

16 Pages

6 Languages

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



# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

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

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## GRAVITY OF ITALO-ABYSSINIAN DISPUTE WAR LOOMING IN THE HORIZON OF ABYSSINIA

Emperor Of Ethiopia Pins Faith In  
The League And Big Powers While  
Signor Mussolini Rejects Proposals  
For Peace

### "I must go on"--Signor Mussolini

The Italo Abyssinian dispute has created a grave situation in international politics. Italy continues to prepare for war. The Emperor of Abyssinia, in a special interview last week, declared that if war came he would personally lead his army into the field. "But," he said "I still put my faith in the League and the Big Powers to prevent war. We cannot prejudge the Italian attitude, but our desire for peace is absolute and manifest."

On the other hand Italians, it is said, are ready for war because Press, platform, cinema and wireless have not only prepared them for it but have even created an enthusiasm for it. The date which is given for the actual hostilities is late September or October. Signor Mussolini is reported to have said: "I must go on. My country believes I can achieve what I set out to do. Italy must expand. She must have an outlet for her population."

In this tragic scene Great Britain is playing the role of the peace-maker. Through Mr. Anthony Eden, who went to Rome a week ago to see Signor Mussolini, she made an offer of a strip of land out of British Somaliland with the port of Zeila to Abyssinia in compensation of whatever economic concessions she might make to Italy. British proposals of peace were rejected by Italy. Mussolini told Mr. Eden that "I recognise your goodwill but Abyssinia is as important to Italy as British Imperial conquests were to Britain in the time of Raleigh."

The British proposals to Italy to obtain a settlement for the Italo-Abyssinian dispute do not in any way solve two points regarded by Italy as essential: First, a guarantee against Abyssinian aggression; secondly, a fertile territory."

This is the statement made by Signor Gaynor, writing in the *Giornale d'Italia*.

The conflict between Italy and Abyssinia would not be eliminated by the proposals but only postponed; and the postponement would be entirely in favour of Abyssinia.

With her own seaport at Zeila, Abyssinia would be able to import arms without control and would have the opportunity of becoming a sea-faring State. The cession to Abyssinia of Zeila would be an economic advantage to England and an economic loss to Italy. Italy was seeking productive fields, not square miles of useless territory.

### Question Of Trading In Location Discussed At Bloemfontein

The question whether or not trading rights should be granted to Africans in the Bloemfontein locations was discussed by the Bloemfontein Town Council last week. Councillor Streeten, who spoke in favour of trading facilities being given to Africans, pointed out that while the Urban Areas Act provided for the setting aside of trading sites for Natives in locations and enabled the Minister to compel the local authority to provide for such sites, practically all the municipalities in the Free State were strongly opposed to Natives trading.

Dealing with the objections raised against such trading, he mentioned the contention that locations were purely labour reservoirs for the Europeans of the towns served by the locations. It might have been true 40 years ago that locations were labour reservoirs, he said, but in the Bloemfontein locations there were thousands of Natives who had been born and bred there and knew no other home. The Town Council itself had assisted the Natives to erect houses of a substantial and permanent nature, and the Natives had developed a civic pride that should be encouraged.

With reference to the argument that Natives were incapable of trading properly, Councillor Streeten contended that this was not the case today. Natives working in the town stores had acquired some experience of the conduct of a business; since 1909 they had been allowed to run eating-houses; they had had training as hawkers; and the youths were being educated in the schools.

In our last week's issue we gave the views of the Unofficial Commission with regard to the problem of illicit traffic. In the next issue we shall give the views of those who gave evidence

It was adduced as a reason for not allowing the Natives to trade that they would oust the European traders. That was an unjust and miserable argument to advance. It was asking that people in a strong position should be protected against people in a weaker position.

Councillor G. Smit was the principal speaker in opposition to Councillor Streeten's proposal. The question was one of radical, even national importance, he said. The Free State was the envy of every province in the Union so far as the fair treatment of its Natives was concerned, even though it had become traditional in this Province not to allow the Natives to trade. The people of the Free State had great cause for gratitude to their forefathers for their wise and far-sighted policy not only for saving the Province from Asiatics but for not allowing the Native to trade.

"We have consistently opposed the concession of trading rights to Natives in our locations" he proceeded. "We in the Free State have always regarded a location

as a reservoir for supplying the labour requirements of the Europeans in the towns. That has been somewhat altered, it is true, by the introduction of the Native Urban Areas Act, but we do contend most strongly that a Native location is not a township, and we shall strenuously oppose any tendency that will give it the character of a properly constituted township.

We object to a Native city in such close proximity to our own. If we concede trading rights, the Native will want something more. He will demand municipal franchise, and sooner or later he will want local autonomy so far as his location is concerned."

### Vernacular Must Be Medium

MR. FRANZ ADDRESSES  
RAND TEACHERS AT  
B.M.S.C.

That Africans should be able to pass Matriculation and degree examinations in the vernacular was the opinion expressed by Mr. G. H. Franz B.A., Inspector of Native schools, in addressing last Saturday the meeting of the Transvaal Teachers' Association (Witwatersrand branch) at the Bantu Men's Social Centre Johannesburg. Mr. Leslie Radebe presided.

The Rand teachers, said Mr. Franz, had special types of problems which did not occur to the same degree in other parts of the country. The question of the medium was part and parcel of education, and could not be separated from other questions of education otherwise they might be accused of being mere quacks. The question was: "What is the aim of education? What is the function of the school in the education of the race?" Some people thought the school was a place where children learned about the three R's, where they acquired as much knowledge as possible. This was a narrow view of the school and people who held it would be well-advised to go and work as sausage or gramophone-record makers. But some people rightly held that the school was a centre where the child would be helped to discover himself and life, and make his life fuller and happier.

Until the end of last century the school was teacher-centred. To-day it was child-centred. Today they did not ask what the teacher could teach, but what the child needed. The teacher's task was (a) to discover the child's talents (b) to help him use them. To do that teachers must be students and guides. They should know (a) where the child comes from — his material and social background (b) how much it already knew (c) best way to develop what the child already knows. To do that the teacher should not rely on his paper qualifications

### Transfer Of Protectorates

STRING OF QUESTIONS  
ASKED IN HOUSE  
OF COMMONS.

The situation as between the Imperial and the Union Governments in regard to the future of the Protectorates was the subject of a string of questions in the House of Commons on Tuesday by Mr. W. Paling (Labour, Wentworth) and Mr. W. Lunn (Labour, Rothwell).

In answering a question about Section 151 of the South Africa Act, Lord Stanley said that as General Herzog had described it, it had a meaning and intention, but the right of the British Government to transfer the Native territories or not remained unimpaired by the provisions of that Act. That had been made clear in the debate on the Bill in 1909.

but on his life qualifications — knowledge gained, improved and perfected from life, not from books.

"The medium question is a big one. Knowledge is universal. A fact expressed in any language was a fact. Not the content of the syllabus, but the presentation of the material, is our problem. We invite the child to eat but give them vessels out of which they cannot get the food. Conversely we let them eat their fill, but starve them — malnutrition means, not absence of good, but badly prepared or indigestible food.

If we introduce the vernacular medium of instruction in our schools this will not mean the abolition of the study of other languages. In fact the teaching of foreign languages (English and Afrikaans) would be improved. Using English as the medium means that the teacher looks for facts, and languages suffers. If English is taught as a subject the teacher's primary consideration will be good English and faults would be remedied before they were ingrained.

The opponents of this scheme say the Native languages are cumbersome and not developed for use as media of instruction. But if we study the history of education we find that at one time Latin was the medium of instruction in Europe and the same argument was brought forth against the "barbaric" languages, English, German, French and other great modern languages. From the time of the Reformation it has become customary to use the pupil's native language as the medium of instruction. The more recent development of Afrikaans gives a lie to the arguments of the opponents of the scheme. To-day one can take a Doctorate degrees in philosophy, and science in Afrikaans. Those of us who know the potentialities of the Native language see no reason why an African cannot pass his matric and later his degree, using the vernacular medium of instruction."

### Cape Coloureds Make Protest

The Rand's Coloured Associations, describing themselves as representing a voiceless and voteless community submitted memorandum to the Coloured Fact Finding Commission at its sitting in the New Law Courts, Johannesburg, on Wednesday.

The Commission, set up by the Minister of the Interior, Mr. J. H. Hofmeyr, consists of Prof. R. W. Wilcock (chairman), Dr. W. de Vos Malan, Mr. D. Buchanan, Mr. H. C. Fowler, Dr. J. P. de Villiers, K.C., and Dr. A. Abdurahman, with Mr. J. F. Martens as secretary.

"The Johannesburg municipality," the memorandum goes on, "the largest and most affluent of municipalities in the Union, has a good percentage of coloured ratepayers. This municipality has perhaps been the most apathetic with regard to the claims of the Cape coloured community. It cannot boast of one coloured employee, despite the fact that the Government Labour Department offered a subsidy in respect of the employment of this class of labourer. Then again, the aid of the law had to be invoked to force this municipality to allow coloured people to be conveyed on their trams. Just recently this self same municipal council, after repeated requests, granted a small fenced-in sports ground so ridiculously small that only a portion of coloured sportsmen can be catered for."

"We have consistently opposed the concession of trading rights to Natives in our locations" he proceeded. "We in the Free State have always regarded a location

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# Xhosa : Esiziva NgooThoba - Sikutyele

The Bantu World

SATURDAY, JULY 6, 1935

## Amabal'Engwe Ngezinto Zelizwe

Ama Taliyane Afuna

Ukulihlutha Ilizwe Lama

Abyssinia

Ngoku umphathi wana Taliyane u Mussolini uxela phandle ukuba inye into evakumahela kukuba soyise i Abyssinia ilaulwe ngabo. Utte u Mr. Eden umthunywa wana Ngesi obehambhele kuye akufuna ukuthetha naye ngezindawo wamval'umloko ngeithi abazimisele ukuphula-phula nelikshabina icebo ngalendawo, baye bengade baphume nasebulungwini beNilanganiso Yezizwe (League of Nations) ukuba loontlanganiso ikhe yanzena kulonto.

### U Hai'le Sellasie Uzimisele Ukufunza Ngokwakhe

Kuyo yonke lento yenziva ngama Taliyane u Haile Selassie ubika kwi Nilanganiso Yezizwe enguyen mahlu, kodwa uxela phandle ukuba ekyosakaleni kwayo uyakutwakhokela ngokwakhe amashabha akhe, absfazi namadoda, ukufunz'empini. Into embi kunene nekhalela ngumhleka lo yileyo yoku ba suke zonke izizwe ezimhloze zegudu azavuma ukumthengiselizixhobo, kodwa ke kunokulyeka limke njengamgwala ilizwe labo uzimisele ukuluza nang-mikonto! Lamaxesh-a-xesha bebelemane bewoysa ama Taliyane bebewoysa kunjalo kakade!

### Am: Tshayina nama Japan

Ngepheli eyo iweki ama 500 ama Tshayina akhe ahlasela ama 80 ama Joni ama Japan agcine umda welizwe le Manchukuo elahluthwa ngama Japan kuma Tshayina. Lento ke iyawaza kuwabangela izohilwayo ezinizi ama Tshayina ezizakuvela kwezontwana zingeyaso ama Japan.

### Ubugqi Bama Ngesi Emoyeni

Ngoku ama Ngesi ayifezile ukuyenza i eropleni ezipaphela yodwa kungekho matu kuyo, izihambhele iye aplo iqhubetyela khona ukuba iekudubula khona, ibe izihlele phantsi nokuba kusemhlabeni naselwandle na.

### Ubuchule Bama Russia

Ezivela e Moscow zixela ngebhayisi-kili ezenziwa kweelo ezibhabha emoyeni ngokwe eropleni.

### Ubukumkani Bama Grike

Njengoko ama Grike, ubukhwe buka Prince George u "Ngangendlovu," ayemgxothele ukumkani wavo, ngoku emi inyayo ukwenzi imigdu yokuba abuye. Kangango kuyifuna kwa wo ikumkani ayeke ada afuna ukumisa nomkhweysana wavo lowo u "Ngangendlovu" ukuba abeyikosi yawo. Izizwe nok, bekhe zazivukela iinkosi ngoku zonke zinxhamele ukugonda ukuba lulosu lu'aule lululo. Kakade ke ebekuthinu nwonxi, into eyadalwa ng Thixo ukungabi nguye. Ngako oko nathi zikhwenen esithanda ukubonela yonke into le masithi ukuba besiyibonele into yokudela iinkosi sibuye izithende sizibite, umutu azi ukuba xa athi, "Andiankosi mna!" 'zeke esithi ngentetho evakalayo, 'Ndinyina mna!'

### Limaxongo E Melika

U President Roosevelt uyxengenza esihlalweni sakhe. Umzantsi sewuphantse wamlabla kwa phela. Kuvele into yona aplo eiga Senator Long ethi ebantwini ingathi ikhe yaya President yona imikine umuntu ngamnye imodikali nedlu nomvuzo wewaka leponi ngomnyaka!

### Umfula Wenja Uhambha Ngamandla

Umfula wenja obuhlungu kunene uithe-gqume lonke elo Mzansi Afrika waye uhambha nama nchwaba xa kuth'akwabiko longiwo lulungileyo. Nabhloli be "Bantu World" u Mr R. V. Slope Thomas no Mr Guybon B. Sinxo ukhe wahabambha ngamandla aplo. Iqhinga lelokuba abantu soloko bezigcine shushu nokuba sekungthi kusithile b-vulele umoya omtha ungene ezindlwini, hangazensi shushu ggitha ngeembhaule, atsho amagqira, kananjako bagcine izisu zicocetile.

### Ongasenakuncedwa Nayikatsi

Ngomvulo ujoh Sebuti ugwyetylew inyanga ezintathu yimantyi yave Germiston ngokuba impahla zomanyama ama Afrika. Kuleminyska eli 12 edui eyo yena utha wagwyetylew ama xesha alishumi elinanye ngokuba oke Seleke wagwyetylew kabini ikatisi kwanza spesi dayi Ivakele xa imgwabayi imantyi isithi "Ubungafanele konke ukuba ulapha, ubufanele ukubas jajini." Akunedi ntu nokuba ndite [mawuka]swe kuba ulisela elingadenakalayo nayiloato!"

### Usemekhamandeleni Ngoku

#### Ngetyela Lokuzihluthela

UAlbert Mamfanya ubephambhi kwemantyi yas-Boksburg Ngo Myulo-fawa ityla lokuzihluthela "umthi ka Efa." Kuthiwa ubambhe umlunguza otshatileyo wase Boksburg wamenza umfazi ngamagunya. Indoda yakhe ikhuthshe sisikhalo, kwasukelwa ngumkhosi omni nzi wado wafunyanwa lowo mphakathi seyeyokweela ehlatini. Ekwazini kwenhu ke ayikazange iphelele ebuhleni into vokuzihluthela nayiphina into ngamandla. Ngamana ama Afrika ahiale eyiqonda loonyaniso.

### Onsmehlo Omphefumlo

Umladiya ongu Kuda Bux umangalise incutshu zamagirha as London ngamhlo akhe Intoko yakhe ibhandwe yonke ngamaphu kwasibhywa nje umnxhuma omncinci ukuba aphefumlo, kodwa kulonto yonke ayatuhudo atunze nokuba yiyiphi cwadi ayinikwayo

### Kanti Kwamanye Amadoda

#### Itati Ezi Yinyama

ETheunissen kwi Winburg Creamery umnejali uthi ngokukhathazwa zitimpku wangena kwiindleko ezinkulu zokuthenga ikitati ezithenga nge sheleni inye Kuthiwa ubo ngathenga umlungu azakhe zivume ukwanda ikitati, kanti aplo kuhlo mphakathi uthile uz xhelayo azitye ezosa epheka yena kunye nosapho lwakhe yonke imihla le!

(3) Ukuhangelwa ukuba ziyyinina injongo zokufundisa abanisundu kwanokuthi ingaqhutywa kangananina loomfundo, kwanokuthi intetho vabo mayithabathe uxaxheba ingakananina ekubafundiseni ezifurdeni,

Umgcini Sihlalo wale Komishoni ngu Mr. W. T. Welsh, M. P. C., wase Monti, abanye abukovo nzu Dr. E. G. Malherbe, Mr. G. H. Welsh, Mr. D. Malcolm no Mr. G. H. Franz.

### Ukulibaziseka Kuma Gumbhi Ombuso

#### EDWARD N. N. MSUIHWANA

Isthuba asikho aplo sokunaba ngokukho isayo ekuxox-ki lomcimbhi ocsunayiswe ngu Mhleli

Ukuhloholothela kwabanu kwezidawo, iposi amagumbhi akwalohiwe na we nloba zonke zerafu, kokungathandekyo ngenxa yobu krwada belisksiko

Kulamagumbhi u Ntu wahluiwe ngumthetho kumiugu, kodwa umthetho usoysiwe ngokwangoku kukujuwe olu iwahluo.

Kwaloliwe qelekile into yokokuba abantundu batngisile amakhasana oku khwela ngomzuzu wokugqibela ukudideka okubangwa kokuphcheluzeliswa kwa Bantu kungabanga ukuba neemali zabo abazi bayiseiwayo xa betenga lamakhasana zingabi nakuhuseleka. Andisathethi nge nxinano efike ibangewle kukungalumeni thuda lokuyiphungulela elugcinweni lomhloli waiololive impahla edla ngokubanini y-thu. Ubudwangadywanga obunje ungabubona ukulumeza kwabo xa buhlele obhinqi eyo osele khulile. Uyakufika edidwe yimali yakhe ange-nako ukuyibisela onwabile elugci nweni lwakhe olusidileyo ngenxa yeku swela ixesha. Umfumane edidene nempahla yakhe ekwadiidwe nakuku khaulezela ulololiwe ekulomaxapheshu ahlungisa intizizi.

Kwezinye izindlu zepposi ungaqika uyibone into yokuba nalamanago akhona ayifumina eyisebenzele lemali yawo kuba uyakufika emabini anathathu ekonzu imityingo yamawabo naba ntundu euphuma ingena ngezikhawu ixesha abalichitayo abantsundu xa sukuba kunje liphikisa intetho kwa eyesi Lungu ethi, "Ixesa vi Mali."

Kulusi okuhulu ukovisla kwee ntlanganiso zita Ntu zizilingo ezide zizicitha-cithe ezintlanganiso. Kuya khalzeleka nokungakuthazwa kwama setyana akhulayo centlanganiso asekwa lutultha aplo naph-ya kuba kulapho bazakufunda khona ukugeh'ana nokwa kha lomsebenzi unzima kuneze wee ntlanganiso. Ukuba bekungenjalo ngeba namhla sitihle ngakzi mayiphononge ngo Congress no I. C. U.

Nezo zisa xomolozayo iintlanganiso zethu, ziziotsasa ezahlukencyo ezingebi nako ukunceda kuyaphi kwinxhaki zomzi ngokubanzi. Oko konke kufika kungamniki zwi liqolileyo u Ntu ngezi khalszo zskhe Noko kunjalo icacile into yokuba inxaso efunyanwa ngalama sebe evela ku Ntu, ngakumbhi elskwa loliye yefanele ukuba kugeshwe ama wetu sikhonzhwa ngawo. Ndisabubeka bucalu ukuthanda kwamanye ama wetu ukugosha xa ekwe zithi nyi iindawo.

## OTUKULULAYO

[UMATUKULULA]

### Uyidhlula Yonke

lmiti!!

1/6



### Inkosi Yemiti

Amayeza !!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU

### OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU

### Ogeza Umzimba Wonke.

Wenz-iwe ukuba usze abantu Utengwa ngamakosi nezinduna nabesta abawusebenzisayo nomkabo minyska eminingi Labo bantu abahlakanipileyo bayazi ukuti lomoti Otukululayo iwona muti abafanele ukwuwidha nxa beziwza beke-tele, bedan ele bepelele amandhla nesibindi, bengase njengoyise mkulu ababelwa izimpini eziukulu basinqobye izita zabo.

Lomoti Otukululayo ungama pills, usinze uwinye lube lunye nje kabilo ngeonto lopo usu ala, uti uvuka ekuseni ukipe yonke into embi esiwini nge matunji nasa sonke isihlungu esingapakati

Ngake ubo namahla wenze imisebenzi emikulu nxa umzimba wako ugcwok ububu nobuti, Otukululayo uyokwenza ucacambé, ubalele ubo niamandhla, ukujabulele ukudhla nempilo uyiabulele.

Enye yemakosi abantu edhla lomoti Otukululayo iti, kungangi jabulisa ukurwe ukuti bonke abantu bami bangabawano lomoti, yini ungasi bhaleli emapepemt unityele ngawo kuzwe na!

Buzi esitole sakini kuqala noma utumele i Postal Order like 1/6

Lowo owenzayo manje unazisa ukuti uma nifuna ukugonda kakulu ngawo singabahalela ku:

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

Lapo yonke imiti emihle yenziva kona.

