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THE BANTU WORLD



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THE NATIVE PROTECTORATES AND THE UNION

SOUTH AFRICA SHOULD LIBERALISE ITS NATIVE POLICY

Quarter Of Century's Life Of Union Has seen Steady Worsening of Native Policy And Persistent Demand For Its Supremacy In Africa

Twenty-five Years Of Misrule

The question of the incorporation of the Protectorates is not only being discussed in South Africa, it is also a topic of absorbing interest among English men and women in Great Britain who are interested in Africa and her peoples.

In a leader, "West Africa," a weekly journal published in London, deals with this burning question and points out that great principles are at stake. "To ride roughshod over the wishes of the Swazis, the Bechuanas and the Basutos could do European-African relationships no good—and they are not too good in some parts of Africa."

"It seems" says the paper, "certain that before many weeks are over a formal request will be made by the South African Government that Great Britain will make over to it the right to incorporate in the Union the African Protectorates of Bechuanaland, Swaziland and Basutoland. The South African Prime Minister, General Hertzog, is coming to London, to take part in discussions on Imperial matters by the British and Dominion Governments, and he is accompanied by Mr. Duncan, one of the ablest of his Ministers, who was a trusted helper of Lord Milner, one of the band of young administrators whom that statesman attracted to himself, of which band Mr. Lionel Curtis, the present editor of the "Times," and the Marquess of Lothian were also members. Mr. Duncan will have great influence, in urging the case for incorporation, with elements in British life which have a tradition for standing up for the fair and equal treatment of African races. The raising of the question at this juncture is exceedingly adroit on the part of the Union Government, whose "publicity" methods in this high matter, not least the social part played by a well-known South African share market millionaire and politician, have been masterly.

South Africa herself, that country has become a much more important customer for British goods, and the people here who benefit by this will have a natural human desire to do nothing likely to impede the upward tendency thereof. The British Government, through the Minister formally concerned, Mr. Thomas, the Dominions Secretary, has been careful, from the time when this issue first became prominent and immediate, to give no undertaking that it will not hand over the Protectorates. All it has said is that it will consider the views of the African races concerned. This may mean nothing. But has not a quarter of a century's life of the Union seen a steady worsening of its Native policy and is it not the fact that an influential school of thought in the Union sets up the claim that British policy



Paramount Chief Sobhuza II. of Swaziland

and principles of administration in Africa even outside the Union shall conform to Union policy? Did Mr. Curtis ask the Union authorities whether they are willing to leave the Africans of the Protectorates in possession of their lands, and free to dispose of their labour at the best price they can get for it in a free market? If the Union will not so pledge itself, can transference be justified? Great principles are at stake in this matter. To ride roughshod over the wishes of the Swazis, the Bechuanas and the Basutos could do European African relationships in general no good—and they are not too good in some other parts of Africa. And, if the time is not opportune in Africa, it is even less opportune here. It would not be possible, with so many other high matters pressing, to lead the British people just now to weigh and consider what their Government is to be asked to agree to in their name in regard to the Protectorates. On every ground the course fairest to those chiefly concerned is to relegate a decision to the background for the present, and trust that the Union will be encouraged by the results of British policy elsewhere in Africa to broaden and liberalise its own principles and practice.



Paramount Chief Griffiths of Basutoland.

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United states Of Africa

MR HUGGINS VISUALISES UNITY OF BRITISH AFRICA FROM CAPE TO UGANDA

Mr. G. M. Huggins, Prime Minister of Southern Rhodesia, stopped at Nairobi, Kenya, on his way to England by air, and in an interview expressed the keenest interest in the movement for closer union in East Africa.

He said the sooner it was accomplished the better, since it would settle once and for all the future of Tanganyika. He was certain there would eventually be a United States of Africa, formed of all British territories from the Cape to East Africa.

"There is no immediate possibility of the two Rhodesias and the East African territories combining to form a Dominion, nor will there be until the home Government change their views."

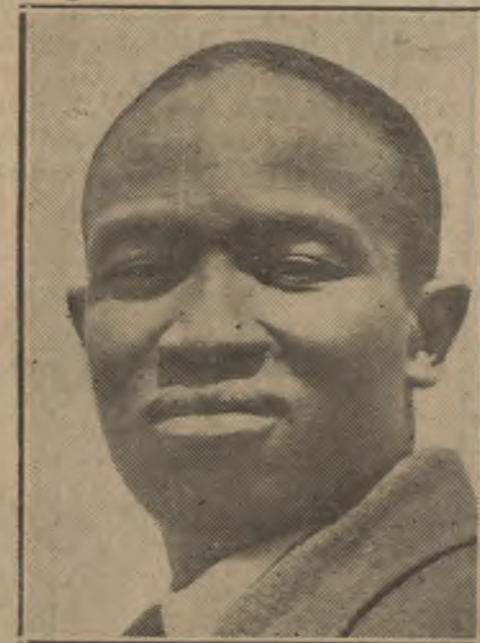
"To my mind the Northern and

Case Of Plague In Bechuanaland

An outbreak of plague among rodents has been reported from the south-eastern area of Bechuanaland Protectorate. In view of the occurrence of plague in the neighbouring districts of the Transvaal this was not unexpected.

The Protectorate Administration has organised a campaign for rodent destruction by trained officers in and around the large Native villages, and all Europeans are being urged to take steps to decontaminate their premises.

Arrangements have been made to have all exports of grain and hides by rail disinfected.



Regent Tshekedi of Khama's country, Bechuanaland.

Eastern territories should unite first.

"I imagine there will be a separate union between the two Rhodesias and Nyasaland and between East African territories. Then East Africa will unite with the Rhodesias and Nyasaland, and finally all with the Union of South Africa."

"There is a large body of opinion in Southern Rhodesia which would like us to unite with Northern Rhodesia, and I think the bulk of the settlers of Northern Rhodesia also favour union, but they have a tough nut to crack in the home Government and the big financial companies."

Mr. Huggins does not believe that South Africa will be an important factor in the development of Southern Rhodesia as Rhodesia can obtain much of its requirements by air, instead of having to depend on Union ports.

While primarily attending the Jubilee celebrations, Mr. Huggins will resume his conversations in London on Rhodesia's constitution, and hopes to discuss informally closer union in East Africa.

Advisory Boards Lodge Protest

AFRICANS NOT ANIMALS TO BE HERDED IN THE ZOO

Resolutions regarding kafir beer halls, the need for additional police in locations and the prohibition of the practise of taking in lodgers were passed at a meeting of the Witwatersrand Locations' Advisory Boards' Association at Germiston. The resolutions have been forwarded to the Minister of Native Affairs, the Minister of Justice, and to the Managers of Municipal Native affair departments. The meeting at which the resolutions were passed was called to consider the resolutions passed by the Reef Municipalities Conference at Springs earlier in the year.

Beer Halls

The resolution on kafir beer halls reads: "It is resolved that Municipal powers and the Government be asked to introduce home-brewing, and that each African resident be allowed a quantity of kafir beer for personal consumption and for sale to other Africans in their own and their own kraals. Africans want to sell they should be licensed to do so among their own people inside their own respective locations. The sale of such kafir beer by municipalities and the establishment by them of beer halls is greatly opposed by the African people. We hold that we are tax payers and rent payers to the Government and the councils respectively, therefore we should not be debarred by law to open hotels and eating houses for sale of foodstuffs and kafir beer to our African people. Any contravention of liquor can be dealt with on their own merits, and not make the whole African community suffer on account of law breakers.

The meeting viewed with alarm and disappointment the decision of the Reef conference of mayors and superintendents and the Union Government representatives in the proposition of a man proof fence for all locations along the Reef.

"We African people are in a position to substantiate our claim that we are civilised people and therefore we should be treated as such. The idea of imprisoning us in a strongly fenced location and there in kept as animals in the zoological gardens, is contrary to the principle of the civilised nations who are subjects of the King.

Pick up Vans

Regarding the proposed increase in the number of police on the Rand, it was stated that pick-up vans degrade the dignity of the people who suffer very much when raids are made on them inside and outside their houses. Complaints came from every location about the methods adopted by the members of the police when making such raids, more especially at night when people are roused from their beds and made to stand naked.

A complaint was made against the limitation of women residents in the locations, and the sending of women to a Government colony. The women liquor brewers have copied this system from Europeans.

Xhosa: Ezomhleli Nababhaleli Bakhe

The Bantu World
SATURDAY, APRIL 27, 1935

Sivuyisana NeMonti

Ekubhubheni kuka Gen. Byron obelilungu le Palamente lase East London North kubekho unyulo kutsha nje. Yaza yangamaqela amathathu aziggatsil'yo. Ibiligela lika Hertzog no Smuts, i United Party, elika Rhu'umente ke ngoko, nele Labour, nele Dominion Party, igela lama Ngesi elimelele ubu Ngesi kwelilizwe.

Kwakulomhlathi phambili konyulo olo sithethe kakhulu nomzi wase Monti, siwalathisa kwizigqibo Zomanyano lwaba Voti malunga neqela emalinyulwe eliyi Dominion Party, nathi siselela ingqondo zomzi wakowethu ngokushushu kulo, sisithi sonke make namhla nje siyike ukubhala sibisa sisonka sentisipho, sike sibeyimhumbha yamanyama, senze umfela-adawonye, sinyule umntu abemnye.

Ngokuncomekayo ke umzi uyenzile lonto intle kunene kuba kuqinisekile ukuba loomakhulu mathathu anomvo avotileyo ivoti yawo ithathe indawo enkulu ekuphumeleleni kwelo lungu liphumeleleyo elingu Mr. R. M. Christopher we Dominion Party owashiye amanye amalungu ngenkitha yeevoti ezingama 459.

Nangomso ke, mzi wakowethu niqadinawa kukwenjalo kuzo zonke iindawo apho ninezwi khona. Njengoko sasitshilo eliqela ninyululeyo seyilelona qela fane sabeka ubilo kulo, kuba lelana Ngesi, ankosi yawo ingulo Fitol' sasifumana amalungelo amahle kuye. Ngenene kude kube namhlanje asikazange sifumane nto e Bhulwini nakweliphina iqela kwelilizwe elingelilo elama Ngesi Kwakhona njengoko sasitshilo ama Ngesi la nokokuba na nawo seyingo Qina ka Qonono na skuhlala sithethe kuyo, kuba kaloku ukuba kwethu kwelilizwe kuyakuba kukuwa kwawo nawo ngakumbi kulongozi iphezu kwethu ngoko, ukuwa kwevoti yethu.

I Dominion Party lelona qela litshoyo ngoku ukuthi lona litzakulwela ivoti yethu, eekuvakala kakhulu ngoku ukuba isezintukwini zokuhluthwa kwayo kuba u Hertzog no Smuts sebevumelene ngendlela amakaphathwe ngayo umntu omnyama.

Xa silapho ke sikhala umkhosi kuzo zonke iinkokeli zendlu emnyama ezise Koloni kwanezo zisema Rhawutini, ema Freyistata nasema Natala ukuba zenze intlanganiso enkulu zikhale ngazwi nye, ziluxele pandle uluvo lwazo ngalenteleke ezakwenzeka. Lento asinto imele umzi wase Koloni wodwa, kuba kaloku ukubhulwa kwevoti ye Koloni kuthetha ke ukuba liphele tu ithembha lokuba nabakwezi nye iindawo bayakuze babe balizuze elolungelo, elilelona lungelo liphambili kunawo onke amanye, kuba ukubhulwa lona kuthetha kaloku ukuthi akunguye ummi welizwe, ewe, ungade utyiswe wondliwe utyibe unone, njengoko nenja yenjiwa njalo, kodwa akunazwi, akuyondoda, ungenyayo, lamaxesha kuvotiswa nabafazi babelungu, nenkazana apha embusweni welilizwe! Ukupheliswa kwevoti yase Koloni kujongwe lonto ngu Hertzog no Smuts, besoyika ukuba ubukho bayo apho bakwenza emva kweminyaka ukuba ide inwenzelele iye nakulo mazwe ingekhoyo kuwo. Esosenzo sabo sibangwa kukoyika, ingasozwe ibekho intsomi yokuthi ukuze balungiselele abantu baqalwe ngokusikwa emiqaleni bahlutwe eyona nto ibubuntu babo, ilungelo lokuba nezwi embusweni.

U Mr. Don Sifuba Ubulela Asebenza Nabo Ngoncedo Lwabo

U Mr. Don Sifuba, u Dlamini omhle omnye waba chokeli kwi "Bantu World" uke wabalela sisihlelegu sokuqilwa yimoto ngombila wo l kulenyangas, ingozi ke leyo emenze isikhundla iveki zombhini.

Into eginyisa amathe yile yokuba elinene selibe labuyela emsebenzini walo, selibe langumqhatshu ithole le Zizi.

Ubulela kakhulu amanene asebenza nawo athe amphosa itiki kulonxwaleko

Izigwebo Eziqatha Zemantyi Ethathe Indawo ka "Bheka-bheka"

EZASE MONTI (Ngu Gaba)

U Mnu. Makalima usibalisele ngengozi enkulu epantse ukumhlela xa ebesinga e Nxaruni ate xa ijika nge Transkei Road yawa i motor abekwele kuyo. Bebengabantu abasixenxe ngaye kodwa ngemisebenzi ka Qamata basindle bonke.

Inkwenkwe yom-Afrika ehlute isipaji somlungkazi e malikeni ute umlungu-kazi ngokotuka akabinako nokukala, wasesalata apo inkwenkwe iyokuzimela kona.

U Mrs. no Mr. J. Mabetshe babambe i mail yase Mtata besinga e Zibane ekayeni labo. Kwano Mnu. Victor Tonjeni i arente yeliphepha isasinge ku Qumbu apo yoba nevekhi ezintatu kona. U Mrs. S. M. Jozi ubuye epila e Nxukwebe apo ebeyokucita i weekend kona.

Iitishala zibuyile ezaholideyini oMiss Bambani, Qabaka kwano Mnu. Joshua Mdlulwa.

Pakati komzi sike sabona u Prof. D. D. T. Jabavu B.A., (London) kwano Mnu. Bikitha igqweta lakwa Centani

Imantyi entsha etabate indawo ka "Bheka-bheka" osalilelwayo apa iwotuse kakulu umzi ngobugata bezigwebo zayo ku Ntu. Omnye um Afrika udliwe iponti yonke ngepasi lase lokishini abe amakwenkwa amabini abwi 17 leminyaka adliwe £5 inye ngokuba umhagana wenkulu somlungu exabiso liyi 1/6, Safa!

Sivakalisa u Mr. Jacob Nduluka olilungu le Black-Lion ohlelwe iingozi xa ebepangela. Lomnumzana ubekwele ibhayisikile, wati xa engase Indian Market yena epepa i moto wayakugila umfazi wom-Afrika. Ngoku siteta nje base Sibedlela.

Imvuselelo yama Methodist ze Pasika ziqalise ngomhla w s i m i apa kwa Tsolo, e St Paul's n se West Bank.

Unyulo lwama Gesi e Independent R, F.C. lumi ngalendlela: J. Mpendu (President) Allan Kombela (Vice president) Jack Bhili (Chairman) Petros Lusizi (Vice chairman) G. Merile (Captain) S. Ngolwana (Vice captain) R. Mani (Hon. sec.) D. Makayi (Asst. sec.) Delegates, Mpendu, Bhici, Merile. Committee member G. Merile

Kuthiwa u Bhubhane Ungene i Bhunga Lilele Ititshala zona Ziyaqhuba

EZASE RODA (GLENGREY) (Ngu Pastor)

Imvula itsbo kakuhle izilimo zihle emandleni; kuse majojweni noko apho kukho ukubamba amazinyo ngathi kuyakuhle kutshazwe, Ngu Mr. D. Mfengwana umntu ompilo inkenekene, sitemba ukuba wobehle abengcono.

U Bhubhana (Bubonic plague) unxhamele ukutwalisa amehlo e Qugqwaru naku Mateyise, bubugilele abantu ukufa, Kuvakala ukuba nase Sidwadweni singene; kuyo leveki kukho umfazi obhuhileyo. Kutwa esisifo siza ne mpuku. Abantu mabazame ukuzilwa impuku, zine ntakumba ezitwele esisifo

Enye intokazi ebilishwa izuze umntwana ngawumbi umntu, yaze ngokoyika ihlezo yambela umntwana lowo, pofu ke ubevele selediniwe kakade, Umantyi wase Cumatala (Lady Frere) uvigwebele inyanga entolongweni ngeso senzo.

Ibhunga lase Glen Grey lilele obentlombe. Indlela ezi nonelelwayo zezo zihamba abelungu Indlela ezi phakati komzi apha azikhatalwe mntu. Umbhali lo ude wazicelela ngokwake ku Mantyi ukuba ku'ungiswe le ibheka e Mission. Ifanele ukubanjalo lento kuba amalungu e Bhunga akakhatali kukudibana nomzi xa evela naxa ayayo e Bhungeni. Lento yenze ukuba makangazazi izimvo zomzi awumeleyo. Ilusizi lenqubo kakhulu.

Intlanganiso yetitshala zommandla wase Bholotwa i q u b a ngamandla. Ngathi no nyaka nje bayakuthumela ummeli kwi Nkomfa ye C.A.T.A, ku Qumbu. Phambili nto ka Nongauza, kuf'ayayo.

ebimhlele angala: Messrs G. B. Sinxo Is; K. Tenyane Is; R. R. R. Dhlomo Is; P. D. Segale Is; H. I. E. Dhlomo Is; L. Makafola Is; D. Manzana Is; W. Ngcaviya Is; I. Keredi Is; Z. Butelezi Is; T. Mphahlele Is; L. Mhlauli Is; L. Mahola Is; R. Nkautsu Is; P. Mabaso Is. Intle kakhulu into yokuncedana kwama Afrika.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

KHOELETSO EA MOTSE OA REITZ, ORANGE FREE STATE, KATLASE HA TEMA EA LESHOME LE METSO E MEDI EA MOLAO OA 21 OA 1923, O FETOTSOENG KE MOLAO OA 25 OA 1930.

Ka matla ao ke nang le oona katlase ha tema ea leshome le metso e medi ea molao oa 21 oa 1923, o fetotsoeng ke tema ea bosupa ea molao oa 25 oa 1930, ke ea hoeletsa ebile ke tsebisa hore motse oa Reitz, Orange Free State, e tla re tshimolohong ea June 1935 o tla ba katlase ha tema ea leshome le metso e medi e fetotsoeng. Ebile ke hoeletsa hape, ke tsebisa hore ke nece lekhotla la motse oa Reitz matla hore tshimolohong ea khuedi ea June 1935 le sebedisa matla a katlase ho temana ea (1) karolo ea (a) ho ea fihla ho (j) ea Tema ea leshome le metso e medi e fetotsoeng.

MODIMO BOLOKA MORENA

E tsoa ka seatla sa ka le Tiisetso e kholo ea Kopano ea South Africa tsatsing lena la mashome a mabedi le metso e medi khueding ea March, Selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metse e mehlano,

CLARENDON

Siba-Leholo.

Ka tselo ea Mohlomphehi Siba leholo le lekhotla,

R. STUTTAFORD.

MOTSE OA JOHANNESBURG—KHOELETSO EA TULO TSE KATLASE HA TEMA EA BOTSHELELA EA MOLAO OA 21 OA 1923.

Ka matla ao ke nang le oona katlase ha temana ea (2) ea Tema ea botshelela ea molao oa 21 oa 1923, ke ea hoeletsa ebile ke tsebisa hore melloane ea motse oa Johannesburg e tla okeletsoa ho feta di maele tse tharo, ebe tse hlano katlase ha temana ea (1) ea Tema e felotsoeng ke tema ea bone ea molao oa 25 oa 1930, melloane e tla khutla ka di maele tse hlano tukolohong ea motse oa Johannesburg, Transvaal.

MODIMO BOLOKA MORENA

Etsoa ka seatla sa ka le Tiisetso e kholo ea Kopano ea South Africa tsatsing lena la mashome a mabedi khueding ea March, Selemong sa leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e mehlano.

CLARENDON

Siba Lehlo

ka tselo ea Mohlomphehi Siba Lehlo le lekhotla.

R. STUTTAFORD.

INTSHUMAYELO-ZIKA RULUMENTE

No. 453.) Umhla 5 ku April, 1935

Olvandlakanyo lwesibhengezo olulandelayo lupapahelwa ukuba lubonwe ngabantu bonke ngokwamaqondo esiqendwana (2) esiqendu samashumi amabini ananllanu som Thetho wokulaulwa kwaba Ntsundu ongu No. 38 ka 1927.

UVANDLAKANYO LWESI BHENGEZO

UKUPHATWA KWEZIXHOBO NEZIKHALI EZIYINGOZI KWINDAWO EZITHILE EZIXEL WEYO KWI PONDO LASE KAPA

Phantsi nangamandla endinikwe wona sisiqendwana (1) esiqendu samashumi amabini ananllanu som Thetho wokulaulwa kwaba Ntsundu ka 1927 (Umthetho No 38 ka 1927) apha ndiyabhengeza, ndixela, ndisazisa okokuba ukusukela nakumhla we lemyalelo ilandelayo iyakusebenza ibenamandla ombetho kwezozithili phaphakathi kobumantyi obuxelwe kwesishlomelo silandelayo nezixeliweyo kwi sikhomelo somthetho wokulaulwa kwaba Ntsundu ka 1913 (Umthetho No. 27 ka 1913) nasiphina isikhomelo sawo.

