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AFRICANS DEVELOPING NEV

LOCATIONS NO

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

No Need For Further

That Bloemfontein did not regard its 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 superfluons 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 reformative 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

behalf of the former organisation. move to the towns because of betta wages conditions obtaining there; greater facilities for education; greater social amenities; the uncertainty of tenure on European farms and the overcrowding of

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 the Union, printed and circulated Natives might be persuaded that it was to their advantage, but the proposal was purely in the interests of the European. Further, Relations. He gave evidence on | there was a grave objection as to how the expelled persons could be The Natives, he said, tended to accommodated, and, in addition, brow 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 Lotlamoreng Montshioa, of Mafeking ; Paramount Cheif Kgsietsili Mankuroane, of Taungs; Chief Thibogang Letlogili, of Ganyesa; Lekwe G. Mahure, of Dithakooneng : Moshweshwe Kgantlapane (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 Committe 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 unimously 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 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 land.'

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 morgenage 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.

ggest 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 repectfully 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 abolion 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

"7. Further, in the humble opimon 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

"8. In conclusion, the confer- to suit all urban areas. ence considers that the principle

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 admant. 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 constricting 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 n 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

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

Regarding the influx of rural of segregation, political and eco- Natives into urban areas, the nomic, of races of people domiciled | Council considered that legal in one and the same land and liv- machinery already existed to ing under one and the same Gov- counteract this and that it only ernment and one and the same remained for the local authorities flag, is calculated to produce, in to enforce it. It was felt, however, the course of time. results that that much of the present influx would be detrimental to the peace- could be checked by the improveful relations subsisting between ment by housing conditions in the white and black races of the rural areas and the introduction of written service contracts,

The Bantu World

SATURDAY, SEPT. 21,1935

Ukuma Kwe Abyssinia

ulikipile izwi lokuti bona bazoto- lisa. Lisaqubeka icala. bela izinqumo zomhlangano lowo, nabaseFrance bavumelana neNgilandi kuloko.

ivimbele iItaly ukuba itole izikali li elokuti bacela uHulumeni zempi nokunye okuqondene nempi. awahumushe ngezilimi zabantu Kodwa loko kungesize luto ngoba amabhili, futi awanike isikati abaseJapan, Germany neAmerica sokuyowabikela abantu bakubo. kabeko pansi kweLeague of Nations, ngakoke bangayitengisela Italy ngezikali bona. INgilandi kuzwiwe kuqala ukuti bangaki ingavala ulwandhle olubomvu abantu, ati futi acela ukuba lemiukuba imikumbi yaseItaly ingawe- hlaba okutiwa izohleshulelwa

Kodwa seyafunga ukuba ingayivimbeli ımikumbi yeminye imibuso ehamba kulololwandhle. Okusobalake ukuti iNgilandi noma itanda ingeke iyivimbele iItaly ukuba ihlasele iAbyssinia ngapandhle kokuba isızwe eminye imibuso. Manje kuzwakala ukuti iItaly iti iyanambili yona namalungiselelo empi ngoba kayiboni neze ukuti uxolo pakati kwayo neAbyssinia lungabakona.

nde izwi lokuti Nakoke! ayizi wabenzela okukulu abantu, waba-15,000,000. Bakipe nezwi lokuti qalela umbukiso ebeluleka ngezinxa iLeague ibavimbela kuloluda- ndhlela eziningi. EMnambiti ba bangaqoma ukupuma kulowo- uzoba nosizo olukulu mhlaumbe mhlangano bazimele bodwa ba- alamule notutuva olungapeli lwahlangabezane noma yisipi isita bakwaMabaso nabaseMangweni esizokuma pambi kwabo neAby-

NabaseAbyssinia sebelungile.

Kutiwa imikosi eyisikombisa yaseAbyssinia isihlezi pezu kwezikali ilinde ukuhlasela kwabaseItaly okulindelwe noma nini kusukela namhlanje. Kutiwa amabuto ase Abyssinia kawayazi into okutiwa isibhedhlela, wona into ayaziyo yikuba afele lapo emi kona. Alinde ukuba kuti noma amanxeba eseyishumi emzimbeni alale pansi lapo afe engabubuli nokububula.

Usuku azoyipaka ngalo imikosi yake uMussolini kalaziwa kodwa kutiwa kakusensuku zatshwala alikipe izwi ngoba amalungiselelo onke kutiwa asepelile. Kusobala ukuti izwe lonke laseItaly lipansi kwesandhla sika Mussolini okunguye okubhekwe kuye ukuba ahoxe noma ayipaké. Okuhlupa abaseAbyssinia yizikali abangenazo neze njengoba kweswelekile.

Kuzwakala ukuti njengoba lelizwe elamagquma nemihosha wonke amagqumana lawo asecushwe ngodanamede oqumayo okuyokuti lapo esondela amaNtaliyane odanamede labo baqume bonke basakaze okusondelayo ngemihosha. Impi yaseAbyssinia namhlanje ingama 40,000 ekuzwa izinduna ezimblope. Kakukupela kwayo leyo engabutwa ezigodini zonke ingaba 300,000,

Okuyikona kuzotikameza iItaly noma inemishini endizayo yikuti iningi labaseAbyssinia kalihlali emizini, lake ezintabeni, okuyoba lukuni kakulu kwabase Italy ukuba babakipe kulezontaba nezigodi nemihosha ngemishini endizayo yabo.

· Umqondo omunye ovelayo owokuti abaseRussia basekela umqondo wabaseNgilandi bazimisele ukupebeza impi ngemizamo yabo yonke ngokuzihlanganisa nemibuso efuna uxolo.

Icala Elingandile

Kutetwa icala elibi lapa enkantolo lomseshi omhlope okuhlolwa ubuqiniso okutiwa buti ebeti engufokisi-nje abe epamba uHulu-Njengoba lonkisonto elidhlule meni ebopa abantu ngamanga lipele umhlangano wabe League nangenkohliso. Omunye ufokisi of Nations upete udaba lwempi omhlope ongufakazi wakwaHulupakati kwabaseItaly nabaseAbyssinia kubonakala sengati kawupumeleli neze ekuvezeni izintuba
zoxolo. AbaseNgilandi owona
mbuso obhekwe izwe kulol'udaba
Ubufakazi balomseshi buyamanga-

AmaBhili kaHulumeni

Izwi elimqoka elikishwe ama-Okungenziwa yiNgilandi yikuba doda abebizwe ePitoli ngamaBhileli eAbyssinia ilete ukudhla nezi-kali emabutweni. abantu bayibone lapo ikona. Ba-gcina ngokucela uHulumeni ukuba abameme futi ngonyaka ozayo kebaluhlafunisise lol'udaba.

Unyaka wabaJuda

Ngomhla wama 28 no 29 kuyo lenyanga kuzobe kungu nyaka omusha wabaJuda kulolonkizwe.

Mr. F. W Ahrens

Bayotokoza abaningi basesigodini saseMnambiti ukuzwa ukuti iMantshi uMnu. Ahrens utate isikundhla sika Major Harries sobuMantshi eMnambiti. Lomnu-Kuzwakala ukuti amabuto ase mzane wayeseNqutu ngapambi kokuba aye eWindhoek ENqutu

Amantombazana Abantu

Amantombazana amabili abantu Amalungiselelo empi kona apetwe eErmelo aboshwe iminyaka eminayisifazana esizinikele ngempela hlanu ejele labantwana eliyisikole ekusizeni isizwe nxa impi isuka. ngoba agaya ibhodhlela laba Nenkosazana yaseAbyssinia uTsa- umlota alixuba noshukela wabehai ubeke pansi ezobukosi wafana lungu. Kutiwa ati akwenza nabesifazana bonke, wazihlangani- loko ngoba umlungu wawo wab'esa neqembu labesifazana abazimi- kade ewashaya. Udotela uti sele ukubheka iziguli nezinkubela wayezokufa kabi umlungu uma R. T. Caluza B.Sc. MA

Izihlobo zake zizotokoza ukuzwa futi iziqu zobu M.A. bokuculisa nokwazi ngeMusic. Uquba kahle kakulu eMeleka, futi wenza imizamo esiletele isizwe sakubo udumo olukulu. Pezu kokuba olukulu. Pezu kokuba uyazifundisa ukuqubekela kwake pambili kumangalisa nabapesheya. Uselobe neculo elibetwa ngama violin nezinye izinsimbi zabelungu. Okuhle kakulu yikuti mhla ebuyaeManzimtoti Institute. Mhla ese eTekwini. Ngilandi waketwa ukuba abe ilungu lenhlangano etiwa "Incorporated Society of Authors, Play-wrights and Composers of London." Le inhlangano yabelungu abakulu abalobayo, abaqamba amagama okuhlabelela nabaloba imidhlalo yasematiyete. Udumo olukulu lolo olatolwa nguMnu. R. T. Caluza.

Izwe E Tekwini?

Kuyatokozisa ukuzwa ukuti abe Council yaseTekwini bahlola udaba oluhle kakulu lokuba abantu bavunyelwe ukutenga izwe nge Freehold ngase Springfield, Cato Manor nase Clairwood. Lezindawa ziseduze neTeku, zingaba ivelakancane kabantu. Kusahlolwa

ukuti kungenzeka yini loko. Umfundisi Y. M. Makanya we Bandhla Native Branch Baptist Church of South Africa, woba nomhlangano e Morgenson ngo September 22, e Standerton ngo September 29. Koqalwa ngo 8 ekuseni. Wocazela abantu nge Komfarensi ebisePitoli. Ngo 2 ngeSonto ayobhabhatiza emfuleni. U Mnu. Caleb Nkabinde, C. L. Ndwandwe noMfu. Makanya abase Vrede, amadoda asebenzela isizwe.

E Mnambiti

Ikehla belibekwe icala eMnambiti lokweba inkuku. Ite lapo ibuza iMantshi ukuti yini elenze lebe inkuku kanti kade lizipete kahle yonkinkati edhlulile, lati lalingwa ngu Satane owalinyenyezela wati yitate lenkuku, eyabifukamela endhle. Layitata. Imantshi (uMnu. Ahrens) walibopa pandhle kwejele izinyanga eziyisitupa langunyelwa inyanga.

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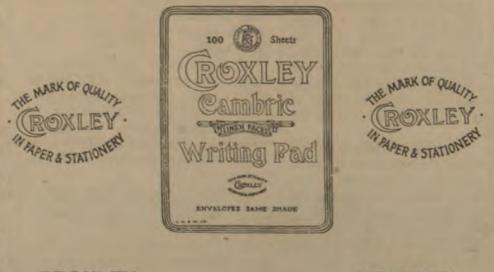
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Umgungundhlovu

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

Kusho imantshi ihlaulisa abalisa abahlanu nowesifazana bebanjwe

Ngisand'ukuti qu, ngaseMdu. Po, ngalifica elaseTekwini nezinto zakona. Pela zisekona yini izintombi nezinsizwa la eMgu'ndhlo-Okuhle kakulu yikuti mhla ebuya-yo mhlaumbe ngo August, 1936 nguye ozopata aqube isikolo so-kufundisa i M u s i c esizoqalwa eManzimtoti Instituta Mhla eso

> Angazi noba emaSontweni la ubutongo benziwa ubunandi bentshumayelo yini ngoba uti-nje uMfundisi engakabipi ufice abanye sebehonga ubutongo. Enye into

evamisile ukuba amasonto angapumi ngesikati. Elika 11 lipuma ngo 1: elika 3 ngo 5. Abakutandi loko abantu.

Ku into enzima ukuba umuntu opilayo angapuza isipiliti (spirits) abheme insangu umqondo ulunge. Loku into eyenziwa olayita, bayasuka lapo bashaya abantu.

U Mr. W. J. Hlubi ofundisa e Buffels'hoek School uke wayothi qu ekaya ngokuthola umbiko wobuhlungu bukanina; Ayike ubuya nje uthi sekungconywana. Uthi uke wabona no Miss V. Adie Mndebele uncoma ukupatheka okuhle kwankosikazi onge Ma.

DITOFO tsa PRIMUS

di simolohile ho etsoa ho feta dilemo tse mashome a mame a metso e mehlano tse fetileng. Kajeno ho teng ditkete-kete tsa tsona tse sebedisoang ke batho. Empa, ka hore ho teng tsa maitirelo, u tshuanetse ho hlokomela letshuao lena la khoebo.

Primus Stoves

PRIMUS

le ngotsoeng hodima setofo. Ke thebe ea hao.

CLANE VANE VANE VANE VANE VANE VAN Ukuqaqamba Nokuvuvuka Kwamalungu Nezinyawo

Ukuqaqamba Nokuvuvuka kukufa okuyingozi oka-

Kwamalungu (Rheumatism) nelwe kukufa nayo. Ukwelapa okuqoto kuyadingeka ngokushesha. Imisipa elikuni, noma intamo elikuni noma ukuvuvukala nokushisa kwamalungu. Kuzimpau lezo zo Mtshetsha.

Ukuvuvukala Nokuqaqamba Kwezinyawo (Gout).

Loku kufa kufana no Mtshetsha. Kuvamisa kokuba kuqale ngezin-yawo-uzwana olukulu kulapo kuqala kona. Luvuvukale lube bomvu lubukeke "lutukutele." Inhlungu ziyesabeka. Futi kuva-

misa kokuba loku knfa kuzibonakalise ngokuba umuntu aqine isisu, abenolaka, ngesinye isikati adangale. Umcamo ubeyincosana futi ubemnyama.

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

Kepa, ngo 3/6 inkululeko etokozisayo bano kuyifumana. Lelo linani legabha lika JONES RHEUMATICURO, uma ukatazwa sisifo so Mtshetsha noma Ukuvuvukala kwezinyawo, ufanele kukufumana ngokushesha igabha lalomuti omangalisayo. Ke njengokuba ulipuza, upaule ukubangcono kwe Zinhlungu Nokuqina Nokuvuvukala. Loko kuya kuku fakazela ukuba utole owona muti ngoqobo omelwe kukuqubeka nawo. Umuti oyisimangaliso nongena ngozi ofanele abatsha nabadala ngokufanayo. Omunye wama-Jaji etu ahlonipekayo usibhalele inewadi etakazelisayo ebonga umuti wetu olungileyo.