### Sekumbhovu Ukuvulwa Komkhango We Holo Yelali Yase Monti

#### EZASE MONTI (Ngu Gaba)

Amadodana omayano chamba no

Mlu. J. Dlokweni nabunumzara Layita no Mdliwana negela elikulu lamanyi, basinge kwi Convention yamadana koma Komani. Kwabiso kwi Qumru loma Tempile ezibeleni sipawule ab: Mlu. G. G. Ndzyana, Mlu. R. H. Godlo (East London); Mlu. Holford Mtoba (Mt Coke). Xa sivayo naba balandelayo bobako kuondibano Mlu. H. Mama (Emgwali); Mlu. L. N. Mzimba (Alice); Mlu. Ganca (Amaole Basin); Eng. J. Jorbs (Grahamstown); Mlu. J. D. Gulwa (Xes); Mlu. S. T. Mfecane (King Wm's Town) no Nkosik. M. A. Ndobe (Peeleton).

Umzi wase Monti ubenenyewa

vokuhanjela nge Mlu. W. G. Grant wesikolo se Bhsyibhie sase Dikeni Abenentangano ezingqingwa yonke ieki epieli eyo Lonika ubenemfuro diso ezipatekayo ngokukdwa kubashumayeli belizwi. Uyihabe kakulu inqubo yabashumayeli abanobucule bukucsa isono nemastumbu aso ukuze boyiswe kufukufundisa umntu in o siyo u Qamata kuba uske afaniswe nesigebenga, kanti ubefanalwe kukubonakaliswa njengo Yise wabantu ozele lutando nobubule, sobuyi sitete ngengongoma ezicatshaze-ive nge Maneli lo.

U Mlu Hobart Horton ovi Professor ye Economics e Rhodes University College, ubelundwendwe lwe Joint Council yalapa kwefileyo invanya. Wenze inteto enomdia kuneke kwintlanganiso eyaise City Hall iziwe Kanobom ngama Afrika kwanabamhlepe. Uyicaze ngokwaneleyo imithetho eqingqelwe umntu bubu Rulumente eboniss nentswela bulungisa efumjetwe vilomithetho. Lenteto ibulewe ngaba Numzana: W. T. Welsh, M.P.C. no

R. H. Godlo, ate lowokgqibela warakalisa isilunglela kuma Afrika abelipongkuyuya kuka Mr. Horton ieki Yase Koloni exatyisiweyngama Afrika.

Sekumbhovu uvulwe umkango we holo ye Lokishi ekupawuleka okukuba ngokungapumeleli kwe Rulunye yi Mayor ye Delopu Kumanqaku omhla we 22ad June kupawuleka okukuba u Nkosik. Kunene ukankanywe kwabassing e Rautini. Kambe ke akukonto injalo olwetu ulwazi lo okotuba selenecewa ezimbini elele ngandlyana nye apa e Monti.

**Imfundu Yabantu  
Abantsunu**

Kukho iKomisheni enyulwe ngamsipendo omanci omZantsi Afrika ukubi iphonorge immo yemfundu yabantu abamnyama. Ngathi eKomisheni iyaluqala eNatala ibenitlanganiso eMitzburg ekupheleni kwalenyanga, Indawo ekuzakukhanelwa zonze zezi:-

(1) Ukuhangelwa indlela eqhutywa ngayo imfundu yomntu omnyama kuwo omanci omPhondo.

(2) Ukuhangelwa ukunika iingaqheku abukhulu ukovisla kwee ntlanganiso zita Ntu zizilingo ezide zizicitha-cithe ezintlanganiso. Kuya khalzeleka nokungakuthazwa kwama setyana akhulayo centlanganiso asekwa lutultha aplo naph-ya kuba kulapho bazakufunda khona ukugeh'ana nokwa kha lomsebenzi unzima kuneze wee ntlanganiso. Ukuba bekungenjalo ngeba namhla sitihle ngakzi mayiphononge ngo Congress no I. C. U.

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## FOUR QUESTIONS

to ask yourself before you  
treat a child's cold ...

It is dangerous to experiment with children's colds. A cold, improperly treated, may lead to mastoid trouble, flu, pneumonia. Take no chances, Mother. Before you use any cold-remedy, ask yourself these questions:

1. Is it safe? Vicks VapoRub is simply rubbed on the child's throat and chest at bedtime. There is nothing to swallow—no risk of upsetting the most delicate digestion.

2. Is it quick? Vicks VapoRub starts to work the instant it is rubbed on. There's a warm tingle in the chest as this powerful ointment begins to "draw out" tightness and pain. At the same time, VapoRub's medicated vapours are breathed in direct to inflamed air-passages of the nose, throat, and lungs. They clear the head, ease the breathing.

3. Is it effective? Vicks VapoRub continues its powerful two-way

# Xhosa : Hayi Limpucuko Yezinxibo Zodwa!

Impi Ye "Donki" Ihambha  
Ngamandla Amakhulu Kwele zibele

Ezakwa Komani  
(NGOWAKHONA)

Imvuselelo zibenku lu ngayo le nya-  
ngu ka June, zipatwe zindwendwe ezi-  
jikelezya. Ikatuku iyimpie ye "Donki"  
(Bantu Wesleyans) neka Sigabhaiy  
(Sons of Christ) zombiai ezimvibzi zituz-  
mele abantuwa abspuma e Transvaal,  
Natal, nase Free State. Iakolo yeoppi  
ke Sigabhaiy (epetwe nugu Limba)  
ikolela kwinto yokuba (a) u Kristu  
uko, wasifela, (b) Ubhatizesho lunye,  
lolwesemlaj ni, (c) Ingxelo yezono,  
ngokwezibhalo, mavenzi emlanjeni,  
(d) I-Sabata ingom Gqibelo ngokwezi  
bhalo. Akozo amadodana sfundile-  
yo kulempu kuzikoz-ke ngokwesibhalo.

Impi ye "Donki", epuma e Rautini  
apo lentshukumo iqale kona, ikala (a)  
Umfundisi onymama akwauki umte-  
adel-ko kwabamhlope, (b) Ingxelo ze-  
mali ze "Rosa" ziviva nje ngendlebo,  
lomli kungaziwa apo iye kona (c) Zini-  
nzi inthowa kuma Wesile ezi rafelwa  
ngabantu, lomali ungayazi apo iye kona  
(d) Kuto neyamahlwempu inxhowa,  
kanti abantu bakowethu banchwaywa  
ngu Rulumente ogenkhowa ve Poll  
Tax. (e) Uayoso lwemali yams Tikiti  
kwezinye indawo layawukelisa omzi  
ogxtwayo emisebeazoi, kufakwe ama-  
gxa xezindaweni zavo, waye ulamba,  
(f) Unteo we "Bhaxa" oqutwyoso  
ngabemhl pe kwa Dyan Wesile. Oko-  
ke kukuti, ati umhlolokazt, mhlaumbi  
umntu ongesebenziyo auyanzelwe nga-

mnguny ukuba scintar e Ramelieni,  
kuangensilo askwe. Lonto ke ibang-  
le ukuba umtu ati nokuba na ebe li lungu  
elizeleyo elinyanisekileyo, ahil-ang-  
zatu semali abe ke ngoko unik-zila  
kwishendo sokusila indywals, mhlaumbi  
abe ngumntu oziyekoleleyo.

Z-za pakati kwezinye, iz zatu ezi-  
ngele ukuba eli Band a (es-izifak-ku  
Rulumente) liyi labale i Wesile yaba  
mhlope, liseke i Wesile yabantsundu  
Pofu inqubo nayo yooke into y-vakwa  
Dyan umshluko qa ligama. Ngu ulo  
ka Mogxale, wase Dyle (De Ast)  
oselepuma koma Rauti, pofu iksys lons  
ilaps, e Q-qodala, oqale lentshukumo  
apa esilindele abafundisi bayo ngayo  
lenyanya, yintshukumo sifike yawsuhu-  
kumisa umzi laye eli Hlilo, selimiyew  
kweyona Mission inkulu kwezithili  
Mission yase Kamstoe (H-wu.)  
Limaxongo spa selimise i Hlilo eliqeqa  
pofu ingabanta base Wesile, abapuma  
e Wesile kunye naba shumayeli babo.

Iqela ngentsuku eziyibini selifume-  
ne amsluogu angama 58, nabashumveli  
abastandatu. Kusilindeleke amakul  
ngokutsu kwezi psalmunda zeli Hlilo  
ezissbenza pakati komzi. Seli ne phe-  
pha-ndaba elitengwa nge ngokwezi  
"kuku" (Cakes) apa. Sesitibilo ukuti:  
"Limaxongo kwezi laba Tembu nge-  
kwe Mvabs ze Nkolo ka Krestu."

## Umzi Uhanjelwe Ngama Sinala Avela Kwiindawo Ngeendawo

Ezase Maclear  
(NGOWAKHONA)

### Babanjwa Kakhulu Ngomqomhothi Apa

NGOMHLA WESITANDATU  
I FORT HARE NOMZI  
IZAKUDIBANA

Ezase Kapa  
(NGUM AFRIKA)

Ngo July 2 u Mau. J. Q. Matole  
wokwela ukusenga e Mtata ekayeni  
okwefeki exintat, yi Capt, ye G.A.L.  
T.C. no novenkile, selefumene nesime-  
mo kwi Capt ye stenetsa, Umata,  
sokuba bayukute bampe umdislo kona,  
Ngo July 6 siva ukuba koquibians  
amsaqelo o mboxo elalapa nelase. Fott  
Hare. Ngo July 16 ibilubeko zandla  
ku Matsibeti elapa wonke umtutu  
opantsi kwale Diocese lenkonzo iqu-  
tye nge ArchBp. of Cape Town.

Maheli impucuke kuti iyengzaki iy-  
engzaki iyshleksi iyadanis, iyasipora  
yonke lento. Sitiko kuba omaye um  
Afrikaziki obesibeni, kwezinye izigwi  
li zeli okucece ukuba ziyamtanda,  
intokazi elicokocoko ukubambla noku  
nxiba no mpukane seyimhla ngeku  
swela isimilo ubelukesi usazi ke naue  
umntu za seyimvumile ikitshi yomlungu  
unikwe iholiday nge Bass wake wam-  
zisa nge mcgogo we motokale imlaysi-  
shile yens ne suit case no mlungukazi  
wake, suke abanike adilesi yawa sisi  
wake aplo kuko ezifotofo i settee  
kuba eyake indlu iyoloto—suka besutu  
la ke impahle e motweni gqi intwesa  
ezimzokane zati, "Nanku u mama !  
Nanku u mama !" zambambwa zimbe-  
lezele, wati u mlungu. "Ngabantwana  
bako abo ?" "Oh : No, master,  
ngabelokishi !" yemta imote kwa oko  
zabe impahla zstutwa zasiwa endlini  
yake, u n'bangela ke yokuba abanuve  
le abantwana bako angayi nesendini  
yake nolungu bubudaka abe yens  
e klini ! Hamba "Mpucuziel"

Kwa elinyo inenekizi Sunday after-  
noon livela kwa mlungu litshonge ndiza  
pantis ilokwe ngezibantu e zicopyleyo  
no bag estiinokuviss e pontini egezib-  
iso, lite za ligqiba ukutenga i 2nd class  
ticket to Langs e Cape Town libamba  
no manenekzi samanene yawa le yawa  
le bag za efaka itikili yavuleka kwa-  
puma ispoonzi esingange qsga le tin y  
Nugget Polish sizele twabu ligwada  
lasciteka nonopitywana we nqawa nem-  
cinge embalwa necebe le botiki ye  
matshisi : Aruruteka lamancene skabi  
nskuzincede abeleka, umnikazi ndaba,  
"Ngubani lo usake lento begini yem  
ngafika lelaqeba ndisebenza nalo laku  
ndifumiso !" Nakuba wayesitiso  
waduna wekabi ezintsi waxela iluxu.  
(Iphelola kuluhlu lwezithelu)

Iqela le khola  
ely Ebukhweni

ALAHUYA NEHLAZO  
NJENGEVINYE  
LAINYAKA

Ezase Burghersdorp  
(NGU WANGA)

Ngomhla ks June 20 1935. Sike  
sane ngxitela ye "fate-II" ke Miss  
M. L. D. Mashuga, obekde elspa  
paketi komzi, waza wemka ngomhla  
we 21st ebekisa ekayeni e Thaba-  
achu.

Suyisana nomzalwans Solomon K.  
Koloba obekde engeko ese sikolweni  
Nxukwebe "Haldtown Institution,"  
for his J.C. ubuya ebonsakissa impilo  
-ntle.

U Miss Annie Motelatis uke wane  
ndwendwe zamaneekazi amabini zze  
Alvani u Miss E. D. N. Moleleki no  
Miss B. M. Sengsane. Babonsakala  
pofu ingabanta base Wesile, abapuma  
e Wesile kunye naba shumayeli babo.

Iqela le bo la lapa like lati gxsid  
e A'vazi 'ebukwensi' ngomdilso hayi  
betu kulo nyaka nje ababuyanga ne-  
blazo nje nge minye iminyaka. Imi-  
dilso ibimi nglublolo :—Ngo 3.30 p.  
m. kuogene i B. team kwasbonkala i  
Aliwal North B. team ivula nge  
Burghersdorp 3 sill. Hayi umfo ka  
Leen obizwa ngotuti, "notti Bless  
Cop ! " Wala nxa i Alvani ikwembi  
intaba wayiqawulu kwi 25 line yase  
Burghersdorp waqekre waysa kuyibeka  
i score sayi 3 points <sup>3</sup>.

Kwengena amadsa gogo A. team  
apo, akwatsitsa njo. Kwavakale  
"Pavilion" ikala inti "Aliwal ! Ali  
wal ! Kejeno halens ho roabal-  
mehoe, akwancesda ato ukutsho kwabo,  
yayi drawa match.

### U-Nocikiciki No Caca

(YI MBHONGI YE SIZWE)

Nocikiciki, chub'ucaca !  
Ucoc' elocici lecangci,  
Icangci lencence ka Zici,  
UZici ka Gocigocana.

Nocikiciki, chub'ucaca !  
Ucabolochol' cabolocholo.—  
UCholi no Cici bacazwa lucaca,  
Kant'u Cakijan' utwa lucacela.

Nocikiciki, chub'ucaca !  
Kuncuncuz'i Nchunch'e Cascada,  
Kwacsup'ined'e Neukasa,  
Wacwacwaz' ucwet'ecaleni.

Nocikiciki, chub'ucaca !  
Chezan'amacha nanczs,  
Zicac'ingcaca zze Ciko,  
Zigcs' igcegerys ze G uwa.

Nocikiciki, chub'ucaca !  
Lencenc'ibigad' ungcengcenge,  
Cikilshe licolwe nge Cingo,  
Lwagcadw'ugcado nge Mgagcisa.

Hai lempucuko yezinxibo qwaba !  
Xasithcyo skungaba siti amabene  
akanjalo koko nje besisatetsa ngezinto  
esimboce ngejemi zavo. Amanye  
amabini aselethbatile ake apatsa kaku  
bi ecawesi pakati kwave into embi  
ababantu ngokuhla bameleza, uno  
ngela yintwana encinci engeze yadale  
ngabano asingetho ukuti kone ubani  
kubo kutiwa "When two quarel both  
are wrong." Suyisana ukubobs  
ukuqubela ebobeteleni kuka Nur-  
Hokwan no Mrs. W. J. Nzozo nku  
ba besalele. Awu : bayabeswja abantu  
apba ngeq mqbobi into embi.

### Ezona Nzala Ziphambili

Ibentandathu Ekholwini ngonyaka ngeimali  
ezifakelwe inyanga ezi shumi nambhini.  
Ibesitine Ekholwini ngonyaka ngeimali ezi-  
ngabekelwe zesh.

Ezinzala zingapezulu  
apha zihlawulu yi :

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Pretoria.

&  
D. J. WILSON, Esq.,  
Union Chambers, Union Street,  
Witbank, Tvl.

### Kuba Fundi Bephepha Lethu

Kwakhosa nyaphinda siyakhumbu  
za ukuba ekuzifuneni kwethu indaba  
siyabacela ababhaleni ukuba bangentyu-  
nyi.

Ezona ndaba zimfutshene zezona  
zothuba eliale lokufkwa. Kaloku  
asinguwe wedwa obhalayo nabaoye  
(Umbleli.)

### Wayesigogo Yi Rumatizimu

Ngoku unakho ukukwel' ibhayisekili

Enze umzebenzi wakhe

NGENXA YE DR. WILLIAMS' PINK PILLS.

"Ndithanda ukuba wonke ubani azi okulunge kunene endikwenze'we z Dr.  
Williams Pink Pill." utsivo u Rev. Adam Lebaru wase P.O. Box 94,  
Paris, O.F.S. "Ndandigogwe yi Rumatizimu kangangokuba kubenzima  
ukushukuma Intlungu zszindixhela, babayinto elusizi kum ubomi

"Ndasebenzia zonke intlobu zamayea okublikila naselwayo. akwaze  
kude kubekho nte indenz bhet'le  
kanye, ndade ndafusa ukuncama ukuba  
ndoze ndive ndiphile.

"Ndaza ke ndafunda ngomye u  
motu owayene Rumatizimu impethie  
kubi owayangwa zi Dr. Williams'  
Pink Pill's ndazimisela ukuzilinga.

"Akuzange kuba kuda a ndaba  
sendilova usizo lwazo Zaqala za  
damba intlungu ndaba nokushukuma  
lu'a. Ndsqhuba neziphili kuthi  
xa ndandithathe ibhotile ezine zabe  
zonke impawu ze Rumatizimu sez  
mkile, ngoku ndinsko ukuhambha-  
hamba ndisabenze ndiyikwela ngoku  
lula ibhayisekile yam.

"Ndakuhla ndizincoms i Dr.  
Williams' Pink Pill's ngokundibuyise-  
la kwazo impilo yam—zingumanga-  
liso."

Ngumntu omnye nje lo kumawaka anyangwe zi Dr. Williams' Pink Pill  
kungeyyo i Rumatizimu yodwa, kodwa kuzo zonke izifo ezenziwa ligazi  
elibuthakha elixubalevo, njengobuthakha novalo, ulwetyiso olonak'leyo,  
unyong, nokuphelelwu ngamandla. Ukuba usisilu sokugula, qala ngeku  
usebenzise i Dr. Williams' Pink Pill's yaukubona, kwakamsinyane yaukulua  
unceco lwazo.

I Dr. Williams' Pill's zifumaneka kubo bonke absthengsi, okanye ngeko  
kwabe Dr. Williams' Medicine Co, P.O. Box 604, Cape Town; Izabiso  
zi 3/3 ibhotile inye okanye zibentandathu nge 18/-, ungyirholi eveyosi.

## FIVE ROSES TEA The Tea With The Better Flavour . . .

..... the Tea that makes you feel fresh and fit after  
hard work because it is GOOD, FLAVOURFUL Tea  
Without tannin dust.

Buy your "Five Roses" Tea in  $\frac{1}{4}$  lb. or  $\frac{1}{2}$  lb. packets instead  
of in smaller quantities. This way you will save money.

If you have difficulty in securing

"Five Roses" Tea write to :-

"FIVE ROSES" TEA & COFFEE WORKS (Pty) Ltd.,

P. O. Box 2225, Durban.





# News Items From Different Centres

## Grahamstown News

A grand civil competition dance was held in the New Recreation Hall on June 21.

The audience was chiefly composed of the cream of Grahamstown. We were also honoured by the presence of the location Superintendent.

The judges were Messrs G. A. Mzwai M.C., and Rus. J. Cetu, a dance expert. The Grahamstown Jazz Band under the management of Mr. P. E. Ngxiki was at its best; prizes were valuable. The judges had a hard task for the following competitors were at their best: Messrs Jno. Tsotsobe, C. T. Cetu G. Makapela and M. Mokuena, Mr. Jno. Tsotsobe and his partner Miss L. Manana won the first prize. As regards to the second prize it was touch and go, but Mr. Maurice Mokuena reached the scoring line first.

After the competition was over Mr. Rus. J. Cetu gave a demonstration with his able partner Nurse M. Sidiqi.

Amongst those present were Misses E. V. Boya M. Q. Sidiqi, Vio Sadalla, D. Botha, L. M. Manana, May Prince R. Mokuena, C. Matlala N. Solomon N. Sodladla, N. Nelo and D. Nelo, Messrs M. M. Botha, P. E. Ngxiki, E. Cintso, L. Mpofolo, Jno. Tsotsobe, G. A. Mzwai C. J. Cetu, Rus. J. Cetu, Lex. J. Cetu, Chem. Nyalusa, K. Daniels, K. M. Yile, G. Makapela, M. Mokuena, W. Ngqolumbe, and Tibie Kandaniwa, Grahamstown, celebrated orators.

## Volksrust News

(By ABSIE)

Miss Nina Makapela is to be congratulated on her successfully completing her course in Domestic Science, taken at the Kilmerton Institute. Miss Makapela is the youngest daughter of the Rev. and Mrs. Jas. Makapela, of the Methodist Native Manse, Volk-

Congratulations to Mr. and Mrs. J. S. Sedibe upon the birth of a son. Mother and baby are well. It is learned that Mrs. Sedibe will soon leave for her home—White River, in the Eastern Transvaal. Her many friends will miss her.

Mrs. R. B. Mqwa and Miss F. Gamede, have returned from Dagsspruit where they had gone to attend the funeral of the late Paul Lephoto, who, prior to his death, was an able teacher of the Kroonstad United School.

Mr. Jerry Mqwa, of the Kilmerton High School, is on a visit to his parents. Jerry is a keen Soccerite and Pathfinder.