- (1) Akukho nabanina engenasizathu saneleyo sisekethweni uyaku phatha okanye asebenzise nasiphina isixhobo phakathi kwamangano awo nawuphina umhlaba wasesikolweni, okanye wetyalike, okanye wevenkile, okanye xa akuyo nayiphina intlanganiso okanye indibano elulo nalaphina uhlobo
- (2) Nawuphina umntu owaphula amaqondo esiqendu sokuqala uyakuthi akugwetywa amelwe yifayini engedlulanga kwi £10 okanye xa athe akapumela ukuhlula ekubanjweni ahlale entolongweni esebenza nzima okanye engenzi njalo ithuba elingadlulanga kwinyanga ez mbini, yaye inkundle leyo inawo amagunya okuxela ukuba isixhobo eso sikhise eso sigwebo sithinjwe ngu Rhulumente.
- (3) Ngokwethuba lesisibhengezo izixhobo ziyakuthathelwa ukuba zithetha zaye ziquke imipu yazo zonke intlobo, imikhonto, smazembhe, amagqudu, nayiphina imela nesixhobo esiyilele kuy esikutywa kwas sibude buzi intshi ezi 5 nangaphezulu, nayiphina into ebunzima bayo bungayenza, ukuba isetvenziswe njenesixhobo oka ye ibhunguza ngaphandle kwento ebizwa ngokuba "ludondolo" (umsimelelo) okanye umnqayi
- (4) Lemiyalelo ayisayikuthathelwa nokuthi ishukumisa okanye iguqula imiyalelo yewo nawuphina umthetho okanye imiyalelo ekhoyo, kodwa iyongezelela, ingathathi ndawo veminye ebiseyikho.

ISIKHLOMELO.

Izithili zemantyi zase:—

Barkly West
Fort Beaufort.
Hay.
Herschel.
Kongha.
Queenstown.
Victoria East.
East London.
Glen Grey.

Herbert
Kingwilliamstown (including the sub-districts of Keiskama Hoek and Middledrift).
Peddie.
Stutterheim
Humansdorp.

OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

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 nabanta abawusebenzisayo nomkabo minyaka eminingi Labo bantu abahlakanipileyo bayazi ukuthi lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bekatele, bedandele bepelelwe amandhla nesibindi, bengase njenge yise mkulu ababelwa izimpi ezinkulu bazingqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lapo usu ala, uti uvuka ekuseni ukipe yonke into embi esiswini nas matunjini naso sonke isihlungu esingapakati Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugcwel ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudlala nempilo uyijabulele.

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

Buza esitolo sakini kuqala noma utumele i Postal Order lika 1/6

Lowo owenzayo manje unazisa ukuthi uma nifuna ukuqonda kakulu ngawo ningabhalala ku:

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

Lapo yonke imiti emihle yenziwa kona.

Xhosa : Itarhu Le Jubhulu Ka Kumkani

Isikolo Sama Roma Kwa Langa

ELIBANDLA LIWENZELE UMSEBENZI OMHLE AMA AFRIKA

Ezase Kada NGUMBONELI

Sibo nomhla ozibaluleyo kakulu kuomzi, umhla 7 kule imiyo. Ngalomhla i Roma Catholic idivula i Sikolo saba Ntsundu apha kwa Langa iqela labantu ababeko limnandi kwacaca, boshumi beze ngenjongo ezibanzi.

Ekute ngepanyazo imisebenzi ka Tixo sema esi Sikolo ngenyanga ezimbini, Ngangokungakolwa kwabantu nomzi jikelele ngulo mangaliso ukuba sigqityiwe ukwaziwa nangenxa yentshumbayo zabagxeki inani lababeko libambalwa kuba u mzi o Ntsundu ubusashuyayezwa ngabagxeki.

Ibeke amabalengwe i Bishop u Mhlekezi odumileyo yetikolo sase Roma, amazwi angaqelekileyo: "U Yesu ekumkeni kwake washiya abadesipile bake wati kubo, Zenibambe niye kuzo zonke i ntanga nizi shumayeze, nizibhabhatizele e Gemeni lo Yise lo Nyana lo Moya Oyingcwele, kungako namhla simi kule ndawo. Esisikolo sakiwe pantsi kwe sicelo esibukali sabszali. Naso ke i Skolo saba ntwana benu. Umqwano nomtandazo wam maxa onke kukufundisa intanga ezisesemoyameni." Eshilo kungenwe pakati kwe sakiwo ngu wonke wonke. Wonke ongeneyo upume selenento ayifundileyo ngangokuhonjiswa kom tshatazi, isikolo ngokupuleleyo, Imifanekiso efundisayo nakwi sidenge.

Enenjalo ke ama Roma ukubutha usapho lwethu beluhlwiwe. Babutwa kwezozitrate ke ngu Mhle i Ndedeba i Bishop yase Roma yati yona "Naso i Sikolo saba ntwana benu, ilifa lezi zukulwana zenu." Badana abagxeki kwada kwadana no Satana. Namhla izidlele zabazali zarazuka yimivuyo, i mvalo zistotywa.

Amazwi okugqibela ka "Mhle" wase Roma: "Naso i Sikolo sezizukulwana zenu. Mzi ka ntu, Umqwano nomtandazo wam wemihla kukublangabezana nabaxekileyo."

Nam mbali ndithi inqubela na Qaba! Sinijongile siyeza kuni nise kaya apo."

Nditshonele, Mhleli, ndibulela kakulu isituba.

Umlungu Odubule Inkwenkwana

UTHI YENA KWENZEKE NGENGOZI, INQINA LIYAPHIKA

Ezase Ngcobo

NGU B. J. JNS T. QAWU

Ihiva isabambile apha siyelana no Mau, Steph. G. Raba wase Baziya osemi bhedlela e Mtata. Ogqira sebemrole namazinyo.

Sike sabona ezindwedwe nge 10 days le :-Miss Hilda N. Somhlahlo wase Ngcolosi obelundwendwe apha e Training School, Mau. Nongauza utshala wase Ntiza, no Nkos. Nguza utshalakazi wase Fort Malan obetyelele e Clarkebury.

Umlungu otile wase Monti ute equba imoto yake suka wenyetelisa umntwana ngengozi ngase venkileni yaku Mbanga. Abantwana aba bebeba bini bevela evenkileni, omnye wabo emalunga neminyaka emitatu. Basuke bahlulelana endleleni; suke xa ikufuphi imoto, omncinci wafuna ukuya ku'owa umdala. Eh' zagagana endleleni selingeko ithuba le 'breaks.' Noko ke akenzakala kakulu.

Uogada otile kumahlali ase Nduku ute eshlatini wabona inkwenkwe isika iinduku, suke yabaleka. Ngelokothaba ubaselele kude nyo, kanti kwindlela yemhumbhu'u kuzakuvuka enye ebe- ngayiboni. Zagagana, wayi gqobezelwa umhla Itwelwe yasiwa e Mtata ngemute zalapha es'ibhedlele, kodwa ife beengekweli ne Xuku. Asikazi ukuba woma njani u Nogada; kodwa las inkwenkwe yokuqala ngati iya kumtshonisa, kuba kuvakala ukuba iti, "Ebe siduba's sobabini."

Ibiziziyunguma Kuvulwa

I. T. C. White Hall E New Brighton

Ezase Bhayi

NGU REJOICE

Umhla we 3rd April awusokufumane ulibaleke kubemi balapa e New Brighton kuba bekuvalwa le Holo yi High Commissioner Sir William Clarke, Kute kwango 5 p.m. yaye seyizele i Holo ngaba Mhlope, abaNtsundu nabe Bala. Uqulwe umsebenzi ngo 5.30 p.m. seyizele imi ngembambo le nzwana yeesikiwo, indwendwe ziboniswa izibhalo zi Ushers aBanumz. E. C. L. Nginza, E. Tseu, E. N. Dubu, no I. P. Ms'ma. iPr-grammes zinkwa zi Nurses D. Nginza, D. Mgole, no P. Maya. Zonke ezi uSaff salapa se New Brighton office. Ngapakati kwimbombo zose kume isibonda (Headman.) Pandle izi Wayfarers pantsi ko Misses H. Xholla, Dakeda, N'ebe, M'iselwa, no Mrs L. Nikiwe, nabanyeke abantwana besikolo kwaliwe pandle. kuko namapoyisa, zonke ezindidi zi "in Uniform."

E Stejini kubekwe iCarpel, ne tafilana ebine ntyantiyambo, iCarnations ezikhethiweyo zane. Kwelitheko lase mini kutsholozwe ichoir yesikolo sase Higher ipetwe ngu Tishala u Mr J. Mays, ote emva kwe ntwana wama esitsho, ngengoms, engacithi xesha e "quick," yonke into yabamba ngolungelwano.

O, kwalile betu xakute-cwaka yangena iMayor ne Mayoress besitigqi ngase Dressing Room, opambili, selevuza embh'je-mbh'je ngesinxibo, esoyikeka nokujongeka kwangati sessase Zulwini, yasho langubo ibomyu yiqagamba, baye neoku besiya kublanga-beza u Sir W. Clarke kunye no Lady Clarke. Sive nge Cheers zabantwana pandle kwangati kuyaduduma. Bangingal kukhokele iMayor, ne Mayoress, Sir and Lady Clarke, kunye ke namalungu e Council.

I Mayor ichaze ngelali le ukuqalwa kwayo namasuka ndezile ayo. U Sir W. Clarke ute kuluvayo kakulu kuye afumane lembeko waye ebulela nokupsula ukuba iKantele vase Bhayi yabalungiselela abaNtsundu nokuba bayazilumela iz'patamandla zalapa. "Ngokule Holo ndivakalisa okokuba ivuliwe."

Washo u Sir W. Clarke kwadunywa. Utsho ngengoma u Tishala ekute emva kwayo u Mr. P. Nikiwe no Mau. J. R. Jolobe B. A. babulela umsebenzi omhle wokuvulwa kwe Holo. Isiteti sesibini sicukumise intliziyo ezinjazi ngamazwi ati, "Kutiwa fu'i tina sifuna nje ukuzilinganisa naba-Mhlope kanti tina into esiyicelaye yikubuleko yokubambela pambili kwaba Ntsundu."

U Nolali u Mr. Mc Namee ucelele ogu Lady Clarke ukuba apakame avakalise ukubulela ingoma evunywe ngu Tishala nabantwana uyitande kakulu. Kuvunywe u "Nkosi Sikelela iAfrika" no "God save the King," yapela into ebitetwa.

Asingebaxeli ngengama ababeko kodwa senpanti i Bhayi belipume lonke. Naokubhwa kungenwe kwi Concert es'ibhalweni ngu Mau, S. Ngene, manditi apha e Bhayi akoko u ntu okwazi ukupata i Concert j'ngase Mr. Ngene, lichu'e ekwazi nokutela kampanidi nabantu khona ub'ntu netikana ipume ezipjini. Ngokuhlwo kukul; i'Rereres zane, ek Mr. D. L. Ngcebetsha neka Mr. Matodlana. Nangokubhwa i Holo ibizela cwaka. Hayi, yayumisa u Mr Ngcebetsha, ite kona le Choir yakuvuma u Tikolotha (Csluza) ngenyamiso yangati ngoku kuvuma abantu at beyi "recorder." Hayi! yabalatela intombi encinsane ke Mnu I. Wanchope, u Jubilee, hayi ivumile le choir, kodwa neka Mr. Matodlana u Tishala wase St Stephens e Tshetshi utsho kampanidi kekulu.

Isiqamo salomsebenzi wonke vi £26 14.0. Ngo 12 midnight kuqutywe umdaniso pantsi kwe gubu lika Mr. Dip, gean enxibile ma Afrika noma Afrika-kezi. Umotu omnyama uyafanelwa vilento, betsho ngeziziq'yo zane ezi. beta emaqsteni. Bebabhe abantwana babantu. Kwapunywa sekusile lun- nandi.

Amatempile a "busy" kulungiselelwe ukuya e Pirie kwi ndlu enkulu ng-Easter, abahambayo abazalwana, Gqamane, Ncoyo, Kolokolo, Dubula, Njo, va, odade, Sd ndi Ngovo, Dubu, Mati abakwela apha nge 17th kuko nempiy e Rugby eya e Monti ukudlala kona.

Ukumka Kuka Rev. Phillips Obakhonze Kunene Ama-Afrika

NGU DOUGLAS MBOPA
Mhleli wodomolwe "Bantu world" ndivumele ndikhe nditsho mabini mathathu ngokumkelwa ngumbhlobo wethu omkulu thina bactu bantsundu u Mfundisi Rev E Phillips wodomolwe Rautini.

Umzi wako wethu namhla uzi kutshini nje ngokuba umlo ka Phillips emkile, ngabani ezakuhkhangela ingxaki zethu aze azelele kwaba mhlope ngokubanzi? Ngabani oza kuthatha ixaxaxa kwi zinto zimzi ontsundu. Hayi, mfundisi, uyishiyile indima yako enkulu, ebonwa ngabo bonke abanamhlo. Kaitshu udumo lo motu alubhengezwa ngenxa yokuba wonke ubani ezibonele ngokwakhe, kodwa kuthi yakuthi ikitha yendidi zabantu ithethe ngomntu maye kubokale ukuba "uyi njinga lewo kwelo skulo."

Baza kutshini abantwana base Afrika, abebe pantsi kwe n'pembelole zalo mfundisi? Ngenene weemka pesheya kolwandle uzimiele ukulwa nobungqingwe bomatu ontsundu kuba namhla ushiya ininzi is'isapo ebonavo. Quba ngoxolo nolonwabo kwelo lakowenu.

Into eyakuxolisa lo mfundi nawo onke ama Afrika yeyakuba u Mfu Phillips akemke mpela. Usewele okweminyaka emihini esiyakufura imfundo engaphezulu ukt'be aphinde abuye, azekukhonza ngayo ama Afrika.—Umhleli.)

WOMEN, if your body is not clean you cannot bear Healthy Children. 'FEMEX' is the most wonderful medicine for women. It cures all pain, especially during menstruation, and it makes you strong and healthy, so that the sun will always shine in your home and you will always be happy.

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Lento Iluthando Eyona Nto Luyiyo

NGU J. SEBETHASPHALENG

Mhleli, Ndice'sa isituba nditake lemiga emalunga nokupendula umbuzo ka Sister M. Ntaba osoloko enokoza ngombuzo wotando ukuba luyintoni na, ndikumka eyona ncam yotando nedala utando.

Wena nam, ukuba singabantu abangenancoko nabani siyazicingela okanye ngendalo ubuso sibahle kuze kwezompawu zicingele utshu sithi sedwa abantu, abanye abantu zizinto nje ezingenaseberzi, kulapo ke noluntu lonke lupela selingasebant'yo yakwenza nto ngati Ngelilufupi utando lwenziwa nguwe. Ukuba akulufuni akuseze ubenalo. Uyakumana ulibuzo, luyafunwa ukuze lubeko.

Eokosi, Mhleli.

ngama Ngesi, ngama Frenshi nama Talivane, zibhekise iocwadi ebukhali zibhekisa ku Hitler umphati wama Jamani, zibhiti makayek' ukuxhoba Lonto iwebangele umandokazi onkhulu ama Jamani. Akwaziwa into ezakuphuma kuyo. Kambhe ke ngoku arisona sizwe sinamandla e Yurophu.

Ukuxolelwa Kwamabanjwa

Ukuvuyela umhla wokufika kokumkani u G-orange wesi V kwiminyaka engama 25 iHolo iRhulu-eli-Jikelele ikhuphe umy. l... ukuba amabanjwa aphulelwe ezigweb' n zawo inyang' zibentathu, kodwa ke kwakulento kukho abangayikuluthi-nawe oloxolelo, abo ngabanamatyala amabi anjengawokubeta abantu, (kuba mawethu inbhi kukulu lonke.) sw' kudlw' ngula, awokubula, umbulo, nawobusila, nabolayifu, nabantu abavalelelwe ukuba bayeke ukuxisa, Abantu ebhekiselele kubo lenceba ngabo abagwetywe ngomhle nangspambhi kombha wama 20 ku April.

Ababantu ke bayakuphuma ezintolongweni ngenxa yesi 6 ku May. Z'incede, mawethu nibayal-bengenzi zinto zimbi, kuba kudla ngokubakho ngoxolelo olunje iinto zona ezithi ziphume kusasa kuthi kuvalelwa zibe sezisentolongweni kwabona!

Izizwe Nama Jamani

Zonke izizwe ezikwi League of Nations ngeveki ephelileyo zikhokilelwa

WAYESIGOGO YI RUMATIZIMU

Ngoku unakho ukukwel' ibhayisekili Enze umsebenzi wakhe

NGENXA YE DR. WILLIAMS' PINK PILLS.

"Ndithanda ukuba wonke ubani szi okulunge kunene endikwenzelwe zi Dr. Williams' Pink Pills," utsho u Rev. Ad. m Lebaru wase P.O. Box 94, Parys, O.F.S. "Ndandigogwe yi Rumatizimu kangangokuba kubenzima ukushukuma. i' ungu zazindixhela, babayinto eluzi kum ubomi. "Ndesebenzisi zonke intlobo zama, eza okuhlukhla nasekwayo, skwaze kude kubeko nto indenza bhetele kanye, ndade ndafun' ukuncama ukuba ndoze ndibe ndiphile.



"Ndaza ke ndafunda ngomnye u motu owayene Rumatizimu imphethe kubi owanyangwa zi Dr. Williams' Pink Pills ndazimisela ukuzilanga. "Akuzange kube kudala ndaba sendilaya usizo lwazo. Zaqala za damba int ungu ndaba nokushukuma lula. Ndaqhuba n. eziphilisi kwathi xa adandithathe ibhotile ezine zabe zonke impawu ze Rumatizimu sezi mkile, ngoku ndinako ukuhambha-hambha ndisebenze ndiyikwe a ngoku lula ibhayisikile yam.

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

Ngumntu omnye nje lo ku nawaka anyangwe zi Dr. Williams' Pink Pills kungeyiyo i Rumatizimu yodwa, kodwa kuzo zonke izifo ezenziwa ligazi elibuthathaka elixubayel' yo, njengobuthathaka novalo, ulw' tyiso elonakeleyo, unyongu, nokuphelel' ngamandla. Ukuba usisulu sokugula, qala ngoku usebenzise i Dr. Williams' Pink Pills usyokubona, kwakamsinyane usyokuluya uncedo lwazo.

I Dr. Williams' Pink Pills zifumaneka kubo bonke abathengiyo, okanye ngoku kwabe Dr. Williams' Medicine Co., P.O. B x 604, Cape Town; Ixabiso zi 3/3 ibhotile inye okanye zibentandishi nge 18/-, ungsyirholi eyeposi.

INDIGXOTIWE UMLUNGU WAM UTI AND INAMSEBENZI.
YINTONI EBANGELE UKUBA UMLUNGU WAKO ATETE LONTO!
BENDINE NTLOKO OSUHLUNGU. BENDINIWE NDIINGENA KUSEBENZA.
HAMB AUYOKUTENGA I PARTON'S PURIFYING PILLS ZIYA KUCO- CA UMZIMBA WAKO.
ZIBIZA MALI NI!
KUPELA I 1/6 NGE PILLS EZITI SO. UYAKUYUYA UMLUNGULE UMSEBENZI WAKO ZAKUBA ZILCOOILE IGAZI LAKO.

Ginya I Partons Kusihlwa Nje—Ngomso Uyokwazi!

Abantu abasongekileyo abanako ukusebenza. Kungenxa yokuba igazi labo linetshetu. Lonto yenza bazive bediniwe besindwa. Baziva bequmbelene, okakulu emva kokutya. Intloko ezibuhlungu zenza bahlale besosizini.

Kodwa ginya i Partons Purifying Pills kusihlwa nje. Ngexesha le blakfesi ngomso uyakuqonda ukuti ukukhineka sekuqalile. Isisu sasebenza ngokufezekileyo. Uyakuziva ubhetele kakulu ngako.

Uyakunqwenela ukusebenza. Ubucopo bako buya kuvuleka. Intloko ebuhlungu iyakupela. Amahlaba nokuqagamba kwezito namalungu kopeliswa kunye nokutya okubolileyo okukade kwenza impilo yako ibeluzisi.

Kodwa i Partons Purifying Pills zisebenza ngapezu koko. NGELIXESHA ZIKLINA ZINIKA FUTU NAMANDLA. Zipitikezwe ngezintlanganisela ezinika amandla ezitweni, ezivuselela umbilini nenyongu ukuba iconse njengoko kufuneka ukuze kubekona impilo entle.

Sinenkolelo yokuba i Partons zitengwa kakulu ngapezu kwezinye ipilisi apha e South Africa. Kungenxa yokuba zenza izinto ezimbini ezinkulu, ZIYAKLINA FUTU ZINIKA AMANDLA. Zitengiswa yonke indawo nge 1/6 ibhotile ene 50 pills. Mhlambini ngoko kwi P.O. Box 1032, CAPE TOWN. Zilinge namhlanje. UYAKUKWAZI NGOMSO UKUTI ZILUNGE KANJANI.



