe Ramente kuba u Yesu wa'sho kwa kany' ukuti 'akuzo nto ifiblakeleyo enza sayi kuyilwa; neselelweyo enza sayi kwaziwa." Atike uRhene kuba yimfundi, kanti selekolose ngesolo ykuti: "I'll make him prove it!" H—o—o—! igama lam elih! Atsho elixa isazela sake simxelela mhlope ukuba kudala awa bhutyu; ezomeleze noko ku njalo kuba unentliziyo yelitye.

Nantsi eyesib ni indoda—idlavana, elisutana zigqolileyo ekwazi kupela ukusayia igama layo noku funda izibhalo. Umfo entliziyo iy

nyama nezaliswe ngu Moya ka Tixo; into enomnqamlezo ngapambili nangasemva xa ihamba estra-teni. Into ene mipotumlo emi ninzi engene eZulwini ngenxa ye ntlalo yake; into eyalincama ili zwe njengenza incame isixhaxha; umfo owazifaka isitreyizi wayeka ukuba ngu 'Dlazonke' (kuba kuko into ebuhlungu kwababantu bazimo zibi, wofika etanda ukunga anga pambili nasetyalikeni apa atye konke okungwele ukanti uyakusi akutetiswa ngesono sake ufike evu ngama ngokwe bhildokwe li itya umqolo wehashi elifileyo) Umfo oselabiwe wagqitywa ngamaqaba ehamba esiti: 'mna mhl' nda gqobhoka ndoze ndifane nalomfo ka nantsi.' Ucinga ukuti u Yesu omelwe ngabibe fundisi uteta ngabo anganyula wupina kwaba babini ukummisela pezu kwemizi elishumi elinambini yakwaSirayeli? Hil!

Izipiwo zona ezimenza umntu afanelwe bubugosa (qualifications) zezi: 1. Kukunqiniswa ngabantu ukuba ulungile. 2. Kukuzala ngu Moya Oyingowele ngapakuti umenze abe 'isilank'ko. 3. Lukolo. Qhake. Kaufunde lizenzo 6 vesi 3—5. Ukufaneleka kwi Office yobugosa asikuko ukugeqeza u mhlaumbi uku ngoangcazelisa intloko ngobuciko nolwazi nje a bafana bava Skeva abaka bashu may-la bengagqobhokanga, bako losa ngento yokuba bengaba gonwa, bangazange bayibona i mbola, zasuka idemoni zaba uka zabati 'run down.' Kau funde lizenzo 19:14-16.

Umzika Ntu toro ndinga awu ngendiva kakubi ucinge ukuba ndiyicingela paatsi imfundo ne mfundimani. Makube le kum okol kuba ndiyayazi ukuba iya ncedisana nengqob'oko kwakwi Testamente endala kude kube kwentsha; siyi fumana ilungile imfundo Kodwa oku kona ndiya kutsho ukuti engenazo ezizipiwo ndizicazileyo umatu, kukum-sha nje umsebenzi ka Tixo ukumayul-la ebugosini akanakulunga; u Notshe! Ngako oko ukupendula lombuzo wombhaleli wako Mhleli, oti kuyiwa phina, nditi kuxakanye kuyiwa e Zulwini nqo xa abe fundisi benyula amagosa angatu ndanga nje.

Idabi Lonyul' eKapa (YINYATI YAKWA LANGA)

U Mnumzana S. Bennet Ncwana i President-General ye Progressive Party ucelelwa kwa Morris Mauerberger. Usothuse nges-ziso e pepeni labe lungu ngomhla we 15 May, ngokuti yena, nabalandeli bake bazimisele ukuxhase u Ma James Thomson Ngapandle kokuba ou Manyano nobu nkokeli balo bebuzibeko pambhi kwabantu ngokuti bona buyakwenza baetele kune All African Convention ne Nkokeli zayo, busipi izelise kanobom kweli Site sisamanga siginya amathe sisisi mhlaumbi ngoku sika sipu mle, Gq' oka Nowana neli lka James Thomsana i Tvinile! Hai mfondini ka Nowana uyakwazi ukwenza izinto, kunjalonje uzenze-ungeko nasendaweni yako bo! Ngati uyafuneka nje kwi Eastern Electoral Circle uyintoni apa?