We are pleased to see Ketwe doing so well as a Nurse under Dr. Briscoe, Voerst's most popular lady doctor.

News has been received of the death, at his home at New Clare, of Seward Zinda, eldest son of the late Mr. Zinda and Mrs. Lubelo. His uncle, the Rev. Jas. Makapela left Voerst to attend the funeral.

Voerst inhabitants woke up on the morning of June 24 to find that the wind was very strong. A biting wind was blowing from the south, causing many coughs and sneezes to our cousins.

Mr. Seth Dube, a student of Marianhill, is at home for the holidays, spending a few days with friends at Wukkerstroom.

Six of the Vrede football players were left stranded at Voerst, when, for some unaccountable reason, the driver of their lorry left the town by another route, leaving the blanketed men at Lynd's Garage. They had, however, all disappeared by Monday afternoon.

In a foot-ball match played here between Voerst presenting Wakkerstroom and Voerst (town team), the former won by 2 goals to nil.

Yakkuo to spend a few days with parents. Mrs. Mdhluli entrained for So inns soon after the closing of schools.

Mr. R. Mapanzila is the agent of "The Bantu World" for Germiston-Alberton.

Messrs. E. T. Motau and C. P. Moefe, both of St. James School, will spend their holidays in Johannesburg and Randfontein and respectively.

## Maritzburg News

(By R. A. CALUZA)

"Anti T.B. Fund" Concert proved a success. The Native effort toward the Anti T.B. fund surprised the Maritzburg Europeans and the "Natal Witness," announced in profuse types the sum of £14 14 0, contributed by city Natives. The above sum was the result of a Grand Variety Concert held at the "Bantu Recreation Hall" recently. Mr. R. E. Davies and Mr. Meyers (In charge of the Native Market) as auditors certified the sum of £14 14 0 realised in the show. Brilliant music was given by all choirs and Jazz Companies. The talk of the evening being S. T. Khumalo and his "Male Voice Party" and R. Ngobese-Teachers' Choir. Mr. Marwick the humourist and Mr. Horning the mystifier also assisted in the programme.

Among the European friends present were Mrs. Russell, of the Town Council and Mr. R. E. Stevens Manager Native Municipal Affairs. After the show Mr. R. E. Stevens spoke highly of the Native effort, and also encouraged us to do greater things that will please the white man and convince him that all the Africans are an initiative people. Mr. R. E. Stevens also introduced the Governor-General's Shield, and hoped the city would compete successfully for it.

### Social and Personal Paths

Mr. W. Mtshali passed through the city a fortnight ago for home (Impolweni) from Adams, where he has been taking his course in Theology. Mr. Mtshali's marriage with Miss L. Z. Yeni of M. Station, will take place at Impolweni July.

x x x

Mr. and Mrs. Emmanuel Msimang left the last Thursday for their Winter holidays at Driefontein. A happy holiday to them till they meet us again.

x x x

Mr. Wilbert Mzimela of the Colombo Tea Agency, Durban, spent his weekend in the city, and was the guest of Mrs. M. J. Dhiadha, of New Scotland.

x x x

The Wayfarers are an attraction in the city, and Miss H. Goss, Miss M. Mapumulo, Miss S. B. Kuzwayo and Miss D. Gumedu as city born teachers are to be thanked in their efforts in strengthening the Movement. The Wayfarers had the honour to be visited by His Excellency, the Governor-General at "Lexden" Camp recently.

x x x

Among the visitors to the city this week are Miss D. B. Khumalo, who spent a few days in the city, before passing on to the N.N.T.U. conference to be held at Dundee early this week.

x x x

Miss Mkwena's marriage to Mr. J. H. Msimang took place on Wednesday, July 3 and the reception was held at Edendale on July 5. Miss Mkwena is a well-known tennis player and a teacher at Dundee Government Intermediate School.

x x x

The "Grand" staged another musical play of romance featuring Grace More in "One Night of Love." Among those present seen at the play during the week were Messrs. A.W.G. Manyoni foremost correspondent of "The Bantu World," J. Madumo, city agent of "The Bantu World," F. A. Kunene, R. Kuzwayo, S. T. Khumalo and his sister; Miss M. Mapumulo and Mr. C. Khumalo, a student of Marianhill.

## Germiston News

Recent arrivals at Germiston include Messrs J. Makgosa, of Vereeniging; E. Mamkeli, of Brakpan; Gugusha of O.F.S. and Mr. M. Bongela of Kentsene who is on sick leave.

The following students are spending their holidays with us: Misses A. Legge, I. Tshabalala, J. Maaga and M. Mogotsi. We learn with regret that we losing one of our prominent teachers Mr. Maseko who will be proceeding to Orlando to teach there next term.

Mr. R. Maseko, of Alberton will spend his holidays at Standerton.

Messrs. E. T. Motau and C. P. Moefe, both of St. James School, will spend their holidays in Johannesburg and Randfontein and respectively.

## Got Fat On Light Work

PUT ON 7lbs IN TWO YEARS

Then Took Gums Off His Waist With Kruschen

Here's a man who soon found that there was at least one drawback to having an easy job—it made him fat. He writes:

Lately having a light job, after being used to heavy work for years, I began to put on weight. I used to weigh ordinarily 11 st 9 lbs, but after about two years on my present job, I weighed 16 st. 10 lbs. Now, after about twelve months taking half a teaspoonful of Kruschen in hot water every morning, I weigh 14 st 2 lbs, and I can bend about like I used to before. I may say I do not diet myself, but eat the same as I always have been used to. I am at least six inches smaller round the waist.—E.F.

Kruschen contains those six mineral salts proportionately balanced, found in the waters of those famous European Spas used by generations of fat people to reduce weight.

The "little daily dose" of Kruschen Salts keeps the organs functioning properly every day, and fits you with such a feeling of radiant vitality and vigour that before you know it you are fairly "jumping out of your skin" with energy, instead of moping around—and reduction follows as a matter of course.

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

## Pretoria News

Saturday, June 15, was the occasion of a most outstanding incident in the history of the Marabastad Dutch Reformed School, Pretoria, and also the Bantu section of the public present.

Dr. C. D. Murray who actually presented the Flag said: "I want the school and all the children to feel that Gen. Hertzog is a true friend of the Africans and a close friend.

In conclusion he emphatically said that he wished he could draw love to the hearts of children for General Hertzog.

The Rev. E. C. Olivier, who was master of ceremonies heartily welcomed and thanked all who were present.

Chaplain Major A. G. O. Coertze who also presented another Union Flag to the Roberts Heights D.R. Branch School briefly gave a talk on flags.

Dr. J. Reyneke general Mission Secretary of the Dutch Reformed Church in the Transvaal, commented on new Mission Schools which are being established as a result of the recommendation made by the Synod which met in Durban deciding that there should be no fear in providing the right kind of Education for the Africans. With the stripes forming the Union Flag, there should be co-operation among the different races of the world.

"We, the Africans will interpret the colours in a different way," said Mr. Bud Mbete in good Afrikaans. "We can say the hearts of Europeans are blue, some are like gold; European friends, please work in such a way that our hearts may have a white colour, so that when there is danger we may run to the Union Flag for safety."

The last speaker, Mr. E. J. Masuana Principal, who also spoke in good Afrikaans expressed his heart felt gratitude on behalf of the school and the staff.

The Senior Choir of the school under the able conductorship of the principal rendered a selection entitled "Once Again in Afrikaans." One very striking event for the day was that of the Pathfinder, Rosetta and Trimmers of 8th Pretoria Troop, Marabastad. On the approach of Dr. D. Murray and some other European friends, the "Salute" was played by the Pathfinder Band when the rest of the Group was forming the "Guard of Honour" in full salute.

The "Coloured Party" comprising of five very smart Ringers, was commanded by Mr. D. C. Mogotsi the Group Pathfinder Master in "Afrikaans Commands," e.g. "Aandig! Regsmeester!" The ceremony was closed with the National Anthem.

E. J. MASUANA.

## GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

### INTSHUMAYELO ZIKA RULUMENTE

No. 100, 1935

IRHAFU EYONGEZELELWAYO KUBANTU ABANTSUNDU BELALI YASE BALASI, KWISITHILI SASE QONCHE.

Njengoko abantu abantsundu abahla kwilali yase Balasi, kwisithili sase Qonche, benze isicelo sokokuba kuqokelelwye irhafu eyongezelelwayo ukwenzela ukuba kubekho inxhowa yemali yokubiya umda wanga Mpumalanga walololi;

Nanjengoko ke Umphathiwa micimbhi yabsantu abamnyama anelisekileyo ukuba esona sinini sabo abarhisi balandawo bayafuna ukuba lerhafu mayiqokelelwye, waye chambha nayo nenjongo emiselwe yona; Ngoku ke ngoko, ngaphantsi nangamandla endinkelwe wons sisigendwana soku (1) sesiqendu sechumi elinesihlanu so Mithetho wabi Ntsundu No. 41 ka 1925 wokurhisa nokuhanjisewa kwabo phambili empukwenu, obe wahlonyelwa ngesiqendu sesithoba somthetho No. 37 ka 1931, spha ndiyabhengeza, ndixela adaye ndizazisa okokuba irhafu eyongezelelwayo ye £1 ngokwejenje izskuqokelelwye kuye wonke umtu omkhulu oyindoda ongumrhafele walali leyo ixeliweyo; Lerhafu yongezelelwayo ixeliweyo apha iyakufuneka irholiwe ngomhla wokuqala ku June ngo 1935.

THIXO, SINDISA U KUMKANI.

Inikelwe phantsi kwesandla sam ne Tywina elikhulu lomanyano lwe Mzantsi Afrika e Khimbili nglomhla wamashumi amabini ares xhenxe ku April ngomnyaka wewaka elinamakhulu ssithoba anamashumi amathathu anesihlanu,

CLARENDRON

I Rhuluneli Jikelele

Ngomyalelo womntwan'omhle

i Rhuluneli-Jikelele-ise Bhungeni

R. STUTTAFORD.

No 101, 1935

IRHAFU EYONGEZELELWEYO KUBANTU ABANTSUNDU BELALI YAKWA NDONGA EPHEZULU, KWISITHILI SASE GLEN GREY.

Njengoko abantu abantsundu abahla kwilali yakwa Ndonga ephezulu, kwi sithili sase Glen Grey, benze isicelo sokokuba kuqokelelwye irhafu eyongezelelweyo ukwenzela ukuba kubekho inxhowa yemali yokubiya imihla elinyelwayo yalololi;

Nanjengoko ke Umphathiwa micimbhi yabsantu abamnyama anelisekileyo ukuba esona sinini sabo abarhisi balandawo bayafuna ukuba lerhafu mayiqokelelwye, waye chambha nayo nenjongo emiselwe yona; Ngoku ke ngoko, ngaphantsi nangamandla endinkelwe wons sisigendwana soku (1) sesiqendu sechumi elinesihlanu so Mithetho wabi Ntsundu No. 41 ka 1925 wokurhisa nokuhanjisewa kwabo phambili empukwenu, obe wahlonyelwa ngesiqendu sesithoba somthetho No. 37 ka 1931, spha ndiyabhengeza, ndixela adaye ndizazisa okokuba irhafu eyongezelelwayo ye £1, 10s ngwenjenje izskuqokelelwye kuye wonke umtu omkhulu oyindoda ongumrhafele walali leyo ixeliweyo; Lerhafu yongezelelwayo ixeliweyo apha iyakuhlawulwa izizaverge ezibini emnyakeni za 15s. sisinye, esokuqala siyakufuneka sihluwe ngomhla wokuqala ka July, 1935, ukuze esesibini sifuneka ngomhla wokuqala ka July, 1936.

THIXO, SINDISA UKUMKANI

Inikelwe e Sandleni sam ne Tywina Elikhulu lo Manyano lom Zantsi Afrika e Kapa, nglomhla wesithoba ka May kumnyaka wewaka elinamakhulu ssithoba anamashumi amathathu anesihlanu,

CLARENDRON

Ngomyalelo womntwan'omhle i Rhuluneli-Jikelele-ise-Bhungeni

R. STUTTAFORD

No. 732

20 May, 1935

Umphathiwa Wemicimbhi yezinto zomphakathi wellizwe ukholisekile ngokwamagondo esiqendu sisibini so Mithetho No. 43 ka 1916, ukwenza aba balandelsyo ukuba babengabatshati ngeloxeha abayakuthi baba besengafundisi beliziwi nabambhisi bevangeli balamshilelo okanye amaqla weyile.

Lethlake: Rev. Johannes Moloi, wase Tsheshi ukusukela ku March 4, 1935.

Makhene: Rev. Jacob Lebelo, wase A.M.E. ukusukela ku March 5, 1935.

Kambula: Rev. Simon Samuel, wase Methodist Church of South Africa ukusukela ku March 16, 1935.

Dhlamini: Rev. Elliot Timothy, wase African Presbyterian Church, ukusukela ku March 4, 1935.

Selepe: Rev. Nathaniel Thakane, A.M.E., ukusukela ku Feb. 13, 1935.

## DIKHOELETSO TSA MMUSO

Khoeletso ea 69, 1935.

TUKOLOHO EA MOTSE OA VREDE, ORANGE FREE STATE, PASA EA BOSIHO

Ka matla ao ke nang le zona katla ha temans ea (1) ea Tema ea lesome le metso e robiling mono ole mong ea Molao os ditropo

# Zulu : Ezombukiso Kwa Nongoma

I Palamende la Bantu  
Selqaliwa e Tekwini  
U Dr. I. B. Gumede opete

(NGU ALFRED MATIBELA)

Besiloku sizwa kutiwa kukona i Palamende labo Lungu absishayela kulona imite yokusibusu kueizwe Kute kupakati sezwa sekutwa kukona okutuzile kwabe Lungu base Tekwini Namblanje sitshewa ukuti nabantu bakona l-pa e Tekwini bahlanganile, bavumelana, bamisa elabo i Palamende elingenene e Social Centre kwa Musi ShabuSeni.

Loko kungambika okututukiswa kwa Bantu nja o ngabamhlope bekomba indlala eya pambili. Maingana amadoda ahamba pambili ekusungu eni icebo lale i Palamende kodwa sengati ewu hongoza ngu Mr. A. Z. Mazingi Akusiso amanga lawo mhlozi amaqiniso amahle odwa, angena bhulomu.

Isipolo salendhlela saziwa ngamaqili azi kude. Kodwa yoake imfundo ya Bantu namazinga okuqubeka kwabo kuyo kulendwelokwabe kuyezwa abeiusungu bebonisa ukuti sebebabenile. Kabakaze bamnike umuntu uto bengakaboni ukuti usewubambile umqondo walo. Umfana uqilisa ngokumbuma izinkomo zebumba isigciao azeluse, apete ngokubanazo. Okuyintombsaza na kugala ngokubelela umntwana we hlezza kuya suka kupata ingane, isigcino kubele ese izelwe yiko. Lonke unyayo olususwyo lugcina lumgenise endhlini'tile oluhambayo. Lolumyawo kengo ugata kuaizo sonke mhlawumbe aseke basikaza ukuhamba ngazo abantu.

Kukona u Muunzana omhlope oseloku kuqalisiwe ekomba indhlela ye Palamende. Yibika ke lelo, lokuhambisa ngendhlela efaneleyo nxa kukona inkokeli eyingcweti. Kuhambona abamblope bongamele abantu kusuka pautsi nomu ikumupi umsebenzi nesenzo esenciyeme emvelweni yaba mhllope. Nalapa ke kuyazikanyela okulanele kuvelile.

Umholi opambili (Prime Minister) esingamlinanganisano Gen. Hertzog e Palamende I- Nyonyana ngu Dr. I. B. Gumde B.M.Ch., B.M.R.C.S.F.R.C.P., alandetwe uhlia lwabafana bamsakawa abafudisiweyo.

Uma engeko kobamba u Alfred Matibela (Deputy Prime Minister) Omi endaweni efuze eka General Smuts kulemnyaka edhlue noma u Dr. Malan manje u Mr. A. W. Dhlamini i Principal ye Taylor Street High School (i Koliji elinamandhle esi Latin, Science, ne Mathematics) uyi Leader of Opposition, oyakuti nabaflo abangakuye asukune apikise konke okuzobekwa u Halumesi ka Guinede ati 'aku njalo,' noma kuseqiniswesi. Kanti futi koba kona oziemele esiswini sendhu, aboshaya lapo bebona kona, bayeku lapo bebona kona, kwa Gumede noma kwa Dhlamini

Kubekwe nemiteto abomhlangano abimsewe ukuyilandela bayihonipe, kulunge umsebenzi. Kupikiswane ngomlomo, ase ongaziyo ati sekuzu nqindwana, kanti pinde.

Insambatekalo yalo mhlango ukuba ngo'nye usuku ukuba umuntu aki ume asekele inkulomo yempikiswano avumele uhangati okungati nxa eka uma pandhle ngalo apikise abekushilo llowo oyilungu lale nhlangano ukwewe ig ma elisha syobizwa ngalo e Mhla nganveni. Asiti u Mr. A. W. Champion i lungu lase Calvnia, u Mr. A. W. Dhlamini ilungu lase Dundee, u Dr. Gumede ilungu lase Germiston, u Mr. Alfred Matibela ilungu lase Natal Coast, u Rev. A. Mtumkulu ilungu lase Maitland, u Mr. A. W. Bhulose ilungu lase Boksburg, u Mr. E. C. Jali ilungu lase Jeppes nabanye njalo njalo. U Dr. Guinede useqalile ukwaka ululumeni wake. Nxa isenzo sivuma kobuywa kuxoxwe. Amanenekazi apambili asejabilise kaningana ngokubase nhlanganweni o Nurse S. Mongoli Sebets, Nurse Ethel Setab, Mrs. I. Sillito Kuxoxwa ngesi Ngisi nesi Bhunu, kodwa isiBhunu lapa saziwa ngabambalwa kakulu.

epezukswe ngezinduku wase evikela inhlako njens. Po benza abakutanda emzimbili ngoba umuntu owa lusa ungco Mheli, noko akavukanga pa nsi ngombila ka May 12 u Nkulunkulu noko wasizi lapa ngoba usekona uyoba ngecongo noba bemlimazile.

Isikumbuzo Somufi  
U Petros B. Nkosi  
Senziwe Ngunkosikazi

(Iqutshwa kweleka June 22)  
(NGU J. D. CINDI)

Njengoba ngisho nje Mheli, naba fundi bako, kwashisa endhlini ngobo uqobo luke u nifi washiya wone lowa mlanekiso umfana namastombazana amebili bepelele abegazi. Umka mfwabu omkulu u Mrs. J. Nkosi, Western Native Township, umlamukazi wake omkulu u Mrs. Jacob Sigasa Ngo 3 p.m. langena elikulu idina oweta, loko kuweta intombi yake eyende kwa Kambule, Mrs. Martha, Mrs. Dakile, Miss Elsie Mlandu intokesi enobantu ngokuzitoba no Mr. Isaac Nkosi. Omuhle umsebenzi nqozileyo ngingensko ukubaqed ababekona bengapezu kwamashumi amahlu.

Ngombla ka May 8 kona lapa emzini kubonakale u Rev. Zeph. Kunene i President yama Ind. M. Ch. of Africa ezobona yena umhlotokazi u Mrs. P. B. Nkosi no J. D. Cindi ngoba pela uepuma e Goli e Konfarcasini yama Dipende ebise Sophiatown ebabaza ubuhle be Komfa nokutelelana amanzi kwama Dipende emva kweminyaka engezwani, Manje konke loko ku dhlu, u Nkulunkulu abusise lapo. Emi ngenyawo eputuma e Breyten lapo ayelindelwe kona ngombla ka May 9 umkosi wabafundisi abasihluu asazike ukuti bafunwa ngani ezodhluela ekaya kuma Hamba. Equbekela pambili kwa Ngwane njenge nxusa le Komfa ukuyobonana ne Ngwenyama Umbhobha kwezibomvu, Itole lika S-mhlo u Sobhuza II kwa Lozileze. Hau ama Mpondo, kuhle iz'e livule amehlo impela kuyadingeka Mheli indaba yama Mpondo ivuelwe amehlo impela u Rev Reuben Nkosi ngombila ka May 11 kusihleke umntwana umfana omancane nesipani senqola inkabi, beyaluwa bafuna ukuba umntwadiye yini Kunzima impela ukusihleka komntwana okutekona lapo ngeahlakomi i Lekishi wahlangana namadoda yini 6 ama Mpondo awabuzanga luto

(Ipelela ohleni lokuqala)

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## Ukuqubekela Pambili Kwabantu Kwa Nongoma Ngemibukiso Yabo

Mheli,—ske ungivumele kengitake lamewzana kwelisko ldomo.

Inqutela pambili kwaZulu (Zululand), ngombila ka June 14 besinobukiso lapa kitikwa Nongoma Kwatokozisa ukubona ukuti ama Afrika nama Afrika kazi impela abezimisele kakulu ngalombukiso, loko kubonakale ngezinto abaziletileyo embukisweni ezijengene: Zimbewu zombilla namabele nako nke okulinywayo (farm produce). Nemitungo, nezinto ezibawweyo ngomuti neza ukiweyo ngencema, nangela njalohalo, nangewuli.

