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# THE BANTU WORLD



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## African Princess In London

### Paul Robeson's Leading Lady In African Picture

"Princess Kouka of El Fasher in the Sudan, States, The Bantu World's London correspondent, is in London to be Paul Robeson's leading lady in his new film of the desert. The Princess was taken to London by Walter Futter, the American film director, who met her in the Sudan.

#### "Got What It Takes"

"I must have that girl for my new picture," declared Walter Futter, when he saw this African Princess in her desert home. "I don't care if she doesn't speak English. She's got what it takes."

#### Misses Africa's Sunshine

Princess Kouka thinks that all Europeans are red and white. She misses Africa's endless sunshine and is amazed at England's sunless sky. "There is no sun and always it rains". To her the London Police "are not wonderful. They are just red and white."

### Gathering Of Saharan Tribes

Princess Kouka, of El Fasher in the Sudan, chosen by Walter Futter, the American film director, to be Paul Robeson's leading lady in his new film of the desert, sat in Native dress on a sofa in Claridge's and wondered "If I stay in England, shall I become red and white like all of you? There is no sun and always it rains." She sat talking French with the guttural Arab pronunciation to a circle of newspaper men and women. She was dressed in a pleated skirt of scarlet silk that swept from a high waist to the curved up toes of her Eastern shoes. A sash of crimson slashed with white was round her hips. Between the red of her dress and the bright silver striped blue of her bolero jacket flowed the thick white satin of her petticoat.

#### Her Gold Ear Hoops

Bound about her back, centre-parted hair was a veil of gold lace threaded with blue silk cord, which she called her "turban." Her neck was circled with a collar of red and yellow gold. From her ears swung flat gold hoops three inches in diameter. Princess Kouka crossed swords with her father when Mr. Futter, seeing her for a few minutes, said, "I must have

that girl for my new picture. I don't care if she doesn't speak English, I don't care if she's had no experience. She's got what it takes. Sheik Ibrahim Mahidi held with the conservatism of the East that a high-bred Sudanese girl should not become a public player, should not change the silver coffee cups of the desert for the China of Europe, should not leave her Native land. But the Princess spoke to him in her husky voice. And she had her way.

#### Camels Very Good

She is to stay here for three weeks, a guest of friends of Mr Futter to learn enough English to speak her lines. The film will deal with the great annual gathering of the Saharan tribes to load the pink salt peculiar to only one area on the backs of 15,000 camels and drive it home. "But we do not love our camels," said the Princess. "We eat them. They are very good. Not the humps—the things."

To Kouka all Europeans are red and white. Even our policeman are not wonderful. They are just red and white.

(All headlines and sub-editing on political news by R. V. Selope Thema of No 3 Polly Street Johannesburg.)

### Emperor of Abyssinia's Sale Of Silver

(From Our London Correspondent) Although it was recognised that the masses of silver which the Emperor Haile Selassie had sent to Puttick and Simpson's for dispersal were not of high marketable value, sightseers and souvenir-hunters crowded out the auction room by one o'clock. They brought to mind the poignant sale at Christies 32 years ago, when the relics of the unfortunate Queen Draga of Serbia were dispersed.

On the view-days the rooms have been filled with women who eagerly examined the murdered queen's wedding gown and the brilliant knot-of-riband tiara which she had also worn. This fetched £1,220, and the last bid for the gown was £30.

There was no parallel to these prices at the present sale. The silver generally was of the usual ornamental modern table usage. But there were some plates mounted with gold and silver coins of various countries which had special appeal to international souvenir collectors.

#### BARON D'ERLANGER'S PURCHASE

As it happened, the two representing Abyssinia brought the best prices £46 for one and £44 for the other. Baron d'Erlanger bought the Italy plate mounted with nine gold and silver coins, for £21 and £34 silver coins, for £21 and £33 for the United States plate.

Although this section of the sale—which strangely enough—did not contain a plate representing Great Britain—accounted for £407:10:0., and also for much lively competition.

Austrian silver table services averaged about £40, and numerous soup, meat and dessert plates fetched 2s 8d an ounce. Only for a prize cup engraved with the Lion of Juda and weighing over 37 oz. was 10s an ounce obtained.

The dealers smiled when souvenir hunters were bidding up for "native" silver, and were paying five and six times the market value. The total of the sale came to £2,528.

### Chinese Unity Becoming Force

Chinese Government statistics estimate the Moslem population between ten or twenty millions. At the lower figure, China is as Moslem as Arabia or Iran. Shanghai sensed the fact recently when it was crowded by Chinese Moslem embarking for the annual pilgrimage to Mecca, Prayers before departure were said at the four mosques in Shanghai.

The complex racial elements of this vast country are at long last becoming unified. The President of the China Executive and Generalissimo of the forces, Chiang Kai Shek, has caught the patriotic imagination and won the confidence of the Chinese

(Continued, on column 5)

### Marcus Garvey Makes Appeal For African Chiefs And Princes

(From Our London Correspondent)

Mr. Marcus Garvey, as President of the Universal Negro Improvement Association and African Communities League, on Saturday sent an appeal for the representation of the Negro at the Coronation to the Secretary for the Colonies and the Secretary of the Dominions. In the course of this he says:—

I am hereby writing to you as head of your administrative Department on behalf of millions of Negroes to express the surprise that has gripped the race in the reported intention of omitting in a representative capacity, from the Coronation proceedings the official representation of the Negro race as such, through its constituted political leadership in the personalities of of recognised African chiefs and princes whose status as being representatives of the race is not dissimilar from that of Malay chiefs and Indian princes.

It is alleged that there is a precedent leading to the non-representation of our race in such an Imperial function as evidenced by that established in the Coronation of 1911. It is for me respectfully to draw your Excellency's attention that there has been great political, educational, and social evolution of the Negro since 1911.

The present state of mind of the Negro race is not of the kind to be classified with that of 1911, therefore any treatment toward him to day based upon a precedent of 1911, would not be consistent with the truth of things. There is no doubt that the Negro race would regard the omission of representation at the Coronation as an affront. There is no doubt also that there has been a growing Imperial goodwill among Negroes, and nothing could be more dangerous to the maintenance of such a disposition than the attitude of ignoring him in the Coronation ceremony whilst extending recognition to other races, groups, and types within the Empire.

public. Critics and opponents now acknowledge his dedication to the national cause and acclaim him as national leader. His capture and release by Chan Hsueh-liang at Sianfu has but increased his popularity; the political Council acclaims him as more indispensable than ever. In recent years he has displayed Christian qualities unusual in China when dealing with adversaries and enemies. The menace of Japan may eventually be met by the patriotic unification of the New China which is gathering around Chiang Kai-Shek.

# XHOSA: Intlalo Ka Xhosa Ngu Soga

## The Bantu World

3, POLLY STREET

(North of Bantu Sports Ground.)

P.O. Box 6663 JOHANNESBURG

ATURDAY, FEBRUARY 6, 1937

### "Intlalo ka Xhosa"

(IBHALWE NGU T. B. SOGA)

Kulamaxesha emfuduko kubu-  
ma bangaphambili kusiyiwa kule  
"Kanana" siyithenjise ngabase  
mzini ukuba siyakuyifumana saku  
"phucuka," kukho ukubuzabuzaba  
kwabaninzi ukuba "Madoda nide  
nathi le Kanana iyakuba bhelele  
na kunalo mhlaba sisuka kuwo?"  
Zibe zifanele ingqondo, kuba  
kukho indawana engxamele uku-  
caca—yokokuba ngathi "silahle  
imbo ngophoyiyana," nakubeni  
lingaphikwa elokuba zikho izinto  
esizi fomene kumlungu.

Kwimpi endala nakwekhulayo  
kufumaniseka—ukujonga emva  
konjongo yokuthelakisa intlalo  
yase ndaleni (siboleka koka Soga)  
nintlalo esingene kuyo ngoku  
"gqoboka nokuphucuka." Kukho  
ukufana ukuqonda ukuba ngoku-  
lahla amasiko nezithethe zika  
Ntu—sifumene na nokuba sila-  
hlekelwe.

Ngencwadi yakhe "Intlalo ka  
Xhosa" u Mtu T. B. Soga ngathi  
usifumanisa impendulo engena  
kupikiswa bani—impendulo eya-  
latha okokuba ngade sibe sifume-  
ne, kodwa sikwa lahlekelwe, sala-  
hlekelwa ngokubuhl ingu kunjalo-  
nje.

Ekusukeni u Jwara ulanda  
umzi ontsundu okokuba wawu-  
phuma phina kakade. Awoneke  
umntu ngobuciko ehasa nge-  
ncwadi zezinye izilumko nangezi  
Bhalo; ekucacisa ukub; lenowadi  
yandalelewe ngokufunda zonke  
inowadi, nokulanda onke ama-  
bali anokuposa itha malunga  
nemvelaphi yesizwe esintsundu.

Ukulahla apho (sesihluthi-  
phofu) uphuthuma kwintlalo ka  
Xhosa xa selemi kwilizwe.  
Ungena ngokubanzi kumasiko  
ka Xhosa esoneka angaba  
avakala bunyumyezi (nangona  
ebengena zikhomo zibi kwisizwe  
sakwa Mthetho ka Mthetho) aze  
anabe ngoku nandiphisayo kuma-  
siko abelondolozwe ubuhle boluntu,  
nobuntu kwa boluntu olo.

Ngokuka Soga (kuba umntu lo  
ukuphiwe ukutsala ingqondo  
atsho ungathi uthetha naye  
siq) u ch a z a eyona  
ndlela yamasiko asele ejo-  
rge-lwe phantsi "ziimfundi nezi  
p h u c u l w a" zalemihla.  
Amasiko afana noku lobola  
—isiko elingaqondwayo ngabani-  
ni—isiko elitlo kwa kakubi nga-  
bafuna ukuchitha umzi omhle  
ka Phalo—uwachaza ngokuzele-  
yo; abe ezinika ithuba lokuchaza,  
ngentetho emnandi nentliziyo  
ebuhlungu, ixabiso lamasiko alolu  
hlobo ekubandakanyeni uluntu  
ngokulimba lobuhlobo buka sonini  
nanini. Othe akugqiba ukufu-  
nda ezindawo wabe esenengqondo  
yokuthi ulobolo ibilu rhwebo,  
—simyaleza emithandazweni ku-  
ba ungolahlekileyo!

Masiyike apho mzi wakowethu;  
siyike ngelithi lenowadi siyayi-  
yaleza. Siyiyaleza ngokukodwa.  
Sithi abefundisi mabayifunde  
babone apho bakhubeka khona.  
Iimfundi maziyithenge zibone  
ilahleko yazo ngokutyeshela  
—ngokwenyanya onke amasiko  
nezithethe zoBantu. Amadoda  
makayithenge abone ukuba ku-  
thenina lento umhlaba "ungase  
nguwu" abone ukuphathwa kwee  
ntsapho. Abasetyini bayithenge  
baphuthume ubuhombha nokuzi-  
hlonela kweentokazi zamandulo.  
Yinekeleni kubantwana banu  
babone ukuba bayinzala yamadoda  
ingasi matutu namabhada njengo-  
ko befundisiwa! Banikeni babone  
indlela yokuzuzwa kwamatham-  
sanqa ngokuhlaliwa komhlaba  
ngembheko nentobeko nobu-  
ngowele.

(iphelela kumhlati wesibini)

## UTSHATILE U MISS DOROTHY L. BOTA

Ngu ZAMUKOMELELA)

Mhleli,  
Kauncipe isituba kwelopepa  
lika Ntu. Sisahleli kwelase Ma-  
xhoseni naxa umzi ungon wabanga  
likanda [Poll - Tax] hayi yona  
iyavuta. Ngomhla we Jan 16, ngo  
10.30 p.m. kubhubh u Mnu.  
George Bhoma Koboka obudala  
buyi 55 iminyaka. Ungcwatywe  
ngomhla we 17, ngu Evang F.  
Mbhombhela webandla lama We-  
sile.

Ngomhla we 18, ebusuku omnye  
umqubi wemotokali ugile uMnu  
Jackson Nyakombi wafa waze  
washiya apho amapolisa nabacu-  
pi base kondweni lalomtakati  
sobe sinazise kwakulemihlati.

Umhla we 19 yeminye yemihla  
engasokuze ilibaleke apha e Bho-  
fole kuba kube kumanywa nge-  
qina lomtshato u Miss Dorothy  
Lumka Bota no Mnu W. Gosa  
Ntebe bamanywe ngu Rev  
Fraser wase Qoqoo kwababekho  
sipaula aba Mrs R. Dorrington,  
Miss Jocelyn Wilson Mrs Jubilee  
Wachope H. Sogiba, Mrs Esther  
Ndyambho, Miss Nobantu Nqana  
no Miss Agatha N.B. Teka Mrs  
D.D.T. Jabavu, Mr H.D. Tshardu,  
Forbes Duze, kwanabanye abani-  
nzi endingonako ukuba faka ngen-  
xeni yesituba ukungabiko kwaso  
epeni.

Mlesi kaupu'apule ndikutyele  
ubuhle balomtshato wentombhi  
yase Mantendeni. Ite xa ipuma  
ukuya kungena enkonzweni no-  
yise wayo umde ngentonga (Rev  
F.C. Bota) yapuma sesiwakupe  
ngokwendubala amehlo. Waye  
etsho mhlope ukususela entloko  
ukuya eluzwaneni ndisacaza nto-  
-

Siyekelele ngorzulu ambulelo  
kwizwan'enkulu ubawo uSoga,  
onike umzi wakowabo esisele  
sobulumko nobuntu Siyekelele  
ngombulelo kulomfo ka Soga  
nakuba ethunuka. Kekaloku  
mtaka Soga, bawo wam ngeba  
sithetha amagama; ukaloku lento  
ubuciko inabantu bayo; lento  
ubuyilo inabantu bayo.  
(Lovedale Press: 3/6)

nina kuba sonke esosinxibo sasi-  
sesodidi olupambhili. I Flower  
girls zazifisi gqita onto zaye zite  
ku i-Bhaxikiti zeflawa ezite zane-  
vumbha elimnandi elite labangela  
kungenabangazange bayingene  
icawa Abakosi babe batatu kwi-  
cala ngalinye kwaba kulomtsha-  
kazi sipaula aba Mnu Qupe no  
Misses Ivy N. Duze no Marjorie  
N. Maneneli. Zite xa zipuma  
inzwakazi ezingaba kapi zipuma  
zifake ipinki ukususela entloko  
ukuya eluzwaneni waye umntu  
emana ukuti "shu betu" babe-  
ngali bopanga nto zalapa ilapu  
lomlungu.

I Cake yona yomtshato yayi-  
fanisene nezinxibo saba kapikazi  
ezipinki. Ngokwe calalokuba  
ngwenelela, ingcingo zaraza kwa-  
kwintsuku ezinga pambhili. Nga  
lomhla batshata kona zazigqitile  
eshumini. Kwicala lezinto ezi-  
ziwayo kwakuxelwe ishumi—eli-  
nambini lempahla emfutshane.  
Paya ngako ma ezimbizeni imbiza  
ezi zingo "Gqi i Tole" zazintan-  
datu ezipakati nje zona zazigqitile  
eshumini zaye zipekwapo  
itapile, ileyisi, nekali, nazo zonke  
izinto ezimunyisa iminwe.

Iitike imva kwedinsla engali-  
yo yona ekute kwanelwa ituba  
lokuba ke bayalwe. Zazilapo  
zingxangale i Chevrolet vans, ne  
Chrysler Sedans, Buick, De Soto.  
Kundulukiwe nge five to six  
ngumyeni nomtshakazi, umtsha  
kazi wase nxibe ikostyum engwe-  
vu kwa nomqwazi ongqinayo  
andisateti ngomyeni kuba waye  
faka ezobufana mpela. Sibanqwe  
nelela intlalo ntle nobom obude.  
Enkosi Mhleli ngesituba kulo  
mvaba ke Ntu.

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a handsome  
present.




## Uqulukubhede Weligade

Phantse u Mtu. R. M. Tunzi  
wenzakala ngomgqibelo Jan,  
30, esitishini e North Shaft  
Suke athi thru e platfomini xa  
indulukayo. Anganayi bhamba  
Kube yinkinge kuba  
imisipha ayisafani nangoko.  
Ekuncede umlungu ovele eli-  
gqabi; hlasi! Suke nomlungu  
wemka engenzanga zwi, wa-  
buya sekumzuzu ngokubona-  
kala ukuba wothukile. UMane-  
li lo ukhwela kukho abantu  
ngasemnyango apha. Ube  
ngathi ndibambheni, suke  
qhusara intsini. Nide nathi  
abantw'aba bangenwe yintonina?

Ligqala lika Jabavu, u Mngqika  
ebeline ntlanganiso ngezo rwebo,  
ebelijikelisa ivangeli yazo no "Mo-  
yangeli" u Mfeka e Pimville  
kwedluleyo. Itsho inkom'enkulu  
"Ixwele elibambh" ugqoloma  
ngomsila" akwalunganto aphuma  
amadoda ete ikamalela. Ukuthi  
kanti ehleli nje anobutyebi obu-  
ngaba, soloko alindele ukubusa  
kumlungu. Ngathi intshumayelo  
zom Ngqika zibambhelele nango  
na kaloku ingqola zona izinto  
zalonto. Amadoda azimisela, si  
qonda nje, chokuba ime ivenkile  
ye Co-operative kurgakabi ntu-  
ku-zatywala. Igama emalikhany-  
nali: ntwana siyifumanayo emine  
ngwini mayingabi sabuyi la kuye.  
Mayibhalele ukondla iintsapho  
zethu." Elogama malibe sibane  
senu madoda.

U Mlungu R. M. Tunzi ose Kok-  
stad ngoku; kodwa ke olibambhe  
lonke baninzi ingakumbi  
kwelase Ba'henjini shamaziyo,  
kuba yindlezana enethuba lomntu  
wonke nonjani nonjanina. Ulapha  
ngemioimbhi ebaluleke ngaku-  
mbhi. Kekaloku lisiko lesi Ntu  
ukuthi kwakufika umbambhi,  
ingakumbhi isinxiba mxaka esi-  
nje, kubuthwane azokubukwa  
ayalezwe ko Phezulu ukuze iha-  
mbho yakhe ibe yemnandi nene-  
mpumelelo.

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6 February.

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Waye uyaku Phakama Elukhukwazi  
Usive u Namandla oku Oetuis Motokari

Iibhodi afanele okokuba akhupisi emasizwe  
ako ikomityi ezimbini se nyongo ngaye yoch-  
imhla. Okokuba le nyongo ayilambhi agakuzi  
leko ukutya kwako akumaku hlabululeka  
Kufane kubole nje emantunjin. Umoya ukubhe-  
lisa. Uqunjelwa. Umbhali wako wonke ungasw-  
yityafu usive umunon, utabonile umhlaba okhale-  
leke ngokungat! wonakelo.

Amatywa, izisele ezilayo, amayasa amand-  
nenobambhi ezihambisa kalukuni asichani. Uru-  
khulula amathambh akubenzisi imbanga. E  
Carter's Little Liver Pills ezakayo kakho et-  
nokusebenza nge nyaniso ukuba inyongo ihamba-  
kakuhle nomzimba uwive "upakama oye  
upakama." Asinangosi, si sebenza kakuhle  
kodwa si ngumngangaliso skwenzeni ukuba  
inyongo ihambe kakuhle. Biza i Carter's Little  
Liver Pills. Funa igama sithi Carter's kw' pakama  
abomvu. Kuzo zonke ikemisi nge 1/3



**CARTER'S LITTLE LIVER PILLS**  
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BRUISES  
SALLOW SKIN  
CONSTIPATION

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rafene e lokileng le setofa se tsebehang sa Primus.  
Hlokomela lebitso le reng "PRIMUS" le hatsisoeng  
tanqeng ea setofa se u se rekeng. Ka ho etsa jualo, u  
tla fumana ditofa tse lokileng tsa "PRIMUS."  
Ke dilemo tse 45 Primus ba etsa ditofa tse pompiang.  
Ditholozana tsa tsebo ea bona le tshetsetso e ntle ea  
bons di fumana athonq e nqwe e etsoang ke Primus.



Kopa ralevenkele hore u ho rekisetse  
setofa sa Primus, me o hlokomela letho-  
so la khoehlo-tanqeng pele u se rek.

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# Sundry Examination Results

## O.F.S. N.T. Exams. 1936

**N.T. II. (2nd Year)**  
The following candidates have passed the second year Native Teachers' Examination as follows:—

**CLASS I.**

Hialele, D. Nkomo, G. Tsie, P. M.

**CLASS II.**

Clarke, L. R. Dicoebe, J. M. Frey, J. D. Kekana, J. S. Kholomo, J. M. Lekhobane, F. Litheko, A. M. Masooa, A. S. Mbhele, J. M. Motshumi, D. A. Mtshixa, P. Nhlapo, M. Scholtz, J. J. Seeco, P. M.

**CLASS III.**

Hatane, G. K. Kekana, M. Kotobe, G. Lebons, J. Makoko, J. R. Makue, P. Majapelo, E. M. Moleleki, P. L. Motlhaza, J. S. Motsatse, C. M. Nchochoane, A. M. Nkosi, A. K. Rampa, Z. Xulu, J. Olphant, L. M.

The following candidates passed Part II. of the Examination but have to rewrite the whole of part I:

112. Mofolo, E. N. 113. Mogorosi, M. M. 141. Sinakhomo, L. M.

**N.T. III. (Third Year)**

The following candidates have passed the third year Native Teachers' Examination as follows:—

**CLASS I.**

Lenyai, P. P. Mabuza, D. C. Makhetha, F. Moremi, C. M. Seatholo, J. S. Sekete S. Mathews, W. S.

**CLASS II.**

Dikoebe I. M. Diseko, B. M. Monyatsi, W. M. Motseka, S. M. Nyokong, N. J. Phara, R. Pretorius, J. Ramazaga, J. Santho, J. M. Setiloane, B. G. Shinnars, S. Xulu, A. S. Hoaeane, M.

The following candidates have passed part II. but have to rewrite the whole of Part I:

147. Diala, P. P. 150. Gumbo, A. M. 156. Lebona, P. 163. Mofoyane, 174. Niewenhuis, M.

**N.T.I. (First Year)**

The following candidates have passed the first year Native Teacher Examination as follows:—

**CLASS I.**

Louw, C. Makoa, Z. P. Monoto, J. T. Mokatsane, E. M. Mokhatji, R. L. Moka'sane, M. B. Sekhoto, I. M.

**CLASS II.**

Hlabane Z. M. Kitsa J. S. Malebo, J. L. Mokhali, M. T. Molahleli V. Motaung, S. R. Mutlanyane, P. T. Poce, E. N. Rampa, W. S. Rasengoatshe, A. S. Setlalentoa, A. Taiwe, J. L. Tsuaeli, E. M. Chaane, E. C.

**CLASS III.**

Lebons, E. P. Chakana, L. M. Koae, J. de Lange J. B. Malumise, J. B. Matsepo, C. D. Mocheki, D. T. Marokotso, S. S. Mcte, S. Motse, M. S. Mphatja, L. M. Nthongoa, T. M. Phakeli, J. G. Phali P. M. Philane, J. L. Rampa, A. M. Sedice, J. S. Behlako, J. L. Setene, P. T. Seyainutla, W. L. Tlad, S. M. Tiale, A. M. Tiale, A. M. Tihlooe C. P. Senaone, G. M.

The following candidates passed Part II. but have to rewrite the whole of Part I:

5. Kabi, J. M. S. Kgomo, K. J.

13. Khomarie, S. P. 19. Leiee, M. 21. Letlhoo, L. S. 25. Louw, M. 27. Mahomet, 44 J. Mokhotho, M. M. 48. Morake, R. M. 53. Motaung, C. 59. Nche, E. K. 65. Rieuaar, S. 76. Seeletsa, D. M. 79. Sello, E. 88. Telekelo, R. 28. Maktaku, B. D. 26. Mahlatsi, D. P.

The following candidates must rewrite the subjects in brackets to complete the Examination: Khabutlane, A. W. (Arithmetic). Pula, M. (Part II).

### Natal Province Success

#### NATIVE SCHOOL LEAVING CERTIFICATE EXAMINATION

(Continued from the last issue)

**EMBABANE**

**SECOND CLASS:** Kubeka, Jotham; **THIRD CLASS:** (over 50 percent) Dube, Grace. Third class (under 50 percent): Buthelezi, Bella; Khulu, Hezekiel; Manko, Merriam; Masuku, Gladys.

**EMMANUEL**

Second Class: Goba, Desmond; Yeni, Timothy. Third Class (over 50 percent) Cele, Meshack; Gumbi, Fredrick; Kinse, Clemmentine; Makhanya, Catherine.

**EMMAUS**

Third Class (over 50 percent) Kheswa, Petrina; Mahlobo, Solomon; Mthembu, Felix. Third Class (under 50 percent) Mbatha, Victoria; Miya, Obed; Naude Mercy.

**ENTUMENI**

Second Class: Lukuli, Willie; Mahaye, Crawphus; Zulu, Anna. Third Class (over 50 percent) Biyela, Margaret; Juli, Bekumusa; Magwaza, Khanyiswe; Mkhize, Andrias; Ndumo, Coste; Qwabe, Esther. Third Class (under 50 percent) Ntuli, Gostina; Zulu, Thembekile; Zungu, Albertinah.

**ESHOWE**

Second Class: Masuku, Wilfred; Mpanza, Beauty; Mthali, Nomthandazo. Third Class (over 50 percent) Hlekwayo, Jessenias; Makhathini, Reuben; Mthembu, Bestina; Mthethwa, Trida; Zibani, Phila. Third Class (under 50 percent) Langeni, Ethel; Luthuli, Khanyiswe; Mbuyazi, Alen; Msomi Geoffrev.

**ESIDIDINI**

Second Class. Khumalo, Isaac; Makhathini, Ethel; Mathebula, Reuben; Mfusi, Chloe; Nkabi'de, Albert; Nyeshengwa, Christina; Thwala, Irene. Third Class (over 50 percent) Nyembe, Dumbrell; Hlubi, Vice.

**ETHALANENI**

Third Class (over 50 percent) Biyela, Athurnias; Buthelezi, Catherine; Buthelezi, Elizabeth; Khumalo, Gertrude; Mkhize, Charlotte; Mthethwa, Mildred; Ngcobo, Faith; Nsibande, Ellen; Paton; Mrgareth; Paton, Muriel. Third Class (under 50 percent) Africander, Florence; Dladla, Cuthbert; Khulu, Rimoth; Mbambo, Lydia; Mbatha, Mitta; Mkhize, Olpha; Mthombeni, Clarence; Ntshali, Elizabeth; Ntuli, Meshack

(To be continued)

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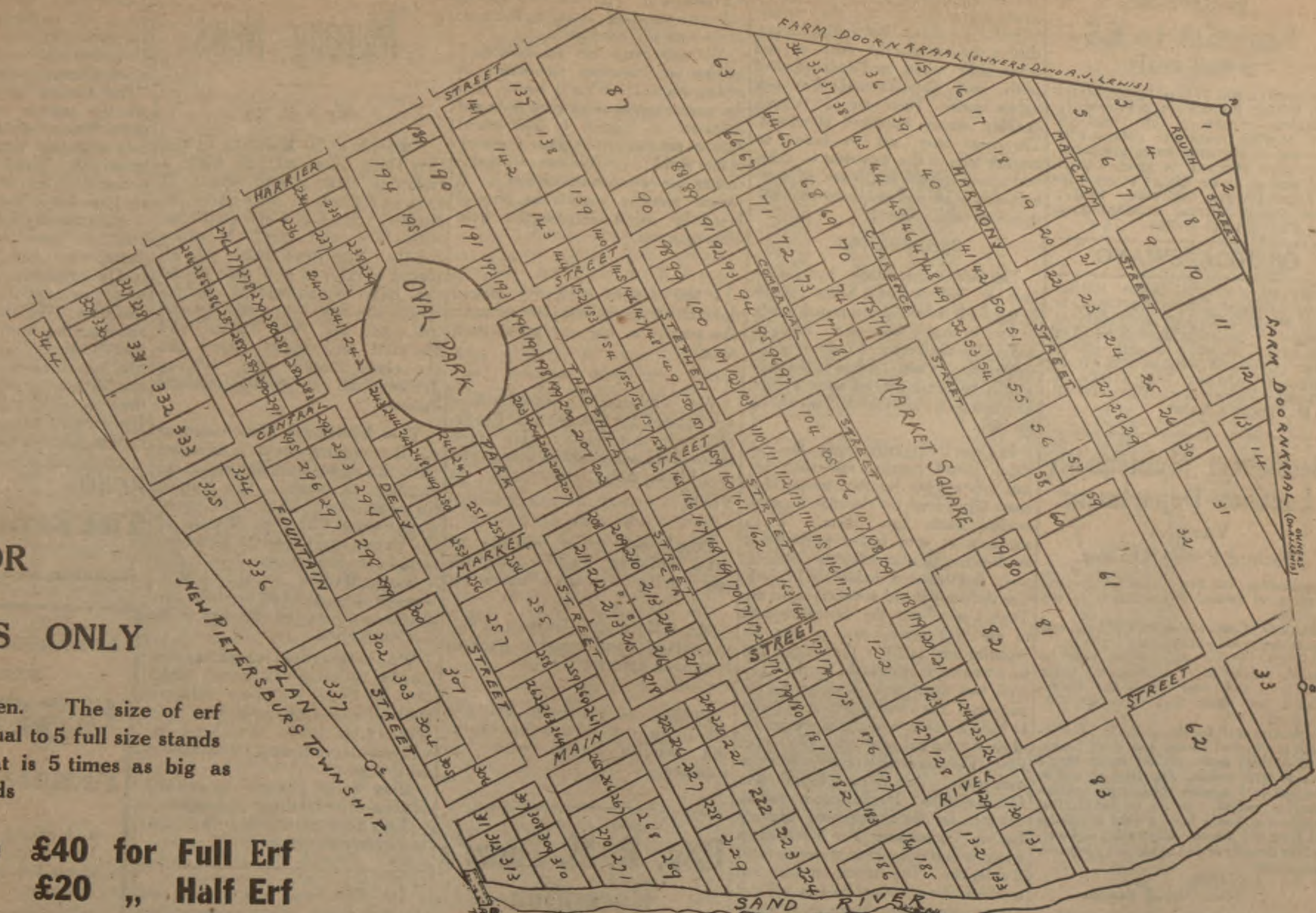


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# News From Different Centres

## THE Bantu World

Head Office:  
No. 3 POLLY STREET,  
Telephone: 22-2438.  
P.O. Box 8663, JOHANNESBURG

### Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Warnings, For Sales, etc. are charged at following rates:— 1d. per word.