SOCIAL AND PERSONAL NEWS

THE Bantu World

Head Office:
1 HARDY STREET
(Off Cornelius Street),
Telephone: Central, 3493.
P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

12 words for 9d., with a minimum cost of 2/6 per insertion.

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

IN MEMORIAM:

MUSI.—In sacred memory of my dear father, John Sesing Musi, who departed this world at Francistown, Bechuanaland Protectorate on the 22nd April 1922 at the age of 71. "Gone to the light that shines so fair,
Gone from the world of sorrow and care;
Resting those hands that did their best."
Ever remembered by your loving son—**JACOB.**

FOR SALE:

CHANDLER Sedan 7 seater engine and body good in very good condition. Suitable for taxi £40 cash (or £50 terms) 65 Saunderson St., Yeoville.

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IMPORTANT ANNOUNCEMENT.

Owing to the large number of entries in the Guessing Competition held at the Bantu Trade Exhibition, the Management finds it impossible to publish the results this week. The winners will appear in this column in our next issue.

Who's Who In The News This Week

Rev. Simon Y. Nhlapo

The Rev. Simon Y. Nhlapo was born in the district of Bethlehem (O.F.S.) in April 1897. He is the second minister son of the Rev. E. J. Nhlapo, Reitz O.F.S.

The Rev. Y. Nhlapo married the eldest daughter of Mr. William Mzamo, of Sydenham, Durban, brother of the Rev. W.F.D. Mzamo. Her grandfather was the Rev. Daniel Mzamo. They have three sons and daughter. In the year 1931, the Rev. Nhlapo was transferred to the Umlazi Mission, Reunion, to work under the Rev. Strale. He is the only African Prebendary in Natal, who is a Licentiate in Theology.



King's Jubilee

In connection with the above a service of thanksgiving will be held in St. Mary's Cathedral, Johannesburg, on Sunday afternoon, May 5 at 3 o'clock.

The service and hymns will be sung in African language. Those attending the service are requested to bring their prayer and hymn books. And as a large attendance is expected, people should arrive by 2.30. A certain number of seats will be reserved for clergy, Catechists and choirs of the Rand congregations of the Church of the Province. The organist of the Cathedral will preside at the Organ.

The Lord Bishop of Johannesburg will take part in the service and an address will be given by Archdeacon Francis Hill.

The Rev. J. M. Macione of the A.M.E. Church, Potchefstroom, spent a day in the city on his way to Potchefstroom from Welhuterskop where he attended the wedding of his eldest daughter, Charlotte, to Mr. Edward Sanyane.

It is rumoured that a committee is being formed for the purpose of giving Mr. B. W. Vilakazi B.A., assistant Lecturer in Zulu at the University of the Witwatersrand a rousing reception at the B.M. S.C. Dr. A. B. Xuma, M.D., it is understood, is the moving spirit in the matter.

Mr. Moshe, of the Durban Tennis Stars, was the guest of Mr. and Mrs. W. Sosibo in Maritzburg during Easter holidays.

Mr. A.S. Nkomo, of the N.R.C. staff, Maritzburg, is on a fortnight's leave home where he will stay a few days and pass on to Johannesburg to preside over the South African Bantu Football Association meeting.

Mr. C. L. Kgosi of Bodenstein arrived in the city on Saturday last week. He visited "The Bantu World" Offices on Wednesday on business. He was accompanied by Mr. P. S. Letsapa of Kraalpan who is presently in the city.

Mr. E. E. Phayare, Evangelist of the Methodist Church, Sabie, passed through the city during the week on his way back from Mamo-galeskraal where he had gone to fetch his daughter, Miss Dora Agnes, who is now left at Sophistown to attend school.

Mr. B. J. Stenberg, of Wed-

berg, spent his Easter holidays very happily at Fourteenstreams where he was the guest of Mr. and Mrs. Diretse. He also had the opportunity of attending a concert organised by Kimberly Methodist Women's Association.

The Rev. P. J. Rampou, Superintendent of the Beaconsfield African circuit of the Methodist Church and Mrs. Rampou left by car for Hopetown to hold Easter services. While Mrs. Rampou conducted the Annual Women Circuit Convention, Mr. Rampou was busy with circuit quarterly meeting at Hopetown.

Mr. Job Matsipa, son of Evangelist Matsipa, of Marquard O.F.S. has taken post as assistant teacher at the Race Course Camp school at Greenpoint, Beaconsfield. He is keenly interested in the Pathfinder Movement.

Mrs. Agnes Vanqa has greatly improved in health and has returned to her duties in St. Paul's school, Greenpoint.

Mr. Joseph Seokamo and family, of Orlando Township, paid a flying visit to Thaba 'Nchu during the Easter holidays on his visit to his father-in-law, Mr. A. Moikoa-tihari, and brother-in-law Altonso R. Setlogelo.

Mrs. G. Zondo accompanied by her two daughter left Raadfontein for Ladysmith on Sunday, April 14 accompanied to Park station by A. Zondo. They were accompanied as far as Park station Mr. A. Zondo.

Mr. Ben P. kaee, of Vereeniging, spent his Easter holidays at Wolvehoek.

Mr. P.J.T. Ntshi, ex court-interpreter at Kopjes and presently on the clerical staff at Marshall Square, was among the departures by the Saturday mail for O.F.S. to spend his Easter holidays at Kopjes. With him was his brother, John, and Mr. Stephen Mokgosi.

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NGOLA U KOPE MASELINYANA
A MERIANA EA RONA.

ASTHMA MIXTURE AND POWDERS.
Moriana ba sefuba samoea oqetang letsueca le hotlana le holla meloli.
Theko: MIXTURE 6/6
POWDERS 3/6 ka toso

Her many friends will be grieved to learn that Mrs. Jeremiah J. Rampa, of Kopjes, has been confined to her bed for several days due to a sudden painful illness.

Mr. John Ramabodu left the city on Saturday for Kroonstad on a 10 days' holiday. Mr. Elijah Molefi left in the same train for whites.

Mr. Thomas Buckland left the city on Saturday for Bloemfontein and returned on Tuesday. Mr. Buckland had gone in connection with his father who lies seriously ill in Bloemfontein hospital as a result of severe burns received from a motor car which burst into flames after an accident.

The Ordinands of St Peter's Priory College entrained for a short holiday on Easter Monday.

Mr. L. H. Philips spent a week-end with Mr. J. Smith at the latter's home in Heidelberg and is returning on Monday, April 29.

Ermelo Notes

Several Ermelo location and New Ermelo teachers will sit for the Junior Certificate Examinations at the end of this year. They are following Mr. G. Howe who is now studying for the Matriculation Examinations.

Mr. M. Lusu from Fort Beaufort has been here as a successful applicant for the vacancy at Hendrina and Mr. E. E. Ruy, Mkhwanazi who has been acting teacher at Hendrina has resumed his former duties.

The sale of "The Bantu World" is rapidly increasing in Ermelo.

During the Easter holidays, teachers N. D. Moloi and M. Malotho of Middelburg paid Pieters-

Was Constipated For 30 Years

WOMAN'S LONG SEARCH FOR A REMEDY

Ended With Kruschen

The trouble with most remedies for constipation, as this woman found, is that they give only a temporary relief. Having at last found a permanent corrective, she writes to tell us about it:—

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burg (their home) a flying visit. They were joined at the station here by teacher C. Makola who was also proceeding to his home Pretoria. Teacher M. Mamojele of Lydenburg and W. Sekota of Pietersburg spent their holidays at Middelburg. The former had visited his parents-in-law and the latter his family. After spending three happy days in the Middelburg district, teacher Mangaba of Br-ryton entrained on April 20 for Witbank and Pretoria.



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News Items From Different Centres

Shawbury News

(By the Onlooker)

A grand variety concert with a non-stop programme was held by the United African Happy Lads of Mount Frere at Shawbury on Saturday, April 13.

The Company is composed of Messrs G. Kala, (the old clown) G. D. Ntwasa (pianist) G. M. Tuta (the Funmaker) J. T. Blose and F.N. Manyamalala. The Institution Hill was full. The Institution staff (European teachers and Native teachers) and the others European residents as well as Native residents of Shawbury attended. The Rev. W. Mears was chairman.

The Lads gave a very interesting show and every item of their programme was appreciated by the audience. Their programme was composed of songs, steps, sketches etc. The Europeans very much liked a sketch in the programme entitled 'The witch-doctor' which was followed by a song called 'Sibulel' abefundisi' which was describing the nature of the sketch.

The Europeans liked this item very much, in as much that most of them threw money on the stage while the lads were performing. At 11 o'clock, the show was closed. The Rev. Mears made a fine speech encouraging the Lads to carry on their good work as far as possible. He also said that the Lads had improved considerably since they were there last on November 10, 1934. He made it clear, that to show that the Lads were enthusiastic, they have no time to prepare for these shows, in view of the fact that they are all workers at Mount Frere and have very little time to spend for preparations. The little chance they got, they use to the utmost as a result of which they are able to give successful and thrilling shows wherever they go.

After the Rev. Mears' speech, Mr. G. Kala, the president of the Lads made a speech too, thanking the Rev. Mears for his kindness in allowing the Lads to give their show and also his kindness in preparing refreshments for the Lads each time they give a show at Shawbury free of charge. The collections from this concert made a total of £6. 9. 3. plus the sum of 3/- given by Misses Z. Futehane, E. Tsostle and I. B. Vithima after wishing the Lads good luck wherever they go. The Lads left Shawbury on Sunday evening for Mt. Frere and they hope to give a grand concert at Mvumelwano school, Qumbu on June, 7.

Dr. Aitken spoke about building up decent houses and their maintenances. He produced specimens of such houses and also plans were shown. In the interval of speeches the Lemana, choir of the practising school rendered beautiful music with "shades" well marked.

So far, it is the best attendance ever seen of the Northern Transvaal Districts Vacation Course and the District Inspector had teachers well grouped under their three supervisors Messrs. J. M. Lkgetha, A. J. Molotsi and E. J. Mtebule and each supervisor with a teacher Lieutenant comprising these districts—North, Pietersburg and Blaauwburg respectively.

Many European visitors from far came even beyond Pietersburg others covering over 100.

K. N. NKABINDE.

Potchefstroom

Conference

The first District Conference under the new Presiding Elder the Rev. M. N. P. Tilo was held at Klerksdorp early this month. The Conference was honoured by the presence of the General Superintendent Dr. J. Y. Tantsi, who opened the Conference and presided on the first days. The following ministers were present:—The Rev. A. G. Mokuu, of Klerksdorp, E. R. Lesito, of Bloemhof, C. K. Mokgothu, of Christiansa, N. B. Tantsi, of Vaniersdorp, D. Modukanele, of Coligny, D. J. Mogoerane, of Molested G. Mamogoa, of Mafeking J. C. Dambuzi, of Fochville, J. M. Mokone, assistant Pastor, Potchefstroom, and A. Motuba, assistant Pastor, Klerksdorp. A public reception for the Ministers and delegates was held on Thursday night, when the Philharmonic singers under the baton of Mr. Crutse, and the A.M.E. singers under the Rev. A. G. Mokuu, sang beautifully.

The following morning the Conference embarked on a programme which embraced a wide range of subjects, and among many things it was decided that:

- (1). Minutes of this conference be printed in a popular Native language.
- (2). This conference calls upon all the Pastors and members of the District to give their fullest response to the Call of the Bishop for the biggest rally ever staged in the history of the church to raise £7,000 before the end of June in order to shape the destiny of the church.
- (3). Closer co-operation among the ministers and the laity.
- (4). To stabilise the work of the District by introducing a sound financial policy in the circuits.
- (5). In future the Women Society should be represented in the District Conference.

In the form of contingent, special collections and concert a sum of £30 was realized which was disbursed as follows by the Finance Committee: £20 was paid for Conference entertainment, and £10 for Printing, Stationery and other expenses of the District.

Northern Transvaal News

Lemana vacation course 1935. (April 12—16) 440 teachers gathered at Lemana. Opening sessions were held in the open air at 8. 15 p.m. aided by electric lights. Welcome speeches were made by Principal the Rev. Cuendod, Missionary-in-charge (Chaplin) the Rev Cuendod and Mr. H. Thomas, the Head Master, whilst the District Inspector Mr. Liebenberg presided as chairman.

The Chaplin emphasized the point that the teachers had come to breathe another air, the new air, embracing air and indeed had come to the spiritual mountain from which they would descend with new strength for their work. The Head-Master welcomed his former students to their home—the old home their spiritual home which teachers looked upon as home where their parents reside.

The Chaplin, former Principal of the school, thanked Mr. Liebenberg for the able organisation and successful preparations he had made for the course. The Director, Mr. Kuschke, spoke sincerely and drove it home to the teachers that they should open their eyes to the needs of their people and supply these to them. Their crying needs are money, food, clothing. Teachers should raise good produce from their school gardens.

Middelberg Cape News

Monday, April, 1, saw one of the finest spectacles of its kind when a welcome social sponsored by Mr. Joha Masiloane of the local South African Police Force was accorded the Rev. P. S. Kuze of the A.M.E. Church of Cradock whose Pastorate embraces this area as well.

Dr. M. G. Sishuba, of the Ethiopian Church, who very ably presided, gave a brief introductory address concerning our guest, he then proceeded in an eloquent speech to welcome our guest in our midst.

The chairman commented on a few of the numerous difficulties that the churches as a whole sustain in this district, chiefly being the lack of interest of the people in education.

Mr Phillip Motwena was asked to say a few words of welcome. The next speaker was Mr. H. Sydney Moeketsi, the local court interpreter, who extended a word of welcome to Mr. Kuze & confirmed what had already been said by previous speakers, laying emphasis on the need of unity irrespective of denominations.

The next speaker was Mr K. Twele who spoke on behalf of the churches. The house was entertained at intervals with vocal music by the A.M.E. and the Ethiopian choirs under the able batons of Mrs. Masiloane and Mrs. C. Kube respectively.

We very much appreciate the attitude of the Rev Mangela of the church of Christ and Nurse S. Kubikile of the location clinic, who intimated their inability to attend but nevertheless forwarded their donations. Our guest suitably replied, and thanked the chairman and each of the gentlemen who welcomed him to Middelberg. He also heartily thanked the audience for their presence, the choirs and conductresses.

Among those present were Mrs. Dr. Sishuba, Mrs. Dastile, Miss Millie Zintwans, Miss S. P. Zintwans, Miss P. Jsjte, Mr. and Mrs. James and several others. Before the social closed tea and cakes were served.

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Zulu : E-Swazini Nase Nigel

Ezase Mbabane E Swaziland

Bati U Velakancane Kayazi-Nje Into Ayikulumayo

(NGU FUNUKWATI)

Mhleli welipepa leave, esinsundu nabafundi beipepa leli. Ngayiqala ukubhala kutelipepa lako, ngifuna ukupendula u-Velakancane waka Hlati, Bengicabaqa ukutsi bakona abati ngcono kumami abafanele kuyipendula indzaba efana nale. Nayi lendzaba Mhleli nabafundi, ivele kwipepa lamhla tingu 23 March pantsi kwesibhloko samnumzane Robert Nelson Mtetwa umtsali watibita ngokutsi ngu Velakancane. Ukuqala ngitsi lo Velakancane abebenta umsebenzi omuhle ofanele bonke abantu abanesikati nabatko ngeindzaba telive lakitsi, ukutsi batekele ilive okwentiwa lapa kuleli LaSombhlo. Kepa lomngam lagifunyanise shangati utandza ukujivata letiye itinsizwa nomenje akuluma ngetinsizwa takubo. Etsi kwako konke ngiyabona njeke ukutsi abantwela amabala ngalabito ao Mordant nababanye. Lapa abeqondze kona kukulonkuzi kaMabhalane okutiwa ihlaba pambili kubonke abake babangomatsalane abamnyami ku Swaziland Administration.

Ngiyamangala impela nabakitsi yilendzaba ukube mhlumbi uyati kahle yini lomngam ukutsi iSwaziland Administration kusho ukutsi Hulumeni waka Ngwane. Mina ngiqabuke lapa ngisikundlalwane ngabona ombhalane bakitsi kungabomumzane Sephila no Ntuli. Lona Mr. Sephila alapo akona naamhla lo kwHovisi LaNkosi nkulu wakaNgwane. U Mr. Ntuli angumqumushi wamapoyisa neNkantolo yamacala alapa endzaweni yeMbabane kanye nomhumushi wamajaji abumusha amacala apuma kuletaye tindzawo takaNgwane. Ngite ngibevindozodzananyans ngifunda funde loku kwesizulu ngati lababantu abangomabhalane. Angikaze ngive kutsiwa bayehluleka. Kwetinye tikatsi kufike bonkuzi abatishe ngemfundo epakeme pindze babakwela bababe. Ngibuta Velakancane ukutsi upumapi lomnumzane okutiwa uyatigibela tonke tinkunzi takitsi. Uutole kubani siqinisele esisho ukuti ubhala pambili kubonke omabhaleni bakaNgwane? Ngibuta ngobeni sabeva nao Messrs Kunene e Peak no Lukele oka Manzini ukuti ngomatsalane aba, pumelele kuloyamlungu abetokula tindzaba takaNgwane okutiwa (Sir-Alan Pim.) Ingani tsine siye lapa ukutsi nakuhleliwa bomabhalane abahumushi pela loyunkunzi wabhehliselwa kugaba lwesitatu (3rd grade.)

Uti nembala abengafoli ngobeni afundse ukwedhlula bonke labaqumunsi bakitsi?

Manje Mhleli nabafundi nibone kahleni nabakitsi ukutsi mini ngifuna impendulo kuVelakancane, ngobeni uVelakancane impela ngifuna avela kakulu. Kuagete kwenteka ukutsi kanti lababobabe bangahlala lapa emsebenzini bezuleka kade kwasa kukulunywa ngamaSwati akala ngokuti ababafuni abetive. Simane simangele nje tina, ukutsi yini isono kulababantu, ingani umsebenzi wabo bayawuquba kahle. Ngikumbula lomunye akuluma ngokuti sekufanele amaSwazi ahumusha nca ubuta sizatu pinde ukuluma lokungevakali.

Namhla ke sitole lituba lokuxoxa ngokuti lomngam usuyifake epepeni lendzaba. Ngibona lomunye abekade elipoyisa manje uutole lomunye msebenzi funa naye asho ukuti ubhala pambili kubabanye abasebentela lowomsebenzi, besesho ukuti amapoyisa wawashiya ngobe bangabantu labapantsi.

Mhleli sita usake leyondaba ngiyibhekile kulomfotu spumele eshasha latini saka yintikulumsava etingsafanele.

(Siyifake ngaso isiSwazi inobe ngaso umlobi lencwadi ukuze inambiteke kwabakwa Sombhlo, Kodwa pela kakusiko ukujivata abanye abantu nxa umlobi ezincomela lowo azibonele yena. Engatsho ukuti abanye laba bayizituta nayeveza okwaka ukubona nje ngoba nawe uveza okwako. Uzovala omunye azeze okwaka futi-Mhleli.)

Imihlola Yawolayita E Nigel Ababukelwayo Sengati Bezinto Enhle

Uyiqabeka lomuzi impela ngomhla ka April 1, bekuvulwa indhlu yamacala alapa inkantolo entsha esandukwakiwa loku pela amacala atetelwa endhlini esisitolo kungenjalo aye e Heidelberg kuMantshi wodumo wasekoti uMnu. Stanford. Isitimela naso sizopela ukwelwa ulayini iyopela ngosizi lenyanga engabonakalanga amakarishi, nomeke usuku lokuvulwa kwaso lungakeziwa. Inku'u ngozi kuma Taxi nama-Bus azopelwa umsebenzi. Kunjalo, mhleli, masinyane kuzobalula kubantu ukuza lapa eNigel, ngoba pela imali ayinkulungana, amataxi pela aduliile.

Amalayita nesibakela agcine ngokuhlalaba ngomsebe ngomhla ka April 7 ukupuma kwamaSonto, kubonakale ngerhla kwe Location iziqumbi ezimbili. Yini lapaya ngenhla komuzi, lesiqumbi esingenzansi kudhliwa ibola vonawo, lapsyana etafeni kudhliwa amaqindi ngolayita. Ito enengi yabantu ngisho izintombi nezingane kugwele lapa ngingasasho luto ngenasha yeosizwa simangale njena tina bopashana ukuti konje ulayita wake waba nento enhle yinina! Sisabukela mna lapa eboleni isigquma kamandi ibola sasuka isidumo etafeni kwasengati kuposwe umbayimbayi pakati okwama ciyane, wena owaziyo izinyonyana ezimlemo ubomvana kukala ubumaye-maye esifazaneni, belisila belizalaba amatambo galoyepuka ngoba ingezi nokufa naku!