Impela lombukiso nanxa abantu abaningi bapazanyiwa ukupendula kwezelu ababe besiba nako ukufuyelela bonke, kodwa labo ababe kona baziboneli ukuti, sebenza ngesi neke, ungacu nuki, ukuze utole kah'e nomvuzo wako. Ake ngitite kancane uhlantoli labalimi bonke laba abawalela amazwi abalimi abasebenza ezindaweni zabo batola izipo ezipambili ngezilimo zabo (first prizes) ikakulu izilimo ezazipuma kumlimi wase Mahlabatini.

Hai ke izinkomo wala uNongoma ugunyile ngapo. Kwangenwa emsebenzini yezandhla yabesilisa wo! kwakubazi be izinto zoSeme, wala lapa zibame kona zenzisizihlalo wawu ngala uti hai uti akasitengangwa esezobukisa ngaso kanti csh umsebenzi wezandhla zake nesi neke. Nezikolo ssizibutene wabona umsebenzi omuhle overniwa zingane ezikoleni wawutokozisa kakulu nomdhlu wazo wawumuhle nkukubabazekayo ezbiza amateacher ilowo evela ngesaga s ke ukwihlu omunye ati zadhlala izinguzase Mishini lase Nhlephenku zabafuni wazibiza umfo ka Dh'adha wabona ukuti yebo kuva'shayelwa.

Phoke neziyanga ziyetiti awumbiwa ndi wye, kwati kuse njalo kwa qamuka um Afrikazi weza nezizingane zake zamantombazana ngokwakene njo bo nayokwabuta bonke nowayengakatali enganakile ukuti kwenziwani kodwa

ngaleso sikati wanakekela yasho lento kazi iti "Ngiliqwe ngiliqawe" bala nawe wabona ukuti yebo nalo iqawekazi lakiti eAfrika, lento kazi ifundissa eNgome Goden Memorial School eMiss Mgenge yati lapa ipuma enku ndhlene nezizingane zayo isiqedile wezwa ihlombe komhlope nontsundu kwatiwa makapinde futi ngoba bengabonanga bonke, kanti konke loku ukwenza nje okukulu akona szokwenza kushihla.

Njengoba kwakubutene izikole kwa kusihla kwa iKonsati (concert) lama teacher kuzohlabelela izingane kanye na w o amateacher ngokwawo. Au impela mina ngiye bonga smatiselakazi amabili ase G. Memorial School eMisses Mgenge no Mhlongo okuyibona ababamba ubusuku bonke sokudhlala ciske bona bobabili beshayelwa umfana wabo omancane nje bo iorgan. Ngabona impela ukuti intokazi kaMgenge isihlo emini yati iliqwe kanti impela. Pambili maqawekazi. Sibonga bonke absepete umsebenzi ukwuputa kwabo okutokizise wonke wonke.

Qubani balimi, namatescher ibheke pambili njalohalo iAfrika nikutse abantu ukuleta iziato embukisweni nokuzenza. Uxolo Mheli ngokweluwa. P. C. B. SHEMBE (Agr. Demonstrator)

## EzaseMhlabeni

(Ngu Old Sport)

Hallo Joe usekona mfana sisoleko sagcinana eKwezini, upi uMpandhle ntsha—nanto pela iBantu World ake sixoxe njengakuqala.

Abantu bayihlapeka ezweni kubefasika ubusika bakale nxa kufika ihlobobakale batu kanti izwe ngaba Inkosi ngayalidala kanjani, akasoze aneliswe umuntu womhlaba.

Seloku sahlukana manje sekwande

SAKUBONA PIET! KUTENI UHLZEI LAPO NJENA UBUEKA NIE NGOMUFI? NGIZODHLALA I FOOTBALL NAMUHLA, KUSHILWA NGIYE EMUDANSWENI. AWU ZUKUHAMBA NAMI?

I KANDA LAMI LIBU-LUNGU NGI CABANGA UKUTI NGINE GAZI ELIBI.

NGIYAFUMENE UMKEMISI UTI ALUNGILE WONKE UMUNTU UYAWATENGA. NGIKOKE U 1/6.

NGOSUKU OLULANDELAYO.

NGIYABALULA UKUBONAPA UPILE KAHLE KANIE AWUCABANGI UKUBA AMA PARTON'S ASYIS-MAGALISO!

NGIYARONGA NGIZOTATELA BONKE ARABLO SAMI NGARO.

Chemist

Chie

Zulu: Imihlangano E Swaziland

# Inkonfarensi Ye Church Of The Province E Usutu E Swaziland

NGU J. J. MLABA)

Umhlangano wavulwa kusihla  
ngomintandozo ngu Archdeacon "Um-  
gcini sihlalo" u Nobhela Mr. D.  
Mbata u Tescher wase Sutu Mission.  
Kw-q-Iwa ngoku lobs amagama onke  
abantu oo mhlangano ababekoa babe  
ngu 30 u mgcini sihlalo Archdeacon  
wafunda i Agenda washo nokuti  
abantwsna beskole bazofika kusasa  
babingeleie umhlangano ngamaculo:  
U chairmn wakulumwa ngezinto eziti le  
ezifanele ukuxoxwa naye zingaletwa  
kwi conference : u mkatekezi u Mr. E  
Mamba wa hikomiss indaba y-me-  
ntomb zana angagcinwa ksojani ukuba  
azipat-kahle ebandaleni njengoba  
azipat-kabi :

U Mr. C. Zwana wakomba ukuti kuhle kufundiswa onina ngoba ibona abawatuma emadolopeni : U Mr. A. Mnyathi wapendula ngokuti ingozini enkuulu ivrzwa ukutengisa kotshwala umhlangano wapeta ngokuti makubekona ama classes okulundisa lezizinti. W valwa kahle ago 11 o'clock ngomtandzo.

Upinde wawulwa ekuseni emva kwe  
nkonz: ye sidhlo se Nkosi. Kwesq-  
lwa ngomtandazo neculo. Moys  
Oingcwelokwabizwa amagama u nobha-  
la w funda ama minite ayizolo aluma-  
nise ka elungile u chairman wenze i  
report y-ke yomsebenzi wonke weba-  
ndha supeteyo ukuba sitole ukupateka  
kable futi u keliwe.

Wabika nokulahlekelwa kwe ba-adhl: ngo Nkosenkulu wase Swazini no late Rev. O. Nxumslo ongiseko waxoxa usoge zindblu zama sento nezik lo esezi sebenza kable wabiks ne ngozi esebandhleni ngokusweleka kwe malu ngenxa yamakolwa angakipi kshle isondhlo ikakulu amadoda. Rev. P. Mtembu wakulumu ngomhlangano wa makus kazi nosizo lwawo wacza ukuba kungasiza kaejini nxakonala pa e Swazini. U Mr. J. Msiba wakulumu ngoku shintshana kwabashumayeli (plan) kanye ngenysanga umhlangano wavuma ukuba kuzo lingwa.

U Rev. P. Mtemba wapsmissa  
indaba nge church workers nomsebenzi  
wabo izi ndbiela ezifanele wayelana  
nima class nezi nkono nezikati ezifane  
le zigcinwe kwaperwa ngokuti kuhle  
ibandhla lisbo ukuti litanda sipi isikati  
kepa inkonzo yona ingena ngo 11  
o'clock ekuseni onke amassonto. U  
Archdeacon waxexa ngabantwana bezi  
kolo ingoz i yokuba bengizi kable ezi-  
nkonzwensi—nokuba bengayazi indhiela  
yokukukosza kwasumani seka akuti ini  
ngi bali tshaziswa abszali.

U Mr. A. Nxumalo wapsikamissa udaba lwabs abumayeli abangafanelo ukuyofuudela ubufundisi wapeta ngo kuti kuqsla bazofundiswa abas pristi kuti nxa sebe pase ubu katekiste baye e College ukuba bafundele ubudikoni : U Mr. W. Mhlenga wakulumwa ngenda ba yabantwana ababhatizwe e church beyofunda kwezinye izokolo ekungezo zakubo kwapetwa ngokuti kuhle abape teyo babo kuluma nabazali. U Mr. Nxumalo wasekela ogezwi lokutu loku skuvunovelwe kwa miswa e Synod.

U Mr. O. Bavenda wakuluma kakulu ngezindalela zemeli ezi nokuoqwa zisize umsebenzi ebandbeleni nokuzuka kwebandhla kubantu watsho nokuti abantu kabafanele bsfune enkululeko ngamawala-mabafunde bilaandele umzekelo wama Negroes. Intu yokuqals kuqqa izimali, imihlangano bsfundissine ukuba bondhle abafundisi babo nezikolo zabo. Wskombisa nokuba abase Wesile bayi q-qskanjini imali nokuti ngonyaka umunye e D strict vase Bramersdorp yahlanganira £123 12s. 6d. waluleka nebaodhla Isse Church ukuti aliqale kuze kuti lapo selezipete lime kabile wabonga kakulu umhlangana.

U Mr. J. Mlaba wapakamiss indaba ye church cards nobuble bawo nendhle gondblo esingakishwa ngayo wascawa u Rev. W. Mtimbuku okuti ku hle kabe kona amakomiti sz'qoqa izi mali zebandhla. Indabs yasetwa ngokuti amatikiti azolungiswam amakomidi. Umhlangano wacela u Mr. O. Bavenda ukuba ku ibiwa abanzele i biosikopu ekwati yeso wavuma wenziwa wavuwa ngo 11 o'clock ngomtanda sogu Rev. P. Mtembu.

Ekuseni kwangena i High Mass emva  
kwayo nzo 11 o'clock waciteka kable

Umshado Ka Leveni Omhlope Ka Mr.  
David Nkambule No Nkos. Nhlabati

Ezase Waterval Bove  
U JOE NE ZAKE

ma "enko" - kahawu

Imvunulo Yamabantshi  
Abomvu Yomame  
Owase Mgungundhlovu

ama "enko" abhalwe pansi kutiekuse-

Kupelile ukupambula ngenqindi ku Mr. David Nkambule insizwa etanda i "The Bantu World" songati yaloywa ngavu; ishade okaleveni umshabdo lensizwa no Miss Nhlambati. Ifindu laboshwa ngumfundisi Rev. M. J. Seripe (A.M.E.) Kvakungati unga-be usipela umdhlalo walomshabdo.

ama "enko" abhalwe pansi kutiekuse-  
n kuboswe abama "enko" amasing  
kube yibona abawinile" Bala-ke  
lwe suka utuli lwizcwe zibholora izi-  
nszwa ngalendhlela yokujis  
z a w i o s i z i n s i z w a  
zase Slaaihoek ngoba enye  
ingwenya yakona eyasinga kwaviya  
pindela ipindela etasulen iitenga i  
"enko" kwalandela iKeyi kwaya, i  
Heysford yazonela ngotuli elweszayo  
uma idhlalisa, i Airlie yaluziswa yibbe-  
si yakona ebbesa ngezikweliela,

Mhleli,— Ngokufutsho e ngangicelo ukuba noma ubani enokwazi ngemvunu-lo yase Wesele, Bengissinde'e sonke esisikati, ngicabanga ukuti nje ngabantu abafundile absenzele bengondile, ukuti bez qenya ngento yabo enhle. Ngitike tuzobalula ukusho isisusa sabo njengoba mina ngati ngiyayisola futi nezizstu ngazitsho nazo ku Mateu 27 : 28, 29, 30.

Ngsabuye ngati u Issya 63 : 2, 3, 4,  
5 uzobesa ukuti akufenele, kublesilinde  
le umbbhalo, ngoba kuti ku Mateu 15 :  
9. Bangikonze ngeze benze izifundiso  
ezimiyalo yabantu ngakoke Imvunulo  
siluto kwsaba umteto oje owa paksanyi-  
swa umuntu ngakoke yeksoni ckwabantu  
ngoba umteto ka Tixa ukons  
funda 1 Johnsne 3 : 4.

## MABUYAKUSA.

shela Nkosi naye usabalekele amakaza usayokubona ikebla nessukuzi abizali biske; ngizwe songati uyo badisa udade wabo nenye itishela yokuleza kwa Mshamba. Solangi u Nkosi sse Swazini iPepe "The Bantu World" liyo tolakala kumfansa wake wesikolo u Master Simoa Mdbluli nguye oyoligijimisa no muzi wonke.

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# Our Opinion And Readers' Views

## THE Bantu World'

HARDY STREET.

(North of Bantu Sports Ground.)  
Box 6663. JOHANNESBURG

SATURDAY, JULY 6 1935.

### Native Trading In The Free State

The question of allowing Africans to trade in the locations was discussed by the Bloemfontein Town Council the other day. Councillor Streeten who spoke in favour of granting trading facilities to Natives, pointed out that those who were opposed to trading by Africans contended that locations were purely labour reservoirs for the Europeans of the towns. This, he said, might have been true forty years ago. But today the conditions have changed. In the Bloemfontein locations there were thousands of Natives who had been born and bred there and knew no other home.

Councillor Smit who opposed Councillor Streeten's proposal said: "We have consistently opposed the concession of trading rights to Natives in our locations. We in the Free State have already regarded a location as a reservoir for supplying the labour requirements of the Europeans in the town; we do contend most strongly that a Native location is not a township, and we shall strenuously oppose any tendency that will give it the character of a properly constituted township."

It is unfortunately true that when locations were first established they were intended to house Africans who came to the towns for the purpose of supplying labour to Europeans. In those days Africans had a home in their "kraals" and those who did not live in the reserves could live on European owned farms on terms that were often advantageous to them. They could hire plots of land from European farmers and produce sufficient maize and corn to maintain their families. While these facilities existed, the majority of Africans only came to towns to work for a period of say six months and then returned to their homes.

But the enactment of the Natives Land Act, which prohibited the hiring and leasing of land to Natives as well as the half share system, brought about the disintegration of African life in the rural areas. Thousands were evicted from European farms, and there being no land where they could go, they came to the towns not merely to look for work but for a place where they could live and rear their children. Happily for them the Natives Land Act did not apply to urban areas, and as the result they established a permanent home for themselves. Evidently it is not clear to Mr. Smit that it is the so-called "wise and far-sighted policy of their forefathers" which is responsible for the migration of Africans from the rural to urban areas. The forefathers of Mr. Smit in their determination to make the Free State a white man's land ignored the existence of the Africans and in consequence made no provision for them on the land except at Thaba'Nchu and Witzieshoek.

As we have pointed out the majority of the Free State Natives prior to the enactment of the Natives Land Act lived on Euro-

pean owned farms but went to urban areas as the result of the enforcement of this Act. The African population of Bloemfontein is greater than that of the European section. Can the labour of this huge population of over 27,000 Africans be absorbed by Bloemfontein's industries? Certainly not. Then there is the Government's white labour policy, the object of which is to subsidise municipalities and certain industries in order to enable them to employ European unskilled labour. This policy makes no provision for the inhabitants of the "reservoirs of labour," some of whom, as Mr. Streeten has pointed out, "were born and bred in towns and knew no other home."

Surely the granting of trading facilities will go a long way to enable those thrown out of employment to make ends meet. The local authorities, must understand that an impoverished Bantu community in their midst is not an asset and is likely to develop into a criminal class. The days when the locations were labour reservoirs, we repeat, are passed. There is today a permanent African population in urban areas. This population is developing a new life, and in the economic life of today it cannot live as its forefathers lived. We do not think that the granting of trading rights will in any way affect European trading in towns. In other towns, such as those on the Rand, where Africans are not denied trading facilities, no European traders have suffered. And yet there are about 500 African traders on the Reef. It is to be hoped that the liberal policy supported by the Mayor of Bloemfontein and three councillors will eventually prevail. It is not fair to protect the strong against the weak. Africans have no sufficient capital to compete with European traders.

[Written by R. V. Selope-Thema of 1. Hardy Street, Johannesburg, to express the views of 'The Bantu World.]

### Africans Must Learn Self-Help

Sir — The state of the Native is deplorable, they are oppressed, they starve, they are destitute and they are unemployed, says Mr Walter M. B Nhlapo. If there is one thing that ought to be done in this country it is to make the Native a useful citizen to train him to industrial work to be a useful handy man, not teach him religion or the three Rs; he must be a useful citizen capable of taking his part in the daily routine of the work of the country, and this will do him more good than any amount of their training, says the backvelder.

What do the intelligentsia in the African race think of such statements? What is the motive behind them? Educate the whiteman, it is easy for him to talk vaguely about the intellectual inferiority of the Native. The question will at once be, how can we do this? My answer is by being up and doing, let your children be educated as Mr Walter M. B. Nhlapo advocates, most of the African children are half-educated in case in one point is that of one magistrate in a court of law who once said "You people, who address crowds of uneducated Natives must be very careful as to what you say. These people, who are still a little better than barbarians, are very easily swayed. If you go too far in what you say you must take the consequences. You yourself have only just passed out of the state of barbarism. You have picked up ideals from somewhere and have not understood them properly. In that state they are most dangerous."

Hisher education makes people of any race know their place and how to act to their superiors and also their inferiors and all higher education (Continued at foot of next column)

### THE PEOPLES FORUM

#### Bantu Organisations And Leadership

Sir.—Your correspondent Mr. Solvi Matshis right says that the body General of our organisations are to blame; but is it not because we know he inlessness of our people, the superstition, the lack of ability to think rightly, the want of unity, the hatred the jealousies etc etc, that we insist on good leadership? Our people have a lot of faults — be it admitted — but a right thinking, right willing plus a right acting leadership will overcome these faults. Leadership in its proper sense presupposes a going astray. Whoever takes up the leadership of the Bantu, whether politically, industrially, or socially ought to remember that the rank and file will always act as sheep — unreasonably. The leader like the shepherd must make them act according to what is for their good.

Now just to take the two faults mentioned by my friend Mr. Matshis, finances and attending of meetings. How can a people to whom the subscribing towards social upliftment is still new and hateful be made to do it willingly? The leaders must learn to let the people at all times see their money and have absolute control over same, not a penny should be spent without the voice of the people. No subscription should be asked for unless the people by common consent have agreed to it. But we all know that in the past that has never been the policy of the leaders. Their policy has always been "You public must do the paying; in the way I want and I'll do the spending in the way I want!" Now that is not fair and such a policy is sure to fail. Let them pay by all means, but let them do the spending not for the aggrandisement of the leaders, not for a string of leaders and deputy leaders, but, only for such services as is absolutely essential to the progress of the particular group. How often have even the Great Congress leaders asked for subscriptions which they have received and never accounted for! How often have quite decent and educated men required the public to put down their hard earned shillings or half crowns for schemes only practical in their brains!

As for attending meetings, there also leaders are so often at fault. How often have we attended public or monthly meetings of bodies advertised or announced with great show only to find that in actual fact it is not a public meeting or members' meeting but a meeting convened for a group of different men each claiming to air his views by a sort of divine right of semi-leadership, or if a particular body's meeting you will find that the executive officers have not summoned the members to hear their views, but to press the official view down their throats. No wonder people get tired of this sort of thing and so stay away.

(Rev.) J. A. DANIELS

Klerksdorp

makes them bumble as lambs not cowards, while on the other hand half education makes any people rough and these are bound to be looked down upon by other highly cultured races. The Native people must therefore do all in their power to enable their sons and daughters to get genuine and sound education which will make them command respect from any civilized community.

Now how can you Africans hope to rise above the water without acquiring the necessary weapons wherewithal to fight the battle? Africans wake up! Give your brains a racking until you find the remedy we are lacking or sure as fate you will die like the Hottentots. Remember a thing that can be done at any time is the thing that never gets done and Heavens helps those who help themselves. If you are eager to rise you must not fold your arms and expect other people to help you, help will come if white people see that you do your utmost best that you do things yourselves. Half education is detrimental in the way of progress and co-operation. Some say time is not ripe; what indication will there be as a criterion that time is ripe? The sun will not rise in the West and set in the East.

CROSBY J. SETSIBA

Ventersdorp

#### Warning To "The Man In The Street"

Sir.—"The Man in the Street" must look sharp; he is now heading for trouble; he thinks that the African Bands are at his mercy and writes to us as if he were a master musician. The Rhythm King at least will not tolerate all his nonsense from irresponsible and self-pot music critics whose articles are most misleading and full of cheap glory, vanity and flattery of the first magnitude.

This highly learned biped or rather "musician" who conceals his identity has taken it upon himself to adjudicate and enlighten the readers of your journal about the positions of the Bands in Johannesburg. Most unfortunately this coward has failed hopelessly in this his criticism, (if at all it be called criticism) is not in any way constructive nor elevating. How he arrives at the decision that his Band is better than any is known only to himself and his compatriots.

There are points that have to be considered if one has to adjudicate regarding Jazz Bands, namely, (1) the critic has to pay attention to the general make up of the Band (if at all known to "The Man in the Street"); (2) presentation and interpretation of the song must be fully appreciated, e.g. playing ensemble, solo-work phrasing, and other finer points of the art. Some of us can no longer be convinced by such empty critics who conceal their names for fear that they may be known to the world and have no facts nor matter to place before the public. The public of to day wants facts.

Mr. "The Man in the Street," take warning, my "diligent" friend, refrain from interfering with the peace of the Bands for you are a nonentity. You represent nothing. You have nothing but the "Street," to be sure; you cannot even differentiate between a crochet and semi-quaver. If you are desirous of being instrumental to the Bands, accept an invitation to the studio of the Rhythm Kings, and bring your instrument along.