Minimum 2s. 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 3 Polly Street Johannesburg.

### SITUATIONS VACANT:

Intelligent traveller required for Optician. Must have had previous experience, good prospects. Write Optician P.O. Box 6663, Johannesburg.

Wanted, Canvasers for Medicines by Old-Established House. Good Commission. Farm and Country Districts State experience to J. W. T., P. O. 1375, Johannesburg.

Wanted four (at least P.T.3) male teachers to represent and assist in church affairs, Methodist Presbyterian A.M.E. and one Principal. Duties commence 1st. April. Methodist and A.M.E. immediately. Zulu and Afrikaanse preferred. Applications etc. to: The Secretary Bantu U.S. Committee P.O. Box 2 Frankfort, O.F.S.

### HO BATLEHA:

Monna ea nang le lapa ho lebella le ho hlokomela tulo ea Mr. S. R. Mokoape kua Evaton. Ea ratang ho tseba ka tulo ena a ngolle: Mr. S. R. Mokoape, P.O. Box 1998, Johannesburg.

### Travellers wanted.

Earn £2 to £5 OR MORE, WEEKLY

Big money easily earned by our travellers selling famous, proprietary preparations. Spare or full time job. No capital required. Men with previous selling experience preferred, but smart men will be given a trial. Call personally or phone at once for an appointment. Address:— 70 Hillbrow Street, Berea, Johannesburg, Box 7768, Phone 44-3904.

### OKU (ENGLISHWAYO):

Amagama okuhlabelela ase Merika Church na wase Lutela (Lutherin) 3s ngeposi; Zulu-English Dictionary 5s ngeposi; Ukuzipata kable (Good Manners) 2s. 9d. ngeposi; Noma Nini (By B. W. Vlakazi B.A.) 3s. ngeposi; Abantu base-Afrika 2s. ngeposi. Tumela Kwa BHA-STO RE, P. O. Appelbos, Natal.

### Bethlehem Municipality Location Department.

Vacancy Second Peace Officer.

Applications are hereby invited for the position of Second Peace Officer in the Location. SALARY: Commencing with £36 p.a. and increasing to £48 p.a. after 1 year. CLOSING DATE: Applications must be sealed, endorsed "Application Peace Officer" and must reach the undersigned not later than noon on 15th. February, 1937.

Applicants must furnish a Medical Certificate of Physical fitness and good health, and certified copies of not more than 3 recent testimonials. Appointment will be subject to 6 months satisfactory probationary period. It is essential that applicants should have a good knowledge of Zulu and Sesuto. Canvassing of Councilors directly or indirectly will disqualify applicants.

I. J. LUDIK, Town Clerk, Bethlehem.

## Potchefstroom News

### The Amalgamated School

The Amalgamated school is made up of the Lutheran, Dutch Reformed, Anglican and Wesleyan churches. This school is supposed to be undenominational; yet it's superintendent is a minister of the Anglican church instead of the Inspector of Natives. At 8 a. m every school day, we see a Lutheran minister collect Lutheran children from all class rooms for scripture lessons. He teaches scripture, when in this school, there are eleven (11) teachers who can follow the syllabus and teach scripture better. The Inspector and Supervisors come and go without any suggestions for improvement. The four white minister of the above mentioned churches form the School Committee. The parents who are taxpayers and who send their children to this school, are given no say in the control of their children's education. Thus, all these weaknesses and disorganisation have caused the school to go down. In 1932, when the Amalgamated school was founded, children numbered 700, but now they are 400.

### Catholic School For Bantus

The Catholic school has well-buit and well ventilated class rooms. It is registered and it has 300 children. Some children in this school, speak Sesotho and Xhosa and others Afrikaans. The teachers in this school, are Sisters who can hardly speak English and Sesotho, but they are there to teach subjects in these languages. No qualified Bantu teachers are employed, yet according to the number of children, the school has right to have 5 qualified African teachers. At present we parents look on this school with suspicion and feel that our children are losing a great deal and will continue losing, if no qualified Bantu teachers are employed.

### The Clinic

This is a house from which people get medicines freely, but there are many mothers who will run into the expense of calling the doctor and getting his medicines, for fear that the thick oil and other badly mixed medicines supplied freely, may help to make their sick babies worse. There are 2 African qualified nurses employed at present. They seem busy, yet we hear of no monthly talks on the treatment of different serious sickness to parents, we have no health week and no baby-competitions organised by them.

### Springbok Hall

This hall is undoubtedly built on the lines of "half a loaf is better than no bread." It is built of corrugated sheets. Its floor is roughly cemented. It has no kitchen, no small room for dressing and no screen. Its steps leading to the stage are fit to break an actress or a child. The charges for using this hall are always too high.

In giving their yearly report, the Advisory Board members said that they had done nothing for their people, because they feared the location Superintendent would hate them. This statement at once makes us think that the location Superintendent in Potchefstroom threatens and bullies the Natives. The Advisory Board members urged the Town Council and the Superintendent to use their money paid as rent, by repairing their roads in the location and by giving them lights in the roads. The reply was, there was no money for the purpose. The result of having no lights in New location was a case of murder of an African girl who was 17 years of age. The murderer took shelter in the dark roads. This murder happened in October 1936. Potchefstroom had no delegates for the Queenstown Advisory Boards Conference, but Ventersdorp which is next door, had money to send 2 delegates. The African ministers and teachers who are stand holders and rent payers, are never chosen as Advisory Board members. We are quite aware of the fact that Natives vote for and elect these members, but this is not so in Potchefstroom location. No bath room showers is built in the location. Natives bathe in the Mooi river and spread sickness to those who drink the water. We are losing hope in the present Town Council and Superintendent, and we are sure that our money collected as rent is being misused.

"SURPRISED."

## Bethlehem News

(By MOR'A NKOPANE)

Since the third week of the New Year we are blessed this end of the Free State with torrents of rain, the macadamised streets of the location are being washed away. Pondokies are being renovated, a lot of Africans are realising the value of burnt-bricks which they previously thought were expensive.

The new Native hospital is being built near the Clinic. It consists of five rooms and a verandar facing North hence a blessing to the location residents. Before long as already passed the Swimming Bath and the Bantu United School will be built. We hope we shall also be provided with a piano for the Ellenberger Hall. We understand the Commission will soon be coming to investigate the conditions of Bethlehem location residents at large — We are expecting a report from one of the local organised bodies as we were told by our so-called leaders we would be represented everywhere with regard to our grievances.

There is one draw back here as to the increasing of the Revenue Account. We have Native washerwomen who are not protected from rain and incandescent luminary; what we want is a shed whenever it rains and the laundry should be so protected and fenced with wire so as to charge a nominal fee at the gate of the laundry.

What we lack now is the Cleansing station in the location. As an experienced Sanitary Inspector whenever there is a removal of Typhus and Typhoid Fevers, there is no disinfection of premises as well as deverminization of contacts. What will improve this location as far as health is concerned is that medical men should give us lectures once or twice a week in the Hall which is for the improvement and advancement of our Bantu people.

Not very long the Municipality will be building houses like Bloemfontein since we have builders I hope our people will have the first preference in carpentry and otherwise. As far as the housing scheme I would say something if it were in the style of Bloemfontein.

We understand that Bloemfontein is looking for European Interpreters to replace Natives. What is wrong with the present system of the Free State and Transvaal as regards to Interpreters? Are we not going to be given a chance in this world..... We foresee what is coming, we can no more tolerate it. If we are given a stone in the place of bread let us get our protection from other countries.

o o o

If the present Advisory Board does not work in conjunction with the people a big eruption will occur.

o o o

We understand applications are invited for the second Peace officer in this locality. He must know Zulu and Sesotho thoroughly. How many more do we want?

o o o

People say when one has to get a "building loan" one must pay a certain amount of money.

o o o

Mr. Mota of Durban "The magician" performed here on Saturday January 30.

o o o

People are gradually going to an unknown destination carrying singles ticket with no luggage.

## Rev. R. M. Tunzi's Reception

Preparations for the Reception of the Rev. R. M. Tunzi of Kokstad, at 25, Siemert Road, Doornfontein have been completed to the Organising Committee's satisfaction. The Rev. R.M. Tunzi has been in the city for about two weeks and his multiple friends will welcome this opportunity to welcome him.

(Continued next column)

## The 'Merry Makers' In Queenstown

By "SAX—O—"WILLS"

It will take a very long time for the Queenstown non-European public at large, to forget, if ever they will, the musical treat we received from the "Merry-Makers" of Bloemfontein. They are worth their name. They gave to successful performances here. One was on December 24 1936, and the last one which drew a packed house was on January 22 1937.

This Troupe of talented African Ladies got going from the very outset, providing thrills after thrills with their medley of merriment. Their programme never for once failed in its appeal to the audience. Encore after encore was shouted out after every item, in so much that towards the end, the manageress of this Troupe, Miss J. G. Phahlane was obliged to cut out encores in certain items, to be able to get their thrill-inspiring programme on the run.

Musical companies have come and gone. All those were honoured in their turns, and were the glory of their times. There be some of them, that have left a name behind them, that their praises might be reported. And some there be, which have no memorial; who have gone, as though they had never been, and are become as though they had never set foot on our stage, and their brothers after them. But the "Merry-Makers" brought us all that is needed of music, and they are versatile in their "Stage craft."

## Mapong News

(By S. M. M.)

Nurse S. F. M. Maimane of the City Deep Hospital has been a visitor in Bapong and spent 11 days as a guest to Miss Sally M. Mogale. She had a splendid time with Mr. and Mrs. Mogale's family. She was taken to all places of interest and also visited the Bapo Amalgamated School where she was welcomed by the principal Mr. W. Figlan and the staff and taken round the the class rooms. She left on January 23 to commence her duties.

The Additional Commissioner of Rustenburg held a meeting with the Bapos and Bakwenas at Bapong to explain the Native Representative Act. Present were acting Chief D. Mogale of the Bapos and Chief O. Momozale and the councilors.

Rev. Madiba of the A.M.E. Church has arrived to take up duties as appointed by the A.M.E. Conference.

We note with pleasure the steady recovery of Rev. Shad M. Matibe of the African Orthodox Church who has been sick since 1934. We hope he will soon commence his Ministerial duties.

Miss Sally Mogale ex-scholar of Kbaizo is making preparations to join nursing school. We wish her every success.

The Rev. Tunzi is a towering, and dignified figure with a proportionately big heart — if not actually bigger. Quite a number of people have noticed this towering pastor with a kind word for all and sundry.

Professor Jabavu and other notable Africans are also attending the reception. So it would seem that nothing that should be done has been left undone. Music will be rendered by a number of well-known choirs.

Admission One shilling

## RHEUMATISM MADE HIM A WRECK

Little Better After 3 Months in Bed

A Different Man After 6 Months of Kruschen

Here is the true story of a man who underwent drastic treatment for rheumatism, and was left weak and ill and little better at the end of it. He regained his health—not by painful, inconvenient methods, but by the simple, easy way of taking Kruschen Salts:—

"The manager of a shop I dealt with was in bed for twelve weeks with rheumatism. When he returned to the shop he looked terribly ill. I naturally asked what treatment he had had. He replied: 'Everything—they baked me, electrified me, and I think, boiled me, and here you see the wreck for yourself.' Then I said: 'Have you tried Kruschen Salts?' He tried it, and in six months he was a different man, and thanked me every time I went into the shop. He said he would never leave off taking it." —(Mrs.) J.L.T.

Rheumatism is commonly caused by deposits of needle-pointed, flint-hard, uric acid crystals which lodge in the muscles and joints. Kruschen breaks up these deposits of torturing crystals and converts them into a harmless solution, which is promptly removed through the natural channel—the kidneys.

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

## Butterworth News

(By KARIE)

We have the pleasure to note down the progress of the "Famous Association," they have so progressed that they sell their wool in big towns co-operatively, and this is one symptom that shows a very bright future for the African farmers in our district. Something of the first of its kind among our people in Butterworth is the Life Assurance Company which is termed "The Credit Society." This is wholly under the care and supervision of Africans. Bulube's is going ahead of all other locations. This is the step we are proud of as a people under various difficulties.

A farewell was given on behalf of the Rev. and Mrs. A. Jafra, who has been transferred to Queenstown. A large number was present to bid them farewell. We have pleasure in announcing the arrival of the Rev. J. M. Lubisi, who has taken his appointment as minister of the "Butterworth Circuit." His first sermon was based on the Universal Christ. We wish him a happy and a successful stay.

READ

The Bantu World FIRST

## Mafumahadi

SEBEDISANG

## 'ISONA'

### Female Mixture

mahlolong ohle a basadi. Ha ho mosadi ea tshuane-tseng ho phela kante le pheko ena.

Khemeseng efe le efo kapa u ka e fumana ho:

Theko ka botlolo ke 3/6

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# News From Different Centres

## A Pretoria Wedding

(By SAM RANALE)

A pretty wedding was seen in Marabastad, when Salome, young est daughter of Mrs. Semang joined in matrimony with Elijah eldest son of Rev. and Mrs. Noge of Boksburg.

The ceremony took place in the Wesleyan Church on the afternoon of Jan. 9 when the Rev. Mla bangana of Pretoria officiated before a large congregation.

The bride was prettily attired in satin dress produced by modern dress-makers, while she wore a pair of beautiful circular ear rings with silver shoes to toone. What seemed to lend more beauty and charm to the bridal party, was the brides maids who appeared in all colours—blue yellow etc., while the little brides maids were garbed in many frilled dresses, and wearing king hats that just covered a portion of the heads and excited special interest and admiration.

The ceremony being concluded, the bridal group took a suburban tour by car and arrived at Dougal Hall in time for dinner.

Many valuable household presentations were made. These consisted of ash trays, tea-sets and wild-life pictures of fascinating sceneries. Some of the gifts made were apparently of very special interest. Among numerous other present, there was a glass spoon awarded by Nurse Msimang and also a Bantu-glass-broom awarded by Mrs. Hlabangane made and prettily adorned with beads. Presentations being over a dance started and continued till 12 mid-night The Pretoria Jazz Orchestra under Mr. Paul Mochona was in attendance.

Brides maids: Miss Regina Morudu, Manel, teacher Dutch Reform school, Nurse Bella Tihogo recently appointed at Heidelberg. Best men: Mr. Mogotsi of Dutch Reformed School Olifantsfontein, Maloka photographer Alexandra Township.

Some of those present were: Waitresses—Mrs. J. Lebona, Miss Mary Morudu, Laddie Manamela, Mrs. Rachel Riba, Miss Rachel Mabulelong.

Messrs A. Sehlogo, I. More, Moela, J. Lekgetho of Bon Accord Municipal clinics Miss R. Tihogo teacher Wesleyan School, Nurses Grace Msimang and Jeketa both of Pretoria Municipal Health Dept. Messrs. J. H. Martin head teacher Wesleyan School, S. Pita: Kwakwa also head teacher Berlin Mission Lady Selborne, Mrs. Mashao, E. Masioana Principal Dutch Reformed School, Marabastad, Harriet Owlson, Mercy Makgathe, Martha Welsh, N. Madishe, S. Hoy Malange, Barbara Hlabangane, both of Wesleyan School, Sam Mpawa also of Wesleyan. "Pat" Melato of N.A.D. (Interpreter) J. Mogale, C. Ranale, O. Mogale, A. Sete, Alex. Mathobela, E. Mogale music enthusiast, R. Molebye, P. Mogale of Germiston, Edward Setsedi another enthusiast in music, J. Monyorola, book-keeper, J. Long Molele, carpenter J. Made with his daughter Ruth, Mr. M. Mponya, Miss Dolly Matlala, B. Kuswayo, head teacher Wesleyan School Lady Selborne branch.

## Robert's Heights News

(By BAC.)

Sounds of joy were heard at the location on Saturday and Sunday January 9 and 10, were uttered by Air Force Native labourers. It was a Christmas flast given them by their masters, as is usually done. Those past merry and happy days were recalled.

A bonny fat baby boy was born to the teacher and Mrs. A. McKgotsa, of the Amalgamated School, on January 7, both mother and baby are well.

## Flinksdrift School News

(By S. PITJE)

Our ex-scholar S. Mfelo who is now attending school at Alexandra spent very pleasant holidays out here with his parents and relatives. He visited many places during his stay.

On January 12 H. Mampana and G. Pitje, both students of B.T.I were seen about the place. They were the guests of Mr. S. Pitje and W. Moeng both teachers of Flinksdrift. They were highly welcomed at Mrs. D. Mosaka's house. On January 14 H. Mampana, G. Pitje and S. Pitje went to the forest to cut some sticks and on arriving at their cottage, P. Pitje, gave a demonstration to school boys on how to make or weave a basket. He actually made one in their presence.

It is now weeks ago since we last had rain out here. On January 17 the A.M.E., Lutheran and the Methodist Church prayed together for rain but up to now it has not yet fallen.

## Springfontein News

The Local Bantu School was opened on January 26. All teachers who returned from their holidays, were Messrs. P. L. Matsio, E. M. Maribe and Mistress G. Ncamane.

Mr. P. L. Matsio arrived on January 25 and left Mrs. Matsio and daughter at Kimberley for two months. Mr. A. E. Mapla is still active. Messrs. J.M.S. Makgothi, Ezek. M. Maribe, Mrs. Makgothi, Mrs. Maribe and old Mrs. Maribe have been guests of Mrs. M. P. P. Melato. Since the arrival of these visitors there has been much rain in Springfontein. Mr. A. P. Tlhacoane of the teaching staff of Phillipolis Bantu School, has paid a short visit to Mr. and Mrs. E. M. Maribe.

These are teachers and mistresses who were seen at the Springfontein station entraining for their different stations: Messrs. T. Matlhape (Fauresmith) S. Leeuw, G. Thamae, J. Leeuw. (Bethulie) A. P. Tlhacoane. (Phillippolis) Misses. Hilda Mogoai (Phillippolis) K. Mokhosi (Jagersfontein). The local Bantu United School is preparing to meet in school sports with Bethulie United School, very early this quarter.

## Middelburg T. News

(By MIKE MAMOJELE)

The new Advisory Board has been elected and stands as follows for the year: Messrs. Timothy Maseko, Willie Mascoo, Willie Myeza, John Mashinini, Jesiah Skabela. Mike Mamojele.

These men are looking forward to the improvement of the place. Mrs. F. Dladla, a nurse at Graaf Reinet non-European Hospital, arrived here on January 15. Her husband, Mr. John Dladla, headmaster of the Anglican School here, was very delighted to see the beautiful face of his wife.

The Queens L. T. C. played against the Primroses. These are the two local Tennis Clubs. The Queens were as follows: Messrs. J. Khomo, the Inter-national champion; J. Khobong, the Cock-Sparrow; D. Martins, the learner. Ladies: Mrs. M. Khomo, Mrs. J. B. Mamojele, Mrs. S. Martins, Mrs. M. Prins.

Primroses were as follows: Messrs J. Thoke, J. Mngoto, J. Mabuza, Ladies were: Mesdames E. Sefoloshia, R. Choma Ponya, and Miss A. Mabuza. After playing for the whole day, scores were registered as follows: Primroses 82 games

Queens 102 games Thus Queens became the masters of the court by 20 games.

## Vredefort News

(By T. GEXA)

Miss S.U.O. Motshumi, of the United School, has arrived from Brandfort and Fauresmith.

Mr. and Mrs. Thos B. Gexa have also arrived from the Transvaal where their baby boy "Doctor" was seriously taken ill thus necessitating their speedy return to Vredefort.

The Rev. and Mrs. D. T. Matsepe, of the Methodist Church, the Rev. L. N. Lethoba, of the A.M.E. Church and Miss M. Mokhahle represented the Vredefort Temple in Johannesburg.

Mr Sol. P. Matsego, Principal of Frankfort, and Mr. David M. Matsego, of Viljoensdrift, were the guests of the Rev. L. N. Lethoba last week.

The Misses R. Mokhahle and A. Mokhahle who spent their vacation at Vredefort have left for their respective schools.

Miss Ena. O. P. Motshumi, of Johannesburg, is at home for a short vacation.

The marriage took place on Wednesday at the Methodist Church of Miss Emmah, second daughter of Mr. and Mrs. J.M.O. Motshumi, of Vredefort. The Rev. D. T. Matsepe officiated.

The Misses Mary Masike of Johannesburg, M. Moditile (Winburg) R. Motshumi and E. Motshumi of Vredefort were bride maids. Messrs. P. Sekanot I. Tiale, A. Betrou of Johannesburg and C. Moditile (Winburg) were best men.

The marriage of Miss Sinah Masilo to Mr. Simon Lebethe also took place on Tuesday.

## Kokstad News

(By OBEKONA)

A most enjoyable party was held at the residence of Mr. and Mrs. S. Masinyane, in honour of the Misses M. N. Masinyane and G. N. Msipa both teachers in Johannesburg who were returning to school after spending their holidays with their parents. A good crowd turned up, and a very enjoyable evening was spent.

The programme consisted of songs, dances, speeches, and plays and the proceedings were kept up until midnight. Refreshments were served free of charge. The chairman, Mr. S. Mnyaza thanked Mr. and Mrs. Masinyane for their kindness in allowing the function to be held in their house. Miss Masinyane also spoke and thanked the organisers and said how proud they felt at the honour done them. And that they would always have pleasant memories. They left the following afternoon by train for the Rand. A large crowd saw them off amongst whom were the Misses Nora Pelem, Muriel Nokwe, F. Mdetye, F. Mkize, J. Msipa, Messrs E. K. Macumela, B. Damane, H. Damane, A. Wildebeeste, D. Msipa and F. Pato.

Congratulations to Mr. Horace Mvula Damane, second son of Mr. and Mrs. Damane of Kokstad for being appointed demonstrator in Bantu languages at Rondebosch University. He received his early education here and proceeded to Adams College, Natal, where he passed his University J.C. and he completed his N.P.H. at Clarkebury.

Miss Gladys Ntikanca has left Kokstad for Phillipolis, to take up a teaching post in the Bantu School there. We wish them both success.

## Tabankulu News

(By Man-About-Town)

The holidays are drawing to a close and the people would have had quite a thrilling time if it had not been for the prevalent drought. There are many enterprising business men in this young town of ours; like Guzana Bros. General dealers, Mr. Mnyani's Coffee shop Mr. Luhabe's Ikhaya laba Hambu, and Butchery. Messrs Guzana and Mnyani's Butchery, 'Phambili Africa' The maize for the year was very much promising early in January but the farmers are now losing hope.

On January 1 there was horse-racing at the course under the auspices of Mr. Aegien. The horse displayed quite good training for the occasion. One thing which pleased most was the behaviour of the spectators. There was no shouting of drunken men

as is usually the case. May it continue like that.

On January 8 a grand concert was held at the Wesleyan Hall, Mr. Lubabe was in the chair. The home choir acted splendidly. It was formed of these members: Mnyani and Lubabe. They kept up the spirit of the audience suspended for the night.

Among those present were Mrs. Mnyani, senior, Mrs. Lushatse, Mrs. Boti, Mr. Boti, and a notable guest Mr. Sabelo Godfrey Magodla, teacher in the Mvenyane High School, at present spending his holidays with the Guzanas.

Mr. Magodla entertained the concert well with his humorous speech, when he was asked to render a solo. He looks and seems a specimen of health, quite bright and gay. The Tabankulu branch of The Students Association failed to meet on the appointed day.

Read "THEBANTU WORLD" First.

## Metsoalle Hlokomelang

Adrese ea Mabasotho, ECONOMIC DRAPERS, 313 Marshall Street, Jeppetstown.

Tsebang ke nna Tailare ea banyali. Mose o roki-loong o bita ho thoha ho £1 ho isa holimo.

JOHANNESBURG koo Jeppe ha ho Tailare e phalang

MABASOTHO.



## SAFETY FIRST!



III. Do not ride behind a bus or hang on to any moving vehicle as this rider is doing. It is dangerous.

III. Mosa ukughuba emva kwe bhasi okanye ubambelele nakwopyipina into ebaletkayo njengalomqhubi. Yimgozi lento.

III. U seke ea palama baesekela morago ga bus kapa go itsoarrella nthong-othong le efe e tsumoang joaloka mopalami eno. Ke kotsi boetsa joalo.

SAFETY FIRST ASSOCIATION, 612 Shell House, Johannesburg.

# Zulu: U Nyangantatu E Newcastle

## Ngalapa Nangalapa

(NGU ESAU MAZIBUKO)

### Kubaholi

Ezinhlani zako Mhleli, ululeke ngamazwi amn'ne ukuba abaholi mabenzeni, pakati kwezinto ezi ningi okufuneka bazenze, bazilwe kulonyaka.

### Utshwala

Abatengisi botshwala, kakulu abatengisi bo "Simeyana," "Sigungfane," "Hobhisi" no "Gologo" sekufike esikatini sokuba abaholi batate izinyateko ezinzima. Ku mteto we Native (Urban) Areas Act ka 1923, kukona indlela yokuba lamavila akukho atengisa utshwala aboshwe nzima, ihlalo ibekona nokuya ejele kokubili. Ma epinda abanjwa, esenegama lokuti ngums-benzi wake, ukwala impilo emaxakaxaka—idle and disorderly life-makasendwe—reported—asiwe lapo avela kona.

### Bagwele Ema Lokishini

Kubatengisi balopoyizini odala olova, clayita, izigowelegwele, izimpi, ukubulalana neminye imikuba eshaqisa ikanda, kukona ase beke baboshwa.

### Abaholi Mabenze Loku:

Mabatane, bahole lemi bulalazwe—pela inele ukufuneka igudhlukele kwezinye izilokishi ofu ishintshe izindlu nabanye ababulalazwe abangakaboshwa—iyo quba leli bhi inisi. Mabati banga yitola bayobikela amapoyisa ukuba abasende. Loku yikona oko kombisa u Hulumeni ukuti impele loku okushiwo abahleli nabaholi betu laku qondle, bazimisele uku a ama Afrika abe isizwe ezizweni.

### Ubunzima Nabu?

Emal'ishi lapa kukona izi tenjwa nabakulu abatengisa utshwala. Lento okufanele ngabe abayanzi ngoba asiko isizatu sokuba be ze lomkuba ngoba abalambi, njengalaba abati batengisa ukuba bazipilise. Ma kunje izitenjwa nez kulu (nabaholi imbala) kuyibona nabo abatengisa utshwala baze babenamakasimende (customers) abutenga ngesikwened, tina asimangali nxa butele. Noko ke mabashintshe ingqondo. Utshwala bulala, bupundhla izwe. Nanso incabha baholi. Izigigaba zotshwala ziyaziwa. Kupela akulingwe ukuqeda ukutengiswa kwabo.

### Utshwala Besizulu

Tina bantu siyinqaba. Siyazi ukuti ama senza isicelo sokuba sizenzele utshwala besi Zulu (Kaffir Beer) abapati bangenqabe. Amapoyisa nabanye abelungu aba namagama baya yumelana nengqondo yokuba senze sipuze utshwala besizulu. Kutenike sicamele ukwenza upoyizini osuqede isizwe esimnyama.

## Ezase Tekwini

(NGU NYONIYAMANZI)

Ngolwesi Tatu oludhlule kwabe kakona inkonzo yama bandhla ahlanganeyo'apa—Durban Native Church Council—Kwabe ku ontelwa endhlini yama Weseli. Esithlweni kwab ku ngu Rev. F. M. Caluza webandela lama Presbyteria

Kwaqala ukushumayela i Rev. S. adstone webandhla lama Swidi kwa Zulu. Kwase kulandela u E.V Gumede webandhla le General Mission, kwaboye kwashumayela u Rev. K. J. Johanson webandhla lama Swidi lapa. Kukona nekwaya yamaSonto ablangeneyo ipetwa ngu Mr. A. Msoomi. Inkonzo yapetwa ngu Rev. N. M. Nduli webandhla le American Board lapa, ngesibusiso.

## UNyangantatu Wamakosi Ne Native Commissioner

Lomhlangano wabe ublangene e Koto e Newcastle wenganyelwe yi Native Commissioner u Mr Heaton kanye nehumusha u Mr L. Aderndorf. Amakosi abengeko ngapan'hle kwamane, u Radebe wesizwe sama Hlubi; Nkosi we sizwe sakwa Ndhlela; Kumalo wesizwe sakwa Kumalo no Kutheka wesizwe sase Mbhendeni kanyeke nezinduna.