Nantike elokugcina kanti omunye sebebhlabile njalo kulamagqindi abo engasagijimi ama Pittsburg esezinyoni ezindizayo, esukelana, umm... ch... nduku okusukelwana ngako. Zisizwa, makosikazi, zintombi, nani zinganelawo zange ubukelwe umsebenzi wamalayita skuko luto oluhle alenzayo, umsebenzi wawo yingozi nokufa kupela ukugcina kolimala kufe izibukeli. Siwazi enjalo wonke amalayita e Goli kupela

la ongumzisi kuloko ngu Hulumeni no Manisipaliti ngabavikeli babantu ama Polisa kupela. Kwehla amalayita okutiwa avela e Springs tuble u Hulumeni akunqande loku kusekusha njena asukelana aze ayongena e dolopini, Abacjwa amanye anqonyelwe ngolwesitatu ngolwesine atunyelwa e Heidelberg eyishumi nalinye. Nakona lapa e Goli besisizwa nguye u Pick-up obecita yonke lento embi yama layita.

Ekuqaleni kwale emiyo bekunge ne ubalo lwabantu lapa e Nigel Location olwangena ngo kuzalwa kuka Jesu, u Msindisi wezwe lonke. Kubonakala ukuti uyasebenza Mr. N. Maduna, umzi Mkuu umfo ohlonipekayo uti nawe ma umbona ubone nje ukuti lapuma ilanga lapa aliko emafini. Ito ayaziyo yi Duty yake ngokuzibeka nango kutobekileyo. U Maduna omhle yena owakwela esiya e Bai umfo ongena kudhliwa kumuntu noma skamazi engashongo ukuti sakubona. Peli impi yakiti ubuningi bayo iti ingatwala izintombi zokubamba abantu ubone njena ukuti useyi nkosi engena ku kuluma nomuntu ngobapela nazi insimbi esingeni sake, ziwumgele wake. Abese ebheka pezulu, bangaboneli kwa mhlope ama Police ukuti azipete kanjani kowakubo umntu naku muntu omayama uqobo aquba i duty yawo leyo kupela.

Sike sabona umbazi wodumo lwase Goli u Kambule Mr. John kona lapa kiti ebukeka ekwenhle impi'o. Peli owakwaka ulapa eNigel indodakazi yomsi P. B. Nkosi, epakati Nayo inkosikazi ufike isipila kahle nayo,

Besibuka umdhlobo omhle lapa kubambene iSprings A. ne B. yase Nigel wema kanje umdhlobo omhle iSprings yafaka 3to2. B. ne B. encane yase Nigel 2 to nill.

J. D. C.

Amaxoxo Ngabantu Kwa Hlatikulu Kona Lena E Swaziland

NGU ARTHUR RADEBE

Kwati ngo February 1935. Kwe suka umfana elandela umlungu wake oyi Swaziland Police owashinshelwa kwa-Manzini, wati ehambe emamnyeli angu 15 noma 16 lamwisa ibayi. Sikitsi wepuka intamo watwala wayiswa e Government Hospital wati esesindile wose epatwa i Enteric fever waba sowuyadhlula ngo March 23, wagcwat ywa March 24, ngesonto ekuseni. Impela sidabuka kabi ngoba tekungu mfana obelitanda kabi ibhola abedhlala ama Butterflies Football Club zezisho zikala ngo "Tandela lomastandela," igama lake master Bangani Maseko. Au, umhlaba uyozitata izinsizwa zabantu:—

Futike ku March savelwa indaba embi futike ukufu ngo 16th kuka Mr. Charles Ntuli abamgwaza e Goli Sadabuka kabi ngoba naye bekungomunye umdhlobo, we bhola ebeyi Vice Captain wama-Rebelleions lapa. Kwavela nokunye kwadhlula nomtana ka Makgatho. Kwabuyi kwagula u Miss Matha Ntuli okwambuyisa e Goli puke sibonga Inkosi yetu ngoba sewuconono kabi sewabuya nesesibhedhlala Government Hospital, no Mr. E. E. Ntuli secinaye lapa ekuya. akupili kahle ebese Piggs Peak (Court Enterr preter.

Futike ngisatanda ukufaka naku okuhle: ngo March 30 esihlangene kusihlwa e Hlatikulu Hali abelungu nabantu kwaba kuhle kabi. Abantu bebingelela u Mr. noj Mrs W. W. Usher oyi acting—Assistant Magistrate, u Mr. H. Mac Mshengu wazukuma wakuluma ehunyehunyehi ngu teacher Dhlamini wase Wesile kwa sukuma inkosi u Usher naye wawo kwaze kwazanda abangenzwela ngoba wati angina mabloni ekukuluma mina ngiti abantu ngitanda biqubekile pambili Kwati sekuvulwa kwasuka u Mr. W. W. Mordant naye wawo amahle amagamo imxyelwa nokuzwa ka kwendhlu ensundu wabonga ukuti,

Kuhle tina abadala sikulise ukudhla la ngoba kuxosha izinto ezimbi ezingqondweni zabadala nabancane. Nguye naye elitanda kabi ibhola, e Mbabane lapa abanye abadhlali bangadhlali ibhola badhlala umuntu.

U Mr. Mordant abengasiye woku linyazwa ngoba ngumuntu ongakwazi ukukhalela umuntu ushaya ibhola kupela. Uyi Captain wama Butterflies Football Club, wafa nje kodwa sidumo rako sikona lonke lase Swazini kanye ne Tekwini lapa wawudhlala la i Greyville Football Association' ngo 1924 to 1926. Namhla nangu imbuka simesabe ngoba izita zayingena ngohlangoti zezisho ziti "puma "endhlini" "Puma egroundini." Bati: "Yadhlala" "Mankinati":— Yase yidhla:—nabholile zavolo use ngela bantwana yabo, guga mzimba kusale inhliziyi. Isikala asiyikuvaleka nangomusa wako mntwana wamahlwayizela uyihlo waduma lonke lakwa Ngwaoe nangomuso ngiyakupinda ngivaselele ngawe. Sergayo ngifika nedhlini yako uzakele kahle walisiya lakini le Bremersdorp. Futike ungumuntu onama Trades eyi Carpenter, Blacksmith, and Farrier, be Public Works Department. Hlatikulu: Benza izinto ezimangalisako no Inspector of Roads and Works Department u Mr. G. F. Purcocks, umlungu, ohlakanipele kabi. Banemishini lapa esebenzayo esuka ezimbhloko zabo. Futi u Mr. W. W. Mordant seyi Agent yeBantu Wor'd. Bngisatanda ukufaka ama Butterflies Football Club abapati President: Mr. H. Mac. Mtshengu, vice-President: Sergeant Mkabela, Captain: W. W. Mordant vice Captain: J. Magula, Hon. Secretary: S. Kumalo assistant Secretary: D. R. de Be, Treasurer H. Memema assistant Secretary T. Shabalala. Ngifisa ngokuti lomdhlobo ungeze wafa.

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UMgungundhlovu Onduku Zibomvu (Ngu W. A. E. G. Manyoni)

Ngenyanga ezotwasa uLusibakulu iGovernor-General iyovakashela lakiti ihlale izinsuku ezintatu. Amalungiselelo aseqaliwe okumtokozisa. Wesuka eMgu'ndhlovu adhlulele eTekwini abhlale kona amasonto amatatu.

Ikuze yababaza imantsi lakiti lapo umuntu ebekwa icala lokuti ushaye imoto ngenduku, kanti nzeSonto elinga pambili ihlulise abanye abenza loku bavimbela imoto bayishaya. Lomuntu wahlaulisa o£5, yasho imantsi ukuti soku ukuba oqa'ayo omubi lo ukuba abantu badakwe besebeshinga. Kwenzeke ngase Sutherlands.

Induna yomlungu yasenkomponi yeloliwe (Railway Compound Manager) ihlulisiwe yanqunyelwa ukuboshwa izinsuku ezi ama 84 ejele ngokutiwa itengisa ngomsebenzi kubantu ngase Kwaycia ubufakazi bokuti abantu abafuna umsebenzi enkomponi wa ebatelisa kusukela ku 5/- kuze kube 10/-. Imantsi yasho ukuba wenza into embi ngoba abantu babedela upeni wokugcina ngenxa yomsebenzi lomlungu ubeseneminyaka e 19 asebenza eRailway.

Ngapapa eMtshezi eNtabamhlope izinsizwa ezimbili, zapambana zibanga intombi zaze zispatana ngezandhla. Enye yakipa ivolovolo yabasela ngalo, insizwa leyo yafa. Ubanjiwe lowo we volovolo.

Ziningi izinto ezisitunzayo tina esiti sizama ubungcono. Ngati ngisetusa abefundisi bakiti nobunono bokuzipata, kubangane bami babelungu, waseqamukile umfundisi otile! Bheka, ngaba nsemahloni kabi, Ukololo lo usuwaba bovu: kanti futi nebhuluwke eleminyaka etile. Yena nje waye inqaba songati inganekwane uma umbona. Ngaswela umgodi. La kuhamba kona abefundisi bakiti, engibona ukuti "ozibeke."

Abelungu impela bapiwa umqondo wemali, Bheka ngoba ngisho nasemakemisi imiti ibekwa ngobukulu ubuciko nobunono emafasiteleni uti nawe uma udhlula kanti uphile uzwe utanda utungabaza

Ziningi izinto ezingahle zenziwe zokusiza umuntu onsundu mayelana nama bhizinisi. Nazi ezimbhili ezisobala. Eyokuqala, akuphele izitolo zamaNdiya nabelungu ezindaweni za bantu kunikwe abantu ituba. Okwesibili akuphele izimoto zamaNdiya ezitwala abantu zibasa ezimishini zabantu kunikezwelwe isizwe sakiti ituba. Kunjani loko na?

Kukona okukona kubantwana ngezinsuku zanamhla, Umfana uti engakabi ubani noba intombazane, usepuma eyeka isikolo ngoba ebona ukuti use yinsizwa noba intombi, Yini leyo bazali na?

EzaseDundee Ngabantu Bakona

ITSHE LOMFI C. C. NYAWO LIZOBEKWA NGO APRIL 29 (Ngu I. Zinia)

uNkosikazi Kuzwayo uma-Mazibuko waseBurnside uke walapa—ubukeka esempilweni ehle, ilady lempela.

Kuyatokosisa ukubona uNkosikazi Mfu, B. S. Msimang esebonakala nasedrobeni noma esahlutshwa unyawo, sitemba ngomuso uyobe esengcono oka Ndimande. Pela ubezolungiselela uNzondelelo njengoba useNyanyadu.

uNkosikazi Majozi umkaChief Ku's Majozi ulapa esibedhela ngenxa yokungapili. Sengati angabangcono.

UMfundisi B. S. Msimang wase Inyanyadu ubelapa ngomhla ka 6 April eze nezinsizwa zake bezodhlala ibhola. Zadhhlala nama Rebellions zaweh'ula, okumnandi kakulu ukuba naye ubapakati lapo kudhlalwa.—Ngivala nje nxa zike zabambana nabafundisi ngonzo ndelelo ziyobanqoba.

AmaWeshe ayayaluzi kulezinsuku ngoba abafundisi bazodhlala ngapapa

Ingozi Ehlasimulisayo Eyehelele uMrs- Ndaba Walimala kakulu

EZASE KOENIGSBERG (Ngu Big Bob)

Sivelelwe umhlolo lapa eKoenigsberg njengoba pela sake sasi namfu udaba lokuti beku uhlabo kwa Mr. H. Ndaba kona lapo kupepa ndaba iBantu World. Ngama sonto adlulileyo be-bebutene bonke bezazi nabo pape Kuteke ngomhla ka April 15 uMrs. H. K. Ndaba esati upeleze'la umolokszana wendodana oncane njengoba isibuyela ngase kaya eGoli kwati e ndleleni bekwelwe enqolui izinkabi zetwasa yimoto edlulayo zaya egqumeni yawa inqola yabagubuda Ababese ngoleni uMrs. H. K. Ndaba (umama) Mr. & Mrs. A. H. Ndaba Indodana enkulu noMr & Mrs. Abi H. Ndaba indodana encane.

uMrs. H. K. Ndaba walimala kabana impela eqolo kungati wepukile. Watatwa wasiwa esibedhela eNewcastle. Abanye ababenaye abaze balimala okubabazekile. Into ebuhlungu ngapezu kwako konke ukuti uMrs. H. K. Ndaba lo ezinyangeni ezidlule wemu-kwe uSomandla abayigazi nenyama yake abane. Yebo siyabazwela baka-Ndaba sengati bangakumbula amazwi kaJobati "Ngeza ngize elizweni ngobuyela nginjalo itandla esangipa ekubisongipa okubi ngenye imini." iNkosi ibe umduduzi wabo.

Ayike noko besisa totototaba emsebeni weNkosi nabo bonke, into nje kuya yaluzwa njengoba umkosi lo we Good Friday ubukiti ekaya.

Babulele uxamu kona lapa kiti kodwa eceleni kancane nje kaWibi bamhlinza bafica umbila omningi esiswini babulala ibululu ufeleba bafica umbila futi babulala upempetwane bafica umbila futi.—Kanti nezinyoka sezayeka umhlaba nezinye iz'nambezane zidle umbila umhlala lo! Ngifunga uNgenukane impela

uMiss V. Adie Mndebele sewuqalile umsebenzi obalulekile kuye wonke umuntu ofundile oyintombazane njengoba esho umhlobo uT. A. A. B. Motjebekoa wasePretoria kwelomhla ka April 13. Ufundisa izintokazi ezingasangeni esikolweni ukutunga ufensa, ukukilosha. Pela seziti mina eyami indiloko izizoba noleyisi. Kungati pela usebize no Makoshazana nabo bez' cosha okwabashiya—sengati uzo-bafundisa nokupeka izishulu nokupata abantwana. Ayi noko siyatokoza ukuhlangabezana nokuzimisela okunje Useqale namaWayfarers. Hala! Ntombi, kanyisa uyepambili ungetuswa mavemvane andizandizayo ukumbule ukuti oxa ihamba inj' enkulu izimaku ziyakonkotsa bezingeyilume.

Kukona umoyana oti Inkondlo yawo shana eDriefontein seyifulela idokodo layo elisha elisequmeni eliqmle. Pela ngisho uChief W. S. Khumalo nendodana kungati isaquba kahle eCollege uH. H. Khumalo "Nkosi sipe amaKosi afundile nakoliwe lipe izwe lako inhlala kahl' nenkululeko."

ukuzobeka itshe lomfi uMfu, C. C. Nyawo ngomhla ka April 29.

Ibhola liqale ngomhla ka April 7 lapa kiti,

uMnu J. H. Moruthane unesikati ehamba nobuhlungu emzimbeni simfisele impumelelo njengoba eseze waya eGrey's Hospital, eMgungundhlovu.

uMnu. A. Zwane owalimala iso wehlile ukuya eGrey's Hospital ukuba ayokwenzelwa imizamo kona naye setemba ukuba wobuwa engcono.

Siyezwelana kaku' nomuzi wo Mfundisi S Ngcobo osunesikati eside usebunzimeni ngokugulelwa indodana nabo sibafisele engati ingalulama ibuye ibe pakati kwetu.

Ngomgqibe'o impi yabaseshi yavimbezela enkomponi kwa Meshoba yabuya notshwala ngemipengolo bulayishwe enqoloni babamba nensangu. Iningi likona le ezipaqeni.

Christian Apostolic Church in Zion Of South Africa

Indaba isemlonyeni kuwo monke ongapantsi kwe Flag lebandla eligama lingasenhla eyohambo lokuya e Alexander Township Johannesburg lapo kuyohlanguela kona i Synod zama Zion ku Cathedral yawo lapa ahlanguela kona wonke alapa e Mzantsi we Afrika nakwamanye amapelelo anjengase G. S. W Africa ne East Coast Africa. Niyamenywa monke nabangeko pantsi kwe banner ye Zion ukuba nizobona indimbane zabantu nezizwe, nezezilimi ezipetwe umfoka Mabiletsa ongati xaumbhaka uti lelixegu seligugile kanti usemsha ngomsebenzi wengqond nevangel.

Pela kobakukona nomfo kaMdh' alose owakotwa inyati xa ehamba edabula smahlati ememeza ukuba izizwe mazi-penduke zize eZion umuntu onokukuluma nokuhlabelela konke kumnandi okupuma ngomlomo wake. Zin'gingi ingqwayingqwayi ezobe zikona ngingatata ipepa lonke xa ngingababala ngamagama neziqu zokugwazana kwabo Nomfo ka Mbhifinga o' xa sehlabelela uxwe zintaba zivuma nazo zifakaza ukuba uJehova ufanale ukudunyiswa yiko konke akudalile.

Lemakehla esengiwabalile nengingawabalanga emi ayamemeza engenakupumula ukulunga kugakabon'kali nokuba buyani bantwana abahlubukileyo usho uJehova ngiyakunitata ngamunye emzini nababili esizweni nginilete eZion. Amalungiselelo alomhlangano makulu kakulu adhlula aweminye imihlangano bonke bemkelwa ngokutula ngoba kusekuloleni, ngibonga lelituba Mhleli.

S. E. NKOMO
Robinson Deep Ltd.,
Johannesburg.

Impilo elungileyo kwabe sifazana

Yini ukuba udinwe, ubebutakataka ugule?

IMPILO yo wesifazane imiswe izi Ndhlala. Uma izi Ndhlala zibu takataka i Gazi, liyabulaleka kubangele ukuba kulandele lezinhlupo:

UKUDINWA NJALO. IKANDA ELIBUHLUNGU. UBUTUNTUTSHA. UKOZELA. UKUKULUPALA KAKULU. INHLIZIYO ETSHAYA KANCANE. UKUBANDA KOMZIMBA. UKUNGACABANGI KAHLE.

Indhlela ekukupela kwayo yoku buyisa impilo kungoku vuselela izi Ndhlala. I-Dr. Heinz Glandular Tablets zingumuti omangalisayo wabe sifazane bonke abadiniwe emini nase busuku bebu takataka kangangokuba bengenako ukwenza ukuba kutokozwe emakaya.

U-Nkosk. Elizabeth Hendricks wase Cape Town, oneminyaka engama 32, uti ebhala:—"Ingane yami isine zinyanga eziyisi 6 yazalwa ipile kahle kakulu. Ngiyatokoza ukuba nga tshelwa nge Dr. Heinz Glandular Tablets ezimangalisayo. Ngi zizwa nginamandhla kunanga pambili."

I-DR. HEINZ GLANDULAR TABLETS

I-DR. HEINZ GLANDULAR TABLETS zibiza 5/6 nge bhodhlela elinezi Nhlamvana eziyi 100 kuwo wonke amakemisi. Lezi Nhlamvana zitakwe ngezi ndhlala zazi nyamazana eziphile zinako ngempela ukuphila noku pelisa ubutakataka besifazane.



Isitombe lesi sikombisa izi ndhlala ngokwahlukana kwazo ezise mzimbeni. Uma sezidhlelele, impilo yomuntu iye imhlupe kakulu. I-Dr. Heinz Glandular Tablets zenza abafazi nesimame esigwebile ngoku sivuselela kahle izi ndhlala nazo, izito ezingapakati, ukusebenza kwezinto zesimame kanye ne mpilo yonke.

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"MELLOW AS THE CHIMES"

Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, APRIL 27, 1935.

Detribalisation Of Africans

The detribalisation of Africans is considered a menace by a large section of the European population of South Africa. Consequently attempts are being made by both the Government and private organisations to keep Africans within their tribal surroundings and under the influence of their tribal traditions and customs. Last week the congress of the Transvaalse Onderwysvereniging passed a resolution urging this association to see "that Native education is placed on a sound footing, with a view to arresting the detribalisation and alienation of Natives from their own cultures." To one who does not know anything of the history of South Africa and of the attitude of the majority of Europeans towards Africans, this scheme will appear to have been prompted by the desire on the part of its promoters to preserve Bantu culture and traditions, but those of us who know that domination of the African by Europeans is the avowed aim of our rulers see in this move a design to keep the black man in subjection for all time. Indeed the object is to perpetuate tribal divisions, rivalries, hatreds and prejudices in order to arrest the rapid progress which the Africans are making.

The Government wants to preserve tribal organisation, not because it wants to prevent the disintegration of Bantu life, but because tribal organisation ensures control and enables the white race to impose its will upon our race. The underlying principle of the Native Administration Act of 1927 is to maintain this tribal organisation in order to force those Africans who have outgrown tribal environment back into the conditions of the past. Under this Act the Governor-General is created the Supreme Chief with such powers that he can divide and sub divide tribes and create new ones. He alone appoints and deposes chiefs, and can banish from any reserve any black man who, in his opinion, "is a menace" to the community. That is to say any one who is not satisfied with the conditions under which his people live.

Further under this Act the chiefs have the semblance of power which can only be exercised under the direction of the Department of Native Affairs. But their position is not secure, they can only maintain it so long as they rule their tribes according to the wishes of the Supreme Chief. The Act also recognises "Native law and customs which are not incompatible with the principles of civilised life." It will be seen, therefore, that while the Government's policy is to encourage "the Natives to maintain their tribal organisations and cultures" or in other words to "develop along their own lines" nevertheless the Government does not intend to relinquish the control of these lines of development. It

must control them lest they become a positive danger to the security of the white race. This is the paradox of the policy of segregation. We have pointed out in these columns that the real object of the segregationists and those who advocate the policy of preserving Bantu cultures is not to allow the black man to develop his life to the best of his ability but to make the position of the white man in Africa tenable and secure. This policy, put bluntly, is none other than the traditional policy of White South Africa, namely that of "keeping the black man in his proper place."

