

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

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper.

Printed in ZULU, XHOSA, SECHUANA. BOTH OFFICIAL Languages. Subscription: 9s per year, 5s half-yearly, 2s 6d Quarterly.

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

VOL. 5--No. 37.

JOHANNESBURG, SATURDAY, JANUARY 23, 1937.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

PRICE 2d

## Purchase Of Land By Africans

### Leaders Demand Freehold Title In Released Areas

The National Executive of the All African Convention which met at the Bantu Men's Social Centre, Johannesburg, on Wednesday January 20, dealt at length with the question of the purchase of land by the Government for Africans under the Trust and Land Act, and pointed out that under section 18, (2) of the Act it is competent for the Trust to grant, sell, lease or otherwise dispose of land belonging to the Trust to Africans

#### Policy Of Non-Sale

But the Union Government in the administration of the Act "has adopted a policy of non-sale of Trust land to Africans and has laid it down that a rental would be charged.

#### Urbanised Africans

It was further pointed out that the Minister of Native Affairs had repeatedly and publicly announced the intention of the Government to so amend the Urban Areas act as to obtain powers for the removal of a number of African families from urban areas in order that they might be available for labour on the farms and on the mines.

### Right To Bargain With Labour

The meeting then strongly and vigorously protested against any policy which sought to deprive the Africans of an opportunity of acquiring landed property in freehold and in their own names so as to create the incentive of improving such land and to arrest the drift into urban areas, (b) of selling and bargaining with their labour to the best advantage.

And also resolved to give evidence on the Native Law Amendment Bill before the Select Committee of both Houses of Parliament and to state the view of the African people thereon.

Those who attended were Professor D. D. T. Jabavu, (President); Dr. A. B. Xuma, (Vice President); Dr. J. Moroka (Treasurer); Mr. H. Selby Msimang, (General Secretary); Dr. S. M. Molema, the Rev. Z. R. Mahabane, and Messrs A. M. Jabavu, R. V. Selope Thema, D. Mweliso Skota, E. Mofutsanyane, R.

Sello, Keable Mote, C. R. Moikangoa, R. Cingo B. A., L. T. Mvabaza, Peter Bell, Chiefs Hendrick Makapane and J. Serobatse.

#### Prime Minister On Motor Drivers

At question time in the House of Assembly on Tuesday afternoon the Prime Minister (General J. B. M. Hertzog) replying to Mr F.C. Erasmus (Nat., Moorreesburg), said that at the recent United Party conference at Bloemfontein he had supported a motion which aimed at prohibiting Natives from driving the motor cars of Europeans as far as motor or public roads were concerned. The Government would, however, not take steps to recommend to the Provincial Councils to legislate in the direction indicated. It was not the Government's intention to take other steps in this respect.

#### Urban Areas Bill Withdrawn

COMMITTEE TO CONSIDER AMENDMENT OF LAWS RELATING TO LABOUR

In the House of Assembly on Tuesday afternoon the Minister of Native Affairs (Mr. P. G. W. Grobler) gave notice that he would move on Wednesday that the order for the second reading of the Native Laws Amendment Bill be discharged and that the Bill be withdrawn. If agreed to he will also move that a Select Committee of ten members, of which five shall form a quorum, acting in conjunction with a similar committee, be appointed to consider the amendment of the laws relating to native labourers in urban areas, the regulation of the recruitment and employment of Native labourers and the acquisition of land by Natives.

The committee, it will be recommended, should have power to take evidence and call for papers and should consist of Mr. Grobler, Colonel W. R. Collins, and Mr. J. Christie, Mr. R. M. Christopher, Senator A. M. Conroy, Mr. P. C. de Villiers, Mr. F. C. Erasmus, Mr. J. J. Haywood, Mr. G. Heaton Nicholls and Mr. A. D. B. Payn and the chairman of the joint committee shall, besides his vote as a member, have a casting vote in case of an equality of vote.

#### Over 72,000 Foreigners Participate In Spanish Civil War

A message from London states more than 40,000 foreigners are at present fighting for the Spanish Government, and roughly 32,000 for General Franco, according to the latest estimates compiled in London.

It is believed that Russians do not exceed 1,000, and almost all are technicians.

The precise number of French soldiers is unknown, but it is reported as high as 29,000. The remainder of the foreigners on the Government side are of various nationalities, including 2,000 German, and Italians and probably 1,000 British. The bulk of the Government's foreign volunteers are without military training.

General Franco's foreign contingent is believed to consist of 12,000 Germans and 20,000 Italians, mostly trained men.

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

#### African Hooliganism Becoming A Serious Menace To The City

Last Sunday night the casualty ward at the Non-European Hospital treated, in less than two hours, 22 Africans who were involved in fights and motor car accidents.

Four Africans were injured in fights in Newlands, and about 50 Africans took part in a fight in Koze Street near the gaol. None were seriously injured.

Richard, who was knocked down by a motor car on the Pretoria Road on Saturday night, died early on Sunday morning.

An African was seriously injured, two African girls received severe cuts about the body, and a European lorry driver received head abrasions when a heavy motor lorry and a motor car full of Africans collided at the corner of Bree and Harrison Streets on Sunday morning.

#### Miss Slosberg's African Artists

NO PERMISSION FOR COMPANY TO VISIT EUROPE

After four months of negotiation Miss Bertha Slosberg has been informed by the secretary for Native Affairs that the Union Government is not prepared to grant the necessary permission for Oubles and the Mtetwa Lucky Stars concert party to leave the Union for a tour Overseas.

Miss Slosberg had hoped to take this African company overseas in view of the enthusiastic reception it had been accorded in the Union. A Johannesburg business man had undertaken to furnish the necessary guarantees of £50 for each of the company of 13 and the young singer.

The Government's refusal to grant permission for the Africans to leave the country has led to the abandonment of the company's plans.

OLD FRIENDS ARE BEST! SMOKE FLAG CIGARETTES

FLAG CIGARETTES

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FAVOURITES FOR OVER 30 YEARS

22 PER ST AN 62



# Zulu: Umntwana uMshiyeni Nozulu

THE BANTU WORLD

MGQIBELO, JAN., 23, 1937

## "U Shaka"

Selipumile ibuku lenkambo nempilo yonke ka Shaka, "ilembe eleqa amanye amalemba, ozulu lizayo kwezani abantwana," elotshwe ngu R. R. R. Dhlomo, yacindezelwa kahle kakulu nga bakwa Shuter and Shooter, base Mgu'ndhlovu. Yincwadi yoku qala ngqa ngolwimi lwesi Zulu esike yalotshwa ngo Shaka ka Senzangakona.

Okungeko kulencwadi ngo Shaka kuyingcozana kakulu ngoba umlobi wayo wayiloba ngokukulu ukucopelela. Okutokozisayo yi kuti uziland zonke izimpi zika Shaka ehlasela o Zwide, Pakatwayo, Sikunyana, Soshangane namanye amakosi ayenamandla kakulu ngalezo zikati. Zonke lezi zimpi zilandwa kahle ngolwimi olu mmandi olunambitekayo kakulu. Kanti futi kuzokuti lapo isiyopela ibebanzi kakulu.

Kwazis' ukuti umlobi uyibale yonke imikuba namasiko okwaku kona ngaleyonkati; waye neka obala nemikuba afika u Shaka wayiqeda njengeyokusoka, naleyo afika wavyiqinisa, njengokutunga isicoco nokubutwa kwama buto. Asuke lapo alande ngemizi nezi-baya zika Shaka. Imizi efana no Kangelama Nkengane, ne yakwa Gib'ixegu usitshela nokuti lawo magama yetiwa wona kusu-kelapi.