Ku banumzana bakiti ababebizwe abapati bamaplazi yilaba:— (Trustees) Messrs Isaac Mabaso, Gardensville; C. Barlen Dhlamini, Nellie Valley; William Dube, Clonene; Walter C. Dhlamini, Nellie Valley; Moses Mkiye, Drangan; Joseph Mngoma, Kilkeel kanye no Peter Mtinkulu no John Nkosi, Newcastle; John Kubheka, Jobstows; Amos and Amon Zulu, Blaauwbosch kanye nabanye abaningi.

Loku le Native Commissioner intsha yafika yatokoziswa ukubona ibandhla ekulu loku lagowala inkantolo la e lama indawo yonke—abanye balungu emnyango. Akubanga kona noko izindaba ezibalulekile. Eyon yabekwa pambili ukufundelwa ucingo (telegram) olwalupuma kwi Chief Native Commissioner lokwazisa umpakati ngokulahlala pantsi ubukosi ngu King Edward VIII kanye nokutabata ubuko i ngu Duke of York—King Edward VI.

Wabuye wanika izeluleko kuba fuyi bempahla nabalimi, w-luleka nangesikonyane kanye nezimfunda makwele zezinyanga ezihamba ziwaka abantu ziti zinamafuta ezinyamazane kanti akusiw..

Pakati kwezikulumi z-kiti kwa kuluma o Messrs I. S. Mabaso, C. Barlen Dhlamini, Josiah Nkabinde nabanyeke.

Mafabongwa anonywe u Kopeletsheni wase Newcastle ngokwela ikole zonke zabantu indhlu eyesabekayo ngobukulu nango buhle.

Kangazi noma o Kopeletsheni bonke bakise kowase Newcastle yini. Siyamtusa, siyambonga siyambabaza. Ama rooms cish' ukufika kuma 30. Kusukela ekuvulweni kwezikole zonke zikole

(Ipelela ohleni lwesitatu)

## Ezase Nellie Valley

NGU DAY EATER

Emva oswemisa obese kubabazeka, kwati ekupeleni konyaka layibuyisa iMv la kepa lenzelapi ngendhlal! Akuyo nayo kuleli lakiti, a antu abalimanga ngokwe neliseka ngenxa yokuntuleka kwembewu ngenxa yokomisa okwala kona pakati kweinyanga ka December kuze kubesukupeleni konyaka.

### Umdhlalo Ka New Year

Beknemidhlalo ka New Year e Mbabane nase Nellie Valley nase Annie Ville—ku ona ama Xmas Trees. Nizotix capuqapu nge Nellie Valley ne Annie Ville.

Kwakukona amakwaya amabili, elase Annie Ville nase Nellie Valley. Ngapambi ko Kisimusi lamakwaya alungisela i ulu ngokuhamba enza amakonsati kwi ndawo ngendawo kanye nasezi Nkomponi a e apumelela ukufumana okwanele umdhlalo wabozinkomo. Kwadhlalwa kahle kakulu ngosuku luka New Year. Akwavela luto olubi; bapana kwanjya ehlahleni labo, kwapela ngokutokosa k nye nenjabulo kubo bonke.

Ngosuku luka 8 January 1937, ema Ntungweni beku butene intsha yezintombi nezinsizwa, kuhlaliswa usi u lwendodana yesibili yo Mr no Mrs Barlen Dhlamini ebifinyelele ebangen. Leminyaka 30. Kwakwenziwe idi ti elikulu, lenziwe ngu Mr Evelyn Courtney Perci al Mntungwa. Nabazal batokoza kakulu ukuba indodana yehle e Goli 'apo isebenza kona izojabula no dadewabo nabanawabo. Siyifisele izinsuku ezinde kanye nezinhlatla.

zongenela kona esase Patterson St School, Lennoxton School, Kirkland St. School ne Fairleigh Intermediate School.

Kepake into edumazayo sizwa ukuba sizonganyelwa (Principalship) ulungu. Lokoke kudumaza abaningi.

Itshe legumbi lalesisakiwo line gama le Administrator yase Natal u Honorable H. Gordon Watson kanye nele Mayor yase Newcastle u Mr W. B. Scott. Siyabonga.

Day Easter

## Ezase Mgungundhlovu Onduku Zibomvu

(NGU W. A. E. MANYONI)

Futi ukuba olayita bayindabegudwini bheka ngoba cisho lonke itawini like lavungama lisola ukuti olayita bazenzela ngokutanda, nokuhamba ebusuku seku ingozi kanti futi kwezinye indawo okuzonazi amatunzi amapolisa awabonwa kona ikakulu kubo belu olitiva lapo seku gunye nolayita bama Ndiya. Nebala kunjalo ukuhamba ebusuku ku ukucela ingozi. Amapoyisa emi ngezi-nyawo.

Wo he, kazi izibhamu lezi abantu bezitapapi kangaka. Uti uzwanje, usobanibani udutshufiwe kwabanjwa umuntu. Dukuduka, kubanjwe umuntu nesibhamu edubule omunye. Ngiyazisa sizopenduka izinyamazane.

Ezitezi ezintsha ezakiwayo kuwe umuntu oseberza la e Mgu'ndhlovu wasiwa esibhedlela.

I kuze yababiza imantshi e Mgu'ndhlovu lapo umuntu ebekwe icala lokuba ebanjwe nevolovolo ngapandhle kwemvume. Ite mblaumbe ngahle adubule yona ngevolovolo lelo ngoba into esivamisile. Wanqonyelwa izinyang' ezimbili noba o £2.

Emveni kweminyaka elishumi ibbay' skobho yamahala ebizenzela abantu yonke i Mgu'ndhlovu e Matsheni ase Mgu'ndhlovu isipelele ngenxa yoba kupele imifanekiso ebi konjiswa kona. Songati u Kopeletsheni uzama ukwenza imfanekiso ekulumayo ngenxa yoba lomdhlalo ubunendumela

ezisebenzini zabantu. Kusalinde lwe songati kuzo litshaziswa ngamakonsati.

Songati unyaka lo omusha uqonde ukushlukana ngezifo. Abaningi bodabuka ukuzwa ngesifo sika Mrs. Pekos Mngadi indodakazi encane ka Mnu. Obed Makatini umfowabo Mnu. John Koffie oshone esozebeleta. U Mnu. P. Mngadi umpatisikwama se Maritzburg Bantu Football Association Esinye isifo esika Duke Mtembu wase Yideni indodana yomufi u Mfundisi Mtembu emveni kokugula isikati. Siyabewela labahlobo ngalezifo ezibavelele.

Ingingi into esiyibukayo emadolobheni. Pela kusekona nakumandiyi asabambe isindiya angakolwa. Njengoba sekuza u Good-Friday nje kukona isitombe okusora sikonziwe okutiwa iyona nkosi yawo esivakashiswa kusihlwa ngenqola (trolley) edorswa ngezandhla. Bese kwenziwa ke izinkilingwane zakona. Pela kulungiselwa usuku luka Good Friday okuhanjwa ngalo emilweni.

Indaba ehlekisayo eyenziswa eyati uma ibuzwa ukuti izimpahla ezinhle nezitil' uzebeleni, wati webele intokazi yake ngoba efuna ibe isiponono.

Kusoke ku ini ati umuntu jeshayela izivakasheli i gramophone zitizalalele ebezevimbezela yena ehlabela kurgabe kusazwakala ngramophone? Ca, nisosahlusi!

## Kuquaqamba Nokuvuvuka Kwamalungu Nezinyawo

**Kuquaqamba Nokuvuvuka Kwamalungu (Rheumatism)** kukufa okuyingosi okaningi. Inhliziyo iye inganelwe kukufa nayo. Ukwelapa okuqoto kuyadingeka ngokushesha. Imisipa elikuni, noma intamo elikuni noma ukuvuvukala nokushisa kwamalungu. Kuzimpau lezo zo Mtshetsha.

**Ukuvuvukala Nokuquaqamba Kwezinyawo (Gout)** Loku kufa kufana no Mtshetsha. Kuvamisa kokuba kuqale ngezinyawo—uzwana olukulu kulapo kqala kona. Luvuvukale lube bomvu lubukeke "lutukutele." Inhlungu ziyesabeka. Futi kuva-

Zonke indawo ufumanisa abantu abantsundu bekatazwa yiloku kufa. Abanye babo se behamba ngezintu—behluleka ukwenza noma imupi umsebenzi—bepila impilo yosizi. Imali, izinkomo, konke banako, bangakukipa ngokukulu ukutokoza uma benokutola ukwelapeka. Baya kukutyela kunjalo.

**Kepa, ngo 3/6 inkululeko etokozisayo bano huyifumana. Lelo linani legaba lika JONES' RHEUMATICURO, uma ukatazwa sisifo so Mtshetsha noma Ukuvuvukala kwezinyawo, ufanekise kuhujumana ngokushesha igabha lalomuti omangalisayo.** Ke njengokuba ulipuzi, upaule ukubangcono kwe Zihlungu Nokuyina Nokuvuvukala. Loko kuya kuku fakazela ukuba utole owona muti ngogobo omelwe kukubekwa nawo. Umuti oyisimangalisayo nongena ngozi ofanele abatsiha nabadala ngokufanayo. Omunye wama-Jaji etu ahlonipakayo usihhalele incwadi etakazalisayo ebonga umntu wetu olungileyo.

**Inani Incani. Izitelo ziqinisekile. Ukuvumelelani ukuba uhlutywe ngu Mtshetsha Nokuvuvuka kwezinyawo? Fumana igabha lika JONES' RHEUMATICURO namuhla. Onke amakemisi apambili nezitelo anokuku tengisela ngawo.**

KODWA AWOQAPELA LENDODA  
EPEPELI ELISONGI-LEYO—UKUBA AYIKO LENDODA

UYAKWAZI KAHLE AWUFUMANI WONA WOQOBO KA JONES' RHEUMATICURO.

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Uma ungena kuscutola oka JONES' RHEUMATICURO lapo kuni, bhalela masinyane kiti:

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

## OKA JONES' RHEUMATICURO

"Welapa njengo nyazi" Mhlabumbi uhlutshwa Lukalo noma Sisinqe. Ukuba kunjalo, udinga i JONES' RHEUMATICURO njengalabo abahlutshwa ngu Mtshetsha Nokuvuvuka kwezinyawo. Funda isaziso setu esiyakwela masinyane kwelipepa esicaza ngo kuquaqamba Kokalo Nesinqe.

## OTUKULULAYO

IUMATUKULULAYO

Uyidhlula yonke Imiti!! Inkosi Yemiti Amayeza!!

1/6 1/6

UMUTI OWENZELWE UKUSIZA ABANTU Ohlanzayo IZIFO ZONKE EMZIMBENI YABANTU Ogeza umzimba Wonke.

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

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

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

Buza esitelo sakini kwala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalela ku:

**A. H. TODD Ltd., Umkemisi,**  
ENDHLOVINI, RED HILL, Natal.  
Lapo yonke imiti emihle yenziwa kona.

# ZULU: Ubhova Oqqabula iKetango

## U Mshiyeni KaDinuzulu Nama Dodana AkwaZulu E Goli

(Ngu B. S. GUMEDE)

Umpati sikhale u Rev. A. M. Sikakane oweneka pambi kwe bandhla azisa inkosi ngala Madodana akwa Zulu ate azihlanganisa ngomqondo wokuz-ka nokudonsela wonke ongawakwa Zulu kulenhlalagano, nokuti ulwimi lwabo namasiko abo angakohlakali ahlahle esetshenziswa. Eswazisile ke amadoda eNkosini wasibiza ongumsekeli wawo, lowo kungu Mnu. W.B. Vilakazi B. A. Esazisa ke futi nangabanye abasekela lomhlangano, wabasho ngamag ma, Rev. A. M. Sikakane, J. C. P. Mavimbela, J. S. Mngadi, G. Kuzwayo, H. T. Kumalo, C. D. Xaba, A.T. Zondi, A.B. Ndaba no W.Z.W. Vilakazi. Umgecini sikhale wasebiza isikulumi so u gala u Mn. W. B. Vilakazi B. A. Owati yena uzokuluma ngeze mfundo anqubekele pambili ngoba ungomunye emasangweni emfundo, wabhekisa kakulu eNkosini ukuba iNkosi iqondisise ibe nokwazi ngomuntu wakwa Zulu olapa kwelisenhla nokuti kukona abapete imisebenzi emikulu kakulu epakamileyo kukona nowakwa Hulumeni e Pretoria angazisa ngaye nalapa pakati kwe Jo, burg. Kwakona naba Mnumzana abasemapeeni njenge Bantu World no Mteteli waBantu abakwa Zulu. Loku kuyisifiso sake sokuba abantu bafundiswe ngokubekela pambili loko sengati neNkosi ingokusekela kwande kwakiwe nesikolo esingahle sibizwe ngokuti isiKolo senhlangano (United School).

Umgecini sikhale wacela esinye isikulumi senhlangano etile ebizwa ngokutiwa eyeCoorporative uMnu L. Mfeka, ote yena watsho sho waqinisa ka'ulu ngalomsebenzi amele wo a ema Location. Eyazisa kakulu iNkosi ukuti isifiso sake uk ba wonke umuntu olapa namh'a pambi kwe Nkosi yake nanjengoba esenikelwe ituba lokuba akulume pambi kweNkosi nabantu bayo, ngitukunge bonakale ukud misa i Nkosi yetu nayo izibone ukuti iyabusa nabantu bayo belamba masibe njengama India nama China ona asatshwayo ngu Hulumeni ngoba anemali, akwazi nokukonza awawo amakosi.

Kute kusukuma omunye wazwakala uMntwana emnquma umlomo. Impela ngokushiseka okuyisimangaliso, tula, hlahla pantsi wena. Kwasukuma yena wabeka amazwi ashisayo acita lomhlangano obusubekwe pambi kwake ngumgecini sikhale. Awokuqala yijana, ngibuza kuwe wena Sikakane, ingabe lenhlangano iyaka yini ama Shangane? Iyaka yini ama Swazi? Iyaka yini amaXosa? Iyaka yini Abesutu? Ngifuna impendulo. Qa Nkosi eyaka nje ama Zulu. I Nkosi ibuzile futi kumgecini sikhale, ukuti lendhlu engikuyi manje imele uZulu yedwana? Qa Nkosi. Yati iNkosi yizwani loku nonke-nina enilapa, ukuti mina angilufuni ubandhlululo ngingu Mshiyeni ka Dinuzulu, futi mina zonke izinto ezenziwa ngasese njengo kwenza kwama Busumane kangihambi nazo nempela; yazisani i Nkosi yenu enikala ngako, mina ngibekiwe ngibonani lapa emhlabeni yiNkosi yetu sonke u Somandhla (ipelela ohleni lwesibili)

## U Bhova Oqqabula iKetango!

U Mntwana u Mshiyeni ka Dinuzulu, u Bhova Oqqabula iketango, uligqabule ngempela iketango embutanweni ayemenyelle kuwo wamaDodana akwa Zulu. Lenhlangano yayenzela u Mntwana umkosi wokutoza ngezinkulamo naazingoma nangezibongo.

Njengoba eyibika omunye owayekona indaba kulo lelikasi kababa sengatiti uMntwana umoya wake awuzwani nenqubo leyo. Ngomoya ofudumeleyo impela wati yena kahambi nezinto ezibandhlu ulayo nezihamba ngasese. Nalapo imbongi ibonga wayitulisayakati kokubonga kwayo amakosi angaseko akade afa abekona apilayo zingezwakali izibongo zawo.

Nalapo isicelwa "amehlo" kubantu yanqaba yati ubani ote makutiwe abantu abazoyibona ngemali? Kayishongo njalo yona. Otanda ukuyibona angayibona ngokutanda kwake hayi ngoba ezobizwa sengatiti ubizwa iyona. Yatikayiko yona lapo. Ukufudu mala kwo Mntwana lapo esekuluma ehlabha ukuzondana kwezifundiswa nokuzisebenzela zodwana ngemfundo yazo kwaba sengatiti uMntwana wabengazi luto ngokubakona kwalenhlangano eyabemenzela udumo.

Ngenxa yobukulu bodaba lo'u sizobhala ngelo ngokufeleleyo kwelizayo ezinhlani zo Mhleli. Nibheke ippa elizayo nonke. Kute ngomsombu'uko ekuseni sayobona uMntwana uqobo lwa ke siyocela uba asitshene ukubuka kwake lowomkosi. Wasamukela kahle kakulu. Wasitshena konke okusenhlizyweni yake. Sakuleka, Sabonga. Sesonixoxela ngelizayo ke zonke lezo.

u Mvelinqangi esiti ngesakiti ngesi Zulu u Lizwi.

Impela yati ukusho kwasika kuwo wonke obekona kwabakona ukuliselela nokutula oku yisimangaliso kokade ekona. Inkosi ibalayile abantu bayo yati konke enikala ngako kuleteni kimi kubone mina kuhlele mina okufanele umangidhulisele kona komkulu. Musani ukuzenza izinto ngapandhle kwamakosi enu kanyikuba nehlahla, ngoba lenkosi ibek-lwe nina ukuba iningisile kwenikala ngako lapa emhlabeni ngu Mvelinqangi. Nalokuma nje mina ngingu munu wazonto ngidhla isitebe e Sontweni, yami eSheshi, futi nginama Tikiti eqinisayo loko ngiti ngingasho ngisho ukuti nina abenu lapa abaningi kabazi luto nge Sonto. Ngiti zifundiseni nina kuqala nitandane nezinye izizwe, ngoba sengi bona nokuti lemfundo ite yeleta ububi bobandhlululo pakati kwenu, nalaba abati bafundile namhlanje bafundele ukuzipilisa bona ngokwabo hai ukusiza abanye babo. Umgecini sikhale wabiza u Mnu D.R. Twala, wamazisa enkosini ngokuti, yena Ongumpati walelo osala elizwa ngokuti yi Bantu Sport Club.

Inkosi yati iyatokoza ukubona lomfana wayo, lomfana yazi uyise owasebenza umsebenzi omkulu ukuboshwa kukayise inkosi u Dinuzulu naxa esefa uyise walomlan waye kona etuneni umfundisi Twala ongaseko naye Yati inkosi ngiyani yaleza ningicomele lomfana nabayizita kuye bahlonipe mina Mshiyeni. Inkonzo yavalwa ngomculo wesizwe Nkosi sikelela i Afrika. Umfundisi Dube we Bandhla lama Afrika wavala umsebenzi ngomkuleko. U Nkulunkulu abeke isolake komnyama wase Afrika.

## I-Bandhla Gardener Mvuyane A. C. Church

Leli Bandhla be linomhlangano walo wesithathu (Annual conference) obuhlangene e Alexandra Township, Johannesburg District ngomhla zimbili ku September 1936. Ngalelo langa kwakuwusuku lokwemukela abatunywa (delegates).

Ama delegate amukelwa ngu Gosa omkulu wama Bandhla u Mr George Sibiyi. Ababingelela umhlangano egameni lama Bandhla kwaba ngu Mvuyane E. S. Magwaza Durban, Mrs P. Ngeco ohleni lwamakosikazi Johannesburg. Bemikanjama abatunywa; Doornfontein Messrs Mdhletshe. J.B. Sitebe. Pretoria J. J. Moya, Leslie J. Nkabeni, Reitz Rev J.J. Mzizi, Weneen Ema Cunwini Rev L.M. Hlatshwayo.

Glendale and Chakas Kraal Rev J.G. Mkhize. Ezinye izindawo zatumela izincwadi zizilandulela Abafundisi ababekona yilaba: Johannesburg Rev Mvuyana, Pretoria Rev C.M. Dube, Reitz Rev J.J. Mzizi,

Weneen, Ema Cunwini Rev L. M. Hlatshwayo, Glendale nase Chakas kraal Rev G. Mkhize Nomfundisi Edward Shangase owaye zozinikela kuleli-Bandhla owase Nsuze o Tongaat.

Abavangeli ababekona yilaba: e Johannesburg nakwezinye izindawo Evangelists J.B. Sitebe, E.S. Magwaza, Thos Zondi, F.M. Njapa, P. Ngeco, Z Mityako, M. Bothwell Mkhize, John Shangase Johannes Nkabini, Josiah Moya. Kwakukona nabefundisi abadinga ukwamkelwa abapumelelanga ukufika woMfundisi Thompsons Diwati no A.D. Diwati, abamkelwanga ngokungafiki kwabo.

Kwati ke insika yenza umbiko wayo (Church Council) kwabika isitunywa sase Johannesburg ukuti u President we Conference Rev W. Dimba uvalelisile kulo lonke i Bandhla lase Goli nase magatsheni alo nokuti useyayuyeka umsebenzi useya peshaya. Kwafakaza futi u Nobhala wama Bandhla u Mr E.S. Magwaza ukuti nave umbhalele

ukuti seuyawuyeka ngoba esewela. Insika (Church Council) yase iketa u Mfundisi Charles Dube atate isihlahle se Conference enda weni yomfundisi W. Dimba. Kwabikwa ngabafundisi abangaseko kuleli bandhla ekukade bangamalunga e Intsika (Church Council) Kwaketwa abanye ezi kundhleri zalabo lapa kwaketwa u Rev L.M. Hlatshwayo, Rev J.G. Mkhize, Evangelist Johannes Nkabini. Oshintshweni kwa shintshwa u Rev Mvuyane wase Johannesburg wayiswa e Heidelberg ne Standerton. E Johannes burg kwatiwa kazake kupate u Mfundisi Charles Dube kuze kuhlahle Intsika ngo December 16 1936, Lezi zinqumo zedhluliswa nge voti ye Conference kwaqiniswa ama Miniti e Conference yase Toleni - Waschbank Natal. Zonke izikundhla zisemi ngokunjalo ngapandhle kwaso Mongamel. W. Dimba no Rev J. Mvuyane owashintshwayo kwaapezwa i Conference ezayo ukuba iye Ema Chunwini esifundeni esipe-twe ngu Rev L.M. Hlatshwayo. (isaqutywa)



## Wayefuna Ukuba Abuyiselwe Izinkomo Alobola Ngazo.

Lo wesifazane ohlupekileyo makube wayesosizini olukulu ekubeni indoda yake yayifuna ukubuyiselela kuyise. Makube wayehlezi esovalweni lokuba kazi ama Feluna Pills azomsiza yini.

Sinoku khuluma ngeqiniso elipeleleyo ukuba sinezinkulungwani zezincwadi ezivela kubazali abasityela ukuti ama Feluna Pills abenza batola izingane emveni kokuba se be'ile itemba lokuba abangepinde batole luto. Ama Feluna, kwabanjalo, afike anyakazise ilu... elingasebenzi ngemfanelo mhlambe elihleziyo nje. Ama Feluna avuselela futi anikeza amandhla emalungwini ukuze umteto Wokudabuka, ngokusizakala oko, ubenako ukubanika ingane ebekade beyilindele beyifisa.

Futi ama Feluna abhasope yonke impilo yowesifazane. Lama pilisi ongeza futi ahlambulula igazi libe bomvu linote. Yiloko okwenza owesifazane osebenzisa ama Feluna ukuba agcwaliswe yimpilo nenkulato, abe sekujabuleni ajwayeleke. Uzizwa epile kahle kwaye abafazi abanempilo enhle kumnandi ukuhlala nabo.

Ukuba lezipampu zilandelayo zikona kuwe zikomba isimo esinokwelatshwa ngama Feluna Pills:—

Igazi elibutataka, Ukudinwa, Ubutataka, Ukusongeleka, Isifo senyanga esimhlope, Amehlo alufifi, Iqolo elibuhlungu, Amahlaba ngesikati senyanga, Isisu esingasebenzi kahle, Amahlaba emhlabeni, Inzululwani, Ikanda elibuhlungu, Uku-nuzela kwenhlizyo, Inyongo nezinye izinkatango zesisu.



Seluleka ngamandhla ukuba ke nilinge ama Feluna Pills Abesifazane Kupela. Atengiswa yonke indawo nge 1/9 ne 3/3 igabha ezipaketeni ezibomvu ezifana nale. Ukuba kulikuni ukwafumana lapo bhalela ku P.O. Box 731, Cape Town, utumele imali yawo.

# FELUNA PILLS

for females only

Better Health for Women

Z.F.S.

# What We Think And Say

## The Bantu World

SATURDAY, FEBRUARY 6, 1937

### Whither The Bantu? An Ideal For Which To Strive

When one reads in the daily newspapers the numerous cases of assault and other unpleasant deeds committed by the Bantu people, one cannot but help feeling distressed. Cases of stabbing have become so frequent that it has been deemed necessary to impose the severest penalties on persons found guilty in order to act as a warning and a deterrent to others. Intemperance in the Benoni area of Johannesburg is said to be increasing due to the improved wages of the Bantu. Immorality is rife and the number of illegitimate births is appalling.

When one thinks about this unhappy state of affairs, one is inclined to despair of the development and progress of the Bantu people. Were it not that they are by nature strong in body, gifted with mental capabilities and talents, and proved by tradition and custom to possess a high moral sense and a strong leaning towards religion, were it not for these qualities, one would be inclined to wonder whether the Bantu race will not die out as the Hottentots and the Bushmen have. Unlike these, however, the Bantu has survived and in spite of the present unfortunate state of affairs, he is likely to emerge victorious in the end, possessed with mental, physical and moral attributes of the highest order.

How is the Bantu to overcome the present adverse conditions and his personal weaknesses, which hang like a millstone round his neck? What must he do to win respect, honour and happiness for himself? The answer lies in self-help and self-development. The way is not easy, but the rewards are great.

Each and every Bantu must develop his mind, his body and his character. To develop one or two of these is not sufficient and in some cases may even prove detrimental. For instance if a man develops his mental powers only and not his character, he may do great deal of harm. An ignorant rogue is likely to do less mischief than an educated one.

To develop the mind one must exercise it. Bantu children should remain at school until they have passed standard VI at least. When they earn their own living, they should continue to read and to study. It will be of much greater advantage to themselves and to the race as whole, if the young Bantu man and women spend more time in reading educational and instructive books, instead of strolling around the street at night. A love of studying and of learning will bring much material benefit to the African.

To build a strong and vigorous body one must play out-of-door games. There is a wide range of

these and one must choose those which are most suited to one's strength, age and sex. To maintain the health of the body, one must sleep and work in well ventilated rooms. Nourishing and health-promoting foods such as milk, cheese, eggs, vegetables, fruits and whole-meal bread must be included in the diet. One must keep one's body and clothing clean and the home must always be kept clean and tidy. The physical and mental energies of the body must be conserved by obtaining sufficient rest and by avoiding intemperance and other enfeebling practices.

Finally the character must be developed. This can be done by practising as well as admiring the high principles of Christianity. One should attend church on Sunday to be reminded of the ideals one is expected to live up to during the week. To be good and to do good is an ideal for which every body should constantly strive.

The Bantu is capable of becoming an individual, superior in mental, physical and moral qualities. It rests with him to become so by continually trying to improve his mind, his body and his soul.

### RESOLUTION OF THE LOCATION ADVISORY BOARDS CONGRESS

"That this Congress considers that the time has arrived to secure the services of a fully qualified and registered accountant for the purpose of auditing the books of the Congress. That the Executive Committee be empowered to act accordingly."

"That this Congress strongly recommends that residential permits for bona fide children of 18 years and over who are unmarried irrespective of sex and who reside with their parents or lawful guardians should be abolished by local Authorities."

"That in view of the prevalence of unemployment among all classes, including unskilled Native Labourers this Congress recommends to the Government as a solution of the unemployment problem to discontinue the practice of hiring out unskilled prison labour to private and semi-private employers"

"That in view of the fact that members of Location Advisory Boards have to spend a great deal of their time in the interests of good administration in the Locations by hearing grievances and settling disputes when necessary thereby contributing to the general welfare of the Location, and that being so the time devoted to these matters seriously inconveniences members of Advisory Boards, this Congress seriously but respectfully recommends to ALL Municipalities to grant allowances to members of the Location Advisory Boards"

"That it should be an established practice that the Advisory Board should meet the Native Affairs Committee or other responsible Committee of the Town Council at least once a quarter where such a practice is not practised"

"That Congress earnestly recommends to all urban local authorities that qualified maternity nurses be appointed in Locations and Native Villages where this is not done"

"That full time municipal employees be ineligible for election or appointment to Native Advisory Boards"

"That this Congress should arrive at the names of persons to be voted for by Locations Advisory Boards throughout the Northern Provinces in order to represent the Bantu of the Northern Provinces in the Senate"

"That the Government be respectfully asked to establish a Home for the Aged and chronic invalids in the O.F.S. and C.P."

## The Best Food

(BY A DOCTOR)

Health depends upon food so much that it is of vital importance to everybody to know what are the best foods to eat. A proper daily diet will help to build a strong body and maintain it in sound health. On the other hand, which is deficient in the vital elements required by the body, will lead to improper development of the body and to poor health and disease.

The following are some of the most nourishing and health-promoting foods that we can add to our daily diet. They are milk, cheese, butter, eggs, mutton, beef, poultry, fish, wholemeal, bread, oat-meal porridge, green and root vegetables and fruits. If one eats these foods one will supply the body with all the requirements it needs.

The most valuable proteins, which are used to build muscle and other tissues, occur in milk, butter, eggs and in mutton, beef and poultry.

From bread, porridge vegetables and fruits, we obtain the carbohydrates, which supply the body with energy. This energy is required by the muscles and the other organ to do their work with

Calcium and phosphorus, which are required for the construction of bones, occur in milk. Iron which is required to build rich blood is found in spinach, prunes and dates. Salts which are required to keep the blood in a healthy

alkaline condition, occur in the fruits and vegetable.