After subjecting you to a few arranged passes for people of your type and should you be successful in the audition, then and then only will I make an apology for the attitude I have adopted towards the views you have expressed.

One thing is, I must defend the integrity of the Rhythm Kings against the scathing and ruinous statements made by "The Man in the Street" who believes in cheap glory and flattery.

J. C. P. MAVIMBELA

Johannesburg.

### Bantu Traders

Sir.—It is well known that the Orange Free State Municipalities do not want to grant trading rights or facilities to the Natives there. This is not legal. If our Free State Bantu could unite in their struggle, this offensive barrier could be broken down easily. Through the endeavours of an association at Vrededorp two Bantu men are now coal dealers in the Vrededorp Location. The Association further attempted to obtain pedlars' licences for some of its members to sell bread, meat etc. This request was also declined by the Town Council.

The Association got the services of a well known Free State lawyer, but the Council persisted in its objection. An appeal has now been made through the same lawyer, and much hope is entertained that the Association will be successful because though the municipalities have the right to grant or withhold licences, the law does not totally suppress Native trading rights.

I need not over-emphasize the supreme necessity for Bantu concerted action in national matters as this. The success of the Vrededorp Bantu Traders' Association means the success of the Free State Bantu traders, and ultimately the long desired progress of the Bantu race.

R. A. MNDAWENI,  
Lovedale, C.P.

### R. Roamer Talks About . . . . .

#### Non Natives Natives

We hope it will not confuse our readers if we talk about ourselves today. We didn't want to but had to because of the greatest changes that will take place in our lives soon. In the first place we know we are Natives because we were born in this country. We also know that even those of us who are exempted from some laws and provisions remain Natives. Exemptions, which are as hard to obtain as diamonds, only exempt them in paper not in practice from pass laws.

Now according to one of the Bills which took our conscientious Government half a decade to shape, we find that one of us Natives can be non-Native if he falls under paragraph (b) of the Act and born prior to the commencement of this Act who is by general acceptance and repute a European or non-Native. It will be quite clear to our readers that in order to apply and qualify for non-Natives status we must fall under paragraph (b) of the Act.

As we are tired of being Natives in this anti-Native country we decided to apply for this non-Natives status. So we called at our lawyer's and asked him to give us paragraph (b) so that we could fall under it and be made non-Natives. The lawyer called his secretary and asked her to bring the draft Act from Parliament. When the secretary had gone the clever lawyer asked us if we were not afraid of falling rather too heavily under paragraph (b) and break our bones. We said we were prepared to fall under the whole alphabet in order to become non-Natives.

The secretary appeared with the drafted Act and, placing it on the lawyer's table, withdrew. The lawyer closed and locked the door. He opened the book and pointed at paragraph (b) of the Act. We took off our coats and, with a prayer to the gods of our fathers to preserve our bones, prepared to fall heavily under paragraph (b) of the Representation of Natives Bill as drafted by the Joint Select Committee. The wise lawyer took a pair of scissors and cut out from the Act paragraph (b). All this-behind closed doors!

We had to observe the greatest secrecy owing to the delicate nature of our imminent metamorphosis. We were about to be non-Nativeised and be free for ever from Pick Ups, Sportings and other pigricks that are the lot of mere Natives. We know that half-a-loaf is better than no loaf, so although we were not going to be whites at once, we felt that from non-Nativism to all-whiteism it would be only a step. So we took great pains to get into this epoch-making change as quickly and as carefully as we could.

The lawyer cut paragraph (b) and hung it in the centre of the room suspended from the electric. We breathed heavily through our noses, inwardly thanking ourselves for always keeping our noses clean. The kindly lawyer looked at us sympathetically — he had already pocketed his fees — and so could afford looking sympathetically. "Are you all right now, Jim?"

"Sir!" we shouted. "if it were not for the fact that we are about to be changed into half Europeans we would make you swallow that word, Jim."

All right, Mr. Roamer sir. Don't be so excited. Get ready now for your fall... One, two, three... Fal!!

Bang! Crash!! Crash!! Crash!!

We fell like broken glass, bringing down part of the office furniture right under paragraph (b)!

We then rose slowly and, with trembling hands, closed our eyes in fearful anticipation of the great change towards whiteism that was coming over us.

As we have not yet opened our eyes we hope our readers will not be impatient with us but will wait until we open them. We cannot tell you of the effect of our fall under paragraph (b) until our eyes are open. We are afraid to open them. Think of it! Suppose we open them and find that we are no longer Natives!! The thought sends us mad to Pretoria. Think again! Suppose we open them and find that we are still mere Natives!! The thoughts sends us madder than ever to Pretoria!

# Tse Re Di Utluang Ka Pudi-Ea-tsela

## Mokete Oa Matsoalo A Kereke Ea Bantu Methodist Koa Pimville

(Ke P.D.S.)

Kereke ea Bantu Methodist eo e okametsong ke Moruti T. M. Ramushu ena ena le mokete o mogolo os matsoalo ka Sondaga ena e fetileng. Mokete one ole koa Pimville 'me gole teng makgolo-hgolo s balatedi ba kerekke. Mo mosong phutheng elle en tsamara le motse; ba opela, ther e raretla Eitse ka nako ea motshegare o mogolo kerekke ea tsoborelo koa patlelong e gare go motse, mo gonong go bonsa hantle gore bo ngata ke basadi... gono go bonsa tuku e tsheue le baki e khubedu (roibaki). Kerekke kajeno ke dilemo tae pedi ha entse e simologile 'me go bonsa hantle gore e tsobole ka matla a magolo.

Le kerekeng ea Luthere ea Majeremane a Hermansburgh ena ele tsatst le legolo teng koa Pimville ka eona Sondaga ena e fetileng. Kerekke ena e etesoe ke emong os baruti ba eona eleng Moruti Joseph Mogotsi oa Bethanie empa eo aleng mono Gauteng go lebella tsosa dikerekana tsa bona tse di mono sekgoeng.

Motse ona oa Pimville o hile o madimabe! Ke setse ke kile ka bolela mona gore ke motse o baagi ba ona eleng batho ba itshoereng hante. Dintoa le mahele-hele a mangata no re tsebang ka tsoma molokesheneng a mangoe mona ha di atile; empa oe! batho. Ho matsatsi a mangata ao baagi ba altoang le ke go robala kabaka is boitshoaro ba sa lokang ke batho bao gothoeng "Barshoeshoe!" Mofase ona oa bo rona ka 'oete oa re soabisa matlhong a dichaba tse dingoe. Boitshoaro ba bona ke bo sitang le go ka bolelos mona. Mona ke kopa bao ba baling kuranta gore ba thusi ka go eletsa "diphoofolo-seks-batho" bana gore ha ba sa tlogele dintoa tsena tsa bona, rona bao re agileng mona re tla bona gore ba neeloe treke passa ba ee moo go ka dumelloang dimpe tsa mofata o joalo! Re batla kgotsi, katlego le nala har's motse ona oa rona oa Pimville.

Go tsogile modumo o mogolo gare go motse ona oa Caudeng. Makgoa a margata a belaela gore basadi ba Makgoa ba teng bao ba dantsang le bo Rra-motsho koa ba Ichcape le bo Sprigbok Halls! Taba e e gskaditsi Makgoa 'me gothoe e tsosnetse go fedisoe. Seo go bonsalang hantle gore se kostisiti bo Rraramoseo ke gare gothoe basetsana bao ba Makgoa baas mo didantsang tsa bo Rra-motsho ka mrago go 12 O'clock ea bosgo 'me ere ka bo 2 kapa 3 mesong ba roalo ke di motorokara tsa bo Rraramsho go ba issa magaeng, Taba ena gothoe ke eona e kotsi gagolo kaha go belaelsos gore bol Rra-motsho ba tla roallabasetsana bao ba Makgoa tulonq tsoo ba tlang go tihagelo ke kotsi. Che taba eni go bonsa gore issa eona di tla kgolo, empa ekaba hantle gare lona ba-Afrika le tlogele go tihola le kologane le basetsana ba Makgoa. Niho eo e tla le tihagelo kotsi.

Drukhutlihi tsoo di pheleng ka bokebeka lefasheng mons di simolotseng engae tsiel encha. Re ulton gore koa Port Elizabeth go simolo tsoe lekgotlana (club) leo maikselelo a lona eleng go humisa maloko a lona kabonito. Gothoe motho o tsosnetse gore a romele mangolo a

## Ke Thabo Le Kagiso Feela

### BAETAPELE BA DUMETSE GO TSUARANA KA DIATLA

Hanna ba kenesa Khudu hamengeng ea Transvaal African Congress ke Messrs L. T. Mzabazi (Tona kgolo ea Kgoboi), C. S. Mabaso (Ramselotlo), J. W. Du Jwa (Tona kgolo ea Mis.), T. D. Maveli Skita (Tona kgolo e senseng morato), C. S. Ramahsone (Mong di ea Mangolo), G. S. Mabasa (Mothusi oa Mongodi) Mr. A. J. Thoka dia ba Tona kgolo a malatsha. Kuduthum ga e ta kopana ga queka kguedi vekeng ea bobedi ea kguedi

Pitso e entseng ise ding tsa photosa e ne e kopane Adam Arcade, ofising ra Agent Mantis. Banna bane ba latelang ba speth-tsoe borri: C. S. Ramahsone, I. B. Moree, J. S. Maila Lekgetho, B. Gwabeni, Z. Mhlatshe, A. S. Maduna, P. M. Zuma, J. S. Nthongoa, Mokhomana Maubane, E. P. Zulu, E. Moretsi, J. Mabitsela, P. Lefifi S. Molefe, le Rev N. M. Schoole.

## Rankulikae O Otlile Motho

Tsa Ladybrand

E hile serame se huksete mona matsang oa lisele e se bila bana ba re na sekolo se tla kaa os neng.

Na litichere halia boiketlo keng? Li lumslums keng mona sekolong sa kopano? Na re tla khona ho hira litichere tie ncha ka quarter le quarter? Mantsoe ana a ne a buuor ke Mr. Michael Nkonyana, e mong oa setho sa Committee mons metseng os Ladybrand ba ho no ho kopane ba basenu le ba bstso ho lokisa le ho ultos ililo tsu litichere le tsa bana Mabapi le principal. Li sa tla hokomela "Bantu World" ea la 6 July.

Re utua ka Pudi Ea Tsela hore Rankulikae emong mona toropong ea Ladybrand o batile a nisa moshanyana e mong kotsi habane ha a rate ha motho a ka hlanola katiba, haba motho a hlanola Molimo. (ke bao he Baprofela ba bohats) katiba ea Moshanyana ea os a e tabola ka thipa.

Ea ntseng a tsoeroe ka mokhohlane ke moshanyana oa Mr. Hialele, che leha ho le joalo, re thabs ho ultos hore eka o tla blaphoheloa.

(Bons tlae ga serpi sa botedi.)



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## Re Utlua Ka Pudi-Ea-Tsela:

Gore m-litha a Nsibus - g-kes-te gare g-moter ona oa Johannesburg. A gars go bona Mo-Afrika a apere ntu e nte le d-kholo e b-e b-to ke plo gomme a mchil-sela Hlokotleng bagoso ga le tsamea gare ga motse ona, gegolo lona bao le sp-rang stu tsa mosego le roslang katiba ts setasene, dieta tse th-megi le nku tsa silike.

Gore Masepolo oa Johannesburg o ikemisedit e go teleba besidi ba senang hanna metseng ga ka-fika, gobane ore ke bons ba senyang metse. Ga re trebe gore D kokiana Queen di tla tsabelas kae.

Gore go teng gare ga motse barna ba ratang go hlooms Lekgotla tsahleletlo eie wore ba seke ba thubion ke bo "Misisi". Gothoe lekgotla lena boikemisito ke go sinalo bolotsana ba basadi le basetsana ba tsabang diskerete le ba tsabang matsoku. Gothoe etlabo lekgolla ts sephiri me maloko a lona a tla tsamea a tsien mabito a basadi le basetsana ba iphetotseng bo "Misisi" ele gore ba tie ba anegoe pele ga sechabs. Hlokotleng lona bo "Misisi," barna ba Ba-Afrika ba tennoe ke mediro ea lona.

## TSEBISO HORE

Mabasutu ha so: shoe ochinchile store Bakeng la horata ho chipisetsa batho. Hlokotleng address ke:

## 313 Marshall Street, Jeppe.

Ke ntse ke rokela banyali. Kenang Lebone.

## METHAPO KENG?

Kante ho eona 'mele ea rona e keke ea sisinyeha.

Talima letsoho la hao! Sisinya menoana ea hao! Sokolla leqqaqlana! Le kobe! Fina feisi! Fuparalutho! Thola sepelete! Kapa lejoe! Le akhele!

Na u ke u nahane hore letsoho ke schlomo se makatsang sa ho sebetsa ka lefatsi lohle? Ho joalo! Ha hona schlomo lefatseng lohle se nang le thuso tse ngata joafeka lona hape se ka etsang mesebeti e mengata ka phethelo e tletseng!

Empa matsoho a hao, kapa maoto, leha ele setho sefe sa hao se keke sa sisinyeha - se ka omella, ha Methapo e se laolang e ka khaotsa ho sebetsa.

**Methapo keng?** Ke masikanyana a masesanyane a tsoang Mokokotlong, Mokokotlo, joaleka ha re tseba, o kopane le motho oa Boko, ke moo ho tsoang teng likhopoly tsa rona, litakato le tsusunetseng ho se etsa.

Methapo re ka e tsautska mehala ea telefono. E jara melaetsa ea ketso le kothhalo ho ea lithong tsohle tsa 'mele. Ha u ka khaola o mong oa methapo karlo ea 'mele e laolao go mothapo oo e khaohileng e tla omella e hloko thuso. Setho se keke sa utua pitso ea Boko habane mohala (Mothapo) o loketseng ho tsamaisa pitso eo o khaohile.

Me, ka mckhoa o joalo, ha Methapo e fokela e kula, ha esa fumene lijo le matlatsof e batlehang ho eona, e tle e romle melaetsa e fokolang lithong tsa 'mele.

Empa methapo e matla e jara melaetsa ea ketso e matla. Ha u bona motho ea tletseng matla, ea kothetseng ho etsa lintho, ea chetsi, ea mafolofolo, ea hlahla, ea tletseng kothhalo, u tseba hore Boko le Methapo li na le matla a feletseng. Li matla li phethelo hantle. Li fepiole ka Sejo sa Methapo.

Virata ke Sejo le Momatlafatsi oa 'nete oa Mali, Boko le Methapo. E fepo Methapo ka Mali. Ha e feta ka leleng le silang lijo cba melomonyana e kabare ho lona e nka matla a eona ea kenya Maling, mali a e ise Methapong. Kapele mokulsi ea foketseng o utua a hlasimoloha ke bophelo le matla, hlasimoloha ea bophelo. Ho fihla takatso ea ho sebetsa. Boko le Methapo lia fepuoia.

Batho ba fokolang ba tepeletseng, ba khathetseng ba mablolomeng, kap a phahamang liphateng tsu bokhoko 'mele ba bala momatlafatsi ea lebileng ba tsunetseng ho sebetsa Virata. Kapele-pele ba tla utua matla a makatsang ao e a khuthetseng ho bona.

**Virata**  
THE 10 DAY TONICURE

Res.V.L.

# Agang Sephikantsue Thabeng Ea Badimo

The Bantu Word

SATURDAY, JULY 6, 1935

## Maburu A Gaketse

Ba Afrika ke batho ba senang tsebe, ba sa rateng go utloa. ba sa rateng go nagana gomme ke batho ba phaphamang ntho di setse di senyegile Ga e sale go tloga tshimologong ea kuranta ena re hlabo mokgosi o reng e re ageng Ar-ka ea poloko, empa lega gole jualo mokgosi ona oa rona o jualo ka oa monna e goaang ale leshokeng Kotsei eo re e bonang bongata ba Ba-Afrika ga bo e bone. Ga bo bone mo'alo oa tlaa o tleng kapa teru le letsho la kgatello le re okametseng.

Ga ele Makgooa oona a eme ka maoto go ga areka ea poloko ea oona fatsheng lena la bontata rona. Kajeno go utugala mekgosi e hlagang Tshuane ga Mamelodi, katlase ga thaba a Menjiskop, ereng gobe go kopane pits ea tleng ka dikobo ea makgotla-kotla a Maburu go rera ka ga Mo-Afrika. Kamoo re utluang a gaketse chirchiri Maburu; are ga se tshuanelo gore motho e motsho a rutoe Sekgooa, o tshaanetse go rutoe Se-Afrika feela gore a tie a seke a kgonia go amoga bnsa ba Makgooa bogobe. Ga go belaetse gore soe se ikem-seditoeng ke Maburu ke gore sechaba sa Ba-Afrika se dule re sechaba sa bakgi ba metsi le boroledi ba dikgong ka gosefeling Ga re sa phaphame esale juale gomme ra aga areka ea Poloko, ga go belaetse gore re keke ra phnyokga bokgobeng boo re bo rereolang. Ga go tsela eo re ka agang Areka ea Poloko kateug eo re ka tsongka eons bokgobeng bona, ga ese tsela ea kopano.

Re tshuanetse go ikemisetsa go aga lekgola le tiifeng la kopano le go hloma sephikantsue thabeng ea Badimo ba Afrika. Re tshuanetse go tshuara-gana jualeka letsopa la samente gomme bits na ka melodi jualeka bana ba Kgosa. Re tshuanetse go ithuta go goo'la jualeka s-chaba sa Afrika eseng jualeka merafe ea Afrika. Re tshuanetse go h obola Ad ma oa kgale-eeng Bos tho. Bothotsa, Botshuena, Bozulu le B shankne-re apare kobo e ncha ea Bo Afrika. Monna ea sa batleng go apola Adama oa kgale eleng segaga bo ea sa rateng go apala kobo e ncha ea Bo-Afrika ke sera sa Ba Afrika. Ke monna ea tshuanetse go tlemedlo ietipa molaleng gomme a lahle-lee ka bodibeng ba Leoatle. Monna ea sa batleng gore sekepe sa Kopano ea Afrika se tssm-ka moea oa bochab-e-dimo ga l-oate le lehuibedu la ksatello, o tshuanetse go nthoja jual-ka Jona a lahleloe gare ga leoatle.

Go teng benna ba kgopolo tse kgu-tshusvane, ba siteang go bona go feta bomorafe ba bona, ba sa boneng kotsi e ok-meiseng merafe eohle ea Ba-Afrika-Kotsi esa kgetheng Lzulu, Lethosa, Leshankane, Mosotho k-pa Motshusa Makgooa, ga eta melao ga a re kzaghatantsho ka merafe ea rona; ar-kenya ba bohole katlase ga jok-e bloria, Setoropo sa joko ena se beta m-tho ofe le ofe oa Mo-Afrika. ga go kgathalege gore o bus-pun efe le gore u tsaaloka ke mang, kae.

Ga rona re duletse go kgethollana, Makgooa rona a sebatsi motshegare le boing go ikepela lefasheng lena. Ga rona regopala gore poloko ea rona e tla tlu. Bos theng ba rona, Bothoseng ba rona, l-Bozulung ba rona. Mskgo-oo oona are "pana" ka joko ele ngue gomme re ea bokgobeng ka go lekana.

Re thabile ho bona Mongali N. M-ko a khutlile ho tsaa Johannesburg moe a n-nq a il-o bona lingaka kaho sephel'e hantle che o ea ts'episs.

## Lesholu le ile Chankaneng

EA KHUEL TSE  
TSFLEISENG KOANA  
WITZIESHOEK

Tsa Witzieshoek  
(Ka Moots + hola)

Nts'o e ileng ea utsa sale e shiotsoe veke tsets'eletseng chankaneng che ba ile ba e genehela.

x x x

Khele I Methaka ea Harrismith eits ha e utloa hor flag ea K stel e h-piople ke Witzieshoek ea phalla ba b-h ko ho tla e batla, ea fibia e e blotho ea tsamaea ka eona, Witzieshoek ea ba e bea letscho phatleng Witzieshoek ea re e sa latela ea khutla e sa e fumana flaga e ntse e lutse Harrismith

x x x

Ka la 9 khoeling ena ea Phutjane re ne re phuth-h-tse Kerekeng ea Lefika (D R C). Re ilo fumana Moea o Halaleitang. Ka bare ke lona tsatsi leo o nong o fumantsoe ba Apostola Ra lebella hore re o bone, re buoe puo tse ncha, re bone malakabe a mollo, tseo ha re li bona. Re bone feels ha Moruti Linde a reeta ka tsa moea oo. T'sebetsong ea mantsiboa ra bona Moreli E. P. Moja le Mafanyolle le Moruti Marumo, le bona ba ntse ba pheta tso moea ola o nong o kene ba Apostola che mohlomong ka thuto tseo tsaa bona ke hare se re amphela moea

x x x

Ka la 13 Phupjane e ne e le pula e antlo ea Kereke ea Church of England e bulo ke Bishop . . . . . , ea luteng tlokoole Curey. Feela ho no ho hatsese ka seholo, pula e bille ena. Empa leha ho le joale e se motho e se nama e se mathe-a-marole (josta). Ra thabsa ha monate hor's mohstela oo, ra leboba ka moo Kereke eo e fetseng ka teng.

x x x

Ka la li 18/6/35. Morena Charles le Lehioko ba palame ha ea meeting tlokoole Witzieshoek, Khele! Ra lebella ha ntho ea Makhooa e seba moeli, kapa ke eons telescope ba e bolelang ha re tsebe. Che moo Batloko ba nene ba tloise ba busetsoa moeling oa sebele. Feels peili bille bohloko ke ho amohua masimo so ba neng ba se ba a lemile. Ho no ho e na le moruti o mong oa ka Tlokoeng, e re ha hothoc e mong a eo ema pakaneng ankise ka khaobla. Ra qala ho bona moruti ea belo le kalo, fible a emhole le pakane a hochloe ka l-ts-hore boel pakanen a hane, ho be ho rongoe e mong o re ba ja nsha ea habo. Batho ba ts'eha lebelo le kalo la muruti ba re keo he ea ka siang Satane ka lebelo.