Inani lincani. Izitelo ziqinisekile. Ukuvumelelani ukuba uhlutywe ngu Mtshetsha Nokuvuvuka kwezinyawo? Fumana igabha lika JONES' RHEUMA-TICURO namuhla. Onke amakemisi apambili nezitolo anokuku tengisela ngawo.

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Zulu Newcastle, Dundee, Mangweni

U Chief R. Mazibuko Ukutalele Ezemfundo Yabantwana Besigodi

Ezase M ngweni

NGU MAQHUZU

abangapezu kuka 180. Notisha e Mnambiti loku ubehambele lapa owatabata indawo ka Mr. W. O Mcunu uqale kahle.

Radebe - Mabele: Mbhele Vila- evela ekaya e Collessie esepinde-Radebe — Mabele: Mbhele Vila-kazi. Yabamihle kakhulu, kodwa la emsebenzini. Uhambe ekwe-kwendhlu u Mr. M. Madonsela owase Mabheleni wawande aba- nhle impilo. matiye kwazisukuthi phela kushada ama Ziyoni. Kwakukhona u Rev. Walter Ndaba wase Ziyoni.

omhlophe ukuzothatha isikundla ihambele e Goli kuyise omkulu. esashiywa u Marasas ukuphu- Ihambe itokozile, pinde ibelusizi nyuzwa kwakhe: Esongathi no ukwehlukana nonina pezu koba Rev. P. Ngwenya useyabopha ineminyaka engapansi kwesitupa. njengoba eshintshelwe e Free Enye yamadodana alapa ekaya State. I Bandla elithize kutiwa isazobetwa umoya lapa, yona lifuna ukususa umsindo ngoku- ingu P. Masala, isempilweni ezifunekayo. U Rev. R. Mbele, omkulu wezikole e Natal. Pela shintshwa kwakhe ngoba lithi enhle noko. alifuni ukuba lingabi nasandla ekukhetheni abafundisi balo.

ngweni Combined Schools za-sebehlupekile omame abebeziganqoba i Sports Trophy yesifunda yela ngoba ayisezungena. sase Estcourt okwesibili kulandelana (1934 no 1935), u chief Reuben Mazibuko ufuna ukobona ko Mkhulu ngo Mgqibelo odhlule. Inkosi yethu iyathandeka ngoba izikuthalele ezemfundo.

Otisha bakiti o Misses M. Gorrie no G. Mtshali no Messrs I. D. Hlabangana no H. A. Z. Mabuko bebe hambele kotisha T. J. Mtembu no Mr. N. Mbongwa no Nizoti kwati nya ngeze Tennis-tishelakazi o Misses C. J. Xaba Pela i Club yandise kakulu amano E. Radebe, Skakane nabanye tisha, sekuteke ngenxa yoba otingeze Tennis e Pangweni. Aba- sha bezihambi bantula inkundhla wuvale umlomo ngempatho enhle yokudhlalela. Wona ama Northen abayithola kulamakhosana nama- Lights asekona-nje awakakatali. khosazana. Phambili bafana aba- Abantu babayinqaba ngokunge-

M. S. P. O. Moorleigh acela insele wo otisha abaye basonge izandhla lo kuwo wonke ama Lawn Tennis bayame ukwenziwa yiko loku Clubs akhelene nawe. Ama F.S. ngoba okususwe yibo akwenane-L.T.C. afisa esongathi ku ngavela Iwa, noma ngabe kuhle kanjani. i club enesibindi ethi silindeleni Ukuhamba kuzala induna. ngomgqibelo othize.

Namatisha Emangweni ehla enyuka afuna ukuqala yona i kakulu nje ngomuntu oloku Lawn Tennis Club. Siyifisela impumelelo.

Umgungundhlovu Onduku Zihomvii

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

Mgu'ndhlovu watata izintsuku ezimbili wapela. Leyohlangano ngati ayedhlula ama Pirates. yavumelana ngokuti mayelana Kanti angibuzanga elangeni. nabantu nepalamende bona aba- Suka zabhoka izingane zeskole vumelani nokuti kuhle kuketwe kwati dukuduku ama Rebellions abelungu abane (senators) okuyi- aliponsa pakati - dukuduku alibona bezomela abantu epalame- pinda- Hawu ngajabha manje nde, bafuna bazikulumele bona ngoba aseze afaka amane (4) matupa ngoba bayatumela kunge- kungakatshitshwa. Emva koba zwakali. Nempela indaba kama kutshintshiwe alifaka nawo ama yaleza ayilungile.

Mshiyeni ka Dinuzulu owabonga wapata kahle amapoyisa ngoba u Ndabazabantu ngoba betandile noze nihambe ngemva kuka 9 ukutola bezwe uvo lwabantu. ebusuku! Ngiyetemba seniwate-Naye u Mr. Smit wabonga umoya lele nonke amakanda. nenkulumo yehlangano watembisa ukuba uyoyidhlulisa lenkulu-

0 0 0 Abelungu laba impela bayindaba egudwini. Umuntu wabanjwa notshwala manje akazeka noba isi Zulu noba isishimeyane pezu koba imantshi isicele umuntu ukuba abuzwe; kwaze kwaqaqa umseshi womlungu owasho ukungoba kufakwe ushukela nokuti ngakoke isishimeyane. Wahlaula i 10s.

0 0 0 U Jeremiah Ndaba owanyamalala nama £26 womlungu anikwa ntu owabanjwa ngensangu yabuza wona ukuba ayokokela ezinye izito lamlahla icala wangunyelwa izinyanga ezintatu ejele yokwejayela into esi impilo kuveumsebenzi onzima.

(Ipelela ohlweni lwesibini)

Ezase Dundee

SEBEHLUPEKILE OMAME BOTSHWALA LAPA KUKON'INKANTINI

(NGU M. D. KOFFIE)

Isikole sivule ngabantwana bake usepindele emzini wake U nkoskazi W. Molefi nabantakwabo inyanga yonke ukweliswe umzi wakwabo wonke. Basele bake bathi qhu, ngase New Kaya nesikulu isizungu. U Nurse ukuyolungisa idokodo lakuzohlala Kulelisonto ngalanga linye be-kukhona imishado emibili: kwa Dr. Mc-Cord udhlule lapa nomuzi wayo. Nabo sengathi

U no-Mtandazo indodakazi Ufikile umfundisi omusha yika Nkosk. A. E. Tshabalala

Pesheya lapa emzini wakwa Njengoba izingane zas'Ema- Maspala sekuvulwe inkantini,

Pezu koba u Nkosk. Ben Kunene ebesenesonto efikile ukuvela e Goli usepindele kona kunye nomalokazane wakwake ngeminye imibiko yokusweleka kuka Mnu. Radebe nokugula kabana kwenkosikazi yake.

zwani nezinto nxa zisungulwe Ama Flying Stars ase Pangweni abantu bokuhamba. Yonke inda-

> Ezebhola ngabe ngiyazixoxa wavela walitanda ibhola. Angisihambi sakona lapa ngenxa yezinto ezipambukile ezibakona ngidinwa ngoba okungayi ngandhlela angihambi nako.

0 0

Kuke kwabambana ama Rebellions F. C. (abantwana balap' ekaya) kanye nama Pirates F. C (amapoyisa alap' ekaya) Po, makuzodhlala lamatimu ebhekene, cishu wonke umuntu ayobukela. Umhlangano wamakosi obuse Ngite ukubona "o Wireless" no "T. T." base Mnambiti ngafunga Aleza ayilungile.

Lamazwi aposwa u Mntwana u Pirates—1 Ehlulwa ngo 4 ama
Pirates. Bafana ngomuso nibo-

> Kwatsho umfundisi emshadweni eyala umakoti wati uma ingane yasemzini ingena ekameleni lake angaboyixosha futi angayishayi ngoba iyosho ukuti umakoti uti, uti.

> 0 0 0 Hayi amantombazane amanje! Iti ingakabipi ibisifuna ukwazi ukuti unina wesoka uyayitanda yini, ngoba ngeke ize kini uma bengayifuni

Imantshi yat' iteta icala lomuukuti uyibhemelani? Wati ngoba ivula umqondo wake futi ngenxa na. Po, abelungu abanandaba naloko. Wahlauliswa.

Ngabantu Bakona Ezase Koenigsberg E Newcastle

(NGU BIG BOB)

Ake ati qaphu-qaphu amatonsi emvula lapha kithi kulezinsukwana. Abaningi imphela sebephuma bebingelela intwasa hlobo ngezilime zokuqala ukuze bafumane usizo ngezikati zoKisimusi

U Mr. no Mrs M. Madonsela Ayi noko upepile oka Nyanga.

Usifuthile umkuhlane kulenyanga edhlulile au, kulala mntwana pezu komunye, noma ubusihlasele akukabibiko ngozi etheni.

Kuthe bedu lapa kithi ukwehla kwenyukwa izinkokelo eziningi

Mr. M. Madonsela, no Mr. R. P. Zulu bafuna izimali zamatikithi ebandhla, nemali ye pulazi, nezingane ezingangeniswa esikolweni Okubongeka ngapezu kwako konke imizamo yalamadoda amathathu yokuba wonke umntwana ose Mission abengowesikole. Cishe bonke abantu bakithi abamnyama babona bengabonisisi bezwa bergezwa nxa kukulunywa ngemfundo. Cishe impela ngiti omunye wabalobi ezinhleni zabesifazane ku Bantu World waveshayela ngesiswebu esifaneleyo nxa ebeka obala usizo lwento mbazana efundileyo. Ukuba ngiyazenzela ngati abaloba kanje bangaloba nangesizulu ukuze kufike nakiti esingakwazi ukufunda isilungu. Ngiyacela balobe ngolwakiti.

Kuyayaluzwa kulungiselelwa ukuza kuka Maguzu wemfundo u Mr. D. Mc-K. Malcolm umhloli

uze ngezo Vulindhlela (Pathfinders) abapetwe ngu Mnu. Theo Mazibuko sengati koba kona no Mr. M. Prozesky B. A. ighude elincane elibika ukusa kwelasenhla ne Natal nabanyeke. Amalungiselelo acishe akombise isipelo esihle somsebezi. Siyabonga kuwe wena uqale lomsebenzi lapa kiti. Lesikole sakiti sesineminya ka emashumi matatu silibele sabanjalo-nje-Nxasi bona lesinyatelo izinhliziyo zetu ziyagxumagxuma ukutokoza nokubona into entsha amehlo etu acishe acimeza engayibonanga.

UMUTI WEDHLISO.

Lomuti ukipa Idhliso esekade lahlala esifubeni. Inani 9/6 ngeposi. Olikipa nasematunjini

yilezinhlamvu.

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

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

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

Ukuba lezimpau zilandelayo zikona kuwe zikomba isimo esinokwelatshwa ngama Feluna Pills :-

lgazi elibntataka, Ukudinwa, Ubutataka, Ukusongeleka, Isifo senyanga esimhlope, Amehlo alufifi, Iqolo elibuhlungu, Amahlaba ngesikati senyanga, Isisu esingasebenzi kahle, Amabala emhlweni, Inzululwani, Ikanda elibuhlungu, Ukucanuzela kwenhliziyo, Inyongo nezinye izinkatazo zesisu.

Sicindezela lapa incwadi epuma ku Ezekiel Nkosi, wase P.O. Karino, Transvaal, ekwayenye yeziningi ezilapa ehovisi letu.

Kwapela iminyaka emitatu ngishadile nenkosikazi yami pambi kokuba sitole ingane yamazibolo. Ngangidabuke kabi ngicabanga nokumbuyisela kubazali bake Esinye isihlobo saseluleka ngokuti makasebenzise ama Feluna Pills, wenza njalo. Ekumangaleni kwami okukulu nase kujabuleni kute emuva kwezinyanga ezine wamita waza wangizalela ingane enhle ekhulupeleyo yentombazana. Noma kwenza ukuzalwa kwalengane noma kwenza ama pilisi angazi kahle kodwa impilo yak ingcono kakulu seleko waqalisa ukudhli ama Feluna. Namuhla sesine zingane ezintatu, amatombazana mabili, nomfana, Zonke zipile kahle ziqinile.'



Seluleka ngamandhla ukuba ke nilinge ama Feluna Pills Abesifazane Kupela. Atengiswa yonke indawo nge 3/3 igabha noma awu 6 ng 18/- ezipaketeni ezibora vu ezifana nale. Ukuba

kulikuni ukwafumana lapo bhalela ku P.O. Box PILLS 731, Cape Town, utumele imali yawo.



THE Banku Georld

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Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified column, of "The Bantu World." Births, Engager ments, Marriages, Deaths, In Memoriams Wanteds, 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 Cornellus Street, Johannesburg.

UMPHANGA:

TONYELA--Kusitele kukufa u Theophilu 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.

KETSISHO EA PICO:

Kgosi Tshabadira II. Moroka omono motseng oa Nancefield Pico ea Pono ea Kgosi ea ka 22 September 1935 koa Nancefield kali 29 Sept. 1935 mo Alexandra Township Barolong ke o o mokgosi oa Bana ba ba semane. S. H. Molete, Alexandra.

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"The Bantu World"

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.

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

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

0 0

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 degree in Music Education. Duto Swaziland where he opened a ring the school year Mr. Caluza new church of the United Apo- wrote two string quartets (for stolic Faith Church.

0 -

the city en route to Pretoria on honour to be admitted into "The 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. Nqolobe, 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, Motsieloa, Ntlonga, Jessie Msiwa, London for a year. D. Nzondo, D. Nqobongwana, D. Ntsiko, E. Methula, P. Monathebe, Adams, E. Maganda, Maso, Lupondo, and M. Madikane.

Founder-President and General the guests. Admission 1/6. Overseer of the Bantu Methodist Church will preside. The connight, November 3. The Founderofficial Sermon at 11 a.m. On November 3, Ordination Service at 3 p.m. Among the Or-Ministers from other denomina- home. tions will assist the Founder-President. All cordially invited early next year for the Ministerial training.

