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# THE BANTU WORLD



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## URBANISED AFRICANS DEVELOPING NEW LIFE

### LOCATIONS NO LONGER LABOUR RESERVOIRS

They Are African Towns Growing Up Side By Side With White Cities And Towns Where New Life Is Being Developed

### No Need For Further Legislation

That Bloemfontein did not regard its Native locations as a reservoir of labour but as an African cities, growing up side by side with European Bloemfontein, was the burden of the evidence given by Mr. Lionel Nathan, Chairman of the Bloemfontein Native Affairs Committee and Mr. R.C. Streeten, before the Urban Areas Commission last week. And they stressed the point that the Bloemfontein Town Council could not agree to arbitrary removal of Africans.

"The Natives," said Mr. J. R. Cooper, Manager of Native Affairs, "have played a significant part in the industrial and agricultural progress of the country. By force of circumstances many have become completely divorced from tribal life and conditions. We cannot lightly brush aside the claims of these people and their children. If the principle of limiting the number of Natives in urban areas is contemplated, I feel that any legislation to be introduced must pay particular regard to the rights and interests of Natives who, by residence or birth, have acquired domiciliary rights."

The Town Council believed in the vested rights of the Natives and as such looked upon the location as a distinct Native city growing up side by side with the European portion of the town.

The problem, at rock bottom, Mr. Cooper declared, was an economic one, but local authorities and recognised resident Native communities were entitled to some measure of protection. The former were faced with heavy administration costs, while the latter were subject to unfair competition from non-resident Natives. He therefore found himself in the anomalous position of having to agree to the principle of limiting the number of Natives in urban areas, but only on certain definite conditions.

#### Superfluous Natives

Referring to the proposed withdrawal of superfluous Natives from urban areas, Mr. Cooper said that until other avenues of employment were available, this should be restricted to "won't works" and undesirables, who could be placed in Government labour colonies of a reformatory nature.

The last witness to give evidence before the commission was Mr. Leo Marquard, secretary of the Joint Council of Bantu and Europeans and a member of the South African Institute of Race Relations. He gave evidence on behalf of the former organisation.

The Natives, he said, tended to move to the towns because of better wages conditions obtaining there; greater facilities for education; greater social amenities; the

uncertainty of tenure on European farms and the overcrowding of reserves.

When a large number of Natives had taken up their abode in an area they ceased to be so many individuals, but formed a definite branch of society. Churches, schools, clubs and associations were to be found in such communities. Any legislation that included regulations for the compulsory expulsion of members of such a community was bound to cause a serious dislocation of social and economic life.

#### Reasons For Influx

The solution that attempted to improve the position by restriction of entry had very serious objections. In the first place, it left out of account altogether the chief reasons for the influx into the towns. Secondly, it would require very accurate estimates of labour requirements. Any adjustment by eviction would take into consideration the vested rights of existing inhabitants and, even with the most careful administration, serious dislocations would result. If it was purely a temporary measure to meet an urgent state of unemployment, the Natives might be persuaded that it was to their advantage, but the proposal was purely in the interests of the European. Further, there was a grave objection as to how the expelled persons could be accommodated, and, in addition, how could Natives who were quite unsuited to agricultural work, except of an unskilled nature, be placed on the land?

### African Chiefs Oppose Abolition of Native Vote

#### Extension To Other Provinces Urged

The third of a series of conferences of African chiefs, headmen and the representatives of the Native people of the Union, convened by the Government, under the Native Affairs Act of 1920, to ascertain the sentiments of the Native people on the Native Bills drafted by the Joint Select Committee of the Union Parliament, was held at Mafeking on September 13 and 14. The conference, which was fully representative of the Native population of British Bechuanaland and Griqualand West, was presided over by the Secretary for Native Affairs, Mr. D. L. Smit.

Of the principal Native chiefs present may be mentioned Paramount Chief Lotlamoeng Montshioa, of Mafeking; Paramount Chief Kgsetsili Mankuroane, of Taung; Chief Thibogang Letlogili, of Ganyesa; Lekwe G. Mahure, of Dithakooneng; Moshweshwe Kgantlapanane (representative) of Mantle. There were present upwards of 100 delegates.

The Chairman gave a lucid and exhaustive explanation of the subject matter of the two Bills that had been drafted by the Joint Select Committee of the two Houses of the Union Parliament, namely the Native Trust and Land Bill and Representation of Native Bill.

The conference appointed a committee consisting of Paramount Chief L. Montshioa (chairman), Chief T. Letlogili, Dr. S. M. Molema, Rev. M. Kraai, Messrs. C. Doyle Modiakgotla, J. Crutse, E. Jaga, J. Babuseng, E. D. Sofole and the Rev. Z. R. Mahabane (secretary) to draft a resolution which would reflect the views of the conference.

Paramount Chief L. Montshioa, who was seconded by Dr. S. M. Molema, and supported by the Rev. Z. R. Mahabane, submitted the following resolution, which was unanimously adopted:

While the conference has given careful consideration to the proposals embodied in the Bills as explained by the Secretary for Native Affairs and the Commission, yet it considers that the Native people should be given further time for careful study of the proposals, implications and intricacies of the Bills, so as to enable the people to give for the consideration of Parliament intelligent views on the Bills.

The conference respectfully requests the Government to have the measures translated into the various Bantu languages of the Union, printed and circulated among the African people through the chiefs and local organisations of the people.

In the meantime the conference craves permission to make the following observations representing the consensus of opinion expressed in the conference.

(a) In the first place the conference welcomes the Native Trust and Land Bills as a step in the

right direction designed to meet a long-felt want.

The conference respectfully urges that a census of the Native population of the Union shall be taken so as to enable the Select Committee and Government to proceed on intelligent lines in the efforts to find land for demarcation as additional areas in various parts of the Union.

(b) The conference respectfully requests the Government to consider the expediency of providing far more morcentage of land to the existing Native areas than is suggested in the Bills.

"1. The conference welcomes the proposal for the establishment of a Native Representative Council as suggested in Part III, Section 13 (1) of the Representation of Natives Bill, provided, however, that the establishment of this body is not intended to disturb the Native Franchise Rights.

"2. The conference would suggest that the personnel of the proposed Council should consist of 50 members, so that the Native people may have more adequate and satisfactory representation in the Council.

"3. The conference further considers that the Government reconsiders the matter of the incidence of the allowance to members so as to raise it to say £200.

"4. The conference is emphatic and uncompromising in its opposition to the proposals contained in the Representation of Native Bill which would have the effect of abolishing the Franchise Rights conferred some 80 years ago upon the African people of the Cape Province in common with other citizens of the Province.

"5. The conference respectfully points out that the proposal to deprive a section of the population of citizens' rights is indefensible from every ethical point of view, besides being as uncharitable as it is unjustifiable.

"6. The conference considers that instead of abolition of the existing Cape Native vote the time has come when full citizen rights shall be extended to the African people of the other provinces of the Union.

"7. Further, in the humble opinion of the conference the Government should consider the advisability of making provision for the direct representation of Native interests in the Provincial Councils of the other provinces of the Union.

"8. In conclusion, the conference considers that the principle of segregation, political and economic, of races of people domiciled in one and the same land and living under one and the same Government and one and the same flag, is calculated to produce, in the course of time, results that would be detrimental to the peaceful relations subsisting between the white and black races of the land."

### Italy Wants More Colonies

£33,000,000 SPENT FOR PURPOSE AND NOT FOR PLAY

There is no prospect of an amicable settlement of the Italo-Abyssinian dispute. Great Britain and France are endeavouring to avert war, and have gone so far as to suggest that certain portions of their colonies in East Africa should be ceded to Abyssinia in order to enable her to hand over the provinces of Danakil and Ogaden to Italy.

But Mussolini is adamant. According to a message from Rome he told a press representative that "hitherto the preparations in East Africa have cost Italy 2,000,000,000 lire (£33,000,000). Do you think we have done that for a joke? No, we will march on. It is too late to tell us to stop. Even Portugal, Belgium and Holland have fruitful colonies. Why should not Italy have colonies?"

Meanwhile feverish preparations for war on either side of the Abyssinian-Eritrean frontier are being made. While Italians are building a line of forts along the frontier, the Abyssinians are constructing barricades and other defences. They have also posted soldiers on the hilltops in readiness to light straw beacons to warn local chiefs to mobilise their forces.

Unrest, it is stated, is spreading in Northern Africa. There are persistent rumours in Cairo that all is not well in Cyrenaica, an Italian colony on the border of Libyan Egypt. Italy is reported to have sent 30,000 troops to Libya.

### Kroonstad Town Council Opposed To Removal of Africans

When the Native Urban Areas Commission sat at Kroonstad last week, evidence was led by the Kroonstad Town Council. That body opposed the passing of legislation to limit the number of Natives in Urban areas to the strict labour requirements of such areas, but considered that adequate machinery existed whereby the authorities were enabled to prohibit the entry of Natives into the urban locations, unless they had definite prospects of obtaining employment. The labour requirements of any area, it was stated, sometimes showed considerable variation during a short period.

For this reason it was essential that the system in force should be elastic.

There seemed little likelihood of laying down any fixed system to suit all urban areas.

Regarding the influx of rural Natives into urban areas, the Council considered that legal machinery already existed to counteract this and that it only remained for the local authorities to enforce it. It was felt, however, that much of the present influx could be checked by the improvement by housing conditions in rural areas and the introduction of written service contracts.





# SOCIAL AND PERSONAL NEWS

## THE Bantu World

Head Office:  
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### Domestic Announcements.

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

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

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

### UMPHANGA:

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

### KETSISHO EA PICO:

Kqosi Tshabadra II. Moroka omono motseing oa Nancefield Pico ea Pono ea Kqosi ea ka 22 September 1935 koa Nancefield kali 29 Sept. 1935 mo Alexandra Township Barolong ke o o mokqosi oa Bana ba ba semane. S. H. Molete, Alexandra.

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Smalls Column

## Who's Who In The News This Week

Her many friends will be grieved to hear of the serious illness of Miss Gertrude Mayekisa Miss Mayekisa is one of Eastern Township's popular young people and her illness has cast a gloom over her many friends. Prayers are asked on her behalf.

Mrs. B. G. Mdunde, well-known tennis enthusiast, is spending a few weeks holiday at Roodepoort with her aunt, Mrs. Masongo.

Mr. J. Wesinyana, of Klerksdorp, visited Pottschesfontein recently to see friends. He was the guest of Messrs I. Koza and M. Mogoemang with whom he had a pleasant time.

The Rev. I. S. Moeketsi, of Frankfort, was in the city last week on a business visit and has since returned to Frankfort.

The Rev. J. R. A. Ankhoma, has returned from a ministerial visit to Swaziland where he opened a new church of the United Apostolic Faith Church.

The Rev. Dr. Max. Yergan, of Fort Hare, spent a few days in the city en route to Pretoria on business.

Miss Dorah Mponzo, of the Rand Women's Benevolent Society, held a successful party at the Inchcape Hall, on Saturday, September 7. Among those present were: Messrs J. Sikenjana, A. Msimang, H. W. Jonas, N. Malunga, M. Ngolobe, B. Mokali, Litsie, Manyosi, (Sec.) P. Ngoyi, T. Mgudlwa, Mesdames. Magaba, Nzuzo, Solomon, Kotobe, and Gxavu. Misses J. Williams, G. Mini, G. Mazibuko, D. Somtunzi, Mtsieloa, Ntlonga, Jessie Msiwa, D. Nzondo, D. Ngobongwana, D. Ntsiko, E. Methula, P. Monathebe, Adams, E. Maqanda, Maso, A. Lupondo, and M. Madikane.

The third annual conference of the Bantu Methodist Church, will be held at the Sophiatown from Wednesday Eve, October 30. The Rev. J. Mdelwa Hlongwane, Founder-President and General Overseer of the Bantu Methodist Church will preside. The conference will last until Sunday night, November 3. The Founder-President will deliver his annual official Sermon at 11 a.m. On November 3, Ordination Service at 3 p.m. Among the Ordinations one B.D., B.Sc., M.D., will be ordained unto the Ministry of the Methodist Church. Six Presidents and fully ordained Ministers from other denominations will assist the Founder-President. All cordially invited to attend. Some six candidates for the Ministry will proceed early next year for the Ministerial training.

Messrs. Stephen Mzayiya and Bam, of the Crown Mines clerical staff, paid a short visit to Doornfontein last Sunday.

Miss Esther Ndhlovu of the Girl's Hostel, Sherwell Street; Doornfontein, celebrated her 25th birthday at the Hostel last Sunday. There was a good attendance of well-wishers. Tea was served. And several speakers congratulating Miss Ndhlovu, on her birthday.

The Joint-Committees of the Hungry Lions and Ilinge Labantsundu Societies which have been appointed to consider the amalgamation of the societies will continue their sittings at No. 14, Sherwell Street, Doornfontein this afternoon from 6 to 8.

Mrs. T. Mbha, who held a successful concert at the Eastern Native Township wishes to thank all who patronised the concert.



Latest news from New York, states that Mr. R. T. Caluza B.Sc., in Music has now taken his M.A. degree in Music Education. During the school year Mr. Caluza wrote two string quartets (for two violins, one viola and a cello). They were played in the Students' yearly concert and were well received. During his stay in London Mr. Caluza had the honour to be admitted into "The Incorporated Society of Authors, Playwrights and Composers, of London" This society is for all English writers. Mr. Caluza was the first Native to be admitted into this society.

We understand that on his return to South Africa Mr. Caluza will control and direct the Amanzimtoti Institute School of Music. Mr. Caluza has also rewritten his popular composition "Ixegwana" for orchestral music. All going well Mr. Caluza will return to South Africa in August next year after staying in London for a year.

Mr. J. C. P. Mavimbela, of the Eastern Township, will present the Darktown Strutters at a concert and dance to be held in the Communal Hall, Eastern Township, on Friday, October 11. The The Rhythm Kings Jazz Band in attendance. Miss M. Masoleng and Mr. Mavimbela will receive the guests. Admission 1/6.

Mr. Sunshine Theophilus Mpashe, of Botlokwa, district Pietersburg, son of the late Rev. and Mrs. Jacob Mpashe, celebrated his 27th birthday on Sept. 16.

Mr. J. T. P. R. S. Molotsane, of the N.A.D. Pretoria visited the city early this month. Mr. D. E. M. Khunou of the same department has returned from a visit home.

At a farewell party held at Eastern Township last Sunday on behalf of Mr. George Corner, who left for Nyasaland last Monday, prominent Nyasalander's including the Rev. J. R. A. Ankhoma (chair) Messrs Stanley A. Highbay and many ladies were present. Mr. Corner is a respected resident of the township and in wishing him a farewell, his fellowmen did not spare themselves to make the party a success. Tea and cakes were served. Speeches were delivered by Mr. J. C. P. Mavimbela, Mr. R. R. R. Dhloho, the Rev. J. R. Nkomo and others.

A grand dance will be given by Mrs. Tatiu Sondo in the Communal Hall, Western Native Township, on October 7. Admission 2/- The Rhythm Kings' Jazz Band in attendance. Refreshments will be served by prominent African ladies.

A pretty wedding took place at Pimville on September 14 of Mr. James Kosi and Miss Zephina Mbambisa. Among those present were Mr. and Mrs. Schoff, of Florida, Mr. and Mrs. Frankel, of Houghton Estate, Mr. and Mrs. Knapp, of The Star office and many others.

Mrs. Eldah J. Festile, of Benoni, paid a short visit to her cousin Mr. M. Somtunzi, of Western Native Township, last week.

Mrs. Abrahams, of the Ilinge Labantsundu, wishes to thank all who patronised her Tea-party given by the Society at the Ethiopian Church last Sunday. The Society will give the following parties. On Sunday, September 22 on behalf of Mrs. J. Siqebengu and on Sunday, September 29 on behalf of Mr. Buso.