The above named foods contain all the vitamins which are required to maintain the health of the body.

Vitamin A which stimulates growth and which prevents a serious eye disease, occurs in milk and butter. Vitamin B, which is required to maintain the health of the nerves, occurs in whole-meal bread and oat meal porridge. In the fruits and vegetables, especially oranges, lemons, lettuce and potatoes, vitamin C is found. This vitamin prevents a disease called scurvy. The last case of scurvy which I saw was in a young Bantu man. He displayed the typical features of the disease. His gums were swollen, red, spongy, and his mouth was in a foul condition. He was very weak and depressed. He was soon cured when given vitamin C. Vitamin D prevents a disease called rickets which is found quite commonly in Native children. In this malady the bones soften, leading to knock-knees bow-legs and deformity of the pelvic bones.

Finally vegetables and fruits supply material, which is not digested. This increases the bulk in the bowel to eject waste material. In this way fruits and vegetables help to prevent constipation.

If the Bantu people want to develop themselves into strong and virile race, they must eat the foods which I have told them about

## Race Relations In Southern Africa

Johannesburg has recently seen an influx of the members of the Council of the Institute of Race Relations for the annual meetings of that body, which have been held at the Witwatersrand University under the chairmanship of Advocate O. D. Schreiner, K.C.

The meetings have been attended by such well-known persons as the Bishops of Pretoria and Johannesburg, Sir Clarkon Tredgold, Professor Jabavu (who, as a vice chairman, presided over one of the sessions), Bishop Wright and Rev. Dr. Tansi of the A. M. E. Church, Mr. D. J. Kaje, representing the Durban Indo-European Council, Mr. J. R. Rathebe (Johannesburg Joint Council of Europeans and Africans), Mr. W. Dingaan (Bethlehem Joint Council) Mr. Kumalo (Durban Social Centre), Mr. Maurice Webb (Durban Joint Council of Europeans and Africans) etc. Other organisations represented were the National Council of Women, the Universities, Municipalities and Churches.

### Police Commission

At these meetings, leading Bantu, Indians and Europeans considered practical aspects of such questions as Native Wages, Native Education, Housing of the Poor, the situation created by the Native Trust and Land Act with regard to the released areas, the organisation of Health and Social Services for Non-Europeans. A keen discussion on the Police Commission was opened by Advocate Ramsbottom.

Throughout the discussions, always practical and instructive, the great value of the work of the Institute was apparent. This organisation which has been active for five years has accumulated an imposing volume of fact and information on the subjects dealt with. With all this information at the disposal of the Council, it was possible to gain the maximum use of the time available: There was a minimum

of "talk" and a maximum of result in practical suggestions.

Throughout its meetings, the members of the Council were again impressed by the wide knowledge, outstanding qualification, and devoted service to the African and other Non-European people of Mr and Mrs J.D. Rheinallt Jones, and at the close a special resolution was passed recording this.

On Monday evening, Mr Rheinallt Jones delivered an address to an audience of Africans, Indians and Europeans when he reviewed the inter-racial situation in South Africa during the year 1936

### Southern Rhodesia

After reviewing the political events at the beginning of the year, which ended with the passing of the Representation of Natives Act and the Native Trust and Land Act, Mr Jones reviewed the course of events in Southern Rhodesia where legislation similar to that of the Union has been under consideration.

Mr Jones referred to the relation between the Police and the Non Europeans and reminded his audience of the importance of the Police-Commission now sitting in the county. In the course of his comprehensive review, Mr Jones touched on such problems as Juvenile Delinquency, Unemployment, Wages, Famine Relief, Native Taxation, and the Social Services developing among the Non-European communities.

Although the greater part of Mr Rheinallt Jones very comprehensive review was devoted to the needs and problems of the Bantu people and saw the inter-racial situation in South Africa as a whole, the difficulties of the Jews, of the Indian and the Coloured people were included in a survey marked throughout by Mr Rheinallt Jones, wide knowledge and great liberality of spirit.

## R. Roamer Talks About . . .

### "ADEQUATE" WAGES

Jeremiah: Good morning, Joshua

Joshua: Good morning, Jerry.

Jer: How do you do?

Jos: Quite well, thanks. May I echo the question?

Jer: Same, thank you, Joshua!

Jos: My lord.

Jer: Do you know that compared to a European postman you are well paid?

Jos: Who is the professor of those economics?

Jer: An authority says so.

Jos: Good Lord, from the authorities on the Native problem, please save us!

Jer: He is not an authority on the Native, but he is an authority on £3.10 or £4 a month.

Jos: And who is he?

Jer: Mr C. W. Ridge. He says "the Native is not badly paid" on £3.10 or £4 per month.

Jos: Tell him he's talking through his nose.

Jer: He says "the proper Native pay I have given is worth twice as much to the recipient as either of the postman's salary".

Jos: Perhaps that is because Africans are not supposed to eat what Europeans eat.

Jer: And he are not even supposed to send their children to school or encourage them to live decent lives.

Jos: Perhaps Mr. Ringe is one with those European who still think any pay is good enough for a "nigger."

Jer: He says Natives in industry are in "a happy state of affairs."

Jos: But you denied that he is an expert on the Native problem.

Jer: He isn't. He is an expert on the Dunswart Iron and Steel Works.

Jos: What problem is that now?

Jer: He is general manager there.

Jos: Does that position entitle him to speak of "happy state of affairs" or of "well paid Natives"?

Jer: Perhaps he sees his "boys" grinning all the time.

Jos: What else can they do? If they strike they are liable for arrest. If they give him sulky faces, they are likely to be sacked for being cheeky.

Jer: Europeans do not know that what keeps Africans sane despite the disgracefully low wages they get is just that "grin" on their faces.

Jos: Well, they take your "grins" as O.K. signs.

Jer: Africans cannot dare to let "smiles" leave their faces; for a smile on an African's face covers a multitude of conflicting emotions.

Jos: I remember when my father who had a family of eight to support, was given a £3 10 job. When his boss said "lo maningi mali, boy", he smiled.

Jer: To his foolish boss that "smile" meant satisfaction.

Jos: Yet with them the best brains and faithful services receive reward.

Jer: Quite. But you don't expect them to apply their "enrich themselves" policies to Africans.

Jos: I think if Mr. Ridge knew that there are Africans getting £10 or £12 a month who still live miserably he would faint.

Jer: He would get malaria. Yet even a fool can see that the higher an African mounts educational and socially the higher his responsibilities and needs mount.

Jos: I think Europeans are deceived by these fool location houses whose tiresome uniformity makes Europeans think Africans are all the same.

Jer: But Orlando houses are built in the colours of the rainbow and in as many shapes.

Jos: That's nothing. What Africans need are their own four-roomed or six-roomed houses built on their own plots not on somebody else's plots.



# MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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### POOR MAN!

By THE EDITRESS

How many of you read our weekly "Just a Smile, Please?" All of you, I am sure. Granted. Now, did you read this item:—  
 "Yes," said Mrs Newstyle, "my husband is most careless. He's always losing the buttons of his clothes."  
 "Perhaps, my dear," replied Mrs Oldstyle, "it's because they are not sewn on carefully enough."  
 "That's just it. He's most slipshod with his sewing."

Some of the married readers and those who attend their menfolk in one way or the other will smile indulgently when they read this. They'll say, 'Ob, that's just written to make us smile. There's no truth in it. No sane married woman would allow her husband to mend his own clothes.'

I won't contradict you, my dears. But all I need say is this. I have visited during my time, many families and have seen the relationship between men and women. I have seen in some families men dressed in dirty shirts, discoloured ties and buttonless coats, waist-coats and shirts. It is quite true, these men did not mend these things themselves; but the unkempt state of their clothes proved what kind of wives they have.

Some women who parade their manfolk thus, excuse themselves by saying, "we are poor. We cannot buy new things." But it is not necessary for a thing to be new so that it can be clean or neat. Old clothes kept clean and sewn are quite decent looking. A woman who neglects the little things that are needful in her man, is likely to fail in great things as well. A woman who takes her man for granted is likely to lose him to another who prizes him—or tells him she does anyway.

It is the duty of every woman who has a man besides her—married or just engaged—to see that the man does not lose his self-respect. She must take pride in his personal appearance. A man who sees daily that his woman takes care of the little things will try to be worthy of that woman. Whereas a man who is taken for granted soon learns to take his wife for granted with serious results in the family. I hope this particular joke will set some of us thinking hard!

This does not only apply to husbands or lovers; it also applies to ourselves. Men love women who keep themselves trim and neat without necessarily being expensively dressed. So, while one eye is on your man's appearance, the other should be on your own. For it is true that while a woman can be what her man makes her; it is equally true that a man can be what his woman want him to be. What can bring about mutual self-respect in love is mutual understanding and consideration.

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### JUST A SMILE, PLEASE!

A Teacher had been telling a little boy the story of the disobedient lamb that was eaten by the wolf. "You see," said she, "had the lamb been obedient and stayed in the fold, it would not have been eaten by the wolf, would it?" "No ma'am," said the boy promptly; "it would have been eaten by us!"

Harry: "How is it that Norah goes out with a different fellow every night?"  
 Bill: "Because no chap could afford to take her out more than once a week."

Visitor (Admiringly): "What a sweet and innocent looking face your little girl has, Mrs Tomson?"  
 Mrs Tomson: "I hadn't noticed it. Mary, what have you been doing?"

The student's allowance had run out, so he wrote home for more money. Feeling a bit nervous about the impression it would make he ended his letter: "P.S.—I did not like writing to you. In fact, I ran after the postman to get this letter back."  
 A week later he received the following reply: "You will be glad to know I did not receive your letter."

### This Week's Thought

We have two ears and but one tongue; because we should hear much and talk little—  
 ZENO

The village choir was having its weekly practice, and the choir-master issuing instructions.

"Now don't forget," he said, "the trebles will sing alone until we come to 'the gates of Hell,'—then you will all come in."

The boss had advertised for a typist, and among the applicants was a young lady of undeniable beauty and graceful figure.

"And where were you employed last?" inquired the employer.

"In a doll-factory," was the reply.

"And what were your duties?"

"Making eyes."

"Well," said the boss, "you're engaged, but don't demonstrate your abilities when my wife is around!"



### OUR CHILDREN

#### Guarding Baby From Colds

Babies and children are easily affected by the cold germ, mainly because their resistance is not great and they have little inward warmth.

Cold does no harm to a healthy baby providing the clothing is suitable to the weather. Properly clothed, a child will take no harm in passing through a draught. But if allowed to sit and play in a draught, the chances of a chill are great.

If other members of the family are down with a cold, or a visitor arrives with one, baby should be kept away from them. A bad cold may play havoc with a baby and upset his progress for weeks.

If mother has a cold and is feeding baby, a mask of gauze or muslin should be worn over the nostrils and mouth, several lengths being cut so that a fresh one can be worn each time. A little disinfectant should be added to the water when they are washed. One little sneeze or cough may put many germs in baby's way.

Small children who readily contract colds need their resistance building up. Often a course of halibut oil or an emulsion, with the daily ration of orange juice, succeeds in eradicating a vulnerable spot.

### DO YOU KNOW— the "Rule Of The Road?"

By R. R. R. D.

Let's talk about this important subject to-day. It is timely. The "rule of the road" is kept to the left. This applies especially to vehicles, that is—things that go along the streets, from motor-cars to the bicycles. And not only does this rule command you to keep to the left.

It also requires you, when you wish to pass or overtake another car or cycle in front of you, to do so on its right side. Under no circumstances overtake a moving vehicle on its left side. Of course the tram cars are an exception. You overtake them on the left when they are moving.

That is why those who are driving slowly should keep as close as possible to the kerb, so as to give room to the fast moving vehicles. You will also note that "the rule of the road" warns you against overtaking at a bend or corner. You can see sense in this,—can't you?

If you overtake at a bend or corner, naturally you cannot see what is coming opposite. You may overtake—that is swing to the right—just as another vehicle approaches from a corner. Naturally it looms just in front of you as you pass the vehicle you are overtaking.

This gives you no chance to swerve to the left, because of the vehicle on your left. You have either to swerve to the right—so a collision becomes inevitable. You have only to get into a car to appreciate what a serious thing it is to violate these "Safety First" rules.

This rule now applies to pavements in the city. Pedestrians are requested to keep to the left. A white line is drawn along the pavement to help pedestrians to observe this rule.

The "rule of the road" is—KEEP TO THE LEFT.



### Arabelle And Isabel

Arabelle: Well, and what do you think of M.P.'s article?

Isabel: I think it is very severe but what she says is true nevertheless.

Arabelle: But don't you think there is something to be said on our side too? What about all the pass law scandals?

Isabel: Yes, I know; but if you start thinking on those lines, the whole thing turns into a vicious circle. It is no use weighing the two sides.

Arabelle: "Well, what should we do?"

Isabel: I think we women should put our fingers on some bad spot and work on that. Surely it will help.

Arabelle: Which spot?

Isabel: Prostitution! I suppose every race has its prostitutes, but ours laugh in our faces. I don't see that it is any use our speaking of our purity, if we are so useless that we cannot help others.

Arabelle: Well, what can two lone women do?

Isabel: We are not lone women! I am sure there are heaps of others who are ashamed of what they see and hear. Surely among the lot of us we could start some movement?

# WOMEN'S HOME PAGE

## Cosy Garment For Baby

Winter will be here in two or three months time. Start now knitting your winter things. Here is an easy pattern for baby's vest. The length from bottom edge to top of shoulder measure 10 inches and the length of sleeve from under arm measures 2 and half inches. The vest is knitted in a wrap over style with a little bow at the neck and another bow at the waist of narrow "baby" ribbon. You will need 2 ozs. of vest wool, —ply. Two No. 9 knitting needles, fine crochet hook and 1 and half yds ribbon.

1st row.—K.2, X P.1, K.1, repeat from X to end of the row. Repeat this row for seven inches.

Then divide the stitches as follows:—Work on the first 54 stitches, (leaving the remainder on a spare needle) until 2 more inches are worked, then cast off 30 stitches at the outside edge for the neck.

Work another inch on remaining 24 stitches (for the shoulder). Cast off. Start again where the stitches were left, continue on the next 72 stitches (for the back) 3 inches. Cast off.

Join in the wool and work on the remaining 54 stitches to correspond with the first front.

*The Sleeve*—Cast on 68 stitches. 1st Row—K.2, X P.1, K.1, repeat from X to the end of the row. Repeat this row, decreasing once at each end of the needle in the 2nd and every following 4th row until 56 stitches remain. Cast off. Work another sleeve in the same manner.

*To Make up the Vest*—With a damp cloth and hot iron press lightly on the wrong side. Sew in the sleeves, placing seam to seam. Using a fine crotchet hook, work 1 row of spaces round the neck, and sew two short lengths of ribbon to the two fronts for centre fastening about half way down.

## EASY PILCH KNICKERS FOR BABY

You will need 2 ozs, ply wool and 1 and quarter yds. ribbon and Two No. 8 knitting needles. Cast on 64 stitches 64 stitches.

1st Row—K.2, X P.1, K.1, repeat from X to the end of the row. Repeat this row three times. Work the ribbon holes as follows:—K.1, X Wl. fwd., tog., K.1, P.1, repeat from X to last 3 stitches, Wl. fwd., K.2 tog., K.1. Then repeat the 1st row ten times. Work in plain knitting, increasing once at each end of the needle in every 10th row until there are 78 stitches at the beginning of each of the next twelve rows.

Continue in plain knitting casting on 5 stitches at the end of each of the next twelve rows. Work in plain knitting, decreasing once at each end of the needle in the next and every following 64 stitches remain. Work 9 rows in plain knitting. Repeat the 1st row ten times. Work the ribbon holes as before. Repeat the 1st row four times. Cast off.

With a damp cloth and hot iron press lightly. Sew up the side seams. Thread ribbon (or elastic) through the holes at the waist.

## Hints For You

A pinch of alum added to the water when washing blue or green articles of clothing will prevent the colours from running.

A tablespoonful of vinegar will soften glue that has become hardened in a bottle.

Weak tea will clean anything that has a varnished surface.

NO AFRICAN HOME  
Is Complete  
WITHOUT  
The Bantu World.



The Merry Makers and Tiny Tots of Bloemfontein

## New Ways With Sardines

**SARDINE SAVOURY**—Cook 2 or 3 potatoes and mash a little butter, pepper, and salt through a sieve into a hot dish. Add the sardines, broken up, with tail and main bones removed; then another layer of potatoes. Grate cheese on the top and grill until a nice brown. Grate raw carrot on top and serve.

**SARDINE SANDWICHES**—Bone, skin, and pound some sardines with a little anchovy paste, butter, and lemon juice. Have some thin slices of bread and butter, and place the paste between two slices to form a sandwich. Fry each sandwich; serve hot.

**JOLLY SARDINES**—Cut the rind from thin rashers of bacon and roll a sardine in each rasher. Place in a baking tin and bake in hot oven for 10 minutes. Have ready slices of hot buttered toast and place each roll on a slice. Serve with fried potatoes.

**SARDINE PIE**—Places in buttered baking dish a generous layer of sardines; sprinkle with small pieces of butter. Add tin of green peas from which the liquid has been removed. Fill remainder of dish with mashed potatoes to which has been added milk butter, and seasoning to taste. Bake in oven until potatoes are seasoning to taste. Bake in oven until potatoes are brown.

**SAVOURY SARDINES**—In addition to sardines, you will require quarter pint milk, 1 yolk egg, a few drops of anchovy essence, 1 teaspoonful capers. Wash boned sardines and put a little into each patty case. Put milk, egg, anchovy essence, and chopped capers into a small saucepan, and thicken over the fire without boiling. Pour the sauce over the sardines in the patty cases, and make hot in the oven.

## Merry Makers At Port Elizabeth

(By W. D. L. MATINI)

The Famous Merry Makers of Bloemfontein under the supervision of Miss J. G. Phahlane, the well-known "Lady Porcupine" of "The Bantu World" gave two exhilarating shows which never can be forgotten here. The first concert in the C. T. White Hall at New Brighton was on January 8 and their final concert was in January 18 in the Korsten Town Hall under the Chairmanship of Mr. A. Malakane. Both concerts were the most successful functions ever staged in Port Elizabeth. It is no exaggeration to say that there is great difference between the Cape, Orange Free State, Transvaal and Natal, though the Cape Province is the Headquarters of education in the Union. It is completely overwhelmed by all these Provinces in Bantu progress. Miss Phahlane's Girls defied all the Bantu Jazz Singing Companies. We give the Merry Makers the highest honours. These young daughters of "Africa" gave wonderful demonstrations, wonderful actions on the stage ably supported by their pianist Mr. Alfred M. Monei. Our local pianists got cold that night. Miss Phahlane the Manageress of the "Makers" is the best lady we've seen on the stage. The following are the members of Merry Makers who surprised the people in the Cape: the Misses J. G. Phahlane; Manageress; Dinah Rathebe, Norah Molema, Dorothy Ndlovu, Violet Debate and Mr. Alfred M. Monei (Pianist) Miss Phahlane in closing stages gave a wonderful speech and thanked the hospitality given to them by the residents of Port Elizabeth and challenged the Africans to stand up and use their talents. Let us show the world what we Bantu people can do! She also thanked the public for the valuable support. The first function made £31 and second £23. The Merry Makers left on January 19 for their last performance at Queens town.

## Savoury Sandwiches

Sandwiches are always welcome at parties. The following fillings make a change:—

Chop up a hard-boiled egg and mix with three tablespoonfuls of grated cheese; season and add a dash of Worcester sauce.

Mix and season 3oz. grated cheese; 2oz. butter, 2oz. chopped celery.

Bone a kipper; mix with a teaspoon of cream and lemon-juice to a paste. Add equal amount of butter.

Mix cream cheese with equal amount of butter; season with made mustard, salt and pepper. Spread on one slice of bread while the matching slice has slices of cucumber laid on it. Press both pieces of bread together to form a sandwich.

## What Does The Food Do?

Mothers know that certain foods are good for growing children, but few know exactly why. The following tables are helpful:—

**Growth**—Red gravy, egg, steamed fish, brains, boned fresh herring, sweetbread, minced meat, mackerel, fresh green peas and beans and grated cheese.

**Warmth**—Cream, cod-liver oil, beef dripping, bacon dripping, fat meat, butter.

**Energy-making**—Sugar, flour, bread, treacle, honey, ground and flaked rice potato, tapioca and semolina, suet puddings, chocolate, bananas.

**Disease-resisting**—Orange, tomato and grape juices, vegetable broth, prune and baked apple pulps, stewed fruits, lettuce, stoned raisins.

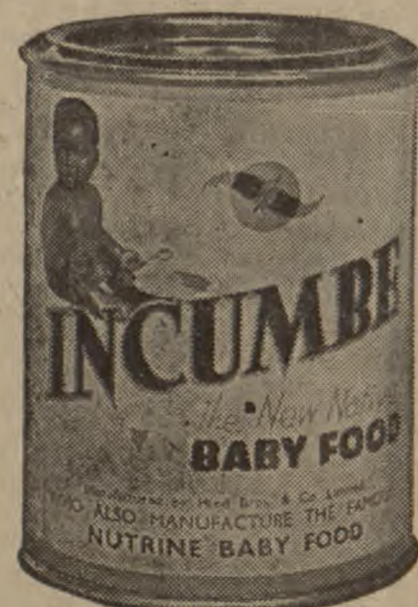
**Flushing the System**—Boiled water or water from the tap. A sufficient quantity is necessary to maintain good health.

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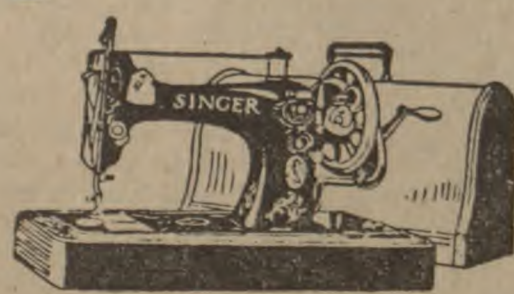
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# Rosina Baleka-The Seamstress

## The Little Seamstress

A Short Story by "Janet"

### Chapter 1

She stitched diligently for half-an-hour and then let the work drop in her lap while she gazed listening out of the window. She listened to the steps on the pavement outside. Always, there were people passing; some hurriedly, some slowly. Did no one else ever sit for hours as she did? She wondered. Rosina Baleka felt that she could scream at the sight of a threaded needle or a sewing machine.

How she hated the work. Stitch, stitch, stitch! until it grew too dark to see. Then Madam Xolo would smile her self-satisfied aggravated smile and say, "Your work is finished for the day Rosina!" Finished for the day! And the day would be finished. She would pull on her shabby little hat and trudge away home to the room in a back-yard which she and her mother shared. Mrs Baleka always met her with a smile; but poor little Rosina did not only want a mother's smile—she wanted laughter, music, dancing and lovers.....

To-day, for once the work lay untouched in her lap, while she sat dreadingly thinking of the endless tomorrows and tomorrows.... Madam Xolo would be back in a moment with the picot-edged frilling. Rosina shook out the blue folds and gazed wistfully at the dress as she held it up to the light. What happy hours would be danced away in the blue taffeta with the picot-edged frills... while she tossed on her little bed in that hot dark room!

Suddenly she stood up and turned to the long mirror; holding the dress against her slim young body. She beheld a dull sour faced girl in a lovely blue taffeta. What a face! She wondered how she could even hope to bring admiration into a man's eyes. With an impatient stamp of her foot, Rosina sat down again; but she did not ply the needle; she leaned her head against the back of the rickety chair and shut her eyes tightly, while the past and present surged round her like great waves, lapping the shores of some fair isles... thus far and no further... was her whole life to be lived on the fringe of romance?

Rosina gave a little sigh as she surrendered herself to delicious day-dreams in which she was adored by men for her beauty and hated by women for the same reason.

Suddenly she opened her eyes wide and looked round at the shabby little room, with its tawdry attempts to be smart. The blue taffeta rustled on her lap, while a fly buzzed sleepily around the soiled fringe of the lamp shade. Gradually the lines round Rosina's mouth hardened. She gazed with unseeing eyes at the dress on her lap, while strange new thoughts whirled in her head. Hot rebellion tingled in her veins... It was over... finished... this stupid purity... this stitching and pleating and pressing to make other girls lovely. She wondered why she had stuck it for so long.

Rosina, for all her purity, knew that there were other ways of buying romance, excitement, and pretty clothes. After all, she thought, lots of other girls— Suddenly the door opened and Madam Xolo stepped briskly in.

"Well, Rosina? Have you finished the hem? Here is the frilling They have done it beautifully. Now you must stitch it on very carefully and don't let the stitches show!"

"Yes, Madam Xolo, I will be very careful!" Under her breath Rosina added "more careful than you know how!"

Madam Xolo sat down in front of the machine and Rosina stitched on the dainty frills, while her thoughts darted hither and thither like swallows in the air. Should

she dare take the dress.....? One glorious night in a cloud of blue taffeta..... But perhaps it would not be so glorious—perhaps she would sit unnoticed... and in the morning Madam Xolo would—what would she do?

Rosina's thoughts soared high and then dropped so suddenly that her heart sickened. Then again, the soft smell of the silk conjured up a night of romance, excitement, love—why, anything might happen.

Suddenly Madam Xolo's crisp tones broke in on her thoughts. "I beg your pardon, Madam Xolo?"

"I said, your work for the day is finished, Rosina." Rosina caught up the dress and stammered.

"But I haven't finished yet, and we promised to send it to Miss Duma to-morrow! Could I take it home and finish it to-night?"

Madam frowned "You can't take it home, Rosina, it might get soiled. Why have you been so slow to-day?"

Rosina dropped her eyes and fingered the silk.

"The frilling is difficult to stitch I would be very careful with it at home—it would not soil if I kept it on a clean sheet"

Madam gave an impatient little jerk of her head.

"Well, if you are slow in the day then you must work at night, but if you soil the dress—you lose your job!"

Rosina made the dress into a parcel with trembling fingers and put on her hat. "G—Goodbye Madam Xolo!" Madam bid her goodnight in a cross voice and Rosina fled down the path and slammed the dingy gate behind her.

When she reached the room which was home to her she was still breathless and trembling.

"Why, my child! What ever is the matter?" Rosina tried to face her mother calmly.

"It's the dress, mother. I must finish it and take it back to-night at eight. She is waiting for it. Oh! by the way, on the way home I met Mrs. Seabela, she wants you to go round there this evening." The first lie out, Rosina felt the rest would be easy.

"But Rosina, you can't go alone after dark?"

Rosina laughed. "Don't be silly mother. I'll run all the way."

Mrs. Baleka placed a plate of steaming food in front of her daughter and sat down at the other end of the bare table. Rosina felt as though she was stifling and the food stuck in her throat, but she made a pretence of eating while her mother finished her meal and tidied up the room.

"Well, Rosina, I think I'll go round to Mrs. Seabela's now, because I do not want to come home too late."

"All right mother."

"Goodbye! Don't forget to lock the door and put the key in the flower-pot outside!"

The door banged, and Rosina was left alone with her wild thoughts and the blue taffeta dress. With trembling fingers she threaded a needle and spread the dress out on a sheet.

Chapter II

In less than half an hour the last stitch was put to the last frill. A little timid doubt crept into her heart and brought a deep line on her forehead, but in a moment she swept it aside.

One pull, and the drab old work dress lay at her feet.....

Twenty minutes later Rosina peered into the piece of cracked mirror which hung above her bed. She caught a glimpse of crisp blue taffeta and two bright sparkling eyes. It was enough! She pulled on a long coat and hid the old brown dress under her arm. Her shoes were not all they should be, but she hoped the frills at the hem would hide them.

Once again that evening the door banged. But this time youthful feet flew down the street.

Rosina knew the way to the popular dance hall. At the step she was met by an M.C.

"Oh, do let me in," implored the artful Rosina, "it is going to rain in a moment. My partner ran back to fetch my umbrella." The M.C. looked doubtful.

"But who is your partner, Miss-er-?"

Rosina racked her brains and then mentioned a well-known rugby player, hoping desperately that he was not already in the hall. The fates were kind—Harold Mokoena, the rugby player was not inside. But the young man at the door knew the name well and did not wish to annoy the partner of so distinguished a person—so the young lady in blue was escorted into the room in the style which benefits the partner of a famous rugby player.

Rosina sat down next to a party of young people and looked eagerly round the dance hall. Here was her goal! Lights, laughter, music, pretty dresses and handsome men! For a while she forgot herself in watching those around her.

A caressing masculine voice spoke at her elbow. Rosina's heart seemed to flutter in her throat. She turned, and found herself looking into the laughing face of a young man in a very well cut suit. "Are you alone tonight Miss?"

Rosina squeezed her handkerchief into a tight little ball and tried to speak in a nonchalant manner, "why, not exactly, but my partner was called away."

"Oh, that is too bad! And so he left you all alone?" The soft tones were very sweet to Rosina's eager ear. Suddenly the orchestra struck up the first dance. Without a word, the strange young man gently pulled the rather frightened young lady into his arms and together they glided down the ballroom.

The strange young man whispered in Rosina's ear, "may I have the next dance—and the next?" The frightened young lady ceased being frightened and nodded happily.

The first dance over, the young man escorted his partner to a chair and sat down next to her. "Well, I suppose I had better introduce myself, my name is Moea—James Moea." Rosina smiled.

"Mine is Rosina Baleka."

"Rosina? Rose—an uncommon blue rose? Now tell me—oh, hullo Bob! How goes it?" A short man with a plump face stood in front of Rosina. He smiled and winked at Rosina's partner.