Indaba engejwayelekile nalapo kuxoxwa ngo Shaka yilabo abama-ziyo ngeka Silo umfana owapenduka inswelaboya ngoba abazali bake benga mgwebanga. Pela ukugweba icala loku ngesi Zulu kakusikona ukunquma icala nje ngoba sesizwa ramhlanje iziNzule ziloba ziti "iMantsi yagweba." Ukugweba niyokuzwa kuyo le nowadi.

Olunye udaba olumnandi kule nowadi ngoluka Mbuyazwe owa banga no Cetshwayo empini enkulu yase Ndonjakusuka. U Dhlomo uveza ukuti u Mbuyazwe lona wabe ngoka Shaka uqobo, alandele kahle nalapo efakazelwa kona ngabanye kulowo mqondo. Okusobala ukuti lombango waba Ntwana wasuswa ng'u Mpande uqobo okwati azi kahle mhlope ukuti ngu Cetshwayo oyobusa, wasuke wad enamatele ngobu-qli ku Mbuyazwe.

Kuyatokozisa ukuzwa ukuti le ndaba yonke yase Ndonjakusuka u Dhlomo uyilande kahle ngoku-peleleyo ebhukw'ni alilobayo manje lika Mpande. Uti usezoliqeda nalo ngawo lonyaka. Abayifuna yonke leyo ndaba sebeyoyifunda mhla kupuma inc vadi ka Mpande. Okuhlaba umxwele kule nowadi ka Shaka wukucophelela komlobi efisa ukuveza u Shaka ubuhle no bubu bake—hayu ububi bodwa.

Ozoyifunda le nowadi uzobona kahle ukuti u Shaka waye nge mubi kangako ukwedhula lonke izwe leli. Zikona izikati lapo babuvela obala ubuntu baka, ikakulu ukutanda zakulu u Nina u Nandi, owaze wafa wambelwa u Shaka engabonange ebeka kuvo isandhla. Labo abati nguye u Shaka uqobo owagwaza unina, uyabapikisa u Dhlomo, futi kufakazeleka loko ukuti kuyiqiniso kambulalanga unina.

Singeyiqede lencwadi ubuhle bayo. Iika layo ilotshwe ngobu ngcweti obukulu ngu Prof. C. M. Doke, D. Litt. inyanga yolwimi lwesi Zulu elap' e Goli. Uyishayela izit'upa lencwadi. Abakwa Messrs Shuter & Shooter, abagayi bamabhuku baku Church Street, Maritzburg, bayacindezele ngama gama agqamile amahle kakulu. Izofundwa e Bhodwe nakwa Zulu --Abayifunayo mabatumele kiti nakona e Mgu'ndhlovu.

## Izindatshana Nezemibuso

### Izindatshana

Sake satsho sati umbane lona sengatiti uqonde abantu kupela. Uzenzela lokutandayo kubo. Sizwa kubikwa umhlola wawo ngapa e Krugersdorp lapo ushaye umuntu kodwa kawambulala. Wacanda ulimi lwake kabili, kwasengatiti lusikwe pakati kabili; Umuntu udhla amabele siloba-nje. Kwati e Van Reenen wabulala abantu abane.

U Lusibalukulu ne Ndhlovukazi uzowela esebuyela pesheya ngolwesihlano, March 19. Kuti ngomhla wama 29 kuyo leonyanga u Mnu. Patrick Duncan u Lusibalukulu omusha, angene esikundhleni lesa.

Sesiyela isikati lapo abantu kuzosweloka bafunde ukuti amapepa-ndaba ngawezindaba zezwe lonke; kakusiwona awemiqondo kupela. Ipepa elihle libalibhile ngezindaba zalo ezihlelwe kahle zipuma kuzo zonke izigodi, hayi ngoba linezincwadi zemiqondo yabalobeli. Imiqondo kuzohamba kuhambe incipe uqobo emapepeni etu njengoba injalonye kwawabelungu, kwande izindaba.



UMNTWANA uMSHIYENI KA DINUZULU NO ZULU!

Siyakul-ka veta ve Silo Bayedel u Zulu ntotokoza lapo simkumbuza ukuti kusasa ngesonto, January 24, owe Silo u Mntwana u Mshiyeni, u "Bhova Oqabula 'katana'" uzobekuluma kubantu baka enkundhleni enkulu y-bhola e Bantu Sports Club, kwa Twala, ngo 2 ntambama.

Zungani, Zulu, ukuba nibe ngang-sikonyane ngalezo s'kati. Nivozwela pela okuzokulunywa yi Nkosi yenu kini ng'kupat-lele kinina. Into mhle ukuba nipelele ngapambi kaka 2lowo. Kakukuhle nifike em'wa kwe Nkosi; yinina okusweleke nilinde yona, hayi ukuba kube iyona ezolinda nina.

Ama Samanisi ekungaleleli ikanda lika Hulumeni akishwa ngezinkani emalokishi nasemizini esigodini sase Mnan'ni. Kutiwa azopuma angase abe ngama 3,000 ubuningi. Yeka ikanda lika Hulumeni ukudhlala, libhale-nje lingakanywe!

Kuzokwakiwa ijela lezingqondo e Mgunundhlovu ngezi £30,000 zaompondwe. Liyokwanela iziboshwa ezingama 650.

Kuzwakala ukuti amahumusha amnyama ezinkantolo ze Union azokishwa kufakwe amhlope aqale ngeshumi nanye iacpondo ngenyanga. Ukona omnyama oseneminyaka eminingi ehumusha enkantolo. yase Pietersburg osekishwe kwafakwa umlungu.

Lababelungu abafakwa kulezizikundhla kusweleke b'azi izilimi zabantu zonke. Nako pela ukulotswa okusha kwezilimi zetu; esisolayo ukuti kwenzelwe kona loku ukuzitambisela abamhlope akuze batole isinkwa besepuca abakiti.

UMafukuzela nabantwana use yopindela ekaya ngelizayo, kwazise uzosiza u Mntwana u Mshiyeni ka Dinizulu emhlanganweni omkulu ozobase Bantu Sports Club nge Sonto ntambama ngo 2.

Selisondele icala lomprofiti u Thomas Ximba. Kutiwa lide liwubide-nje ngenxa yerqwaba ya ofakazi bomteto, iningi labo yilabo abati u Ximba wayebakulekela ebabeka izandhla kona lapo futi kutiwa abhule anuk' abantu kubenjeya!

Ngonyaka odhlule abantu—izizwe zonke—abafe ezingozini zemigwaqo bayi 1,009; abalimala 14,225. Izimoto lezi sezilekelela umbane ekupunguleni abantu emhlabeni.

UHulumeni uzobeka imali eyizi £500,000 yokulwa nesikonyane. Kodwa kutiwa sekutakwe umuti omusha osiqedayo isikonyane. Siloba-nje uyahlolwa o Tungulu ikakulu ngase Mount Edgecombe, kwa Mashu.

Izifundiswa zalapa sezizakele zipikisana epepeni labelungu ngomlungu ozoketwa ayefe Palamende. Abanye baloba bebaka owabo, abanye bakupike loko, bakete owabo. UMhlel wepepa lelo useze wayivala indaba.

Kusukela ngomhla wesitatu kuyo lena abelungu ababulewe abantu batatu. Kababalwa pela abantu abahilelene bodwa, kwazise sekuyinto yoku dhla-nje kubantu ukubalalana. Ngesonto elidhlule ababeyiswe esibhedhlela babe ngama 22, usuku oluledwa.

Kwenzake ingozi embi e China lapo isitimela esabe sigijima kakulu kwabonwa si' ta umlilo. Kwati ngoba kunzeka lucinge lokwazisa umshayeli waso, saloko sigijime loko umoya waso usutisiza umlilo. Kwata abayikulu.