Miss D. Nzondo, of the Try

Life Society, gave a well-attended Tea-party last Sunday, also Miss E. Tolbatt, of the Hungry Lions Society. Both parties were held at Doornfontein.

The wedding of Miss D. Bingwe secretary of the Hungry Lions Society to Mr. D. X. Martin, organiser of the society took place in the city last Wednesday

Mr. R. Maabe, who gave a dance in the Communal Hall last Saturday had a very good house.



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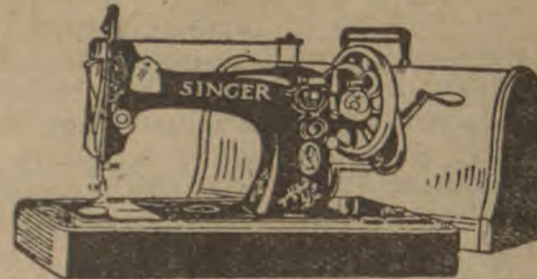


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# Indaba Ezimnandi Zamakomkhulu

## Umfikazi Nurse Rose Violet May Jordan

(NGU R. I. S.)

Lomfikazi wazalelwa kulo nina e Macibini kwa Tyala-Pantsi, i Mpondo lakwa Tibane kwa Nyauza nge 23rd November 1902. Wakulela kwa Komani efunda e St. Andrew's Mission School, nase Higher Mission. Waya ke e St. Matthews College apo agqibe iminyaka emitatu kona. Ebuyile utunyelwe ngu Rev. J. Solilo e Tylden ukuba ayokuquba isikolo kona, obunzimeni nase burwadeni wazingisa esenza Iconcerts ekaya nase Cathcart, wasiseka eso sikolo sase Tylden simiyo namhla, walandela ekondweni labaf oyise mkulu Evangelist Meshack Si-Ngqandu no Sam Si-Ngqandu e Transkei.

Wabuyiswa apo ngu Robt. Si-Ngqandu wasebenza ixeshana apa ku Komani, waya e Modder "B" nase Crown Mines Hospital, wapumelela ubongi (Nursing) kona, wamkelwa e Skapu (Tarkatad) ukuba abe yi Nurse kona, ushate ke kwesosituba no Mr. Theodore N. Jordan waku Tsolo, owaye funda naye e St. Matthews College. Emva koko ube yi Nurse e Aliwal North, yapuka ke impilo yake apo wabhubha nge 3rd September 1933, ekubeni umnakwabo u Cyril Godfrey Pearse Goduka ebhubhe nge 28th August 1933, eGeneral Hospital e Rautini, lomfikazi u bhubhe e Frontier Hospital, Queenstown.

## Ezakwa Thula-Ndivile

(YI NTENETYA)

Lomzi ukangeleka kakuhle emva kwamatontsi ake awa, indwendwe zakuhamba kamnandi ngakumbi ebesezigqibe ngokuti azisoze zilubeke apa ngenxa yotuli olutsho i Shoes zitshone luzokungena ngapuzulu ngokwesanti yakwa Ndabeni e Kapa.

Ngo Mvulo we 2nd kule, umzi lo ubuhanjelwe ngu Mnuz. J. D. Rheinallt Jones we Joint Council yalapa ukuza kucazela umzi uhlobo elulo le Bili ka Tsalitiro. Umzi ubuze kanobonyana, esihlalweni ingu Mnuz. P. Malunga. Isithethi eso sizame kangangoko ukubonisa amadlala alomthetho; uthe akugqiba uzakuke ahlale alindele imibuzo pambi kokuba agqithele kweye Voti yase Koloni. Aba Numz. L. L. Malgas no L. B. Mbulawa benze imibuzo, lo wokugqibela uti kunganjanina xa i Joint Council ingacela u Rulumente ukuba ayikumshe ngelwimi zesi Ntu lemthetho. Isithethi siphendule ngokuti seseziwe esosicelo no Rulumente usamkele. Kwa umbuzi lowo ushukumise ukuba intlanganisano mayivalwe de kufike lomthetho, oka Malgas ute yena usathanda ukuba kuqutywe, kuyiwe e Votini, yamhlala oka Mbulawa, kwaqutywa noko kungasaqutywa nto ibhekelephi.

Amadoda eliso lomzi ake acotele u Nolali T. Nicholas kunye ne Bodi, ukuyakuva ukuba kuxa kuphina malunga nesi tembiso sokutotywa kwe rente yezindlu. U Nolali uthe kusenjalo naxenikweni kucaca ukuba koqala kutotywe eyase Orlando Township. Isizathu salomqakatho akasicazanga noxa amanene lawo ebethanda ukusiva. Onokrauzana bona bathi injongo kukuloba abantu ukuba bayokuzalisa lowa mzi.

Imbutho ye Linge laba Ntsundu itsho kwasitha nge Cawa e Topiya, ibizelwe egameni lika Mnuz. Maqhina.

ba sidibene ngawo, endinguyise ke mna ku Mhlekezi u Kumkani. Iqalile impi ngoku yandikangela ngendlela ngendlela, yandazi kakhulu eninzi ngegama, yabulelela enkosini, ukuyazisa umntu onje. Nam ndicelwe ukuba ndiyento ka Ntluzo u Jno. Lumkwana nakukutshutshisa kwento ka Nkombi u Welsh; nakukongama kuka Mr. J. Mdazuka, nemibuzo ka Dlamini, no Nyauza, ("D. Rune"); itsho indoda imiwe igwe-tywe, ihlaliswe, ukubhena apa kukuzenzakalisa kuba u Kumkani lo unqanekile kumagqweta neema-ntyi e Mtata. Vuma Lau-ndini.

ISAQHUTYWA

## Um Tembu Kwelakowabo

(NGU S. E. K. MQHAYI)

Seyiqalile

Ndigqibele ngelithi, ndiyibambe ezinzulwini e Dutywa; ndawuwela um Bashe ekuseni, ndaya kutsho e Bityi Rail ngomso'bo-mvu, yaye iqabaka ilambathisile ngezimhlophe. Siphambene nemoto ebindikaulele yom-Hlekazi u Kumkani; ndathi kanti ndizakucholwa nguma Dlamini ukuya e Mqhekezweni, owayesiya khona naye kwadade wabo; yalolona hambo lumnandi kuba sihambe siphambuka emizini ayaziyo, ndalifunda ilizwe nabantu, ndabe ukuhamba ingenguwo msebenzi unzima kuyaphi kum; nto yandikhathaza kakhulu, kukuthi lentombazana ibuthabathele kuyo ubunzima bempahlana yam; yandenza nentloni lonto, ndoyik'okokwenene. Side saya kufika kwadade wayo apo, saphumla, ndakhutshelwa intwanazana yokundipatisa indise Komkhulu. Vuma nal'udaba Lau!



Lo ngu mfikazi u Nurse u Mrs. Rose Violet May-Jordan.

Ngelishesha silapha sewubonakala wonke umzi wa Komkhulu. Izikolo nomzi wom Fundisi; indlu yetyalike nevenkile, se-kuphithizela nabantu kuba yayingumhla wembizo, impi yenyawo neyama hashe, selingathi limaxongo. Amasimi a Komkulu ayethe cara nawo ngapheya, kuvunwa yiyo yonke lompi yayisiya embizweni. Eso sivuno seentsuku ezithile, kuvunwa yinyakanyaka yabantu, umbona ubomvu. Zaphuka iibhokuba ndijongile ndenjenje! Nokwenza lonto yenzeka ngonyaka onje, ndavakala ndicinga, ukuba, O! kanene umnini welikhaya, ngu "Dalindyebo!" Zibe sixhe-nxe ibokuva eziphume kuloontsimi yodwa, amanye selesekhyakubotshwa i 16, ne 18 enqweleni. Newina Lau-ndini ndiyancokola xa ndenjenje!

Bendisathi ke ize yandifikisa intwanazana Komkhulu. Kwezindlela iyabuzwa rogo ukuba lomntu ngulamntu ubekade elindlelwe na Komkulu? Impendulothi, ewe. Ndakuba ndifikile, ndifikele kumaxego ango Tshetshengwana. Mnune, Nyauza, Bhunganomoya, --wona ke ashinye apa, ekhaya ukuba amtyhalele entsimini wonke umntu oza embizweni, --aye enowawo umsebenzi ngaphezulu. Inenekazi lokuqala ukundibona ekhay'apa, u Mrs. Pautshwa, ubuze ukuba ndingulowo ulindlelweyo na? Ndizithe qa ngegama, --suke wabeka isihlalo, wathona phaya, kwaphuma amakosazana, --u Miss E. Rune, itshalakazi Miss F. Ranga. V. Mtirara, G. Mtirara, (u Noguqeya); ibe ngumphungezelo wam ke lowo, zaye intombi zintle! Newina Lau-ndini ndikuncokolele!

## Indlala Iwungenele Umzi Apha

Ezase Mqanduli

Mhleli, ndicela isituba ndike ndenze abe mbalwa amazwi malunga nokufa kwelizwe yindlala, tina apa siya citakala umbona asiba-

khe ndenze amacaphaza. Hayi ndenjenjalo ngokuzola, kuba bendisabindekile noko. Ichithakele imbizo. Inkabi yegusha ibe lidini kwangoko lobukho bam kulomzi ka Madiba. Ndinikwe indlu yam, nomntu wokundigcina, u Mr. Alex. Nontangana um Pinga, ekubuye kwafika nomnye u Mr. Douglas Rune, --iholoholo lakwa Nyauza ebukhosini basema Mpondweni. Ludaba olo Lau-ndini.

Andithandi kulibandeza ke Mhleli iphepha labafundi bakho ababekekileyo. Ndiyakuthi nje-kodwa ndinquthule indawana eziphambili nezipezulu; kuba ndizidubule zade zambini iiveki ekhay'apha komkhulu ndifunda izinto ngezinto, --sihleli intlalo emnandi engathi yeyalomini ndifika. Amatyalala njengombhali we "Tyala," ibe yinto yemihla, enditsale ingqondo, inkoliso yawo ezizibheno ezivela kwiinkosana ezincinane nakwi zibonda. Bendisakukholwa kakulu yimibuzo

(Iphelela kuluhlu lokuqala)

nga naye ngenxa yenkumbi ne langa, nditi mlesi ungabona usizi abantu uhlobo abayika ngalo imifino yase ndle beyivundisa ngoku kwecuba, kodwa pofu noko kunjalo ababini nabatatu bafumene bhetele.

Mhleli nawe mlesi sicela amancendo okwaziswa indawo esinga mfumana kuyo umbona bhetele. Sike sane ntlanganiso enkulu apa sibeka isitsaba ku Mntan' omhle u Zwebelango Vazi inkosi yetu yokuzalwa yase kunene bama Nqaba. (aba Tembu abo) Bekuko nenkulu yetu Chief Mrazuli Situnzi wenza amandi amazwi nayalayo kulo Mntan' Nkosi yetu, ababeko:-- Chief Mrazuli Situnzi, V. Zwelake, N. Langa, P. Holomisa, Nombambeli N. Ngwamza, abaquzeleli ngaba:-- Chas. Jwaqa, T. Mbete, E. Gwazela P. Nyavu, nabanye andingena kuba qiba, yaye mandi nezolileyo lentlanganisano yavalwa ngomtandazo neculo (Lizalis'idinga lako.) Nkosi sikelela i Afrika!

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# Our Opinion And Readers' Views

## THE "Bantu World"

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

SATURDAY, SEPT. 21, 1935.

## We Must Have Sufficient Time

The decision made by the chiefs and African leaders, at the Government conference held two weeks ago in Pretoria, to ask the authorities to allow the African people sufficient time to study the Bills is the only reasonable thing that could have been done by any group of men who have the interests of their race at heart. There can be no doubt that the Bills, which took European lawyers, politicians and statesmen nearly ten years to frame, cannot be expected to be understood within such a short time by chiefs who know nothing of European legal and diplomatic language. Most of our chiefs are uneducated and, therefore, cannot be expected to express an opinion on laws framed by highly educated people. And they naturally look to the educated men of their race for guidance and advice. Consequently it is the educated Africans to whom the Government should look for help in these important measures, if the Government truly and sincerely wishes to secure Native opinion. After all it is the educated of every race who are its leaders, and who can be relied upon to interpret its ambitions and aspirations. That the chiefs are our rulers no one can deny, but like the rulers of other races, whether white, black or yellow, they cannot act without the advice of their counsellors who, in this case, are the enlightened men of their race.

We are, therefore, more than pleased that the chiefs of the Transvaal and Orange Free State have declined to express their views without the mandate of the people entrusted to their care by Providence. No doubt they felt that they could not take upon themselves the responsibility of deciding the destiny of the people without their knowledge and concern. The policy embodied in the Bills, they said, vitally affected posterity and for that reason they could not "give a matured and considered decision on the fundamental principles and details involved" until they have studied the Bills and consulted their people. What are the principles involved? The purpose of the Bills is to enforce the policy of territorial, political and economic segregation of the African people without carrying out that policy to its logical conclusion. The Land Bill, which embodies the policy of territorial segregation, does not give the Africans any territory, but creates little islands all over the country, except in the highveld, for their occupation. In these islands, we are told, our interests shall be paramount, we shall be able to develop our life to the full and be free from European exploitation. But as far as we know these islands are so small that they cannot maintain a population of 6,000,000 people and enable them to develop an economic independence. It is, therefore, quite clear that more than half of our people will live on European farms and be exploited for the enrichment of the white race. That, no doubt, is the reason why the Bill provides for labour tenants. It is an undeniable fact that one of the reasons why the proposed released areas are not so large is that the farmers are opposed to a land scheme that will make Africans economically independent. What they want is that Africans should be driven by economic pressure into their hands, and this is the primary object of the Land Bill.

White South Africa will certain-

ly resent the suggestion that the passing of the Bill into law will virtually enslave more than half of the African people, for modern society does not confess to slavery. But while slavery as the legal ownership of one man by another has been abolished yet it cannot be denied that men have been forced to work for others by means of legislation. As we know the American Civil War liberated Negro slaves from the auctioneers, but left them in the wage market where they were their own auctioneers. It was the auctioneering process that was changed and not the conditions under which Negroes had to earn their living. That is to say the abolition of slavery purged the American law of the disgrace of recognising slavery, but it did not free American society from slave conditions. In South Africa the position is quite the same. The Africans cannot live and work except by permission of those who are in possession of the land, the factories and the power of making laws.

Their being able to find work, to use their abilities, to pursue their bent, do not depend upon themselves, but upon the working of a system that the white man's legislation has created.

While the Land Bill fails to put into operation a just scheme of territorial segregation, it is proposed, under the Representation Bill, to deprive the Africans of the franchise rights in order to make it impossible for them to participate in the government of the country. Without the weapon of the ballot box, it will be impossible for the Africans to establish their economic independence. In view of these facts, the request made by the Pretoria conference will, no doubt, be welcomed by all those interested not only in the welfare of the Africans but of South Africa as a whole.

## Indispensability

Sir,—I had struck a billet. That morning before we started work a group of my fellow-workers were exhausting their vocabulary telling me about all the bad qualities of the boss. He was a slave-driver, a bad payer, demanded punctuality to a fault, fired people for the flimsiest of reasons, and the worst negrophobe going.

That same morning, as if to disabuse my mind of any possible doubt, the first greeting I received from this boss was a swear-word at which I offered the broadest grin I could command. Obviously doubting my mentality he called me to him and casually as we worked asked me what the other "boys" thought about him. "They say," I blatantly lied, "you are the whitest of white men!" "The evil one have them!" was the very peacefully delivered imprecation.