Ama Khumsha alapa into zoo Citashe sezi hambe zindle. Abo Ndlwana abazi Tshahlamazi zika Thomsana nabo Laphahlelo abasebenzi baka Thomsana banxamele kuye esi qini. Uppa epepi eka Citashe aka salali nasendwini yake, amngxamele ngamanqindi. Ityala lake lelokuba ebhala kakulu ema pepeni abelungu. Kutiwa makangabhal! Makaske avale umlomo nje abe sibhaxa esite hiya Baye abaka Mabhega bebonela. Kuba impi ka Thomsana nabo ibatele ngokunjalo. Inomindo inengowangu, inert amhla ngoku kwabesifazana impi ka Thomsana. Ngonouku Mbhini. Eyona nto idanisayo yeyokuba ivoti yintonga nomsimelelo we mpucuko, kuku-tini na ukuba umntu si evuma ukuba yintonga yempucuko ivoti ay'pate krwada? Impi ka Thomsana avalele k u k u b s njalo. Hamba isiti Umnyulwa wama a Bandla (iphelela kumhlathi wesihlanu)

Isaziso Se Gompo News Agency

Ukususela kwinyanga ezintathu ezidulileyo sikholise ukufumana imbhalalwano ezivela kwindawo ngendawo, nxenye yezoncwadi, zizicelo zobu arhente (agent) Ekuphenduleni abahlobo bethu abo, sifikelele kwizigqibo zokokuba sibaphendule kwakulemva o ka Ntu, njengoko amathuba okubhala singenawo, nangaphezu koko sinenkolo yokokuba iyakubalun-cedo nakwabaza kulandelisa ngezicelo ezikwabana nezi sizixela-yo.

Thina be Gompo News Agency kwilokishi yakwa Tsolo, e Monti; asinalo ilungelo lokuqesha ii Arhente kuba sikwazizo ngokwe-thu. Ilungelo esinalo lelokokuba simana siqoloba izihlobo ezikwi-ndawo ngendawo ngokuziposti-shela amaphepha kwezondawo sakuba zisalathise zona.

Kwakhora abahlobo bethu abakude ne Monti, mabangayenzi into yokusitshumela amanaku mabawathumele nq." ku vhleli ngebhokisi namhla 6663, Joh-annesburg.

Kwa gokunjalo naabo bezicelo zokutuna ubu Arhente mababha-lele nqo kumphati okanye u Nobhala oyakubanika iimgaqo ngokuzelelo.

Owenu umkhonzi ozithobileyo E.V. TONJENI (Umphathi) Gompo News Agency E.B. Location, East London.

amatatu akwa Ntu, li Taliyane. Kulempi kuko abanaba Meli basezulwini kuma Taliyane - aba fundisa abantwana babo kuma Roma ama Taliyane enene. Baketha imbazane baginye inxame-la. Pofu oka Molteno usazimisele ukuba uli Ngesi yena.

Sesizixolise ngelityi, umntu uti akupelwa zinyaniso, akupela amahlathi kwakuba kwa bhadakazi entlanga apo azakushiyana ngotyefezo amadodana abhenele ezintongeni, ihlati lezidenge. Kuba bubupisa ubadenge obu gita ukuba umntu makazitembhe kangangokufuna ukulwa neny- indoda engayazi nento eqamele ngayo nokokuba yotini na akuzi- khusela kwakuliwa nayo?

Bemkile ab ntu ne All African Convention. Akubonakali okokuba bayakuvota ngenye indlela nga- pandle kokuvotela u "Sizigibo so Hlanga" u DONALD BARKLY MOLTENO.