J. S. LIKHING.

## Morena P.D.S. Ema Sente ka Puo e Thusang Batho

Tsa Port Elizabeth

Morulaganyi oa "The Bantu World."

Ke elets go tistsa babadi, bao ba ledog aang bagscho, ba ba itseng Scocana h-la, mahoko aga Morena Pudi ea Tselo, kae rare a koala a ruangane ditrag-jo, tsa meise, le metsoa, e be ere malhamo igoe, are thalots- tsa msh she a k a mis ja ga maasalle, oseke o khutla go dira j-lo, ka kgopolo ea gire bogolo yo babaci, re its puo tsa bo:—"It is well," le "Alles saal reg kom," Morena P.D.S. le ena o eme sente ka dinso, ka puo e e thusang e itumeleloa g ke ba le bantsi Rraecho, 'Matl-kico etc. akabs ana le gene go na a thus ka Setoana se se boets seo a se koalang hela jaka ke itsie se bua.

Haele ka ga mahoko a amanseng le tsamisho ea pusho mabapi le Bancho. phuthet-h-e Baruti ea mono e tla dira polelo ea go phatladi (phatlatis) ganchoanyane, re kgore-dicoe ke pula, le tse dingoe mo kgueding e shuleng. ka re kopana gangoe ka kgudi B-ruiti baale bararo ('mogo le mokoadi) ba rulaganva msikulio ao. Lehathe yen, lea gakg-mata leha legale gole tseditsa nyana malati mangoe naga ente ere tala-a s-ngoe le sengoe se se thlogang, se se tala tala (green) vaka nkile ka kseka kaga ponalo ea metse a leoa e

Ke itumetsa thata go bona tsala tsame. Matichere: Nyesi ca 14 Stream Kitchen (Kuruman) barumioa ba NW D.T. Union, ba le mo tseling go ea Outshoorn picong ea S A T. Association, ea leka'ls ya bone, le dirang naeo leha ba gorgile mo moshang oa Sabata (23 June) ba ba tsamaea mitsiboa a yone eete ekare, le ba coa gone ba tseka rona.

Ba hithetse ms A.M.E. Church, ba le mo tihapeng ea go lebora, ka Modimo o eme le Moruti oa bons a ba tsenyeditse dipone tsa legadima (electric) leha ba seise bo boness ka cone. baipokanyetsa mokete oa go di tibaoca.

Ke shraha thata go utluela losho losala came Mr. J D Magaecho, on Mangaung, monna oa bana, motirong tsa krekke, tsa kago, akera tra mthhaladi eotthe, re latlhcoec, ka a hulsa asale mosha, "Modimo o itse go re gaisa," re ka itschedisa ka seo. Kagisho.

J. S. LIKHING.

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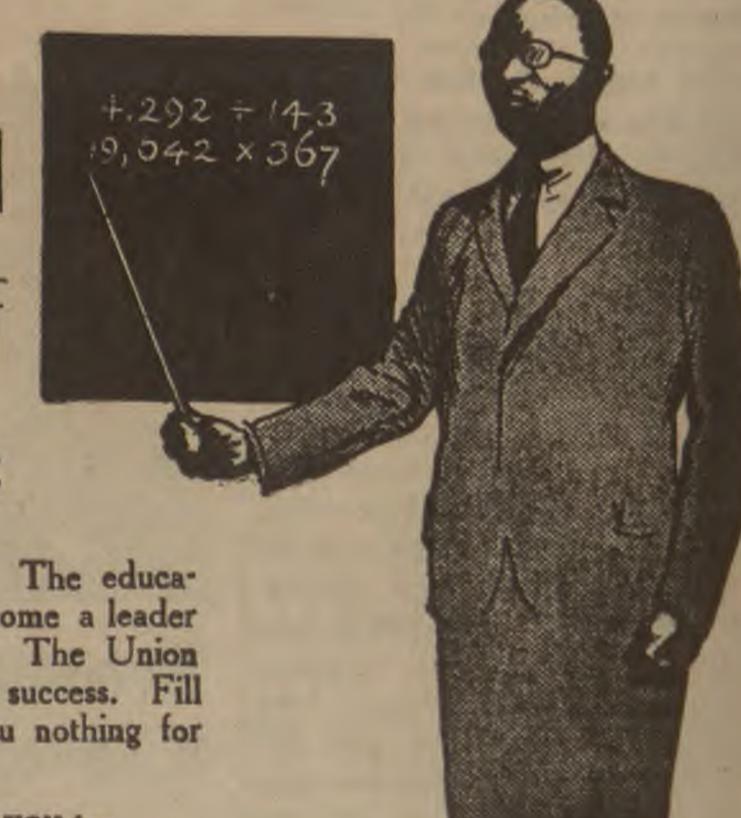
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96

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# Madireng A Ditulo Ka Ditulo

## Kereke Ea D.R.C E Bula Sekolo Sa Thuto E Phagameng

(Ke Joel B. M. Thema.)

"Nthasheng, Nthusheng bagesho, motho oa mpolae. Ihlegae-leng ke ea le rapela hle." Morgoshi oa ka kagodimo o ne o labio ke monna oa Lekula (India) gomme a gateletsue ke Rrmosue emong, eo eena Lekula, a tlen a humana a leka go thuba lebenkele la gagoe koa Roodepoort kgauzzi le motse oe Koolie Kamp. Etsa bagabo ge ba fihla, Lekgoa la chabs, gomme Lekula lona la humana le idibetse. Molato o ile oa tlaleo maphodiseng gomme ramosue a sooroa, Koa humane gore eena Lekgoa lona o ntse a batlega Johannesburg moo a neg a utsoeditse Mo-Afrika emong (George), patsikela.

Mons bekang a fettleng Rrmosue enoa o be a le pele ga Mr. B. I. Goldsmith (Chief Magistrate, Waterberg), lekgotleng la Belabela ka melato e mararo: 1. Assault with intent; 2. Housebreaking with intent to steal; 3. Theft of bicycle. Oile a humana a le molato go eohle melato. Agente ea gagoe, Mr. Matthews, a mo rapeela gomme are byaleka ge esale ngoana oo mengosga e 15, go bonagala gore ka sebaka seo a dirileng melato hlogo ea gagoe ebe e tsuile msemong (Mental deranged) le ngakla le eona e rislo. Magastrata o ile a laea moshimane feela gomme a seke a lefishoa letho ka lebalwa leo. Go uloagala gore mohlankana enoa, Gabriel Liebenberg, eo atatagoe eleng emong oa ditichere tsa Gaudeng. o ne a ne a chabile gomme ntatgoe o ne a sa tsebe gore o ile kee go fihela a ekos gore o soeroe Belabela. Thaka ea Makula ga ea ka ea ba kgotsa ka kahlolo ea Magastrata, gomme go bonagala ba tla, tsisha molato gape ka diagante.

Ntho e makaditseng Ba-Afr ka gagolo ke gore ka loas tsatsi leo, mohlankana oa Mo-Afrika oa dilemo tse 15 oile a ahlolelos go patela £5 goba goea torongong dikgoedi tse pedi gomme a bereka boma ka molato oa go itea Rrmosue L-tariana, Menel, le Mo-Afrika Agos ba Biskop, ka letlapa ele gore ba ne ba modikle, gomme Rrmosue eena a laos a tlakolos ka melato e meraro!

D.R.C, School, Warmbaths Location.

Re uloa gore fo thoma ka kgoedi ea July, ge dikolo di buloa, sekolo sa Dutch Reformed Church se tla ba le di klasse tse ko god mo, ke gore go tloga go Std. 1 go fihla go 8; e tla ba Secondary School. Principal es sekolo sena eila ba Mr. Kriel, B.A. ea hlageng Johannesburg. Monna enoa ke Lekgoa gomme re koa gore ke ea ratang thuto le tsotelo pele ea Ba Af-refs. Nios ena e kgolo ea gore sekolo sena ka kagodimo ebe se blomoe mona motseng oa Belabela, e loele ke Mr. J. Kgabelo, Princ'pal, Dutch Reformed School Warmbaths le bathishi ba gagoe, k, dilemo tse fettleng. Rea o leboga mosebets os gogo Moreno Kgabelo, o seke oa lahs le kamoso.

Dipapadi.

Bahlankana ba Football ba Neila ba gaksetse, ba tuka bigaleng ageng ons. Bare ga ba rate go bona team ea Warmbaths ka lehlo, go-bane ngoageng fettleng ebe e ba hlorisitse gagolo. Ga ke ngoala tjena ba setse ba ralokile Mebetse e mebedi (two matches), le ba

Belabela. Warmbaths team e fentsoe ke Nyström team ka di koulo tse pedi, Nyström 2 goals, Warmbaths Nil at Warmbaths ka kgoedi e fettleng. Nyström 2 goals, Warmbaths Nil, ka di 8 tsa kgoedi ena ea June

Re kile ra boss Chlef S. Mathibe, oa Kgoadubeng (Mathibestad), mona motseng oa Belabela le ditona tsa gagoe ba le bophelong byo monate. Kgoshi ene e tle go uloela molato oa Rrmosue Lewis, eo a tlen a utsotsa emong oa batho ba gagoe dikgomo ka 1933 e dikgomo tsa bona di ne dt title goraka koa Moretloane, seterikeng m Watmbed. Lewis, eo aneng a setsoe ke agent Cohen, oa Belabela, o humanoe ale molato, ka molato oa go utsua kgomo ea Morena Kgatile le ka go utsua matlalo a mararo a dikgomo, gomme o tlo ablolo ka la Boes la beke e tlang.

Rev. Bernard Serote oa Berlin Mission, Marapysane eo a kileng ea ba tichere e kgolo ea Mission Station, Lydenburg, o kile a bonala mona motseng oa Belabela gomme a le bophelong hyo monate. Moruti ore mosebetsi os lentsu la Modimo Mar p nne o sepela ga botse.

aileng adi ntsha ka bogage. Feels le nguna oo aneng aa tsuetsoe ka 1922 o fale'se ka 1934 esetse ele kgareygana. Nthueng ka keletso kenns oa lona mahlahaka.

SOL. M. MONAMA.



Mang le mang o lakatsa hore a phelle hantle a be matla... O ka ba le bona bophelo ba hao le ho oketsa matla a hao ha ka mehla o ka sebelisa 'Ovaltine.'

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## Se Ea Ntlo Se Gana Goea Ntlo

Tsa Schildpadfonteu.

Moruleganyi,...Ake u mphee sebakanyana moo pamprirg ea gego e rategang. Koano reskile molato matsatl ale mabedi oa Sesotho, gotoga di 5 June go fihella di 6, ka nako ea 5 ka meriti. Molato ona ke oa lesogana le phelsang le mosetsana eo a sa hloeleng a phela. Erile ka 1922 lesogana la be le ntse le ultoana le mohumehatsana, a ba a fihouanguana oa mosetsana. Eere ga gangoa oo a sena go tsualos, batsuadi ba lesogana ba tissa magadi a dikgomo naka feels di le 8. Eba ba bokarebe ka go thabela nyalu ba otsha kgomo engue ba e rekisa mabele gore ba tle ba kgone go phetha nyalu ea mabyulosa le ditting ke gore magobe.

Byale lesogana laea pherek, Pretoria, goea go oketsa masheleng a leshira leo le batlegang. Ge mosetsana a sena go lahletsu nguna eabe o latels monna go ea go diktafola le raka eo a ka tlanc ea beela magobe le dikomlik. Byale mosetsana a tma grpe. Erile sebakeng sa go belega a sua ka mpe eo. Byale erile ka 1929 batsuadi ba lesogana ba tla ba nyaka sea ntlo.... sea ntlo le sona esetse se kopana le eming gons koo ditoropou empa ka molomo sare: Kea rata goea go belega bana ba mogolo name. Lesogana la ea gape perek, Pretoria, erile ga lesogana lentse le koho, la uloa goba sea ntlo esetse se na le lgoedi tse pedi moo Gezina, Pretoria, la ea te:g. La rea kgarebe le rats gore oile koa ke sebetsang ka Suday. Karabo esetse na kaa kerekeng, a ba a bona sefahlego sa sea ntlo se se mshlong,

Eba lesogana le ngolla batsuadi tamoo ditaba di teng kateng. Gomme ntatge lesogana sea koa habo mosetsana, a fihla a thopha dikgomo dile thero, batsuadi ba mosetsana ba se teng. Ranotsa ge a nlaaga a ulto goba dikgomo di thupilloe; a ea goea ba fihla ba ntsha marumo, aboa are di pedi di thero. Ge a boile kgomo tse pedi tsa ba tsu boela gae, e thamaga le e ntshu. Byale Ramotsana le ena a loutsu marumo a ba are ge le di tsa ka-moo skeng le ee gotosa nguanaka koa mabtleng. Eba le bona bare di pedi di thero. Byale pholo e ntshu ea sona. Lesogana ke moka le lona la bona koa Sekgoeng esetse le mosadi e moszoa koa Mokpan-

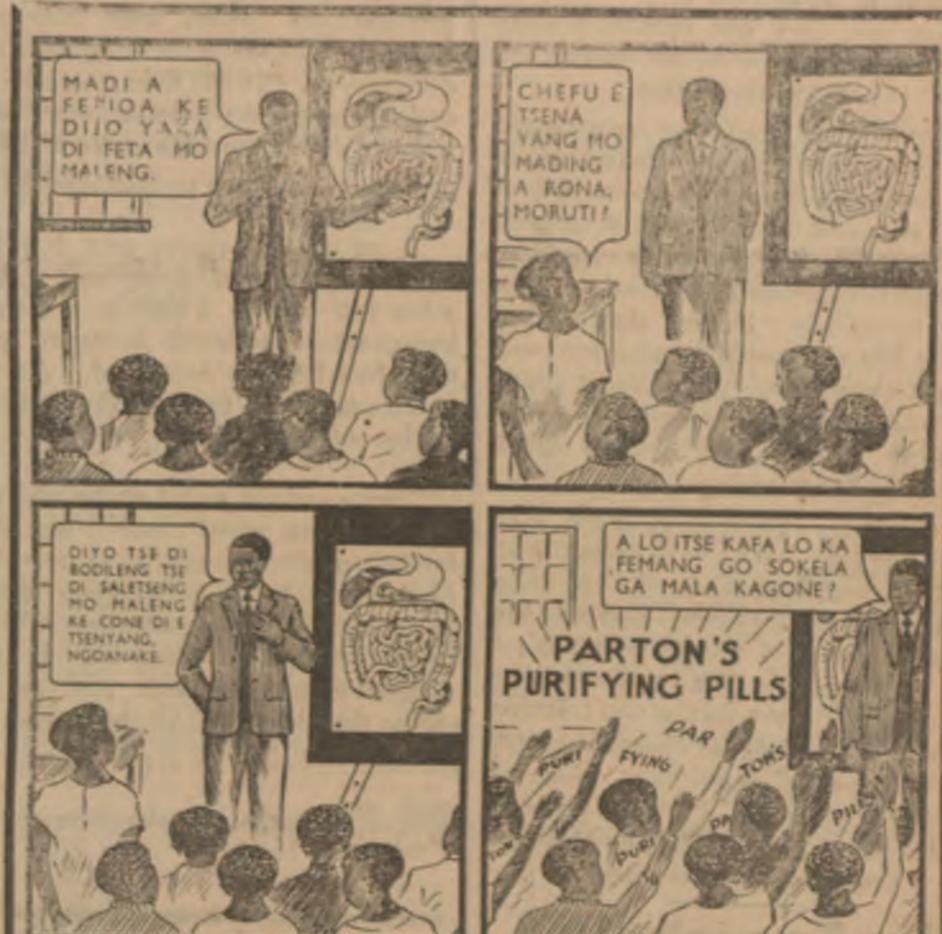
stad. Byale la fihla ditaba di le ka setopeo sena eba la tla, le epega mohgotleng molato oa smogelos botse.

Byale ba bang bare Sesotho ga sena se-ntlo, ke gore uena Ramotsana ke go atsha dit-gomo dile 8, fas. 'Me Ralesogana o ntsha kgomo ele ngue eo egatang tiego. Legona uena Ralesogana osentse ka go ikgspela dikgomo kamoo skeng la motho nse teng ona le molato o tsa Lesotho, byale Ramotsana are kgomo adi teng emps ba bangata bao ba agileng le ena ba mohlatia kemoo kgomo difileng kateng gaese feels aka nsho ele ngue athlata eo e thamaga, le ekhuleng tseo Ralesogana (Di fellatase serapeng sa bobedi.)

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Pilisi ngoe le ngoe e bogale e ka tlhacoa mo Maleng. Golo mo ke selo se se bonolo thata. Legale melemo mengoe e tabogisang e kotsi kagonne ka go kgarametsa ga eone mo go golo e koafatsa Mala a silang diyo. Ea tabogisa 'me ga e nee thata epe gape ga e age sepe. Go tlalelana mo maleng go aga yalo gole gona ka gonne mala a silang ea ntshetsang diyo koantle ga a thatafadioa gope gore a dire dia ea one. 'Me moloetsi, ka mokgoa o ntsg yalo, o fle a hithele x Roahette go gaisa gantla a ise a dirise mofemo oa go tshabisia.

Di Partons di fapano le melemo mengoe e tshabisang. Di thakantsa go tshabisia le go nonofata. Ga di kgarametse. Legale di bereka ka tlhomamo le boammaruri. Di tsce bosigo yono. Kamosh, mo lobakeng loa tlalcapesi, u tla ikuthua u flamegile gore u ee koantle. Mala a tla bereka sentle. Koantle ga go segoa. Koantle ga dithlabi. U tla itsce gore Mateng a gago a itshekile.

U da lemoga gore mala a gago a bereka sentle kagonne di Partons di golotse santlhoko, tsa tsitsibosa 'me tsu thatafatsa mala a ntshetsang diyo koantle. Ke go thatafatsa ga eone yalo. Dia aga gape dia tshafatsa.

Ha u fithele mongoe a choerog ke tlhogo, a ikutlu a tlalelana morago asena go ya, mala asa bereka sentle, ana le gaumakoe, madi a senyegile, moos o nkga, kgotsa gona le chupo ngoe e shupang gore go kabetsi moteng go gagoe mo gakolole gore a dirise di Partons. Ditsala tsu gago, di tla go leboga ka kgakolole entseng yalo. Di Partons ga di tboioe ke sepe.



Di rekisioa gongoe le gongoe ka 1/6 bottolo e nang le 50 pills, kgotsa romela koa go P.O. Box 1032, Cape Town, u romela madi.



SEC. P.P. 2

# Page Of Interest To Women Of The Race

## Miss Rilda Marta's Trip To United States Of America Full Of Interest

(By RILDA MARTA)

The ladies look pretty and attractive when their hair is long. The American Negro in colour is like the African, some are very light, and the others are very dark in complexion, and I thought that I was different from them.

I admired them and wondered why they were so charming, their hair long and beautiful, straight and some wavy and I discovered that it was the work of a beautician. Thanks to Madam Walker, the founder of the American Negro Beauty Culture. She once said, "The key to Happiness and Success is a good appearance. You are often judged by how you look."

It was not even a year before I looked just like themselves and some young men and young ladies told me that I looked even better than some of the American ladies, and wished that I would not go back to Africa. But home is home no matter how humble it may be.

Some of you African ladies are built beautifully. Your skins are as soft as velvet, you have natural beauty which no man can match. Your hair needs more attention. Let it grow longer, if it troubles you and you do not know what to do with it "come up and see me sometime." The hair is the glory of a woman. Yes, one can always improve one-self. Look at the white ladies; their hair is long but they always take particular interest in fixing their hair. They are white, but they put powder to make themselves lighter, they use lipstick and rouge to improve themselves.

But I do not mean that you should go and use lipstick and rouge because our colour is different to theirs; but if you do want to use some, remember there is a way of doing everything. The American ladies do not attend to their hair, complexion, hands, and feet, but to the whole personal appearance and dress smartly. Some of us cannot afford to wear beautiful clothes; but a well-washed, ironed and holeless dress always looks smart.

I found the American Negroes very clean and tidy not only in dress but in keeping their houses also. They keep their children very clean and they are pleasant to look at. Beauty culture is not for women alone, but it is also for the men. Modern civilisation requires that men be as particular as women in regard to their personal appearance. Madame Walker often said, "Half the battle of achieving success is to look successful..."

Continued on next page.