That day I worked like a slave which thing rather augmented than diminished my boss's early suspicions of my sanity, so rare was the sight to him of seeing a paid servant working so energetically.

That evening every one was pleasantly surprised by the rarest of spectacles in that firm—a beaming boss offering to all an increase of a tickie on their wages. Characteristically of the Africans this sudden change on the boss's conduct was attributed to me and, most uncomplimentarily, of witchcraft on my part!

To free myself from being accused for such machinations I had to explain. I drove it home to those men that there was really no monster stalking the earth like a bad boss. The matter was merely a business proposition. Just as any driver would never dream of ill-treating a drought horse in case he would be lessening its working power the same applied to any employer for the very same prosaic reasons. Further I told them that in any job it was always efficiency that counted, and even if the unexpected and unusual happens—the case of a really competent servant to be unappreciated, and perhaps to get

(Continued in next column)

## THE PEOPLE'S FORUM

### To Correspondents

[Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less) as through lack of space and accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor]

### The Cape Native Franchise

Sir,—I wonder what race under the sun ever experienced such a bitter test and heart-rending bitterness and humiliation like the Native people of South Africa.

When one sees day by day our leaders making such inexhaustible efforts to raise us to the standard of true citizens and useful men for this country, and then sees the Government on the other hand vigorously and ruthlessly suppressing and discouraging our progress, one feels an acute pain in his heart.

The abolition of the Cape Native Franchise is a vivid revelation of the Government's attitude towards the Native. Franchise in my humble opinion if retained would certainly go a long way in moulding the Native into a law-abiding citizen, as it makes him feel his responsibility to his country. Depriving them of this privilege no doubt proves to them that the Government does not wish to see a loyal citizen among the Native people and that the Government would be pleased to see the Native live forever in the lowest state of barbarism, and remain a menace to the white race.

Then the question arises. What must we do to face this test and tribulation?

C. P. MOLEFE.

Germiston.

### The Injunction "Don't"

Sir,—Please allow me to answer Mr. Nhlapo's question which appeared in your issue of September 7. He asked if the injunction "Don't" has ever helped anybody. Mr. Nhlapo himself admits that the word "Don't" if applied to children whilst in mischief that if they listen they will be saved from much trouble. And at the same time Mr. Nhlapo thinks that "Don't" is not of much value to the grown-ups! Self experience is better than what others teach us, he says. I would like to remind Mr. Nhlapo that as we differ in stature so do we even in our experiences. Self experience may be a very fine thing indeed, but can Mr. Nhlapo definitely say it is always safe? The mighty word "Don't" has helped many men and women to accomplish great things.

If you meet a person and explain your difficulties to him, he will advise you and that advice will certainly be full of "Don'ts." If you go into a garage you will find a warning "Don't smoke!" and surely Mr. Nhlapo will know that it is only the most foolish person who would slight such an important injunction. Though Mr. Nhlapo says he is not sorry he disregarded the injunction to him odious injunction in his youth yet I have met quite a lot who regret that they did not have a thousand more "Don'ts" put to them.

EPHRAIM S. ZULU

Eastern Township.

the sack,—that servant would still get the consolation that he is not the only loser since nothing is as rare as indispensability.

SPECTATOR.

Johannesburg.

### Forced Marriages

Sir,—During the past months there has been much discussion on the subject of Lobola which I followed with keen interest from your readers. I wish to draw the attention of your readers to this most dangerous and malicious practice of "Forced Marriages." Most cases of desertion come from homes where marriage has been forced on the persons concerned. I am not referring to the serious social problem of the loveless marriage contracted under parental or other pressure, but to the practice of inducing a man and a woman to marry in order to give an illegitimate child a name. Forced marriages of this description entered into under the threat of legal proceedings against the father generally end disastrously. I would suggest as an alternation to a subsequent distasteful marriage and a broken home that the girl should bear her own burden and bear it alone, and then when the child is born proceedings can be taken against the father. It may be questioned however whether this solution of the difficulty takes full account of the psychological factors involved. Many a woman would probably prefer to accept the risk of a broken home in those circumstances than to bear her burden alone. Until Society changes its conventional outlook on the unmarried mother women in such cases will only be too ready to take chance of a misalliance if it means escape from what might be life long ignominy. The social code is not without responsibility in this matter of broken homes and shattered lives.

W. MLUNGISI MPULAMPULA.

C. Province.

### The Italo-Abyssinian Dispute

Sir,—Nation wars against nation instead of against its own poverty, says Elizabeth Gibbon. Italy is to-day assuming an aggressive attitude towards Abyssinia. The long-cherished dream of Signor Mussolini must be accomplished under any cost, with Geneva, without Geneva, or against Geneva. They must fight, die or win whatever the price! Mussolini has refused all compromise and dispised all arbitration. So complete is his intransigence that he refused such fair offers as Zeila and Ogadon.

What depravity the world is in when man still believes in enforcing civilization at the cost of souls! Does this not fully confirm Heinrich von Treitsche's words when he said: "The polished man of the world and the savage have both the brute in them. Mussolini's justifications for war are as follows: 1. Expansion; 2. Slavery in Abyssinian; 3. Revenge, wounds of Adowa must be healed once and for all, and judging from his speeches the third point is the strongest reason for his arming. He cannot have a "nigger" to live forever with the honour that he once conquered Italy. He is after revenge.

What civilizations this of Mussolini which kills to civilize! "We expect from the instincts of construction sympathetic influences of great directness and completeness than those of the instinct of destruction" says Auguste Comte.

Has not the World War taught us to hate war? Have we not the bitter fruits before us?

Though this war seems inevitable let us all with one heart lift our eyes to Him Who slumbers not and sincerely pray, "Father lead the Abyssinians, as Thou didst lead the children of Israel. Shield them in this time of storm. Guide them to victory and to retain their independence which is their precious right through thine providence."

W. M. B. NHLAPO.

Johannesburg.

## R. Roamer Talks About . . .

### FIRST FLY EMPLOYMENT

The first fly we saw recently has been engaged by Mrs. Roamer to be our house-fly and clean the house. She agreed to pay it rotten meat and foul drinks a month. The only conditions which Mrs. Roamer laid down were that she would have no "day-offs." She would have to sleep in and speak to no boy flies all the time she worked for us. On hearing this the saucy little fly asked:

"But, madame, how do you expect me to be happy when I have no boy friends?"

"Now, Mary," said Mrs. Roamer, "no boy flies, please. Boy flies bring troubles."

"But I am married to a boy fly who wants to come up and see me sometime."

"Now, Mary, don't tell me that a little fly like you is already married. Who married you?"

The house-fly laughed gaily at this simplicity of our Rib.

"Oh, madame, you are funny! In our family no one marries us. We just marry ourselves to the men we love, that's all."

"To the men, Mary; not man?"

"Yes, madame. We marry several men and then—"

"All right, Mary, don't tell me and then what. I am ashamed of you."

"But didn't you marry the Boss, madame?"

"I did, Mary. But the Boss is one man not several men. How can you love many men at one time, Mary?"

"Oh, our hearts have many rooms where we keep each lover."

"It's all right, Mary, but no 'husband' here. Every evening lo Boss will visit your room to find out if there is any 'husband' there. If lo Boss see lo boy fly lapa room, Mary, lo Boss shoot him. Ya, he shoot him bang, bang and lo boy ka wena die, Mary," said Mrs. Roamer, becoming bilingual.

"Ya, when lo boy ka mina die, ikona ndaba; mina love lo munye futi. Lo die mina love munye futi. Mina die lo baby ka mina love munye boy fly and plenty other flies come in house. Lo 'bang,' 'bang,' ka lo gun lo shoot accidentally I not care for, missus. Lo gun ikona kill lo fly. Lo gun kill black people lapa farm by accident all time, sometime when lo black people look like baboon or like bird, or when small white child play with gun ka lo father. We ikona lo black people. We fly people ourselves. We not die. We are plenty. We come at one time plenty for we love too much kakulu."

The result of this verbal warfare in our house was that when we returned from work we found our house-fly gone. Mrs. Roamer had sacked her. She told us that she could not keep a servant who knew more about life than about her household duties. We are now advertising for another domestic servant.

### SITUATION VACANT.

Wanted a nice house girl fly who knows more about work than about life. She must have a heart with no rooms for many love affairs. Boy kept; not for her, but to do rough work. Wages: rotten food and foul drinks. No 'husbands.' Sleep in. Must not talk to flies who bring in milk, bread and meat.

We are not advertising for girl flies only. If there are girl mosquitoes who know domestic work they can apply. Even girl fleas. The fact that Summer is not in yet should make the few girl flies, mosquitoes and fleas that have arrived (Goodness where from!) jump at this offer. For as soon as Summer comes in there'll be many girls who will be willing to do the work at half its present wages. All we want is character



# Territorial Segregation Of Africans

## Trust And Land Bill Provide More Land?

Secretary For Native Affairs Explains Provisions Of The Measure

## Labour Tenants On Farms

In the last issue of "The Bantu World" we published the portion of the address of the Secretary for Native Affairs dealing with the representation of Africans in Parliament by four Senators and the Representative Council. This week we publish the last portion which deals with the land question.

The Trust and Land Bill proposes to fulfill the promise made in the Natives Land Act of 1913, namely to set aside areas in which Africans can buy, own or lease land.

For many years the Natives have been handicapped by the want of sufficient land, and you all know that there is no subject which disturbs your minds more to-day than this constant need for more land. The Government has given this matter careful attention and has now decided to deal with this problem and to afford some relief to the people who are so pressed for want of room.

Closely associated with the Native Representation Bill is another bill which is called the Native Trust and Land Bill under which the Government proposes to set aside further areas of land for occupation by Natives.

In 1913 the Natives Land Act was passed by Parliament which gave effect to the policy of the Government that the land rights between the Europeans and the Natives should be separate. Under that Act certain areas were set aside, including the Native reserves and locations that existed at that time and a good deal of land owned by Natives for tribal purposes. In these areas no person other than a Native can acquire any land or any interest in land without the special permission of the Governor-General. In the same way, no Native can acquire land outside these areas from the Europeans without the permission of the Governor-General. But it has been found that the areas set aside for Native occupation are not large enough to accommodate the Native people. Many of your reserves have become overstocked and tramped out and this has led to a great deal of soil erosion and soon there will be no grazing left for your cattle. Many of you have been forced to live on European farms or in towns. The Government is spending a great sum of money in restoring the veld and in providing water for your stock, but that will not save the position, and it is now proposed to give you more land and eventually to add large areas to your existing reserves so that there may be more room for you and your children. It is not a thing that can happen all at once. It will take time. But Parliament will be asked to provide money each year for the purchase of this land, until the additional area added to your existing areas reaches seven and a quarter million morgen. In the Transvaal the area to be added will be 5,028,000 morgen and in the Orange Free State 1,616,000 morgen.

### Establishment Of A Trust

To carry out this scheme, there will be established what will be called a "South African Native Trust" which will buy all this additional land and administer it for the settlement and welfare of the Native people. It will take the place of the Natal and Zululand Trusts and will take over all Crown land that has been reserved for Native settlement or that is situ-

Natives, the granting of licences to carry on any business being, subject to the approval of the Minister (S.23).

### Prospecting or Mining in Native Areas

Prospecting or mining in Native areas will not be permitted without the written permission of the Minister of Native Affairs, except, of course, where the mineral rights are not held by Crown, or the Trust or Natives. There are some cases in which, when ground is sold, the seller retains the right to the minerals. In such cases we will not be able to interfere. But wherever this right does not exist, prospecting will be restricted.

Where permission is granted, a fee will be charged and two-thirds of this fee will be paid over to the Trust for Native development.

These are the principal provisions of this Land Bill. There are other provisions which will be brought into operation gradually as sufficient land is acquired for Native settlement and once that stage is reached, it is the intention to limit the residence of Natives in the European areas.

In the European areas, the Supreme Chief will have the power to prohibit Natives from residing on the land unless they are—(a) owners of such land; (b) servants; (c) labour tenants; (d) squatters; or (e) are exempted by reason of the fact that they are ministers of religion or teachers or are sick or too old to work.

### Labour Tenants

You all know what a labour tenant is. He is defined by the Bill as being a male Native adult who lives on another person's land and who is obliged, in return for his right of occupation, to render service to the owner of the land at stated periods each year. The owner of the land will be required to register his labour tenants with the Native Commissioner and to take out a licence for which a small charge will be made. The number of labour tenants may, where the circumstances call for it, be restricted in accordance with the requirements of the owner of the land and a board will be appointed that will decide from time to time how many labour tenants the owner shall be allowed to have.

These labour tenants will be regarded as servants of the owner of the land, and the laws relating to Masters and Servants will apply to them.

Squatters are Natives who live on other people's land but who are not labour tenants or servants. In the Transvaal there are many of these people living in the European areas who pay rent to the owners of the land for the right to live there with their stock. This intermingling of Europeans and Natives is not a good thing, and it will be the policy under the Bill, as soon as enough land has been acquired in the released or scheduled areas for these Natives, gradually to put an end to this practice. Squatters who are on the land when these provisions are put into

operation will not be turned off but they will have to be registered in the same way as labour tenants and the owner of the land will have to take out a licence for them which will be gradually increased from year to year.

The Native Affairs Department will be required to make provision in the scheduled or released areas for Natives who have been ejected from the European areas.

### Regulation Of Rentals

It has been found that Natives are often required to pay heavy rentals for the use or occupation of land, and with a view to controlling this evil, the Supreme Chief will have power to fix the amount of rent that may be charged by any non-Native on any land in one of the released Native areas provided for in the Bill—and any person who charges more than the amount so fixed will be liable to severe penalties. This provision will be a great benefit to the Native tenants.

I think I have said enough to show that the object of this Bill is to give the Native more land where he can maintain a reasonable standard of life and develop his own Native institutions to the exclusion of other races. On the one hand, as I said before, the white man will not be allowed to compete with you in your own areas, while on the other, you will only be allowed in the European areas for purposes of labour and industry.

It will enable us to help the unfortunate tenants who are from time to time evicted from the farms.

It has been said by some people and also by certain sections of the Press that this Bill really does not provide nearly enough land for the Natives, but you must remember that as time goes on many more Natives will be employed in industrial occupations in the Native areas to the exclusion of the white man, and that this will absorb many of the Natives from the land. Then too, if the Natives will adopt proper methods of Agriculture and stock raising such as the agricultural officers of the Native Affairs Department are teaching them, the land they now hold and the additional land that will be added under the Bill undoubtedly carry a much larger population than at present. But you will have to pay more attention to the cultivation of the soil and avoid overstocking.

I spoke to you about overstocking and soil erosion during my recent tour so I need not repeat all I said then. You must reduce your scrub stock and keep fewer better cattle and with the additional land the Government intends giving you many of the difficulties caused by overcrowding will disappear.

We do not want you to feel that we have come here to-day to force these things upon you. We have come to tell you about them and to listen to what you have to say—and any representations you make to us will be recorded and placed before the Government.

## In Despair With Rheumatism

"FELT THERE WAS NOTHING TO LIVE FOR"

Can Run Upstairs Now—Thanks to Kruschen

Whether you have rheumatism as badly as this woman had it, or whether you merely get an occasional twinge, you will certainly be interested to know how such a severe case was completely cured:—

"I feel I should like to tell you," the woman writes, "how much better I am, since this time last year, for taking Kruschen Salts. I could almost say I am quite cured of rheumatism in my legs, as I can now run up and down stairs. Last year I couldn't bend one leg at all. It is such a pleasure to be alive now. At one time I really began to think there was nothing to live for."

"I was also a great sufferer with constipation and I find nothing better than Kruschen Salts. I shall always take my little daily dose to keep fit." (Mrs.) M.A.