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 serveral speakers congratuday.

0 0 0

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.

successful concert at the Easteru of Houghton Estate, Mr. and Mrs. Native Township wishes to thank Knapp, of The Star office and all who patronised the concert. 'many others.



Latest news from New York, states that Mr. R. T. Caluza B.Sc.. in Music has now taken his M.A, two violins, one viola and a cello). They were played in the Students' yearly concert and were well The Rev. Dr. Max. Yergan, of received. During his stay in Fort Hare, spent a few days in London Mr. Caluza had 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

0 Mr. J. C. P. Mavimbela, of the Eastern Township, will present the Darktown Strutters at a concert and dance to be held in the The third annual conference of Communal Hall, Eastern Townthe Bantu Methodist Church, will ship, on Friday, October 11. The be held at the Sophiatown from The Rhythm Kings Jazz Band in Wednesday Eve, October 30. The attendance. Miss M. Masoleng Rev. J. Mdelwa Hlongwane, and Mr. Mavimbela will receive

0 Mr. Sunshine Theophilus ference will last until Sunday Mpashe, of Botlokwa, district Pietersburg, son of the late Rev. President will deliver his annual and Mrs. Jacob Mpashe, celebrated his 27th birthday on Sept. 16.

Mr. J. T. P. R. S. Molotsane, of dinands one B.D., B.Sc., M.D., the N.A.D. Pretoria visited the will be ordained unto the Ministry city early this month. Mr. D. E. of the Methodist Church. Six M. Khunou of the same depart-Presidents and fully ordained ment has returned from a visit

At a farewell party held at to attend. Some six candidates Eastern Township last Sunday for the Ministry will proceed on behalf of Mr. George Corner who left for Nyasaland last Monday, prominent Nyasalanders including the Rev. J. R. A. Anknoma (chair) Messrs Stanley Messrs. Stephen Mzayiya and A. Highboy and many ladies were Bam, of the Crown Mines clerical 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. Dhlomo, the Rev. J. R. Nkomo and others. 0

A grand dance will be given by lating Miss Ndlovu, on her birth. Mrs. Tatius Sondlo 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.

0 - 0 A pretty wedding took place at Pimville on September 14 of Mr. James Kosi and Miss Zelphina Mbambisa. Among those present were Mr. and Mrs. Sehoff, of Mrs. T. Mbha, who held a Florida, Mr. and Mrs. Frankel.

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

0 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.

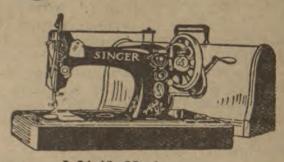


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News Items From Different Centres

At the beginning of the second Term of the year we parted with Mr. Philip Ramolahloane who for 4 years had been the Clerk in the Principal's Office. The Principal paid a glowing tribute to Mr. Ramolahloane for the fidelity and efficiency in which he discharged his duties in the Office. Mr. Romolahloane is now in the Government Service at Maseru. We wish him well. Like wise we parted with Mr. and Mrs. Greaves who have been temporarily in charge of the Women's Hostel. Their place is taken by Miss McCall who is also the Librarian of the College. We wish her a happy and long stay at Fort Hare.

Principal Kerr also intimated Oat the Rev. J. Lennox, O. B. M. A., was retiring in March 1936. Mr. Lennox has been Warden of the Presbyterian Hostel and Bursar of the College. For exactly 43 years he has given active Missionary service in Lovedale, Blythswood and Fort Hare.

A very memorable evening was spent in the Christian Union Hall when the African Staff of Lovedale staged the Play "Mi-Mr. I. Oldjohn, B. A. acted the part of Old Mr. Minick. Mr. S. Rajuli B. A. and Miss E. Mnyani acted the parts of Mr. and Mrs. Minick. The leading parts as well as the minor ones were well acted indeed. The Hall was taxed to its utmost capacity; a collecting of £3 which was sent to the Victoria Hospital was raised. Mr. Mac. Lepolesa. President of the S. R. C. suitably thanked the actors for the fine and successful treat they had given us. Among many visitors present were Principal and Mrs Kerr, the Rev.Wm. Arnott, Principal of Blythswood, Mrs. Arnott his early education at the Eden-Dr. Bokwe, of Middledrift, dale Mission School, Pietermaritzand others.

On August 30 Dr. Bokwe gave | for the American Bands. an interesting and humorous address in the S. C. A. on his please : Here the composer deexperiences with the S. C. A. in picts the first experiences of a Europe. Mr. V. Mbobo seconded raw kraal Zulu on his visit to Delivery of water in location by Mr. Logan Ntlabati thanked Dr. Bokwe for the address, and Principal Kerr asked by the Chairman Mr. B. Molaba also expressed appreciation of the address.

Dr. and Mrs. Jackal, of the Witwatersrand University, gave lectures and demonstrations on physical training, and ever since their departure joyful groups under Dr. Rousseu and Mr. J. Davidson, M. Sc., are continuing the beneficial exercises.

and soul-stirring sermon based on John III : v. VI. in the morning service. Four babies and one adult were baptized during this service. In the afternoon service before the communion confirmation took place when 25 candidates were confirmed by the Presiding Elder the Rev. Wm. Ndlazi, of Springs, the Church Choir rendered very excellent music. Eighty-one (81) commu- Macbeth. nicants partook of the communion. This is a record in the history of the A.M.E. Church sung at Marriage Parties and (Continued at foot of column 2 here.

of Native Schools for the S.E. Circuit spent three days in Benoni during last week. He visited the New Kleinfontein Lutheran Loca- 31 by Mr. and Mrs. Batho on tion Methodist, and Benoni Amalgamated schools. His varied advice and demonstrations were highly beneficial to the teachers concurned.

H. Mallela and family.

The Rhythm Kings' **Band Broadcast**

When the announcer introduced the "Rhythm Kings' Band" to the world of listeners-in last with pleasure of the pending Tuesday at the African Broad- marriage of Mr. Samuel Henry casting Station, Johannesburg, Mokhethi an ex-Healdtonian, he remarked that "Jazz music and now on the staff of the has come back to Africa from where it originated." None of the listeners-in both African and European expected the interpretation so ably conducted by the "Kings." The ordinary every-day common pieces of Caluza, "Excuse me please" "Umantical." Excuse me please", "Umantindane" and "Insizwa ezimbili" which we know so well and sing almost Gamma Sigma Club staged a at random any day, were given grand debate last Saturday night such a rich colour and harmonic on "That the new regulations

highly entertained when the were: Mr. Mochochoko and Mr. Announcer gave a brief resume Tami. For the negative: Mr. C. of Mr. Reuben Caluza's musical Keviet and Mr. N. Ngqoyi. career and to note that his compositions are receiving not only foreign international recognition, but also real home favour from always be marked as a red-letter fellow Africans, as was demonst- day during this year for members rated by the Rhythm! Kings' Band of the A.M.E. Church here. This conducted by Mr. J. C. P. Mavi- was the occasion of the third mbela. Mr. Mavimbela and his quarterly Communion Service. band faithfully preserved the After a revival service on Saturright balance between vocal and day evening, the Rev. M. Makwili instrumental rendering and gave who has been lately appointed to a very pleasing and distinguished the Local Pastorage from Rhoperformance.

Mr. D. R. Twalas translation (Continued at foot of 1st column) of Caluza's Four popular pieces is to be read in order to be sufficiently appreciated, and "The Bantu World" is grateful to be able to publish the programme, as was announced over the

Mr. R. Caluza's Composition

Mr. Caluza is the only Zulu Composer who has his songs published in book form and he is the only composer of Zulu Songs widely known. Mr. Caluza got council does not remove the locauropean friends from Alice, burg, Natal, where he learnt his Nurses from Victoria Hospital, rudiments in music. He is at present in America studying been stopped by the council as music and has orchestrated one of his own Zulu songs "Ixegwana"

> 1. Ematawini or Excuse me civilised language, dress and social there were only 200-400 houses, status of the town Zulu are to-day the population is about phases of this new life quite puz- 2000 to 4000. The result is that zling to the stranger. 2. INFLU- there is no adequate water supply. remorse in song of the ravages location-Grocery and Butchery. the"Flu" with the tribulation people. There are over a hunr of the Isrealities on their so journ dred people claiming to own Here the composer gives a description of two young Zulu suitors who had paid a visit to their lady friend's home and were introdutated that the Central Road is undeed to strange table manners, and construction. toilet fineries, which were new song in its description of the that trains will run in October. embarassment of these suitors at table is its best theme.

> 4. UMANTINDANE: or Witches: This song is a report on the land Baptist Church on Wednesday, of the witches; where all people August 28 between Chief Isaac are fearful creatures like dwarfs Letsepa, son of Chief Letsepa, of Tikoloshe's, Something similar Bechuanaland, and Miss Dorcas to Shakespeare's Witches in Leopeng, daugher of Mr. and Mrs.

mini are traditional ditties often other festivities in semi-civilised Mission Stations in the African Mr. S. M. Mphahlele, Supervisor Reserves. Their beauty is well demonstrated in action.

> behalf of their nephew. Mr. Isaac Letsepa.

> > Personal

Nurses F. Dinisa and V. Letebela of the non-European Hospi-Mrs. C. M. Maxeke, of Kliptown, tal Heildeburg, visited the Nigel spent the last week-end with Mrs. Location. They were entertained by the "society" of Nigel.

Benoni News

(By NAL)

His many friends will learn

The Benoni branch of the loveliness that was as pleasing as promulgated by the T.E.D. for it was novel. Native schools will be beneficial." African society must have been The movers on the affirmative

Sunday, September 8 will desia preached a very impressive

On August 15 a meeting of the Advisory Board and Committee was held at the Native Commissioner's office; - Grievances laid before the Commissioners:-That the location should be removed immediately otherwise if the tion more stands should be given to the people. The location is overcrowded, about 600 people claim to have stands. They have the location is removing; but nobody knows when. The inhabitants wish that if the location is extended, houses should be erected conditionally.

Bantu society in has been very bad. When water Strange manners, was introduced in the location

ENZA: This song is a national There are two stores in the caused by the Influenza epidemic People claim that they should be of 1918. The composer likens allowed to trade among their own to Canaan. INSIZWA EZIMBILI: General Dealers' Licence etc, but

The railway line has been to them. The humour of the completed, and "Echo" states

Letsepa- Leopeng

A marriege took place at the Leopeng, of Nigel Lucation. A 5 and 6 I Qiliga and UmaDhla- party was held on Saturday, Aug.

TIMBER.

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GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

IZIMEMEZELO ZIKA HULUMENI

IMINCELE YE SIZWE SABASE MBO

No. 1255

Kwaziswa wonke uwonke ukuti u Lusibalukulu kumtokozisile pantsi kwamamhla etweswe wona yisigaba esingapansi kwesigabal(1) sesigaba fine soMteto we Native Administration Act, 1927 (No. 38 of 1927) ukuba ahoxise ummumo wemincele epatelele endaweni yase Mlazi Location enikelwe ku Chief Timuni neqembu lake labantu base Mbo owacindezelwa pansi kwesaziso sakwa Hulumeni No. 1371 sika 1934 sicaza ummumo wemincele yezindawo zesizwe esipansi kwama chiefs Nkasa Mkize, Timuni Mkize no Bubula Mkize namaqembu abo esizwe saba Mbo esifundeni sezinkantolo zase Pinetown nase Richmond, kwelase Natal, ukuba ume kanjena:-