The Transvaalse Onderwysvereniging is against "the detribalisation of Natives and their" alienation from their cultures," not because these things are detrimental to the welfare of the Africans but because they are considered a menace to the welfare of the white race. No one can deny that all talk about giving "the Natives an education suitable for their needs" means nothing but putting the brakes on the wheels of their progress. It is our firm conviction that the needs of the Africans, in the economic life of to-day, are identical with those of Europeans. Furthermore we believe that the Africans cannot maintain their ancient life in an Africa that is fast becoming Europeanised, in an Africa that has been parcelled out to European landowners and whose destiny is no longer in the hands of the black races. We believe that, like other races of mankind, they are subject to the law of evolution, and that they, therefore, must evolve from the tribal state to that of a nation. We do not deny that there are customs and traditions which they must carry along in the process of evolution, and that they, therefore, must be preserved. But what we are opposed to is that they should be denied the right to develop along the lines of human progress, that they should be kept in a sort of a Zoological Garden as specimens of human barbarism and savagery.

There is nothing wrong with the process of detribalisation, and any education which is designed to perpetuate the tribal system is not sound and cannot be said to be in the interests of the Africans. Sound education for the Africans is that which will enable them to fill a nobler place than that of servitude in the affairs of civilised mankind.

Concentration of Purpose

Sir.—I wish to point out to the public my views on the above subject through your widely read columns. Let a man having selected an object worthy of one's best efforts, devote his whole energies to its attainment. It is essential that with true singleness of purpose he should seek by every legitimate means to secure the accomplishment of the purpose upon which he is determined.

It is a common error in the human sphere to try to "kill two birds with one stone." This weakens one's strength by dividing one's energies among conflicting matters; and by so doing one is likely to fail entirely. The power of concentration is one of the most difficult attainments of all mental qualities. The ordinary mind is readily diverted by new scenes and objects of sorrow, but the mind which has undergone the discipline essential for the attainment of true success, fixes itself upon the single object with a grasp so firm that nothing, but death can release its hold.

P. J. MANZINI
Sabie, E. Tvl.

THE PEOPLE'S FORUM

Keep Your Word

Sir.—It is a regrettable state of affairs that many of our people are addicted to the habit in fact "sin," of breaking promises as easily as they make them. Some are, it must be admitted, compelled to break their promises by circumstances over which they have no control. These deserve to be forgiven provided they give a true and trustworthy explanation of the whole situation.

There is, however, that section of our people who, with innocent looking faces make solemn declarations which they, are determined not in the least to abide by. They borrow money from some person and tell him the exact date when they will return it. The date comes but the money is not forthcoming. They keep out of their benefactor's way after the mentioned date. Should they by chance meet him, in addition to having committed the sin of not keeping their word, they weave additional yards of yarns.

Sometimes a society or organisation is established. The Bantu on such occasions are notorious for their abundant enthusiasm and extravagant promises. They each and all emphasise the importance of giving full support to the organisation both financially and otherwise. But it does not take long before their enthusiasm cools down and the solemn promises are broken. Here lies the rock on which many Bantu societies and organisations are wrecked.

Even in the Church of Christ instances of failure to keep one's word are to be met with. Many converts or "members on trial," in order to be baptised or confirmed, piously say they are going to do things which they are never going to do. In fact some publicly declare they have done away with vices to which they are addicted, and with which they do not dream of parting.

If only people would keep their word this would be a happy world to live in and there would be more progress.

JACOB NHLAPO

Thaba Nchu, O. F. S.

What Is Wrong With African Leadership?

Much has been said about African leadership. There can be no followers without a leader. It is therefore illogical to think that the Africans can follow a leader who has a love not for them, but for their money. It is evident that most of our people have given up believing in the long promised freedom because former leaders did not only fail to prove, by their actions, that they meant what they promised; but they did worse in that most of them misappropriated public funds. Therefore it is absurd to blame these people for lack of confidence in such leaders.

Some people will say that people are not all alike and that followers should not mistrust all leaders, but however true that may be we must not forget the proverb, "Once beaten twice shy."

A leader must be a man who has a thorough knowledge of his followers—one whose knowledge of psychology, and the ethics of the Christian religion will enable him to alleviate the sufferings of his fellowmen. Then his leadership will be a success because his word will be his bond and his motto "the cause is greater than man." He will not be the one ready with empty promises, but will be that faithful man who promises what is humanly possible.

JAS KOROMBI

Johannesburg

Congratulations On Our Birthday

Sir.—On behalf of the Glen Adelaide Workers Society, Lady Frere, I sincerely congratulate you the publishers of the only National Bantu Newspaper in celebrating its third birthday and are very glad to note its rapid growth from such small beginnings.

This Society wishes you all a still more successful career in your new building. We may also mention with thanks that our Society has been

The Zulus Are Also Coming

Sir.—People have often asked why the Zulus do not write their own books, and undoubted y some have begun to think that "Zulus have no literary aptitude". But that surmise is far from being correct, Zulus are, like any other race capable of educational, commercial and literary development. They have proved that it was not through indolence, that they did not write their own books but their opportunity had not yet come. Like their cousins the Basutos, Bechuanas and Xosas who have already proved themselves to be possessed with a sense of letters, the Zulus will also show the world what they can do. Some men have lead the way and others are coming.

One who still doubts the Zulus in the production of their literature has only to visit Messrs T. W. Greggs, Adams and Shuter and Shuter, or order a free catalogue from them, or visit the Natal schools and Training Colleges where one will find prescribed Zulu books written by Zulus themselves. And if one is still in doubt of whether the Zulus are worth anything in literature let one listen to the lectures of Mr. Malcom, Chief Inspector of schools in Natal who would convert one into the new faith that all well wishers of the development of the Zulu literature have—which is, "The Zulus are coming in literature."

To work for a science is a noble and nobler it is to work for your own fellowmen. Hence it is that men like Mbata, Mdladla, Dh'omo, Zungu, Fuze, Rev. J. S. Dube, M. J. Mpanza, and P. Lamula should be paid great literary tribute and given more encouragement in their endeavours. For all talented Africans there is always ready material. It must be hoped then that these men will still take more pains to prove the worth of Zulu literature. Whether they give us old stories in new setting it would suffice, or as some do write originally still greater would be our satisfaction, for it is by such interpreters of Zulu thought that we shall be honoured as a race.

M. J. MTEMBU

Unobserved Draw-backs

Sir.—Why should there be ever so many obstacles to the African progress? What can be the antidote to these unobserved draw-backs? We undermine such minute questions, and yet they act as preliminary queries, as to open our eyes to these creeping draw-backs among our people. If we note old sayings such as "Every cloud has its silver lining," we would not be liable to make such errors.

At this time, African people ought to endeavour to abhor and eradicate tribal, racial, religious, and family animosities. We ought not to be like those "Rich Capulets and Montagues of old Verona" who antipathised each other from head to toe.

It is high time we benefitted by Western civilisation and stopped being so captious about what other people are doing. Rather than discourage each other we should strive to help. I think that our Lord Jesus Christ open the door for every individual to strive for doing good and not for the thing we now all want to do,—destructive criticism. We all wonder why we as a race do not seem to be making any headway and forget that it is "the little foxes that spoil the grapes." We must be therefore always on the alert to fight the little things that draw us back.

L. G. SIMA

formed through reading the educative articles in your valuable columns. Long live "The Bantu World."

J. A. MFENYANA
Capetown

[The above letter is one of many who have kindly written to us on our celebration of our third birthday. We tender our thanks to the writers and only regret that space forbids us to publish all.—Editor]

R. Roamer Talks About

"Readers' Views Columns"

When we are short of news we always turn to the Readers' Views columns of the daily press and read the views of the cleverest people in the world—the Readers. In these columns we usually find hundred per cent, rubbish about Natives and—thank God! We also read hundred per cent, decent commonsense on the same subject. It is in these Readers' Views Columns where we learn that there are still Europeans in this country who believe that Heaven is theirs while hell is solely for Natives.

It is also in the Readers' Views Columns where we realise that there are Europeans in this country whose sense of Justice and fairplay will not allow them to see Natives made the butt of the negro-phobes without protesting. We thank God for such Europeans! A few of these brave Souls have been prominent lately answering the challenges of the "Builders of a White South Africa" in the Readers' Views columns and, may they live in peace, health and plenty for the rest of their lives—they signed their names in full thus rendering themselves the targets of ridicule from the Purified White South Africans.

Readers daily complain that Natives who play in the Union ground are a nuisance. They say Alexandra Township buses are a menace to the flat-dwellers in the vicinity of the Union ground. They make the value of their properties depreciate. Native hawkers who sell tea and cakes to their fellowmen are considered an eyesore. One told the readers of our morning daily that Natives smell, forgetting that to Natives Europeans smell just as horribly.

Some say the Pick Up vans are good stuff for Natives while others wonder what the end of this country will be when Natives walk on pavements, want to board cars, visit zoo, drive cars, work in garages and think they are the equals of the white people. You see, all these clever White South African builders build it in the Readers' columns of their press. They see afar. They even tell us that in heaven there is a kitchen where only Natives will be placed that is, if they are not in hell. They have even gone to heaven with their urban areas act!

But side by side with them are those Europeans who see just the opposite. These believe that a Native can drive a car, play in the Union ground, ride on a tram, work in a garage, smell like a European without automatically becoming a European. Each anti-Native effusion that appears under funny pen-names: "Shocked," "Disgusted," "Pro Bono Publico" is followed by letters from these Europeans who see no reasons for "shocks" "disgusts" just because a black man does this and that in a country where God placed him.

Of course, in South Africa if you speak for Natives you are considered an immediate asylum case and given as wide a berth as possible by the pure whites who have no Native servants for fear of being contaminated with some fell "black-skin" disease. Now, my readers, you can imagine just what our plight would be if it were not for the few Europeans who do not believe we are animals. The clever readers who build Empires, teach Governments and Editors what to do and what not to do are Mr., Mrs. and Miss "We Know All."

There "We Know All's" are The Public Opinion of This Country. They are it's lights without whose illumination it would go to the dogs. When a visitor arrives and says "you ill-treat Natives," they shriek with frenzy at such colossal cheek. Fancy telling them that when he has just arrived in the country. If the same visitor suddenly says: "you know your Natives!" they would be love him and call him a far-seeing man who speaks with authority. This time his being a visitor is left alone, for he has voiced their sentiments! Unfortunately the presence of the Natives in South Africa just stop the country from being ahead of heaven even!!

Tse Re Di Utluang Ka Pudi-Ea-tsela

The Bantu World
SATURDAY, APRIL, 27, 1935.

Tsela ea Tsuelopele

Maloba re ile ra ngola ka tsela ea tokologo, gomme re thaba go bona gore go teng bao ba ileng ba ikgathatsa ka go nagana seo re se boletse. Re ile ra bontsha gore tsela ea tokologo e boima, gore bao ba batlang tokologo ba tshuaretse go ikemisetsa go e tsamaea, lega ele boima. Le tsela ea tsuelopele e boima. Sechaba sefe le sefe se batlang tsuelopele se tshuaretse go "foula" digempe gomme sa sebetsa.

Go go tsuelope e ka fumanang ke sechaba sa banna le basadi ba tsofang go sebetsa, ba tshabang go senyegeloa, ba ithateng go feta sechaba. Tsuelopele e fumanang ke sechaba sa banna le basadi ba sa tsofeng go sebetsa, ba sa tshabang go senyegeloa, ba ratang sechaba go feta ga ba ithata. Sechaba sefe le sefe se tshuaretsepele ke banna le basadi ba ikgafetseng gose sebetse eseng go batla leruo le tlotlo.

Pale ea dichaba tse tsueloetseng pele e bontsha gantle gore motheo oa tsuelopele ea tsama o godimo ga magetla a banna le basadi ba ileng ba ikgafela go roala boima ba tsama. Bongata ba banna le basadi bana bo ile ba shuela bodiiding, empa leza gole jualo mabitso a bona a sa tlotloa lefatsheng lohle la tsuelopele. Sechaba sa Ba-Afrika se tla tshuaretsepele ke banna le basadi ba tla ikgafela bodiiding eseng ba batlang leruo, banna ba senang taba le tumo le tlotlo empa ba batlang phagamo le tsuelopele ea sechaba sa bona.

Tsela ea tsuelopele, jualekgae re setse re boletse, e tshuana le tsela ea tokologo. Ke tsela e boima. E tsamaea ke dinatla tse sa tshabang go senyegeloa, tse sa batlang leruo le tlotlo, empa tse kemiseditseng go phagamisa sechaba sa gabo bona. Afereka e tla phagamisa ke banna le basadi ba jualo.

Re Utloa ka Pudi-ea-Tsela

Gore ka Sondaga se fetileng mosadi oa Mo-Afrika*koa Pimville o hlabile e mong ka thipa, Gothoe bane ba bata monna. Go bonagala gore e mong oa basadi bana ke mosadi oa lenyalo, e mong ke phuti (nyatsi). Ea hlabiloeng ke phuti. Gothoe phuti ena e fumanang ka tlang ea mosadi oa lenyalo. Banna tlogelang go bolsela diphuti matlung a basadi ba lona. Ka Se-Afereka phuti e bolaeloa shokeng kapa sekgoeng.

Gore koa Orlando ka Sondaga se fetileng monna oa Mo Afereka o lomile mosadi oa gagoe monoana, a sega nguana ka thipa letsogo. Gothoe bane ba baka go se lefioe ga rente. Ntlo ea bona ene e kolota, gomme Masepala a ba gakalentse. Banna lefeng di rente ge tlogele go loma le go sega basadi menaana, le go sega bana ka dithipa. Rente ga e lefioe ka tsela ena.

Gore basetsana ba babedi ba Ba Afereka bane ba loana strarateeg gare ga motse oa Johannesburg. Gothoe molato bane ba baka moshimane oa "pulumane." E mong e rile ga a utlwa gore di ea baba a tshabela Bantu House, Basetsana tlogelang, hle re ea le rapela go loanela bahlankana. Afereka ntho, e jualo ga e tsejce. Seo se tsebegang ke boitshuaro bo botle ba basetsana.

Tsa Baeti Ba Rona Le Tse Etsagalang Gara' Rona

(Ke P.D.S.)

Mr. Ben Pekane oa Vereeniging one a chaketse Wolvehoek. O.F.S., matsatsing a mekete ena ea maoba.

Messrs Ezekiel Motlodi oa Germiston le Thomas Buckland bane ba le Mangaung ka maeto ona matsatsing ana a mekete.

Mr. John Ramabodu ene oile Kroonstad, me ene o tla boela Gauteng ka morago a matsatsi a lesome a phomolo. Mr. Elijah Molefi ene one a potlaketse Whites ho ea bona ba habo teng.

Messrs P. J. T. Nkhi, Stephen Mokgosi le John Nkhi bane baile hae Kopjes, me ba boetse Gauteng ka la bobedi. Mr. P. J. T. Nkhi e tle eaba tololo katorong ea Magistrate oa Kopjes ka dilemo tse ngata, gomme joale ke emong oa bo Mabalanane moteng o mogolo oa "Makanyane" - Marshall Square.

Mr. E. E. Phajane, Moevangedi oa Wesale koa Sabie, o fetile har'a motse mona vekeng ena a boea leetong la hae, bogoeng koa Mamagalekraal. Mr. Phajane o tle a nkile moroetsana oa hae, Miss Dora Agnes eo a mo tlogetseng Sophiatown go kena sekolo.

Batho ba dutseng ha bothokoana matsatsing ana ke ba ga Mr. Jeremiah J Rampa ba Kopjes kabaka la bothoko ba Mohumahadi Mrs. Rampa. Ehlile bo mogateletse bothoko moo le mekete ena ea maoba ba sa e bonang ho hang.

Seatla se segolo sa Eo Msatla se kile sa emisa leru le letsho godimo ga kuranta ena ea sechaba, "The Bantu World." Vekeng ena ea maoba banna ba bathano bane

baseteng mosebetsing. Mongoe a thutsoe ke motorokara, mongoe a thaselo ke dikabeka (bo laeta) tsa moetsa hampe; mongoe a lathelela ke bothoko fatshe, mongoe gothoe o tsoe ke "Pick Up" koa Sophiatown, chelete eo gothoeng ea batlega go lokolla monna enoa ea tsoa ka pong-ea leitho ha 'megi oa taba a fitlha ofising empa le joale ke veke ea bobedi. Motsoalle oa rona hammogo le chelete ba saile! Eo mongoe a thokofala mosebetsing ho sa tsebe motho lebaka. Eitse tsatsing le latelang a fitlha mona ofising a bega taba e botlhekoe ea lefu la ngoan'a bo ea bo'ailoeng ke "semeche" ale baskeleng. Joalike a lokolloa ho eo bona tsa ho pata ha eo ngoan'abo le ho tsebisa batsadi koa gae. Ea eba mosebetsi o boima ho bao ba setseng mosebetsing, empa baolele ntoa bana ba Afrika—kuranta eile ea tsoa joalike metha.

Tokoloho Re Ka Efumana

(Ke B. MOTAUNG)

Sechaba se sa tsebeng ho intsisa lekhetho (tax) se keke sa haha letho. Ka ho sitoa ho iketsetsa molao u keke o ithusa ke letho, motho ea thosong a ke ke aiketsetsa letho kaba ha u sa thotsue haho letho leo u ka le etsang ho ithusa kapa ho itokolla bokhobeng. Ma-Afrika ha re loantseng ho its'ebetsa pasa (pass) le melao emeng ea bokhoba li bakoa ke ho tholosa. Nako e fitile ea ho lla, nako ke ea ho sebetsa fela yuale, le hona re be tabeng ele ngue ea nuete e tla thusa Ma-Afrika ho sa akaretsue re tlele ele hore re qetellong ea tokoloho, me ka

unete re ka tsoa bokhobeng re keke ra bitsoa Boy kapa Girl, me yuale mokhoa ke ona Molimo oa Makhooa ke chelete tokoloho ke ena, ha re sheng khotla. lena—le bitsoe ka hore: The African Aims and Progress; mosebetsi oa lekhota lena e be ona: (1) Ho khethe ba tsamaise (Directors) ka tlas'a melao ena. Pokello ea chelete ka mokhoa ona;—monna le monna oa Afrika kaofela antse 10/- ka selemo chelete ona e bolokoe bankeng e be molao oo re itlamang ka ona; chelete ena seo e se emetse e be mosebetsi ena.

Ho emisa li Business moo ho tla sebetsa ba habo rona ka ho its'ora ha rona. (2) Ho romella bana kolong tse mose ho ea pasa bo agente kapa bo

ngaka le li profession tse ka fumanang jina le thuso ho rona bana kapa li "student" tse elang bo ngaka kapa bo agente ba ee ka bitso la lekhota, bailo ithutela ho thusa sechaba, (3) Ha mosebetsi o tsoela pele "capital" e hola lekhota letla lokolla sechaba li Renteng (Rents) tse boima tsa Masepala (municipality) ka ho emisa li Loan Building Society tse itseng kamoo ho ka fumanang hole melemo kateng. Kaofela he ntho eo e ka lokollang sechaba bokhobeng. Are tloheleng lillo tse senang mosebetsi leho batla ho thusa fela le ho loantsana le molao ka ntoa kapa khang le ho neha Makhooa chelete rere re reka molao Kea leboha morena u seke oa khathaha.

Ho opa ha letheka le noka.

HO OPA HA LETHEKA (Lumbago)

ho ka thoe ke lihlabi tsa Mochecha tse Lethekeng le Sehlohohlo.

HO OPA HA NOKA (Sciatica)

Hona ke ho opa ha Mothapo oa Noka ho hlalising lihlabi tse theohang ka lirope le tse Nokeng.

Phekolo kapele-pele ea batleha. Seka tlohella bohloko ba Letheka le Noka. Fumana botlolo ea Jones' Rheumaticuro u qale ho leleka mahloko ana a holofatsang lea khathatsang meleng oa hao. Jones' Rheumaticuro e rekoa ka 3/6 feela ka botlolo. Haeba u tsoenyeha joalike ha ho hlalositse mona kaholimo, u itlohelang hore u etse setsuallle le liphate ka bophelo bohle ba hao?—Fumana Jones' Rheumaticuro kajeno.