Rheumatism, like gout and lumbago, has its origin in intestinal stasis (delay)—a condition of which the sufferer is seldom aware. It means the unsuspected accumulation of waste matter and the consequent formation of excess uric acid. If you could see the knife-edged crystals of uric acid under the microscope, you would readily understand why they cause those cutting pains. And if you could see how Kruschen dulls the sharp edges of those crystals, then dissolves them away altogether, you would agree that this scientific treatment must bring relief from rheumatic agony.

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

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# The Passing Of A Noble Woman

## Memoirs Of The Late Jane Dzube Ntingana

(By I. B. M.)

On July 25, 1935, at Lenge, 32 Angel Street, Kimberley, there passed away, after a short illness, Jane Dzube Ntingana, an African woman. She was of an unassuming disposition and desisted lime-light. She was the third daughter of the late Futa a son of Budhlwana, of the Ama-Bhele clan, and Leah M'belle, daughter of Sitshange, of the Msimanga clan, both of Burgersdorp, C.P. Here she was born and bred. She attended the little Wesleyan Mission school under the able tuition of late Mr. John Robert William Parkie an African, who subsequently became Chief Constable at Willowvale, Transkei.

She was trained for several years in her home-town by the kind hearted Mrs. Hennie Kanne-meyer, sister of ex-Senator Constantine A. Schweizer. Later she was married to Mr. James Petrus Ntingana, of Peddie, who was then Interpreter at the Magistrate's Court, Steynsburg. At their marriage the late John Sililo Mbongwe, her school-mate, was best-man. He was one of the two Burgersdorp Africans who had the honour to perform with the African choir, before Her Majesty Queen Victoria, the Good, in 1892. Subsequently he became the first Interpreter in Native languages to the O. F. S. division of the Supreme Court. Her brides-maid was her young sister, Elizabeth Libby, (now Mrs. Sol. T. Plaatje) who faithfully attended to her to the last moment and at whose house and hands she breathed her last.

At Steynsburg, Jane continued her employment as domestic servant under three different persons. She was methodical in her habits. The following testimonials are published here with the view of encouraging other African domestic servants to try to carry on their duties to the satisfaction of their mistresses or employers. Mrs. L. Flemmer, wife of Attorney Flemmer, and sister of the late Mr. Justice W. M. Hopley, testified that "Jane Ntingana lived with me for several years and proved herself a most efficient servant." Mrs. E. Scotland, wife of Mr. T. J. B. Scotland, Resident Magistrate, Steynsburg, said in 1910, "I have known Jennie Ntingana for the past three and a half years during which period she has frequently worked for me and has given at all times the most entire satisfaction. As a cook she is one of the best I have had, and is one of the most respectful, respectable and trustworthy of women it has been my lot to meet." Mrs. Ellenberger, wife of the Rev. D. Fred Ellenberger, retired missionary of the Paris Evangelical society, and author of "The Basutos," said "This is to certify that Jane Ntingana has been in my service for over four months (in 1909) and that she only left on account of her change of residence from Steynsburg to Kimberley. Jane is trustworthy, polite, a clean and clever cook, fact quite a superior servant. It is with pleasure that I add this testimony to the others that may have."

### Thoroughly Reliable

Above Jane's husband was transferred in 1911 in the same capacity to the Magistrate's Court, Kimberley. Here she worked for Mrs. A. M. Nind, wife of the late C. E. Nind, a director of the De Beers Company. That lady testified in 1918 that "Jane Ntingana has been in my service for eight years. She is a very excellent and painstaking cook, thoroughly reliable, trustworthy and economical. She has a kind disposition and always ready to assist in case of necessity." Jane accompanied Mrs. Nind when she "trekked" to Rosebank, Johannesburg whence, after her mistress had been settled down, she returned to Kimberley.

Mrs. J. E. Garcia, wife of Mr. A. H. Garcia, the Civil Commissioner, Kimberley, stated that "I certify that Jane has been in my service for eight months and I have found her honest, hardworking and of a very amiable disposition and very respectful. She is a good plain cook and being able to read and write well can follow any directions in the cookery book for fancy cooking."

After her husband's death in 1922 she worked at the Bishop's Hostel, for European Boys, at Kimberley. Mrs. E. Sutton, matron of that Institute when she (the matron) retired in 1934 stated that "Jane Ntingana has been in our employ as cook for ten years, during which time she has given the greatest satisfaction in every way. She is an excellent cook and manager, thoroughly honest and dependable and I have great pleasure in recommending her."

### Faithful Servant

Finally on the day after her interment, the 28th July 1935, the Rev. W. H. Reynolds, the Warden, Bishop's Hostel, in his letter of condolence averred that "Your sister was more than a faithful and highly efficient servant to us. She was a devoted friend. Her work was to her a cause and she would have held to it so long as she was able. In the latter years we knew that her labours were too severe, yet feared to suggest that she should retire for she would have been so pained at giving up. All who have lived in the Hostel, every boy who has known her over these eleven years, (this period includes that mentioned above by the then matron) had a real affection for "cookie". And I really recall many little incidents and occasions when her kindness and patience in trying circumstances have proved the genuineness of her high character and sincerity of her religious life. We shall miss her very grievously. You will be glad to know that she was remembered at the altar by name this morning. You probably have a copy of a photo of your sister I took a couple of years ago, I shall be very pleased to give one to you and to your sister, Mrs. Plaatje, and a couple more, if

you will let me know. My kindest sympathy goes to you and your sister in your great loss."

In October of last year she had erected a tombstone on her husband's grave; and before a year had elapsed her mortal remains were interred in the same narrow house.

### Funeral Service

The funeral service was held in the Holy Cross Mission Church. It was conducted by the Rev. R. A. Russell, Director of St. Matthew's Mission, assisted by the Rev. M. J. Kraai, of the St. Matthews Mission, and the Rev. M. D. Masiko, L. Th. The latter two also officiated at the cemetery. The Pall bearers were: Messrs James Ngcezu, C. Hanns, Mhlongo, Mohapi, W. Thompson,



The late Mrs. J. D. Ntingana.

and S. Mkuli. The Chief mourners were Mr. and Mrs. I. Bud-Mbelle, (Pretoria), Mrs. Sol. T. Plaatje, Mesdames St. L. Plaatje, and Mary Ann Lwana, Miss V. N. Plaatje, Messrs R. S. S. Plaatje and Halley G. Plaatje, "Kimberley" Mrs. Rosa R. M'belle (Mafeking) Nurse Grace Msimang, (Orlando), Mrs. Helen M. Smouse, (of Pimville, Johannesburg); Mrs. Harriot N. Motshumi, (Bloemfontein) and Mr. Alfred J. Ntshoko, (Geduld.)

Wreathes were sent by Bishop's Hostel: the Warden, Staff and Boys; Bishop's Hostel Fellow-workers; Miss. L. Pulane; Mr. and Mrs. M. van Resenen, Mr. and Mrs. Glasson and family; Mr. and Mrs. Wallas; Mr. E. K. Assegai; and Miss Dabula; Mr. P. Augustine

and family; Telegrams were received from Rev. and Mrs. Geo. B. Molefe, (Newcastle); Rev. N. S. Motshumi, Bloemfontein, Nurse Grace Mbongwe, Bloemfontein; Mr. Richard G. Mbelle, Taungs; Dr. S. M. Molema, Mafeking; Mr. Layton Zulu Mtobi, East London; Mrs. Martha M. Ntshoko, Burgersdorp; Mrs D. Thompson; Kiptown Chief W. Z. Fenyang, Rev. C. B. Liphoko and Mr. Ephraim Moyanaga all of Thab Nchu; Miss Ethel Msimang; Durban; Rev. I. Bokako Douglass. Amongst the large gathering at the grave-side were Rev. and Mrs. Z. R. Mahabane, Rev. and Mrs. W. R. Kodisang, Mrs. Don Bright, Mrs Mary Maloyi, Mesdames Dabula and Sokopo, Mr. A. R. Mashoko, Mr. Moikwatlhai Mr. J. Molehe, Mr. Molisakeng, Mr. Elliot L. Lekhela and Mrs Knox Bokwe (of Lovedale.) Numerous letters of sympathy have also been received from all over the country demonstrating the esteem in which the deceased was held.

At the grave-side, Mr. I. Bud-M'belle, only brother of the deceased, briefly thanked the sympathizers and said that he regarded the West End cemetery as sacred ground because their beloved mother, who was an ordinary washerwoman and who had never looked at that occupation with contempt, laid there. She had made sacrifices to give all her children some little education. Towards their mother's humble endeavours she was devotedly assisted by his dear sister who is being interred here to day. His sister also did not look down upon her calling in life-domestic service—yes, and ordinary kitchen girl. Besides in that place lay two esteemed brother-in-law, James. P. Ntingana and Sol. T. Plaatje. The Rev. Z. R. Mahabane, Superintendent of the Local Methodist Native Circuit, then thanked the gathering for their attendance and then made references to the sterling character of the departed one.

## LETSATSI KA LETSATSI.

Bophelo ba Se-Afrika bo ea fetoha. Matsatsi a bohohoholo ao bo ntata-rona-moholo ba neng ba phela ka ho tsoma a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mokhoa oo ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsing a fetileng monna ea neng a na le matla, ele mome ne ele monna ea phelang hantle. Kajeno monna ea phelang hantle ke monna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho sebedisa chelete ea hae ka bohla.

Kajeno dijo tseo re di jang le diaparo tseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetsang. Jualeka ntho tshole, dijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea rona re tshuanetse ho bona hore re reka dijo tse loketseng ho jao hobane di thusa bophelo ba rona, me ho teng dijo tse eleng tsa boko hobane re fumana matla a ho sebetisa chelete ka ho sebedisa boko. Se seng sa dijo tse na ke hlapi e rekoang leselaleng kapa moo ho rekisoang dihlapu. Hopola hona 'me u

**Reke hlapi e lekaneng kajeno!**

## Are you clean inside?

Intestone clears away all body poisons



The Big Bowel is where Constipation arises. In this large gut masses accumulate which should be passed out each day.

In every factory, every workshop and every kitchen there is some rubbish left over. Just so with the HUMAN BODY. The Stomach and the Liver turn the food into Blood, flesh and energy, but they leave much waste over. If this waste is not cleared away the body is poisoned. INTESTONE is a medicine which clears away the Slime in the Stomach, the excess of Bile and the masses of poisonous rubbish which lie in the Bowels. INTESTONE contains herbs and fruits for this purpose but it also contains chemicals for cleansing the Blood Stream. This is why it clears the coated tongue, removes pimples from the face and rash from the skin.

**FOR MEN** Use Intestone for all diseases of the Stomach and Impure Blood.

**FOR WOMEN** Intestone is splendid for women who are pregnant and those who are constipated.

**FOR CHILDREN** If your child complains of headache, just give a small dose of Intestone.

**FOR BABIES** If a baby does not have a daily motion of the Bowels give it a little Intestone—the result is wonderful.

## INTESTONE

is just like jam being taken out of a spoon. The price is 1/9 per pot from all chemists in the Union.

*Use INTESTONE for Constipation and all the symptoms mentioned above*

# Tse Re Di Utluang Ka Pudi-Ea-Tsela

## Thuso Ea Motho Eo o Rutegileng

O KGONA GO ITHUSA  
LE GO THUSA  
SECHABA

Tsa Bethasie

(Ke SOL W. MAHUMA)

"Motho eo o rutegileng o kgona go thusa le go thusa sechaba; eo o sa rutegang ga a kgone go ithusa le eseng go ithusa sechaba sa ga bo." Mafoko a a monate a ana a buioa ke Muruti K. Buhr mo Kerekeng ea Bethanie ka di 28 July, 1935, ge a tlhomamisana bana ba ba bedi ebong Mr. G. Pohle le Miss Amanda Tshope. Bana ba bane ba hlomamisana, ka bane ba tshoanetse go boela di collegeng go ithuta tsa tsoelopele. Bagolo ba bana ba bangoe ba ile ba ngongorega gore bana ba ga ba tshoanela go tlhomamisana ka ba nts'e sekolo sa Moruti beke ele ngoe fela. Moruti a ema pila are ga re tshole bana ka bogolo, kapa ka ntlha ea ge ba ntse sebaka re ba tshola ka kitso. Ngoana ge a fetile Standard VI ona le kitso e e pila ea Ketekešema le Bebele. Ke mafoko a a pila. A Baruti ba rona ba kaele batho ga tsoelopele eseng, gore ge bana ba rutile Ketekešima gathue le feditse thuto.

Bana ba seungoa ke bagolo ba bona. Ka di 25 August, 1935, ene ele tlhomamisano ea bana bale 105 mono Bethanie. Se se bothoko mo baneng ba, ga gona mogolo ope eo o ratang gore ngoana oa gagoe a sale mo seko-long, gongoe go mo romela koa dikolong tse kgolo, le eseng bona bo "Rrabana" bao ba reng re batla tsoelo pele. Seo ke reng bagolo ba senya bana ke se. Pele ga Konformasi bagolo ba romela bana koa Johannesburg go reka diaparo: Ngoana mongoe le mongoe o rekeloa diaparo tse di ka fitlhang £10. Ge ba tsoa mo kerekeng ka le tsatsi la Konformasi basimane ba setse ba gaga sekerete fa pele ga bagolo ba bona. Ka bona (bana) ba itse gore ge ele ga moruti le barutisi re dule mo go bona. Bagolo ba bona ba ba raea bare le bana le basadi. Ka beke eotlhe morago ga tlhomamisano ke moletlo oa go phadisanya ka diaparo; ga gona tiro: Baruti ge ba kaela bagolo ka selo se, batho bare baruti ba fufega ge bana ba rona ba apere.

Batho ba etsho, a bana ba rona ba apere, ba rute go phadisanya ka tsa tsoelo-pele, le thuto. Se se gakgamatsang, ke ge le tsona dikereke tseo baruti ba tsona eleng Ba-Afrika bana ba bona ba sa tsoelele thutang. "Ha eba rona re thibelo ke Konformasi le baruti ba basuen a bona ba tselele pele, re tle re tshabele koa go bona.

Mo baneng ba, re lathegela ke baruti, barutisi, baagi, baoki le bangoe ba bane ba ka thusa sechaba.

## Pitso Ea Potlako Ea Transvaal African Congress koa Germiston

Marena, le Ba-Afrika kaofela ba tsebisoa gore pitso ea potlako ea Transvaal African Congress e tla kopana Germiston Location ka di 5, 6, le di 7 tsa October ka nako ea 10 goseng.

Ditaba tse tla boleloa ke tsena:  
(1). Melao ea General Hertzog.  
(2). Tsosoloso ea Lekgotla.  
(3). Tse ding tse kgolo.

Marena le barumioa bohle ba romele mabitsa a bona go Mr. P. M. Zuma, Location, Germiston.

Dr. P. ka I. Seme, Mookamedi oa African National Congress o tla ba teng.

MODIMO SEGOFATSA AFRIKA.  
Z. P. RAMAILANE.  
Mogodi-e-Mogolo.  
S. P. MATSEKE.  
Mookamedi.

## Re Utua Ka Pudi-ea-Tsela

Gore koa Abyssinia basadi ba gaketse bare ga go Lentariana le tla tsena lefatsheng la rona re sa phela. Basadi ba Abyssinia gase ba ritelang Sekomfana, ba gogelang banna botagoeng, ke basadi ba fadimegetseng go phagamisa sechaba sa bona.

Gore Bishop J. M. Kanyane Napo, oa African Church le A. L. Kanyana Napo, ba kile ba chakela phutheho ea bona koa De Hoop gauifi le Tuinplaats. Gomme ba ile ba amoheloa hantle ke phutheho. Bishop o ile a kolobetsa batho ba babeli a amohela bale bahlano. Gomme ba khutlela hae Lady Selborne morao a matsatsi a mane.