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Xhosa: "Umntu Ngumntu Ngomnye Umntu"

Umbulelo

Zinkosi nani zidwisha, nani nonke zihlobo, ukwenjenje oku kukuvakalisa ngenganganto umbulelo womzi wazo ethu ngesenzo sentu ngenkxha lomnyama kuthi. Njengoko senazile nonke, ingwevu engubwo ilishiye elipakade ngomhla wokugala kulenyanga ka May ngoraty ngomhla lowo.

Lonto ke ibethe ndabudideka, ndisithi ubawo no Thixo yintonina le bayenzayo yokusuke bagqibe kwelokuba maba beadawonye. Kube ke kungekho bani uyakukhangela lonzi ka bawo. Kuthe kanti bayiqondile bona into abayenzayo, kuba uhlobo eithe nasi thuthuzela ngalo, naso meleza nalo, nasihlangabeza ngal, lucacise mhlophe okokuba lentsatshana ka bawo ayishiywanga enyanyeni.

Ukwenza enenze ngako mzi wako wethu, andinawo mna amazwi okokutulela. Ubufutshane bam, nya kubuxolela ngokuthi akhumbhule okokuba ubulungisa bungumvuzo bona ngokwabo. Nokokuba ndibe adingenzanga zwi mna, benyakuba nibulelwe, kuba ubu'ungisa s nibe nzile. Endingaqakumbela nge-lithi ziningadinwa nangomso.

Izihlobo ezivi nkungu nelanga ezithe zafikelela ngomhla woku-ya kulaliswa kwengwevu engu bawo, zitsho kwasisitha. Yathi nenlungu yethu yebembhe ngenxa yokwenjalo kwazo. Kaloku, mzi wako wethu, liqhala lasema nyangeni ukuba umntu ngumntu ngomnye umntu. Ngako oko nokuba andinabuciko bakunibulela, ni akwazi ukuba intliziyo yona iyabulela.

Sekulithutyana yenzekile lento yokukhweza kuka bawo. Sekulithutyana nani nibenzile ubulungisa bonu. Uku hi cwaka kwam nolusapho luka bawo-asi koku ngay boni into eniyenzi, leyo Ukaloku into leithi xa yoyamene nawe, itsho ubesisa-ankwankwa, kungathi ku akubu-nye kuthiwe aye z kanga. Ku-nyavakaliziwi nje ke, besisafu mane sekhwanqa.

Ndiyawuphinda kwakhona kuni nonke; kwabo basithuthu zele ngeenwadi nangomlomo nakwabo babizwe ngoluhlobo:—

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Owenunengenene
SIPHO J. MDOLOMBA

Unyulo

UMTHANDAZO WABA FAZI
IGUQULWE KW EZESI NGESI

Umjikelo oshushu oveziziwa ngu Mrs. Margaret Livingstone Ballinger kwizithili zase Bhofolo ku Komani nase Glen Grey, malunga nokumelwa kwatemi bengqila yase M. umalunga, uqunjelwe ngentlanganiso kwa Qoboqobo (Keikamahoeck) nase Dikeni (Alice). Intlanganiso aselethethe kuzo u Mrs. Ballinger zingaphezu kwamashumi amahlanu. Uyakwugqibela umjikelo wakhe e Monti, kwisithili sase Qonce, e Rhini nase Bhai.

Indlela ayiqonda ngayo im-ko yomzi ontsundu ngkuphatelile kuzimali nakwizinto zent'alo, nobuciko ayichaza ngayo loomko ibuhlungu yabo, imhandekise ngokukodwa u Mrs. Ballinger kumzi ontsundu. Utho be nqa abasezi lalini ngolwazi lwakhe lwemigaqo yokumiwa komhlaba, nemeko yaba imi abantsundu. Into yokokuba wayiphumelela e Koloni B. A yakhe, waza wafumana kwi Rhodes University e Rhini i Queen Victoria Scholarship yase Oxford apho wafumana khona ibanga le M. A., iwuthimbhile kakhulu umzi. Into yokokuba inkosikazi efude

ngomntu bo imele unyulo ithathwa njengento enkulu neyalatha ithamsanqa. Olululo luqinisekiswa ngabantu abadala abathu ngu Kunknikazi u Vitoliya owasnikazi Voti; ihluthwe ngame d d, iyakubuyiswa kwangu nzi. Kwezinye indawo am-ko sikazi achukumiseke kangangokuba athindezela impumelelo ka Mrs. Ballinger.