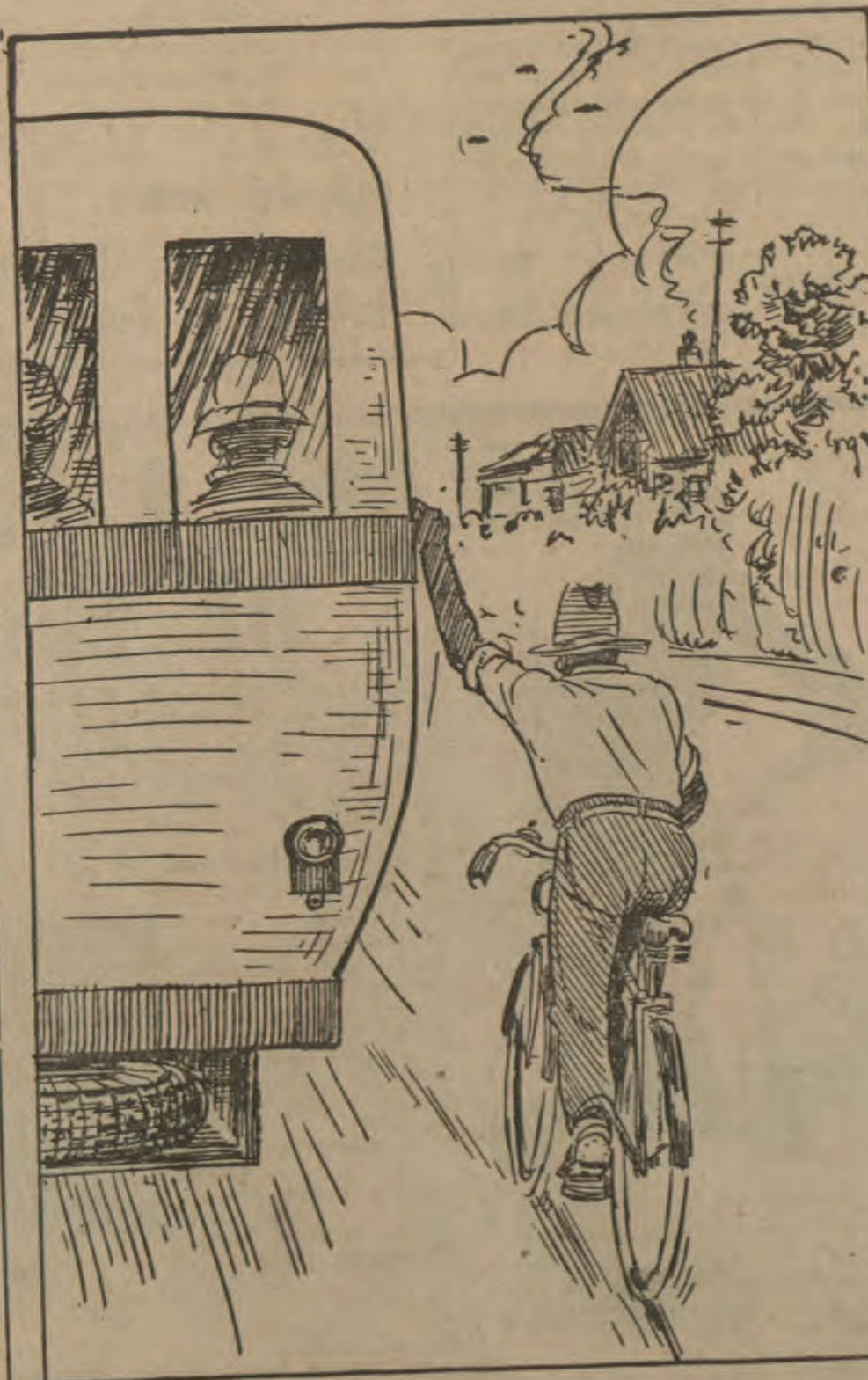
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Yaka gontse go coelela koa pele dithito tse di naang thata tse di pekantseng le Partons di dira tiro ea cone, di THATAFATSA sebete le mala, di cosholosa dimoteng cotlho le santlho ke gothe mo go laolang mala a go sila diyo le go di ntshetse koantle. Ke selo sa bobedi se setona se se dirang ke di Partons.

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Dichupo tsa mala a kabetseng sedi Go Sokela, Dipela mo sefatlhong, Go lapa 'mele, Go nka moa, Mokoatla o bothoko, Go thuba ga ditokololo, Ditlhabi mo tihong, Go thalana mo maleng o sena go ya, Mala asa berekeng ka choanelo, Go senyega madi, Matlho asa boneng sentle, Bochoaga yalo-yalo. Ka go thatafatsa le go thoeleka moteng ga mala dichupo cotlho tse di tla nyelela 'me molwetse a nne sentle a itumele.

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P. S. B. Mushi Ke Mothei oa Sekolo Sa Ballantloko

Tsa Bollantloko

Go batho ba bang ba rutloeng mme ba megopolo ea bona e tshoanang le ea di tshoant. Ga ba bolela mogaog ga ba gopole tse ba di bolelang goba tse ba di tsebang. Go bona-gala gore ge ba bala koranta ga ba e utlulise. Go di phoso tse ntlj tse ke di tshoanang mo bathong ba rutegileng re ganetsane ebe re batle koranta koa eleang teng.

Lesogana le lengoe le ne le ete-tse mona Matlabas atsoa Johannesburg. Obelella batho gore P.S.B. Mushi gase eena ea phagamist-tseng sekolo sa Ballantloko. Etsoe koranta esa rialo. Eona ere Morutist P. S. B. Mushi ke mothomi le mothei oa sekolo sa Ballantloko ke 1914. Koranta ga e lotafatse thuto ea Mr. John Tsiane ea rutisang gona teng kajeno Mr. Tsiane ke monna oa mahlala o fithela sekolo sa Ballantloko ntle sele teng.

Ake molato ge Morena Mushi a thomile sekolo seo, mme sa tlo phagamisoa ke ba bang? Tlogelang go nyefola Ma-Afrika le lebele tsoelopele. Morena Mushi ke mothomi oa sekolo seo (the founder of Haakdoorraal School) ga go fetoge. Ngoana oa tadi re mmona ka mereto.

T. P. S. MOEENG.

Thaba Zimbi Mine.

Luther Le Methodist Ba Baka Modiro Ga Phaahla le Tikologong

Go bongala kereke tse bobedi di kgopetse go dira modiro wa mong bona Jesu gomme kgosi e dumeletse ba-Methodiste go dira; Lutere a seke a rata go tswa taba yeo, ka gore yena ele motho wa pele mo go la Moosfontein. Ntwa ya thoma gona fao.

Ka mehla ge masogana a mabedi a baka kgarebe moahludi ke kgarebe; yona e swanetse go supa e mo ratago e gomishe yo monggo. Go sego byalo masogana awe a tlo bolayana. Gomme madi a tla ba godimo ga mothepe ka gore o ratile batho babedi ka baka se tee.

Go Mashabela ka thoko ya Leboa la Phaahla le gona go kwala go na le pakishano e jwalo. Le nthae ka kgoshi e ka kwana le sethabela gore Ba-Methodiste le Ba-Lutere ba se tlo phulana madi.

Badumedl. Iwang ntwa ea tumelo. Wa lena,

P. B. MALAHLELA,

Tokoloho Re Ka Efumana

(Ke B. MOTAUNG)

Koranteng ea 13 April 1935 re fumana taba tsena—Tsele ea tokoloho e boima; ho page 14 me kennele selo sena seseholo, ebile lefala eka ha le sala ba la ngaka. Haho yualo ngaka eteng, taba ea pele ke kutloano Ma-Afrika ahero ketla khutsufatsa, phoso ea pele, ke ho batla tokoloho ea rona mahala (free) ke hore resa e sebeletse. re be le moetsapele ea sa lefueng letho, ea sebetlang kamohau ea ka khelosoang ke mang fela ebile se-beisa ka moo a ratang ka hobana o-beisa fela yualo kaha baetsapele babangata bare ba thusa sechaba fela; Lea tseba hore le Moruti oa Molimo u batla chelete le eena Bishop oa Molimo, eseta le Marena a ruil-nz sechaba le lichaba yuale ke yual-ke kena tabeng tsa tokoloho (Di fella Karolong sa 9.)

Pego Ea Taba Tja Kereke Ea Bapedi Lutheran Church

(Ke Rev. J. MOGADIME)

Ka baka la go kokobela ga kereke ea Bopedi, ka baka la mofereferere; ka 1925. Kereke e, e ile ea thoma go ea morihi, ripeng tse pedi, sa Father M. Sebushane le sa R. Wm. Menzies. Gomme ka pele baruti ba mphapha oa Father Sebushane, ba ea go Attorney Mr. Loun, Pretoria, eleng ena monna e Father Sebushane a go kenya kereke Gazette ka eena, ka 1910. Gomme eena a re: Ga eka ba go yualo! Gona ke soanetse go bonana le Mr. Grobler, (Minister of Native Affairs). Gobane e ile mohla ke kenya kereke ea Bopedi Gazette, ka re, e re ge go ka ba letaba mo kereke ng e ke tsebe; yuale e ka ea Morihl yuang ke satsabe.

Gomme a re: A eka ba le rata go bonana le Mr. Grobler? Ra re ke se re se nyakaang. Gomme a lita mogala, a re: Ke rata go go bona, le haruti ba L. B. Church sheba, ba rata go go bona. Gomme ka 3 o'clock, baruti ba L. B. Church ba fihla Native Native Affairs le Mr. Loun Attorney.

Pele ga setulo sa Mmuso Secretary a kgopela maina, le maago morago a nyaka se re gapelediteng go bonana le ens. Gomme ge re molaudiseditse are ke theresho, ka 1926, ka ba ka la mofereferere, kereke ea Bopedi e boitse morago, la go amogoa malokelo a boruti. Gomme se se ka dirang gore kereke e e boele bodulong ke ge le ka boeelana la ba selo se tee. Gomme ge le bona, a poelano e ka ba gona? Phetolo ea re; E ka se be gona, ka gobane le lehono baruti ba Mphapha oa Rev. Menzies go tee le era, ba sa ekemiseditse go hulla ba Father M. Sebushane, le go ba amoga dikereke le boruti. Le gona mangoalo a maloba le smang a tsoang go bona ga mmogo le Mr. Menzies a re: Seroadi, neela Tgnatius S. Mathala kereke, le dilo tsa eona, o e ga going! Le oena Mabusi neela J. David kereke ea Rustenburg, le tsa ona, o e ga Torsake! le gona go executive ea bona kua Springs ba tlamille gore dikereke tsa ba Father d rektsoe, Doorokop, Pretoria, Natn Marapyuane, Rustenburg, le tse ding. Gomme poelano e ka se be gona, gobane o ka se boeelane le motho a go epela moreo.

Secretary of the Natve Affairs. Hleng eke bare le gana melao ea kereke, Bapedi bare: ga re gane. Gobane re sa soere melao ee Father Sebushane gomme se re ganang ke melao e mfsua eo e diriloeng ke Mr. Menzies, a e hloma go e e diriloeng ke ba mohla ba lahla Father Sebushane.

Secretary: Lens le ba Sebushane ba kereke e taala, le molao oa th'lags ea L. B. Church? Thobela, Gomme seripa sa bobedi sa Mr. Menzies ba soere buku ea melao e mfsua, le kereke emphaa? Thobela, Gona ke tla lefa tsela e laone ebobebe.

Le soanetse go dira (application) go Mmuso lena ba kereke ea Sebushane, le molao oa Sebushane, gobane go tloga ge L. B. Church e thelloe, ga se ea ke ea d ra (application) lengosolo la pepublik la thsireletso, ga se (application) Go keona ga L. B. Church (gizette) ga se (application) le tsebia feela ke le kereke. Ka fao dirang (application) lena ba Father Sebushane.

(Kuranta ena ga ea direloa go kgoganya sechaba, dikereke kapa

makgotla. Boikemisetsa ba eona ke go thusa ba agang, eseng ba thubang. Kabaka lena ra kopa babadi gore ba seke ba re romela ditaba tsa diphapang le pakishano—Mor.)

Tja Bakgaga Disa Tjuelapele

KGOSHI E KGOLO MAAKE O ILE GO MOROAGE O TLA IPHAHLELA

Kea go leboga e mogolo: Ke bona kuranteng ea Bantu World ea di 30 March 1935 gore Mr. Simon M. Phaladi osane diphotoja ka ga dichaba tjena tje pedi.

Ke bona gore Mr. Phaladi ga shime bona gore leina lena la gore "gofahla" lebolela feela go eketela. Kgoshi e kgolo Maake o ile go Moroage, o tla "e phahlela direng tja gago." Ebe ele tao go Moroage, e sego leina: Bye le ba latedi ba Moroa kgoshi Maake, ba napa ba ephitja gore ke baka Mphahlele gore ba gone go ekgeta go ba ga Maake. Empa leina la Kgoshi, ea bona ebe esale eena Maake. Bana ba shumisha leina la Mphahlele (to distinguish them from Maake's Mphahlele) enoba leina, byale ga gone ina leka tsoalaga motho. Gobane ebe e sale ba ga Maake, bona ka eena Kgoshi Seko kobale sa-Maake.

Kgoshi ea go thoma go dula mona ke eena Kgoshi Sekokobale-sa-Maake o tswetje ke Maake. Sekokobale sa Maake o tswetje Lesetja la Mmakgoale o tswetje Kgoshi Morcamogale, mmagoe e be ele ngoana Masenola.

Moraa Mogale o tswetje Mashobane a Diphele le eena ke tlogolo sa ga Masemola. Mashobane a Diphele a otswetje Koromangoa-Lesetja tlogolo sa ga Masemola. Koromang otswetje Matime I. le Phathudi I. tlogolo tja ga Maesela mmago bona ke Moshili. Matime I. otswetje Matsobane I. tlogolo sa ga Maesela. Matsobane I otswetje Phathudi II. mmago Makgoakele oa Maroteng. Phathudi II. otswetje Ma tsobane II. moraa Mmanyako (Legens-batho), Matsobane otswetje Phathudi III, mmagoe ke ngoana Sekosti leina ke Ngoana-Mohuba. Phathudi oa beraro ke eena eo a lego setulong le hono.

Kea leboga Morena Oa lena e monyenana.

N. MAYETLE MOLABA. Ga Mphahlele.

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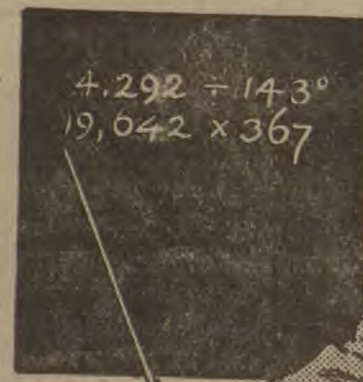
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Maikutlo A Bangoledi Ba Rona

Tsa Makeleketa

(KE MONGOLI)

Laboraro 17 April e ne e le tsatsi la, ke qala ho bona, mona Winburg. Ene e le kamogelo ea Bishop e mocha oa Kereke ea Charche, Dr. Browne a bile a tile ka ho tiseletsu. Kereke ea Methodist le eona e na le mokete o moholo oa Paseka, motho e se motho holim'a e mong vekeng eo ea "Holy Week."

Ntho e ntle e qalehile ka 2 p.m. ea eba mokoloko (procession) o motelele, o motle, oa ho khahlanyetsa Bishop ha a kena motseng. Ere ka rata ntho tse ntle, Canon Mochochoko, e bile a tseba le ho li etsa, ha bona ntho e bohehang, e ntle, ea "bocoerere" joaleka Barolong ba bolela. A eteletse pele ka pere ke eo eka ke sa e bona, eka ea mo tseba, e le mekala, e theta, ka "terepel" e bohale.

Mokoloko one o le tjena: Ka pele e le ba'lipere le libaesekele, ho tle bana ba Sekolo sa Kopano, Pathfinders le li Wayfarers ka pele, ho tla Kaoere le Batiseletso, ba lateloe ke Mafumahali a Merapelo ka aparo sa bona se se phats'eena ebe ho tla phutheho le batho fela ba ratileng ntho eo e ntle. Batiseletso ba le basoeu ba re "too ee," eka e-se-e le mangeloi. Batho kaofela palo ea bona e ne e feta sekete (1,000) mosebetsi oa litisetso oa etsetsoa ka kerekeng, empa bongata bo boholo ba sala kantle ka ho hloka sebaka ka kerokeng.

Oa fela ho se sepha mokete oa tsatsi leo. Beke kaofela ho bile le mosebetsi ea mofuta ka tikerere joalo. Batho ba phuthehileng ba ne ba etsoa litulong tseena; Senekal, Marquard, Excelsior, Theunisen, Whites, Veatersburg, esita le ba tsoang Gauteng, Kroonstad le Bloemfontein ba tlileng chako ba ne ba le teng.

Tlogelang Go Thusa Badichaba

REKANG GO BA-AFIKA LE TLA TSUELAPALE BAGESO

Hanke u ntumelle sebakaayana se hohlalosa polelo eena, ea poela moraho ea rona ba bats'o. Mahareng a rena hona le banna ba baithutleng bohale le boloi byoa Makhaosa ka mofuta futa, Byole bahesu a re e thute hoekaha, ka tsela ena. Ha re lese ho rekelana le badichaba. Ha le ka tlakomela ditaba ka tlakomelo le tla bona hore chelele e e beng mo Mushong oa Kopano e rena beng ba naha re sebeng hona hore kamoka ha eona e bile hona ka seatla sa mo Afrika.

He Lukase engoe le e ngoe e kaba le lebenkele le eleng la eona, ha 'moho le mo ditroopong ma Afrika ba tica matla a ho bula mosebetsi ka mofuta futa. Motho ofe le ofe ee mots'o a reka ho oa habo, ekare ngoaha o eso fela eaba re le batho re khona ho rumela masogana moshe ha maotile, ho e thuta majoi ka moka a lefats'e, a re phakishe re tlohele ho reka mabeke leng a bangoe re diee a rena, kera, mosebetsi ka mofuta es eona. Le se ka thushang batho ba ba tletseng mo ditroopong, ba basenang lesedi ka hore lena ba bohale le e ts'oenye ka bona habolo ditichere le baruti ke bona lesedi la lefats'e, a ba rute batho bo e kaha. Ma Afrika tsebang hore joale kaha baboledi ba dula ba re ruta hore rena ba bats'o ka moka ha rena a re be silo setee. Nyata ea di khung, e sere raba matshoba kaka moa re eme ka msoto, re rapele Modimo o refe Afsita ea rena leshong la rena. A re lele dikhang re hereke Africa e tla boea ka hostsa. Ma-Afrika tlohelana hoya dinthong tsa bangoe, eona chelete ela ea rena re bafang ke marumo ho rena ruri.

Modimo rofe Afrika ea rena re boele.

S. D. LETSOALO

Borena ba Bechuana ga Bo Tshuane leba Lesotho

Borena va lefatshe ya Tshireletso. Kare ke sethare se se tlohehileng se sena dikala, e kile eare gale tsa bo di le teng.

Dikgosi tse di busang ga di dumele gore bo monna tsona ba bidioe gotoe (chiefs) le raea kgosi e koa tihogong ea sechaba fhela.

Se se gakgamatsang bangoe ba dikgosi tse ba ikwala bare Paramount Chief me dikgosi tse di ikwalang ka Paramount Chief dia timela, e ne e ka nna Paramount Chief ha ba ile dumela gore bo monna-bana ba bidioe chiefs. Le Puso ga e kake ea ba neela maemo ao gape le gone ga iitla e ba kwala ka Paramount Chief yaaka kgosi ea Lesotho eo bo-monno-eona ba bidioane chiefs.

Isang erile a sa buss sechaba sa Kgatleng a bo a bidioe chief kwa morago a bidioe headman maabane gatoe e leinanyana yea ya bo headman gatoe e nne motho fhela. Yoana re sa le re gakgametse re itshoere melomo! Ga seo sethare se se ka amang se sena dikala tsa sona.

Kgosi ga eeo e ka busang e sena bo-monno-eona ba gompyeno ba bidioang di deadmen me e le marena (chiefs) ka tiholego.

Bokgosi ya Lesotho bo mo maemong a tshoanetseng, go na le Paramount Chief Morena ea okameng marena a mangoe

Headman, ke leina ye le tshuane-tseng bao le ba tshuane-tseng e seng ba madi a bogosi.

Dikgosi tse di busang di kabo di setse di lemogile gore molao oa go koba motho mo legaeng ya gagoe ga o na tsela epe e ntle ke selepe se se magale mabedi se se sa tshoaleng.

Molao o, ga o thata go sengoa ha tumalano e le teng, ga oa simololoa ke makgooa are busang o simolotsoe ke tsona dikgosi me ga diaka tsa roba sebe sa molemo ha e se busula ya molao oo.

Bakgatla, gopolang ka bonako, lo tloisitse tse di sa lebe'eng pele lentse ya motheo mo sechabeng sa lona Isang ke Morena eo bothale, le ba Mmuso le dichaba tse di ngoe di itse nonofo es gagoe, me lo tle lo lemoge gore Puso ea eona itumela ga e batle morena eo nang le lesedi, e batla gore sechaba se busioe ke ba a tshuane-tseng, go

na le Paramount Chief Morena eo okameng marena le marena a mangoe a sechaba sa Basotho.

'Headman' ke leina ye le tshuane-tseng bao le ba tshuane-tseng e seng ba madi a bogosi.

Bakgatla, gopolang ka bonako, lo tloisitse lentsoe ya motlhaeo ea sechaba sa lona. Isang ke morena eo bothale ba Mmuso le dichaba tsa Bechuana ba itse bothale le nonofo ea gagoe, e ne e le lefika le senatla sa sechaba, me lo tlo lo lemoge gore Puso eona ea itumela ha lo ile loa nna masilo go latlhaea kgakala motho eo etsang Isang, Puso ga se gantsi e ka ratang kgosi e ithutleng e nang le ke'elele, e batla gore sechaba sa gagoe ke difofu tse di tla e naeang phatlha ea go tseba me ba dire go rata yaaka ba setse ba ile ba dira go rata mo chabeng tse dingoe.