Gore babali ba "The Bantu World" ba tsebisoa gore ba ka fumana kuranta ena ho Phin. M. Nkhumishe ka Mantaha o mongoe le o mongoe koa "Tuinplaats Station" kapa fa pele ha "Tuinplaats Trading Store;" gomme ka tsatsi la bobeli mo bekeng ba tlameha ho li lata tulong ea hae. Morena Phin. M. Nkhumishe ke morekisi oa "The Bantu World," batho ba bangata koana Schildpadfontein (Ha Mocha) le ba "Springbok Flats" ba e fumana ho ena.

Gore koa Louisiana, Amerika, gone go lla diravoloro le dithunya ka Phalamenteng. Go bonagala gore ntoa ea molomo e hlotsoe magareng a Dr. Weis le Senator Huey Long. Bobedi ba tshetse noka ea Jorodane.

Gore Makgooa ga aje ditheogelang kabaka la basetsana ba Makgooa ba sebetsang mavenkeleng a Ma-India le Ma-Chaena. A tshogile are madi a bona a tla tsoakos ka ea Se-Asja. Ga re tsebe, feela go utluagala gore basetsana bana ba sebetsa mavenkeleng a Ma-Kula kabaka la tla. Bageso tla ga e tsebe mmala, e roba melao gomme e tsehele meloane e aroganyang ba basueu le ba batsbo.

Gore koa Ladysmith monnamogolo oa Mo-Afrika o boleletse Magastrata a re molato ga se oa gagoe ke oa Sathane. Go utluagala gore monna-mogolo o be a sekisoa ka molato oa go utsua kgogo. Magastrata o fumane monna-mogolo ale molato gomme a moahlolela go ea chankaneng kguedi.

Gore koa Dundee, Natal, Ba-Afrika ba tshositse Makgooa ka gore ba bone madi letsatsing gomme ntho ena ba re e bolela gore go tla ba le ntoa e kgolo.

## WALLMANNSTHAL SMALL FARMS FOR NATIVES.

The Berliner Missionsgesellschaft has decided to cut up the Mission farm into small holdings of 3 morgen each for acquisition and occupation by Natives only.

Here is a chance for Natives to acquire their own piece of ground free from any restrictions or servitudes and in absolute freehold. No European or Asiatic may acquire any plot.

The purchase price of plots in the first section is £30 each and this includes survey fees, stamps, diagram, costs of transfer and all Government dues. The purchase price is payable as follows: £6 deposit and thereafter £1 per month.

The property lies in a healthy locality, about three miles from Pyramid Station, from which place there is a regular train service to Pretoria. The Pienars River runs along the Northern boundary of the property. Suitable provision for water for domestic purposes and for animals has been made.

This is one of the few localities where Natives are entitled to acquire ground in freehold, with all mineral rights included. Ample ground has been set aside for schools, playgrounds and communal use.

Pretoria is expanding rapidly and will soon double its European population, thus offering excellent opportunity to residents on the Wallmannsthal Small Farms, for obtaining work in Pretoria.

For all further particulars apply to:

**BEYERS, BRINK & HAFNER,**  
17 Bank Street, Pretoria.  
(opposite Plaza Theatre), Attorneys for Owner.

## Mashodu Gare Ga Makgooa

BORANKULIKAE BA  
IPHILE MATLA A  
GO UTSUA

(Ke P.D.S.)

Kgotleng e tsamaeang (Circuit Court) pel'a Motlotlegi Mr. Justice Grindley Ferris koa Wakkers-troom maloba ka la Botlhano la veke e fetileng go tsoa epelloa bogodu bo tshabang bo gare go bo Rra-dipolasa ba Maburu. Melato ene ele ka tsela ena:

N. C. Botha, Rra-dipolasa oa Letopana, oile a bonoa molato ka go utsoa dinku tse 109; o athole-tsoe dilemo tse pedi teronkong a sebetsa ka boima, a boela a athlo-la £29:8s. kapa kgoedi tse tharo.

G. Grobelaar, Rra-dipolasa, o athole-tsoe dilemo tse pedi le kgoedi tse thararo (6) ka molato oa go utsoa dinku tse 138; a boela a oloa ka £43, kapa khuedi tse thararo.

S. Grobelaar, le ene e sale Rra-dipolasa, a shapuo ka go athlo-lelo dilemo tse tharo a sebetsa boima teronkong ka molato oa go utsoa dinku tse 301. A okeletsoa ka go athlo-la £146 haese gona go sebetsa kgoedi tse 9 godimo ga katlolo ea pele.

F. Coetzee, e sale Rra-dipolasa le ene, o utsuitse dinku tse magolo-a-mabedi (200); katlholo dilemo tse nne (4) a sebetsa boima ka "peke le shovolo!" Ene a okeletsoa ka go athlo-la £250 kapa kgoedi tse 12 gape—ke gore ha £250-oo eseteng, katlholo ea moeka ke dilemo tse tlhano. Ke tseo ge tsabo Rra-dipolasa ba Matopana. Ba gaketse dinkung. Ke se makatsang gore a dinku ke tsona tse utsoegang bonolo gare go di ruioa kaofela. Che Moatlhodi o ba shapile 'me re kgolaa gore katlholo tsena tse boima di tla ba thuto go bo Rra-dipolasa ba bang. Le ha gothoe ba-Afrika ba utsoa bo tjena bogodu ke bo sa itsioeng go bona. Mo-Afrika o utsoa nku ele ngoe ebe ke ofela.

Bokebeke bo ntso bo tsoela pele gare go ba-Afrika. Maloba Krugersdorp mo-Afrika emong o bo-lailoe ke ba-Afrika bangoe ka go tlhagetloa tlhogo, ba thuba-thuba. Ga reitse haele moriana oa go phekola bokebeke bona o tla tsoa go kae. Dipolao di tsoetse pele malokeisheneng; baagi ba ithone-phang ba setse ba tlhoka le moo ba ka tsamaeang matsatsing a bo Saterdag le bo Sondaga!

## Mantariana Le Ba-Abyssinia

Dikanono ga di eso go bue magareng a Italy le Abyssinia. Go sa bua melomo ea banna ba Lekgotla la Dichaba (The League of Nations). Mmuso oa England o gaketse o re Mantariana ga ana tshuanelo ea go hlasela Abyssinia. Ga ekaba go teng phoso a e loki-soe kante le go falala ga madi. Mmuso oa France le oona go bonagala gore o ema le Mmuso oa Englane tabeng ena.

Empa ga ele Mussolini, Tona-Kgolo ea Mmuso oa Italy, o re ga go fetoge. Mantariana a tshuanelo go latsoa madi a Ba-Abyssinia gomme ba thope lefatsho la bona.

Morena oa Abyssinia eena o re Abyssinia e batla kgotso gomme e beile tshupo ea eona go Lekgotla la Dichaba, empa ga Lekgotla lena la ka palloa go etsa kgotso Abyssinia e tla thopoa godimo ga ditopo tsa banna, basadi le bana ba Itopia.

Mmuso oa South Africa go bonagala gore o tla thusa Mmuso oa Englane tabeng ena. Dikereke tsa Maburu di eme ka maoto di kopa Mmuso gore o etse kagohle go thibela ntoa ena, gobane e tla etsa mofereferere magareng a ba basueu le ba batsbo.

## NA HA U RATE DIJO? Molato ke oa pipelo.

Ha u sa rate dijo, ha u re ho ja u utlui dihlabi, ha u re ho ja oa feroha dibete me u ikutlue u fokotse, tseba hore molato ke oa mala. Ha ho thuse letho ho noa meriana e tshodisang; se batlehang ke ho nontsha le ho matlafatsa ditho tsa 'mele oa hao hore di tle di sebetse hantle.

Ha ho sehlare se ka etsang bona baese di Pink Pills tsa Dr. Williams, hobane di etsa hore mala a sile dijo hantle me di matlafatsa 'mele oa hao ohle. Ha ho pheko e ka phekolang pipelo, ho opa ha hlhlo le phokolo ea madi haese di Pink Pills tsa Dr. Williams tseo di tshapiang ke ba bangata.

Di Pink Pills tsa Dr. Williams di na le matla a ho neea 'mele oa hao bophelo bo bocha. Di nontsha madi a hao, di matlafatsa methapo le mala a hao, me u rate dijo, u robale hantle u sebetse hantle. Simolla kajeno ho sebedisa di Pink Pills tsa Dr. Williams me di tla ho makatsa. Di rekoa Venke-leng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tshelatseng ka 18/- kante le ho lefa poso.



## TSEBISO HORE

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

**313 Marshall Street, Jeppe.**

Ke ntse ke rokela banyali. Kenang Lebone.

## MOSEBETSI O Boima



O Fetsa  
**MAATLA**

A buse ka  
**Moriana**  
Ona o Makatsang

## PHOSFERINE

MORIANA O MOGOLO GO MERIANA EOTLHE

Monna ea tumileng oa Mo-Afrika o bonye molemo oa Phosferine. Mr. Segale oa Johannesburg o re o nkile moriana ona a thusaga bopheleng. O santsane a o sebedisa le ha ibileafodile. Seo Phosferine e se dirileng go ene e tla se etsa le go oena. Mosebetsi o boima o go fetsa maatla ka tsatsi le leng le leng. Phosferine o busa maatla ana. O entoe gore o lapolose 'mele o kgathetseng. O sebedise ha meno a opa kapa ditlhabi tse ding tse sa lokang. Ke moriana o makatsang o go thusang go itumelela bophelo.

PHOSFERINE E SEBEDISOA TJENA O ka reka Phosferine e metsi ka-

pa dikgolokoane (mefuta e mebedi ena e theko e tshoanang.)

HA ELE O METSI, tshela marothodi a matlhano go fitlha a lesome metsing khabeng e kgolo. U nke joalo garara kapa gane ka letsatsi go fitlha u le kaone. Ha meno a opa, tlhogo kapa methapo u ka nka marothodi a lesome metsing a halofo mo kopang ka morago go ura tse tharo go fitlha u le betere.

HA ELE DIKGOLOKOANE. Nka elengoe kapa tse pedi garara kapa gane letsatsing. Di bee lelemeng 'me u di mone kapa o di metse ka metsinyana.

BANA ba ka tase go dilemo tse 14. ba neeloe halofo ea ditaelo, ba ka tase go dilemo tse 7 karolo ea bone ea ditaelo.

O REKISOA KE DIKHEMISI LE MAVENKELE OTLHE  
Beng: PHOSFERINE (Ashton & Parsons), Ltd., London, England.

# MARENA A TLA RERISANA LE SECHABA

## The Bantu World

SATURDAY, SEPTEMBER 21, 1935.

### Pitso Ea Marena Le Baetapele

Pitso ea Marena le baetapele ba Transvaal le Orange Free State e ne e kopane Tshuanega Mamelodi ka di 6 le di 7 tsa kguedi go hlaloba melao ea Mmuso. Pitso ena ene e biditsoe ke Mmuso; e okametsoe ke mongodi oa Taba tsa Ba-Afrika, Mohlomphegi D. L. Smit gomme ea buloa ke Mohlomphegi R. Stuttford ea tshuaretseng Tona-kgolo ea Taba tsa Ba-Afrika. Marena le baetapele ba neng bale teng ke bana: —  
 Dikgosi: Arch. Mashoete, Israel Ramolekama Matlaba, Boas Molete, William T. Shole, (Lichtenburg).

#### Lydenburg

Dikgosi: Sekhukhune, Kgoelokoe, Frank Maserumule, (Lydenburg).

Dikgosi: Hlakudi Matsepe, Lekoko Marishana, Mampuru Tseke, Kgagudi Madihlabe, Lekhine Mampane, Jack Petlwane Matlala, Ntladi Moroangoato, Sekwati Mampuru, Nonangoato Tesana, Motjati Phahla, Joshua Ramupuda, (Middelburg).

Dikgosi: Abraham Grant Moiloa, Tom Gopane. Thebe Suping, "Chief" Lucas Mangope, Israel Gopane, Michael Moiloa, (Marico).

Dikgosi: Silwana, Mashila Makuba, Rufus Mamtwa, Monori Modjadji, Mohlaba Shitubane, William Matato Mogoboya, Vuma Mamahlola, Maale Maabe, Magkale Mahashane, Josiah Matla Mamietji, Dechione Mashishimala, Sekalabiana Sekororo, William M. Mogale Sekgopo, Joe Mamaila, (Letaba).

Dikgosi: Edward Matshaba, Maikanya Moshapo Molema, Maduma M. Ramokgopa, Mmalebogo, Maramakatsaka Ligkale, Atlone Mankoenng Mamaboio Choene Mongakana, Molegedi Mathabathe, Marabe Mashabane, Sethakalane Molepo, Kgabo Moloto, Phatuli Mphahlele, Mafefee, Solomon Maraba, Sekwati Matlala, Jack Eland, Maja, (Pietersburg).

#### Pretoria

Dikgosi: Sello Kekana, Kutle Mananye Silika, Alfred Sidibo Masibi, Petrus Shikwane Makapan, Mankopane H. Bakeberg Masibi, Piet Kekana, Frans Masibi, (Potgietersrus).

Dikgosi: David Mashung, Mbulawa Mabena, Alfred Maubane, Hendrik R. Mathibe Makapan, Johannes A. C. Kekana, Hazael Zwaartbooi Mathibe, Alfred Sekwati Motsepe, Piet M. Mathibe, Cornelius M. Mahlangu Mapoch, Johannes Moepi, C. J. Mamogale, Stuurman Lefifi, Aaron Mamogale Edward Chaane, (Pretoria).

Dikgosi: Maphophe Lomondo, Ratshivumba Rambuda, Phaswane Mphafari, Hlangane Shikundu, Rantsipi Sibasa, Nkantini, Shigalo, Kutane Ramapulana, Mputlaheni Mphetu, Senthumula Ramabulana, Pilane Teboko, (Zoutpansberg).

Dikgosi: Filius Mogale, Johannes O. M. Mamogale, August Mokatle, Herman Silwane, Motzati Tlolwe, S. Molopiane Mabi, Frank Mogale, Ofentse Pilane, Hoffman Ramalane Ramokoko, Archibald Mabalane, Solomon Moitsemang Moshomo, Benjamin Legoale, Thobantlayoe, Johannes David, Shad. Zibi, (Rustenburg).

Dikgosi: Richard Monnakgotla, John Serobatse, Jacob Daniel Mokuena, (Venterdorp).

Dikgosi: Sethlari Tahlwana Tulamashe Xumayo, Shopiana, Pitase Mogane, (Pilgrimsrest).

Dikgosi: Charles Ntsane Mopedi, Izak Molefe, Samuel Psesane, Bennet Takane, (Harrismith).

Dikgosi: W. Z. Menyeng, John Sepinare Moroka, Dr. J.S. Moroka, John Botsumi, (Thabanchu)

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Melao e boiloe pele ga Pitso ke Mongodi oa Taba tsa Ba-Afrika. Kamorago pitso ea kgetha komiti ea go e hlaloba go bona gore ekaba ke melao e nang le thuso kapa kgatello go Ba-Afrika na. Maloko a Komiti ke ana: Dikgosi Sekhukhune, Lucas Mangope, Mohlaba, H. Makapane, le Charles Mopeli; Dingaka A. B. Xuma James Moroka, le P. Ka I. Seme le Bahlomphegi R. V. Selope-Thema, H. Selby Msimang, J. R. Rathebe, Keable Mote, le H. B. Nyati. Eri la ga komiti e hlalobile melao ena, eleng melao oa puello Phalamenteng le oa kokeletso ea mafatse, ea fihlela gore ke melao e tshuaretseng go hlokomeloa. E emere tse kgolo. Ke ga Komiti e tla etsa ditlamo tsena, tse ileng tsa amogeloa ke pitso ka lentsui le le leng feela.