Ethetha ngo Mthetho we Nguqulo kwimithetho ye Zithili ze Dolophu u Mrs. Ballinger wenjenje: "Lomthetho walatha okokuba silaulwa ngamadoda amadla angqondo zisezezex-sh le Great Trek. Ngethamsa qo, ixesha elizayo lelesizukulwana esikhulayo esiqondayo ukuba i Great Trek leyo ishiw tixesha ngokobu "khoboka" (feudal system) yase Ngilan."

Ushawo lungumangaliso kuto mjikelo ka Mrs. Ballinger kokomleza kwakhnenx so ephandle ayafumana kwindidi ngend zaba nto, ku lungu (amadoda nabafazi) abavelana no Mntu nakumadoda aphambihle e almente yase Britan, ingku mbhi amadoda amele izisibenz. [Indaba zenziwe ngu D. Dwanya, Aanshaw, Middledrift.]

Abantu Bapesheya Kwe Nciba

Ipepa u Mlindi weyanga lase Monti we 15 April 1937. Koko umtyabulo ka Sakwe ebala ngalo mcimbi ungentla (u C.K. yena!) ade wazib ka umfanekiso. Akako umntu onokuyipika into yokuba u Mr. Sakwe ngumfo omhle enkangelekweni kodwa izimvo zake zona zinako ukupikiseka.

(a) Oka akwe uyiqaba nje amafuta i Convention ngoku ka Dyakatashe eqaba u Oom Volofu Ingqungqutela yaba voti eyayi dibene e Komani ayizange yamisela malungu apesheya kwe Nciba Kuba umpesheya kwe Nciba wawu benele ukuba upindele emakaya.

Ukulibana kwevu e Mtata ngomhla we 7 Nov. 1936 kwakaku bopa ama bande nje, ekuko sincamatiselo sa Convention sasigunyaze lontlanganiso okanye Native Voters Association. Nto nje sasibulisa nje ngokwamabashi ese sanderi.

Asiyo nyaniso ukuba u Nobhale we Voters Ass. wazamkela izigqibo zentlanganiso eyayi se Mtata 7th Nov. 1936. okanye na President Nto nje bona batumela izigqibo zabo ku Mr. Sigila. U Mr. Sigila wapapasha lo leta yabo. Ayiteti ke lonto ukuba sibotshelelwe yi ntlanganiso yase Mtata.

Kwi pepa eli lubelwana elishicilelwe ngu Mr. President D. D. T.

Jabavu lisalalisa ngoluhlobo ngamalungu e Convention - Ntshonalanga - Mr. Bissett, Mr. Moltena, Betker, Jabavu, Godlo Molemo, ngase Mpumalanga Burman Prov. Jayi shiya ivulekile i Transkei kwindlu ye Senate neye Palamente naku bameli aba Ntsuntu. Ngoko ke kuvulelekile okokuba wonke umntu otanda uk ma mak-me, U Mr. Sakwe ngibisela nje t t t t em-hiwani abantu kuba engu Mr. Sakwe konke usifaka nje kulo mkondo uquywa leli Bhunga lase Transkei, ukuba masibe sixentsa apha ezingqondweni zabo "Ho yi" mzi wakowetu buyani nivotele abo bantu bafikileyo ezingqondweni zenu. Aba bafu basimosha ngo 1913. Bamkela Mr. Pay balahla u Rubusana, abo bafu basimosha ngo 1924 balahla u Mr. Start bamkela u Mr. Pay. Bapinda basimosha kunyulo olupambi kolo kugqibela bamkela u Mr. Pay balahla u Mr. Hemming namhlanje bayasimosha mpela ukusikupa eluntwini (Convention) bazokusigibisela ezinyaweni zabo. Ukuba umzi uke wavelandela lento ma wazi ukuba uyakuba zintsana zana pakade. Umzi mauqonde ukuba andicasananga ne Convention into endiyi casileyo kuku tatwa kwe Convention kuvok Despatch ka April aviko konke

emgangatweni, kucace nje ukuba uyenzelwe.