Katholo e athotseng Isang le mantsoe a ileng a theogela mo go Morena Molefi yaaka sfako, ga se a ka bolokang sechaba gope.

Thuto e ne e tsoeletse pele ka Isang me lo tla bona e tla boela morago; matlo a thuto a tla fetoga matlotla.

Dirang gore Isang a utloane le Molefi e seng go ba kgaoganya, Makgooa a lebile seo lo se dirang me koa ba leng bosi teng ba lo tshaga.

Lo tla tla lo lemoga leng gore molao oa go koba dikgosi le bo monna-kgosi mo legaeng ya bona ga o na tsela epe e ntle mo pakeng tseeno, ke selepe se se magale mabedi se se sa tshoaleng. Molao o, ga o thata gore o sengoe ha tumalano e le teng, ga oa simololoa ke makgooa a re busang, o simolotsoe ke tsona dikgosi me ga di aka tsa roba sepe sa molemo ha e se busula le go tlointlolloa ke molao oo.

Tsa Likhoele

(KE LEFETA KA TSELA)

Mona Likhoele seterekeg sa Mafeteng re bona mehlojo. Batho ba yeloa feela, ha re tsebe hore na taolo ena kea Morena kapa kea Molula serulo. Lintho tsa batho li jeon ka tsatsi le leng le leng. Mona ke lillo tsa tsabehang lilemong tseena, Haufi ka lefu la Mhlophehi Mokhele oa Taung ho jelo lintho tsa batho ba sitiloeng ho palama le Molula setulo e mocha oa Likhoele, batho ba lefisoa manku ke hore monna nku, empa bo ngata ho sitisitsoe ke pula engata ea tsatsi leo.

Oho phallang ba moreneng sechaba sa Moshoeshoe sea qhaloa mona Likhoele, re hloletsoe ho laela Morena ho laela Molula setulo ka taolo tse sehloho tse boleang batho ka mabaka a sa utluahaleng, bo fuufu ba re le tsa ha morena e moholo li yoalo.

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Page Of Interest To Women Of The Race

Girls Ask For Hockey Sticks

Editress,
We are badly in need of Hockey sticks, especially this year, we probably will have three or four Hockey teams in our school. But I am ashamed to say so far as clubs are concerned I have seen only two sticks and the Hockey season will soon start.

We have three grounds about 300 yards away from the school (remember practice makes perfect) in which we could carry on our practices. Thus we can do nothing to keep our girls busy and probably out of mischief. I mean as regards exercising the body.

I admit there are Wayfarers, and drills but something more is essential, that is, a game where judgment, running, swinging of the club, fairplay, etc are necessary in order to strengthen the muscles, judgment, powers of co-ordination, and accuracy—and that game is Hockey.

There are two tennis courts in the Township and in our school there are only two girls with Racquets. There are sufficient facilities provided for purposes of recreation, which we could take advantage of, but through lack of equipment, this becomes impossible.

I appeal to clubs of our white friends, friends and philanthropists who have old discarded Hockey Clubs and other Kit or to those who are minded to dispose of such, but do not know how or to whom to present such.

Thank you, Madame,
EUPHENIA TSATSI,
A. B. M. Sch
E. N. Township.

My Mother: What I Owe To Her

Editress,
Will you kindly grant me space in your widely read Women's Page to say something about what has been said by many readers? Thanks.

I was much interested in what J. Makokole had to say on the above matter in "The Bantu World" issue of March 30. There was a little poem for small ones, but I found it was good for everybody. I read it over and over and then memorised it.

On Monday, April 1, I taught it to my little children whom I take in Scripture in the Phokeng Preparatory School. Oh! it is a pleasure to hear them recite it with their sweet little voices and they mean it. Some went home and recited it to their mothers as I had asked them to. The following morning when I asked them who love their mothers; I wish you could have been here to see the many hands that were up with cheerful faces. Thanks to J. Makokole.

I owe such a lot to my mother in so much that pen and ink that hardly brings out all that I have within. I am what I am today through my dear mother. She looked after me when I was a baby. She nursed me when sick, mended my clothes and cooked my food then. She did all this because she loved me. Today I am walking in the light through her efforts and prayers. Nothing is too great for me to do for her. My love for her seems to grow everyday, as the seeds she planted come into fruition in me.

W. D. KGOADIGOADI
Rustenburg.

Just A Smile, Please!

"And The Doctor Did."
My school-fellow had a toothache and she was driven to the township to have it extracted. She gave the doctor and his man so much trouble that the tooth finally broke. Now the doctor was persuading her to sit still and have the root taken out as it would give her more trouble later on. This was too much for Mattie who, with tears streaming down her cheeks and a shaky voice, cried "Oh, my doctor, Die me! Die me, my good doctor!" And the good "died" (chloroformed) her.

Acknowledgement Of Thanks

The Editress,
Kindly insert my appreciation of the Thanks bouquet sent me by my friend Miss Effie on behalf of herself and others who enjoyed reading my article on "Race Consciousness." There is no virtue that can surpass gratitude. I am indeed thrilled with this thanks offering, I also appreciate the personal letters I have received from others who learned of me through the pages of this most worthy paper.

This week I am sending in some recipes on "Home Economics." I am asking all the women readers to please buy themselves a meat-mincer a small pair of scales and an ice cream freezer about a (six quart size) if you are interested in my recipes. Due to the locust destroying much crops we must use wisdom for ourselves to keep soul and body together. Too little is known by our people in South Africa on how to cure and save meats for future use. We have hogs, sheep and goats, after they are slaughtered we have nothing to remind us of Vefuti but his skin and a longing appetite.

Let us follow the ways of the thrifty American Negroes. Here is a recipe that will cause you to eat Vefuti in days to come long after he has been slaughtered.

(Mrs.) JULIA TYESI
East London

"Love: What It Is"

BY JO, NQOLOBA
Love is the spiritual sympathy and physical attraction. In different persons it will have very different meanings. We have but one word "Love" to deal with. A mother loves her child. The child loves the mother, yet love differs much in these two instances. There should be opportunity for unselfish acquaintance in the interest of two people in each other. This is called "Love."

The love of man for woman differs from other emotions of love. It contains elements not found in other forms. It is a strong physical attraction without the basic friendship which can only come through acquaintance. Of course this is not called love sometimes.

Man and woman treat each other with respect. Their eyes meet with a new tenderness in their glances that touches each other and yet there has been no words—womanly reserve has won man's respect, and in womanly shyness she awaits his speech. Therefore he frankly and manfully pleads his suit and wins.

This is called "Love."

De Aar.

What Other People Think Of Us?

Sir,—I was reading Rita McFarlane article the other day about this subject. It goes on to the effect that sometimes we are worried about what people think of us, when in reality those people's thoughts are far from us as the East is from the West. All the facts in the article were indisputable and it set me thinking. But like all else, this has its advantages as well as its disadvantages.

How often have we been tempted to wrong and disgraceful acts and have been saved from making fools of ourselves by the thought "What will he or she; or what will my neighbours and friends think of me?" Hundreds of us have had their characters hopelessly ruined by—"I don't care what anyone says or thinks of me!" Very often we are compelled to say this when dealing with gossips and scandal-mongers who never stop to ascertain whether or not our intentions are innocent or our actions justifiable. They are not worth the trouble. One of our idioms is "A Person is a Person through another." Now why should we refrain from doing wrong through the fear of our loved ones or of our neighbours and friends, and not of our Maker? It has been said—"In as much as ye have done it into the least of these ye have done it unto Me!" This statement does not refer to charity alone. Surely! If we honour those around us, we are definitely honouring Him.

Our Rev. E. Carter preaching in the Benoni Location Methodist Church, once said—"One of the best ways by which we could force other people to acknowledge Christianity is by the way we live among them." This we can never hope to achieve unless by honouring them.

E. J. G.
Benoni.

The parents of the brides accepted this law. It is why they accepted "malobolo" instead of "monogamy treaty."

We, Natives, are trying to follow European customs. But we fail. Europeans were forced to marry one wife by the financial conditions of their respective countries resulting from the density of their populations. Secondly they like wealth more than children.

They are now used to this mode of life.

We, having very little appreciation of wealth and much of children, still feel that Africa is thinly populated; when it is no more; another mistake that we are making is that of trying to follow Europeans by marrying one wife, and yet not fully.

We still pay "lobola." This alone makes the Bantu man feel justified when he goes for a second wife because he bought the first one as his grand-father did. Let us abolish "lobola" before we call a Bantu husband unfaithful.

J. MAGICIAN,
Pretoria.

Which Lady To Marry

Editress,—Many advices have been given by people as to the proper lady to marry. In my opinion this question should be left alone, and given to nature to decide.

Some people concluded that they have chosen the right lady because she behaved very nicely whenever it was necessary. They respectively find out their mistakes a year or two after their marriage.

A lady behaves, dresses and smiles very attractively while still having her picture photographed into

the young man's mind. It does not take him three years before the three above are replaced by bad behaviour, untidy dressing and a gloomy discontented face.

The word "Unfaithfulness" was never known among Natives. It was not until the European civilisation and christianity came that a Native husband was said to be unfaithful.

A man was allowed by laws of nature to marry as many wives as his wealth allowed him.
(Continued column 3.)



What LOVELY Colours FAIRY DYES DID THIS!

Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish. Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

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"I just want to thank the Bantu papers for letting me know about the great medicine, Ashton & Parsons' Infants' Powders," writes Mrs. Victoria Dinwa. "Ever since I used it for my boy, he has greatly improved in health, he sleeps well and is no longer feverish. Your powders are marvellous. I recommend them to all mothers with teething babies."
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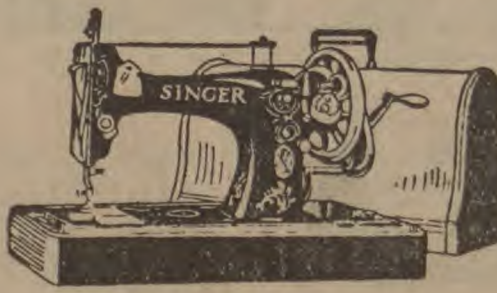
MRS. DINWA has found the way in which white mothers—for many, many years—have ensured the health and comfort of their babies with Ashton & Parsons' Infants' Powders. If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT AND STRONG

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

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BANTU WOMEN IN THE HOME

Brilliant Wedding Of Popular Couple Solemnised At Pimville

MNOTOZA—SOMTUNZI

The wedding of Miss Evelyn Nobatembu Mnotoza to Mr. Morris William Somtunzi was solemnised in the Wesleyan Church, Pimville, on Saturday, April 20.

The bride who wore white ivory satin with silver blossoms decorated in a very fancy style and her skirt extending in a long train which was guarded by the two smart young girls, her veil beautifully arranged with white flowers, was given away by her father. After the ceremony the party proceeded to the Nancefield Hall where a reception took place.

Mr. M. Somtunzi, was attended by a lady of honour his sister Deborah Somtunzi who was charming. She wore a gown of white ivory satin hemstitched at the ends with fancy pointed sleeves of triangular squares Messrs. C. Somtunzi and J. J. E. Msiwa were the bestmen. The bride was attended by Misses Matilda Gamede and Lillian Piliso and Mr. Sidzumo, Miss Gamede was dressed smartly in a white frock with white shoes to tone. While Miss Piliso was also charming in her frock of the same material.

In the evening a reception took place at the crowded Church hall opposite Mr. Mnotoza's house. Mr. Njokweni was in the chair and Messrs. Sowazi and Sishuba were Joint-Secretaries. After Mr. Njokweni's preliminary address magnificent prizes of crockery, enamelware and cash were read by Mr. Sowazi.

On Sunday morning great preparations took place for the parties to go back to the bridegroom's place at Western Township where they arrived in the afternoon. Mr. Buti was in charge of arrangements. At 4 p.m. both parties drove in Mr. Sitole's blue sedan to the photographer. After which they proceeded to the Hall where refreshments were served. Mr. Nogans assisted by Messrs. P. Nofila and Buti received the guests and the former presided assisted by Messrs. Qundeni, Mr. P. D. Msiwa the pianist played some hymns while the gathering was waiting for the Merry Black Birds Orchestra. After congratulations and presentations from well-wishers the dance programme began.

BRIDAL PARTY

The bride appeared very smart in her all gold dress with sleeves marked with fine white furs and smart hat to tone. Miss Lillian Piliso selected a yellow crepe-de chine with chocolate brown shoes white Miss Gamede wore the same material of a smart fine cut and a pair of white shoes, Mr Sidzumo was dressed in a black serge suit.

BRIDEGROOM'S PARTY

The bridegroom appeared in a very smart London cut evening wear Miss Deborah Somtunzi chose a pink crepe-de-chine smartly cut with open squares in her sleeves and cobra shoes. Mr. J. Msiwa, the bestman appeared in a smart evening wear while Mr. C. Somtunzi was dressed similarly.

DRESSES WORN

Miss C. Mnyanda wore a greenish costume with fine neck beads to tone with a white hat and shoes to match. Mrs. Eldah Festile selected an elephant crepe-de-chine with looped buttons at the edges open sleeves with a fine black and white hat to match, Miss Ellen Selana chose a brown elephant crepe-de-chine with black shoes to tone and a velvet hat. Mrs. Kotobe wore a green evening dress with fishnet gapped sleeves, a fancy black hat with a silver buckle with black satin shoes to match. Mrs. M. Ngolobe appeared in a brown satin dress with tinted edges and silver buttons decorated in her breast with a pair of white shoes. Miss E. Tshongwe selected pink crepe de chine with brown white shoes Miss Dish Nzondo appeared in a smart floral dress with a white hat and black and white shoes to tone.

Among those present were: Messrs S. Mtoba, D. Anta, W. Sikeiyana, M. Ngolobe, J. Jons, P. D. Msiwa, Gladstone Bokwe, N. Mbata, J. J. B. Somtunzi, E. Buti, D. Kenene, D. Kenene, D. Masti, B. Ngqaza, A.

Msimang, R. Martin, Rev. Mdolomba, Gosani, N. H. Makanya, Ed. Mavekiso, Tyidan Mavumengwana, Mesdames Maqanda, B. Dhlamini, T. B. Pitsa, Festile, Msane, Buti, Mtoba, Misses H. Mvunyelwa, E. Msane, D. Buti, C. Mnyanda, R. Nombewu, Nopali, S. J.A. Pitso, L. Molloy, D. Bingwe.

Cookery Recipes For Housewives

BY MRS. JULIA TYESI

Prime for beef, ham, pork, shoulder and mutton.

For every 25 pounds of meat, (be sure to weigh your meat) one and one-half gallons of water (use a clean gallon paraffin tin to measure water) three and three fourths pound of salt, two cups of treacle three fourths pound of brown sugar, three fourths tablespoon of salt petre, one-half tablespoon of bicarbonate of soda. Boil for a few minutes the water salt, treacle, brown sugar, salt petre and bicarbonate of soda.

Strain this mixture through a cloth and let it cool. Then put your meat inside this mixture. It is best to use a wooden barrel or stone crock. Do not use a zinc vessel. In two weeks time you will have the finest corn beef. If it is too salty soak it overnight before you cook it. A round of beef left in this pickle mixture for several weeks then taken out and slowly dried in a place makes superior dried beef. This brine mixture need not be thrown away it can be kept as long as it is fresh.

How to Make Vinegar in Three Weeks

Add one and one-half cupfuls of brown sugar to one quarter of water and boil until the sugar is all dissolved then add one and one-half gallons of soft water (rain water is best). Put this mixture in a two gallon jar. Toast 3 or 4 slices of bread on one side after putting one whole yeast cake in this mixture put the bread on the top of the water, the toasted side down. Tie a clean cloth over the jar and set it in a warm place for three weeks. Do not use a zinc vessel. Strain and pour off in bottles for future use.

Miss Ethel N. Kumalo of Rosboom, Ladysmith, whose picture appeared in these columns last week, enrolled the Gardenville Wayfarers last month. This was the first time for a Native Leader in Northern Natal to enroll Wayfarers.

Talitha Home For Non-European Girls

It is hoped that all those interested in the welfare of our young women will attend the Laying of the Corner Stone of the above Home by the Mayoress of Johannesburg, Mrs. Maurice Freeman, on Wednesday, May 1, at 3.30 p.m.

Visitors will take Newlands tram or Sophiatown Buses to First Gate, Western Township, from here it will be easy to reach the place. A committee of hard working European ladies has made every effort to make the ceremony a success. The building will cost about £4,600, but it is gratifying to note that the sum of £3,000 is already in hand. It is particularly hoped that many Bantu women will attend the ceremony.

Household Hints

CURLING MILK.

Add a pinch of bi carbonate of soda to milk when boiling. This prevents it from curdling.

BACON RINDS

They flavour soups and dried peas and beans.

CREPE DE CHINE

The best way of washing crepe de chine is with borax instead of soap. It preserves the gloss. Put borax into the rinsing water, as well.

WORN BLANKETS

Treat your worn blankets this way: Place two of them together, cover with silk and quilt.

SLOW OVENS

Very slow ovens make a cake sodden and heavy. Sudden opening and shutting of doors causes fruit to sink to the bottom.

BURNING OIL

Never throw water over burning oil. It spreads the flames. Throw on flour, meal, sand, gravel or earth to extinguish burning oil.

AT THE EXHIBITION

thousands of Africans learnt interesting things about the uses of these strong, reliable cottons in needlework. If you were unable to attend, follow the advertisements in "The Bantu World" and learn which are the right kind of cottons to use for every kind of needlework and embroidery.



Look for the anchor on the label



Look for the chain on the reel

CLARK'S COTTONS & COATS' COTTONS



SAVE time and . . . save work with this handy, white Cake..!

For 50 years, Bon Ami Cake has been saving cleaning time, all over the world. And today, it is more popular than ever. Simply because it cleans so quickly . . . so easily . . . and yet so thoroughly.

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Johannesburg Bantu Football Association Fixtures For 1935

Saturday League 27 April 1935

Shooting Stars vs Blackburn Rovers, at End St. 4 p.m. Buch Bucks vs Olympics at Wemmer 4 p.m. B.M.S.C. Reds vs Eastern Leopards at Wemmer 2 40 p.m.

2nd Division

Hungry Lions vs African M. Stars at End St. 2:30 p.m. Naughty Boys vs St. Peters at Wemmer 1:30 p.m.

Sunday League 28th April 1935

Ward & Salmons Division

Natal Rainbows vs Bush Bucks at End St. 2:45 p.m. St. Cyprians vs Dangerous Darkies at Wemmer 1:15 p.m. Crocodiles vs Springboks at Wemmer 4; 10 p.m. Hungry Lions vs Rebellions at Wemmer 2:45 p.m.

Mayor's Division

Rebellions A. vs Klip Champions at Wemmer 11:45 p.m. Fire Fighters vs Crocodiles A. at ENT 1 1:15 p.m. Winter Swallows vs Blackburn Rovers at Pimville 4 p.m. Young Tigers (Bye)

Umteteli Division

Rainbows vs Star of Hope at WNT 1. 2:45 p.m. Zebras vs Bush Bucks A. at End St. 1:15 p.m. Vollets vs Blackburn Rovers A. at ENT 1. 2:45 p.m. Transvaal Tigers vs Wemmer B. Birds at ENT 2. 2:45 p.m.

Union College Division

Wachbank Roses vs Celtics at Orlando 4 p.m. Moonlight Stars vs Violets A. ENT 2. 1:15 p.m. Canvas C. Agins vs Cannons at End St. 4:10 p.m. Golden Arrows (Bye).

Katz & Lourie Division

Premier vs Orientals at ENT 1. 11:45 a.m. Hibernians vs Victorians at ENT 3. 11:45 a.m. St. Faith U. Jacks vs Pietersburg Dist. WNT 1. 4:10 p.m. Rho. Defenders vs Rho. Mountaineers WNT 2. 4:10 p.m.

Hunt Leuchars Division

Rho. Sweepers vs African Centrals at ENT 2. 4:10 p.m. St. Trainhill vs Cannons A. ENT 3. 4:10 p.m. Hunt Leuchars vs Rebellions B. at ENT 3. 1:15 p.m. Mokont H. Lads vs Winter Swallows A. at ENT 1. 4:10 p.m. Young Tigers A. (Bye).

Saul Pincus Division

United Vultures vs Hunt Leuchars A. ENT 2. 11 45 a.m. Celtics A. vs Flying Lions at Orlando 2 30 p.m. Old Trainers vs Shooting Stars A. at WNT 1. 1:15 p.m. Imperials vs Wemmers B. Birds A. at Pimville 2. 30 p.m. Stone Breakers (Bye).

Stewarts & Llyods Division

Rustenburg D.D. vs Rebellions C. at WNT 1. 11:45 a.m. Arcadia Home B. vs Basutoland Hunt. at End St. 11:45 a.m. Moonlight Stars A. vs Hungry Spiders at ENT 3. 2:45 p.m. Pietersburg D.A. vs Steady Players at WNT 2. 1:15 p.m.