Pezu kokuba iremba labo seli lahlile lokuti u Papa wase Rome uzosinda, kusabkwa nguti usalwa nako ukufa.

Funda! Bantu World Kuqala



GLASSES help WEAK EYES See RAPHAEL'S 113 Jeppe Street, Opticians for Africans. Phone: 22-2809.

Kuboshwe umfana we Ndiya eyi 14 ubudala kwa Dukuza okusolelwa kuye ukuti nguye obulele, umfana we Ndiya oneminyaka oyishumi owaficwa esefile namaxeba ayi 13 ekanda ingalo inqunywe juqu yalahlwa lapaya, intamo nayo ibanjwe yimisipanje. Loku kwenzake amamayela amane ukusuka kwa Dukuza.

U Straight Kumalo ubekwe icala elibi e Dundee lokuti imoto yake yangqubuzo umlungu, wape-ta ngokufa. Kutiwa wab' epuzile u Kumalo mhla loko. Lisahlolwa, ibheyili yikulu lompondo.

Usuvaliwe umbukiso oyivelaka nci okade ulap' e Goli. Bheka ngoba bati abaningi babona nezimusu lidhla umlenze wembhongo. Pinde libabheke abantu. Kutiwa ati angangena umantu ezofibheka, libhodhl' alamb' esuti lowo muntu. Enye impunga yakiti e Bhodwe iti yangena nabelungu abaningi o Mesisi bezoli bona. Lati ukuba lisukume izimuzimu wazibona esebambene no munye u Mesisi. Kunjalo ukufa!

### Ezemibuso

IMPI ENKULU: Noma pela kwaziwa ukuti izingqapeli ezimhlope zibuka ngoku ngafaniyo, iqiniso lona liti ziya vumelana ngeliti umhlaba umi ngoti. Bati uma lonyaka unga vezi omunye umoya emiBusweni, unyaka ozayo u 1938, woba ubhici lwempi. Imibuso ibhekene ngeziqu zamehlo. Uma ututuwa lwase Spain lungapeli, lungase lu pembe oyocima kufe izwe.

SPAIN: Kakusiwona ama Jalimani odwa aseyingene ngesipanga eyase Spaic, amaNtaliyane nawo akona, alekelela amabuka. Okusobala ukuti amaJalimane nama Ntaliyane bemu ngasohlantoloni lwamambuka, abe amaNgisi nama Fulentshi emi wodwana ezwini lokuti eyase Spain kayinga ng' nwa eminye imibuso.

RUSSIA: Udaba olwetuse izwe ngolwo kwanda kwama Russia. Kutiwa izingane ezizalwa kona ngenyanga ziyizi 10,000 ngalonyaka. Loku kusho ukuti uyoti upela lonyaka bekuzelwe izingane eziyi 9,000,000—into engabalwa leyo. Kutiwa iyoti ipela iminyaka engama 25, kusuke a namhla, ama Russia avoba eyizigidi ezingama 300,000,000—into engangesikonyane naso esingabalwayo.

SOUTH AFRICA: Iyavela imizamo ka Hulumeni yokufunela abakubo imisebenzi. Kubikwa ukuti imibiko epumayo iqinisa ukuti iningi labelungu

elabe lintufa imisebenzi seliyifumene, bayingcozana impa' ata ngakayitoli.

### PALESTINE:

Sengati luzovuka futi ututuwa kuleli. Ama Arab kutiwa awasongele kabi amaJuda ngangoba sekuhlalelwe pezulu. Kakwaziwa ukuti lomoya uzopelalapi.

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### IN THE NATIVE Divorce Court.

FOR THE CAPE AND ORANGE FREE STATE PROVINCES.

No. 86 of 1936  
Between JACOB SENTSO: Applicant.  
And ELIZABETH SENTSO: Respondent.

To ELIZABETH SENTSO (born Barend), formerly of 59 Lichtenburg Location, LICHTENBURG, Transvaal, whose present whereabouts are unknown: TAKE NOTICE that summons has been issued against you in this Court by JACOB SENTSO of No. 1625 Bantu Location, Bloemfontein O.F.S. for restitution of conjugal rights, to show cause before the said Court to be held at KING WILLIAM'S TOWN, C.P. on the 12 April, 1937 at 10 o'clock a.m. why you shall not be ordered to return to Applicant and restore conjugal rights, failing which a decree of divorce, with forfeiture by you of all and every the benefits arising out of your marriage should not be granted with costs of suit. TAKE FURTHER NOTICE THAT an Order has been granted that the publication of notice of such summons shall be deemed to be good and sufficient service of the summons; and if you fail to appear before the said Court on the date summoned so to do, the case may be proceeded with and judgment entered against you in your absence. Dated at King William's Town this 13th day of January, 1937. D. S. VISSER, Registrar of the Native Divorce Court.

**OTUKULULAYO**  
(UMATUKULULA)

Uyidhlula yonke Inkosi Yemiti  
Imiti!! Amayeza!!

1/6 1/6

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

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna ngabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelelewe amandhla nesibindi, bengase njengoyise mkulu ababewela izimpi ezinkulu bazingobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinwe lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipe yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugwele ububi nobuti, Otukululayo uyokwenza ucacambe. ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo ita, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanaswo lomuti, yini ungasi bhaleli emapepeni usityele ngawo kuzwe nabakude! Buza esitole sakini kuqala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngaso ningabhalela ku: A. H. TODD Ltd., Umkemisi, ENDHLOVINI, RED HILL, Natal. Lapo yonke imiti emihle yanziwa kona.



# ZULU - U Zondi Netshe Elimi Ngoti

## O! Kulukuni

### Madoda

Ku Mhleli we Bantu World

Baba,

Ngikulekela ukuba ungipe isikalana ezincane ke ngisike kwelijikayo. Kanti koze kuse nini kiti adhlu emnyama ukuba sibone into esifanele nesifanele ukuba sizenzele tina ngokwetu siyoke ukuba situmele abanye, okungafanele nokuba sibatume? Ngokuba ukutumela loku kayingozi, okungeyona eyanamuhla, kodwa yamandulo. Njengoba nazi nokuti: "Imbhila yaswela umsila ngokuyalezela." Loku ngikushiso ngoba, ngibona amadoda eqinisa impela ukuba kuhle indhlu emnyama, iziketele indoda noma amadoda afanele ukuba amele tina bantu abamnyama e Palamende. Ngibona nasemapepeni ukuti nama "Kosi" aseke ahlangua nase Natal, ukuba nawo ayafuna impela, umlungu ofanele ukuba ayomela u Zulu e Palamende.

Nezifundiswa nazo ziyaqina nje impela ukuba zizoketa umlungu ukuba ayozikulumela e Palamende.

Umbuzo wami nanku: Mbhala lowo mlungu, uyoba nako impela nje ukuba abambhe umfowabo (umlungu) ambambhele umuntu omnyama? Njengobani owake wakwenza loko? Wena ngokwako ungakwenza ukuba utenge izwe, uma usutole ne "tatele" bese uti kulungile hlala lapa "Sami" nina bantabami hambani niozifunela indawo emapalazini amabhunu? Ngoba bona labelungu enibaketa sebake bayenzelani indhlu emnyama? Ngoba beti uma bekuluma nani bakulume kahle ngaloko usenako ukuba alwe nomfo wabo ngawe? Bakiti, yati inyoni ilambile, ibona inhlava esifweni: "Nkombhose ka baba angizange ngilibone itshe lami ngoti." Yati uma isisho njalo yandiza yayishiya iyibona inhlava, yaqoma ukuba ibulawe yi ndhlala, kunokuba izifake etsheni elimingoti.