- (1) Imincele ve Sabelo se Sizwe I esinikezwe abe Siqu esikulu sabesizwe saba Mbo esipetwe ngu chief Nkasa Mkize e Mlazi Location esifundeni senkantolo yase Pinetown e Natal : E Nyakato kusukela emnceleni ongase ntshonalanga Nesifunda se Nkantolo yase Pinetown uhambe ngomncele ongase Nyakato ne Lokishi lase Mlazi kuhambe kuqonde ngasempumalanga kuyofika lapo usuhlangana nomncele wabasema Ngangeni (abapetwe ngu Chief Lokotwayo); usuke lapo empumalanga uqonde eningizimu uhamba ngomncele wasetshonalanga wasema Ngangeni uzuyofika lapo uhlangana kona nomncele wasempumalanga wesizwe sakwa Cele (esipetwe ngu Chief Mgijima); usuke lapo uqonde eningizimu uhambe ngomncele wasenshonalanga wesizwe sakwa Cele uzuyofika enhlanganweni yomfula i Zimbokodweni ne Tshutshu; usuke lapo uhambe ugonde eningizimu ngomncele wasenshonalanga wesizwe sakwa Makanya (esipetwe ngu Chief Mpambili) uyofika esikonkwaneni esisemgwaqweni omkulu wase Manzimtoti no Mgungundlovu, kuya enshonalanga nesiza sesitolo sase Mbumbulu; usuke lapo ngase Ningizimu uhambe ngomzila. was-nshonalanga emgwaqweni omkulu wase Manzimtoti no Mgungundlova uqonde emnceleni wase nshonalanga nesigodi senkantolo yase Pinetown; usuke Ispo empumalanga oqonde enyakato ngomncele ohlanganise izigodi zezinkantolo zase Pinetown ne Camperdown uti ngci lapo usuke kona.
- (2) Imincele ye Sabelo seSizwe 2 enikezwe abe Siqu esikulu sabesizwe sabase Mbo esipetwe ngu Chief Nkasa Mkize e Lokishi lase Mlazi esigodini senkantolo yase Pinetown e Natal : e Nyakato kusukela esikonkwaneni esisenhlanganweni ye Lovu ne Coba kuqonde empumalanga kuhamba nomfula i Lovu kuyofika emnceleni we Rizevu lase Mfume Mishini; usuke lapo empumalanga uqonde ngaseningizimu uhamba ngomncele w eRizevu lase Mfume uyofika lapo uhlangana kona nomncele wasenshonslanga isizwe sabase Tolane (esipetwe nau Chief Roma Ogle): usuke lapo uhambe ngom ncele wasenshonalanga wesizwe sabakwa Tolane kuyofika enhlanganw eni yawo no Mkomazi; usuke lapo eningizimu wewuse u Mkomaz uyofika enhlanganweni yawo ne Ngolela; usuke lapo enshonalanga uha mbe sengati uqonde e Nyakato-mpumalanga wewusa i Ngolela uyofika enhlanganweni yayo neMpungushe; uhambe esihlanjeni se Cob a ugonde e Nyakato, uzidlule zonke izikonkwane esigodini se Coba uzuyofika ngci lap'nonke.
- (3) Imiacele yesabelo seqembu labase Mbo abapetwe ngu Chief Nkasa Mkize esigodini se Nkantolo yase Richmond, e Natal: Lonke ipulazi lase Tilonko, Immumo walenawo ulandwa kahle encwadini esehovisi lomlobi wakwa Hulumeni e Mgungundhlovu.
- 2. Imincele ve Sabelo se Sizwe enikezwe igembu vesizwe saba Mbo esipetwe ngu Chief Timuni Mkize e Lokishini lase Mlazi esigodini sezinkantolo zase Pinetowa nase Richmond, e Natal: e Nyakato kugonde empumalanga kusuka enh'anganweni yomncele rngarenshonalanga nesigodi senkantolo yase Pinetown nomgwa qo omkulu wase Manzimtoti-Mgungundhlovu kuya esikonkwaneni esiku ondawo -kuya enshonalanga nesiza sesitolo sase Mbumbulu; usuke lapo empumalanga ugonde enin zizimu uhambe ngomnnele wasenshonalanga wesizwe sakwa Makanya (ska Chief Mpambili uya lapo uhlangana kona nesilunda sesizwe saba kwa Tolane (sika Chief R m a Ogle); usuke lapo ugoade eningizimu uhamba neomocele wasenshooalanga wabakwa To'ane kuya a Lovu e mfu eni, enhlangan weni ye Lovu ne Vubamanzi; wewuse i Lovu uyofika e ikonkwaneni esipezu kwe Lovu esikom sa isihlambo se Coba; usuke uqonde eningizimu, weqa izikonkwane zenke ze Coba uyenhlanganweni ye Mpungushe ne Ngolela; weh'e nge Ngo'ela uy fika enhlanganweni yayo no Mkomazi; usuke lapo eningizimu wewuse u Mkomazi uye e innceleni osempumalanga wesizwe sase Mbo sika Chief Nxamala'a esigodini senkan'nlo yase Richmond; usuke lapo enshonalanga uqunde e Nyakato uhamba naomacele wase mpu nalanga wabase Mbo baka Chief Nx sm slals uye enhlanganweni ve Lovu ne Boloti; uqonde empumalanga enh'angsaw ni ye Lovu ne Buzinzi; uqonde e Nyakato uhamba ngomncele wase mpumalanga wabase Mbo baka Chief Bubu a uye emccelani wamazwe abiyelweyo ne Lokishi lase Mlazi; usuke lapo uhambe naomncele wamszwe sbiyelweyo ne Lokishi lese Mlezi uyeti ngci lapo uqale kons.
- 3. Umncele we Sabelo se Sizwe ogoadene negembu sabase Mbo abapetwe ngu Chief Mkize ka Siyinzile elokishi lase Mlazi esigodini senkantolo yase Richmond, e Nat I: e Nyakato usuka emtonjeni we Boloti eggumeni lase Ngulube; uti th wi uqonde empceleni wepulazi eliseduze; uqonde empum-langa ngomno-le opakati kwamapulazi nelokishi lare Mlazi kuya emfuleni i Dw ngu; usuke lapo empumalanga wehle no Dwengu uya esihlokweni osekwini lwalo ib nga elingati amayadi ayiku'u e Nyakato nomazi ka Malahlo Luruli; usuke uti 200 esikongwaneni esingati ibinga I-mayadi angamashumi amahili empumalanga nomuri lawo ka Mh'a-lo Luui, isondez- lomuzi eduzene kwesipodi siks Chief Bubule; usuke futi uti i ggo uv emionjeni wemfule u Buzinzi: usuke le n wehle ni wo uvofika anblanganweni yawo ne L. vv: u uke lapo eringizimu wawuse i Lovu uvofike enhl ng nweni yelo ne Boloti; usukele lepo enshonelarge wewus - i Boloti uvoti neci lapo usule kons.

Xhosa: Esiziva Ngoo Thoba-Sikutyele

Makowethu, Anifanga,--Nihleli!

Lamazwi angentla ukuba lakhe lakho ixesha afanele ukuba athethwe kuthethwa eli.

Sonke thina mz,i ontsundu sikwelona xesha linzima kuwo onke amaxesha esakhe sanawo ezimbhalini zethu. Iinzima esigeuma phantsi kwazo zide zifune ukusongamela, side sifune ukuncama sihlale, sife. Kodwa ke nalo igqakra, -nalo inqanam! Nina bantu bakowethu njengesizwe nihleli, niphile ngqe, anifanga!

Ezinye izizwe ezazisebukrwadeni zaathi zakuhlangana nabelungu zabhubha zaphela yimpatho yabo, butywala babo, zizifo zabo, zatsha zafa nabubushushu bempucuko ezazibe zingayazi. Kodwa nina, hayi! Endaweni yokuncipha niya nisanda, endaweni yo-kufa niya niphila, phakathi kwazo zonke eezombhulaleko.

Asinikholisi-nje kodwa kuba sifuna kubemnandi kuni xa sisithi ningumangaliso ngamandla enu nakwezinye izizwe, kuyiyo kaloku lonto no Rhulumente weli egubha ehleli engcangcazela eyibonisa lonto ngemithetho erhabaxa, kuyilonto yokuba ningumqhashambhela wesizwe, abantu abanezipho ezingumangaliso abangagqithwayo nasesiphina esinye isizwe kuzo, nanokuzidla nawuphina umntu ukuzibiza ngobuzwe benu.

Ewe, nina ngelixesha izizwe ezimhlophe zifikelele egqakrini lokugqibela empucukweni yazo, ngelixesha kookokufikelela kwazo kuloompucuko zingenelwa yimpe-hla yesiqhelo kolohambho lweempucuko zonke,—ngoku zibuyela ebukrwadeni nasebudlongo-dlo-ngweni obungumangaliso, -nina niyacothoza ukuhambha nibheke-la phambhili, phakathi kwazo zonke iingcinezelo, nisiya ekufezekeni, eninomsebenzi omkhulu njengesizwe onilindeleyo, kuba nokuba anikaqondi na, nini enizakufundisa zonke izizwe zomhlaba eyona mpucuko nolona lugqobhoko. Bonke abantu abanengqondo abamhlophe nabamnyama bayayibona lonto, kuba impawu zayo zidandalazile kuni.Zimfama zodwa ezingayiboniyo lonto,ezingaqondiyo ukuba bonke oobobubi busaqaqambhileyo kuni ikwalolunye uphawu lokukhula, -kaloku umntwana xa esakhulayo uba lirhixi-rhixi elinemikhunyu kakade, athi akufinyiswa, akubamkhulu, abeyimbhalasana yenzwakazi.

Yonke lentetho imbhangeli yokuba siyithethe yeyokuba eli lelona xesha isizwe esimnyama esimelwe ukuba sikhunjuzwe ukuba asifanga, sihleli. U Tsalitorho uyenzile imithetho engathi ukuba iphumelele ibeligalelokazi elikhulu kunene ukuba nife niphele njengesizwe. Apha ke asizokuchaza bubi balomithetho, nto siphezu kwayo, siswele imilomo eliwaka yokukhwaza umkhwazo kuyiwe e Bloemfontein ngomhla ka Dingane, kuye notha-tha-tha, senze apho umthandazo, isililo nembhumbhakazi yezwi elinye ngokohlobo esingekazange senze ngalo ngaphambhili.

Kuluvuyo ukuba nakuyo lento niyabonakala ukuba anifanga, nihleli, kuba niyiphakamele. MaXhosa ase Koloni niyingqishimbhela yesizwe enada ngoobobungqishimbhela benu nayinikwa ne Voti le ifuna ukuhluthwa namhlanje. Maze kuyiwe eBloemfontein, kuye nomfazi, kuye nosana olusebeleni. Qinani, makwedini ase Koloni, i Transvali ne Freyistati kwane Natala zimi ngazo zombhini ekuphikeni kunye nani ukuba iVoti yenu ningayihluthwa.

Yomelelani, ninamadoda! Ninazo iinto zooJabavu, iinto zooMahabane. Bakho ooRubusana, akho onke amathol' amaduna akowethu. Ukuba niphilile ngenene, apho e Bloemfontein nakubeka phantsi amawonga, omnye uyakuvuma ukukhokelwa ngomnye, uyakwazi umntu ukuba nokuba

The Bantu World Amabal Engwe Ngezinto Zelizwe Funda i "The Bantu World" Kuqala

IRhuluneli Yelilizwe Izakuba Ngumntu Welilizwe

U Tsalitorho uthe ethetha kwi Kongresi yeqela lakhe ngepheli-leyo iveki eBloemfontein wathi elandelayo iRhuluneli-Jikelele (Governor-General) iyakuba ngu-mntu welilizwe, esithi selesibhekisile kuKumkani eesosicelo. Kaloku elilizwe alisaphethwe yiNgilani, seyingu kumkani kuphela osahleli engukumkani walo. Lento ke iyakuvusa ingxushu-ngxushu enkulu kumaNgesi, angasayikukhe athande ukubona umbono weBhulu liyiRhuluneli.

Abaqhubi-moto Aba Ntsundu

I Kongresi yeqela likaHertzog ebise Bloemfontein ngeveki ephelileyo ekho yena ngesiqu kwano Smatsi iphumeze into yokuba kwenziwe iindlela zokuba abantu abantsundu bangaziqhubi iimoto zabelungu, ngenjongo ke yokuba isonka eeso sifunyanwe ngabanye abelungu.

Inkohlakalo Eyoyikekayo

Umlungu ongu Oscar Jongbloed wase Pietersburg bekuvavanywa ityala lakhe ngolwesiBini lweveki ephelileyo. Ufakwa ityala lokubetha inkwenkwana yomntu omnyama esethubeni leminyaka eli 12, eyibophelele, eyibetha ixesha elide ngomphindwa wesiwephu, waze wayihlalisa entanjeni imini yonke ingatyi. Uthe akuyikhulula wayifaka emsebenzini, kodwa ngenxa yobuthathaka ayabinakho. Igule kwa oko yaza kungeentsuku zininzi yabhubha.

Phambhi kwemantyi uGqirha wakwaRhulumente uyithethe yaphandle ukuba into ebulele loomntwana kukubethwa. Umlungu lowo akakathethi, ibheyile yakhe ibeli £150.

lincwadi Zika Guybon B. Sinxo

Iincwadi ezingu "Jinoyi Netitshalakazi" kunye nethi "Imfene Ka Debeza" zaathengwa zaphela. Nombhali wazo akanayo nokuba inye ikopi kuzo. Ezithengiswa ngokushushu ngu "Nomsa," ngu "Mfundisi wase Mtuqwasi," no "Mzali Wolahleko." Zifunyanwa ku Manager, Lovedale Bookstore, P.O. Lovedale, C.P. Enye ethi "Isakhono Somfazi" ifunyanwa yona ku Principal, Palmerton Institution. Lusikisiki, C.P.

Ezinewadi uzixhasile yena u Rhulumente ngelakhe icala ngokuzisebenzisa ezikolweni, ezisinaleni, ezi univesiti kufundiswa nabee Matriki neeB.A. ngazo. Nomzi ngokubanzi uyenzile eyawo indawo ngokuzithenga, phangisa ke nawe uzithenge zingekapheli.

I Kongresi Yase Transvali

Zonke iinkosi nabo bonke abe Kongresi bayaziswa ukuba kuyakubakho intlanganiso yesikhawu ye

akenziwanga nkokeli okwelooxesha akathukwanga noko, kuloko u Thixo nabantu basabonile ukuba makakhe afumane iwonga elikhulu kunene llokuthoba nokulandela. - 1901

Kongresi, kwilokishi yase Germiston ngo 10 kusasa, ukusukela ngomhla wesi 5 kuye kowesi 7 ku October. Abathunywa mababhekise malunga neendawo ku Mr. A. S. Maduna naku Mr. P. M. Zuma (abaququzeli,) P.O. Germiston Location, phambhi komhla wama 30 ku September, Uyakubakho no Dr. Seme. Kuyakuxoxwa ngalemithetho mitsha nangokulungiswa kwe Kongresi.

Ingxaki Yentlanganiso Yezizwe

Intlanganiso Yezizwe ilinge kunene ngeveki ephelileyo ukucebisa amaTaliyane nokubonisa uMussolini iinzuzo angazifumanayo kwilizwe lase Abyssinia xa athe wayeka ukulingena ngemfazwe, walingena ngoxolo. Yonke lonto uMussolini akayivumanga ngelithi ngaphandle kokuba ama Tiyopiya azibeke phantsi kweItali alaulwe yiyo uyafunza nje.

Inkoliso yezizwe ke ingakuma Ngesi ngakumbhi izizwana ezincinane ezibonayo ukuba nazo zingasengozini xa zingathi izizwe ezikhulu ziyekwe ukuba zingenele ezincinane naninina zakuthanda zilihluthe ilizwe lazo.

Ama Frentshi ngelixesha lokubhala kwethu akakalenzi elawo; asengxakini enkulu kuba ayoyika ukuphelisa ubuhlobo bawo nama Taliyane abe esoyika nokuzenzela ubutshaba ne League of Nations eyinkuselo enkulu kuwo nakulo lonke ilizwe. Obubudedengu bama Frentshi bube benziwa mandundu nayimizamo emitsha eyenziwa ngama Taliyane ukuba enze ubuhlobo n a m a Jamani, kuba kaloku ama Frentshi lawo ahleli exhalele ukuhlaselwa ngama Jamani lawo.

Abafazi Bama Tiyopiya Baxhobile !