#### Karoganyo

"Jualeka ga Marena le baetapele ba ile ba fumana tsebiso e kgutshuanane gomme ba ile ba seke ba neoa melao ena gore ba tle ba e hlalobe pele ba e tla pitsoug; jualekage boikemisetsa ba melao ena ele go aroganya Ba-Afrika go Makgooa tabeng tsa mebuso, ka lefatse le tabeng tsa mesebetse, ebile ele kgopolo ea mmuso go leleka Ba-Afrika ditoporong; jualekaga boikemisetsa ba melao ena bo ama setlogolona se tlang ebile melao ena e tesa phetogo bo phelong ba sechaba; Pitso ena ga e kgone go neea Mmuso karabo e tletseng mabapi le boikemisetsa ba melao ena ka mabaka ana:—Marena le barunioia ga ba eso go utluisisi gantle boikemisetsa ba melao ena; (2) Ga ba aka ba fumana sebaka sa go rerisana le sechaba; (3) Bongata ba Marena le barunioia ga bo tsebe se emeroeng ke melao ena, gobane e ngodiloe ka Sekgooa; (4) Marena le barunioia ga ba tsebe go mafatseng ana go thogaeng ana neoa Ba-Afrika, ao a setseng ale diatlang tsa Ba-Afrika a fe, kapa a leng diatlang tsa Makgooa le baruti ka a fe; (5) Gape goutuagala gore Mmuso o tla bala Ba-Afrika selemong se tlang, ka baka lena Pitso e kopa gore melao ena e eme go fihlela re tseba palo ea Ba-Afrika bohle, ba agileng magaeng, ba leng dipolasing le ba dulang ditoporong.

#### Ditlamo

Ka baka lena Pitso ka boikokobetso e kopa Mmuso gore: (1) O hlalose melao ena puong tsa Se-Afrika, (2) O khethe banna ba basueu le ba batsho, gore ba tsamae le lefatsho ba hlaloba mafatsho a tla abeloa Ba-Afrika; (3) O bitse Pitso e Kgolo ea Marena le baetapele kaofela ba lefatsho la Kopano selemong se tlang go rerisana ka melao ena gape.

Ditlamo tsena di ile tsa beoa pele ga Mmuso ke Kgosi Sekhukhune a tlatsoa ke dikgosi Charles Mopeli le Lucas Mangope le Mokgomana Michael Moiloa. Gomme di ile tsa amogeloa ke Mongodi oa Taba tsa Ba-Afrika aba a tshetshisa gore o tla etsa kagohle gore di amogeloe.

## Ba-Afrika ba Bang ba Hoeba Ka Borali ba bona

#### Tsa Wetzies Hoek

(KA MOOTLA-KHOLA)

Ka la 31/8/35 e ne e le papali ea likolo mane Matsieng e kopiloe ke Morena R. L. Mopedi. Kolo tse neng li papala ke tsena, (1) Namahali, (2) Monontsa, (3) Bolata. Khele tsa papala hantle haholo. Eitse ha e tla ba li ea papala; khomo ea nyoloha moo e neng e fula teng, ea tla kena har'a seboka; ho mame! Hape ra bona nguana lesea ea lemo tse 3 a tlhoa ho 'mae a mathela, pineng. Ra ba ra bona hore papali e ntle ka 'nete. Chaba sa heso romelang bana sekelelong. Khele!! Hara lipiina tshele ka ithatela ea Bolata e reng. "Nqengethe manini o esithaba." Pina eo ruri ea nkaka moea. Papali tsa koaloa ka teboho ke Sid-Ntshela tichere ea khale, bakeng sa Morena le ka thapelo ke Mr. J. Motleeng. Morena a feba bana ka lijo tse ngata, linama, metoho le batsamaisa ba bona, bo Mr. S. Sempe, S. Ntai, G. Mohale, C. Tsebelo, Supinyane, Thejane, S. E. Ntshela, P. Mopeli. Hehle le Mona, ba reng ke sesala hae. Mohlang oo "Raka le ne le shoetsoe ke molebo." Ba bang ba re: o lebeletse lipina haholo, tsa ba tsa lahlisa mongali. Kelello. E mong o re Sesalaha o ile a koatisoa ke ho fepa (waiter) litichere, le ne le matha bo, khele! a lokeloa ke ho tsepa, tabahali tse mona tsa moeka li ne li le sieo. Hela! Sesala-hae, sutu-sutu tseo u li aparang u li reka kang? Ekaba ha u fofe tjee!! Mokete oa qhalana ka hhotso.

Ka la 1/9/35 ho no ho rapelloa pula, che ea fafatsa e seng haholo. Joale le boitse le eme, le hlanya ka meea ea lipukukuku. Oho a re iseng mehopho ea rono ho Molimo o tla re fa pula.

Ka la 4/9/35 Morena e moholo o theobile ho ea kopanong Pretoria.

Bo Mr. ba bang ba heso ba qositsoe maponeseng ka hore ba bitile nguetsi ea Makhosene me Sergt. ea tebela baqosi ea re ke leshano feela. Le rona ha re talima re fumano hore taba e joalo ha se 'nete. Hape re utloa hore hona, tlung eo ha u ka ea reka joala teng

ona ba ka rekang joala ts'abang ntle eo le tla oela kotsing

Ka la 8/9/35 ho no ho patoa mofumahali oa Moruti Thos. Motikoe oa Kereke ea Moshoeshe thuto ea ts'oaroa ke 'Moleli' oa D.R.C. Edward Mafanyolle. Ka thuto e ntle haholo. Bana ba Mopeli ba ne ba le teng kaofela le sechaba se phuthhele, bongata e kaba 1,030. Oho thota e chele ke batho ba tlleng mats'ilisong. Molimo a u ts'elise ntle eo ea ha Motikoe.



Bana ba hola ba nonne ba thabile. Haeba u rata hore ngoana oa hao a hole ale motle, ebe moshemanyana kapa moroetsana ea maatla, mo niele "Ovaltine."

Ke seno se monate se joaleka Chokoete. Se entsoe ka lebeso, mae le 'mela 'me sena le ntho tse etsang matla.

Abantwana bakula benamile bekulupele. Uma ufuna ingane yako ikule iqinile, itokoza yipi i "Ovaltine."

Lawa amanzi amtoti anoshukela. Enziwe ngobisi, maqanda nangamabele, aqinisa umzimba.



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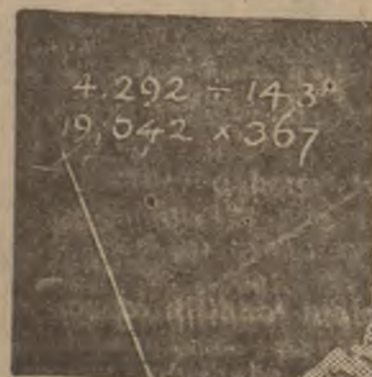
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# Madireng A Ditulo Ka Ditulo

## Sengesemane Gothoe Se Senya Ba-Afrika Gomme Gase Batlege

### Tsa Koa Moseitha

Phuthogo ea Luthere e tshoaritsitse "Moneri" bothata. Ka ngoaga oa 1933, karolo e nngoe ea phuthogo e e bidioang ea Nazareth e sale e fapana le "Moneri" kaga ntlo ea sekolo. Ntlo e ne e usitsoe ke ledimo (phefo), mme "Moneri" a laela gore ditsholelo tsa eona di isoe koa go ena. Baga ba eona ba supa lejaji ba re: "Ga se thoto ea Moneri," mme ga nna moferefere. Ba Nazareth ba ema ka maoto ba aga ntlo e, mme ea boela e dirisoa. Ka 1934, Moneri a shimolla go aga ntlo ea sekolo e mpsha, mme ba Nazareth ba gana go tsena mo teng. Bana ba sekolo ba khudumatha lebotana, mme ntlo ea supa lejaji go fitlha kajeno. Molato o mogolo go bonagal gore "Majakane" a ganne go thusa ba Nazareth, mme Moneri a seke a bolela sepe. Ge Moneri a shimolla gore o batla ntlo ea sekolo, ba Nazareth ba re: "A e agioe ke Majakane, gonne rona re feditse e nngoe. Motlathlhoji oa dikolo Mr. Franz, a be a leka go tshosa phuthogo ka gore: "Ge ntlo e ka seke ea fela, o tla tlosa Std. V." Le kajeno, ntlo ga e ise e fele; mme Moneri o bone maano a pila thata. Ka go utloa gore Bakgatla ba rata byaloa thata, a utloana le bagolo ba phuthogo gore go diroe letsema la byaloa, e tle banna ba tle. Masogana ge a utloa taba e, ba ikana ba re: ke kgale baruti ba loantsha byalo, a ke bona ba ka dirang letsema la byalo? Ge re matagoa, re seke ra ea. Letsema la fokola gonne e ne e le la "mereba. le maloto le matlakana."

### Sengesemane

Batho ba bangoe ba sa ntse ba thoilo "Sengesemane." Koa phuthogong ea Baruti ba kereke ea Luthere (Hermannsburg) e neng e le koa Jericho mo dikgoeding tse di fetileng go boledisano ka tshenyego ea diphuthogo: mme gathoe diboleli di bontshitse ge tshenyego e e tsoaloa ke batho ba ba itseng "Sengesemane." Moevandedi oa mono ga Moseitha, Mr. David Mushi, a ema e re: "Baruti, le tshoanetse go ntsha (koba) Sengeemane mo dikolong tsa kereke ea rona," a tsoela pele a re: Ge Sengeemane se ka ntshoa nka akola. A Sengeemane se a otisa Bakgatla?

### Tsuelopele

Sechaba se bolela tsa tsoelolepe. Mo dikgoeding tse di fetileng, go ne go le pitso e kgolo. Ditaba tsa pitso di bontshitse pila gore sechaba se tla tsoelapele. Kgabo-kgole e begetse sechaba gore e ntse e boledisana le ba Mmuso mabapi le mathata a baloetse ba ba tshoanetseng go kopana la

ngaka koa Hamanskraal. O bontshitse ba Mmuso bokete ba tsele, mme Mmuso o utluile. Mo pitsong eo o boditse sechaba gore a se ka aga dintlo tse ngaka e ka gorogelang go tsona go bona balaotse. Sechaba sa opa legofi sa re: "Re tla di aga re be re di rule." Taba ea bobedi ea nna ea lesome le msheleng (10/-) ea lekgotho. A bolela gore, le na la chelete e le ntsheng le lla kaga eona, mme Mmuso oa re: Ge lerata ga dirisa chelete e le tshoanetse go dira lekgotla le gothoeng ke "Local Council," mme le kgethe ba ba le buellelang mo ditabeng tsa chelete e; le Mmuso o tla kgetha maloko a mangoe. Le mo go e taba, sechaba se opa legofi," sa re: ke boitumelo-Kgabo! Tsoeletsa morafe pele, "Lentsoe-kgole la bo Modiegi le Mojile, Seoka, se okamela dichaba."

## Bala Kuranta Ka Veke Le Veke

Barolong ba itsisiwa ha Kgosi P. Tshabadiro Moroka wa Francistown (Matsiloye) a gorogile mono Gauteng me a le ko ga Mr. J. Ramhitshana kwa Pimville. Kgosi e eletsa e ka ba bona bana ba ga Moroka ba tla go mmona gone ka e le lwa ntsha e tla mono haesale a bewa mo sedulong sa ga moshwi rra rona Samuel Lehulere Moroka.

Moruti James M. Molebalao o re ngoletse lengolo leo ka lona a reng o ile a romela lengolo a a araba Moruti Behrens ka lona, mo lengolo ga a ka a le bona mo kuranteng. Seo a se boneng ke tlato ea "Itlho-la-Motse" mo kuranteng ea di 24 August.

Go bonala gantle gore moruti ga a bale kuranta ka veke le veke; gobane karabo ea moruti go moruti Behrens e hlalile kuranteng ea di 3 August mo karolong ea lesome. Balang kurants ka veke le veke, Ba-Afrika ele gore le tle le seke la fetoa ke ditaba. —Morulaganyi

Re ne re etetsoe mona ofising ea kuranta ke Kgosi Lucas Mangope oa Lehurutshe, Kgosi Mankoenng Mamabolo oa Bopedi le Mokgomana Dwashu Mamabolo, le bahlomphegi T. M. Mapikela oa Bloemfontein, Keable Motele E. K. Nhlapo ba Kroonstad.

Re kopiloe ke Mr. G. Ballenden, Mookamedi oa Taba tsa Ba-Afrika ba motse oa Johannesburg, go tsebisa Pudi-ea-Tsela gore Masepala oa Johannesburg ga go pholo eo a hloboiseng Mofu C. S. Mabaso ka eona Pudi-ea-Tsela a seke anka taba tsa bomababare a di tllisa mona kuranteng.

## Bare Matsoelo-Pele A Lumellane Ho Romela Maqosa Bloemfontein

Komiti e kholo ea K.T.L. e ne e kopane Moriya ka la 7 September 1935. Mr. A. P. Khutlang o ne a nkile bo-lula setulo hobane Mr. P.P.J. Sojane eo eleng molula-setulo a ne a sitiloe ho tla ba teng komiting eo ka mabaka a ho se phele hantle.

Molula setulo a phunya litaba ka ho bolela litaba tsa kajeno ke ho tla rerisana hore na Kopano ea Tsoelopele ea Lesotho e tla romela maqosa phuthogong e tlang hoba Bloemfontein ka la 16 December 1935.

Komiti ea lumellana ka hore e tla romela maqosa, ka hoo ea romela litsebisano ho makala hore lekala le leng le le leng le ntse leqosa kapa maqosa. "Me mabitso a maqosa a romeloe ho mongoli e moholo kapele ele hore maqosa a be le kopano pele a theo ha ho ea Bloemfontein. Ha khethoa Messrs Z. D. Mangoela, E. J. Malakane, A. P. Khutlang, A. Motsamai, le Mr. Mohloboli ho ea rerisa Morena e moholo leeto lena la hooa Bloemfontein. Eka komiti e bile ea fumana ho e na le litaba tse ling tse kholo tseo e fumaneng hore li tsoanela ho hlalhoja ke phuthogo e kholo. Ka ha eka ke litaba tsa amanang le sechaba le tsamaiso ea puso.

"Na P. K. HLOELA ea Lesotho.

vaal African Congress, Dr. P. ka I. Seme, President-General African National Congress, Dr. J. S. Moroka, Dr. A. B. Xuma le J. R. Rathebe Secretary B.M.S.C.

Setulong hone ho dutse ntata, rona I Bud-Mbele, honorary life President, Pretoria Native Welfare Association.

Ka Sontaha 8 September, hone ho tshueroe phuthogo e kgole ea Congress setulong hore Mr. O. R. Mushi mothusi oa setulo oa Lekala mme dibui ele Messrs S. P. Matseke Mookamedi oa Transvaal Mr. R. V. Selope-Thema mothusi-oo-Mookamedi le Dr. P. ka I. Seme Mookamedi oa A.N.C.

Magoshi a bileng teng ene ele Athlone Mankueng Mamaholo, L. Mangope oa Lehurutshe, A. S. Mathibe oa Kgoadubeng, le Bakgomana ba Bokoenng Ba-Makau le Kgosi Maake le babangoe ba bangata. Marena gammogo le Bakgomana ba editse polelo tse kgahlisang tse bontsang gore lekgotla la sechaba le ea batlega ko mahaeng.