Easter Sports At B.S. Club

FINE FOOT BALL BETWEEN JOHANNESBURG AND BETHLEHEM

The teams lined out as follows:

Bethlehem

A. Matela, P. Mohali, P. Moloi, P. Maile, J. Mlangeni, N. Begoor, A. Miya, K. Sebenya, P. Dhlami, J. Marotholi, D. Daba,

Johannesburg

J. Rasebane, M. Qwabe, Jack Sethole, Lucas Koza, J. Lehlonjane E. R. Mokgoetsi, L. Phera, Ben Siloto, S. Hlalele, Studebaker, Mandy. Reserves: B. Moli, Mike Monyalatsi, James Lehlonjane.

Played at Bantu Sports Ground on Easter Monday at 3.45 p.m. Johannesburg scored 3 goals and Bethlehem 1.

The fine game of Football exhibited by the Bethlehem has brought Bethlehem into the front rank of soccer nurseries, over 2,000 people saw the great match between Bethlehem and Johannesburg. Bethlehem's performance was acclaimed by critics and spectators alike. Had it not been for Bethlehem's poor goalkeeping and Johannesburg's safe goalkeeping the results of the match would have been otherwise.

Apparently the visitors had not yet realised what it means to a team, to have a reliable and expert goalkeeper, for this was the only position in their make-up that was weak. Johannesburg, besides having a reliable front line, had a safe custodian backed up by stone-wall fullbacks. The game was lacking in any outstandingly brilliant moves, although decidedly captivating, particularly towards the close of the match, when Johannesburg was pressing for a fourth goal.

Amongst the visitors the outstanding players were Marotholi—"Moving Cup of Tea" P. Moloi, and Daba. Mr. Gule handled the match well and the display of the local team was a credit to Johannesburg.

Herby Taylor Division

Flying Lions A. vs Happy Lads at WNT 2. 2:45 p.m. Wild Beasts vs Victorians A. at End St. 10. 15 a.m. Hunt Leuchars B. vs Wemmer B. Birds B at Wemmer 10 15 a.m. Wachbank Roses A vs Crocodiles B. at WNT 2. 11. 45 a.m. Arcadia Home Boys A. (Bye).

Johannesburg African Football Association Fixtures for 1935

Saturday League 27th April 1935

Wanderers v W.N.L.A. 3. 30 p.m. Rob. Deep; Trans. Jumpers v Alexandra 3.45 p.m. B. S. C. 1; Nogroes v Highlanders 2. 15 p.m. B. S. C. 1; Roy. Hibernians v Highlanders "C" 3.45 p.m. B. S. C. 2; Pure Vuur v Leopards 2. 15 p.m. B. S. C. 2.

Junior Division

Flying Swallows v Ocean Swallows B. S. C. 1; 1.15 p.m.

Sunday League 28th April 1935

First Division

Eleven Experience v Rangers 2. 15 p.m. B.S.C. 2; Cream Happy Hearts v Natal Rainbows 3.45 p.m. Crown



Mr. P. J. Manzob, whose article appears in the People's Forum P/F Master of the Il. Sable P/F troop.

Sec. of the Sable Branch T.A.T.A. Sec. " " " " Y.M.M. Treasurer of the Flying Stars F.C. Secretary of the S. B L Tennis Club and famous centre forward of the E. Tvl.

Reef; Rosh. Rainbows v United Royals 3 45 p.m. B. S. C. 1; Newcastle Homelads v East T. Koodoos 12. 45 p.m. B. S. C. 1; O. F. S. Defenders v O. F. S. Callies 11. 30 a.m. B. S. C. 1; Jupiter Sweepers, Home Sweepers 2 15 p.m. B. S. C. 1;

Bergville Lions a bye.

Second Division

Eleven Experience "A" v B. S. Club 2. 15 p.m. City Deep; Knight of Roses v Royals 2 15 p.m. Nourse Mines; City Deep v Motherwell 2. 15 p.m. 14 Shaft; Highlanders "A" v United Roy. "A" 3 45 p.m. Nourse Mines; Hemelocks v Enterprises 3. 45 p.m. City Deep; Red Stallions v Leopards 3 45 p.m. 14 Shaft.

Third Division

Vultures "A" v Rangers "A" 12. 45 P. Kim (C.M.) Jupiter Sweepers "B" v Zulu Darkies 2. 15 p.m. Rosherville; O. K. Leopards v Trans. Jumpers "A" 2 15 p.m. P. Kim (C.M.) Natal Union Express v Buffaloes 3. 45 p.m. P. Kim (C.M.); Ocean Swallows v Big Pen F.C. 2 15 p.m. 16 Shaft; Tvl. Defenders v Likila 12 45 p.m. City Deep.

O. F. S. Jumpers a bye

Fourth Division

Rangers "B" v Rainbows "A" 11.30 a.m. B. S. C. 2; City Deep "A" v B. S. Club "A" 12 45 p.m. Rosherville; Afr. Slow Motion v Pim. Oc. Swallows 12 45 p.m. Crown Reef; Royals "A" v Trans. Defenders 11. 30 a.m. Rob. Deep; Sharp Shooters v Callies 11 30 a.m. Cr. Reef; Bergville Lions "A" v Springboks 12. 45 p.m. B.S.C. 2; Highlanders "B" v O. S. F. 11 Jump. "A" 11. 30 a.m. N. Mines.

The Rainbows F. C. have applied for a postponement of their fixtures this week, The J. Sweepers "A" are therefore a bye.

Sunday League 28th April 1935

Fifth Division

Springbok "A" v Natal Rainbows "A" 11.30 a.m. City Deep; Highlanders "D" Rosh. Rainbows "A" 12. 45 p.m. Nourse Mines; Vultures "A" v Berg. Lions "B" 2 15 p.m. Crown Reef; Newcastle H. Lads "A" v C. Deep "B" 3.45 p.m. Rosherville, Afr. Slow Motion "A" v Rhod. Mora. Stars 3.45 p.m. B. S. C. 2.

Stonebreakers a bye



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Thrilling Easter Holiday Football At Wemmer

Indian and Far E. Rand F.B. Association Meet J.B.F.A.

A crowd of over four thousand spectators witnessed real thrilling football matches on Easter Monday last at the Wemmer Sports Grounds.

Crocodiles vs. Rebellions

The match between the two veterans of the J.B.F.A. namely Crocodiles and Rebellions, was played in most interesting style as though it was played between two country teams. Both teams were no doubt determined to bring the match home—the better team had to win. The standard of play was no doubt a high one. Although the Rebellions won, the Crocodiles were by no means inferior to their opponents. The game was not too old during the first half when the Rebellions scored three goals in succession. At half time the score was four goals in favour of the Rebellions. The inner-left who has just recently joined the Rebellions commonly known as "Hup six" was the talk during the period of the game. Other prominent players of the Rebellions were "Once a Year," British Empire, "Touch me not" and "Special Mail." Although "Plaastjes" of the Crocodiles went into the field with an injured knee, he played a fine game and also the Crocodiles' goalie. There was a slight roughness taken up by some men of the Crocodiles.

Orlando Bush Rangers vs. Dangerous Darkies

The Crocodiles—Rebellions match was followed by a brilliant match between Orlando Bush Rangers and Dangerous Darkies. Although these two teams were juniors, they proved themselves as the futures of J.B.F.A. outstanding players. The former lost to the latter by an orphan goal.

Far East Rand African Football Association vs. J.B.F.A.

The match between the Far East Rand African Football Association and the J.B.F.A. was a real sportsman's game, particularly the visiting team who showed a true sportsmanship all through the game. The Far East Rand being just a new Association were by no means inferior to the J.B.F.A. although they lost. Their centre-forward and inner left were outstanding players in their team. They often called upon the veteran goalie of J.B.F.A. "Black Cat" to say "nothing doing!" Many of the players in this match would have done better, if they had not devoted their play too much to the pavillion. The final scores were J.B.F.A. 3, Far East Rand nil.

INDIA

The match of the day was Pretoria District Indian Football Association vs. J.B.F.A. It was very interesting to see spectators roar to such great cheering to the Indians as they entered the field. Then came in the J.B.F.A. team with their famous "Dub-Dub" of the pavillion. A roaring laughter hearing words from the Loud Speaker "Pas-op my kind." The great game then started with its usual thrills with Indians very fast, but failing to put in just the finishing touch to say "goal!" The J.B.F.A. was just the reverse to the Indian team, they started very coolly, but finished aggressively. It was not ten minutes when the match was started when the J.B.F.A. scored their first goal. The score was one in favour of the J.B.F.A. at half time. Shortly after half time the Indians equalised. Another few minutes later the centre forward of J.B.F.A. "Galela" registered the second J.B.F.A. goal. Fifteen minutes before time was up he again scored the third J.B.F.A. goal. As I say "Dub-Dub" the hero of many a small boy's tricks was in his best form. On the whole excepting "Tom Mix" who was up to be selfish, the J.B.F.A. team showed real good form. Final scores were: J.B.F.A. 3, India 1.

[It is gratifying to learn that through the enthusiasm of Rand Africans in

Brilliant Tennis At Roodepoort

"WENELA" LADIES PROVE TOO STRONG FOR DURBAN DEEP

(By S. M. Voss).

A brilliant, interesting and exciting match was played at Roodepoort on April 14.



Mr. A. S. Nkomo, President of the South African Bantu Football Association—the meeting of which association is to be held in Johannesburg, on May 5, announced through these columns last issue.

It was a match of thrills. J. Myles of Roodepoort showed a glimpse of his true form by superb driving and back hand strokes. J. Mosala for "Wenela" (W. N. L. A.) was outstanding on his side. The Wenela ladies, Mrs. Mpama and Miss De Waal proved too much for the Durban Deep ladies, Mrs. Bawo and Miss Makgothi.

The following represented the Wenela L. T. Club: P. Rozant, J. Masala, Ludge, C. Setlogelo, Ladies: Mrs. Mpama and Miss de Waal.

The Durban Deep L.T. Club was represented by the following: S. M. Voss, J. Myles, F. Makau, J. H. Wildemann, B. Matlhaku, (Morolong) B Mawu; Ladies: Mrs. Bawo and Miss S. S. Makgothi. Wenela won by 17 games.

Easter Sports At Martizburg

By R. A. CALUZA

Ladysmith vs. Maritzburg

The Jumpers F.C. and Tigers L.T.C. made a hilarious campaign on the Standards F.C. and L.T.C. This formed the City's interesting Easter Programme. The Tennis match was played on Saturday the 20th. Fine Tennis was exhibited on both sides but the Tigers proved to be the stronger team. The Standards had to use their experience of the Court. The match resulted in the Tigers leading by 8 games.

On Monday the Standards met the Jumpers in a Soccer contest. This was another scene that drew a good crowd of the city, and many marvelled to see the Standards were in form this year. The game resulted in the standards being victorious by 2-1.

African Sports Ground

As the Soccer Season commenced on March. The matches played were by the Senior "B" division. Good soccer has been played, and the Senior "A" division began Saturday before last. The Team that attains the highest points in the first round will qualify for the Natal Shield Competitions. On Easter Monday the Cannons met the Assegais. This was the first hottest match, but the play was inclined to be too rough.

short the crowd at the Wemmer Sports Ground was so great that the takings out of the Tickey and Sixpenny gate reached nearly £60.—Editor].

W. Rand Municipal Bantu Football Association Fixtures

Senior Division.

Sunday 28th April 1935.

African Lions "A" vs. Arabian Stars "A" Randfontein 2 p.m. African Lions "B" vs. Hot Beans "A" Lewisham 4 p.m. Young Zebras "A" vs. Red Roses "B" Roodepoort 2 p.m. Wild Zebras "A" vs. Celtics "A" Krugersdorp 2 p.m. Springboks "A" vs. Red Roses "A" Krugersdorp 4 p.m. Western Callies "A" vs. Rose Buds "A" Lewisham 2 p.m.

Junior Division

28th April, 1935.

Young Zebras "B" vs. Red Roses "C" Randfontein 4 p.m. Young Zebras "C" vs. Red Roses "D" Roodepoort 11.30 a.m. African Lions "C" vs. Western Callies "B" Randfontein 11.30 a.m. African Lions "D" vs. Western Callies "D" Krugersdorp 11.30 a.m. St. Johnstones vs. Red Roses "E" Roodepoort 11.30 a.m. Premier Roses Bye.

Annual General Meeting Of Transvaal Bantu Football Association

The 3rd Annual General Meeting of the Transvaal Bantu Football Association will be held at the Secretary's Office, Wemmer Native Men's Hostel, Johannesburg, on Sunday Morning 28th April, 1935, at 10 a.m. Esch District Union is asked to send 3 delegates to this meeting.

S. G. SENAOANE,
Secretary.

P.O. Box 5382,
Johannesburg.

Johannesburg Bantu Football Association Week-end Results

Junior Wednesday League			
Y.B. Bucks	7	O.B. Rangers	2
Water Lillies	2	Y.W. Swallows	1
Y. Rainbows	2	Y.H. Lions	2
Y.N. Boys A.	0	Young Foxies	0

Saturday League			
Shooting Stars	5	Olympics	3
E. Leopards	4	Bush Bucks	1
B Rovers	6	B.M.S.C. Reds	3
Hungry Lions	2	D. Darkies	1
Naughty Boys w.o	A.M. Stars	0	
D. Darkies	1	O.B. Rangers	0

Sunday League			
D Darkies	w.o	Natal Rainbows	0
Hungry Lions	6	St. Cyprians	0

Rebellions	6	Crocodiles	1
Springboks	1	Bush Bucks	0
Young Tigers	4	Rebellions A.	2
Fire Fighters	1	W. Swallows A.	0
Zebras	2	Transvaal Tigers	0
Violets	w.o	W. Blue Birds	0
Star of Hope	6	B. Revers A.	0
W'bank Roses	2	Golden Arrows	0
M'light Stars	2	C. Come Against	0
Cannons	5	Violets A.	0
Premier	3	Victorians	3
Oriental	4	P. District	2
Hibernians	w.o	Rho. Defenders	0
Rho. Moun's w.o	S. Faith U. Jacks	0	
Rho Sweepers	2	Cannons A.	2
S. Traisbill	2	Y. Tigers A.	2

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Evils Of Denominationalism

Africans And King's Jubilee

ZULUS AND BECHUANAS SHOWING GREAT ENTHUSIASM

Nine Zulu regiments, specially picked from the tribes in the Ladysmith area in Natal will give a war dance at the Jubilee celebrations next month. The regiments will assemble at the foot of Monument Hill on the night of May 5 and begin their war dance the next morning. After the dance a number of cattle will be slaughtered.

The Christianised Africans who will assemble on the same ground, will form a choir under Chief Walter Kumalo (chief of the Makolwa or Christian tribe), and sing a hymn and the Bantu national song.

In the Bechuanaland Protectorate the Jubilee celebrations are to be centralized at Mochudi. Ten thousand Africans are expected to attend. An excellent programme has been arranged.

A monument (Isivivane) is to be erected by Africans each of whom will bring a stone to place on the pile which will be situated on the most prominent site in the village.

Other features will be a drill display by Wayfarers and Pathfinders; a thanksgiving service; sports at which there will be ox and donkey races; and a fireworks display in the evening.

Ten oxen will be killed and, the tribes will roast the oxen. Huge bonfires will be made.

Half a pound of sweets will be distributed to every child in the Bakghatla Reserve. Tobacco, knives, silver medals and prizes will be distributed.

The arrangements are being made with the wholehearted co-operation of Chief Molefi and tribe.

Council Of Zulu Chiefs

PURITY OF RACE AND RELIGIOUS SECTS DISCUSSED

At a meeting of Zulu chiefs at Ladysmith, presided over by the Native Commissioner, Major C. L. R. Harries. Chief Ntombela complained bitterly of the increasing number of cases where Zulu women had mixed with Indians. He said the position could only be regarded with the utmost gravity and he asked the meeting to support him in a plea to the Government to introduce legislation prohibiting Indians from cohabiting with Natives. Chief Ntombela said he favoured laws similar to the Roos Immorality Act of 1928.

Speaking in support, several Chiefs pointed out that where Zulu girls were seduced by Indians the parents rarely if ever received the customary compensation, cattle.

The meeting also discussed the increasing menace that was presented by charlatans in the guise of Christian ministers of religion. Over 50 different sects of Native churches were known to exist, and far from helping the Natives spiritually many of them, it was stated, were having a serious effect on the morals and social life of the Natives. It was pointed out in argument that every time a priest in holy orders had a disagreement with his church—and this was usually due to objection to discipline—he set up a church of his own with a fancy name and fancy ritual.

The meeting agreed to ask the Government to intervene and to purge religion of these undesirable. It was felt that only recognised churches should be allowed to carry on missionary work.

Jubilee Amnesty In Prisons

BUT CERTAIN CLASSES OF CRIME TO BE EXCLUDED

To mark the occasion of the 25th anniversary of the accession of His Majesty King George V. to the throne, His Excellency the Governor General has been pleased, as a special act of clemency, to approve the grant of a special remission of three months to all sentenced convicts, prisoners and inmates in Union prisons, gaols, road camps, out-stations, lock-ups, and farm colonies at unlock on the morning of May 6, 1935.

This remission will apply in respect of the unexpired portions of sentences imposed on or before April 20, 1935, for crime other than the following:—

Assault, common, indecent or with intent to do grievous bodily harm; continuation of Section 2 (1) of Act No. 3 of 1916; culpable homicide; faction fighting; incest; murder; attempted murder; rape and attempted rape; robbery and attempted robbery.

Convicts and prisoners sentenced to imprisonment with hard labour for life, or to the indeterminate sentence, and inmates of inebriate reformatories, will not participate in this amnesty.

Inchcape Hall To Come Down

BUT ANOTHER HALL NAMED RITZ TO BE BUILT

The Inchcape Hall, for many years a social centre for the non-European community in Eloff Street Extension, is shortly to be demolished. The site, now on the fringes of Motor-town, which has rapidly been spreading South has been acquired by a business firm for the erection of a garage.

For 12 years the Inchcape Hall has been under the management of the much-travelled Mr. Jack Phillips. He has organised dances, concerts, cabarets, athletic displays and collections for the hospital, and under his control the Inchcape Hall has acquired a colourful reputation, as a centre where one could come into close touch with many shades of African society.

It is Mr. Phillips's proud boast that during his 12 years of management, the Inchcape Hall has never witnessed a single fight or other disturbance.

Plans are being prepared for a new Inchcape Hall to be erected in City and Suburban near Durban Street. It will have a palm court, a "crush hall," a supper room, a dance hall, and a stage but it will be called "The Ritz."

Abyssinia Agrees To Conciliation

The Abyssinian Government has officially informed Italy of their willingness to refer the frontier dispute to a committee of conciliation, in accordance with the Treaty of 1928.



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Native Education Congress Dr. Loram to be Chairman

To Be Held In Salisbury

Dr. C. T. LORAM, formerly a member of the permanent Native Affairs Commission, later Superintendent of Education in Natal, and now Sterling Professor of Education at Yale University, is to pay a brief visit to South Africa next month to attend the interterritorial Jeanes Conference at Salisbury.

The Jeanes Conference of which he will be chairman, is being held under the aegis of the Carnegie Corporation with the approval of the Government of Southern Rhodesia, and will last from May 27 to June 6. Dr. Loram will be accompanied by Mr. Jackson Davis, assistant Director of the General Education Board of the United States, who will be vice-chairman of the conference. The secretary will be Mr. G. Stark, Acting Director of Native Development, Southern Rhodesia, and Mr. J. D. Rheinallt Jones, Adviser to the South African Institute of Race Relations, will be recording secretary.

The Jeanes Conference is intended as a means of reporting upon the experiments in what is known as "the Jeanes methods in Native Education," which were brought about when Miss Jeanes, an American, left her estate to encourage the development of the social aspects of Negro and Native education in order to acquire greater correlation between the schools and the community.

Dr. Loram will be in Johannesburg on May 18, 19 and 20, and will be the guest of Mr. and Mrs. J. D. Rheinallt Jones. On the evening of May 20 he will address the Joint Council of Europeans and Africans at the Bantu Social Centre. Those who wish to get into touch with him may address correspondence care of Mr. Rheinallt Jones at the Institute of Race Relations, Witwatersrand University.

Newlands Murder Case

A. MANYAMALALA SENTENCED TO DEATH

Sentence of death was passed on Abraham Manyamalala, an African, by Mr. Justice Solomon, sitting with out a jury, in the Rand Criminal Sessions on April 25. Manyamalala was found guilty for having murdered a European girl, Martha Hendrina Hurn of Newlands, on the night of September 8, 1934.

Up to the last Manyamalala denied any complicity in the murder and stated in his defence that all his confessions had been brought by the coercion of the Police.

Read "The Bantu World" First

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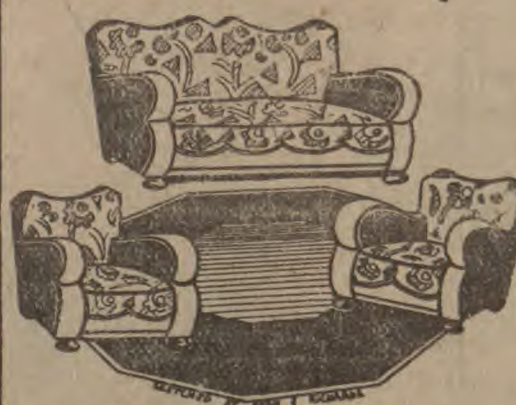
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