Yini nunga qungi isibindi lesa enisenze kulonyaka opelile, nazilahla amatambo nayobonana no "Hezolo?" Angiti anitumela nga, naziyela nina matupa? Angiti akwenzekanga njengoba babesho?

Tumelani ama "Kosi" etu, uma nina zifundiswa nesaba. Kona okuncono silingise yena u Nkombhose ka baba, siyoke nje singatumele muntu (mlungu) sithi ayenze loko ehlala ikwenza e Palamende singenamanxusa e Palamende.

Namhlanje asivunyelwe ukuba sikhala nezingane zetu uma sezingapezu kuka 18 years: baka babonisa nati noma bati kahle sifune umlungu ayosimela kulazo zindaba, nakwezinye eziningi ezizidwa singena mkulumeli? Mina ngiti asitumele uNkulunkulu ngemitandazo kupela.

Ngoba uma sino Ndaba zaBantu ngabe situmela yena, ukuba uyaye akulume izindaba ezisigcu lisayo. Angabe lo Native Affairs sikhala naye lapa ezindaweni zetu emalokishi, uma impela engu Native Affairs Dept. eyabantu kuluma izindaba zabantu. Wenzani u Native Affairs edolobheni lomlungu? Kanti ungu White Affairs yini? Xola baba ngokwelula kwami ngenziwa, engikubonayo ukuba kuyingozi kiti.

Ukuba bengikwazi ukukuluma isingizi ngabe ngiti ketani mina. Ozitobileyo.

R. S. ZONDI

Johannesburg

[Qa, Zondi, ungesole abantu ngokuketa labelungu. Umteto omiswe e Palamende oti mabakete umlungu nabantu ukuba babamele e Palamende. Kakubantu abaziketelayo umteto oti mabakete uma belingisa u 'Nkombhose' lowo kosuka u Hulumeni aziketetele owake, bakale futi abantu. Mhleli]

## Izindaba Zase Volksrust

(Ngu VCS' UMZI)

Ngolwesine kuhambe u Mr Seth Dube obesanda kuqeda e College ukuya kwa Mahamba ukuya kutata umsebenzi woku fundisa abafana ukubaza (Carpentry work.) Awu lendodana siyifisela impumelelo.

Asazi i Langwane ifuna ukuyuka kade isadhla ubutongo. Aba Mnumzana Mpalala, Masuku Nkosi, Fourie, sibona benyuka besihla belungisa ibala le Tennis (Tennis Court) konke sibenako konke oku funekayo. Awu ne Khehla u Mqwa sebe lihlupe alisalali agabo bafuna konke kuhambe ngamandhla. Papamani ma Langwani kade nilele.

U Mrs J. Maseko wase Wakkerstroom usate gqi e Goli.

Ke sabona aba hlonipekileyo u Rev Nyembezi wase New Castle no Mvangeli Mazibuko behambele u Rev J. Makapela kule zinsuku.

Sibone u Mrs L. Platje ebuyile kwi Grand Session ye I.O.T.T. ebise Alexandra Township awu aka wuvali umlomo ngakubonileyo kona.

O Mesdames J. Nkosi, H. Nhlapo, R. Mqwa, Ngwane, Misses N. Makapela, Nina Makapela no Messrs Platje, Makapela, Mqwa baka babonwa e Charlestown [kwi nkongo yoku bekwa kwe Tye (Tombstone) e ngwabeni lika Late Rev J. Ndaba owa bhubha ngo 1933.

U Mr Nqolase oyi Teacher e Germiston Koman School ubehambele umhlobo wake u Rev J. Makapela ezi kubabona ngobuhlungu obehlela abakwa Makapela.

Ke sabona u Mr Abel Mpongose epuma kwa Mahamba awu ubhekeka kwenhle impilo.

Asisa baboni e Dolopeni o Manxumalo no Vuyelwa baya kohlala. Siba fisela impi o.

Kwi utsuku ez-dhlule si sibuye yindoda enkulu lapa e Langwane u Christian Fourie lomnumzana waqamka e Free State kudaba. Yindoda wokusizo e Soutweni lase Wesile iminyaka eminingi. Angi abefundisi asebenza nabi ngazange ageje nosuku lalodwa ngapandhle kokuba egula: ubelngosa lase mnyango sikati eside. Ama Wesile alahlekelwe agoku bubha kwa le ndoda. Sifisela abantwana baka nezihlobo umsa noxolo. Umngwabobo wake wabamkulu kakulu abantu babekona baba pakati 200 no 230. Umsebenzi upetwe ngu Rev Makapela watsho ngamazwi atokozisayo kakulu.

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No outlay of capital required, but honest and good work.  
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## Izwi Lokusiza Abahlupekayo

Ezase Tekwini.

Mngane:-

Ngicela isikala epeni lako lodumo ukuba kengibhale ngibonge isenzo esihle esenziwa omunye umnumzane omhlope owelapa abantu bakiti abamnyama ngiyazi ukuti abanye abantu bakiti bazoti konje umlungu angamelapa yini umuntu omayama ngemiti yabantu na? Iqiniso ukuti yonke imiti yabelungu awuko ongelona ikambi nempande embiwa pantsi. Kuyazi pendula-ke loko. Opika loko akatumele kulomnumzane afune umuti walezizifo: Umshsha, ukungasebenzi kwesisu kahle, Ushukela, Umfula noma Amanzi, ukwaka igazi, ukulungisa igazi, Imitambo kanye nokupelelwa amandhla njalo njalo.

Lemiti yalomnumzane ayinango zi neze ngoba nayo uqobo lwayo iogeyo mdabu lemiti njengoba kuyiqiniso ukuti noma ungase welapeke kungcono kunokuba ungelapeki. Akuketwa bala ngendaba yempilo! Buyela emvelweni ukuze upile kahle, ungasho ukuti isifo sako sesinesikati eside, ibona abafunekayo labo mhlobo wami. Nase miyihweni awubejeli tashi libe line ngayo yonke imigqibelo Abanye abantu bati behla ezimotweni bahlungane nami bati kimina: upi lomlungu okutiwa usiza abantu agemiti yabo na, ngati mina angimazi oku uyena nifunayo, bati bona ukona lapa lakuma kona izimoto.

Ngase ngibakombisa, bati impela uyena lo; lomlungu wepepa lemiti esake salibona kwabatola ukupila okungecono kulesi sazi esimhlope samakambi abantu. Uma ubona into ehle yenziwa omunye, noma ko owalipi ibala kuhle ukuyityela omunye wakini umuntu.

Mhleli, lelipepa lako lihamba yonke indawo ngakoke angiposisi uma ngityela abantu bakiti agalomnumzane ngoba kutiwa unyawo alunampumulo. Ngelinye ilanga uyoba kuloleli lakiti enzansi bese utanda ukubona lendawo enosizo ezifweni onazo. Lendawo ipakati komuzi impela eduzane nalapo ku'ona i Tea Room lika Mr H. Ngwenya, uma use Tekwini buza ku No. 30 Alice Street.

Okwanamuhle, Mhleli ngisazoyeka kona lapa ngibonge nesituba ongipe sona ngiti ume njalo wena osipakela ezimnandi masonto onke.

Yimina owako M.F. NDIMA.

Uke wabonakala lapa Miss Angeline Mgobhozi. Owase Esidumbini ngokuzalwa la efundisa kona kuse Mvoti. Intokazi enakekelayo uma kukulunywa nge zakubo kwa Zulu. Futi i i Zulu iyasazi lentokazi nokukuluma kwayo kwepusile akunawo amate. Uyabonakala ukuti umuntu wase kaya. Lapa e Goli wafikela kwa Mr. R. R. Dhlomo uMhleli wesi Zulu kulilepepa.