Intokazi engu Mme Wayyaro Abbebatt Charkoz, isityebikazi som Tiyopiyakazi yenze imigudu emikhulu behambha nayo bonke abafazi bama Tiyopiya yokuba abafazi mabaxhobe nabo baye emsini njengamadoda ukuyakukhusela ilizwe looyise. Lentokazi ke ngoku seyinomkosi oli1,000 eyakuwukhokela ngokwayo edabini. Kukhethwa abafazi abomeleleyo, bonke banemimpu, bazimisele nqi. He, makalumke uMussolini yenye into le akhutshelwe yona ngu Ras Tafari!

Umfazi Womntu

U Same Yele ugwetywe iminyaka emithathu enesiqingatha ngoku bulala omnye umfo. Umbulalele ukuphimisa umfazi wakhe. Uthe kwa oko akugqiba ukumbulala wazisa emapoliseni. Ekumgwebeni ithe ijaji ayizikumxhoma kuba ebekhathazwe gqitha. U Yele uthe akubuzwa ukuba kuthenina ebengamangali nje wathi wenziwe yinto yokuba umphimisi lowo ebeyakugwetywa kancinane, wagonda ukuba ke yena makamnike isohlwayo esaneleyo ambulale. Nci, siyoyikeka isohlwayo ngomfazi womntu!

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> Utsho unina wase Pimville

mfiva

u NKOS. ROSINA MATLALA uti, umntanami okade egula njalonjalo, ube hlupa ebusuku, engavumi ukulala, ekala njalo. Ngolunyusuku ngafunda ngo Ashton & Parsons' Infants Powders. Ngawulinga lomqoto ngawufumana umuhle kunayo yonke kumntwana. Manje umntanami ulala kahle akanamfiva. -Pimville Location, Johannesburg.

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ENAMANDHLA. EKULUPELE EJABULE

Lomqoto ungawutenga esitolo, awubizi kakulu. Mfunze wono womile umntwana. Isigamu kumntwana ongapansi kwenyanga ezi u 6. Opelele uma esengapezu kwaloko. I Ashton and Parsons' Infants' Powder ayinangozi neze

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Andibanga nathuba lingangoku-

thanda kwam nalamaledi mahle

kunene,--yabonakala impi isiza

(amasimi akakude) izimoto zama-

khosi phambili, ingumkhosi wa-

mahashe nabantu,-- wayiwayi

wayi, yabetha yaphela inkundla,

u Kumkani uza selevile ukuba

undwendwe lwakhe lukho,--sisu-

ke sonke samemeza ukukhahlel'

oku thina mpi ibiseyise nkundleni;
"Aa, Jonginta-a-a-ba!" "Aa, Zilindlovu!" "Aa, Meli gqili!!!"
Zithe ngqo zonke iinkosi zeza kundibamba isandla satsho ngapha-

kathi endlwini,-zibuza ukuba

ndinjanina ukudinwa. Singe si-

ngafumana umphungezelo, sa-

phuma saya endimbaneni yama

Hala, izihlalo sezibekwe ngendle-

la, nam sendiphakathi kwaba Hlekazi. Ithe kanti intlanganiso

ayizi kuba lutyungutyungu, ya-

hle yagqitywa imicimbi. Ibivu-

lwe ngengoma nomthandazo ngu

Rev. Matyolo wase Wesile, kuba

ngama Methodi angqongqo ekhay'

apha. Newina ndiyakuncokolela

Ute guququ ngoku u Mhlekazi

u Kumkani waba Tembu, wajo-

nga kum, wazisa lendibane uku-

ba ndingubanina, wathi esitsho

wabe ekhankanya amagama ama-

dala o ledume ekubonakele uku-

mfana ndini we Lau!

Umfikazi Nurse Rose Violet May Jordan

(NGU R. I. S.)

Lomfikazi wazalelwa kulo nina 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 aggibe iminyaka emitatu kona. Ebuyile utunyelwe ngu Rev. J. Solilo e Tylden ukuba ayokuquba isikolo kona, ebunzimeni nase burwadeni wazingisa esenza Iconcerts ekaya nase Cathcart, wasiseka eso sikolo sase Tylden simiyo namhla, walandela ekondweni labafi 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, 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 bhubhele e Frontier Hospital, Queenstown.

Ezakwa Thula-Ndivile

(YI NTENETYA)

Lomzi ukangeleka kakuhle emva kwamatontsi ake awa. indwendwe zakuhamba kamnandi ngakumbi ebesizigqibe ngokuti azisoze zilubeke apa ngenxa yotuli olutsho i Shoes zitshone luzokungena ngapezulu 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 Tsalitero. Umzi ubuze kanobonyana, esihlalweni ingu Mnuz. P. Malu-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 lemithetho. Isithethi sipendule ngokuti sesenziwe esosicelo no Rulumente usamkele. Kwa umbuzi lowo ushukumise ukuba intlanganiso mavivalwe 'de kufike lomthetho, oka Malgas ute yena usathanda ukuba kuqutywe, kuyiwe e Votini, kuvunwa yiyo yonke lompi yayiyamlahla oka Mbulawa, kwaqutywa noko kungasaqutywa nto ibhekelephi.

Amadoda eliso lomzi ake acotela u Nolali T. Nicholas kunye | ngile ndenjenje! Nokwenza lone Bodi, ukuyakuva ukuba kuxa kuphina malunga nesi tembiso sokutotywa kwe rente yezindlu. U Nolali uthe kusenjalo naxenikweni kucaca ukuba koqala kutotywe eyase Orlando Township. Israthu salomqakatho akasicazana 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. Maghina.

ba sidibene ngawo, endinguyise ke mna ku Mhlekazi u Kumkani. Iqalile impi ngoku yandikangela ngendlela ngendlela,—yandazi kakhulu eninzi ngegama,-yabulela enkosini, ukuyazisa umntu onje. Nam ndicelwe ukuba ndiyento ka Ntluzo u Jno. Lumkwa- ekhay'apa, u Mrs. Pautshwa, na nakukutshutshisa kwento ka ubuze ukuba ndingulowo ulinde-Nkombi u Welsh; nakukongama lweyo na? Ndizithe qa ngegakuka Mr. J. Mdazuka, nemibuzo ma,-suke wabeka isihlalo, waka Dlamini, no Nyauza, ("D. Rune"); itsho indoda imiwe igwetwwe, ihlauliswe,-ukubhena apa kukuzenzakalisa kuba uKumkani lo unquiekile kumagqweta neemantyl 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'bomvu, yaye iqabaka ilambathisile ngezimhlophe. Siphambene ne-moto 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 avaziyo, 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 uNurse uMrs. Rose Violet May-Jordan.

Ngelixesha silapha sewubonakala wonke umzi wa Komkhulu. Izikolo nomzi wom Fundisi; indlu yetyalike nevenkile,-- sekuphithizela nabantu kuba yayingumhla wembizo, impi yenyawo neyama hashe, selingathi limaxongo. Amasimi a Komkulu ayethe cara nawo ngapesheya, siya embizweni. Eso sivuno seentsuku ezithile, kuvunwa yinyakanyaka yabantu, umbona ubomvu. Zaphuka iibhokuva ndijonto yenzeka ngonyaka onje--ndavakala ndicinga, ukuba, O! kanene umnini welikhaya, ngu "Dalindyebo !" Zibe sixhenxe ibokuva eziphume kuloontsimi yodwa, amanye selesekhaya kubotshwa i 16, ne 18 enqweleni. Newina Lau-ndini ndiyancokola xa ndenjenje! 0 0 0

Bendisathi ke ize yandifikisa intwanazana Komkhulu. Kwezindlela iyabuzwa roqo ukuba lomntu ngulamntu ubekade elindelwe na Komkulu? Impenduloithi, ewe. Ndakuba ndifikile, ndifikele kumaxego ango Tshetshengwana, Mnune, Nyauza, Bhunganomoya, ---wona ke ashiywe apa, ekhaya ukuba amtyhalele entsimini wonke umntu oza embizweni,--ave enowawo umsebenzi ngaphezulu. Inenekazi lokuqala ukundibona tshona phaya, kwaphuma amakosazana,--u Miss E. Rune, itishalakazi Miss F. Ranuga. V. Mtirara, G. Mtirara, (u Nogxugeya); ibe ngumphungezelo wam ke lowo, zaye intombi zintle! Newina Lau-ndini ndikuncokolele!

Indlala Iwungenele Umz,i Apha Ezase Mganduli

Mhleli,- ndicela isituba ndike nde- | nga naye ngenxa yenkumbi ne nze abe mbalwa amazwi malunga nokufa kwelizwe yindlala, tina l

apa siya citakala umbona asibakhe ndenze amacaphaza. Hayi ndenjenjalo ngokuzola, kuba bendisabindekile noko. Ichithakele imbizo. Inkabi yegusha ibe lidini kwangoko lobukho bam kulomzi ka Madiba. Ndinikwe indlu yam, nomntu wokundigeina, u Mr. Alex. Nontangana um Pinga, ekubuye kwafika nomnye u Mr. Douglas Rune, - iholoholo lakwa

Nyauza ebukhosini basema

Mpondweni. Ludaba olo Lau-ndi-

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

(Iphelela kuluhlu lokuqaia)

langa, nditi mlesi ungabona usizi abantu uhlobo abayika ngalo imifino yase ndle beyivundisa ngoku kwecuba, kodwa pofu noko kunjalo ababini nabatatu bafumene

Mhleli nawe mlesi sicela ama ncendo okwaziswa indawo esinga mfumana kuyo umbona bhetele, Sike sane ntlanganiso enkulu apa sibeka isitsaba ku Mntan' omhle u Zwelebango Vezi inkosi yetu yokuzalwa yase kunene bama Ngaba. (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, abaququzeleli ngaba:- Chas. Jwaga, T. Mbete, E. Gwazela P. Nyavu, nabanye endingena kuba gqiba, yaye mandi nezolileyo lentlanganiso yavalwa ngomtandazo neculo (Lizalis'idinga lako.) Nkosi sikelela i Afrika!

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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 a n d' 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 enlighten-

ed 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 segration 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 casaully 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 energe-

That evening every one was pleasantly surprised by the rarest of spectactles in that firm-a beaming boss offering to all an increase of a tickey on their wages. Characteristically of the Africans this sudden change on the boss's conduct was attributed to me and, most uncomplimentarily, of witcheraft 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 prosiac 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 Afri-

When one sees day by day our leaders making such inexhaustible efforts to raise us to the standard of true citezens and useful men for this country, and then sees the Government on the other hand vigourously 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 citezen, 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

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

P. MOLEFE, Germiston.

The Injunction "Don't"

Sir,-Please allow me to answer Mr. Nhlapo's question which appeared in your issue of September 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 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 cious 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 sometime." to a subsequent distateful marrigirl should bear her own burden ried. Who married you? and bear it alone, and then when the child is born proceedings can this simplicity of our Rib. 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 and then what. I am ashamed of conventional outlook on the un- you." married 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 nationinstead of agains its own poverty, says Elizabeth Gibbon. Italy is to-day assuming an aggressive attitude towards Abyssinia. The Mussolini must be accomplished win whatever the price! Mussolidispised all arbitration. Zeila and Ogadon.

when man still believes in enhave 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 Wanted a nice house girl fly civilize! "We expect from who knows more about work than ion" says Auguste Comte.

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."

Johannesburg.

R. Roamer Talks About

FIRST FLY EMPLOYMENT

The first fly we saw recently has been engaged by Mrs. Roamer to be our house-fiy and clean the house. She agreed to pay it rotten meat and foul drinks a month. this most dangerous and mali- 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

"Now, Mary, don't tell me that age and a broken home that the a little fly like you is already mar

The house-fly laughed gaily at

"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

"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." Mrs. Roamer, becoming bilingual.

"Ya, when lo boy ka mina die, long-cherished dream of Signor ikona ndaba; mina love lo munye futi. Lo die mina love munye under any cost, with Geneva, futi. Mina die lo baby, ka mina without Geneva, or against love munye boy fly and plenty Geneva. They must fight, die or other flies come in house. Lo 'bang,' 'bang,' ka lo gun lo shoot ni has refused all compromise and accidentally I not care for, missus. So Lo gun ikona kill lo fly. Lo gun complete is his intransigence that kill black people lapa farm by ache refused such fair offers as cident all time, sometime when lo black people look like baboon or What depravity the world is in like bird, or when small white child play with gun ka lo father. forcing civilization at the cost of We ikona lo black people. We souls! Does this not fully confirm fly people ourselves. We not die. Heinrich von Treitsche's words when he said: "The polished man of the world and the savage 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.

the instincts of construction about life. She must have a heart sympathetic influences of great with no rooms for many love afdirectness and completeness than fairs. Boy kept; not for her. but those of the instinct of destruct- to do rough work. Wages: rotten food and foul drinks. No hus-Has not the World War taught bands.' Sleep in. Must not talk us to hate war? Have we not the 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 W. M. B. NHLAPO. 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 Measnre

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 epresentation 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 Lind Bill proposes to fulfill the promise made in the Natives Land Act of 1913, namely to set aside areas in which Africans can buy, cwn or lease land.

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 oc-

cupation 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-

For many years the Natives ated in the scheduled Native areas have been handicapped by the or in the new areas set aside under the Bill.

> The affairs of the Trust will be administered by the Supreme Chief for the benefit of the Natives, and in each Province he will be assisted by Advisory Boards consisting of an officer of the Native Affairs Department as Chairman, and two members, one of whom shall be a Native. It will be the duty of these Boards to advise the Supreme Chief in regard to the acquisition, disposal and development of the land, and it is a very important thing that one of your people will sit as a member of each of these Boards.

The Trust Fund

The Trust will administer a fund which will be called the South African Native Trust Fund, into which will be paid such moneys as Parliament may provide, and such rents and other profits as may accrue from the land under its control.

This fund will be used for the purchase and development of Native land, for the development of the agricultural and pastoral interests of the Natives, for making advances to Natives to develop their holdings, and for the well-being of the Native people residing within the areas held by the Trust.