U Mr. Sakwe akagunyazwanga uku ba asikokele bano Mr. Makiwane akuko nto ndinokuyiteta ngoku casene no Mr. Hemming kungeko nto ndinokuyiteta ngoku casene no Mr. Stuart makugwebe u X. Kokstad, R. M. TUNZI

UMVUZO.

Wovuzwa umntu wokugala osi tshena ngokutolalaka kwe WASHI lesandhla labesifazana elakiwenge Dayimane (elinobuso besi kwele) elalahlakela ngezikati zo 8.55 p.m. no 9.15 kusihlwa kwa mhla zi 15 ku May, 1937, pakati kwase Criterion Restaurant nase Metro Theatre, e Johannesburg.

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Coronation Day Among Africans



Picturesque Coronation Ceremony At Serowe Celebrations

A Letsula call floating over the town shortly after midnight marked the opening of the Coronation celebrations at Serowe. Eight men from outlying points started running towards the centre of the town giving the strange bird-like call to arms or great rejoicing. Soon the twisting roads were filled with the sound of sandalled feet. Later in the day there was a general assembly of the tribesmen and their womenfolk and children. The upper photograph shows some of the African youngsters enthusiastically waving their Union Jacks. The lower photograph shows the leading company of Wayfarers in the march past.



A scene at Nongoma, when the Zulu nation assembled for the Coronation of Their Majesties King George VI and Queen Elizabeth.

Demonstration Of African Loyalty To The Crown

Enthusias'ic Celebrations In The Native Territories.

Although King Yeta III of Barotseland was the only Chief in Southern Africa who attended the Coronation of King George VI nevertheless all over Southern Africa, African rulers and their peoples participated in the Coronation festivals with enthusiasm and devotion which have demonstrated to the world that the traditional loyalty of the African people to the British Throne is still a living force in their lives.

Paramount Chief Griffiths with the C. B. E. by the High Commissioner, Sir William Clark, G.C.M.G., K.C.S.I., K.C.M.G., after which the Paramount Chief addressed the Coronation Pitso.

In Zululand, Regent, Mshiyeni Ka Dinuzulu held a big indaba at Nongoma, when the Zulu impis gave a fine display of War dances. The Regent received a Coronation medal.

At Mbabane, the capital of Swaziland, Paramount Chief Sobhuza II read "an address of devotion and loyalty to the Crown at a picturesque gathering of the Swazi nation, while at Serowe, the capital of the Bamangwato nation, there was great rejoicing, the outstanding feature of which was the demonstration of loyalty to the King by Pathfinders and Wayfarers.

The proceedings at Maseru, the capital of Basutoland, were preceded by the investiture of

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King Sobhuza's Address of Devotion and Loyalty to the Crown

Paramount Chief Sobhuza II., O. B. E. reading an address of devotion and loyalty to the Crown at a picturesque gathering of the Swazi nation at Mbabane, in the presence of the Resident Commissioner, Mr A. G. Marwick, O.B.E.



A Decoration For The Paramount Chief of the Basuto Nation

Sir William Clark, G.C.M.G., K.C.S.I., K.C.M.G., High Commissioner, invested Griffiths, Paramount Chief of the Basutos (left) with the C.B.E. at the Coronation pitso at Maseru. Sir William Clark advanced to meet the Paramount Chief, carrying the decoration.



Basuto Paramount Chief At Coronation Pitso

Paramount Chief Griffiths (centre) with his advisers at the Coronation Pitso held by the Basuto nation at Maseru, Basutoland, on May 12th

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