U Mr. Zeph. H. Mbanjwa ukwele ukulibangisa e Natal. Sengati fuya o G w i n i. Indhla ehle wena ka Hai.

U Miss J. B. Zulu njengoba esabuyela emsebenzini uyobe esekaya ngomha ka 31 January 1937. Ngo 3 p.m. kanye nabanye abahlobo baka. Sengati noMntwana u Richard ka Dinuzulu uyobe ekona kanye no Mr. J. C. Zulu no Mr. J. W. O. Zulu no Miss M. V. Mtembu, Miss G. M. Tusie, Miss K. B. Makhanya no Miss A. J. A. Zulu nabanye abaningi.

U Miss J. B. udabuki'e njengoba umnawo u E. P. Mart uyobe engeko eye enhlanguaniseni ye African Congress e Boksburg malunga nezoketo lwama lungu e Senate.

## Ezase Alexandra Township

Inhlangano yomuzi yabavikeli i Alex Land Owners Protection & Vigilance Assn. kade ihlangene. Ngokungabikiko kompati Sihlalo Inhlangat iso ikete u Mr. E. P. Mart Zulu ukuba atate isihlalo nempela kwabanjalo. Ikulume eziningi indaba ezipatelele emzini. Kwaketwa aba zokuya emhlanganweni eGermiston kwaba ilaba Mr. E. P. Mart Zulu, Mr. Jas. A. Ntsala, C. S. Ramohano; I Alex. Workers' Union yaketa laba Mr. E. P. Mart Zulu, Hon. Secretary; Dan W. B. Gumede Esq. Sesozwa bebuya kona.

Umtzi ongahlezi kable owakwa Mbanjwa kugula inkosikazi ka Mr. A. H. Mbanjwa sekuzo kwabizwa no dokotela ababili.

Oke wabonakala lapa u Mr. A. D. M. Mkwanazi u Teacher wase Vereeniging.

(ipelela ohleni lwesine)

## Esibhedhela Inkat'ende

ENGASENAMANDHLA NEZE

"Ezinyangeni ezidhlulile nga dutshulwa isifo sokopa." kusho owesifazane wase Dudley, England "Ngalahlekelwa igazi eli ningi. Ngahlala esibhedhela isikati eside, kodwa amandhla kawa buya. Ngafika ekaya sengipepuka-nje ngina kana. Pezu kokuba ngangikatele. ngibutaka kunga vumi ngilale. Yonke imiti engi yilanga yahluleka ukungisiza

"Udadawetu wangincenga ukuba ngilinge izinhle vana zika Dr. Williams Ngite ngisagade igabha nje ngezwa ukuti zizongisiza. Abuya amandhla ami, ngaqala nokuhamba endhlini masinyane, ngapila kahle."

Labo asebeke bazili nga ezika Dr. Williams ezibomvana baye bati amandhla azo sengati angumlingo—Kanti qa. Nasi isizatu: Lezi nhlamvana zenza igazi elihle, eli qinile ligobhoze wonke umzimba. Liwuzinise.

Nxa ugula njengaye lona wesifazana musa ukungabaza ginga ezika Dr. Williams Pink Pills. Zizezitolo zonke noma ngqo kwabe Dr. Williams' Medicine Co.; P.O. Box 604, Cape Town; 3/3 igabha; noma ayisitupa ngo 18/ iposi ngesihle.

## Eginile! Etshetshisa! Egwele Inkutalo!

Ukuqina akusho ukuti unako konke ngokwaneleyo. Kukona izinkulungwani zamadoda aqinileyo ngezihluzi kepa ebenga kutele. Inkutalo yeyona nto igaba umuntu ukuba enze izinto. Bheka ihashi elipapileyo lizuluzula lifuna ukukululeka ligijime. Nanso inkutalo. Intsebenzo Yokuzimisela! Isifiso ne Mpumelelo! Ukulungela ukwenza noma yini.

Captain A. E. MAGABA



## AMADODA NGOQOBO ANJALO!

Bheka amadoda apile kahle esebaleni le football. Etshetsha ne bhola, ingqondo zawo zibukali, eququzeliswa Yimpilo.

Konke oku kwenziwa Yimitambo epile kahle. Kupela uma imitambo ipile kahle iqinile lapa amadoda anokuzizwa engamadoda ngempela. Ukudhla kwemitambo kutwalwa ligazi likuse kuzo zonke indawo zemitambo. Kupela kwendhla enokondhliwa ngayo imitambo ebutataka.

I Virata inokudhla kwemitambo okutakwe ngobucule obukulu ukwenzela ukuba igazi libenako ukukwemukela kalula. Igazi likutwala likuse emitanjeni eyondhla ngokudhla loku okunika impilo. Ngokushesha kuzwakala ukwekumiseka—kwempilo entsha okwenza imisipa nezito zishukume. Ukuvilapa kuyapela: Kupela ukuqamba nezinhlungu. Uwjubulele umsebenzi. Uzizwe wenamile. Kubangwa yini loku? Kungoba i Virata yondhla imitambo nge Gazi.

Funda okukulunywa ngu A. E. Magaba, i Captain ye Union Rugby Football Club e Port Elizabeth nge Virata:

Makhosi Atandekayo, Ngiyazi ukuti i Virata ngumunkli-mandhla oyisimangaliso ngoba nginobufakazi bamandhla ayo. Ngisebenzisa yona nxa ngizilungiselela ukudhla.

Ukuba nemisipa efanelekile akuyikho ukuti unento yonke. Imitambo yomuntu kufanele ipile kahle yomelele uma efuna ukuba Nempilo egwele yokudhla umdhlalo ozima ofana ne Rugby Football nokuwudhla kahle. Ngetembele kwi Virata Sismandhla Emitambo yami.

Hotywe u, A. E. Magaba



Linga i Virata namuhla. Zanense ngokulunga kwayo. Izitelo ziqinisekile. Itengiswa kuzo zonke indawo nge 1/9 ne 3/3 igabha. Ipaketi lintubi.

Qondisa ku P.O. Box 742, Cape Town, ungakokeli iposi, utumele Inani layo.



# NEWS FROM DIFFERENT CENTRES

## THE Bantu World

Head Office:  
No. 1 POLLY STREET,  
Telephone: 22-2430.  
P.O. Box 6663, JOHANNESBURG

### Domestic Announcements.

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

Minimum 2s. 6d.

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

### SITUATIONS VACANT:

Wanted immediately educated Native for "Packing" Department. Experience necessary. Apply A.B.C. Cycle Co., 131a Fox Street, City.

Wanted, Teachers with Evangelistic Qualifications, must be non-smoker and total abstainer. Apply Rev. D. B. Jones, Private Bag, Rehoboth, P. O. Northrand.

Wanted a male teacher holding P.T.3 certificate for the Bantu United School, Warden, to commence duty on the 26th Jan. 1937. Knowledge of English, Afrikaans, Sesuto and Zulu is essential. Must be a Christian teetotaler. Mark envelope Application. Apply to: Rev. T. P. Tshabangu, Chairman, Bantu United School, P. O. Warden, O.F.S.

### HO BATLEHA:

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

### Travellers wanted.

£2 to £5 OR MORE, WEEKLY

Big money easily earned by our travellers selling famous, proprietary preparations. Spare or full time job. No capital required. Men with previous selling experience preferred, but smart men will be given a trial. Call personally or phone at once for an appointment. Address:— 70 Hill-brow Street, Berea, Johannesburg, Box 7769, Phone 44-3904.