The object of these provisions is to enable the Trust to buy up land in the released and scheduled areas for Native settlement, and in this way, as far as possible to separate the white people from the black. Within the Native areas Natives will also be allowed to buy land, but the white man will in the end be required to confine himself to his own areas and the intrusion of non-Natives will be restricted.

Thus, no non-Native will be allowed to reside or carry on any business or profession in a Native area without a permit (S.23). This will not apply to non-Natives already there when the Bill comes into force, but the idea will be gradually to place trading in the reserves in the hands 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 tricted.

over to the Trust for Native development.

These are the principal pro-visions of this Land Bill. There are other provisions which will be brought into operation gradually 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 (b) servants; (c) labour tenants; only be allowed in the European by reason of the fact that they are ministers of religion or teachers or are sick or too old to

Labour Tenants

You all know what a labour tenant is. He is defined by the and also by certain sections of Bill as being a male Native adult the Press that this Bill really does who lives on another person's not provide nearly enough land land and who is obliged, in return for the Natives, but you must for his right of occupation, to remember that as time goes on render service to the owner of the many more Natives will be land at stated periods each year. employed in industrial occupa-The owner of the land will be tions in the Native areas to the required to register his labour exclusion of the white man, and 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

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 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

YOU ARE DEFINITELY RE TISA GORE RE KA TO THE CARE OF :-- TLENG TSA :-

ASSURED OF GOOD LOKISA MOTOR-KARI REPAIR WORK, IF YOU OA GAGO GANTLE, GA ENTRUST YOUR CAR UKA O TLOGELA DIA-

HAAKS GARAGE,

10, RISSIK STREET JOHANNESBURG

When calling mention "The Bantu World" Bolela gore u e bone go "The Bantu World"

Natives, the granting of licences operation will not be turned offto carry on any business being, but they will have to be registersubject to the approval of the ed 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 to the minerals. In such cases are often required to pay heavy we will not be able to interfere, rentals for the use or occupation But wherever this right does not of land, and with a view to conexist, prospecting will be res- trolling this evil, the Supreme Chief will have power to fix the Where permission is granted, amount of rent that may be a fee will be charged and two- charged by any non-Native on thirds of this fee will be paid 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 as sufficient land is acquired for show that the object of this Bill Native settlement and once that is to give the Native more land stage is reached, it is the intention where he can maintain a reasonto limit the residence of Natives able 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 are-(a) owners of such land; areas, while on the other, you will (d) squatters; or (e) are exempted 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 to live for.

It has been said by some people hat 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 moreattention to the cultivation of the soil and avoid overstocking.

I spoke to you about overtocking 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 cocasional 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 new 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

"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 ucid 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

Isitovu ESINGENANGOZI



O INDAWO YOMOYA

isenza esitovu siyi Radius No. 22 singabinangozi ekusisebenziseni. Sisebenza ngokungenamposiso nangokufezekileyo.

- · INALITI EHLELI IKUSO Isindisa ixesha kwanokudubeka kwakho,
- . ISIQHUBA-LANGATYE sigeina iparafini. Kaloku uyalibeka apho uthands khons Hangatye.
- & ISIDAMBISA-NGXOLO senza kungabikho ngxolo namifutho.

Sithengiswa ngabo bonke onovenkile abaphambhili. Ukuba akunakusifumana bhala ucele. . . .

amagama abathengisi abona ba-

ngaba kufupt kuwe, ubhalele ko:

McKELLAR, Box 1310,

Durban, Box 210 Cape

Town, Box 2732, Jo'burg.

ROSS--ELIOTT &



PHIKELELA-

ISITOVU ESINGENANGOZI

Zikho ezinye izitofu ezifanayo ngenkangeleko kwi Radius ezithengisayo, yiyo lonto esikucebisaukuba uqononondise ekuqiniseleni ekubizeni iRadius No. 22 ukuze uzifumane zonke ezizinto ezixelwe ngentl' apha. Abe Radius benza nooMatshini bocingo lomuya nee Lampu, nee Lante ni ezingacimiya, nezicangcana zokupheka, ezinazo zonke ezindawo ezibaliweyo ngentla.

The Passing

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 desteted limelight. 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 Burghersdorp, 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 Kannemeyer, sister of ex-Senator Constantine A. Schweizer. Later she was married to Mr. James Petrus Ntingana, of Peddie, who was then Interpreter at the Magistrat's Court, Steynsburg. At their marriage the late John Sililo Mbongwe, her school-mate, was best-man. He was one of the two Burghersdorp 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. | she was able. In the latter years 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. is with pleasure that I add this testimony to the others that

may have.' Thoroughly Reliabl

s hinted above Jane's husband wos transfered 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.

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 Kimberly. 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 recomending 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 we knew that her labburs 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 overs these eleven (Pretoria), Mrs. Sol. T. Plaatje, years, (this period includes that Mesdames St. L. Plaatje, and mentioned above by the then Mary Ann Lwana, Miss V. N. matron) had a real affection for Plaatje, Messrs R. S. S. Plaatje "cookie". And I really recall and Halley G. Plaatje, 'Kimberley' many little incidents and occa- Mrs. Rosa R. M'belle (Mafeking) sions when her kindness and Nurse Grace Msimang, (Orlando), patience in trying circumstances Mrs. Hellen M. Smouse, (of Pimhave proved the genuineness of ville, hohannesburg); Mrs. Harher high character and sincerity | riot N. Motshumi, (Bloemfontein) of her religious life. We shall and Mr. Alfred J. Ntshoko, miss her very grieviously. You (Geduld.) 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 Miss Dabula; Mr. P. Augustine

sister in your great loss."

erected a tombstone on her Grace Mbongwe, Bloemfontein; husband's grave; and before a Mr. Richard G. Mbelle, Taungs; year had elapsed her mortal re- Dr. S. M. Molema, Mafeking; Mr. Mrs. J. E. Garcia, wife of Mr. | mains were interred in the same | Layton Zulu Mtobi, East London; narrow house.

Funeral Service

It was conducted by the Rev. R. A. Russell, Director of St. Matthew's Mission, assisted by two also officiated at the cemetery. The Pall bearers were: Messrs James Ngcezula, 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,

Wreathes were seni by Bishop's Hostal; the Warden, Staff and Boys,; Bishop's Hostel Fellowworkers; Miss. L. Pulane; Mr. and Mrs. M. van Resenen. Mr. and Mrs. Glasson and family; Mr. and Mrs. Wallas; Mr. E. K. Assegai; and

you will let me know. My kindest and family; Telegrams were sympathy goes to you and your received from Rev. and Mrs. Geo. B. Molefe, (Newcastle); Rev. N. S. In October of last year she had Motshumi, Bloemfontein, Nurse Mrs. Martha M. Ntshoko, Burgersdorp; Mrs D .Thompson; Kliptown Chief W. Z. Fenyang, Rev. C. B. The funeral service was held Liphuko and Mr. Ephriam Moyain the Holy Cross Mission Church. naga all of Thab Nchu; Miss Ethel Msimang; Durban; Rev. I. Bokako Douglass. Amonst the large gathering at the grave-side were the Rev. M. J. Kraai, of the St. Rev. and Mrs. Z. R. Mahabane, Matthews Mission, and the Rev. Rev. and Mrs. W. R. Kodisang, M D. Masiko, L. Th. The latter 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 letter of sympathy have also been received from all over the country demonstrating the esteem in which the deceased

At the grave-side, Mr. I. Bud-M'belle, only brother of the de-ceased, briefly thanked the sympathizers and said that he regarded the West End cemeterty 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 uponher calling in lifedomestic service-yes, and ordinary kichen girl. Besides in that place lay two esteemed brotherin-law, James. P. Ntingana and Sol. T. Plaatje. The Rev. Z. R. Mahabane, Superintendent of the Local Methodis 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 fotoha. Matsatsi a boholoholo 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

Matsatsing a fetileng monna ea neng a na le matla, ele momi e 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 bohlale.

Kajeno dijo tseo re di jang le diaparo tseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetsang. Jualeka ntho tsohle, 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 jeo hobane di thusa bophelo ba rona, me ho teng dijo tse eleng tsa boko hobane re fumana matla a ho sebetsa chelete ka ho sebedisa boko. Se seng sa dijo tsena ke hlapi e rekoang leselaheng kapa moo ho rekisoang dihlapi. Hopola hona 'me u

Reke hlapi e lekaneng kajeno!

OTUKULULAYO

O feta meriana

kaofela.

1/6



O feta meriana kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSI LLISANG - SEHLAPOLLANG Mahloko ohle a 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata

Le batho ba hlalefileng ba tseb hore seblare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse ba tepeletse 'mele, ba felet oe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le m hloko

U ke ke oa sebetsa mosebetsi o moholo o gaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotha'e, u be matla u that el- lijo le bophe'o ba hao.

E mong oa merena a kileng a sebe ise moriana ona or Otukululayo (MATSE-TSELE) o re "Ho ka nthabis hahole ho utloa hore batho behle baka ba nale oona moriana na. Ke ka baka lang ha u sa re tsebise ka likoranta hore re uiloe kaha mojana on i ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa monga'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6
A. H. TODD Ltd. Mokemisi., Endhlovini, Red Hill. Natal. Mo meriana colokileng haholo o etsoang teng.

Are you clean inside?

Intestone clears away all body poisons

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

accumulate which should be passed out each day. FOR MEN Use Intestone for all diseases of the Stomach and Impure Blood.

The Big Bowel is where

Constipation arises. In

this large gut masses

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.

INTESTOR

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

Ka Pudi-Ea-Tsela Utluang

Thuso Ea Motho Eo o Rutegileng

O KGONA GO ITHUSA LE GO THUSA SECHABA

Tsa Bethanie

(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 tlhomamisa bana ba ba bedi ebong Mr. G. Poho le Miss Amanda Tshepe. Bana ba bane ba hlomamisioa, 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 tlhomamisioa 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 Ketekesema le Bebele. Ke mafoko a a pila. A Baruti ba rona ba kaele batho ga tsoelopele eseng, gore ge bana ba rutile Ketekesima gathue le feditse thuto.

Bana ba sengoa ke bagolo ba bona. Ka di 25 August, 1935, ene ele tlhomamiso ea bana bale 105 mono Bethanie. Se se botlhoko mo baneng ba, ga gona mogolo ope eo o ratang gore ngoana oa gagoe a sale mo sekolong, gongoe go mo romela koa kgooa ba sebetsang mavenkeleng dikolong tse kgolo, le eseng bona a Ma-India le MarChaena. A bo "Rrabana" bao ba reng re batla tshogile are madi a bona a tla tsoelo pele. Seo ke reng bagolo tsoakos ka ea Se-Asia. Ga re ba senya bana ke se. Pele ga tsebe, feela go utluagala gore ba-Konformasi bagolo ba romela setsana bana ba sebetsa mavenbana koa Johannesburg reka diaparo: Ngoana mongoe Bageso tlala ga e tsebe mmala, e le mongoe o rekeloa diaparo tse roba melao gomme e tshele medi ka fitlhang £10. Ge ba tsoa loane e aroganyang ba basueu le mo kerekeng ka le tsatsi la ba batsho Konformasi basimane ba setse ba Gore koa Ladysmith monnagoga sekerete fa pele ga bagolo mogolo oa Mo-Afrika o boleletse ba bona. Ka bona (bana) ba itse Magastrata a re molato ga se oa gore ge ele ga moruti le barutisi gagoe ke oa Sathane. Go utluare dule mo go bona. Bagolo ba gala gore monna-mogolo obe a bona ba ba raea bare le banna sekisoa ka molato oa go utsua le basadi. Ka beke eotlhe morago kgogo. Magastrata o fumane ga tlhomamiso ke moletlo oa go monna-mogolo ale molato gomme phadisanya ka diaparo; ga gona a moahlolela go ea chankaneng tiro : Baruti ge ba kaela bagolo kguedi. ka selo se, batho bare baruti ba fufega ge bana ba rona ba apere. Afrika ba tshositse Makgooa ka

ba apere , ba rute go phadisanya mme ntho ena ba re e bolela gore 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 thutong. 'Ha eba rona re thibeloa ke Konformasi le baruti ba basueu a bona ba tselele pele, re tle re tshabele koa go bona.

Mo baneng ba, re latlhegeloa 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

Melao ea General Hertzog.

Tsosoloso ea Lekgotla. (3). Tse ding tse kgolo.

Marena le barumioa bohle ba romele mabitso 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.

Mongodi-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 gaufi 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 Sta tion" 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 eena.

Gore koa Lousiana, 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 Ma-

go keleng a Ma-Kula kabaka la tlala.

Gore koa Dundee, Natal, Ba-Batho ba etsho, a bana ba rona gore ba bone madi letsatsing gogo tla ba le ntoa e kgolo.

Mashodu Gare Ga Makgooa

BORANKULIKAE BA IPHILE MATLA A GO UTSUA

(Ke P.D.S.)

Court) pel'a Motlotlegi Mr. Justice Ga ekaba go teng phoso a e loki-Grindley Ferris koa Wakkers- soe kantle le go falala ga madi. troom maloba ka la Botihano la Mmuso oa France le oona go veke e fetileng go tsoa epelloa bonagala gore o ema le Mmuso oa bogodu bo tshabegang bo gare go Englane tabeng ena. bo Rra-dipolasa ba Maburu. Melato ene ele ka tsela ena:

go utsoa dinku tse 109; o atlhole- la bona. tsoe dilemo tse pedi teronkong a

atlhatsoe dilemo tse pedi le kgoedi lena la ka palloa go etsa kgotso tse thataro (6) ka molato oa go Abyssinia e tla thopioa godimo ga utsoa dinku tse 138; a boela a ditopo tsa banna, basadi otloa ka £43, kapa khuedi tse tha- le bana ba Itopia.

dipolsa, a shapuoa ka go atlhole- England tabeng ena. Dikereke loa dilemo tse tharo a sebetsa tsa Maburu di eme ka maoto di boima teronkong ka molato oa go kopa Mmuso gore o etse kagohle utsoa dinku tse 201. A okeletsoa go thibela ntoa ena, gobane e tla ka go atlholoa £146 haese gona etsa moferefere magareng a ba go sebetsa kgoedi tse 9 godimo ga basueu le ba batsho. katlolo ea pele.