"I say, James, won't you introduce me to your charming friend?"

"Sure! Miss Baleka, this is Mr. Nhlapo." Mr. Nhlapo bowed awkwardly. "Miss Baleka, may I have the pleasure of the next dance?" Rosina glanced uncertainly at her previous partner, but he was smiling dreamily at a young girl in a bright crimson dress with a silver band round her head.

So she smiled happily at the plump, face and nodded.

By interval Rosina had met and danced with quite a dozen strange men. Her lovely dress and bright eyes caused many a young lady to sigh with envy. Refreshments were being handed round. Rosina was nibbling a sandwich when a young man, whom she had not met, came up and offered her a cold drink.

Rosina glanced up into his face with a happy smile of thanks. It was an interesting face, not over handsome but there was quiet strength in his eyes. To Rosina's surprise he looked at her with evident disapproval and there was no answering smile on his lips.

She thanked him rather hesitatingly and took the glass. The young man bowed coldly and said "Not at all! I have paid for the ticket too!" And with that he strode off down towards a group of men standing in the open door way. Rosina wrinkled her brow in a puzzled frown—paid for the ticket..... who could he be?..... perhaps the men at the door had said they would have to turn her out, and he— Just then Mr. James Moea returned, with a plate of jelly and offered it to her with a grand flourish.

Rosina thanked him abstractedly. "Oh, Mr. Moea, who is that young man over there—the tall one, just lighting a cigarette?"

"Hal! Don't you know who that is? Mr. Harold Mokoena, our crack rugby player! But I could not introduce him to you. He er—he does not mix with people like us!"

Rosina's heart stood still. Harold Mokoena! What had she done—what would happen to her now. She looked round half expecting someone to turn her out of the hall. Suddenly she felt that every one new that she was wearing a stolen dress. The band struck up and Mr. Moea drew her out of the chair, calling her his little Rose.

Almost to her surprise, his caressing tones sickened her—she remembered the smile he had exchanged with the girl in the crimson dress..... he does not mix with us..... the words hammered on her brain, while their full meaning seemed to soak into her very being.

The over friendliness of the young men who had danced with her..... and the whispered remarks passed by the older ladies—at first she had thought they were admiring her dress. Mr. Nhlapo danced passed with his partner and winked broadly at her—but this time he got no answering smile.

When the dance was over, Rosina slipped away to fetch her coat and stuffed the old brown dress in the coat pocket she had intended changing the dress outside her mother's door. It was raining outside but she cared little what happened to the blue taffeta.

She slipped through the crowd at the door and fled down the street... he does not mix with us..... with whom?..... with people who have no morals..... no self-respect... no..... she gave a little shudder of disgust. She knew from the beginning what James Moea would want in return for giving her a good time, but some how in the hall with its laughter and music, it did not seem to matter—now sickened her, for although Mrs. Baleka was poor, she had come of decent people; good blood ran in her daughter's veins.

The rain pattered down on Rosina's head and mud splashed onto the dainty blue frills... he does not mix with us... was she already looked upon as one of the 'us'?... would she be able to live down that loathsome thought...?

Chapter 111

We will skip the unpleasant scene which took place under the maternal roof that night, and we will skip the scenes in Madam Xolo's tawdry little room; when the whole month's earnings were spent on new blue taffeta; when she stitched all day and half the night making the new dress; and when, the dress finished, Madam Xolo slammed the door in her face—we will skip all that and allow a whole year to slip by.....

Now let us hunt up Rosina again. Here she is, in a small room opening onto the pavement, not into a back yard. On the door, is a sign, "Dressmaking." Inside the room, which is barely furnished but spotlessly clean. Rosina is busy at a new sewing machine and Mrs. Baleka is painstakingly tacking up the hem of a green cloth skirt.

Mrs. Baleka threads her needle. "Well Rosina, we pay the last instalment off the machine this month!"

Rosina rattles away at the machine

"Yes, and then we must buy a nice mirror—customers do like to have a good look at themselves." There are steps on the pavement outside.

Suddenly the whirr of the machine is stilled and Rosina ardently wishes she had a decent mirror—but not for the customers. Let us peep out and see who it is that is making the organdie bow on Rosina's breast flutter so— There is a young man coming in at the gate, he is—you won't believe me, but it is quite true—he is the famous rugby player. Such is the way of love!

## Watch For 'Daughters Of Africa' Reports

### KAMEHLA



## 'OVALTINE'

Ha ho makatse ha Piet a bonahala a le matla a le bophelong, hobane jualekaba a bua, o noa "Ovaltine" kamehla... "Ovaltine" ke seno se monate se monate oa chokolet. E etsoa habonolo me e matlafatsa motho. "Ovaltine" e entsoc ka mmela, mae le lebeso me ntho tse na kaofela li ho neea matla me u phele hantle.



E RE U BATLA "OVALTINE"

# PAGE OF INTEREST TO WOMEN OF THE RACE

## 'Whither Goest Thou?'

Madame,  
 Editress,  
 "M.P.'s" letter in a recent issue of "The Bantu World" undoubtedly emerged with editorial blessings; for the Editress exhorted us in her leading article to read "M.P.'s" letter. The ultimate part of the Zulu editorial seems also to have been inspired or prompted by "M.P.'s" indictments.

This is rather peremptory and tends to be a drift from the point at issue. Lady "M.P.'s" exhortations are too true and were imperative enough to receive pro-editorial blessings and recommendations. Her exhortations brand her to be a genial sympathiser with us. But like the majority of such sympathisers, her clarion call, vituperative denunciation and condemnation of our leaders' failure to lead our masses out of the cobwebs and morass of self-degradation, crime-mongering, immorality etc. is an attack at the branches of these vices and scandals. Why not attack the roots responsible for these epidemics? The outcome or prevalence of the epidemics pointed out by Lady M. P. and obtaining amongst Africans are directly attributable or ascribed to the advent of Western civilisation, education, standards, habits and living which have brought in their train much good and mischief.

Our few enlightened leaders; over esoteric laymen, respectively through the public platforms and presses at their disposals have and are ostensibly raising their voices in protest against the scandals profusely cited by Lady M. P. Up to the time M. P.'s letter saw the sun some of our leaders and laymen—through public platforms and presses—have and are remonstrating with their fellowmen and women to desist living and leading degrading lives; they have and continue to appeal to the authorities to help quell these epidemics and scandals. The response is slow, sluggish and drawing—mainly because of frivolous petty differences and gulfs amongst our leaders—for aren't we noted and reputed for our moral decent and deep regards towards our national motions, habits, customs, standards and lives prior to the advent of Lady M. P.'s race with its customs, culture etc?

Facing Lady M.P. in the face I must point out to her that her "accepted" race, which should have been unimpairable example to us in these connexions, taking into account its centuries' old civilisation, education, Christianity etc. is poor exponent. In consequence, Lady M. P. is likely to alienate her sympathy and euphemistic liberality if she reservedly slights, scathes, tilts and surreptitiously singles out Africans as perpetrators of murders, robberies, drunkards immoralists etc. because her race is not immune or without these. I presume Lady M. P. is appalled or impassioned by our being in a majority in these scandals.

Quite so we have an inkling of mathematics and psychology. Approaching the problem on those axiomatic hypothesis, a minority easily absorbs a majority. Mathematically and psychologically Lady M.P.'s race is superior, advanced enlightened and therefore endowed with the virtues of obviating or evading deterioratory scandals, so that her race's minority, in like scandals, *ipso facto* absorbs our majority.—"Gewal"

Instances are numerous to cite in contradistinction and would only usurp space—crimes so heinous and repulsive when committed by Lady M.P.'s "accepted" superior race that send shudders and despair in us a race so diametrically condemned by Lady M. P.

(Continued column 3)

## Children Should Not Be Too Free

Madame,  
 Parents are to blame for the increasing lawlessness in the locations and the townships which determines the destiny of our race. It can be supposed that the rising generation is under the influence of "Skokiaan Queens" and the general demoralisation; and, therefore, unless African intellectuals, Christian and those who wish for the betterment of humanity see that the moral anarchy is prevented, there can be no hope that we shall not return to savagery. Parents being people who should set a standard of morality for their children, the disadvantages which they have are those caused by want of a parents association or any society which can enlighten them in matters of bringing up children in such a way that the morale of the Bantu race can be conserved.

They, being those who brought children into the world, are responsible for them and therefore they should bear in mind that they have to help to build their character while their brains are still plastic; for there is no Church or School, which can sow the seed or virtue in the minds of children, effectively, better than their parents. As it is not wise to close the stable door after the horse has been stolen, they should not let their children parade the streets and go to dances at night, for at such time they cultivate bad habits which engender not only evil mannerism but also hooliganism when they are to go out they should be supervised by a reliable guardian who, by his or her presence and force of character, will be their object of respect and whose command will enable them to develop their submissive instinct.

The purpose of parental supervision of children being to fit them for social life, they have to be brought up under desirable conditions seeing that they act not according to reasons but feelings. Indiscriminate living in the locations and the townships being the

cause of the loss of the Bantu traditional morality, parents of a good type should co-operate in moralising their children knowing that they alone are the best teachers whose moral training can be seconded by a church and a school. It is sometimes said that when parents slightly inflict pains upon their children for having done wrong, the law interferes with them if so it should be born in mind that such law is based on the wrong psychology; for children can only know what is to respect the adults from their homes and they can obey the law, when grown up if they have abided by the rules imposed upon them by their parents.

It can be hoped that when public opinion has been taught to consider child psychology, children will grow up obeying their parents or any who are representing them and that the hooligan element, in the locations and the townships, shall be blotted out before it spreads far and wide.

JAMES R. KOROMBI.  
 Johannesburg

As seen through Lady M.P.'s pen, none of our leaders—either as a body or individuals—are alive, awake or conscious of the disgraceful state of affairs in our midst. We are despicable, callous, opportunists who cleave (in league with a few enlightened masses, to superficial or facial bickerings demanding justice. Admittedly so; and this disproves to some extent that, again our leaders are not so stagnant as she wishes the world to believe. For even those superficial injustices our leaders denounce as those "tucked away in the Congress" meetings if alleviated or removed will be enjoyed by the very masses she alleges—of which I have denied in the foregoing—whom our leaders neglected! Whither Goest thou? Echo answers "Whither leadest, protectest, defendest, pleasest or guidest us thou against thy race Lady M.P.? An intriguing sympathiser who, instead of conferring with our leaders revels in cold print to besmear us so! Whither?"

ESAU MAZIBUKO  
 Johannesburg

## Why Educate A Girl?

Editress,  
 Glad to say that gradually our people are getting out of this silly question. It was a question asked by millions of people in the past but now it is so rarely asked. This is fine, don't you think so? Does that not show progress amongst our African people? Surely, it does.

Girls themselves have been foolish in the past in that they did not try to fight against this question at all but also took it as such. If they had tried from that time to show these questioners what they could do we would be having quite a number of highly educated women and girls. The months of these questioners would have been shut to this question long ago.

Women work side by side with men, they help in domestic duties and also aid the men more especially nowadays in mental affairs. The latter help, they cannot give if not well-educated. It is even doubtful concerning domestic duties how much efficiency they would show if educated. In serving meals would they not serve a breakfast meal for a dinner meal?

The excuse which has been put by people who ask this question is that the girl does not have the chance of serving her parents or guardians after completing her course. Mark! I do not say after completing her education because there is no finality in education—none whatsoever. Therefore because the girl does not have that chance they think it best not to educate her at all.

Is it that very selfish? Such

parents are satisfied with the present of the daughter and do not care about her future. They do not look ahead of her. Is her future going to be smooth or rough? No one can guess, therefore, why not provide for her? Education exceeds the millions or billions of pounds you have for her in the banks. Nobody can take out what's in her head, but some misfortune may befall the bank and you know what would happen to that temporary fortune! We cannot help being pessimistic; misfortunes come and go. Is it not necessary, therefore that a girl should be well armed to meet them.

I am thinking of such misfortunes as the death of her husband or a divorce. If she is well educated she has something to fall back on when such times come

Are there still any who ask this question? If there are, I hope they will be convinced by what I have said.

E. N. KRAAL.

Mafeking.

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# Madireng A Ditulo Ka Ditulo

## Ke Leboha bo Ntate Baruti

BA BOLOKILENG MOFUMAHALI EA NTS'ILENG

Tsa Pimville

Ho Monghali oa Bantu World Monghali a k'u be mosa ho kenya mantsoenyada ana a ka pampiring ea hao. Ka la 3 Pherekhong 1937 ke ile ka feteloa ke mofumahali oa ka leng Mrs. P. N. Phasumane eo e neng e le morali oa Mr. Samuel Mokomane oa mona Pimville, ke ne ke le sieo ke le mosebetsing oa Molimo mane Witzie's Hoek oa kereke ea A.M.E. Church 'me ke lebohile bo ntate baruti ba ileng ba mpatela eena ka khotso le leng Revs. Th. Mareka P.E., Sophiatown, Johannesburg District; P.N. Selepe, P.E., Heilbron District; Revs. Supinyaneng oa Pimville; Z. A. Baqwa oa Pimville, "Methodist church"; J. Loate oa Frankfort; Maorhanje oa Rooderport. Ke bile ke leboha le likereke tsohle le sechaba kaofela sa Molimo se ileng sa mphallela ka letsatsi leo. Bohle ba tla 'ne ba mpee merapelong ka ha ke sa boela mosebetsing oa Molimo hape mane O. F. S.

Joale hape ka la 12 Pherekhong ke boetse ka feteloa hape ke ngoanyana a sala 'mae morao, e le ngoana ea khoeli li 13 'me a boela a siea mahlomola ho 'na. Joale mofumahali o nts'ile le bashanyana ba babeli le ngoana 'me bohle ba tla 'ne ba re behe bohle ba atlo ea Phasumane meraoelong, 'me che le ha mofumahali a re siile o tsamaile a entsa mosebetsi o moholo mane Witzie's Hoek oa kereke ea A.M.E. church ka mamello le sebete seo a neng a le sona mosebetsing oa hae. Re bile le eena Lesotho-Mechachaneng ka 1931-33, ra ba Frankfort 1934 re bile Witzie's Hoek 1936.

Re phetse le eena lilemo tse leshome le motso o mong, 'me ra phela ka khotso ho isa qetellong ea lilemo tsena kea leboha. Le phutheho ea Witzie's Hoek eo e bileng molisa oa eona e ts'elisehe, le Morena Charles Mopeli le mofumahali ba ts'elisehe joaleka ha e ne e le motsotsoalle o moholo oa bona. Kea ema 'Na oa tsena,

(Rev.) N.W. PHASUMANE

## Tichere Moka O Faletse O bolokiloe ka Di 24 Tsa Kguedi

Tsa Bethanie

Ditsala tsa gagoe, gagolo Bakoena ba tla hutsafala go utloa gore tichere Mo kae o faletse. Tichere Mokae o tsenoe ke boloetse ka la 21.1.37, a re tlhela ka di 23. A bolokoa ka di 24.

Tirelo ea simologa fa lapeng ka sefela sa 264 mo Sioneng "Batho bohle ba tla tla." Tsamao ea go ea mabilteng e ne ele pila, gole bana b' dikolo koa pele ba gogoa ke Mr. Sol. Mahuma, a thusoa ke litichere S. Mogotsi, L. Se gale, A. Teye; Kopana eale dinaka e gogoa ke Mr. M. Ksu, kopano ea baopedi e gogoa ke Mr. D. Modisane Mabitleng ga tsenoa ka kopelo 271 "Diphupho tse di mo fatsheng." Tirelo ea tshoaroa ke moruti J.R. Matshele. A rera ka buka ea Ponatshego 3-11 "Bona, ke atla ka bonako." A rera molthanka oa Modimo.

Kopano ea Baopedi ba kereke ea opela difela 194 le 203 mo Harpeng, Bana ba dikolo ba opela 182, le go mo Harpeng

Bophelo ba gagoe ke dingoga dile 45, o logetse mosadi le bana ba basimane bale 5. Ka lesa le la Mr. Mokae Bakoena ba lathegetsoe ke senatla mo ditrong. O ne a ithutile koa Botshabelo a simolla tiro ea gagoe mono ka 1915, o dirile mono dingoga dile 21 ele moruti oa bana, mothusi mo kerekeng, moagi oa matlo, mmelli, mosegi oa masela, re ka re ene e le "Makgonatsotlhe."

Ke tathelago e kgolo mo sechabeng, mo phutheng ea Bethanie, gagolo lekala la Makolokoe.

Pitlhong ea gagoe go ne gole batho ba ka nna 500, magareng a bona gole barutisi ba dikolo tse tikologong, ebong Bethanie, Bersheba, Matolokoe, Wol-verkraal le Kipton schools.

Re gomotsa mma rona, gore a Modimo eo itseng tsothe a mo gomotsa, le rona Modimo a re se natla se sengoe se eleng "Makgonatsotlhe."

Sol. W. MAHUMA

## Dikgang Tsa Francistown

BATHO BA BANTSI BA DULE MO KGAGLONG

Pula e e lekaneng batho go simolola letsema e neta ka kgwedi ea Phalane e ea go fhela. E nele pele ga lobaka la gale me batho ba lema masimo a matona ka bontsi. Pula e ne ea na ka dipaka tsothe ka kgwedi ea Mosetlha me erile ka kgwedi ea Morule ele 14 dijwale tsa mabele le mmidi tsa be di go dile. Pha e sale eone pula 'eno ea ema me le fha bojwang bo le teng sentle jo bo tla swetsang mariga, dijwalo tse di neng di le dintsi di utl'ale tse ke letsitsi le mogote me pula ea thokafala go di boloka. Ka nthla ea bontsi jwa bohulo, dikgomo le dihutshane di nonne. Thakiso e bona tihwathwa sentle.

Batho ba bantsi ba dula mo kgaglong eno ba ea Gauteng mekoteng. Ba bangwe ba boetse go lema me ba bantsi ba setse. Ba ga bone ba ka itumela go ba utlwalela.

Magosana bo Ramokate Masungu le Mosoyane le batho ba bone ba tla tloga mono kgwedi e e tlang e simologa ba ea Gauteng go ea go bona tsa lefatshe. Go solofesega gore ba tla kopana le bangwe batho ba bone ba ba nngang kwa motsing ono gongwe mo mekoteng.

## Ke ka baka Lang Re Sa Huetje Bantu World?

Ke ngela lengolo lena ka pelo e bo tloko go rena batho bao elego babadi ba pampiri ea gago e e nago le thuto le thaloso ea ditaba tse monate, resesa huetsa pampiri ena ea gago mona Witbank "Malatsheng." Morena Simon Mkatshwa eo thlomphegago mona moteng oa rona ga a sa huetsa pampiri tsa lona tseo rena rebe re direka go eena. Taba ena ke tathelago go rena le sechaba sa Afrika. Nka thaba go u ka gatisa lengolo lena la ka go bontsa babadi ba gago gore Bantu World ge resa e huetsa re koa botloko kudu ka gore re kgaogana le lefase lothle.

Morena eo e ne elego morekisi oa eona ke monna ka mosebetsi o mogolo mona ga rena eo a tshpepago gagolo eo ke gopologo gore le ditfo tsa gagoe o di dira botse le gona ka cheque. A e kaba molato keng rona batho ba Witbank re sesa huetsa Bantu World? Ke u romela 6d. P.O. gore u nthomele eona ea beke ke tse pedi tse latelago. Ke na le kholofelo ea gore le tla boea le fe Mkatshwa abe morekisi.

Ka tebogo ke nna,

E. M. J. PHAGO

Witbank.

## Ditau Di Choanya Merakeng

Tsa Mochudi

Ga go pula e e neleng ha e sale mo gare ga kgoedi ea Mosetlha. Jaanong batho ba bona gore ga ba kitla ba bona temo. Se se itumedisang ke gore bohulo bo sa siame thata le dikgomo di dintle thata.

Ditau gape di ntse di bonoa koa Arlesia di choanya mo merakeng.

Go dule netse a le mantsi mo lohethong loa ga Mangole koa Linorana. Jaanong machini eo o epang o shutile o ile koa Lokwatseng ke lobaka lo lo kana ka di maele dile leshome le bo tlhano ntlheng ea bophirima tsatsi jwa Artesia, koa go epiloeng leheltho koa teng lea Moraha oa Bakgatla koa Kampeng ea loruo loa bone mo ba tla shupang loruo teng ke gone e ne e agioa.

## Modimo Boloka Mr. Spilsberg O Hlohonolofatse Mpho E Kholo

Tsa Harrismith

Tsa selemo sakhale lititile, tse ntle le tse mpe, 'me likeke tsa khutla ketse ileng ho 'Mopi hore qosa lipno le tsona liketso, yoale selemo sesecha sare tlela le tsena: Masepala ose a galile hosebetsa ka molao oa hae o mocha. Bariteli ba yoala base ba ntse batlangoa ha ba hloka lengolo la tumello. Bahiri (Lodgers) balifisoa 2s. basali 1s. Bana ba lilemo li 18 2s. Bongata bose botsoa ka pele ka fine ea 5s. Baforomi ba litena bofeletsoe ke mosebetsi hoba molao omocha oa bahanela. Makhomo, Lipere le Litonki ho hlahlitsoe kampong e nyenyane ka mokhoa omakatsang. Sehloho kehore a ho poho ea makhomo ao le limeri tsarona. Keso selemo sesecha sa 1937.

Kerekeng ea A.M.E. church moruti e mocha (Rev. M. J. Seripe) eka hoja ota tloloeleha. Phutheho ene emotselitse kamohelo (reception) setulong ele Rev. J. J. Lepele. Moruti e mocha a bus ka senyesemane, khele! ase goela a tolakeloa ke Rev. J. P.

Mochoko ea chinchiloeng re sabatle ke Rev. Ph. Mosehanyi oile Senekal, Moruti eo ona ale molemo hle. O na asatsoa khethoa hoba chairman ea Bantu United School Board. Tsela tsenu moruti, ono ore hopole.

Rev. J. J. Lepele ona a tsoile le phutheho kaofela ka poho entso ea lori hoba polasing eo hothoeng ke Beauchef (kapa Benkane, hobula ntle e kholo ea kereke e habiloeng ke mona a polasi eo Mr. Spilsburg ele mpho eo a fanang ka eona ho Moruti Lepele oa Baptist, sechaba sene sebokane kabongata botsabehang leena Morena Spilsburg ale teng moketeng. Tsa teng lika geta sebaka koranteng Feela teboho e isoe ho Molimo 'me Molimo oboloke Mr. Spilsburg ka mpho e kholo ha kana. Rea ba lebohele ba Baptist. Moruti obile a fetela Memel le Verkyerskop ka mosebetsi oa Molimo a tsamaea le Jefrou le Mrs. E. Lecheko le Morali Merry Lepele. Sekolo sebutsoe. Bohloko kehore Mo-

suoe e mohelo Mr. J. Kokozela o oa kula koana Bloemfontien eka ontse ale Hospital re soabile, lebana basoabile. Feela tsepiso ehlile ereng ota fhla, Phela Mora Kokozela mosebetsi oa hoo osale moholo Harrismith. Manager ose abile a lebetse hore ana School Board esa leteng. Bana babangata empe matichere ha a lekana. E be eka hoka lokisoa litaba ra fumana manager emocha selemong sena.

Bishop P. S. Moloi le Rev. J. Kuzwayo batlohile hoba Kestell, Bethlehem le Johannesburg. Base ba nyoloha Bergville Natal 'me ba tsamaile le Witzieshoek. Rev. J. Kuzwayo ke sebini sesehlo. O bina ka naka la pholo; oka inehela ota ehlloa.

Mr. J. J. Sikosana teacher oa Pretoria o palame le ena hokhutla mosebetsing ota ale ha malomae ha moruti J. J. Lepele Mautsoe a hae ke ana. "Thuto ea Bokreste ha ekhethe 'mala, ke phoso e tsabehang e tsabehang e ru tuang likerekeng keba batso habare ma khaa ha abatlhe. No Jesu Kreste aho mo Jude leha ele Mogiriki." Pula esana tlaa eono e tsoela pele. Mafu amangata, bongata bontse bofet. E ka Molimo okaba lerona oho selemo sena ebe sa lehlohonolo.

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Buy your tea in 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

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# Tlogelang Go Hlabana Ka Dithipa

## Kgosi Mshiyeni Oa Ga Zulu O Kgalemela Tshenyego ea Ba-Afrika

### Tsamaeang Mehlaeng Ea Badimo

Kgosi e Kgolo ea ga Zulu, Regent Mshiyeni ka Dinuzulu, o buile puo e matla vekeng e fetileng koo Bantu Sports Ground. E be ele pitso e kgolo goe teng Ba-Afrika ba 6,000, bongata ba bona ele Mazulu Gobe goe teng ba-hlomphegi bana: — Dr. John L. Dube le Professor Jabavu.

Dr. Dube, ga a tsebisa Kgosi, o ile a re le lehlogonole ga le ena le baetapele ba tshuanang le Kgosi kajeno.

Kgosi e rile e thabela go fumana sebaka sa go bua le batho ba gagae. Go tla ga bona ka bongata mona go bontsha gantle gore moea oa Sezulu o sa le teng go bona — moea o ileng oa etsa gore bo nta'a bona mogolo ba fenyeha dichaba tse ding pele ga Makgooa a fihla fatsheng lena.

Empa go teng ntho e sa mophe-diseng moeang, e sa mojeseng monate, eena juale ka Hlogo ea sechaba sa ga Zulu. Bongata ba bona bo lebete lebitso le phagameing la bo nta'a bona-mogolo. Mehlaeng ea bogotologo Mazulu a ne a sa hlabane ka dithipa phapanong tsa bona. A na a loana ka mapara, e seng ka dithipa. Ka molao oa Sezulu lerumo le ne le sebedisoa ka tselo ea Kgosi. Kajeno o nyamile ga bona batho ba fetsana ka dithipa. Ntho ena e supa gore sechaba se sa timelongo.

A tsuela pele Motlotlegi are ntho engue e nyamisang ke go bona malapa a thubagana. Masogana ga a sa dula gae. A tla Gauteng go tlo batla chelete gomme a fetoge mafamolele. A tlogele basadi le bana ba bolaoa ke tla le phiso.

Basadi ba bangata ba tloga magaeeng bare ha tlele go bona banna gomme ga ba fihla ba fumane banna ba ile ka bo "my darling," ba gapiloe ke bo Matlamini le bo Mamokwena. Ke moo le bona ba simollang go rekisa juale le go ipatlela dipa-mekoti. Kgosi ea laela bohle gore ba tshuanetse go kgutlela gae.

Tau-Tona ea tsuelapele ea re tlogelang go noa Seshimiyana le Skokiana le Barberton le noe juale ba Se-Afrika boo eleng sejo.

### Ba bolaoa Ba Sa Utlueng

Motato o tsuang Moscow o bolala gore go sekiloe molato oa legagola-kobo, go sekisoa banna bao Mmuso oa Russia o ileng oa fumana gore ba ne ba rera go o tsogetla matla ebile ele Mafokisi a Mmuso oa Germany le oa Japan.

Ba leshome le metso e meraro ba aholetsoe go bolaoa, ba bararo ba aholetsoe chankane ea dilemo tse leshome, e mong le e mong.

### Ba Ne ba Supana Ka Menoana

Re utlwa gore ene ele thibang-thibang koo Boksburg ka Sondaga ga Ba Afrika bane ba kopane go rerisana ka Leggooa le tshuanetseng go ba emela Phalameteng. Gobe goe teng Makgooa a mabedi a batlang go kgethoa — Messrs W. G. Ballinger le H. Basnner. Makgooa ana e ile a bua pele ga Ba-Afrika gomme erile ga dikanono tsa melomo di thunya, lerole le thuntse, le leng Leggooa la gana go utlwa bohloko ba kanono gomme la leka go itekela ka feisi. Ga tsoga kgaruru gomme ntlo ea dumu.

### Mo-Afrika O Otlile "Lekula"

(Ke "ZEXHY-KEKANA")

Mona Motseng oa Silverton-Pretoria, go be go senyegile ka la di 30 January 1937, ge moshimane oa Mo-Afrika "Lazarus," a otlile Lekula le a le sebeletsang. Lazarus ke moshimane oa Riverside Township, a tsebeba bankaneng ba gagae ka bitso la "Ou-Dark-Town." Go utluagala gore Lazarus o be a sebetso le mohlankana eo mongoe eo monyenane, a ka bang le dilemo tse 15, bitsoa "Pikinini."

Eitse ge Pikinini a hlatsoa dibyana ntlong, Lekula la re go rena: "Ga u sebetse, u a bapala." Eaba o thoma go mo otlile. Lazarus ge a sebetso kante a utloa selosa Pikinini. Eaba o tlogela mosebetsi oa gagae, a tsea thobane, a re "Ek sal die koelie reg mak." Ge a fihla moshimane e moso a loka patla go thusa oa gabo.

Lekula ge le ekoa e tsena marapong la thoma go lla le re: "Pa-adadinahaa-a-Daribened," ke gore "Jo-nn jo-ke tla molukisha." Ra bona dihempe le borokgo bya "pyjama" di tseoa ke phefo ge Mo-India a gopotse Maphodiseng. Bo "Ramphashane" ba gagae ba ba ba shala ka mmung ge a matha. Go chaba mokokolepe oa lefsoega (coward). Lazarus o ile a tseoa ke Mapodisa, empa ba fihla ba hwetsa a sena molata (discharge). Makgooa a ba a tsaba ge Lekula leo le eia matekoane.