IN RESPONSE TO A PERSISTENT PUBLIC DEMAND

## THE BANTU PEOPLE'S THEATRE

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A REPEAT PERFORMANCE of

### "THE HAIRY APE"

(by Eugene O'Neill)

directed by Andre Van Gysegem  
Scenery magnificent designed by a City Commercial Artist, LEO KERTZ at the

BANTU MEN'S SOCIAL CENTRE,  
Eloff Street Extension

on WEDNESDAY, 27th. JANUARY, 1937  
at 8.30 p.m.

Admission: 2s. 6d. Europeans  
1s. 0d. Africans.

The performance winds up with a Dance to the strains of the Rhythm Kings Band.

The Bantu World HALL is no longer available for Concerts or Dances, and all reservations that have been made are now cancelled and deposits paid will be refunded. . . . The Secretary, The Bantu Press (Pty) Ltd.

## Germiston News

(By PANSY)

January 9 witnessed no less than five weddings in this Location, the parties were Misses Theodora Gladys Ndaba, Margaret Nyandeni, Nurse A. P. Masuabi and others. So far we have on record the wedding of Nurse Adelaide to Christian Paul Molefe of Schweizer Reneke and who is taking Holy Orders at St. Peter's Mission, Rosettenville, Johannesburg.

The Rev. Luhlongwane officiated at the ceremony in the St. James Mission and the bride was given over by Mr. B.G. Phooko. The bride was attractively gowned in pure white satin beaute cut in classical lines and panelled with soft ivory lace, fell into a full flared skirt and a train trimmed with a spray of orange blossom and silver leaves; her cloudy tulle worn under a garland of miniature arum lilies, studded with orange blossom buds completed the work of Mrs. B.G. Phooko assisted by Mrs. C. M. Sehlabo of Benoni. She also carried a bouquet of pink and white carnations in a green fern. Her afternoon frock was of pink honey suckle crepe with a three quarter length coat of the same shade and short sleeves trimmed with white swan down, a celeloid hat with a crown of pink velvet and organdie flowers to match.

The bridesmaids were Misses Eunice Kgadiete, Francis Masoka and Winifred Mokhiti, who looked smart in pink georgette intricate cutting, cowl neck, ankle style and bishop sleeves. Mr. D. F. Sibeko acted as best man with Messrs Motsile and Nkohl as attendants. Mando (the flower girl) and Thabo Mphakalasi (page boy) all played an exquisite part in the whole wedding arrangement. The reception was held at the Turton Hall from 1 p.m. to 6 p.m. In the evening from 8 p.m. to 11 p.m. a dance, attended by the elite of Germiston, was held in honour of the bride and bridegroom and brilliant music from the Merry Black Birds made the occasion glorious. All these arrangements were made successful through the untiring activities of Mr. R.P. Mapanzela.

Among the of honour were Mrs. Bridgman, Madam M. Arnoldi (Health Visitor) the staff Nurses Mculwana and Kupukeli, Rev. M. Mfazi, Mr. and Mrs. Mbalo, Talazo, Sehlabo, Molefe, Mashiya, Matshobane, Dhlamini, Sonti, Jacobs, Moses, Moeketsi, Masitha, Mosepele, Nkaki, Khutsoane, Nkohl, Grace, Kgadiete, Kumalo, C.P. Molefe, Mabaso, Baholo Rasekoala, Masondo, Qamako and Mallela, Mesdames F. Mokhiti, E. Masoka, M. Ntalo, J. Sehlabo, S. Nkosi, Sheila Mkunjulwa, Nikie Mbalo, L. Ntsepe, S. Tau, P. Makgalemele, P. Nyandeni and L. Motsueneng; Messrs Austin Bros., H. Adams, M. Silwane, H. Eland, C. Kgadiete, V. Kgadiete, K. Cele and many others including Mesdames Letanka, Saohatsi, Motosoane and Rampoto. Telegrams were also received from Messrs Gauld and Turton (Location Superintendents), Dr. Finger, Messrs I.B. Masole, M. S. Phooko, E. Sambo, Abrahams, Patweni, Kgadiete and also Miss Cowles and Nurse G.R. Msimang. Mr. and Mrs. B. G. Phooko as host and hostess wish to thank all those who attended the wedding and to acknowledge the many gifts and presents from friends too numerous to mention.

## Adams College

"ISO LOMUZI"

The December, 1936 issue of "Iso Lomuzi" the organ of Adams College, makes good reading. But to us who once "cut the tails" of newcomers in the days gone by at Jubilee Hall this number has a personal interest, for it contains an article by "J.M.G." on the Silver Jubilee of Dr. K. R. Brueckner and also Dr. Edgar H. Brooke's message.

Those of us who once passed through the hands of Dr. Brueckner via the Carpentry Shop, are exceedingly proud to hear that he "still rings true," as "J.M.G." puts it. And again the very initials, "J.M.G." bring into our memories the name of Mr. Gray who was a "terror" to us in those days as he strode forcefully into a class-room to test a nervous, practising teacher before a shamelessly amused class of pupils.

Although we had not the privilege of meeting Dr. Brookes in the elevating atmosphere of Adams we still have a personal interest in him as well, for we have met him more than once in the wider world when we enjoyed his Scotch humour and drank deep out of the cup of wisdom that he gave with every speech he delivered in public meetings.

Then towards the closing pages of this delightful issue we meet another friend — the formidable Josiah Maphumulo of the mighty, fertile pen! Mr. Maphumulo's article on his reminiscences of Amanzimtoti Seminary are penned in his usual graphic style. They make very fine reading indeed, picturing as they do, the "good old days" in what has now turned out to be a world-wide known college.

Thus the "timelessness of Adams" to quote Dr. Brookes, is proved by its moving, pulsating life. The other articles are contributed by students on the different activities of the College.

A good issue indeed Long may it be the "Eye of the Village!"

R.R.R.D.

## Queenstown News

### The Merry Makers

(By "SA ISINA")

December 24 will remain indelibly on the minds of many local citizens who attended an entertainment given by the Merry Makers of Bloemfontein, in the C. M. Mallett Hall. This troupe under the able management of Miss J. G. Phahlane gave a performance of a very high standard. The audience was spell-bound. It can be safely said without fear of contradiction that all the members of this troupe are born stars.

The audience was so pleased that they were reluctant to leave their seats when asked to do so in preparation for the dance part. This glorious evening was crowned by the Harmony Kings who provided the music for the dance.

The advent of the Merry Makers to our town caused a new sensation, because some of the local ladies are organising troupes of a similar kind. Thanks to the Merry Makers.

The same company gave a farewell function in the C. M. Mallett Hall on January 22.

## Poortje News

(By SARAH van STAD)

Visitors:— It was a great joy to have all brothers and sisters and relatives coming together to see our aged mother here on Christmas Day. Among the very many of them were:— Messrs Hendrick van Stad, P. van de Merwe, Martin van Stad and Mrs. C. Matau, chief among whom was Peter van Stad and family. He is the Catechist in charge of Bothaville, O.F.S. He gave a soul-inspiring sermon in St. Paul's Church, on January 3.

Accident:— Lightning struck St. Paul's Church on January 4. The fierce fire from the grass roof raged so furiously (Continued foot next column)

## Durban News

(By NYONIYAMANZI)

Saturday, January 16, there was an opening celebration of Pastors' building in 86, Beatrice Street, Durban. The Rev. N. M. Nduli, of the American Board Church in Beatrice Street had fully prepared for this occasion, every-thing was up-to-date. There were other ministers from different churches in Durban. Amongst those present were Dr. and Mrs. A. B. Taylor, Mission Nursing Home, Durban; Rev and Mrs. M. J. Mpanza, Lutheran Church in Milne Street, Durban; Rev. F. M. Caluza, Presbyterian Church, Sidney Road, Durban; Rev. Siyo, Baptist Church, Durban; Rev. R. Ngcobo, American Board, Um-twalume; Mr. N. Lutuli, Editor of "Ilanga" Durban, and Mrs. Lutuli and many others.