## Kamogelo Ea Marena Le Baetapele Ke Lekgotla La T. A. Congress

(KE MONGOLI OA EONA)

Lekala la Pretoria la Congress lene le etseditse Magoshi le Baromioa baneng ba tlele pitsong ea Mmuso mokete o moholo oa kamohelo mo Empire Hall ka Labone 5th. September 1935. Ho ile ha bina Dikoaere tsa dikolo tsa A. M. E. le Wesele hammoho le bahlankana ba Blue-Flames le

Stars-of-Eve. Dibui ene ele Messrs A. H. S. Sehloho ea neng a emetse African Improvement Club, R. V. Selope Thema Vice President ea Transvaal African Congress le Editor ea "The Bantu World," S. P. Matseke President Trans- (Di fella serapeng sa boraro)

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HOBANE LI LOKISA HE LI SEBELISA BOPHELO BA MOKALI KAHARE MOPHANA GA HAE O TSOALOE ALE HOHO LO, ALE MATLA HE A PHETIS HANTLE.

KEA LEBOKA, MOTANYANE, KA KELETISO EA HAO KE TLA SEBELISA LI FELUNA.

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

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

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

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

Jeremiah Mazibuko oa Poortje, P.O. Winterton, Natal, o re: "Mosali oa ka o ne a utua ho beleha bana ha hlang. Bana ba ne ba otile ba khathata haboho. Empa eitse ha ale moimana oa nguana oa ho jela a sebetsa li Feluna Pills 'me ke thabela hore honeng bohle ba har ba bona ea na e bophelo ha ba hae qalelela ena. O nane o tlele tabo. Harba a ka boela a fumana bana hoise o tla tsoanela ho sebetsa li Feluna pele a beleha. Ke boella mpuane e eble ho thusa ho sebetsa moimana oa lona. Thusa u hatise lengole lena."

See F. 4.

# Page Of Interest To Women Of The Race

## "God's Forgiveness" The Bantu Methodist Church Women's Convention

(By THE EDITRESS)  
All of us have things to repent, hours or years that have been misspent, chances that we have thrown away, words we spoke that we should not have spoken. We have done a lot of things for which we are now very much ashamed, but God forgives us every one.

All of us have things to regret, things we said which we can't forget, things we'll remember as long as we live, things our own hearts cannot forgive. These things cut deep into our lives, making us fear what we do not know. Each day comes and each day passes, but still deep in our hearts we live our past and, living it, feel as though it were better to die and be no more.

It is not only ugly things that we have done that trouble our souls, but it is sorrow and sadness that visits us that brings sorrow into hearts. We lose through death our dearest friends, perhaps we lose through shame and suffering those upon whom we had placed our trust. At times the death of a friend reminds us that we had an opportunity to speak words of comfort and hope to her while she yet lived, but we did not until too late.

These pains make us seem alone in this world. But it is not so, for God understands our great pain. He understands our sufferings and is ever near to us with His inspiring Presence. These is no difficulty in approaching God provided your heart sincerely yearns for His comforting Hand. All you have to do is to pray, pray, pray.

All of us will come to know, the Healing Hand He will bestow upon our hearts if we pray for strength to get through every day. For hope to live as He sees best, for faith to conquer our despair, for courage to go on and smile. These are things worth while.

And if our smiles can reach so high, they also reach all those who die and partings are not so severe when smiles can bring the loved one near. Courage and faith is wanted from the women of the race. Courage that will make them battle on against disappointments, sorrows and difficulties. Faith to look up on the mountain and get strength and hope therefrom.

## Should One Marry Or Remain Single?

Editress.—Give me a space in your valuable Pages which have enlightened and reformed many a reader. The question I want to ask is whether a girl should marry or not.

My interest in this question was provoked by an article by Lady Porcupine which asked if an engagement ring meant marriage.

If then, an engagement ring does not mean marriage—another question arises whether there should be breach of promise or not. This question is a side issue I do not want to be made clear about it just now.

If breach of promise, engagement ring mean nothing I am bound to ask whether a modern girl should marry or not.

I put this question forward to readers, ladies and gentlemen, who gave us an insight to what love is, and discussed the pros and cons of town and country girls.

(Miss) RHODA BHENGU, Eastern Native Township.

**Next Week!**

I am pleased to let you know, my dear sisters, that next week Miss Rilda Marta will continue her interesting article on her "Experiences in America."—Editress.

### Women's Convention

The fourth annual convention of the Bantu Methodist Church Women's Manyano will be held at Pimville, in Ballenden Hall, on October 1, 1935, starting at 10 a.m. The convention will last until the night of October 6. Mother Hlongwane, Founder and Lady President-General will preside. Reception will take place on Saturday Eve, October 5. Sunday, October 6 will be the closing scene of the convention. Other Women's Associations and visitors all cordially invited and heartily welcome irrespective of denomination, creed or nationality.

Mother N. J. M. HLONGWANE.



Miss Rhoda Bhengu, vocalist of the Rhythm Kings Jazz Band which broadcast last week on Tuesday. She is a former Inanda Seminary student.

## Beauty Of Nature Near Inanda Seminary

Madame,—Please allow me a space in your Pages for the following article.

If all people were to cultivate in their hearts a deep love of nature, a sympathy with the visible universe around us, moving, but inanimate, and were to recognise in all this the divine will of God what a wonderful world this would be. Why is it that we cannot love one another when Jesus Himself loved us?

I think it will strike any one with ordinary observation that what has been done and called "pathetic fallacy" has of late years permeated our light of nature and given our hearts wealth.

The prodigal loveliness of the world spread out by nature, where none can see it, and where foot of man seldom penetrates, gives us a

(Continued at foot of column 3)

## INDIGESTION

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It is made of good medicines that come from roots barks and leaves, and has been used by white people all over the world for very many years. The store sells it. Ask for

**MOTHER SEIGEL'S SYRUP**

## Need For Unselfish Service

(By E.J.G.)

At the Benoni Location Methodist, several Sundays ago, a preacher chose his text from the story of Naaman, the Leper. To elaborate his sermon, which was based on Gehazi's deception and its consequences, he remarked on the exemplary character of the little slave girl, saying, "Had it been myself, I would have said—'Yes, he took me away from my own people! Let him die, I don't care!' Well! Who would not have said—'Serves him right?'"

Assuming that Naaman's wife was a good woman, who treated

her slaves with consideration, what could a slave-owner's kindness have been to the love of one's parents? Here we have a girl, torn from her home, and all that is implied by those four letters, who, in her eagerness to do a good turn—even though it be to an enemy—forgets her grievances.

Do we require a better example for—unselfishness? Selfishness is, very often, at the bottom of our misery. There is no stronger sword to fight against evil than that of—A Good Turn. Among our greatest battles fought in life, the only time we can justly boast of our victories, is when we have returned Good for Evil. Even Love, which has been discussed with much eloquence in these Pages lately, can have no desirable results unless it has Unselfishness as its back-ground.

One of the present tenses of a Blessed Life is—Unselfishness. Benoni.

I am sure we do realize the help of education these days. Where there is love there is a way. There is no fear in love. The light of education has driven away our outlook of the olden days. And I think it is up to us all to so live as to be worthy of these times.

LAURA MATS'ILISO NGOASHENG Inanda Seminary.

her slaves with consideration, what could a slave-owner's kindness have been to the love of one's parents? Here we have a girl, torn from her home, and all that is implied by those four letters, who, in her eagerness to do a good turn—even though it be to an enemy—forgets her grievances.

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One of the present tenses of a Blessed Life is—Unselfishness. Benoni.

## To Our Women Readers

Read The Bantu World, the first newspaper to recognise the importance of African Women.

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Inani 1/6 ngedosha.

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WHEN making a new dress or altering an old one, use really strong cotton thread or your seams will soon work loose and all your careful sewing will be wasted. The strongest and best cottons are Coats' Cottons. White people all over the world know and prefer them.

For silk or satin dresses, the right kind of Coats' Cotton to use is Coats' Sheen. You can use it either for hand-sewing or machine sewing.

If you use ordinary cotton for sewing silk or satin, it will make the seams pucker and look ugly.

Use Coats' Sheen and have the satisfaction of knowing that the seams and hem of your dress will not have a single pucker or wrinkle. Coats' Sheen, like all the other Coats' Cottons, is made to stand constant washing and ironing. You can buy Coats' Sheen at any shop, in any colour.



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# COATS' COTTONS

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# BANTU WOMEN IN THE HOME

## Coming Features

(By THE EDITRESS)

I have great pleasure in telling my many women readers about the very interesting and educative features that will be published on these Pages in the course of the coming weeks.

Next week a new feature that is both educative and very helpful will begin. This feature will be a fortnightly series of Paper Patterns for our women readers. It is our aim to help Bantu women always. These Patterns will help our womenfolk to make their own lovely frocks at home without worrying about where to get their Patterns.

Another important announcement is about the Cookery Demonstrations. Arrangements are being made to begin the popular Demonstrations in our new hall in the very near future.

Will all those interested please send their names and addresses to the Editress, P.O. Box 6663, Johannesburg, so that we can send them invitation cards as soon as arrangements have been made. Even those who wish to suggest or ask something can do so by writing to the Editress now. All questions will be highly appreciated.

Another great feature of interest to our women readers will be a series of articles (and pictures) of Bantu women who are carrying on their own businesses in different parts of South Africa. As it will be impossible for the Editress to visit all these enterprising women, we kindly ask those who are interested to send us their snaps together with short accounts of what they are doing in their respective spheres. We mean women who are dressmakers, tea-room proprietresses, nurses, matrons, lecturers, cooks, musicians, etc., etc.

Bantu women should come out before the world and prove their existence! More important announcements next week.

## HOUSEHOLD HINTS

(By BEATRICE NUTS)

FLOWERS last longer if a copper coin is placed in the bottom of the vase.

x x

KITCHEN TABLES. Very little lemon juice rubbed well in removes grease from kitchen tables.

x x

POWDERED BORAX put into coffee-pots, filled with cold water and slowly brought to the boil keeps them sweet and clean.

x x

UNDIES in shades of pink should be rinsed in water containing a few drops of red ink. This will help to keep their colour.

x x

ENVELOPES are quickly sealed with white of egg and cannot be steamed open.

## This Week's Thought

A woman should never accept a lover without the consent of her heart, nor a husband without the consent of her judgment.

## YOUR CHILD

(BY NURSE JANET)

Children have very tender skins, especially on their feet, so do not let them run about without wearing tennis socks inside their shoes.

Pillows and mattresses filled with carefully sifted and baked chaff will keep baby's head cool in the hottest weather, and can be burnt the minute they become soiled.

*the talk of the Town*

"You never see those children in a faded frock."

"Every time she washes them —they look absolutely new!"

"That shows it's worth insisting on Tobralco."

IF you appreciate all the advantages of Tobralco insist on getting Tobralco—and look for the name on the selvedge.

There are women all over South Africa who have proved its worth. They know that African sun will not affect Tobralco's colours. They know that Tobralco frocks can be washed day after day—week in, week out—and still retain their lovely colourings and that delicious freshness for which Tobralco is world-famed.

See this season's Tobralco. You'll be amazed at the glorious colours—the wonderful designs. No other wash fabric offers such a choice. And only Tobralco carries that valuable Tootal Guarantee ★

★ GUARANTEE: "Should dissatisfaction arise through any defect whatsoever in the material, Tootals will replace it or refund the price and pay the cost incurred in making-up."

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### The Day For Finals Of The Bakers Cup At Bantu S. Grounds

Preparations are now afoot to make October 7, the day set down for the finals of the Baker's Cup a real Gala Day. Transvaal is busy making up its team and giving it the training and supervision necessary to keep the Baker's Cup in the Province. To-morrow the J. A.F.A. travels out to Randfontein to meet a representative side of the West Rand, and selections of the District teams have been made with a special eye on the October match.

Next Sunday, the 29th Sept. the W.D.F.A. faces the East Rand D.N.F. Assn. and this match will again give another test for provincial players. The Transvaal Selectors are perhaps the busiest people in the province these few days before the 7th October and have the very unenviable task of choosing a winning Transvaal team. Natal has two chances—a draw and a win—and backed up by the new spirit of fusion in African Sports in Natal, is threatening to celebrate this fusion by a victory over the Transvaal.

Long before the premier match of the day begins, a series of preliminary games will be scheduled to amuse the early-comers. Those who saw the great game in August 1933, when Natal played its final here against Transvaal will remember how it was impossible to find seating accommodation. There is bound to be another huge attendance this time as the odds are very great and the public enthusiasm is appreciably high.

### Transvaal Bantu Cricket Union

SUGGESTION TO START SEASON EARLY IN OCTOBER

At the Central and Western Area Sub-Committee meeting of the Transvaal Bantu Cricket Union held at the Bantu Men's Social Centre last Sunday, it was decided in view of the short period in which the cricket season had to be carried through, and also in order to avoid incompleteness of the fixtures, to divide the competing teams of this Area into divisions—winners of these divisions to play semi-finals or finals. The result of the grading was therefore arranged as follows:

#### Seniors

Randfontein Estates, Simmer and Jacks; Orientals, Rand Leases; West Rand Bantu, City Deep, Mendies, Ottomans; Willows, Stone Breakers; Independents, Orlando Brotherly; Gaikas, Deeps.

#### Juniors

Orientals A., Orientals B.; Randfontein Estates A., Fear Not; West Rand Bantu A., Hard Cash; Mendies A., Simmer and Jack A.; Willows A., City Deep B.; Gaikas A., Rand Leases B.; City Deep A.

#### Gov.-General's Shield

Although this competition is still a long way to the finish great interest is being shown.

All these and other competitions are proving on to be of great value and assistance since they help to encourage better football with our Bantu People.

### Keen Display In Permanent Cup Competition At Wemmer

The match in these competitions continue to interest and entertain soccer followers. Bright and sparkling displays are the order of the day. In a fine game the Naughty Boys outpaced and outmarshalled the Dangerous Darkies whom they beat handsomely by four goals to nil. Victorians had their own way against Transvaal Tigers and emerged victorious. Pietersburg District had a great tussle against the Rebellions who accounted for them. Bush Bucks drew with Hunt Leuchars whilst Hungry Lions, Wemmer Blue Birds and Crocodiles all had walk-overs. Blackburn Rovers had an easy time against Golden Arrows and won with ease. Canvas Come Agains drubbed the Star of Hope whilst Mokoni Home Lads gained a decisive victory over the Basutoland Hunters. Crocodiles A. proved too good for the Flying Lions. The Eastern Leopards treated the Wemmer Ground crowd to interesting displays they ran rings around the Shooting Stars and trounced them to the merry tune of nine goals to nil.

#### Sunday Knock-Out Championships

The Wemmer Blue Birds held their own against the Wemblers and ran out winners by three goals to one. In a well contested game the Rebellions B. just got home by the odd goal in three against Hunt Leuchars. Stone Breakers had a hard time against the Celtics A., whose teamwork was more polished and effective. The Celtics eventually beat the Breakers by two goals to nil. There was a titanic struggle between the Zebras and the Pietersburg District. Eighty minutes of a gruelling game found the score-sheet blank, and extra time had to be played. It was during his period that the Zebras gained the ascendancy and drew first blood. This position was short lived as Pietersburg immediately equalised. The Zebras however, continued to attack with ruthless

precision until they broke down the stubborn defence of their opponents—notched two further goals in rapid succession to win a great game by three goals to one.

The game between the Springboks and Rebellions A. opened with dash and pace—the speedier Rebellions A. opening the score card with the game only a minute old. The Boks retaliated a few minutes later when in a fine movement they equalised 1-1. This acted like a tonic to the Rebs. A., who crowned two pretty movements to lead three to one. Then the Springboks carved out a clever movement—netted to reduce the lead to 3-2, just on half-time. As soon as the sides had settled down after restart, the Rebellions A. held the whip-end and dominated play to the close and added two more goals to their bag to win 5-2 when time was called.