### O Hlokahtse Au-lzaka Peete

Metsoalle ohle le bana bohle ba Monnamoholo lzaak Peete oa Pimville, ba tsebisoa hore monnamoholo enoa o hlokahtse. O siile lefatsho lena ka di 27 tsa Pherekhong me a patoa ka di 29.

kereke golimo ha gago eou esekitla e fenyeha. Me lentsoe lena morena ha aka ale khutlisa mogo Petere oile ale bolelela ba Aposetole botlho ka gore "tsamaeng le lefatsho lotlho le rele le merafe eotlho Evangelie le barute gotshehetsa melao eotlho Bishop a ka he yanong kereke ea Wildebeestlaagte etla tshoara batho. Moraho moruti Mosime oile a leboha Bishop le Makgooa otlho le phuthogo le moruti oa Lichtenburg le phuthogo ea gagae aisa pele are ke kopa ma Vermaas gore abue ka pelo etlhatsoegileng are Bishop le phuthogo eotlho a bitsa ka leina la phuthogo ea Wildebeestlaagte ha raro antse a ba kgothatsa golimo ha kereke e momatshobang abone, are kereke ena etla supa boitshoaro ba lona. Morago ha tsena tiro ea commonione (Naomale) ea tshoaroa ke Rev. Mosime a thusi- oa ke Rev. Moruti palo ea batho ba banneng bale mo nahamaleng enne ele 215 Goilo ha kolobetsoa bana bale babedi koleke eile ea ba ea £3 16 3d.

Bishopo Sesoko oile a khutlile Pretoria ka mandaga 18th January ka terene ea 10.40 a.m. Mokatakisi oa Opraap Lukas Paai ea pulong ea kereke ka Kolo le kariki li tletse batho. Mokatakisi oa Kafferskraal Mr. Johannes Mokgathe oile a fihla Sondaga. Re leboha mokatakisi Moreo hamoho le phuthogo ea ha eoe agileng kereke ea African Catholic koo Wilderbeestlaagte.

## Pulo Ea Kereke Ea African Catholic Church

### Tsa Klerksdorp

Morena J. K. Sesoko Bishop oa Pretoria Oila a bula kereke ka-Sondaga 17 th January 1937 koo Wildebeestlaagte eo eleng tulo eka tlase ha Revd. J. H. Moisme mo prisita Molisa oa Klerksdorp le Ventersdorp. Erile ka Saterdaga 16th January ha tloha mono Klerksdorp Lori le li motoro kara tse peli (2) li laisitse phuthogo le basali ba Merapelo, palo ele 65. Jefereu E. Mosime ana le basali le bana ba merapelo go ea pulong ea kereke. Bishop Sesoko Rev. Mosime le Rev. Radibe le Jefereu Mosime baile ba tloha mono Klerksdorp mo nakong ea 7 p.m. golatela phuthogo. Erile ha motoro car oa baruti ofihla phuthogo sa lira mekoloko emebedi go amohela Morena Bishop le baruti ba hae. Ba baileng ba ba ete lela pele go ba kanya ke ba katakisi E. Sindi, A. Mosetlo Erile ka Sondaga monakong e 9 a.m. Moruti oa Lechtenburg-Rev. A. Moruti a goloha ka lori ana le phuthogo ea gagae le ba-katakisi le basimane ba koaere le basali ba merapelo, erile na lori e ema—Maecho Jefereu Mosime le basali ba merapelo ba Kopanyetsa go amohela Moruti oa Lichtenburg le phuthogo ea hae ka Sefela Secoana 236, Xosa 350. "Kana bahalalela yang bathanka ba kgosi."

Eaka leholimo le fologile gobonala seaparo sesetala. Erile ka 10 a.m. tiro ea pulo ea kereke ea simolola. Moprisita molisa oa rona Rev. Mosime a bakanya tiro ka lenaneo le le kgathisang matlho a moruti oa rona anne eka a Tau.

Goiloe ha apareloa motlung ea Mokatakisi oa felo Johannes Moreo. Mokoloka oile oa simolola fa ba aparetseng.

(Tirelo eile simolola yana) Santla goile ha tsamaea "Ensense" le Makatakisi e eteletse koa pele ba setsoe morao ke moprisita Molisa Rev. Mosime. Hatsamaea phuthogo Ha tsamaea basali ba merapelo ba eteletsoe ke sefapano pele. Ha tloha mokoloka oa Bishopo oeteletsoe ke Sefapano pele, mokoloka oa Bishop oile oa mskatsa batho le Makgooa anneng ale teng bao

banneng batlile kali "motor cars" tse tlaro li tletse Makgooa amangoe Makgooa anne atlile ka lori. Mo mokolokeng oa Bishop gonnne gobona la basimane bali pone koa pele le koa marao, ebile gale basetsana babeli le bone ba tshotse li pone tsa mefuta emakatsang. Mong oa felo Mr. le Mrs. Vermaas banne bale teng

Ba banne ba tsaea li tshoantsho banne ba saitse gore ba ka tsaea kae ba tlohela kae. Goiloe ha potoloha kereke ha raro, erile ha bafihla fa monyako maprisita oa lefelo Rev. Mosime a kopa Bishopo gore abule kereke, legomela koalosa la kopo le hatsitsoe ka puo tse tharo (three

languages). Bishopo oile a araba kopo ena ka goae ki ipakantse goe bula. Bishopo oile a otlile lemati ka tsama ea ha hararo ea kamohare a bota are kemang ea ko kotang le mati? Karaba ea Bishopo bula monyako Kgosi ea kgalalelo etsene. Potso ea eo ka hare are kgosi ea kgalalelo kemang?

Bishop are morena oa Mashomo shomo ke ene kgosi ea kgalalelo yanong kgoro ea buloa. Erile ha Bishopo asine gothohonolofatsa kereke are kereke ena ebutsae moineing ya "St. Stephen." Morena Bishopo Sesoko oile a leboha Mr. le Mrs. Vermaas kagonela kereke ea African Catholic Church Setsba. Aboela a tsoelela pele are Morena oa rona Jesu orile go Petere M. ose boife gothoha fa otlile tshoara batho. Hape are ketla a haha (Di fella serapeng se bobedi)

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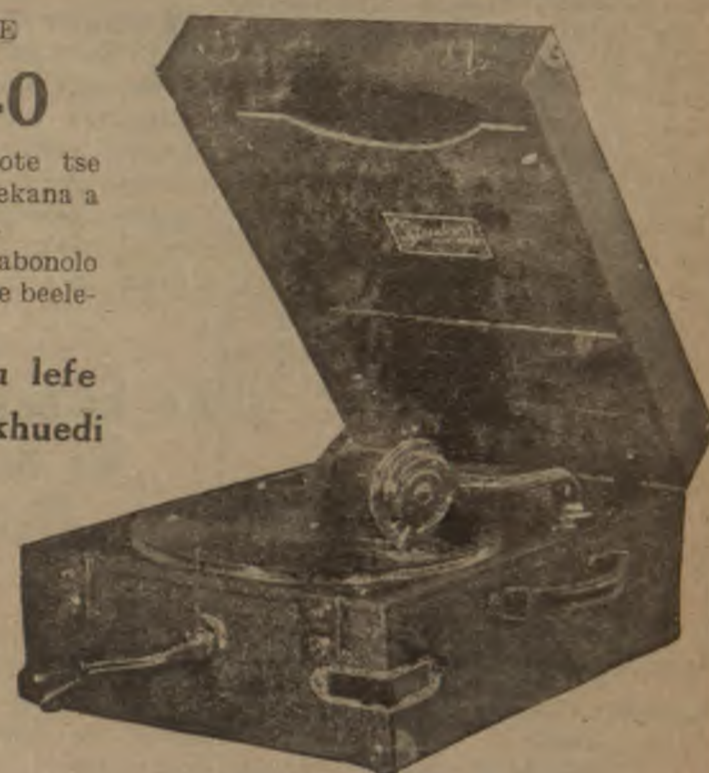
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# Ga Makau Banna Ba Gaketse

## Lenong Le Fumana Bakgatla ba gaketse Kgabo Eja borekhu

### TSA MAGALIESBERG

#### "Ke LENONG"

Ga se tloaelo ea Lenong ho phetela babali ba "Bantu World" litaba tse sulafatsang lipelo kamehla; empa ena ke fumana ele tsoanelo ho e hlalisa hobane e tsoitsetse sechaba koafela.

Heel lefu la matsogo le sehloho ka nnete; mosalimoholo e n o a Elizabeth Mmaselali Pelle o na a kaba lifemo tse 60, ke morali oa Raliphob Poe, o na a nyetsoe ke baha Mamorare, a shoeloa ke monna ke moo ileng a nyaloa ke ba ha Pelle.

E ne e le ka nako ea 8 mosong ha a bolaoa ka selepe ke mora oa moenae eo mmae a shoeleng ka khoeli ea November, 1936. Ena nkhumana rona o ne a feta e lekola bana ba moenae a ee masimong ho ea hlalola, mme a roetse lijo le metsi ka segoana (molutoana) ha a fapohela hobana ba moenae, Ho ba ba bone ha a re o oa ema kaha ho hola le mabho ho fokola li ne li se li mo totetse, ke ha mohlankana lekau le kabang lifemo tse 22 a tsoa ka tlang ka selepe a mo rema maoma a mararo ho lima hlooho le monyetsehang; mme mokhekolo oa batho a ba a shwa hang—hang. Ha mosalimoholo a oela fatshe ke ha m kula o ntse o ithoka.

Hase tloelo metseng e kante ho toropo ho bona motho a bolaoa ka matsogo; mme taba ena e tselitse le ho tshosa batho kaha ho no go se komang kapa khang mahareng a mmaimoholo le mora moenae. Tsena li etsahetse ka la 19 Pherekhong 1937. Phupu e bile ka Laboraro 20 Pherekhong mme thuto ea tsamaisoa ke Rev. F. Dehnke oa Hebron. A bala Genese 4 temae 9. Jehova a re go Kaine: "Abele ngoane o kae na?" Kaine a re: "Ha ke tsebe; A ke molisa oa ngoaneso na?"

Eaba moo mohlankana oa Molimo a bontsang mesebetsi ea mofu. Ha a na a hlokoa kerekeng kapa thapelong mang le mang o na tseba hore o ea kula. Ke re a koma—koma ngoanemosehla ka nnete, ea eba thuto e bohloko lefeng le bohloko. Ho no ho le batho ba fetang 600.

Bali ene e le bana bo mofu, litlohlo, likhantseli le banababo. Ho ne ho le batho hlahang Bethanie, Hebron, Jericho, Britz le Kgabalatsane, mme mofu a fihlwa kabokala. Ha ele molai ena o ntse a panya—panya ntloanatshoano, moo a emetseng ba mafatla. Re eme qhoong babaliba hloae litsebe.

Bakgatla-ba Makau le bona ba gaketse kea le bolela. Ka kgoeli e feteleng ke fumane Likgabo li ja borekhu ga lla noto le sega banna ba fontse digempe mme ba fufuletsoe. Batsoadi ba fumana bana ba pitlangar e mme ba bona gore ke tshoanelo ea bona go agela bana likamore tsa go rutela kerekeng ea Englane.

Sechaba se falimelang thuto ea bana ba sona se foutha bophelo le megopolo e phagameng. Le tshoane le tiee Bakgatla gago sechaba se ka phagameng ntle le thuto. Thuto ke lere eo lichaba li namelang ka sona. Ke itumetse go bona bana ba moshate bo Morena Joseph Motape, Tariose Motsepe le ba bang ba bantsi.

Metsoalle le bang ka ena ba hasa-hasaneng Musong oa Kopano le Linaheng tse Tsireleiso ba tla thaba le bona ho utlwa hore. Mong le Mofumabali T. F. Litelu ba filoe chochofa ea mohlankana ka la 19 Pherekhong 1937. Mora le mme ba phela hantle. A ke a hole hile a tle a tlo re tsoarisa marapo.

Mr. Phillip Machele, e mong oa litichere tsa Bethanie o kile a bonala bofelong ba beke mona Mamagalieslaagte; motlotegi mona ke morekisi oa "The Bantu World"

koa Bethanie, ke monna oa ma kgotla a mantisi a baclang bopha gamo le tsoelopele ea morafe oa Bakoena koa Bethanie. Ke tsere likgang tsa lintei le eena, mme ka fihlela gore ke mmuisi oa libuka le monna ea nang le megopolo le maikaello a phagameng. Lenong le ile la fofa ka ena go mo bontsha mafelo a mantisi a nang le thuto mono. Re soaba gonne Mr. P. Machele a ne a sa tla ka leeto le pila, o na tfile le mokanlegoe oa gago Mr. Izra Poee, ea a monnae a soetseng ka Gauteng go tlo tsoelisa.

Kgosi Aaron Chammane Mamogale o bonoe Rabokala le Khabalatsane bekeng e fetileng. O na a le bophelong bo botle Mokoena eo. U ka pakeloa ke lefu la sekotio gore Koena ena e gogela li tau ka bolibeng ba Odi. Gola Ngoana-Morena. Udirile, Legotlo le amusa motsheare. Morena Matthews Eekoena, oa lekhotla la Maseterata, Brits, o rekile motokara oa Chrysler Sedan. Nya, enoa ke e mong oa banna ba megopolo ea bona e tlabang mohlolo. Tsoelapele ntsho esol!

Ke ka masoabi a magolo re boelang re tsebisa babali bo Koranta ea sechaba ka lesa la David Poee oa Mamagalieslaagte. Mofu David o na a le dinyaga tse 34; 'me o soetse Johannesburg; ka lerato le kutloano ea bana babo masapo a mofu a nkoa ho tla robotsoa masapong a bo ntatsoe Ralokala ka Sontaga 24-1-37. Ba neng ba mo felegeditse go tloga Johannesburg ke bana: Ismael Poee, Abram Poee, S. Poee, Isaac Poee, Hendrik Poee, David Poee, Absolom Poee, P. S. Poee, Is. Poee, E. Rathebe, S.J. Tshphe, Y. Poee, Ts. Seramane, J. Molefe, O. Pelle, Jos. Masilo, J.A. Mogase, J. Sepeng, M. Phaloane, J. Phaloane, S. Rathebe, S. Mokoena, L. Makgopela, L. Mafoko, M. Makgopela. Go bafumagadi go ne go le Mesdames, E. Poee, T. Poee, E. Rathebe, R. Tshikane, O. Moagi le L. Mathibedi.

Rea le lebha Bakoena botlhe ba boletsoeng ka golimo le botlhe ba thusitseng ka dineo; go ba gabo mofu re re: 'Le jarane, mme le pepane ka thari ea Tshphe, Ba phuting. Bana ba tshipa ba tsoja ka go nka tsela e le ngoe. Re lla le Baphuting ka tahlehelo ea lekau lena hammoho le mosalimoholo le ntle eohle ea ha Poee.

Nyal ke teng Bakoena, ke sa buile bontate, salang pila. Re tla kopana ka beke e tlang.

## Matsheliso a Mofu Rev. I. P. Kgori Koa Zeerust Tsa Zeerust (KE R. B. MOLEFE)

Re ne re ena le phutheo ea mats'eliso a ha mofu Rev. I. P. Kgori A. D. eo a re tlohetse ka li 9th Dec. 1936. Ebile re masoabi habolika lefu la hae. O nkilo ke boloetsi baka se setelele haholo, 'me o tlohetse lefatse ka tsatsi leo re le kaileng ka holimo koa Rietfontein Hospital a ba a patoa teng ka li 10. 12. 36. Ka baka a ohole, a bolokoa hantle le ha bole joalo. Mats'eliso a hae a entsoe ka li 17th January 1937.

Hobile likhothato tsa thero tse monate. Hana ha ba'oa bukeng ea Deut. 34, ke moruti J. Mosala le Jahanne 11 temana 21. Moruti P. M. Ramogale eena a bala Deut. 32: temana 48—53; maro ho likhothato teo ho ba lesika la motu haetsoa collection African Cong. Church ea Moruti Motau ea etsa 15s. E. C. C. in Zion eona ea nts'a £2:2:6 ea Moruti H. Tigele, Methodist Church ea Evang. L. Tsima eona ea nts'a (Di fella serapeng sa 3)

## Kgosi E Kgolo Ea Barolong

E ITUMELETSE GO BONA PONTSHO GAUTENG

### Tsa Barolong

Mo kgweding ea Mabowe Kgosi Lotlamoreng le batho ba gagwe ba itsisitsoe ge Kgosi Edward oa bohara mebedi a tlogetse setulo sa bogosi le gore se tseroe ke Kgosi George oa borataro.

Kgosi le batho ba bolets' kutlo bohloko ea bone ka ga Kgosi e ba e bonyeng ba e itsisitsoeng fha ele Prince of Wales, me le fha go ntse jalo ba supile boikokobetsa ba bone mo Kgosing George oa borataro le Korone ea Seisimane.

Masoabi ke gore kgwedi e e lebelgileng e tla ka le hlogonolo la pula e fedile ka bosula. Go bonyoe 1—2 inches tsa selekanyo sa pula feela moo tikolohong eno. Kgosi e ne e lemile masimo a le mantisi bogolo yang ngwe ea makole e e ne e na le dibyalo tse ntle. Dibyalo di utlwile bothoko me fha pula e sa ne ka bonako dibyalo di tla soa. Kgosi le Mofumabadi oa gagwe le batho ba se kae bagagwe ba itumeletse loeto loa Gauteng koa Pontshong e kgolo ea mahatse a puso ea Seisimane (Empire Exhibition) me fha ba ka hetisa kitso ea bone ea dilo tse ba di bonyeng mo bathong ba bone go ka nna thuso e kholo. Phutheo, engoe ea lekgotla le go fhetola dikgome e bele teng go akanya dilo tse dintsinzana ka ga dikgomo me kgato eno e tsoela pele sentle thata.

Go filoe ga baakangoa gore batho ba bitsoe ba leme masimo a Kgosi jaka e le tloaelo a Setsoana.

5s 8d, ea Apostolic eona 2s 1d ea Evang. D. Duba, P. Ramogale 3s, L. Tshikare 1s 6d, Z. Moabi 10s batho bane bale bangata; e ne e le 400; chelete koafela ha e kopann le entsitsoeng ke batho e ents'e £5 11s; baruti ba neng bale teng ene e le bo: Ph. Motau, E. Dumane, J. Mossa, A. Nku, S. Mokoena, P. M. Ramogale, Teacher D. T. Mamele, J. Letlole, H. Tigele, E. T. Mero, Secretary of Zeerust Location.

## O Kgetha Mr. S. H. Thema

GOBANE O SHOMETJE SECHABA NTHO TJE KGOLO

### TSA PIETERSBURG

Tabeng e ea Native Representative 'na ke kgetha S. H. Thema, ke sa shei monna oa banna kamoo ke reng ga ke shie mediro ea gage ke ea le anegela Ma-Afrika. Ke mo kgethela Transvaal. Monna ona o kile a shoma kudu godimo ga sechaba sa gabo. O shoma kudu; ke sa gopola mola e ele mots'oari a marapo a T. N. C. aba a ts'oaroa a isioa chankaneng.

Ke sa gopola ka nako engoe a kile a lekela matichere kokeletso ea dihelate 'me ba e fumana. Ka 'nete a se mo' feela le matsatsing a lehono o sa bereka ka matla. Maloba re be re ts'oare bao ba sepelang ka marifi a bokoete ba re re tsee Monthly Pass, re patele ls ka kgoedi le kgoedi; a gana moroa Thema a tselelela Komosasa ofising tsa romeloa Pretoria moshate, ba moshate bare maaka oo lesa ba marifi a dikoete di etsepelele moo di ratang a fenya legona. A se moo feela meshomo ea gage e be e le Principal ea Elementary School, Lovedale mengoaga e mene; ea ba Principal ea sekolo sa ga Mphahlele; 3. gape ebile Principal ea sekolo sa Free Church mono moshate oa Northern Transvaal. O ile a tsoha North T. Association ea eba President ea Association eo.

Ebe ele eena le bo mofu Mr. Nathaniel Ramokgopa le Mr. Mantseke Molepo ba hloilego kopano ea matichere ea T. A. T. A ba thusana le bo Mr. S. Mphahlele, T. P. Mathabatha ea ba ena vice President pele ea kopano eo. 4 Ebile chief organiser le chairman ea Transvaal African Congress ea North Transvaal mengoageng e mentsi. Ke President ea North Transvaal Football Association; gape gape ke eena mothomi oa Advisory Board e sele a eba leloko la eona go tloga mathomong. Ka kgoedi e fetilego o tsene gape ka di voutu tse dinga ebile ke eena modula setulo oa Baahi. L. C. MALOTSANE

BALA The Bantu World PELE

## A fokotse kamora ho phunyoa

A Sa Khone Ho Matlafala

"Ka nako e fetileng ke ne ke phunyoe me ka ikutlwa ke fokotse haholo." ho rialo mosadi oa Heston Englund. "Ke otle, ke le marapo feels; me ke sitoa ho tramaea. Leha ke ne ke ikutlwa ke khathetse, ke ne ke sa bone boroko bosiu. Ere ha nka robala ke tshuarr e ke dibetapoa na. Ke fehelo ebile ke idibala.

"Ka leka dilhare tsa mefuta-futa me hose thuso; ho fihlela monna oa ka a tshetsa lebotlolo le di Pink Pills tsa Dr. Williams. Ka simolla ho di sebedise, 'me e itse ka mora matsatsi a mararo ka ikutlwa ke le motho. Ka simolla ho rata dijo. Ha ke sebedisitse mabotlolo a mararo ka ikutlwa ke le mosadi e mocha, ke matlafatse, ke tsetse thabo le bophelo."

Ha ho makatse hobane di Pink Pills tsa Dr. Williams ke pheko ea diphele. Di Pills tse na di nchafatsa le ho hloekisa madi, me madi ana ke oona a neeng mmele oa motho matla. Simolla kajeno ho sebedisa di Pink Pills tsa Dr. Williams, me di tla ho phedisa le ho ho phekoa. Di rekoa mavenkeleng ohle, kapa ho Dr. Williams' Medicine Co., P.O. Box 604 Cape Town ka 3s. 3d botlolo ele nqae kapa a tshetsetse ke 18s. kantie le ho lefa poro.

## Dantsha Ea Basebetsi

PHEGISANO EA MAKGOTLA A BATANTSHI

Ka di 13 tsa kgwedi ena go tla ba le tantsha e kgolo Incheape Hall, ea Lekgotla la basebetsi le di-laundry (African Laundry Workers' Union). E tla ba ele phegisano e kgolo ea makgotla a ditantsha elenz makgotla ana a latelang:— Highland, West End, Rhodesia Standard, Hugging Party, American B., Parktown Members, British Central Africa, Mazambique, Gezibuy Parkview, Dreaming of Life, Love is True, Rosebank Lion Home le Ntaba Young Man.



## Letsepa la Nguana Ea Eso Tsoaloe le Bophelong ba 'mae.

Re amohela mangolo a mangata a botsang hore na li Feluna Pills tsa Basali Feela li ka ba le thuso ha mosali ale moimana na. Re tisa hore mosali o tla phela hantle, a lokolohle habonolo, 'me lesa le fihle le nonne, le le lehlo le le matla, ha Feluna e ka sebelisoa ka nako eo ea boima bo boholo. Hobane taba-taba ke seo bophelo ba mosali bo leng sona pele ha nguana a hlaha. Nguana ke karolo ea 'mele oa hae. O fumana lijo ho eena. Ho hloeka ha 'mae ke ho hloeka ha hae. Mali a 'mae ke mali a hae. Matla a 'mae ke matla a hae.

Li Feluna li hile li etsetsoe hore ka linako tsohle li fe mosali bophelo bo botle bo kahare bo laoloang ke mali a nonneng le ho sebetisa hantle ha litho tsohle tse kahare tse leng teng 'meleng oa mosali.

Li Feluna Pills tsa Basali Feela li rekisoa ohle ka li 1/9 le 3/3 botlolo. Kapa u romelle ho P.O. Box 731, Cape Town, u romele chelete. Fumana tsa 'nete, tse sephuthelong se sefubelu joaleka sena.



Bopaki ba 'nete ke bona ba li Feluna Pills nakong ea boimana. Bo bale!

Jeremiah Mazibuko oa Poortje, P.O. Winterton, Natal, o re: "Mosali oa ka o ne a atisa ho beleha bana ba khang. Bana ba ne ba otle ba khathetse haholo. Empa citse ha ele moimana oa nguana oa hae o sebelisa li Feluna Pills me ke thabela hore hanteng hantle ha hae ha hona ea nang le bophelo bo botle joaleka eena. O nonne a tsetse thabo. Hoba a ka beela a fumana bana hantle o lla tsoelisa ho sebelisa li Feluna pele a beleha. Ke boeletse metsalle eohle ha thuso ea ho sebelisa moriana oa lona. Thuso a hatise lengolo lena."

# Election Of Representatives

## Representation Of Africans In Parliament

### Nomination And Election Of Senators And Members Of Council

Remember March 24, 1937

In view of the many enquiries from Africans concerning the implications and workings of the above Act, it is thought that a short summary of the essentials would be of use to the readers of The Bantu World.

The Act provides for the election of—  
(1) three European members to the House of Assembly, and two European members to the Cape Provincial Council.

These members are elected by those Africans who appear on the present voters rolls for the Cape Province who have been transferred to a special roll framed for the purpose. To this special roll will be added any African who would have been eligible for the old voters roll.

The elections will be conducted in a manner very similar to that prescribed for the House of Assembly elections.

(2) four European senators: one for each of the Electoral Areas, namely, (a) Province of Natal, (b) the provinces of the Transvaal and the Orange Free State, (c) the Transkeian Territories, and (d) the Cape Province excluding the Transkeian Territories.  
(3) twelve members of the Native Representative Council for the Union. This Council consists of the twelve elected members, six European official members and four Native members appointed by the Governor-General— one for each Electoral Area.

#### HOUSE OF ASSEMBLY

It will be observed that the election of members for the House of Assembly and of the Cape Provincial Council does

not concern the Africans residing in the other provinces. The privilege of electing these members replaces the right of the Cape African voter to take part in the ordinary elections.

The provisions made for the election of senators and members of the Native Representative Council are novel to Africans, and are not well understood.

Briefly, an Electoral College is formed for each of the Electoral Areas previously mentioned.

This College is composed of a number of voting units each of which represents a certain number of taxpayers, the number of taxpayers in each unit being determined by an officer of the public service deputed by Minister of Native Affairs. The figures for each unit are published in the Gazette and the voting unit concerned may bring such determination in review before the Minister whose decision is final.

#### VOTING UNITS

The voting units in each Electoral Area, excepting the Transkeian Territories, are:—

- (1) The Chiefs of such tribes as do not fall under the jurisdiction of a local council.
- (2) The local councils
- (3) The Native Reserve Boards of Management. (These exist only in the Free State).
- (4) The Native Advisory Boards.
- (5) The Electoral Committees.
- (6) Headmen of locations in the Cape Province which do not fall within the jurisdiction of a local council or under the jurisdiction of a Chief.

The voting strength of these units is the number of registered taxpayers domiciled within its jurisdiction. For instance, the Chief may have 5,000 taxpayers and the nomination of a candidate by him carries with it 5,000 votes. On the other hand, a Native Advisory Board may have say 100 taxpayers, and its voting strength will therefore be only that number.

#### ELECTORAL COMMITTEE

The Electoral Committee mentioned above is constituted by the division of each district into not more than five and not less than three Wards, each containing approximately the same number of taxpayers, by the Magistrate of the district. The Magistrate then calls a meeting of the taxpayers domiciled in each Ward and calls upon each Ward to elect a taxpayer domiciled therein who will be a member of Electoral Committee for the district. If there are three Wards then there will be three members on this Committee. The selected members are then called upon to meet at the Magistrate's Office within a week of the first meeting, and the Magistrate is required to explain the provisions of the Act and the Regulations and then call upon the Committee to appoint one of its members to act as chairman and to fix a date on or before nomination day on which to hold a special meeting at the office of the Native Commissioner for the purpose of nominating and electing a senator and two members of the Council.

Chairmen of Advisory Boards, Reserve Boards of Management and local councils have to call the preliminary meeting of their bodies and proceed similarly.

Chiefs and headmen who are voting units are called together by the Native Commissioner who explains the provisions of the Act and the Regulations, and at any time after the lapse of thirty days from the issue of the proclamation providing for the elections up to and including Nomination day they may attend at the office of the Magistrate to nominate candidates for the Elections.

Anyone of the voting units referred to is entitled to make nominations, but it should be carefully noted that a nomination which has not a 2,000 votes behind it cannot be accepted by the Returning Officer for the elections.

It is a waste of time therefore for a voting unit of small strength to nominate a candidate unless other units act in co-operation so as to bring the number of votes for their candidate up to 2,000 or more.

It should be noted that Native Advisory Boards can nominate one senator and ONE member of the Council. All other units mentioned have the right to nominate one senator and TWO members of the Council, and it has been provided in connection with the election of two members of the Council that the Native Advisory Boards shall be excluded from the Electoral College for the Electoral Area.

Don't overlook the fact that the senator and the three members of the Council to be elected by Africans hold their seats for FIVE years.

#### Voting Qualifications Of Native Taxpayers.

Only those Union Natives who are registered as taxpayers of the district, or exempted from the payment of tax on the grounds that they have reached the age of 65 or more or are paying income tax at the rate of a £1 or more per annum can exercise the vote.

Africans who have resided in Johannesburg for a number of years but continue to pay their taxes in their home districts, or being Africans who came from outside the Union and pay Union taxes only while working and residing here, are excluded. The votes for the first mentioned are included in the voting power of the voting unit for their home districts.