It is rumoured that Mr. Wm. Mseleku and his choir (Royal Entertainers) will be at the Bantu Social Centre, Durban, on Saturday, January 23.

A grand dress competition was held at the Bantu Social Centre, 63 Victoria Street, on Wednesday before last. Various ladies with their latest creations took part in the competition. Amongst those who won were:—"A" First Prize, "K" Second, and "J" Third. These Triplets won more especially with their well-built figures.

[Give us the names of the ladies, Nyonyiyanzi]

## Vryburg News

(By D. P. MAPHAGE)

Mrs. R. M. Maphage and Master Hamilton Gordon spent the New Year holidays in Kuruman with Mr. L. O. Gaetsewe.

Miss Nancy Mtoba left for her holiday at Kimberely.

Master John Gaetsewe, of Kimberely, left for Cape Town to study "Afrikaans." We are glad to announce that the Nurses Margret Mosiapoa and Mar'am Mokgothu, formerly students of Tiger Kloof, have completed and they are preparing themselves to teach when the School reopens on January 25. Miss Mosiapoa will teach in Vryburg, and Miss Mokhothu round the source of Modimole, District Mafeking.

We regret to announce that Miss Ruth Mosiapoa is lying seriously ill. Her father and eldest brother Mr. Jn Mosiapoa tried all means to get her help but failed. We beg all friends not to forget Mr. Mosiapoa in their prayers for his daughter.

that nothing was saved from the burning building. This being both for church and school accommodation much furniture and equipment which was all burned to ashes.

The Superintendent of the Schools Father S. Carter, C.R., came to see the damage done. He proposes to close the school for the present quarter and build a new building first. Much rain has fallen, to the joy of the farmers-

## Ulondolozo Eposini.

Wakufumana imali yigcine uyilondolozel' imini ezinzima.

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

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These watches are fitted with high grade 15 Jewel lever movements, and are excellent time-keepers.



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No. 350 GENT'S WATCH. Price in Chromium case 57s. 6d. or in Rolled Gold case 67s. 6d.

Any of the watches can be obtained on terms of 15s. Deposit and 10s per month. You must have a watch and you can afford to buy one on these easy terms. Don't delay and send us your order now!

Deacon & Co., P.O. Box 2934, Cape Town.

## VUSA INYONGU ESESIBINDINI—NGAPANDLE KWE GALOMEL

Waye uyaku Phakama Elukhukwani Uzive u Namandla oku Qetula i Motokari

Isibindi sifanele okokuba sikhupela ematunjini ako ikomityi esimbini so nyongo agayo yonke imibha. Okokuba le nyongo ayihambi agenkubaleko ukutya kwako akunaku hambulele. Kufane kubole nje ematunjini. Umoya udumbele isina. Uqunjelwa. Umbilini wako wonke ungenwe ytyefu uzive umuncu, utshonile umhlaba utshonile ngokungat i wonakele.

Amatywa, izisele ezibhlayo, amayasa amandla nenchambhu ezihambisa kalukumi asichani. Ukukhulula amathumbu akushenzel imbongi. E Carter's Little Liver Pills ezazekayo kakulu es nokusebenza nge nyaniso ukuba inyongo thambe kakuhle nomzimba uvuwe "upakama nye upakama." Azinangosi, si sebenza kakuhle, kodwa si ngumangaliso ekwenzoni ukuba inyongo thambe kakuhle. Biza i Carter's Little Liver Pills. Funa igama eliti Carter's kw i pakama abonvvi. Kuzo zonke ikenimeli nge 1/3



## ECZEMA

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No skin disease can resist the surprisingly rapid action of D.D.D. Prescription. The tormented sufferer is instantly relieved by the first touch of this soothing liquid. Sores heal up, new skin grows, and soon a permanent cure is effected.



SOOTHES AND HEALS



# NEWS FROM DIFFERENT CENTRES

## Standerton News

(By A. E. B.)

Friends and relatives of Mrs. Myolwa will be glad to learn of recovery from her long illness.

The Superintendent of the location Mr. P. J. Pretorius addressed the location residents recently, when he conveyed to them the Government official notification of the abdication of King Edward VIII. and the accession of King George VI. The Superintendent was assisted in the chair by the Rev. Kubheka and Mr. C. B. Nginza.

Mrs. Mashiyane wife of the Rev. Mashiyane of the Ermelo Methodist Church is spending her summer vacation with Mr. and Mrs. David Cindi, of Jonbert, Kop. Mrs. Nancy Gwela, wife of Mr. Peter Gwela, of Roopepoort spent a few days here with her brother and sister-in-law the Rev. and Mrs. A. E. N. Bolani.

Professor D. D. T. Jabavu, of Fort Hare College, Cape Province and President of the All-African Convention is expected here on January 17. Since Nurse Cheka left on December 27 last year not a single nurse has succeeded her. We are glad to report that a baby boy was born last month to Mr. and Mrs. Simon Mkwana. Both mother and baby are well.

On behalf of the Standerton African residents, I wish to express through "The Bantu World" our sincere thanks to the Railway authorities and especially to our local station master for their kindness in setting aside three forms for the sole use by non-Europeans on the Railway station platform here. Mr. R. Maseko, of the Alberton Methodist School staff, paid a flying visit to his parents here.

Mr. Simon Khota, formerly of Linda location, Ngqamakwe and now of Cedarfont, spent a few days in the location last month. Mr. George Tshabalala, of the Germiston American Board school staff and Mr. and Mrs. Radebe of the Germiston Roman Catholic school staff spent their holidays here.

Mr. Renben Ngobese, headmaster of the Native school in Dundee District Natal and Mr. Ngobese spent their Christmas vacation with their parents here. The Rev. Edmund Genu, of the Ethiopian Church is transferred to Vereeniging. He will leave with his family early next month.

Mr. Maduna, of Dagga Kraal, spent a few days with his father-in-law, Mr. Nelson Ngubeni headmaster of the Boksburg Amalgamated school came by motor-cycle to see his mother Mrs. J. Ngubeni.

Two pretty weddings took place in the Methodist Church on December 29. The first was between Mr. Jesse Sango, youngest son of Mrs. Sango and the late Mr. Sango and Maria, second daughter of Mr. and Mrs. Moloi. The second was between Jacob, only son of Mr. and Mrs. Noubuku, of Faurisburg, O.F.S. and Jessie, second daughter of Mr. and Mrs. Mtimkhulu, Cedarfont, Dist. Standerton. The Rev. A. E. N. Bolani officiated.

Mr. M. C. W. Tshabalala, headmaster of the Cedarfont Methodist school, left last week for Johannesburg to see the Empire Exhibition. Mr. Aaron Dix Ngwenya is spending his holidays with relatives at Nigel.

The Rev. Jolingana of St. Peter's Mission Church accompanied by the Women of Umanyano spent New Year Day in the District arms on Church work.

Mrs. Paul Tshabalala and her only daughter Gertrude former resident of Standerton and now of Sophiatown, spent a few days here with friends.

Mrs. Carrie Mavisa of the St. Peter's school staff and her two daughters, Ennice and Chumsey visited friends on the farms.

## Randfontein News

The Rev. W. Majodini, of Bethlehem spent last week-end at Randfontein where he delivered a very impressive sermon at the Methodist Church to a large congregation.

The Rev. W. and Mrs. Nxumalo, of Edendale are spending their vacation at Randfontein with their parents.

Mr. and Mrs. Ncayi accompanied by Miss E. Majola (Nurse at Benoni Location) and G. Majola (teacher at Keiskama Hoek C.P.) paid a flying visit to Mavis last Sunday.