F. Coetzee, e sale Rra-dipolasa le ene, o utsuitse dinku tse makgolo-a-mabedi (200); katlholo dilemo tse nne (4) a sebetsa boima ka "peke le shovolo!" Ene a okeletsoa ka go atlholoa £250 kapa kgoedi tse 12 gape-ke gore ha £250 eo 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 kgoloa 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.

Bokebeka bo ntso bo tsoela pele gare go ba-Afrika. Maloba Krugersdorp mo-Afrika emong o bolailoe ke ba-Afrika bangoe ka go tlhagetloa tlhogo, ba thuba-thuba. Ga reitse haele moriana oa go phekola bokebeka bona o tla tsoa go kae. Dipolao di tsoetse pele malokeisheneng; baagi ha itlhonephang 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 Kgotleng e tsamaeang (Circuit tshuanelo ea go hlasela Abyssinia.

Empa ga ele Mussolini, Tona-Kgolo ea Mmuso oa Italy, o re ga go fetoge. Mantariana a tshua-N. C. Botha, Rra-dipolasa oa netse go latsoa madi a Ba-Aby-Letopana, oile a bonoa molato ka ssinia gomme ba thope lefatshe

Morena oa Abyssinia eena o re sebetsa ka boima, a boela a atlho- Abyssinia e batla kgotso gomme loa £29:8s. kapa kgoedi tse tharo. e beile tshepo ea eona go Lekgotla G. Grobelsar, Rra-dipolasa, o la Dichaba, empa ga Lekgotla

Mmuso oa South Africa go bo-S. Grobelaar, le ene e sale Rra- nagala gore o tla thusa Mmuso oa

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 hona 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 hloho le phokolo ea madi haese di Pink Pills tsa Dr. Williams tseo di tshepioang 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 raté dijo. u robale hantle u sebetse hantle.

Simolla kajeno ho sebedisa di Pink Pills tsa Dr. Williams me di tla ho makatsa. Di rekoa Venkeleng efe le efe kapa ho Dr. Williams Medicine Co., P.O. Box 604, Cape Town ka 3/3 botlolo ele ngue kapa a tsheletseng ka 18/- kantle le ho lefa poso.



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

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

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SATURDAY, SEPTEMBER 21, 1935.

Pitso Ea Marena Le Baetapele

Pitso ea Marena le baetapele ba Transvaal le Orange Free State e ne e kopane Tshuane ga Mamelodi ka di 6 le di 7 tsa kguedi go hlahloba melao ea Mmuso. Pitso ena ene e biditsoe ke Mmnso; e okametsoe ke mongodi oa Taba tsa Ba-Afrika, Mohlomphegi D. L. Smit gomme ea buloa ke Mohlomphegi R. Stuttaford ea tshuaretseng Tona-kgolo ea Taba tsa Ba-Afrika. Marena le baetapele ba neng bale teng ke bana :-

Dikgosi: Arch. Mashoete, Israel Ramolekana Matlaba, Boas Molete, William T. Shole, (Lichten-

Lydenburg .

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

Dikgosi: Hlakudi Matsepe,

Mamietji, Dechione Mashishimala, (Letaba).

Maduma M. Ramokgopa, Mmale- feela. bogo, Maremakatsaka Likgale, Atlone Mankoeng Mamabolo Choene Mongakana, Molegedi Mathabathe, Marabe Mashabane, Setlhakalane Molepo, Kgabo Moloto, Phatuli Mphahlele, Mafetee, 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. (Potgietersrust).

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 Mphaturi, Hlengane Shikundu. Rantsipi Sibasa, Nkantini, Shigalo, Kutane Ramapulana, Mpulaheni Mphefu, Senthumula Ramabulana, Pilane Teboko. (Zoutpans-

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

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

Dikgsi: Sethlari Tahilwana Tulamashe Xumayo, Shopiana, Pitase Mogane, (Pilgrimsrest)

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

Sepinare Moroka, Dr. J.S. Moroka, John Botsumi, (Thabanchu)

Borumioa

Hosea Makgoe (Parys) Mr. Aaron (di amogeloe.

(Mr. F. W. Molete, (Winburg Brandis, (Brandfort)

Mr. Edward Phago, (Witbank) Mr. Hawkins B. Nyati (Vereeninging) Rev. Abraham Kubheka (Standerton) Mr. Lot Ngubeni-(Ermelo) Rev. Abednego B. Lushaba, (Heidelberg) Rev. E.D. Zikalala, (Barbarton) Mr. Jateta Magane Moloto, (Potchefstroom) Rev. G. S. Khosa, (Roodepoort) G. B. Phooko, (Germiston)

Mr. Robert Tladi (Benoni), Mr. Isaac Masole (Brakpan), Mr. Laden Motlhabi (Springs), Mr. T. M. Mapikela le Elias (Bloemfontein), Nr. Esau Nhlapo, T. W. Keable Mote, (Kroonstad).

Messrs. E. Tshabalala, W. Selckoane, Paul Malunga le Peter | 3 a tloha ho 'm'ae a mathela, Bell (Johannesburg) S. P. Matseke | pineng. Ra ba ra bona hore le I. Bud-Mbelle (Pretoria)

Dr. A. B. Xuma, H. B. Piliso, Dr. A. B. Xuma, H. B. Phiso, R. V. S. Thema, S. G. Senaoane, J. R. Rathebe, A. S. Vil-Nkomo, Dr. P. Ka I. Seme, Nelson Ngu-beni Rev. H. D. Hlabangane, P. S. Merafe H. Selby Msimang, C. S. Ramohanoe, (Johannesburg).

Meloa e boiloe pele ga Pitso Lekoko Marishana, Mampuru ke Mongodi oa Taba tsa Ba-Tseke, Kgagudi Madihlabe, Le- Afrika. Kamorago pitso ea khine Mampane, Jack Petlwane kgetha komiti ea go e hlahloba Matlala, Ntladi Moroangoato, Se- go bona gore ekaba ke melao kwati Mampuru, Nomangoato e nang le thuso kapa kgatello go Tesana, Motjatji Phahla, Joshua Ba-Afrika na. Maloko a Komiti Ramupuda, (Middelburg).

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

Dikgosi: Silwana, Mashila
Makuba Bufus Mamitusa Mangopi
H. Selby Msimang, J. R. Rathebe Makuba, Rufus Mamitwa, Monori H. Selby Msimang, J. R. Rathebe, Modjadji, Mohlaba Shilubane, Keable Mote, le H. B. Nyati. William Matato Mogoboya, Vuma Erila ga komiti e hlahlobile Mamahlola, Maale Maabe, Ma- melao ena, eleng melao oa kgale Mahashane, Josiah Matla puello Phalamenteng le oa kokeletso ea mafatse, ea fihlela kang? Ekaba ha u fofe tjee !! Sekalabiana Sekororo, William M. gore ke meloa e tshuanetseng Mokete oa qhalana ka hhotso.

Mogale Sekgopo, Joe Mamaila, go hlokomeloa. E emere tse kgolo. Ke ga Komiti e tla etsa di-Dikgosi: Edward Matshaba, tlamo tsena, tse ileng tsa amoge-Maikanya Moshapo Molema, loa ke pitso ka lentsui le le leng

Karoganyo

"Jualeka ga Marena le baetapele ba ile ba fumana tsebiso e kgutshuanyane gomme ba ile ba seke ba neoa melao ena gore ba tle ba e hlahlobe pele ba e tla pitsoug; jualekage boikemisetso ba melao ena ele go aroganya Ba-Afrika go Makgooa tabeng tsa mebuso, ka lefatshe le tabeng tsa mesebetsi, ebile ele kgopolo ea mmuso go leleka Ba-Afrika ditoropong : jualekaga boikemisetso ba melao ena bo ama setlogoloana 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 boikemisetso ba meloa ena ka mabaka ana:--Marena le barumioa ga ba eso go utluisisi gantle boikemisetso ba melao ena; (2) Ga ba aka ba fumana sebaka sa go rerisana le sechaba: [3] Bongata ba Marena le barumioa ga bo tsebe se emeroeng ke melao ena, gobane e ngodiloe ka Sekgooa; (4) Marena le barumioa ga ba tsebe gore mafatsheng ana gothoeng a neoa Ba-Afrika, ao a setseng ale diatleng tsa Ba-Afrike a fe, kapa a leng diatleng tsa Makgooa le baruti ke a fe; (5) Gape goutluagala 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 dipolaseng le ba dulang ditoropong.

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 lefatshe ba hlahloba mafatshe a tla abeloa Ba-Afrika; (3) O bitse Pitso e Kgolo ea Marena le baetapele kaofela ba lefatshe 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 Mr. Isaac Letala, (Bethulie) tsa amogeloa ke Mongodi oa Mr. Boas Motsabi; (Frankfort) Taba tsa Ba-Afrika aba a tshe-Mr. Abraham Fum (Lindley) Mr. pisa gore o tla etsa kagohle gore

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 bapala ke tsena, (1) Namahali, (2) Monontsa, (3) Bolata. Khele tsa bapala hantle haholo. Eitse ha e tlaba li ea bapala; khomo ea nyoloha moo e neng e fula teng, ea tla kena har'a seboka; ho mamela! i Hape ra bona nguana lesea ea lemo tse papali e ntle ka 'nete. Chaba sa heso romelang bana sekolong. Khele!! Hara lipiina tsohle ka ithatela ea Bolata e reng. "Nqe-nqethe manini o emithaba." Pina eo ruri ea nkaka moea. Papali tsa koaloa ka teboho ke Sid-Ntohla tichere ea khale, bakeng sa Morena le ka thapelo ke Mr. J. Motleleng. Morena a fepa bana ka lijo tse ngata, linama, metoho le batsamaise ba bona, bo Mr. S. Sempe, S. Ntai, G. Mohale, C. Tsebela, Supinyane, Thejane, S. E. Ntohla, 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 Sesala hae o ile a koatisoa ke ho fepa (waiter) litichere, le ne le matha bo, khele! a lokeloa ke ho tepa, tabahali tse mona tsa moeka li ne li le sieo. Hela! Sesala-hae, sutu-sutu tseo u li aparang u li reka

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

0 0 0 Ka la 4/9/35 Morena e moholo theohile ho ea kopanong Pre-

Bo Mr. ba bang ba heso ba qositsoe maponeseng ka hore ba betile nguetsi ea Makhosene 'me Sergt. ea tebela bagosi ea re ke leshano feela.Le rona ha re talima re fumana hore taba e joalo ha se nete. Hape re utloa hore hona,

lung eo ha u ka ea reka joala teng

ha ba bona hore u laichile, baholo ba u siea le bana. Ka morao ba re u ts'oeroe, u be u lefe ka eona nako eo. Re hopola bashemane ba Malinguana ba'kile ba ts'oaroa tlung ena, ka oona mokhoa ona ba lefa £6 ba lefela ka tlung hothoe ba ts'oeroe empa ho se joalo. Kea le kopa bana beso

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

0 0 Ka la 8/9/35 ho no ho patoa mofumahali oa Moruti Thos. Motikoe oa Kereke ea Moshoeshoe thuto ea ts'oaroa ke 'Moleli oa D.R.C. Edward Mafanyolle. Ka thuto e ntle haholo. Bara ba Mopeli ba ne ba le teng kaofela le sechaba se phuthehile, bongata e kaba 1,030. Oho thota e chele ke batho ba tlileng mats'ilisong. Molimo a u ts'elise ntlo eo ea ha Motikoe.



le maînts'eng amang a sethabelang. Le oena u tia se rata 'me se tia ho etsa molemo. Bonts'a Rra-levenkele oa beno pampiri 'me u mo kope "Ovaitine."

Ngilandi nakwamanye amazwe. Nawe futi uzowatakazela, akusize. Kombina opete isitolo sakini lelipepa uti kakualisi i "Ovaltine."

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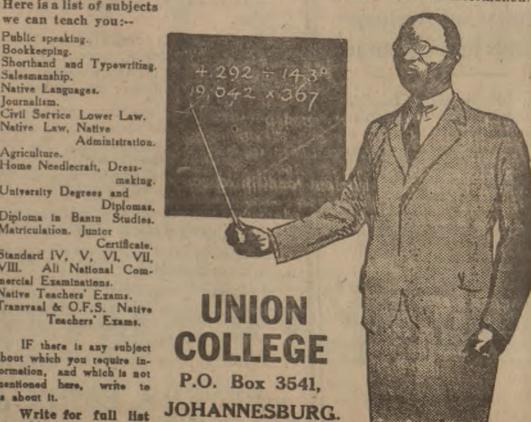
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Tsa Koa Mosetlha

Phuthego ea Luthere e tshoarisitse "Moneri" bothata. Ka ngoaga oa 1933, karolo e nngoe ea phuthego 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 dithulelo tsa eona di isoe koa go ena. Baagi 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 ea 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. Motlha-tlhobi oa dikolo Mr. Franz. a be a leka go tshosa phuthego 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 phuthego 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 | ka. 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 tlhoile "Sengesemane." Koa phuthegong ea Baruti ba kereke ea Luthere (Hermannsburg) e e neng e le koa Jericho mo dikgoeding tse di fetileng go boledisance ka tshenyego ea diphuthego: mme gathoe diboledi di bontshitse ge tshenyego e e tsoaloa ke batho ba ba itseng "Sengesemane." Moevangedi oa mono ga Mosetlha, Mr. David Mushi, a ema a re: "Baruti, le tshoanetse go ntsha (koba) Sengesemane mo dikolong tsa kereke ea rona," a tsoela pele a re: Ge Sengesemane se ka ntshoa nka akola. A Sengesemane se a otisa Bakgatla?