For this reason the voting power of the local Advisory Boards and the Electoral Committee is very low.

#### Qualifications Of An Elected Member Of The Council

An elected member must:—  
(a) be a taxpayer or a person qualified to be registered on the Cape Native Voters roll;  
(b) have been born in the Union and domiciled therein for five years preceding the elections, and for two years domiciled in the Electoral Area for which he is elected.

The Governor-General may, in his discretion, permit a Native not born in the Union to be elected.

(c) be a Unional national.

The disqualifications are:—

- (1) six months imprisonment or more without the option of a fine;
- (2) having had an order served on him within five years under the Riotous Assemblies Act, or under the Urban Areas Act as an idle or disorderly Native;
- (3) If he is an unrehabilitated, or
- (4) If he has been detained in a Mental Institution or has been declared by a Court to be incapable of managing his affairs.

#### Qualification Of Senators

The qualifications are similar to those required of Senators elected in the usual way, but in addition candidates must have resided for two years in the Electoral Area.

#### Nomination And Polling Days

Proclamations were issued on the 31st December, last, in respect of the holding of the first elections under the Act. In each case Wednesday the 24th March, 1937, is prescribed for Nomination day, and Monday the 21st of June, 1937, for Polling Day.

Attention is drawn to the Magistrate's notice in this issue calling the preliminary meetings for the nomination of members of the Electoral Committee for the district of Johannesburg. This notice should appear on the Notice Board of every Post Office, Police and Railway Stations in the district.

Taxpayers should check up the tax identity number shown on their tax receipts with the numbers shown against the places mentioned in each Ward. They will then ascertain the number of the Ward in which they have the right to vote, and the time, date and place of the meeting in that Ward.

Finally, please bear in mind that the Native Commissioner at 168 President Street may be consulted with a view to clearing up any points which are not fully understood.

## Public Notice.

### The Representation of Natives Act (1936)

In terms of section 6 of Government Notice No. 981 of the 10th July, 1936, I hereby give notice that meetings of the Native Taxpayers domiciled on Wards Nos. 1, 2, and 3 of the Magisterial District of Johannesburg, a description of which is appended, hereto will be held at the places, times and on the dates mentioned below for the purpose of nominating and electing a Native taxpayer domiciled in each of the said Wards, to represent the said taxpayers on the Electoral Committee to be constituted for the district of Johannesburg as a voting unit of the Electoral College for the Electoral Area of the Provinces of the Transvaal and Orange Free State, in connection with the nomination and election of a Senator under the Act, and of two members of the Native Representative Council.

#### Ward No. 1.

Place. Time and Date.  
Bioscope Hall, 2nd. Avenue, 6.15 p.m Friday, 5th February, 1937  
Alexandra Township.

#### Ward No. 2.

Place. Time and Date.  
Star and Garter Hall 6.15 p.m. Thursday 4th February, 1937.  
Sophiatown.

#### Ward No. 3.

Place. Time and Date.  
Bantu Men's Social Centre, 6.15 p.m. Wednesday 3rd February, 1937.  
Eloff St Extension, Johannesburg.

This notice refers only to those Native taxpayers who are registered as taxpayers of the district of Johannesburg, and does not refer to Natives who though residing in the district continue to pay taxes in their home districts. Natives whose home districts are outside the Union but who pay Union taxes are also excluded.

Natives who have been exempted from the payment of taxes by virtue of the fact that they have reached the age of 65 years or over, or pay income tax of £1 or more per annum are allowed to vote.

No Native will be allowed to vote unless he produces his tax receipt or his exemption certificate to prove that he is registered as domiciled in the Ward.

Dated at Johannesburg on this 25th day of January, 1937.

A. L. JOHNSON,

Magistrate.

## Description Of Wards In The District Of Johannesburg

### Ward No. 1.

The area falling within the following limits: From a point on the district boundary being the most eastern beacon of the farm Syferfontein 2; thence generally westwards along the northern boundary of the Municipality of Johannesburg to the northern beacon of the farm Waterfall 10 on the district boundary; thence generally northwards, south-eastwards, south-westwards along the district boundary to the point of commencement.

The following places are included in this Ward,—

Tax No.	Place	Tax No.	Place
188'1	Alexandra Township.	188'31	Zevenfontein No. 400.
188'5	Driefontein No. 3.	188'32	Reitfontein No. 211
188'6	Klipfontein No. 4	188'33	Reitfontein No. 15.
188'7	Craighall.	188'34	Edenburg No. 626.
188'8	Zandfontein No. 1	188'35	Waterval No. 50.
188'29	Witkoppan No. 141.	188'36	Allendale No. 215.
188'30	Rietvlei No. 60.	188'37	Houtkoppes

### Ward No. 2.

The area falling within the following limits: From a point on the district boundary being the south-western beacon of the farm Elandsfontein No. 26; thence generally westwards along the southern boundary of the Municipality of Johannesburg to the western beacon of the farm Mooifontein No. 14 on the district boundary; thence generally westwards, southwards, eastwards and northwards, along the district boundary to the point of commencement and comprising further the farm Waterfall No. 10, Braamfontein No. 11, and Mooifontein No. 14 and the townships of Sophiatown, Martindale and Newclare in the Municipal area of Johannesburg, but excluding the Pimville and Orlando Native Locations.

The following places are included in this Ward,—

Tax No.	Place	Tax No.	Place
188'11	Sophiatown, Martindale and Newclare	188'23	Waterval No. 10.
188'13	Klipspruit No. 8.	188'25	Braamfontein No. 11.
188'14	Diepkloof No. 9.	188'49	Kliprivierssoog
188'15	Vierfontein No. 15.	188'50	Kliptown.
188'19	Reitvlei No. 17	188'51	Klipspruit No. 59.
188'20	Olifantsvlei No. 16	188'63	Misgund
188'21	Eikenhof and Jackson's Drift.	188'67	Olifantsvlei No. 60.
188'22	Mooifontein No. 14.	188'75	Reitfontein No. 48.

### Ward No. 3.

The area comprising the Municipal area of Johannesburg but excluding the farms Waterfall No. 10, Braamfontein No. 11 and Mooifontein No. 14, the townships of Sophiatown, Martindale and Newclare and the Western and Eastern Native Locations.

Tax No.	Place.	Tax No.	Place.
188'9	Syferfontein No. 2.	188-18	Klipriviersberg No. 25.
188-16	Ormonde No. 18.	188-24	Elandsfontein No. 26.
188-17	Turffontein No. 19.	188-26	Town of Johannesburg including Vrededorp and Prospect Township.

The Tax numbers given above are the numbers which appear on tax receipts to indicate the places in which taxpayers reside.

If a taxpayer has changed his residence since he was first registered he should apply at the Pass Office for transfer to his present place of address, failing which he will not be allowed to vote.



# People In The News This Week

## Who's Who In The News This Week

Nurse A. L. Khalo passed her examination at the City Deep Hospital on January, 1937, and will be leaving very soon for her home in Pietersburg.

Nurse Gertrude Nzuza, who also passed her examination at the City Deep Hospital is leaving on her return to Natal.

Mr. R. L. Molapo, of the Native Hospital, East Geduld, was in the city last week and visited "The Bantu World" offices.

Members of the Bantu Social Society, Bantule location, visited the Empire Exhibition before its close, under the patronage of Mr. S. Tshabalala (Director) Mr. Thomas Magae (President) Joseph Moganoe (Master of Ceremonies).

Messrs. J. M. Z. Noah and Otto Mama of Fort Hare took a flying visit to East London on January 25 on business.

Miss Voilet N. Sizatane left for Grahamstown on the same day.

Mr. Israel M. Makoba, paid a visit to Orlando with his friend Mr. D. Pitsoani, member of Seabe Tribal Society and a party of Ladies of West End, and Miss S. D. Marupeng, of Kimberley.

His many friends will regret to learn that Mr. Mokone, was knocked down by a motor car recently and was removed to Pretoria Hospital. Mr. Mokone is the treasurer of the Black Rock Club, Pretoria.

Mr. James Mayavana will leave the city on Monday next for Port Elizabeth. His friends will be pleased to hear that he is now improving in health.

Mr. J. J. Lawrence, of Orlando, who returned recently from Potchefstroom where he was the guest of Miss S. Bolosha, has taken up a position as clerk in the Van Ryn Deep, Native Time Office Benoni, through the kindness of his uncle Mr. Simoa Molahloe who is the head clerk at that office. Mr. Lawrence was given a warm reception by his fellow-clerks who are: Messrs. S. Lengane, M. Chere, M. Kubeki, I. Seleso, J. Manchango, C. Boyi and E. Boyi.

Mr. Sidney E. Pongoma, a cricketer of City Deep C.C. under the captaincy of Mr. J. J. Jennings left last Sunday for Lovedale to continue his studies and was seen off at Johannesburg Station by Chief David ka Mdingi. Messrs W. B. Balfour, W. W. Cikido and J. J. Jennings.

Miss Mary Toko Majoji, a teacher in Durban left Johannesburg last Saturday for Durban after spending her Summer vacation with her relations at Western Native Township. She was seen off by Miss Lillian Mavuka Messrs. J. J. Jennings and W. B. Balfour.

Miss Aggie Manong and her freinds have initiated a novel Sunday "Afternoon Drive," through the courtesy of the Warden of Deep Kloof Reformatory to visit Deep Kloof on Sunday, February 28 at 2.30 pm. Mr. R. G. Baloyi's Bus service will operate. Those interested should get in touch with Miss Manong.

On Wednesday next week the Johannesburg Musical Association will stage a concert at the Bantu Sports Club to assist the club.

Miss Rachael J. Tlhatla, of Leeuwkraal, is back from Bloemfontein where she had been on a visit to her friend Miss Eileen Motlhodi and her parents.

Mr. Thomas Mokoka, of Rustenburg, teaching at Kroonstad, who has been in the city for a few days, left last Saturday to reopen school on January 26.

Miss Lucy Twala visited "The Bantu World" offices recently to see her former principal teacher. On Saturday Miss Twala accompanied by Miss Lottie Hlatshwayo, of Alexandra Township, visited friends in Sophiatown.

The Stirtonville Sweet Melodians will be heard tonight (Saturday) at the Bantu Sports Club when a grand concert given by Messrs S. and W. Tshabalala will be given. Many choirs will perform. Admission 1s.

Mr. Clement Kadalie, General Secretary of the Independent I. C. U. arrived in the city early this week from East London.

Mr. Tate Geo. K. Rantsane, of Western Native Township, left for Durban recently on a business visit as a commercial traveller; from Durban he will proceed to Bloemfontein and Cape Town.

Mrs Tyolweni of Bantu Methodist Church, E. N. Township, has returned from Port Elizabeth where she attended the Conference. Mrs Tjolweni is the Secretary of the Bantu Methodist Women's Union.

Mr. D. C. Mathebula of Maccauvlei Hotel, Vereeniging, was in the city last week-end accompanied by his daughter, Miss M. Mathebula.

Mrs Z. Butelezi of Eastern N. Township paid a flying visit at Orlando recently accompanied by friends from Park Town.

The Rev. Zimba, of the A. M. E. Church, Chintech, Nyasaland, who came to attend the A. M. E. Church Conference failed to do so owing to difficulties on the way.

Both "The Bantu World" and "Imvo Zabantsundu" are weekly obtainable from Miss S. G. Phala, 277 Khatlone Street, No. 2 Location, Kimberley.

The Regent Mshiyeni ka Dinuzulu and his family returned to Zululand on Tuesday afternoon. They broke journey at Ermelo, where the Regent was the guest of the Rev. Mashiyane.

Nurse I Shweni, of the Central Hospital, City Deep, has returned from her holidays. Miss Shweni is one of the valued contributors to the Women's Pages of "The Bantu World."

Owing to urgent church appointments, the Rev. Tladi, of the A. M. E. Church, Gwelo, had to return to S. Rhodesia last Tuesday. Mrs. Tladi will follow her husband as soon as she feels better. She went through an operation at the Pretoria Hospital.

Mr. I. Kekana (S.A.P. Hercules, Pretoria) is transferred to Pietersburg. Mr. Kekana is well-known in sport circles and is a good soccer player.

Mr. F. Mareka, of Kroonstad, who had been on a holiday visit to his parent-in-law - Mrs T. P. Thompson, Bantuli, Pretoria, is indisposed. His condition is not serious.

Miss Gladys Mpulo is a teacher at American Board School, Eastern Township, under the principalship of Mr. Matloporo.

The Bethlehem location Postmaster is now Mr. Zakaria Motaung who has been for several years teaching in the Bantu United School.

Mr. Dyke Ntai, of Bethlehem, has been in a long holiday to Johannesburg and has now resumed work.

Mr. E. Jameson Mposi has been acting as an Interpreter in the Magistrate's Court, Bethlehem.

## Randfontein News

BY BEE-SQUARE

Mr. J. Thobagale, of Pietersburg, has recently joined the Methodist staff as a teacher. Messrs. Moses Mokhosi (teacher, R. M. School) and Stanford Mamondo (clerk N. T. O. Robinson) are making remarkable progress in their piano lessons.

Miss Edith Z. Skosana, of Robinson, has passed her Teachers' Course at Adams College (Natal).

Nurse Adelina Kwanini has completed her course at the Non-European Hospital, Johannesburg.

Mr. R. G. Sulupha, conductor of the A.B.C. Choir, has taken up duties under Mr. S. Levin, a local Solicitor.

The Philharmonic Glee Singers of the Randfontein Methodist School are hard at work preparing for their coming concerts.

Rev. Z. Mahabane of O.F.S. rendered an inspiring sermon recently in the Methodist Church.

An "At Home" Service was held in the Methodist Church on Saturday, January 30. The Rev. E. E. Mahabane and the location Superintendent Mr. J. Dowdeswell gave words of exhortation, after which tea was served to the congregation.

Get "The Bantu World" from teacher Benson, 472, Motanyane Street, Randfontein.

Mr. Moses Bokala is a keen reader of "The Bantu World."

## Van Ryn Deep News

Mr. C. T. Mpondo, of the Native Time Office Staff, Van Ryn Deep, Ltd, who was away on a month's holiday to his home at Butterworth (Cape) has arrived and has resumed his duties. On his way to the Cape, Mr. Mpondo unexpectedly met his sister, Miss L. N. Mpondo at Mabele Junction, also on her way on holiday from Durban, where she is nursing. With her was her school-mate, Miss H. Kambule, of Braamfontein, Johannesburg.

Mr. Mpondo spent a few days at Queenstown, where he was received with the greatest kindness by the generous Miss Lucy Badikazi Funguza, at whose home he spent the last few days of his leave.

The Time Office, after having lost three good hands, Messrs. J. Qoyise, C. Ncamani, and R. Dabula, has added to its strength Messrs S. A. R. Lengane, C. C. M. Booi, and J. J. Lawrence.

The home senior cricket team has lost the "Knock-out" Cup match by 86 runs to Moider Bee C. C. The Modder Bee C. C. was dismissed with 198 runs, and the V. R. D. C. C. replied with only 112 runs.



**NUGGET BOOT POLISH**  
SUPREME FOR QUALITY.



## DI TSEBISO TSA MMUSO

Tsebiso tsena tsa Mmuso tso latelang li hatisoa hore li tsejoe ke bohle:—

14 8 January, 1937.  
**KHOELETSO ENA E LATELANG E HATISOA HORE E TSEJOE KEBOHLE**

Kokeletso ea khoeletso ea 1 ea selemo sa 1930. Katlase ha matla ao ke nang le ona katlase ho tema ea mashome a mabeli a metso e mehlano ea Native Administration Act 38 ea selemo sa 1927, ke ea holetso ebile ke tsebisa hore khoeletso ea 1 ea selemo sa 1930 e fetotsoeng ke khoeletso tsa 186 ea selemo sa 1935 le 64 ea selemo sa 1936, e fetoloha hape ka mantsoi ana:—

(1) Khahlanong le khoeletso ena kapa molao ofe le ofe, Tona-kholo ea Taba tsa ba Batsho a ka etsa hore a nee tumello ho komponi e sebetsoang ke batho ba mashome a mahlano kapa ho feta hore ba ritole juala bo lekaneng tulong ea bona. Empa Tona-kholo a ka felisa tumello ena ka lengolo ha ho batleha.

(2) "Komponi" ho tla boleloa le Lahlakore lefe lefe la Taba tsa mebuso le la Tsamaiso ea ditimela le dikepe le legotla la tikoloho, la Masepela, le makhota aba batsho a tikoloho.

22 January, 1937.  
Khoeletso ena e latelang e hatisoa hore e tsejoe ke mang le mang katlase ha temana ea (2) ea tema ea mashome a mabeli a metso e mehlano ea Native Administration Act 38 ea selemo sa 1927.

## KHOELETSO

Phetolo ea meloana ea thuo ea liesele tulong tse itseng tsa ba batsho. Jualeka he ho batleha hore ho fetole meloana ea thuo ea liesele tulong tse itseng tsa ba batsho.

Juale he, ka tlase ha matla ao ke nang le ona ka temana ea (1) ea Tema ea mashome a mabeli a metso e mehlano ea Native Administration Act ea selemo sa 1927) Molao oa bo 38 oa selemo sa 1927), ke ea holetsa ebile ke tsebisa hore, ho tlaha ka tsatsi la khoeletso ena le kamora lona, temana ea (1) ea Tema ea boraro ea khoeletso ea 196 ea selemo sa 1932 e tla fetoloha ka mantsoi ana.

"Ha Tona-kholo ea Taba tsa ba batsho a ka etsa hore tulong tse juala ho ruoe liesele tse thehali ho hlabisa limela.

1809 4 December, 1936  
**TIKOLOHO EA MOTSE OA WESSELSBRON, ORANGE FREE STATE: TITULO EA JUALA; MATLA A HO SECHA.**

Ho tsebiso mang le mang hore Tona-Kholo ea Taba tsa ba batsho o entso molao ona o latelang katlase ha temana (2) ea Tema ea mashome a mabeli a metso e meraro ea Natives Urban Areas Act 1923 (Molao oa 21 oa 1923) a o etsatsa motse oa Wesselsbron, Orange Free State:

Mookameli oa Lokeishene kapa motse oa Batale, lelolo la Mapholisa a South Africa kapa moitho ea neileng matla, ha a le khotso hore ho teng lebaka le supang hore ho teng juala bo entsoeng ka tlong e itseng bo rekisoa khahlanong le molao oa Natives (Urban Areas) Act, 1923 kapa meloana e entsoeng katlase ho ona, tikolohong ea motse oa Wesselsbron, Orange Free State, a ka kena a seche kante le lengolo la tumello ntle e juala ka nako tse tshuanetseng, motshehare le bosiu.

Juala ba Sesotho bo ka fumanoeng ka tlong bo entsoeng khahlaneng le molao o setseng o boletsoe, bo ka hapioa lamoho le nkho tsa bona.

85 15 January, 1937.  
**TITULO EA JUALA**

Ho tsebisoa mang le mang hore Tona-Kgolo katlase ha tema ea lekholo le mashome a mabeli a metso e supileng (1) ea Molao oa Jula (Liquor Act ea 30 oa selemo sa 1928) o dumeletse hore ho ritole le ho noa juala matlong a "New Klerksdorp Gold Estates, Limited, eleng tikolohong ea motse oa Klerksdorp, lefatoleng la Transvaal, ebe juala bo lekaneng me bo seke ba rekisoa bo neoe basebatsi ba batsho kante le tefo.

36 15 January, 1937  
**HO BATLEHA BATHO BA LEKOLANG MATLAPA A BOHLOKOA POLASENG TSA BATHO BA BATSHO SETERENG SA VENTERSDORP, LEFATSHENG LA TRANSVAAL**

1 Ho batleha batho ba ratang ho hlaloha matlapa a bohlokoa polaseng tsena tse boletsoeng katlase mona tsa batho ba batsho, setereng sa Ventersdorp, Lefatsheng la Transvaal eleng:

(a) Seripa sa polasa e bitsoang Zwartkop 48 e kabang dimorogo dile 780 boholo, eo esa dumelloang hore ho epioe ho eona.  
(b) Seripa sa polasa ea Hartebeestlaagte 82, ekabang dimorogo dile 4,615, ( boholo eo esa dumelloa hore ho epioe ho eona.  
(c) Quaggaalagte 66, ekabang dimorogo dile 3, 505 boholo.  
(d) Dumbar 159 ekabang dimorogo dile 340 boholo.  
(e) Kopo e tshuanetse ho etsoa ka lengolo, e tshuang ka 1 Tender Prospecting Rights" e romeloe ho Mongoli oa Taba tsa ba batsho, P.O. Box 384, Pretoria, pele ha nako ea 12 Motshare ka la bo 20 February, 1937

3. Bakopi ba tshuanetse ho bolela hore ke polasa kapa dipolasa dife tseo ba ratang ho ea batla matlapa a bohlokoa ho tonsa.  
4. Bakopi ba tshuanetse ho bolela hore ka matlapa afe ao ba ratang ho a batla.

5. Ho batleha kabotlalo ntho tsens tse latelang:—  
(a) Mokhca o tla sebedisoa ha ho batloa, ka ho epa, ka ho bora kapa ka tsela e ngue;  
(b) Palo ea chelete eo Mokopi a tla e sebedisa ha batla.

**TIKOLOHO EA MOTSE OA HEIDELBERG, LEFATSENG LA TRANSVAAL: PASA EA BOSIHO.**

Katlase ha matla ao ke nang le ona katlase ho temana (1) ea Tema ea leshome le metso e robileng monao ole mong ea Natives Urban Areas Act 1923 e fetotsoeng ke molao oa selemo sa 1930, ke ea holetsa ebile ke tsebisa hore ho tlaha ka tsatsi la pele la October, 1936, khoeletso ea 41 ea selemo sa 1931 e fetotsoe ka ho phumuloa ha mantsoi 10 p.m. bakeng sa eona ho ngoloe mantsoi ana 11 p.m.

**MODIMO BOLOKA MORENA**  
E tsuile ka seatl sa ka le Tisetso e kholo ea Kopano ea South Africa mona Pretoria, tratsing lena la mashome a mararo a motso ole mong a khuedi ea August selemong sa Leoska le makholo a robileng mono ole mong le mashome a mararo a metso e tshelatseng.

**CLARENDON**  
Siba-Leholo.  
Ka Tsalo ea Motlotlohi Siba-Leholo le Lekhotla  
**P. GROBLER**



# Press Comment On Failure Of Transvaal

## Mr. Mqoboli Posing as Tool Of Some "Smart-Guy"

### Clubs To Help If We Are To Get Over The Crisis

(By TATIUS J. N. SONDLLO)

Press comments on the failure of the Transvaal Team in the last Tournament, though justified were sensational rather than conservative.

The able critics rightly if not justly applied their whips to their satisfaction and I do think that those who see eye to eye with them witnessed the whipping with glad hearts, while those supposed to be responsible have been experiencing a load of grief.

While I appreciate our able critics for their frankness, (barring an item or two in Mr. Mqoboli's sweeping criticism which I will refer to later) I cannot help feeling that something of even greater importance should also have been included in their criticisms - That of clubs choosing experienced, straight-headed, unselfish, well meaning and reliable delegates to the Board meetings. This is of pressing importance because it is the delegates who form the Board and the Transvaal cricket needs thorough over-hauling from clubs' delegates (which are the root) if we are to get over the crisis.



Mr. J. L. MABUSA

Mr. J. L. Mabusa, of 3, Polly Street, Johannesburg, a popular sportsman well-known in tennis circles in which he has distinguished himself under the colours of Bantu United Services Lawn Tennis Club. Mr. Mabusa is the care-taker of The Bantu World premises and rendered great service to the public when The Bantu World Hall was still available for social functions.

Canvassing, position-seeking, racialism, jealousy, selfishness, unfaithfulness, job for pals-seeking, etc., are what our delegates mostly indulge in rather than devising ways and means of a true foundation for the future of their growing sportsmen.

That the public is being awakened now to the fact that colts be given chance in the field of big games is as puzzling as it is ridiculous considering that it is this plea which made me subject to criticism at Public Tea-Parties 3 years ago.

Dealing with the failure of the Transvaal while canvassing and misunderstanding still reign, a

good judge of the game would easily say that the Transvaal future chances against Border were decided by the 1934-35 Port Elizabeth Tournament. "Were it not for F. Roro's luck being in with his "splendid-batting" and J. Mpiliso's "Hit-the-off-stump" luck in bowling, the Border would have gone with the Trophy."

"One may turn on to ask whether the "Personnel" of the Border team is not almost the same as that which lost against the Transvaal at Port Elizabeth in 1934 and later snatch the Trophy at East London and lastly at Cape Town?" "Well-it is!"

"Further, why did Border with almost the same team which first failed, twice over after that?"

Who knows why Mr. Mini the Border Captain at the Port Elizabeth Sowney has not been included since, when we know from reports that in local league matches he makes his 50s?

To my mind, it only proves that to Border, what I mentioned as worrying our Province is were "legend" and what they believe in is-Get the right delegates from clubs if you want a good foundation of your Board-That if you want to master your faults, you can only do so by putting them right "sitting on them."

While I consider some of my learned friend's (Mr. Mqoboli) suggestions to be sane and constructive I take exception of his criticism of the Personnel of the Team and thereupon feel justified in calling his "Out spoken-Views" "Outspoken-Borrowed-Views" in this direction.

It may be true that the names of Sondlo, Rwezu, Mpiliso, Sobuwa, Tshomela and others as quoted should not have been included in the team. "Had they then declined to take the trip as suggested, would it not perhaps have been contempt on their part which would even have lead to robbing them of their future chances?" Why did the rest of the team not decline to take the trip because "Passengers" like "Sondlo" etc., were included? Further, it is wonderful how Mr. Mqoboli should be in a position to know personally that these men should not be included in the team unless these poor men are not to his taste or something. Had he been watching their performances, I'd be game. But, if I am not mistaken, this learned gentleman (mildly speaking) last year was away almost all winter and the best part of the cricket-season on long recuperative leave at place where newspapers were not within his easy reach.

It is hardly possible therefore that he should have even been in regular contact with reports that he be so bold in picking out names of some individuals unless he has been dictated to. Let me trust that I am not far off the fact when I say Mr. Mqoboli is posing as a tool of some illiterate "Smart-Guy." It will be a great pity if my learned friend chooses to be pulled by the nose when the Transvaal needs his assistance in his own colours. Are we to blame Mbere and Poswayo for having

(Continued column 3)

# Good Omen For The Rugby Game Players Starting Training Early

The Olympics Rugby football Club held their first meeting of the season in the premises of the "African Tailors," 22 Edward Road, Sophiatown on Sunday, January 31. The following attended:-Messrs. D. Ngubo, R. D. Sondlo, Gada, L. Takane, G. Mtshontshi, J. Marrod, E. Hata, Nkomo, B. Nhanha,

Various important items were discussed and a resolution to start practices immediately was passed. The officials were re-elected EN BLOC. The Olympics were specially pleased to learn that "Bob" Sondlo (their beloved captain who was injured in the first match of the Kimberley tournament) had mended so completely and perfectly, that he would be able to play again this season. This particular bit of news will come as glad tidings to all Rugby players.

accepted their positions or failure on their part instead delegates who are a "canvassing party?" Are we up to making those who give donations towards our welfare regret their kind deeds? It is undoubtedly our business to right our wrongs sitting on them, rather than 'trumpet-blow' them with no objective lest we scare the few European friends interested in our welfare. "Even to our Cape friends we appear like two-fools fighting over Emeralds in a stream instead of helping one another to pen them from the stream and clear out together and share the haul. Are we to allow our sporting bodies to be at logger-head like our Political organisations? Once beaten... twice shy! - and better late than never!

Another meeting has been convened for Sunday February 7. Evidently the Olympics have solved to set their house in order with great good basing. We hope this resolution will not dissolve into nothingness like other New Year resolutions; for if the Transvaal is to enhance its prestige, the game has to be taken in all seriousness. The tournament "is at hand" like the Bridegroom, and the sooner we prepare for it, the better.

but he is a citizen no here, I surely say if Mr. N. handa leaves for town there will be no one of the Transvaalians.