## "The Emancipation Of Women"

Madame, I have followed "The Emancipation Of Women" by one of our brilliant stars with great interest. In my interest, I have been inspired with hope. This is a time when Bantu is the "last man" in the mouths of our superiors, and what is said about him does not all gladden our hearts. Our souls are troubled. We wander about trying to find a solution to our problems.

Let us imagine Bantu at the top of a hill, looking down on his people. To his left lies Skokian Land with its Kings and Queens reigning supreme over their faithful subjects. He watches the harvest and his heart is rent in twain. He bows his head in sorrow and shame, and he whispers "Can one wonder?"

To his right are Bantu men and women shining like stars in the land of Education, Religion, Charitable Works, Business, Sports. Irreproachable Gaiety and everything that is for the good and uplifting of our nation. Observing this his heart is filled with joy, hope and thankfulness, and now he whispers - "He looks up and utters an ardent prayer" May God enrich them with sincere and undying love for their country and people; with patience and endurance with perseverance and energy that they may continue to shine with such powerful rays that in the end, what lies to the left, may finally come under their light and influence.

E. J. G.

Westdene, Benoni

## "Pass On A Smile"

By Mrs P. MELATO

A smile represents untold values. A wealth of smiles brings riches subtle. A smile can help to pass you into a realm of delight. It is a ticket to better things. It is a badge of good cheer. It beckons to you. It welcomes you with radiant effulgence.

Some people smile life away. They live fully, completely. They get all there is in life. They always greet you pleasantly. The smile that won't come off is their perpetual possession.

When tears come, they hide them behind smiles such as they are brave and strong enough to keep their memories to themselves. "Have a smile with me," is the invitation with which they meet you. It is pleasantly acceptable.

But who would pass on gloom, sadness, misery. No one would invite you to have few tears with her. Such unpleasant emotions should be hidden deep within the recesses of your own soul. Keep them to yourself, no matter what it costs you.

But a golden smile! oh, how delicious! Pass it on at every opportunity. It will help to create wealth that health brings. And if it does not bring financial wealth it will bring riches of another sort that are worth more than mere money. It will help to bring satisfying contentment. It will help to soothe the soul that may have been scourged with sorrow. And a golden smile is always contagious, far more so than disease.

A smiling face allures you. It beams with friendship and good will. And when you answer a smiling invitation, human spirits are fused, harmony prevails, friendship is cemented. All this is accomplished through the aid of golden smiles.

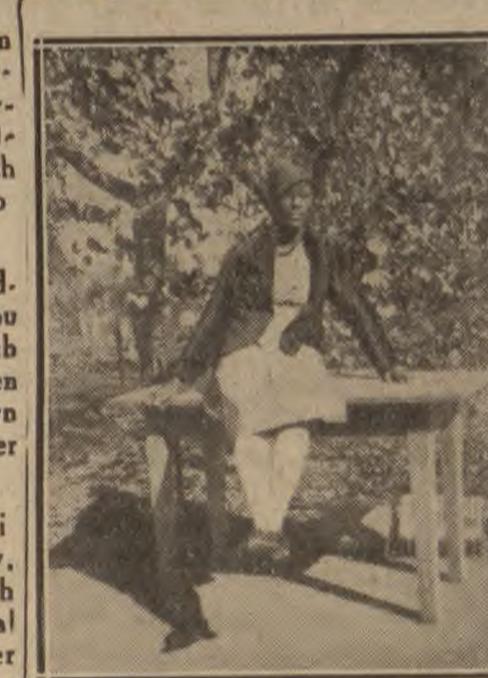
"Smile and the world smiles with you weep and you weep alone", was the favourite praise of a celebrated poet, and it carries a world of uplifting truth. Wear a smiling face, regardless of what your other apparel may be. It will materially increase your joys and will add to the pleasure of all those who are fortunate enough to come in contact with you.

Pretoria

## Town And Country Girls

Editor:- I mean to be very concise and yet candid on my commenting on this subject which I believe has been handled by people of perhaps better intellectual calibre than myself. If they are graduates of some universities, I also claim to be a graduate in the University of experience.

If you tell the truth people will always hate you. I aspire of that I don't mind risking their animosity. Country girls, my fellow readers, have proved to the world to be failing wives. As we all attributes and epithets of goodness to discern a suitable wife—a wife must, beyond doubt, have a good, moral character. For, if she is morally delapidated, how can she be exemplary to her young ones? Example is better than precept. If that has to be made or ruled it must come from a morally un-phisticated preceptress.



Mrs. (Rev.) J. H. Msimang, of Edendale, whose marriage took place this week. Mrs. Msimang formerly Miss B. W. Mkvens, of Leicester Farm, Alcock's Spruit, was a Standard 5 teacher in the Dundee Government Intermediate School for the past five years. She is a keen tennis player and identified herself with all social and sporting movements in Dundee.

If you visit the divorce courts you will find that most of those girls who divorce are country girls and for one reason i.e. morally bad and failing. I have never seen and read an article contributed to the effect that town girls linger about towns on going and coming from training schools. Disdained as they are, town girls succeed in making very good mothers and wives. The trusted country girls are divorced almost daily.

(Continued at foot of next column)

## Country And Town Girls

BY "ITLHO-LA-MOTSE"

thing happens to a country girl when she comes to town.

What I noticed with some surprise in this discussion is that most of those who have since aired their views seem to be arguing on one person—a country girl who later and through the necessities of life is forced to go to town to earn her living. As I have pointed out in the previous paragraph it is useless to blame this poor girl who finds town life confusing with its many scientific inventions which things are unknown on the farms.

As for those who attended churches be they from town or country it is sheer nonsense and dire ignorance of facts to think that a girl has anything to recommend her merely because she attends church. Experience of town life has taught us very bitter lessons which need not be mentioned here. Among the most disappointing girls who have not the slightest moral respect for any person are staunch churchgoers. This again is to be found among both town and country girls. So please leave our parents alone; for your own sins, you daughters and sons of the soil—you alone are to blame. We know many of us who are born and brought up in Christian and well-conducted homes but are now a curse to our parents.

Johannesburg.

## When Your Head Feels "Stuffy" . . .



Apply Va-tro-nol ... just a few drops.

Va-tro-nol penetrates deep into the nasal passages, reduces swollen membranes, clears away clogging mucus, brings welcome relief.

... USED IN TIME HELPS PREVENT MANY COLDS

Town girls are castigated for the faults of loose country girls who take joyrides on cars daily and go about jabbering about the comforts of the town while their parents think them beyond reproach. Even right out in the country girls are morally bad and naughty when one of them goes to marry you hear mothers attesting highly of her good character which she hasn't at all. "Amahumusha know girls better, I bet."

KING E. C. MASINGA,  
P.O. Weenen---Natal.



Keep your  
baby fat,  
strong and  
happy

## ASHTON & PARSONS' INFANTS' POWDERS

If your baby cries much it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Only happy, contented babies grow strong and fat, so it is important to soothe these pains. For many years, white mothers have soothed their babies with Ashton & Parsons' Infants' Powders. You can buy these powders at the store, and they do not cost very much. They soothe pains without harm to your baby, and keep him contented so that he grows up fat and strong.

### HOW TO GIVE THE POWDERS TO YOUR BABY:

When the baby is less than six months old, give only half a powder early in the morning or before he sleeps at night. Put the powder dry on the baby's tongue. If the baby is more than six months old, give a whole powder. If the baby is very restless, fretful or feverish, you may give the dose more frequently until he is soothed.

Proprietors :

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

**FOR YOU and YOUR BABY**

**ROBINSON'S**

"PATENT"  
GROATS

If you write to Colman-Keen (Africa) Ltd., P.O. Box 1097, Capetown, a FREE copy of "My Book" will be sent to you. This book will tell you all about the right feeding of mothers and young babies and it will help you look after and keep your own baby healthy, fat and strong.

# BANTU WOMEN IN THE HOME

## The English Church Girls' Hostel

(BY THE EDITRESS)

It is difficult to realise that once upon a time Doornfontein was a farm, and almost as difficult to realise that thirty-three years ago a site was chosen in Doornfontein by the Community of the Resurrection to begin their work in Johannesburg,—work which increased so much that the headquarters were moved out to Rosettenville, where there was more room for expansion. But the site was not deserted, meanwhile the women's work had been begun, which was also to expand as the need became apparent, and as workers were forthcoming.

When women increasingly migrated from the country to Johannesburg, either to visit their menfolk, or to find work, one obvious need was a place in which they could find a shelter. And by degrees an increasing number of girls came and joined the ranks of workers in the town. Hence a hostel was one of the first needs to be met, and the English Church Hostel for Native Girls became established about the year 1912. The names of several devoted women missionaries are associated with this period, such as Deaconess Julia, who visited the Hostel after twenty years, only a few weeks ago, and was delighted to note development of the work, of which she had helped to lay the foundations.

### Need for Extension

Another pioneer was Mrs. Mehliss, who was then Miss Theodore Williams, who is still a resident of Johannesburg and takes an active interest in the work. In 1929 the number of residents in the Hostel was doubled by the building of a new block, opened by Princess Alice. The name of Deaconess Esie Vigor is still known and loved by many.



Girls waiting outside the Registry Office

Further use of the club room is gladly given for any purposes affecting the welfare of African women. Frequently it is used as a central meeting place for the Bantu Trained Nurses' Association, under the auspices of Miss Cowles and for teachers who come together to discuss their work and difficulties. Only recently forty-five teachers from various schools on the Reef gathered there with Miss MacGillivray, bringing specimens of needle work from their various schools to compare, and receive advice and encouragement.



One of the girls' cubicles at this Hostel.

### Miss Chilton's Work

Wayfarer leaders also, from the English Church detachments on the Reef find it a central place to meet, or to consult Miss Chilton, Assistant Divisional Superintendent, who with other missionaries, lives in the House of Bethany, adjoining the Hostel. Miss

Visitors always express surprise when show over the Hostel, the space and order especially appealing to them. The dormitories are divided into cubicles, so that each resident has her own privacy, and a little spot which she may call her own. A large and cheery club room is shared by all and girls, past and present, are encouraged to use it in three time. Most of the residents are out all day, but should they wish to prepare a meal or do some ironing, the kitchen is at their disposal.

Of course there are certain necessary regulations, but the aim is to provide a home as far as possible, where girls may meet their friends, where they may rest after the labours of the day, and where they may feel safe and free. Let a class connected with St. John's Ambulance and Nursing Association has been begun on one evening a week, attended by non-resident as well as resident girls.

### Mrs. Lloyd Sherwell

Sometimes there is a social evening but more often the girls are left to feel free to spend their time as they like, chatting, sewing, or dancing to the

## How TO Dress Well

Where is the woman who does not want to dress well? Well, here are "ten commandments" given by an Austrian designer, which we hope will be helpful to Bantu women as well.

- 1 Avoid fripperies
- 2 Wear only in fabrics of good quality.
- 3 Dress to suit yourself, not your best friend
- 4 Shun "noisy" clothes



Girls waiting outside the Registry Office

- 5 Don't be a slave to fashion edicts.
- 6 Don't worry about the price!
- 7 Don't try to be the "last word"
- 8 Don't strive for a larger wardrobe
- 9 Avoid cheap looking accessories
- 10 Don't try to be different.

Chilton also organises many Sunday Schools, and when it is realised that she visits about forty-five detachments of Wayfarers and Subteams and has twenty-six Sunday Schools in her charge, it will be understood how important it is to have a central place in which she can be found at certain times, to give counsel and practical help.

With regard to the Hostel, reference has chiefly been made to the girls resident there, but the importance must be realised also of provision for those who pass through the town and need a night's shelter, and for those newly arrived from the country, come with the purpose of finding work, but knowing nothing of town ways.

Such girls are in real danger if they have no friends, and it not infrequently happens that they arrive with no money, and are entirely dependent on the advice of anyone they meet. These are received into the Hostel as a special responsibility, but it is not easy to find work for them if they arrive without references or experience.

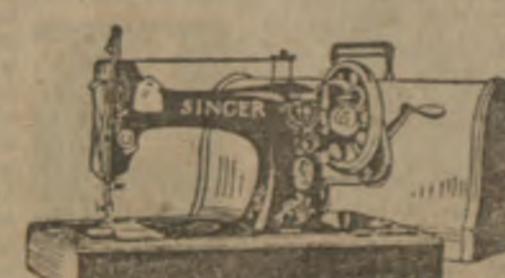
### Spiritual Life

Perhaps it would not come amiss to make a plea that letters of introduction and personal recommendation should be given when possible, with some indication as to the best way to help these girls. This brief sketch would not be complete without some reference to the spiritual life of the place which is served by St. Martin's Church.

Next week:

Ekatuleni Girl's Home.

## Over 150,000 Bantu Use Singer Machines



### WHY

Because they are the best Sewing Machines and give no trouble.

**Buy SINGER Only**

## Your Baby

(BY NURSE JANET)

Never kiss a baby on the mouth; never sneeze or cough near his face; do not give him a dummy. Let him have a bath every day, and a bed to himself. Change his soiled linen quickly. See that his bedroom is properly ventilated and he has the right food.

We have so many advertisements on our women's pages giving us help on the needs of the baby that there is very little excuse for mothers who neglect their children. A child should command the mother's attention all the time, so that anything out of the way may be seen to at once and adjusted.

A wise mother will always study advertisements carefully so that she can get herself acquainted with all those stores and shops that invite customers with their goods. She knows that in this way she can soon get into touch with the stores that sell exactly what she wants for her baby and for her home. And now that winter is here it behoves all careful mothers to watch their children's health by providing them with adequate warm clothing, suitable winter food and clean healthy home conditions.

Nurse Janet will answer any questions mothers and women ask her in connection with their domestic problems and children's needs. The letters can be addressed to Nurse Janet, c/o "The Editress," The Bantu World, Box 6663, Johannesburg.

## Applications Are Invited

From

NATIVE OR COLOURED NURSES.

The services of two Native or coloured nurses, who possess the qualifications of medical and surgical nurse as well as that of midwife and who are registered as such under the Medical, Dental and Pharmacy Act, 1928 (Act No. 13 of 1928) that hold the certificates of the South African Medical Council, are required for the Government Native Hospital, Windhoek.

Applications must be accompanied by particulars as to date of birth, nationality, whether married or single, experience, certified copies of qualifications and certificate of health, and should reach the Secretary for South West Africa, Windhoek, not later than the 22nd July, 1935.

**SALARY:** £90 per annum rising subject to satisfactory service by annual increments of £10 to £120 per annum, plus £12 uniform allowance per annum, free single quarters and an allowance of £3 per month for rations.

**LEAVE PRIVILEGES:** 14 days per annum after a completed year of service together with a second class return ticket to the Aar.

The successful applicants will be furnished with a 2nd class ticket to Windhoek, the cost of which will have to be refunded if a year's service is not completed.

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All children strong  
and fit**



If you would like further particulars write to:-  
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Colours

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DID THIS!**

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

**FAIRY DYES ARE EASY TO USE  
EITHER WITH COLD WATER OR  
WITH BOILING WATER.**

# Fairy Dyes

IN GLASS TUBES 6d. EACH.

You can get them from your Chemist or Storekeeper.



## H. Jajbhay Beats Cape Province Champion First Indian to Break Previous Records

Mr. E. Doman of Cape Province (the South African Coloured Tennis Champion for three years in succession) came for a visit to Johannesburg and during his short stay played a friendly match with Mr. H. Jajbhay (an Indian well known tennis player of Johannesburg) on Monday the 24th June 1935 at 2.45 p.m. Mr. H. Jajbhay made an impressive start in his attempt to beat Mr. Doman, and after having played very accurately with his forearm drives won the first set by 6-1 in his favour. In the second set both players played brilliant tennis and after having played keenly for every point, Mr. H. Jajbhay with the powerful drive of his forehand especially that long ominous sweep to the back hand corner won the second set by 6-2. The next set was started and Mr. Jajbhay played confidently and was magnificent, he hit like fury and his drives were such that there could be no answer to them, and thus won the third set by 6-3 and Mr. H. Jajbhay was declared the winner. Mr. E. Doman played very well at the net and had put up a magnificent game against Jajbhay, and at the end of the match Mr. Doman congratulated Mr. Jajbhay in his victory and came off the court in a smiling and sportsmanship manner.



H. Jajbhay, winner of South African Coloured Tennis Singles Championship, (Mr. E. Doman of Cape Province 1935 in friendly match); Also winner of Transvaal Coloured Tennis Union Championship played at Johannesburg 1935 and winner of Singles B.M.S.C. Championship 1935.



These are some of teachers and leaders who took part in the Heidelberg inter-school sports described in this issue.

## Inter-School Sports At Heidelberg

INSPIRING SPEECHES  
BY MAYOR AND  
SUPERINTENDENT

(By A. N. Nkomo)

The sports ground of the Native Location of Heidelberg has again provided one of the most noteworthy features of athletic activities. An unrestrained display of loyalty and co-operative attitude was shown when the Superintendent of the Location followed by the Mayor of Heidelberg gave their addresses to the interested spectators of about 1,000 souls.

In his address the Superintendent said he appreciated the presence of the Mayor who was not the Mayor for Europeans only but for Africans as well. He was glad that he was to take part and wished the occasion good success. He was looking forward to improvement in sports every year, and was quite prepared to give assistance whenever required by the residents of the location. Sports were a great deterrent to mischief, and as such ought to be encouraged amongst Africans of to day. He hoped the day would be a happy one. "Even if you lose the game," he said, "you win the pleasure."

In his address the Mayor said he was glad to take part on that great day. He was very much pleased by the general behaviour of the Africans and was also prepared to give assistance when requested to do so.

## J.B.F.A.'s Coming Matches

Another thrilling match against Fort Hare Rand Students League versus Johannesburg Bantu F. Association, at the Wemmer Sports Ground on July 6 at 1 p.m. also Blackburn Rovers vs Orlando Bush Rangers at 2.45 p.m. & Bush Bucks vs. Naughty Boys. 4.15 p.m. Admission: Adults 6d, Children 3d.

## Great Fight For Province's Honours At B. S. Grounds

Transvaal's best from the four Districts, the West Rand, East Rand, Witwatersrand and Johannesburg, will be concentrated at the Bantu Sports Club to day to fight for the Province's honours. The games have been arranged by the Transvaal Body for the specific purpose of giving the selectors their last opportunity of choosing Transvaal's team for Durban, where the S.A. Tournament will be staged next August.

Another interesting side to day's big games, is the attention given to the first match of the afternoon, when the leaders of the Transvaal Inter-District competition will be pitted against one another. The W.D. and the J.A.F.A. will wage a battle for supremacy. Ever since the Johannesburg Association entered this competition, it has never yet had the envied chance of gaining victory over the W.D. The W.D. on the other hand has only been able to gain the Henochberg Trophy through their victory over the East Rand. To-day both Associations are keen to clinch matters and decide the issue. The teams will line out as follows:—

JOHANNESBURG: Joe Mandy, Bergville; Ben Sitole, Highlanders; P. Xulu, Alexandra XI; E. R. Mockgoetsi, Pure Vuur; A. R. Moste, Alexandra XI; J. Dhlamini, Transvaal Jumpers; S. Rabashane, United Royals; Mark Tale, Alexandra XI; Michael Qwabe, Rainbows; Joe Chiloane, Highlanders; Tommy Makene, Pure Vuur. WITWATERSRAND: N. Bennet, E.R.P.M. Callies; V. Butlezi, A.A. Blacks; A. Mtshbu, G.M.B.S.; M. Dube, Old Nats; A. Dhladhlis, Old Nats; A. Nyosi, Old Nats; M. Mbonyisa, All Blacks; E. Samaniso, Old Nats; P. Tshabala, (Old Nats); N. Mapalala, Old Nats; K. Mokhele, (G.M.B. Stars).

At 4 p.m. the main ground will see the West Rand East Rand out being staged. Here again the West Rand will be given another chance of proving their worth. The East Rand should not find it very difficult to come off with the laurels of the day, but a little reshuffling of last week's team will surely give the West Rand their first victory in the Transvaal competitions.

The Transvaal Table to date is as follows:—

|               | P. W. | L | D | F. | A. | Pts |
|---------------|-------|---|---|----|----|-----|
| Johannesburg  | 1     | 1 | 0 | 0  | 2  | 1 2 |
| Witwatersrand | 1     | 1 | 0 | 0  | 2  | 1 2 |
| East Rand     | 1     | 0 | 1 | 0  | 1  | 2 0 |
| West Rand     | 1     | 0 | 1 | 0  | 0  | 2 0 |

The East Rand Team for to-day is as follows:—

H. Makhothe, Ocean Swallows; E. Mlombo, Ocean Swallows; P. Mcunu, Try Again; R. Msimai, Ocean Swallows; Seotsana Brakpan Mines; M. Molokotla, S. Carreras; E. Mfuni, Winter Ross; B. M. T. Gouders; F. Mekue, Winter Ross; R. G. Mihale, Ocean Swallows; S. S. Some, Ocean Swallows.

## Natal Players and Gov.-General's Shield

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

Readers of "The Bantu World" and those interested in football, particularly in Natal, were promised a full report on the Gov.-General's Shield. Unfortunately owing to the unavoidable absence of the two Europeans who make up the committee responsible for fixtures etc., for the Shield, the meeting which should have met on the 8th June, had to be postponed to some future date not as yet announced.