Tsuelopele

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

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FRAGRAN1

A CIGARETTE OF SUPERFIN

ngaka koa Hamanskraal. O bonthistse ba Mmuso bokete ba tsela, mme Mmuso o utluile. Mo pitsong ber 1935. Mr. A. P. Khutlang eo o boditse sechaba gore a se ka o ne a nkile bo-lula setulo hobane aga dintlo tse ngaka e ka goroge- Mr. P.P.J. Sojane eo eleng molulalang go tsona go bona baloetse, setulo a ne a sitiloe ho tla ba Sechaba sa opa legofi sa re: "Re teng komiting eo ka mabaka a tla di aga re be re di rulele." Taba ho se phele hantle. ea bobedi ea nna ea lesome le masheleng (10/-) ea lekgotho. A bo- ka ho bolela litaba tsa kajeno ke lela gore, le na la chelete e le ho tla rerisana hore na Kopano ntseng le lla kaga eona, mme ea Tsoelopele ea Lesotho e tla Mmuso oa re : Ge lerata ga dirisa romela maqosa phuthehong e chelete e le tshoanetse go dira le-tlang hoba Bloemfontein ka la kgotla le gothoeng ke "Local 16 December 1935. Council," mme le kgethe ba ba le Komiti ea lume buellelang mo ditabeng tsa chelete e tla romela maqosa, ka hoo ea e; le Mmuso o tla kgetha maloko romela litsebiso ho makala hore a mangoe. Le mo go e taba, se- lekala le leng le le leng le ntse chaba se opa legofi," sa re: ke legosa kapa magosa, boitumelo-Kgabo! Tsoeletsa mo- mabitso a maqosa a romeloe ho rafe pele, "Lentsoe-kgole la bo mongoli e moholo kapele ele hore Modiegi le Mojile, Seoka, se oka- maqosa a be le kopano pele a mela dichaba.'

Bala Kuranta

P. Tshabadira Moroka e na le litabatse ling tse kholo wa Francistown (Matsiloye tseo e fumaneng hore li tsoanela a gorogile mono Gauteng me ho hlahlojoa ke phutheho e kholo. a le ko ga Mr. J. Ramhitshana Ka ha eka ke litaba tsa amanang kwa Pimville. Kgosi e eletsa e le sechaba le tsamaiso ea puso. ka ba bona bana ba ga Moroka ba tla go mmona gone ka e le lwa ntlha e tla mono haesale a bewa mo sedulong sa ga moshwi rra rona Samuel Lehulere Moro- vaal African Congress, Dr. P. ka

Moruti James M. Molebaloa o re ngoletse lengolo leo ka lona a Moroka, Dr. A. B. Xuma le J. R. reng o ile a romela lengolo a Rathebe Secretary B.M.S.C. a araba Morati Behrens ka lona, me lengolo ga aka a le bona mo rona I Bud-'Mbele, honorary life kuranteng. Seo a se boneng ke President, Pretor tlatso ea "Itlho-la-Motse" mo ku- fare Association. ranteng ea di 24 August.

ga a bale kuranta ka veke le veke; Congress setulong hole Mr. O. gobane karabo ea moruti go mo- R. Mushi mothusi oa setulo oa ruti Behrens e hlagile kuranteng Lekala mme dibui ele Messrs S. ea di 3 August mo karolong ea P. Matseke Mookamedi oa ea di 3 August mo karolong ea lesome. Balang kurants ka veke Transvaal Mr. R. V. Selopele veke, Ba-Afrika ele gore le tle Thema mothusi-oa-Mookamedi le le seke la fetoa ke ditaba, Dr. P. ka I. Seme Mookamedi oa -Morulaganyi

ea kuranta ke Kgosi Lucas Ma. L. Mangope oa Lehurutshe, A. S. ngope oa Lehurutse, Kgosi Mathibe oa Kgoadubeng, le Mankoeng Mamabolo oa Bopedi Bakgomana ba Bokoena Ba-Male Mokgomana Dwashu Mamabo- kau le Kgosi Maake le babangoe lo, le bahlomphegi T. M. Mapike- ba bangata. Marena gammogo le la oa Bloemfoetein, Keable Mote Bakgomana ba editse polelo tse le E. K. Nhlapo ba Kroonstad.

Mookamedi oa Taba tsa Ba-Afri- ko mahaeng. ka ba motse oa Johannesburg, go tsebisa Pudi-ea-Tsela gore Masepala oa Johannesburg ga go pholo eo a hlobositseng Mofu C. S. Mabaso ka eona Pudi-ea-Tsela a seke anka taba tsa bomabarebare a di tlisa mona kuranteng.

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E. J. Malakane, A. P. Khutlang,
A. Motsamai. le Mr. Mohloboli
ho ea rerisa Morena e moholo leeto lena la hoea Bloemfontein. Barolong ba itsisiwa ha Kgosi Eka komiti e bile ea fumana ho

> P. K. HLOELA ea Lesotho.

I. Seme, President-General African National Congress, Dr. J. S.

Setulong hone ho dutse ntata, President, Pretoria Native Wel-

Ka Sontaha 8 Seplember, hone Go bonala gantle gore moruti ho tshueroe phutheho e kgolo ea

Magoshi a bileng teng ene Re ne re etetsoe mona ofising ele Athlone Mankueng Mamaholo, kgahlisang tse bontsang gore Re kopiloe ke Mr. G. Ballenden, lekgotla la sechaba le ea batlega

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 tlile pitsong ea Mmuso mokete o moholo oa kamohelo mo Empire Hall ka Labone 5th. September 1935. Ho ile ha bina Dikoaere tsa dikolo 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," tsa A. M. E. le Wesele hammoho | S. P. Matseke President Trans-(Di fella serapeng sa boraro)





Letsepa la Nguana Ea Eso Tsoaloe le Bophelong ba

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 tiisa hore mosali o tla phela hantle, a lokolohe habonolo, 'me lesea le fihle le nonne, le le leholo le le matla, ha Feluna e ka sebelisoa ka nako eo ea boima bo boholo. Hobane taba-taba ke seo bophelo ba mosali bo leng sona pele ha nguana a hlaha. Nguana ke karolo ea 'mele oa hae. O fumana lijo ho eena. Ho hloeka ha 'mae ke ho hloeka ha hae. Mali a 'mae ke mali a

hae. Matla a 'mae ke matla a hae. Li Feluna li hlile li etselitsoe 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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Jeremiah Mazibuha oa Poortje. P.O. Winterton, Natal, o re: "Mosali oa ka o ne a atisa ho beleha bana ba kulung. Bana ba ne ha otile ha khathatsa hahola. Empa estre ha ale maimana na nguana na ho Jela a sebelisa li Feluna Pille me he thabela hore honeng boble ha hae ha hone ea naig le hophelo ho botle joalel a eena. O nonne n tletse thabo. Hocha a ha boela a nuiss band hape o the townels ho schelisa li Felima pele a beleka. Ke bo'ella metra de coble ha thaso ea ho sebelisa moriana na long Thusa u hetise lengolo lena.'

Bopaki ba 'nete ke bona ba li Feluna

Pills nakong ea boimana. Bo bale!

Page Of Interest To Women Of The Race

"God's Forgiveness" | The Bantu

(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

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 Une Marry

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

(Miss) RHODA BHENGU. Eastern Native Township.

1 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.

Methodist Church

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, ereed or nation-

Mother N. J. M. HLONGWANE.



Miss Rhoda Bhengu, vocalist of the Rhythm Kings Jazz Band which broadcast last week on And if our smiles can reach so Tuesday. She is a former Inanda Seminary student.

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

The prodigal loveliness of the world spread out by nature, where none can see it, and where toot of man seldom penetrates, gives us a (Continued at foot of column 3)

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(By E.J.G.)

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

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

feeling of overpowering splendour of creation. This realisation makes us see the greatness of God and His loving kindness.

Let us, therefore, absorb all this beauty and try to make it our ideal, so that as we look at beautiful nature we might yearn to look into our souls and find them in tune with nature.

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.

At the Benoni Location Me- | her slaves with consideration, thodist, several Sundays ago, a what could a slave-owner's kindpreacher chose his text from the , ness have been to the lowe 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 re-turned 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.

To Our Women Readers

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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 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 anouncement 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.

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

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

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

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

make October 7, the day set tertain soccer followers. Bright down for the finals of the Baker's Cup a real Gala Day. Transvaal is busy making order of the day. In a fine game up its team and giving it the the Naughty Boys outpaced and training and supervision nece-outmarshalled the Dangerous ssary to keep the Baker's Cup in Darkies whom they beat handthe Province. To-morrow the J. somely by four goals to nil. Vic-A.F.A. travels out to Randfontien torians had their own way against to meet a representative side of Transvaal Tigers and emerged the West Rand, and selections of victorious. Pietersburg District the District teams have been had a great tussle against the made with a special eye on the Rebellions who accounted for October match.

Next Sunday, the 29th Sept. the W.D.F.A. faces the East Rand Crocodiles all had walk-overs. 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 | nil. 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 their own against the Wemblies its final here against Transvaal will remember how it was game the Rebellions B. just got impossible to find seating accomo- home by the odd goal in three dation. There is bound to be another huge attendance this the Celtics A., whose teamwork time as the odds are very great was more polished and effective. 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 shot period in which the cricket season had to be carried through, and also in order to avoid incompletion 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,

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 feethall with our Bantu People.

Keen Display In Permanent Cup Competition At Wemmer

The match in these competi-Preparations are now afoot to tions continue to interest and enand sparkling displays are the them. Bush Bucks drew with Hunt Leuchars whilst Hungry Lions, Wemmer Blue Birds and 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

Sunday Kn ck-Out Championships

The Wemmer Blue Birds held and ran out winners by three goals to one. In a well contested against Hunt Leuchars. Stone Breakers had a hard time against 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 ascendency 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 halftime. 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

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 two will meet in Johannesburg

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

Brakpan Location Combine at 2. 15 p.m. Nigel Location Combine

Brakpan Location Combine at 4 p.m.

E. S. HLONGWANE. Secretary.



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A. L. ASHLEY, Box 1929, CAPE TOWN

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.

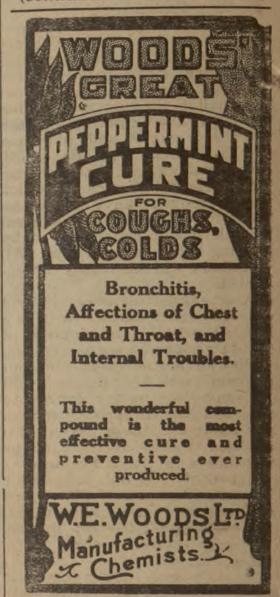
The S.A. Inter Provincial

In this competition two trophies are being contested for; the Baker's Cup for the S.A.Africans, Tomorrow will see the begin- and the Suzman's Cup for the S. ning of the Knock-out for the A. Bantu. The latter competition City Championship Cup when opened only just this season there several of the topline teams will 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 o 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 disqaulified and the cup handed over to Maritzburg.

(continued at foot 1st. column)







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le methapo emeng. (Matlhokong ana a methabo nka marothodi a lesome, ka morago go ura tse tharo go fitlhela ditlhabi di nyelela.)

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Bantu



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

Sitting: H. H. C. Setlogelo, H. H. K. Monaheng, H. N. P. Megwayi, D. Goapotake, L. L. Peteni, 2nd Row: L. V. H. Smith, R. L. Peteni, Mr. Atkinson, G. W. S. Magoma, (Capt.), Major Geddes, E. M. D. Notiva, 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 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 heluded 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 loose they still have one more chance to fight for the Cup against the same opponents. If classical football is any criterion the High-landers "A" ought to win tomorrow, because they have a gery 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 ocairett' o

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. To-morrow's games will conclude the long term of League Matches on the point sytem. 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

The play was very much interesting inspite 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 of these bodies will facilitate a

Gentlemen.

This above Association came into existence two years ago when few men came together. subscribed for a floating trophy and same were soors 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 dissatifaction and inconvience was due to the failure of many different Captains and Secretaries in

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 thaneverand they get 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

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.

returning the won out balls and reporting the results of the matches to the Association's parties concerned. 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. Imeadiately 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 func-

I would further suggest to you. gentlemen, that this, our Association, takes the initiative of cooperating 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 sound financial angle, and it shall really prove, on the long run, to be an asset to the wellfare of both

Under your leave, may I point out another detrimental practic of our Association in overlooking or undermining the formation of a Protest Committee, the nonexistence 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.

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Chaotic State Of Native Education

During The Last Eight Years The Transvaal Provincial Council Has are interesting themselves in careful driving. Not Devoted Five Minutes To Discussing Native Education

mitee appointed by the Minister of the Interior began its sittings Pretoria on September.

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. Kusche 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. | burg.

ed very largely to the region in which the child lived. Manual training should be the method Native child, especially in the earlier stage.

The venacular should be used as a medium of instruction up to and inclusive of the second standard, if not beyond. In the meanintroducing 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 beed 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 Evidance

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, Johannes-

"Safety First"

500 NON-EUROPEANS JOIN SAFE DRIVING SCHEME

Non-European motor-drivers seems to hang in the balance it is gratifying to note how our people!

It is learned from the "Safety First" Association that there are altogether 500 Non-European motor vehicle drivers competing in its "Safe-Driving" scheme for the current year. That is an avallent excllent beginning to an enter-prise which promises to do a great deal not only for accident prevention on the public roads, but to promote higher standards | The Native Education Com- | These subjects should be confin- of driving, road sense and court-

> Those drivers have already learned something of the value employed in the teaching of the 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 ard, if not beyond. In the mean-time one of the official languages other road users. They have should be taught with a view to formed the nucleus of a safety minded school ofdrivers which

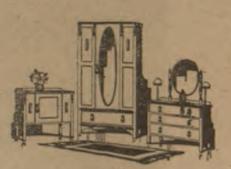
will grow in strength and influence and give to the community a safety asset which must, in the Association course of time reach with beneficial results to the road using

To be able to assert and prove that you have driven a vehicle, whether mechanically propelled At a time when the fate of all 2 months or longer, through or horse-drawn, for a period of

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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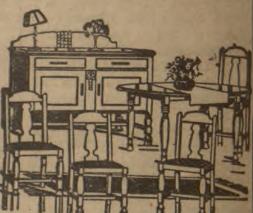
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