Tomorrow will see the beginning of the Knock-out for the City Championship Cup when several of the topline teams will again be in action.

### Activities of the Far East Rand African Football Association

The first and second round Cup Finals for all Divisions will be played on the 22nd and 29th September 1935 from 12. 30 p.m. to 4 p.m. each day. Followed by one of the biggest and most attractive competitions of the combined local teams in each district, the first of its kind organised by the Association.

Inter-District Cup Fixtures at Nigel Location 6th October 1935.

Benoni Location Combine

vs.

Brakpan Location Combine at 2. 15 p.m.

Nigel Location Combine

vs.

Brakpan Location Combine at 4 p.m.

E. S. HLONGWANE.

Secretary.



### Lerata Leo Keeng? KGANYA EA EVEREADY E BONTSHA MOO GOLENG KOTSI

Marata lefing! Ekaba motlhomong ke kotsi—noga, phofole e lomang kapa sekebeke. Lebone lena le lokileng la Electric le tla go bontsha gore keeng ka hang fela. Ka metha tshola lebone lena la electric ha ele bosigo 'me u tiisetse gore ke EVEREADY, mofuta o tshepehang.



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### Review of Natal Bantu Football Most Trophies Have Been Won

(By W. A. E. MONYONI)

The Soccer and Rugger football season is drawing to a close. It will not be many weeks more before the curtain is finally rung down on all football activities to make way for the ball and bat game of cricket.

Although cup competitions have not as yet been completed, still they have gone far enough to comment upon, most trophies having found their homes for this season. Apart from district competitions we have others that figure prominently in Bantu Football such as the S.A. Bakers and Suzman cups, the Natal Intertown cups, the Governor General's Shield, to name a few which I propose to deal with.

#### The S.A. Inter Provincial

In this competition two trophies are being contested for; the Baker's Cup for the S.A. Africans, and the Suzman's Cup for the S. A. Bantu. The latter competition opened only just this season there being three provinces competing i.e., the Transvaal, Free State, and Natal, played for under the K.O. system. Free State by defeating the Transvaal has definitely qualified for the final against Natal.

The former has entered its third year with the provinces as in the former, the only difference being that this is contested for under the league (points) system. Free State has completed her fixture and has to her credit two points. Natal is in a strong position with two points with the Transvaal a point behind. These two will meet in Johannesburg to decide. Both tournaments are

down for decision on October 7.

#### Natal Intertown

Both these competitions have been decided. In the Bantu section Maritzburg came out on top. While Ladysmith did the trick in the African lot but were disqualified and the cup handed over to Maritzburg.

(continued at foot 1st. column)

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O REKISOA KE DIKHEMISI LE MAVENKELE OTLHE

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# The Bantu At The Field Of Sport



LOVEDALE ASSOCIATION FOOTBALL TEAM, CISKEI INTER-COLLEGE CHAMPIONS, 1935.

Sitting: H. H. C. Setlogelo, H. H. K. Monaheng, H. N. P. Mqwayi, D. Goapotake, L. L. Peteni.  
2nd Row: L. V. H. Smith, R. L. Peteni, Mr. Atkinson, G. W. S. Maqoma, (Capt.), Major Geddes, E. M. D. Notiya, H. Franks, Z. L. Mamashela, E. T. Sello.  
News appeared last week.

## The England Voice Tennis Team Revenge Their Defeat

The return match of the England Voice and Happy Fighters Tennis Teams was staged last Sunday at the Club Courts. As the Happy Fighters were the victors last time, the England voice team was more than determined to make good account of itself and therefore presented a very improved side. The energetic captain of the England Voice team, Mr. Mabusa, was rewarded for his enthusiasm by beating the Happy Fighters (99-96) a margin of three games.

The England Voice team was composed of Messrs. M. Mongale, A. Sebotse, J. Mojapelo, P. Mokuena, John Mabusa, and Misses L. Berman and Ellen Berend. The Happy Fighters included Messrs. H. Bopape, G. Silindika, G. Makoti, E. Molekoe, T. Mpahlele, M. Maurice and Miss A. Mohale.

To-morrow Mr. Charles Tshabalala's team the Vultures will be engaged in a friendly match with Fear-nots of Mr. R. Snyman.

At 2-15 p.m. the Sunday Crowd of football enthusiasts will witness the Second Division finals between the Highlanders "A" of Nourse Mines and the Royalists of W. F. Johnstone at the Bantu Sports Club. The Highlanders "A" are two points behind the Royalists and have only to win this one and last match in order to be in good standing for the Cup. The Royalists have two chances. If they win, they get the Cup and if they lose they still have one more chance to fight for the Cup against the same opponents. If classical football is any criterion the Highlanders "A" ought to win tomorrow, because they have a very clean and clever command of the game, in contrast of the energetic rough and tumble technique of the Royalists. There is one thing predominantly typical of the Royalists, and that is to score goals and win, the match. They will enter the ground tomorrow determined to do this, even if it means kicking against the pricks or exhaustion.

Unless the Highlanders "A" get all their supporters from the Nourse Mines Compound to cheer them up, they will have to summon a great deal of courage to wear out the enthusiasm of their opponents, who will certainly be backed up by a strong crew of well-wishers. No member of the Royalists can kick a ball without receiving a thunderous applause from the Royalists' clientele, and this has a very invigorating effect on the players. At 3.45 p.m. the Eastern Transvaal Koodoos will be at grips with the United Royals. Here will be another battle royal for position. The Bergville Lions play their last match against the

Rangers for the Cup and although a loss will mean nothing to them, they will certainly struggle to crown their victory with laurels of exceptional display at the expense of the Rangers. Particularly because they gave two points away to the Newcastle Homelads last Sunday. Tomorrow's games will conclude the long term of League Matches on the point system. Next Sunday, the Knock-Out competitions will commence, and these promise to be fraught with many delightful surprises.

## Two Schools Play Fine Games

FINE SPORTSMANSHIP DISPLAYED BY BOTH SIDES

(By S.M.S.)

Indaleni High School football club had challenged the Edendale students for a friendly match to be played at their playing ground.

The Pirates of Edendale arrived at Indaleni High School in the morning on August 31 with two teams A. and B. intending to play tennis as well.

The match started at 8.30 a.m. They first played tennis. But the unusual thing was that there were no ladies to participate. Our School Indaleni has girls who are keenly interested in the game.

The play was very much interesting in spite of the fact that the other sex was not represented. The fact that Indaleni High School boys were comparatively young in the game, and had no experience, resulted in their being beaten. The points were 82 games for the Pirates and 49 for Indaleni young Tigers.

The tennis matches were ended at 1 p.m. when all got ready for football, a game which was still more interesting than tennis.

The curtain raisers were the Junior teams which did not play so well because some members of the Young Tigers gave up hope just from the very start, with the results that they were beaten--5 goals before half-time and at the second half, they were beaten by 2 goals, and the score became 7 goals to nil.

When seniors of both team went in and tackled the ball, everybody stood on both feet, seeing that both these teams were famous players. Within 20 minutes' time, the Pirates shot their first goal.

This time it seemed the Tigers were walking on fire. How they

(Continued at foot of column 3)

## Extracts From the W.D.A.L.T.A. Presidential Address

Gentlemen,

This above Association came into existence two years ago when few men came together, subscribed for a floating trophy and same were soon joined by many teams, who after selecting some enthusiastic young men to draft a constitution, appointed an executive committee and officials.

It will be remembered that though our first season proved a success, it left us with practically no cash with which to commence the last season. The balls were supplied by the Association at retail price and grave dissatisfaction and inconvenience was due to the failure of many different Captains and Secretaries in

returning the won out balls and reporting the results of the matches to the Association's Secretary.

The last season opened with an additional team of W.N.L.A. to the Association and two Sub-divisions from both Simmer & Jack and Wit Deep. This, therefore, brought the Association to a grand total of nine different teams. The controversy of balls was overcome by a mutual agreement that they should be supplied by teams visited for fixtured matches. Immediately on resumption a donation of another trophy was received from the Native Recruiting Corporation, Ltd., Johannesburg, and it was voted for competition under the B. Division. One of the outstanding factors which has marked the progress of this newly born Association was the simultaneously sanctioned sum for a purchase of a Remington No. 10 Machine.

The average general conduct of players at large was satisfactory and each fixtured court was to be seen surrounded and thronged by happy and encouraging spectators. A remark must be made of the feebleness of teams representation in the Executive meetings Association and other functions.

I would further suggest to you, gentlemen, that this, our Association, takes the initiative of co-operating or affiliating to the Witwatersrand District-African Football Association since these Associations have but one resource and are under the same

auspices. As the proverb has it that unity is strength, it stands for a fact that the coming together of these bodies will facilitate a sound financial angle, and it shall really prove, on the long run, to be an asset to the welfare of both parties concerned.

Under your leave, may I point out another detrimental practice of our Association in overlooking or undermining the formation of a Protest Committee, the non-existence of which shall precipitate the downfall and destruction of our Association.

Gentlemen I hope this my report shall be converted to useful purpose and that the few words I have said will be sufficient to the wise.

S. B. MANGALA, President.

Rose Deep, Ltd., Germiston, Tvl.

ran! It seemed they were carried by the wind. Just then Terraplane of the young Tigers scored his first goal to the applause of the spectators.

By means of a penalty the Pirates got their second goal, and this induced the Tigers to be more serious than ever and they got their second goal also. Pirates again scored another goal. The Tigers were really objecting to that sort of thing and they also secured their third goal, the teams finishing with a strongly contested draw.

The Edendale boys both on the tennis and football ground are to be congratulated for the fine exhibition they displayed and more for the fine spirit of sport and gentlemanly behaviour they showed. This is a credit to their teachers, Messrs. A. Molefe and N. Luthango, who escorted the students to Indaleni.

The Principal of Indaleni entertained the visitors with bioscop pictures in the evening.

Chelete ea hao e tla tsuala haholo

Ha u e boloka u sa e ntsha ho fihlela khuedi tse 12 e tsuala pondo tse 6 lekholong ka selemo. Ha u e boloka, u e ntsha ka sebaka le seka e tsuala pondo tse 4 Lekholong ka selemo

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# Chaotic State Of Native Education

## EDUCATIONISTS GIVE THEIR VIEWS AT PRETORIA

During The Last Eight Years The Transvaal Provincial Council Has Not Devoted Five Minutes To Discussing Native Education

### About 500 Teachers Wanted

The Native Education Committee appointed by the Minister of the Interior began its sittings in Pretoria on September 16.

Mr. G. A. C. Kuschke, Director of education in the Transvaal, was one of the first witnesses. The policy of his department was determined by the amount of money available, he said. The last Administrator had assured him last week that during the last eight years the Transvaal Provincial Council had not devoted five minutes to discussing Native education.

As far as the Transvaal was concerned, Mr. Kuschke thought that Native education should be handed over to the department responsible for laying down and carrying out the policy of the Union's Native affairs, i.e. the Native Affairs Department. The Native Affairs Commission ought to contain an educational expert and the four chief inspectors of the Union ought to work directly with him. He should be directly responsible to the Native Affairs Department, and if possible he ought to have direct access to the minister, in the same way as the Director of Education to-day had direct access to the Administrator.

#### Need Of Control

To-day Native schools were not instruments of policy in the same way as the European schools were instruments of policy. All new schools should be licensed. Such licensing would prevent the springing up of schools, which would jeopardise existing schools. Also it would make for a standard system of teaching.

About 500 additional teachers were required to staff the existing schools. The actual number of schools eligible for registration was difficult to ascertain. There were probably at least 300 such schools at the present time.

#### Mr. Reinecke's Recommendations

Mr. T. G. W. Reinecke, Director of Native Agriculture was the first witness on Tuesday's session of the Native Education Committee. He advocated the taking over of Native education by the Union Education Department.

He favoured the making of nature study and agriculture a background in Native schools, particularly in the rural areas. School gardens from the beginning of the school course and the kindergarten method were advocated. It was a waste of time to teach the Native anything in the abstract or even to apply the methods used for the European child. The Native child was not benefited by the teaching of history, geography and arithmetic and the two official languages as taught to European children.

#### Scope Narrowed

The scope of Native education should be narrowed down especially as far as teaching history and geography were concerned.

These subjects should be confined very largely to the region in which the child lived. Manual training should be the method employed in the teaching of the Native child, especially in the earlier stage.

The vernacular should be used as a medium of instruction up to and inclusive of the second standard, if not beyond. In the meantime one of the official languages should be taught with a view to introducing it as a medium of instruction in the higher stages.

Mr. W. T. Welsh, who presided asked the witness what experience he had had of a Native Affairs and education. Mr. Reinecke replied that until he had been appointed to his present post he had had no experience of Native education, but he had had extensive experience as lecturer in agriculture and scientific subjects at the University of Cape Town and the various schools of agriculture.

#### Dr. Warmelo's Evidence

Dr. N. J. von Warmelo, Union ethnologist, Department of Native Affairs, advocated Union control of Native education.

He said that if Native education was taken over by the Native Affairs Department, rather than by the Union Education Department, the former department would be in a better position to finance Native education. He was however, opposed in principle to Native education being in the hands of a department that was almost purely administrative but as a temporary measure until the country was prepared to treat Native citizens in the same way as European citizens he advocated Native education finances being taken over by the Native Affairs Department.

Asked by Mr. W. T. Welsh (the chairman) how he would treat Native citizens in the same way as European citizens, Dr. von Warmelo said, for example, he did not approve of the Native Affairs Department collecting taxes. Native taxes should be collected through the same channels as European taxes.

attain that result and identify themselves with the Association's "Safe-Driving" Scheme.

A fresh competition starts on January 1 of each year and continues for 12 months viz., up to and including December 31. Quite a large number of Coloured and Native drivers are looking forward to completing their first year in the competition with a clear driving record and they have the best wishes of the community and of the Association of which they are members.

The entry fee is only 1/- per annum and 6d. for a Badge to be worn on the member's coat. Full particulars can be obtained at the Office of The "Safety First" Association, 47 Provident Buildings, 108 Fox Street, Johannesburg.

## "Safety First" Association

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Those drivers have already learned something of the value of knowing and observing the principles of safety while in charge of high power vehicles on the public thoroughfares and they have appreciated the service which has been rendered to them and which they, in turn, are giving to their employer and to other road users. They have formed the nucleus of a safety minded school of drivers which

will grow in strength and influence and give to the community a safety asset which must, in the course of time reach with beneficial results to the road using public.

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congested traffic streets and busy arterial highways, such as we experience nowadays, without being blameworthy for an accident or driving irregularity, is an achievement worthy of record; moreover such a record is a testimonial of considerable value to the holder and it is hoped that many more drivers will seek to

Continued column 2)

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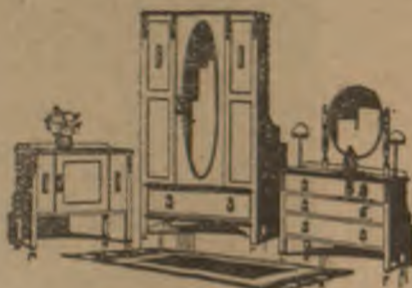
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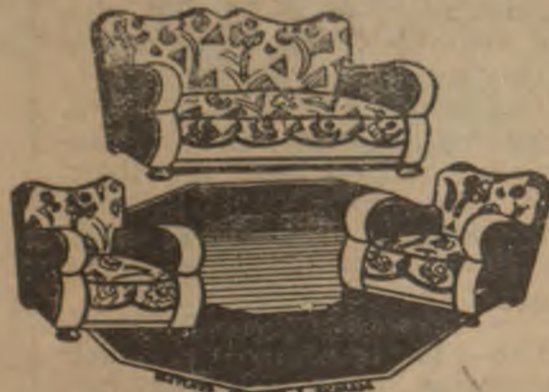


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