To give readers and football fans a brief summary about the shield, it is to be competed for annually by all Bantu football clubs in Natal, the final of which must be played in Durban.

The two governing bodies of Natal football i.e., the Bantu and African F.A.s have been requisitioned to meet to discuss fixtures etc., for the Shield; each body to send 3 delegates including a European to a meeting which will be presided over by a European. A report will appear in press directly the committee sits.

Read

"The Bantu World"

First

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complete as above. Best quality throughout. You can't buy a better bike and our cash price is only £4 19 6. Railage paid.

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## When FLU

### threatens

...Guard against it by taking these simple precautions...

THESE are the days when colds are especially apt to lead to bronchitis, pneumonia, or influenza. Now, more than ever, is the time to prevent as many colds as possible and to end the rest quickly—before they can weaken the resistance and pave the way for more serious ills. Now, more than ever, is the time to have all your family follow this tested Plan for better Control of colds.

#### ① To Relieve a Cold Quickly

Some colds, of course, strike without warning or get by even the best defences. Whenever a cold settles in the chest, threatens to turn into flu or pneumonia, vigorous measures are necessary. Give the patient a hot foot-bath and then keep him in bed. If needed, a mild laxative should be taken.

Then rub the throat, chest and back briskly with Vicks VapoRub.

Spread on a thick layer and cover with a warm cloth. Leave the bed-clothing loose about the neck so that the medicated vapours can be inhaled freely.

VapoRub's famous double action, penetrating as well as vaporizing, begins at once and continues for hours, relieving the distressing symptoms and permitting the patient to rest comfortably while Nature gets in her own repair-work undisturbed.

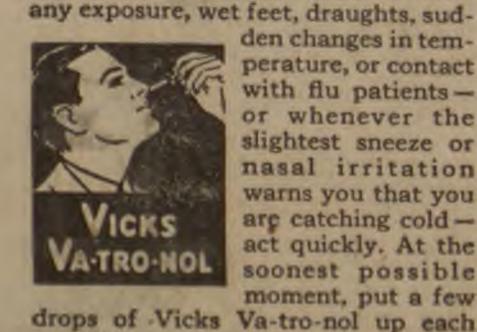
Many deep colds are actually broken up overnight by this powerful 2-way treatment.

These three common-sense steps are the basis of the famous VICKS PLAN — more fully described in each package.

In extensive clinical tests under medical supervision and in practical use in thousands of homes, the Vicks Plan has reduced amazingly the frequency, duration, severity, and cost of colds. In "flu-weather" especially, your family too should have this extra protection.



VICKS  
VAPO-RUB



VICKS  
VA-TRO-NOL

drops of Vicks Va-tro-nol up each nostril.

Va-tro-nol is the remarkable new liquid perfected by Vicks Chemists especially for the nose and throat. It spreads deep into the hidden recesses where colds begin, relieves the irritation, keeps the air-passages clear, and stimulates Nature's own efforts to

Follow VICKS PLAN for better CONTROL of COLDS

# Cape May Tributes I VI. Rugby Tourists

## Africa And India Play Great Game Before Combined Services Team

At The Wemmer Sports Grounds.

Sunday, the 30th June, 1935, will long be remembered as an epoch-making day in the history of the Johannesburg Bantu Football Association. On this memorable occasion, a souvenir programme of a representative soccer match between teams representing the East Rand Indian Football Association and the Johannesburg Bantu Football Association, styled as India vs. Africa, was staged at the Wemmer Sports Ground, Johannesburg, in honour of the Combined Services Team, from England.

Long before the scheduled time of the match, the ground was packed to its utmost capacity by the cosmopolitan masses of Non-Europeans. In the special Stand erected for "Our Guests" were several prominent European citizens, friends interested in the Bantu welfare, and prominent officials of the European Football Associations.

The huge crowd, led by the Secretary, Mr. S. G. Sesaoane, through the loudspeakers, accorded Commander T. A. C. Baker, R.N., Manager, and the members of the Combined Services Team, a hearty and spontaneous welcome, in the African fashion.... Bayette! Pula! Bayette! Mr. Gray, chairman of the Municipal Native Affairs Committee, then formally welcomed "Our Guests" to the Wemmer Sports Ground.

Mr. Roger H. L. Coates, R.N., Captain of the Combined Team, who had kindly consented to kick-off was then presented to the players of both the India and Africa Teams who stood lined up on the field. After this formality, the referee, Mr. Sesaoane, called the teams into line for the fray. The Captain of the Combined Services Team then kicked off amidst cheers and applause.

Both teams played an open game at an open game at a great pace.... teamwork, combination, and short-passing movements being the outstanding features. After some midfield excursions, both sides sharing the ball evenly, the African forwards broke through to full cry in a sparkling passing movement which Laurie, the left wing, netted with a beautiful first timer that beat the India goalie all ends up, to give Africa the lead, 1...0. For a while, play centred around midfield in even exchanges, the halves on both sides defending stoutly. Then Dan initiated a movement which set entire Africa front-line in action, the final pass being prettily netted by Moss, the Africa Captain, increasing the lead to 2...0. India rallied and attacked determinedly. With a pretty movement, their forwards slipped through, the final pass allowing Padiachy to drive in a stinging shot which Mothiba saved brilliantly, and returned weakly. Govender, immediately pounced on the ball, and, with an open goalmouth in front of him, missed a grand scoring chance by shooting over the crossbar. The kick-in saw the brazen Dan setting the Africa front line in action, in a spectacular short-passing bout, to see Moss, always well placed, literally run the ball into the net. Halftime sounded with Africa leading 3...0.

The resumption of the second moiety was full of thrills and entertaining football, both the Africa and

India custodians being severely tested in turn, and bringing off great and brilliant saves. Then India got on the warpath with repeated thrusts and from one of these Govender set his line in motion, Sallie netting the final pass with a pretty drive for which Mothiba dived too late. This reduced the lead to 3...1. Africa then retaliated with a series of raids and plied the India custodian with rapier-like shots which were brilliantly saved. Another rally by India, enabled Govender to polish off a fine movement by netting a neat goal. Not to be outdone, in this thrilling game, Africa rung down the final curtain with a clever movement, the popular Moss netting with a tricky header. Final score : Africa 4, India 2.

The teams were, Africa : E. Mothiba, I. Moutloatre and A. Motupi, W. Lefule, J. Tshakung and A. Nobanda, L. Mhlongo, T. Jacobs, N. Mafule, Dan Maluko and D. Rathebe. India : A. G. Padiachy, R. Dukhoo and C. M. Moodley, A. C. Padiachy, G. Nando and Enoch Sallie, N. G. Padiachy, M. Pillay, P. R. Govender, Ebrahim Sallie and P. A. Govender. Referee : S. G. Sesaoane.



R. V. A. B. Lushaba and Mr. A. G. Nqulane, winners of the Ministers' and Teachers' race (100 yards) during the inter-school sports interval, at Heidelberg.

"Our Guests," stated that the standard of play was good, that they thoroughly enjoyed the game, that they were highly struck by the clean lines of the play and the fine spirit of the contestants.

It is pleasing to observe that Mr. T. I. N. Sondlo was unanimously selected irrespective of his age and bodily structure. I must add that as a sportsman he has a great future.

Well done again, Tattus, with your confreres who conceived the splendid idea. You have accomplished grand work for the Transvaal Bantu Rugby Union.

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Theko : MIXTURE 6/6  
POWDERS 3/6 ka poso

## Mr. E.N.C. Duna's Impressions Of The Tvl. Rugby Tourists.

When Mr. T. I. N. Sondlo originator of this great scheme mentioned some years back the idea of a touring side in the Cape Province no one took him seriously until reports appeared in "The Bantu World" that the team had left Park Station. I congratulate him and his confreres...the Transvaal Bantu Rugby Union for achieving so high an aim in sending out a young side which was successful in touring many centres. In my sporting experience this is the first Native Rugby side to attain such a long and strenuous tour.

I associate myself with the sentiments expressed at the reception of the tourists in Johannesburg that the event should be an annual one. My country crop, Adelaide, went into ecstasies about the game displayed by the tourists and up to now it is still the topic of the day.

The visit of the Transvaal Touring Team to the Cape province was grand, glorious and unforgettable, and it was a discovery of good talent and great clean Rugby, in view of the impending tournament of the South African Bantu Rugby Board. The general behaviour of the tourists impressed every one who came in contact with them. They showed true sportsmanship on and off the field.

In Mr. R. Dududu Sondlo they had a fine skipper, and although he is young and of a quiet disposition, the players followed his sound advice. Had it not been for his superior skill that enabled his team to hold its own, even when it was depleted with casualties a different story might have been told. Out of the 14 matches played the tourists won 6, lost 7 and drew one, and yet there were only 18 players who undertook the tour. Surely they deserve hearty congratulations. It speaks volumes for the grit and tenacity of the Transvaal vanguard with him setting the example.

The Transvaal Touring Team was fortunate in obtaining the services of Mr. T. I. N. Sondlo as its Manager. Never in the history of my sporting career did I see a Manager of any Native sporting concern so well respected and revered than T. I. N. S., and although he is younger and smaller than some of the stalwarts and veterans in the team, yet his word was law. Although according to Native tradition the word of a young man is slighted and treated with contempt, it was not so with the Transvaalers.

(Continued at foot of column Two)

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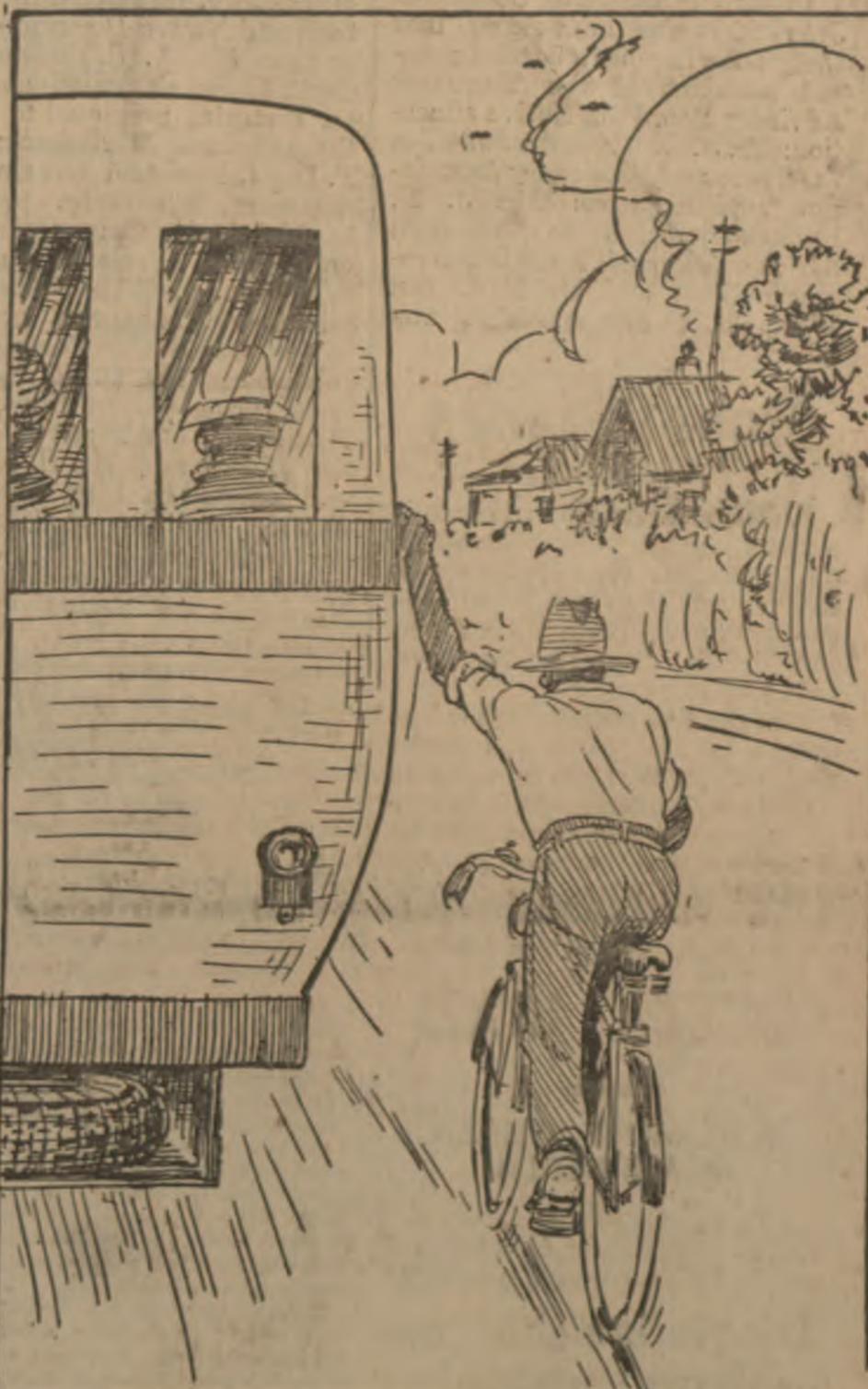
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# Bantu Influence On The Union

## Important Commission To Investigate Native Education

The commission appointed to investigate Native education in the four Provinces will probably begin work in Natal with a meeting at Maritzburg towards the end of July. It has not been decided what Province to visit after Natal.

The terms of reference of the commission are:-

To examine and report on the system of Native education in each of the Provinces;

To consider and make reports on (a) whether, in view of the extent to which the Union Government has assumed financial responsibility for Native education it should take over the administration from the Provinces, and, if so, in what way Native education should be administered; (b) what should be the relationship between the State and missionary bodies in Native education;

To consider and make recommendations on the following educational matters: (a) the aims of Native education; (b) the aims having been defined, the methods and scope of Native education; (c) the part to be played by the vernacular in Native education.

Mr. W. T. Welsh, East London North, is chairman of the commission and the other members are Dr. E. G. Malherbe, of the Union Bureau of Education; Mr. G. H. Welsh, chief inspector of Native education in the Free State; Mr. D. Malcolm, chief inspector of Native education in the Free State; Mr. D. Malcolm, chief inspector of Native education in Natal, and Mr. G. H. Frazer, inspector of Native education in the Transvaal.

## Tyl. Advisory Board For Native Education

In the Provincial Gazette of July 26 it was announced that the following have been appointed members of the Transvaal Advisory Board for Native education: Mr. J. D. Rheinallt Jones, as the Transvaal Missionary Association representative; Mr. J. N. Raubenheimer, as the Transvaal African Teachers' Association representative; and Dr. N. J. van Warmelo, as the specialist member.

## Robot Planes

An unprecedented advance in aircraft progress is claimed for the Queen Bee type of plane which has now been perfected and adopted by the British Air Force, and details of which have just been published.

It is the first entirely robot aeroplane in the world and carries no pilot. It takes off, flies at over 100 m.p.h., performs difficult evolutions and descends on land or water at the behest of radio control.

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## Vice-Principal Of Lovedale Retires

Mr. James Chalmers, vice-principal of Lovedale and principal of the high school, has retired, and accompanied by Mrs. Chalmers he has left for Scotland. He had been at Lovedale for 22 and a half years, and during most of that time had been in charge of the high school. Under his care it grew until now it has an enrollment of more than 200 pupils and is one of the chief feeders of the South African Native college. A new building has just been completed at a cost of £400, and was opened last week by Prof. M. C. Botha, tributes being paid to the work Mr. Chalmers had done. The home of Mr. and Mrs. Chalmers has been a centre of hospitality for a wide circle of friends from within and without the bounds of Lovedale.

## Promotions And Transfers In The N. A. Department

The following promotions and transfers have been announced by the Native Affairs Department, Pretoria, following the retirement on pension of Mr. F. H. Brownlee, President of the Native Appeal and Divorce Courts of the Transvaal and Natal.

Mr. B. W. Martin, Magistrate and Native Commissioner, Msinga, Natal, promoted to resident of the Native Appeal Court (Transvaal and Natal) in place of Mr. F. H. Brownlee; Mr. E. N. Braaveldt, Magistrate and Native Commissioner, Nongoma, promoted to Magistrate and Native Commissioner, Msinga; Mr. H. G. W. Arbuthnot, Native Commissioner Maritzburg, promoted to Magistrate and Native Commissioner, Nongoma; Mr. A. S. Hudson, chief clerk, Native Commissioner's Office, Pretoria, promoted to Native Commissioner Maritzburg; Mr. B. P. Dodd, Assistant Native Commissioner, Pilansberg, promoted to chief clerk, Native Commissioner's office, Pretoria; Mr. C. W. S. Wilson, Assistant Native Commissioner Thabanchu, promoted to Assistant Native Commissioner Pilansberg; Mr. C. R. Norton is being promoted to First Grade Magistrate and Native Commissioner, Willowvale; Mr. H. N. Nourse, Promoted to First Grade Magistrate and Native Commissioner at Ngqeleni; Mr. W. H. P. Freemantle, promoted to First Grade Magistrate and Native Commissioner, Idutywa.

## TSOSA NYOKO SEBETENG SA GAGO---

### KANTLE LE METSOAKO E SI NANG THUSO

Utsa Tsosha Hoseng U Tletsae Bophelo 'Meling On Ha

Ha u ikutlo a se monate u tepelewa oka lefatshe kaefela le u fetohetsa tshela ke nono matsoai a mangata, di namonete, oli, aho tuo e elliseng kopa bo tshukana, me se ka kgopane ea hoto di tia u etas bache le bore a ikutlo a thabotsone ke letsetsi ka monate.

Ke hore skele tsu etus bitho, hese ho tama mala mala, empa, ho tama mala fela joale base ho alsa bohloko & Lebaka leo leuang horu u ikutlo a ayemile ke hobone sebete a hao se za hloka. Se tsosantsa hore se ts'ellide syoko maleng a bas ka matatsi ohlo a boime kapa bongata bo begang 2lbs.

Hsebene nyoko ena a tsamaa hantle dijha di silige. Di senyehela maleng fela. Di tabalana ka maleng. U qala bo utlos lehano le cha le monkho o molo, letlalo hangata le qala ho sha le, mohala. Tbogeo e ope a qala ha ikutlo mokadi. 'Mele kaofica o se oza le chefu.

Ke lela ka morians o lokileng ea CARTER'S LITTLE LIVER PILLS motho a khonang ho tsamaa nyoko ena ea 2lbs hantle u ikutlo ole bepheleng ba 'nete. Li antsoe ka metsoako ea meropo, a semang kotsi, a makatshang ka sebetsa nyoko hore a tsamaa hantle, 'me di sebetsa ka bonolo bo makatsang. Emna u setse oa kopa hore di Pilisi tsu Sebetsa Sheba lobito le rong CARTER'S LITTLE LIVER PILLS mo sephutheloaneng se rebabeda. Hana ho aka mofuta a sole.

## "Kafir" Beer At Kroonstad

### AFRICAN RESIDENTS AGAINST COUNCIL'S SCHEME

The Kroonstad Municipality's action in adopting the principle of abolishing home brewing of 'kafir' beer in the location and of bringing the sale of the beverage under control by licensing certain Africans to sell it is meeting with strong opposition from the Africans themselves.

Two public meetings have been held and at both of these strong disapproval of the Town Council's action has been expressed.

The second meeting passed a vote of no confidence in the Native Advisory Board, which has voted in favour of the Council's proposal. A resolution was also passed asking the board to resign. The meeting also condemned the sale of adulterated concoctions and took a resolution urging wardsmen and police to drastic steps to prosecute those who broke the regulations.

A deputation was appointed to interview the Town Council's Native affairs committee.

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## Bantu Studies' Conference

### ARCHBISHOP ADVISES CLOSE STUDY OF BANTU RACES

In his speech at Cape Town at the opening of the conference on Bantu studies, organised by the National Union of South African Students, the Archbishop of Capetown, Dr. F. R. Phelps, said people should try to imagine South Africa without the Bantu races.

The very presence of the Bantu influenced the general life of the country. The Natives were being lifted up by education, he said, and were being put on a different level and given new ideas. The time had passed when they could be associated with animals.

"They are potential fellow-citizens, and are daily learning new ideas and viewpoints. Many are rising and have risen, and are now able to take control of their own territories.

"Our aim should be the establishing of the governed by the governing. This can only be done through close study of the Native races."

Mr. R. G. Ballinder, of the Witwatersrand University, spoke on the effect of liquor on the urban Native. Raw Natives looked on liquor as a beverage and it played an important part in

(Continued at next column)

## Happenings on The Pimville Express

### PASSENGERS TERRIFIED BY AFRICAN WOMAN BELCHING "SNAKES"

On July 4 Pimville and Orlando residents had the biggest scare of their lives when all at once a big rush and cry of excitement was heard in one of the coaches of the famous Pimville Express. Some people were already upon their seats while several others were on the point of jumping out through the windows! At that moment the ominous cry, "Snake!" was uttered from all directions and all was chaos.

Investigation soon revealed that the "snake" about nine inches long came out from one old lady's mouth! Catching hold of it she hurriedly threw it out of the window, but again panemonium was imminent when at Bramfontein the same old lady began coughing, saying, "There seems to be another coming!" Many passengers thinking themselves too uncomfortably near began to look for safer seats.

their social function. He detailed the changes in liquor laws and the effect on the sale of liquor to Natives.

On the Rand prohibition was in force, and since its inception an illicit liquor trade that was extremely harmful had grown up.

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