# Tennis in Orlando Township

By "ORLANDITE"

I am not ashamed to say in all Rand Locations there is no one Tennis Club which has improved like Orlando; but there are no Transvaal people but only two; Buthe-Buthe people who are surely making up this Location in the same sport are as follows:- W. K. Poka, a trader up here in Orlando and Nancefield. Strong I. Nchee, a Checker in the Whole sale; he is second son of Sergeant John Nchee of Leribe, so it seems in case these people leave Orlando will have no more sports. There is Mr. Motsema who is a fine player but does not want to play

(Continued column 4)

# SKIN DISEASES

TERRIBLE ITCHING UGLY PIMPLES ECZEMA BOILS LEG ULCERS



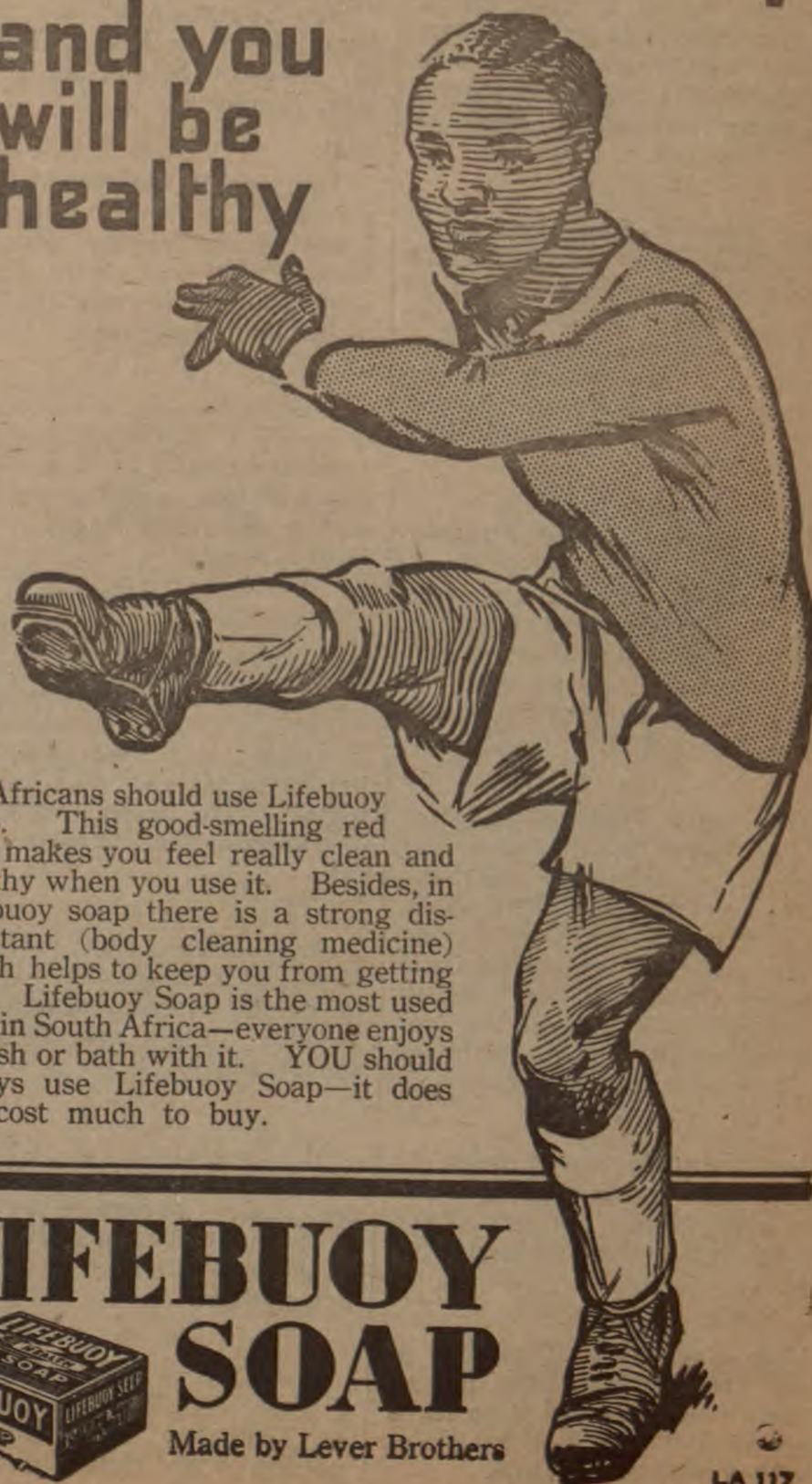
**CAN BE CURED!**  
The miraculous healing power of this LIQUID Skin Cure positively clears away all trace of Boils, Ulcers, Eczema, Craw-Craw, Prickly Heat, Pimples, Insect Bites and chronic itching disfiguring Eruptions on face, body and limbs. D.D.D. Prescription stops the agonising itch. It soaks right down to the cause of the eruption; kills all germs; draws out all poisons and soon makes a complete cure. D.D.D. Prescription never fails.

Sold by all Chemists and Stores. Wholesale through all Indent Houses.

**D.D.D. PRESCRIPTION**  
THE AMAZING LIQUID HEALER

# Use LIFEBOUY soap

and you will be healthy



All Africans should use Lifebuoy Soap. This good-smelling red soap makes you feel really clean and healthy when you use it. Besides, in Lifebuoy soap there is a strong disinfectant (body cleaning medicine) which helps to keep you from getting sick. Lifebuoy Soap is the most used soap in South Africa-everyone enjoys a wash or bath with it. YOU should always use Lifebuoy Soap-it does not cost much to buy.

**LIFEBOUY SOAP**  
Made by Lever Brothers



Jumbo riding quite at ease on a bike from ABC's

ASSEGAI VAMPIRE CYCLES  
FITTED WITH RUBBER HINDUP BOWDER TYRES, BEST QUALITY BRISTON & FULLY GUARANTEED  
19/9  
ASSEGAI CHIEF CYCLES  
PERFECT IN EVERY PARTICULAR, FULLY GUARANTEED. THE BEST THAT CAN BE BUILT!  
19/9  
ROYAL ENFIELD CYCLES  
110/6  
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6/19/6

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# Xhosa: EZEENKALO NGEENKALO

## Izizwe neko Zakwa Gomo

(Ngu "Eleovics")

I Border evuthayo iyiwinile indebe ye Chamber of Mines kwi Tumente ebise Kapa kutshanje. I Officials ze Kilikiti nezombhoxo nomzi kwamanenekazi jikelele alapha, beme ngokuma ngenjongo zamalungiselelo omhla wesi thandathu ku February ngokuhlwa ngomGqibelo. Ngalowo mhla sesiwxelile yoba sishikahika se Mpilo (Health) yokuvuyisana nabali beqakamba ngobusuki. Kwakubakho nezithethi ekuya kuthi emveni kwentetho zazo kumane kuvangwa ngee ngoma eziyakunikwa liqela le Merry Mascots zodumo lwalapha.

UNobhala we Border Union uMr P.M. Mango selezenzile iincwadi zezimemo azisingise kwii ndawo esingathandabuziyo ukuba i Qonce, Dike, Komani ne Transkei ziyakubakho. Andisathethike i Tebekana ne Kwikwi alinaku phoxa laye liza kakubi ekubhinqeni—"I mean swank mlesi."

Uyayalezwa umzi ekufikeni nga mathuba afanelekileyo kuba singa wuhlelaba into ethi loo umini yoba ngaphaya. Kothi emveni kwizilevo nokutala, siyekeni bethu sitale kusifanele oko, ibengu thatha lo mtana umbambhele kufuphi.

Esisusa sobase New Hall ye Lokishi yalapha. Mize ungaphoswa yiloo mini. Amangeno yi Sheleni—(Is 01.)

oOo

## Abantu Neento Zabo Apho Kwa Gomo

Sivelana nzulu no Mnu no Nkosk W.M. Rubusana ngomphanga abawufumenayo wokusweleka kuka Sibali wabo ongu Mnu Rbodes Lobengula okhaya lise Rhini. Amakosk D. Siyo no Gladys Rubusana sebeye babuya e Rhini ngenjongo zokuya kukhuzisa esoshe o.

Amakosk Eunice Lekhele, (Jamestown) no Magajana (Buxton) sebe phindele kwesana khaya emveni kokuba lapha kwa Gomo. Lamakosaz ayafundisa.

Ubnyile u Nkosk C.T.C. Xabana emgowe. Sele lungiselela unyana wabo ongu Carlisle oza kuya e Simnalenj.

Ngokunjalo u Mnu no Nkosk H.W.S. Ben Mazwi nabo basa inkwekwe yabo egama ligu Sonwabo e Mfutweni. Fundisani abantwana ma Afrika; siyayibuka lonto.

UMnu E. Magwevana nowa kwake, basandu lukwenzela into mbi yabo i bafu deyi (birthday) eKwikwini. Ababelapho babuya benga wuhlanganisi umlomo zizi muncumuncu.

Selephindele wase Zibeleni u Nkosk Gnuza emveni kokucita i holido ku Mnu no Nkosk S. B. Tywabi.

UMnu Thomas Charlie wase Cape Vrede unduluka ngo 15 ku February ukuya e Tekwini.

Igxaki mzi ontsondu yile yokokuba ixesha elikhoyo likhakra, kwaye siyakubalazela zii Nkokeli zethu ngokungazilandeli.

Uke wathi omnye umbaleli wephepha elithile, imfundo kuthi yeyokufuna qha isonka. Ndiya mxhasa unyanisile. Ndawonye ayishiyileyo umhlobo wam lowo—yeyokuba ngoku kutyiwa ingondo. Xa ngoku abanye be vula imanyano zithi zingabangantanto ziyenzele abantu uve sekusi thiwa ziqeketile nee mali zityiwa Xa ngoku abanye basike basicelele ngoNomngogwana wezulu abanga zanga balibone, kanti ngalo lonke elixesha bambhetho ingubo ye gusha. Abathethi lonto, "Audi ngweni, ndoyicela ivuthiwe." Naba abanye basandukugwetywa ngetyalike ethe kanti ihamba nje isifalafala ayinamigaqo; ube wona umthetho usithi—Akukho nalu phin, umanyano, okanye ityalike

## Gxada Kwa Qoboqobo

(Ngu M W. Somtunzi)

[SEYIQALILE]

Ndikwele i Bus eya kwa Qoboqobo ngo 2:30 malanga. Kuyo apho sibe ndlela nye no Mnu Kwinana, B.A. incutshe yetitshala yas Kol jini e Mtwaku no Nkosk Geilische ofundisa e Heshel; no Mnu Xuza ofundisa kulamacala angasa ma Ranugini. Sizokwa hlukana e Ngqee—iindaba zinge kapeli Apho ndifike ndihlanga tyezwu ngu Mnu Shingsley Lizo Kwatsha ngamahashe. Lomfo ngumsebenzi wase Rautini iminyaka emininzi.

Ihe yimfundo kum ukuya esih uyililelela ixesha lake alioithe e Goli. Nam ndibone ngokwam uba ufanelwe yile nteto kuba ku cace mpela uba uyalulandela u Limo. Ngumveleli wayo yonke le dawo yakwa Qoboqobo. Sizo kufika malunga no 5 ekaya ebubeleni beXogokazi u Ma u Mmagwezu, noxa ubeselencamilukuba ndiyeza, ngokutsho kwase. Kuba nantsi ne Krismesi seyidule eyona kujanjwa ngayo ngabantu bonke.

Akubanga mzozi kungafikanga amajili ako wethu ezokundibona, yayinwabela intsini yemivuyo.

Ngolwesi Hlanu Jan 1, ndiyu kele kwadawethu u Matilda oyi Nkosk kaMnu Alfred Tuswa e Mkubiso—Buroshill. Ndifike be pila bekala ngelanga esekizinyanga ezimbini beyigqibile imvula.

Ndimke kusemandi, ndiqabele ngendlela enqumla e Qaukeni ukuya kubonana nexego i Ntany ngo F. S. Sonjila. Ngelishwa ndifike engeko yena ilusapho lodwa.

Ndidlu'ele e Petelni, ndisiya ngomcimbi wam no Sibonda, Alphe Ngxhweni, naye ndifike eselubambeni lokulungiselela um-

## Zezase Rhini Elingena Dlala

(Ngu J.L.N.)

Zibuyile itishida ukuza kuqalisa umsebenzi wazo.

UMr A. Mbolekwa undulukile ukusigaba e De Aar apo afundisa kona.

UMr James Diepu tyokuqalisa umsebenzi wake wokufundisa e United School, Port Alfred.

IGadi zabantu ziyonakala izityalo ziyatsha, iyatoneka imvula. I Library iraquba inomkango wepiyano isipo esivela e Rhodes College.

U mnyana ka Mr no Mrs Kelekete ebeke sabiki kulemhlathi ngokungula ububile. Siyavelana nama Tshawe.

Ubuyile u Mr A. Ngxe nenkosikazi yake ema Xoseni, ebemke ngokungapili. Uti uziva ebetelana empilweni.

UMr M. Masabalala undulukile ukusigaba e Queenstown apo afundisa kona — no Mr Mtyobo esinga e Walmerport Elizabeth apo afundisa kona.

Akaseko uChief Rhodes Lobengula. Kutiwa weyela emlanjeni e Ngqashwa. Incazelo ayika maneki ngo Chief Rhodes.

UChief Albert Lobengula ufike selengowatiwe. (Umkuluwa wakhe uChief Rhodes Lobengula)

UMr no Mrs G. Ngxokolo wase Port Alfred uber-osaku ediuluka wase Miss Mavayana esinga e Humsdorp apo afundisa kona. Baka ngeleka besempilweni entle kakulu Umzi wase Rhini ulungiselela i Konsati enkulu yokuhlanga eza i Secondary School eyakuba ngomhla we 8 February.

eziyakuqhuba zingenayo i Constitution.

Maze nithi xa ezayo lama Kumsta kwakhona niwabuzi—yini abantu aba benkwilwa nje?

[Eleovics yiyeke lonto, imfandini Unntu ontsondu uyayithanda lento ikuku 'nkwiwa.' Ba yuthwa mibla le ngonqalintziyo, kodwa dade'thu kuxa bako be ntlobhe—Mhleli]

dudo wento yake enkulu eyayizaku manywa no Nkosaz Violet Tshatu nge 24 ku Jan.

Ndidlule ngakwa Mnu Matokuse Hlati, engeko yena ekaya ilusapho lwake nondwendwe olungu Mnu Twezi wakwa Baca—incoko le ndoda. Ndiyuye selimkile ilanga ukugoduka.

Ngomvulo we 4 ndipindele e Bisho ngemicimbi yesiqu. Ndi benteuku natu ndisihla ndinyuka Ndanenyhweba ukubona izihlobo endagqibelanana nazo mzozi kakulu Ndjike ngolwesi Hlanu lwe 8.

Ngomvulo 11 sivukele kwa Qoboqobo no Mnu S L. Kwatsha ngemicimbi yeziqu. nakuba ge a wayeshwankatele nomjikelo wake wokuhlola i Tshinggu. Siyoku wala ngakwa Dontsa saza sakuhlanga ngako Ndema. Oh! sabunyatela ububele kwelikaya lakubo Maldwin kulonina ka Diego Mpuhlwana osebenza e Rautini. Amanzi alapha yi Ntloya ya Masi enkomo. Sihlangene apo no Mnu Festile ongumnina va we Nduna le yakwa Tebha u Alex Festile okaya likwa Nyithinjithi. Uba lapo osisi Harriet oyintombi yakwa Jonas—Mpangeva—ongudadeho Headman Ncamlo use Magqwetini e Rautini.

Sinduluke apo selitambeke kakulu ilanga. Sihlangene no Mnu Njkelana ongu msweli e Mtwaku ongimveni kwa Ndema. Siqale zambini rita, sabuwa tyalala amahashe. Sifike -kaya malunga no 11 wase isuku. Si pindele kwakona ngolwesibini 12, sibamba no Nkosz Mildred Nompuzazana Geilische esiya emtshatweni womsa kwabo e Gwiligwili. E Hukwini sihlalngene no Mnu G. Mankazana obe sakuba yi Poliki ye Mantyi apo ose Mtata ngoku ngoshint-ho. Sisho pezulu sobatatu emahashini ngoka Kwatsha sesiya e Ngolonqolo aoo-unzi ka Ntshangase lo nkona. Yaba kwazi Ntloya amanzi nalapa, emva kwe tuba sizi punzile.

Sinduluke ngendlela eyedlela e Mqukwane ngoko Nofemele. sizo kufika emakaya kusakanya, siyu kele emasimini ngolwesi Tatu ukuya kuzama ukuhlakul-nge nkabi. Hai, bo! kwalukuni. Ndi zokulala umzimba ubuhlungu ngati cbotshwe ngocingo worke kuba kaloku sendabali Rau!

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## CHRONIC RASH

The skin has two sides—internal and external. Externally, eczema arises from irritants, germs and skin parasites. Internally, the impure blood carries germs to the skin which set up rash, spots, scales, pimples, pustules, etc. The FELAFORM SERIES has complete-action in all forms and causes of skin disease. Felaform Soap is highly antiseptic; Felaform Ointment clears up scales, dandruff, ulcers, weeping eczema, veldt sores and itching. All skin lesions should be covered with Felaform Skin Powder—especially the face, under the arms, the feet and between the legs. Felaform Blood Tonic is supreme for deep-seated rash, spots, pimples and chronic eczema caused by impure blood. The active ingredients of this medicine are carried by the blood to every portion of the skin where the germs are destroyed internally.

Mrs. Vermaak, Dist. Klerksdorp, suffered from an obstinate pustular eruption on the hands and fingers. Doctors diagnosed this as a blood condition, aggravated by nerves. Her hands were unsuccessfully treated by X-Rays. She used the Felaform Series and reported a complete cure. The Felaform Blood Tonic is in 3136-2

## Ngohambho Lwase Rautini

(Ngu (Mrs) H. R. GODLO)

Mhleli, Ndicela isituba kwipepa lako e itabiseke kunene. Ndifuna ukwenza mabini matatu ngohambho lwam lokuya e Rautini. Ndi sukuma apa e onti ndisiya konake nje ngoko senditshilo; ndati kuba ndandinzo nenjongo zokudlula kwindibano yesizwe eyi All African Convention, umanyano lwemidaka ke ngoko. Ndiye nde dlulake mna emva kwendibano eyayinkulu inomhla kubantu be ngqondo; kodwa kwiziyata ayi kaqondeki nanamhlanje. Usama nesiti umntu—niti ibiyinina ese Bloemfontein?

Ndadlulake ndisinga e Rautini apo kulele kona umzali wam, nge njongo zokuya kucamagusha ematanteni, nako dade bawo abskwelele apo. Pofu abawafundayo amapapa bake bafunda incazo yo bambo lwam namalizo ezizalwane zam ezitandekayo esezindilini e kwelelimova.

Ibongo lam lalidikulu kakulu nge Ranti ndisiti ndoka ndiyibone namatumbu kodwa ingqele ya kona yatsho ndayisishwayimbana, ebendihlala nabo bayazi. Kambeke yi lolopi inkangeleko entle yayo. Ndaqonda ukuti xa ungakange nhlale kuyo ungaxeka, kuba inkulu akunako ukufika apo ufunayo ngokutanda kwako; mna ke ndimke ndingayibonanga.

Njabhala kamaandi nobukwa ngabantu bonke. E Pimville zonke imfanelo ndazenzelwa. Ndi bulela ne Staff se "Bantu World" ngobubele nease B.M.S.C. kano bom, nezihlobo ezise New Clare, Alexandra T. Ship, Sophiatown, njalonzalo betu na. Unyawo aluna mpumulo ntozakwetu sendibe ndase Monti e Santini. Luvuyo olo kuba xa umntu elishiya ikaya lake akaze szi uba ngabe apinde alibone kuba ubom abuko sandleni sake bugetwe ngu Sonini Nanini Wanditwala kwada kwa lapa. Naxa beke nlagula yandi kapa imitandazo yase Goli ndaza kufika ndipila neyalapa yandihla ngabeza ngokunjalo. Ndiyabonga ntozakwetu ngemitandazo yenu. Kalck i sati sotardazelana, sive lane, sinedane. Niyazike nina.

Kumakosikazi esizwe—nditsho amafela nda vonye—sendibuya ndisiti pakati ecabini kaloku ma siqa e umsebenzi wesizwe, nam ndilungele wona kanye. E Rautini lixapetshu amakosikazi uwa

pete uMama Maxek alu giselela unyaka ozayo, uze uike sel lu ngile. Ndiulela amakosikazi ase Transkei nawo emi inyawo nje ngoko ayeko nawo e Bloemfontein ngeyawo imkonto rawase Monti. Ukwenjenje ndivakalisa umbulelo wezindawo zonke. Enk si Mhleli ngesituba.

## Ulondolozo Eposini.

Wafumana imali yigcine uyilondolozel' imini ezinzima.

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

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# There Is Confusion Among Africans

## Election Causes Confusion Among African People

That the forthcoming election has caused confusion among Africans goes without saying. In December last, Dr P. ka I. Seme's African National Congress, at Bloemfontein, chose Mr Olmesdal, an attorney of Piet Retief, as a candidate whose election should be supported by all members of the Congress.

Now, according to a circular issued by Mr P. D. Segale as Secretary of the Reef Branches of the African National Congress, Mr H. Basner has been chosen as a candidate for Senator in the coming elections.

Some time ago, the Reef Branches, on a motion moved by Mr P. D. Segale, expressed their "unqualified confidence in Dr Seme as a leader of the African people." Today it seems as if Dr Seme has been stabbed in the back by the men who, a month or two ago, had expressed their implicit faith in him.

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The area to be covered is ridiculously large, but I shall do my best to visit the electors. It will help me if local friends will help to make arrangements for meeting the electors. Will they please write to me at the address given in this letter? I am grateful to the many who have already been active on my behalf.

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Glandur,  
FLORIDA, Tvl.

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Severe comment on the prevalence of stabbing cases among Natives was made in Pretoria by Mr C. H. Pope in the Magistrate's Court when an African, Jim Haihela was charged with intent to do grievous bodily harm.

The evidence was that Jim had stabbed another African with a knife in the shoulder. He was found guilty and was sentenced to three months' imprisonment with hard labour during the first 30 days of which he was to serve 18 days on spare diet with solitary confinement.

Passing sentence, Mr Pope said he viewed with great alarm the increase in the number of cases such as this in Pretoria. Stabbing cases seemed to become commoner every day among Natives. In an effort to stop this, he had decided in future to take a more serious view of incidents where knives were used. He hoped that this warning would not be ignored.

## Farmer Fined For Assaulting African Woman

Faan de Beer, aged 30 a farmer at Escarte, was fined £1 at Pietersburg with the alternative of 7 days' hard labour for assaulting an African woman, Flora Matape. On a charge of maliciously burning two huts, he was found not guilty. Mr van Vuuren was on the bench. Complainant stated she was doing work in accused house, when he turned up with other Europeans. After accused and others had indulged in a drinking bout, he assaulted her.

Flora said that after striking her, De Beer set her two hut on fire. She admitted that she had been given notice more than once to leave the farm. De Beer admitted that he had set fire to the huts, but he said that they had been made from materials on the farm. He denied that he had assaulted the woman.

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## Control Of Native Education Discussed At Cape Town

A message from Cape Town says a matter of great importance, which was discussed at a meeting of the Inter-Provincial Consultative Committee, was that of the future control of Native education.

The Committee considered the report of the recent inquiry committee, which advocated Union control, but no agreement was reached.

The Transvaal is in favour of Union control, while the Cape and the Free State, while appreciating the serious practical difficulties in the way of achieving a measure of uniformity which will satisfy everybody, are not against the proposed change-over.

Natal, however, appears to be standing out rigidly for provincial control, and at the moment there is little prospect of reaching agreement.

All provinces are nevertheless at one as to the necessity for making more adequate provision for the rapidly-growing needs of Native education, and Mr. Stuttaford, who presided at the meeting undertook to refer this aspect of the matter to the Government for consideration.

The prospects, therefore, are that, while the Government may agree to help the provinces more generously in the matter of Native education, any change in the direction of Union control will come only very gradually.

## Tommy Smith Committed For Trial On Murder

Tommy Smith, a Cape coloured labourer, aged 31, was committed for trial by Mr. C. E. Lagg in the Johannesburg Magistrate's Court last Saturday on a charge of murdering a woman Dolly Smith, on January 7.

Evidence was given that Dolly Smith was found by a police constable lying injured on the pavement outside a building in Commissioner Street where she and Smith lived. She died on the way to hospital from cerebral haemorrhage, due to a fracture of the skull.

Smith reserved his defence and accepted short service.

## Duke Of Windsor May Return To England

A protracted Continental visit by a member of the British Royal Family is regarded as undesirable and the Duke of Windsor has been asked by the King to return to England in August.

There is also an immense amount of social work to be done by the Royal family in which the Duke could assist.

## Great Britain And Liberia

Great Britain has resumed diplomatic relations with the Republic of Liberia. Great Britain withdrew recognition early in 1931 as a result of the report of the League of Nations Commission of Enquiry which found that conditions of slavery existed. The resumption of diplomatic relations obviously clears Liberia of the existence of such conditions at the present time.

In the meanwhile, the Duke has accepted an invitation to spend Easter at Bled with Prince and Princess Paul of Yugoslavia.

It was officially confirmed at Harewood House that the Princess Royal and Lord Harewood would visit the Duke of Windsor at Enzesfeld Castle and had probably left England this week.

## Japan Warned To Prepare For War With Russia

An army pamphlet has been issued warning the Japan nation to prepare for war with Russia, and calling attention to the growing military power of China. National defence is made the plea for spending £82,000,000 on the army and navy out of a total budget of £177,000,000. The army, navy and police are slipping out of control of the Civil Authorities with the assistance of an influential press.

Anxiety is growing, however, at the increasing adverse balance of foreign trade, probably worse this year than last. Great Britain is stated to be blocking Japan's exports throughout her Empire, while seeking a guarantee from Japan of her interests in China.

Increased taxation apparently is inevitable and this will fall most heavily upon those already burdened with local and imperial taxes. Notwithstanding keen police vigilance, Communism and other subversive evils, rooted in social injustice, gather strength.

The population of Japan on 1st October, 1936 was about 70,258,200, an increase of 1,452,000 since October of last year. Males number 35,244,000 and females 35,034,200, (an excess of 189,800 males).

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Beecham's Pills do not act as quickly as the very strong, coloured pills. They act gently, without straining or weakening the stomach muscles as too strong pills do. Beecham's Pills strengthen your stomach instead of weakening it. They clear out your stomach gently but thoroughly and have you feeling well and happy. Because of their gentle action, you keep well. Read the directions below and follow them carefully. You will always be glad that you have learnt how to make and keep your stomach well.

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Passing sentence, Mr Pope said he viewed with great alarm the increase in the number of cases such as this in Pretoria. Stabbing cases seemed to become commoner every day among Natives. In an effort to stop this, he had decided in future to take a more serious view of incidents where knives were used. He hoped that this warning would not be ignored.

## Farmer Fined For Assaulting African Woman

Faan de Beer, aged 30 a farmer at Escarte, was fined £1 at Pietersburg with the alternative of 7 days' hard labour for assaulting an African woman, Flora Matape. On a charge of maliciously burning two huts, he was found not guilty. Mr van Vuuren was on the bench. Complainant stated she was doing work in accused house, when he turned up with other Europeans. After accused and others had indulged in a drinking bout, he assaulted her. Flora said that after striking her, De Beer set her two hut on fire. She admitted that she had been given notice more than once to leave the farm. De Beer admitted that he had set fire to the huts, but he said that they had been made from materials on the farm. He denied that he had assaulted the woman.

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## Control Of Native Education Discussed At Cape Town

A message from Cape Town says a matter of great importance, which was discussed at a meeting of the Inter-Provincial Consultative Committee, was that of the future control of Native education.

The Committee considered the report of the recent inquiry committee, which advocated Union control, but no agreement was reached.

The Transvaal is in favour of Union control, while the Cape and the Free State, while appreciating the serious practical difficulties in the way of achieving a measure of uniformity which will satisfy everybody, are not against the proposed change-over.

Natal, however, appears to be standing out rigidly for provincial control, and at the moment there is little prospect of reaching agreement.

All provinces are nevertheless at one as to the necessity for making more adequate provision for the rapidly-growing needs of Native education, and Mr. Stuttaford, who presided at the meeting undertook to refer this aspect of the matter to the Government for consideration.

The prospects, therefore, are that, while the Government may agree to help the provinces more generously in the matter of Native education, any change in the direction of Union control will come only very gradually.

## Tommy Smith Committed For Trial On Murder

Tommy Smith, a Cape coloured labourer, aged 31, was committed for trial by Mr. C. E. Lugg in the Johannesburg Magistrate's Court last Saturday on a charge of murdering a woman Dolly Smith, on January 7.

Evidence was given that Dolly Smith was found by a police constable lying injured on the pavement outside a building in Commissioner Street where she and Smith lived. She died on the way to hospital from cerebral haemorrhage, due to a fracture of the skull.

Smith reserved his defence and accepted short service.

## Duke Of Windsor May Return To England

A protracted Continental visit by a member of the British Royal Family is regarded as undesirable and the Duke of Windsor has been asked by the King to return to England in August.

There is also an immense amount of social work to be done by the Royal family in which the Duke could assist.

## Great Britain And Liberia

Great Britain has resumed diplomatic relations with the Republic of Liberia. Great Britain withdrew recognition early in 1931 as a result of the report of the League of Nations Commission of Enquiry which found that conditions of slavery existed. The resumption of diplomatic relations obviously clears Liberia of the existence of such conditions at the present time.

In the meanwhile, the Duke has accepted an invitation to spend Easter at Bled with Prince and Princess Paul of Yugoslavia.

It was officially confirmed at Harewood House that the Princess Royal and Lord Harewood would visit the Duke of Windsor at Enzesfeld Castle and had probably left England this week.

## Japan Warned To Prepare For War With Russia

An army pamphlet has been issued warning the Japan nation to prepare for war with Russia, and calling attention to the growing military power of China. National defence is made the plea for spending £82,000,000 on the army and navy out of a total budget of £177,000,000. The army, navy and police are slipping out of control of the Civil Authorities with the assistance of an influential press.

Anxiety is growing, however, at the increasing adverse balance of foreign trade, probably worse this year than last. Great Britain is stated to be blocking Japan's exports throughout her Empire, while seeking a guarantee from Japan of her interests in China.

Increased taxation apparently is inevitable and this will fall most heavily upon those already burdened with local and imperial taxes. Notwithstanding keen police vigilance, Communism and other subversive evils, rooted in social injustice, gather strength.

The population of Japan on 1st October, 1936 was about 70,258,200, an increase of 1,452,000 since October of last year. Males number 35,244,000 and females 35,034,200, (an excess of 189,800 males).

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