Mrs. A. Marks left last week for Pretoria where she intends spending a few weeks.

Misses J. Marks and Ditsie arrived on Monday morning from Potchefstroom.

Mr. Bokala, well-known in religious circles, has now taken up agency for the African Life Assurance.

Miss E. Lundie, well known in musical circles returned last Sunday from Lichtenburg where she spent a few days holiday with Mr. and Mrs. Mopela.

The Rev. Makgalimela, of the Anglican Church, has resumed duties at Randfontein.

Mr. M. Padi, Principal teacher of Uitkyk, Ventersdorp Dist is spending his holidays here with his sisters.

It is rumoured that Mr. B. W. B. Mavi will resume duties at Krugersdorp Pentecostal School as principal teacher at the reopening of schools.

The following attended the Northern Grand Temple at Alexandra last week: Revs. B. Mavi, E. E. Mahabana, Messdames Bokela, Morries, Mahabana, Tawe Dhlamini, Selechoe, Messrs. Bokale, Tawe Loati, Sondblane, Tladi and Macheng.

## Roberts Heights News

The St. Paul's Sunday School choir treated Christmas Eve most joyfully by singing Christmas carols and singing music till 12 p.m. after which the location enjoyed itself in every way.

In the New Year some of our friends departed amongst whom were Mr. M. Motlabane, the Misses S. Tshabakoe and D. Mabitse visited Potchefstroom.

Mr. N. Motla went to Middelburg on Christmas Day to spend it with his wife and children, and returned safely on Monday, December 28.

Mrs. A. Kgotsa has gone to spend her holidays with her parents at New Clare, Pretoria. Wishing her a happy time.

Mr. S. Ntuli met an accident on December 24 when he collided with a motor-cycle. He is still lying in the Hospital, but is speedily recovering.

The Amalgamation of schools—the Anglican, Dutch Reformed and the Methodist which took place at the commencement of the last term, has caused great dissatisfaction. Parents are so disappointed that they kept their children at home as from October 16 till now. Ministers of the two denominations excluding the D.R. Mission, which are more dissatisfied, tried to convince the parents but all in vain.

Anyhow we hope that satisfaction will soon be discovered, for it is most contemptible to note that three fifths of the scholars are kept at home.

## Vrede News

(By MISS) E. TSHABALALA

### Wedding Bells

The reception to the wedding of Mr. Gladstone Nhlapo, of Vrede, and Miss Hilda Barrett, of Western Native Township, Johannesburg, which was solemnized by the Rev. R. Ramushu at the Bantu Methodist Church, Sophiatown on December 26 was held at the bridegroom's home on January 1, 2 and 3. Of the flower girls present: was Misses Dolly Pets and Nancy Nhlapo. The best men Messrs Walter M. B. Nhlapo and Solly S. Nhlapo.

The reception was opened with a very inspiring talk by Mr. L. Sibeko. The function was grand.

Amongst those present were Messdames J. Mabols, R. Khumalo, N. Tonise, of Johannesburg, E. Nhlapo, E. Dhlamini, Vrede, Nkuta, H. Nhlapo, H. Enssel, H. Seotsu, J. Katida, K. Mazibuko, D. Radebe, S. Nhlapo, S. Soaba tsui and Misses D. Mohomare, E. Dubi, A. Shong, E. Sopazi of Western Native Township, L. Mtimkhulu of George Goch, R. Radebe of Sophiatown. Messrs J. Sibeka, M. Nhlapo, A. Binta, S. Radebe, M. Nkuta, J. Mtambo, C. R. Phokojwe, E. Seotsue, L. E. Sibeko, J. Katide, E. Nkomo, I. Nkuta, Simon Nhlapo, B. Radebe, S. Nhlapo of George Goch.

### Personalities

The following spent their Christmas and New Year holidays here: Misses D. Mohamane of Kimberley, L. Radebe and R. (Continued column 5)

## Benoni News

A successful students reception was held on December 26 at Nobhadula's Liberty Hall and the A.M.E. Church respectively during the day and the evening. The function was promoted under the auspices of the East Rand Students Association. Mr. J. Kumbane presided assisted by Mr. W. N. Ngqoyi. The opening address was delivered by the Rev. Lesabe followed by Mr. Jonathan Nobhadula and the Rev. T. Mgqibisa. The presidential address was delivered by Mr. W. Ngqoyi who was duly elected president of the Association. We have pleasure to make the following list of contributors who made this show a success and wish many more students to rally to the banner of this newly-born association in order to make it a living association and the pride of the students in general:—The members of the East Rand Students Association:—Daniel Sibeka, J. Enama, J. Lesabe, Ellen Bhenau, (d. Nongauza, S. Sunuzana, Patience Tana, Mrs. Majola, Samuel Samanize, Mrs. Nongauza, William Lalei, Sampson Anna Molefakhotla, Edmund Joseph, Theodor, Nathan, P. Gidane, Henry Rasana, Henry Sothoane, Sipo Mzamo, Christopher

Sothoane, Joseph Khumalo, Mr. Mokzeti, Sam Kaliya, P. Mehlo-makulu, J. Mehlo-makulu, Zodwa Mehlo-makula, R. Kumbane, Jerry Kumbane, Ruth Ndabula, Mr. Mpeshehi, Henry Nzoyiyane, William Nkomo, Percy Nkomo, David Mankazana, Maria Madiba, Migs Ad. Tana, Maria Chaka, Benjamin Mabi, P. Diketi, J. Zondani, Lillian Ndhazi, Solomon Kotsa, Sam Therpes, C. Mancoba, Arthur Mbabila, Johanna Lesabe, Sybil Mandinda, Mr. Mallela, Fred Mphahlele, W. Madiba, John Oliphant, Miss Mswazi, Mr. Lan, Miss Sotho, Thomas, Manana, S. Nookini, Miss Judu, W. Ngqoyi, Mr. Dalamba L. Kakale, G. Dimba, W. Makathini, Miss Zidumbu, Miss Tsabane.

Miss Anna Molefakhotla, (Tigerkloof student) and Miss Mabel Isaae (Marriabhill student) of Alexandra and Brakpan respectively, spent their Christmas vacation here as the guests of Mr. and Mrs. D. Tana.

Radebe of Johannesburg. Messrs. M. Nhlapo, D. Mngomezulu of Pimville, E. Mounu, J. Tshabangu of Germiston, Sammie and A. Radebe of George Goch.

### READ

## The Bantu World

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## The Bantu World

SATURDAY, JANUARY 23, 1937

### Imbheko Enkosini

Ngomhla wesithoba kwemiyobe zizi yunguma kumzi wase Pimville-izinyunguma zokwamkela u Mata'enkosi eyinkosi ngokwakhe u Velile ka Sandile. Umhlekezi lo ubesene thutyana ekho nge Rhauti le, kodwa lomzi wase Pimville uthe mawuke wenze umamkelo ovakalayo! Okwenene ke ngomqibelo kube kucace into yokokuba kuk' into ezakwenzeka. Lithe xa lithambheka, a lwisa amadoda ixhaka lenkabi yenkom; akhe ayiyeka yatsho, yatsho, -bho o o! Ku. lelivesha itshoyo imbhongi ngaphaya ibonga inkosi le. Kwacaca okokuba noko izinto zethu bezifanelekile zaye zihamba ngomthetho ekungako oko besikhululekile, isandla so Qanata ukusivuzisela iintsi-kelelo nama thamsanqa. Eyona nto intle ngoku kodwa kuyo yonke lento yeyokuba zonke intlanga zifake igxalaba. Zithi zakutsho inkomo zakwa Mshweshwe zitho kusike - kusike ungasazi nje nesosi Suthu zibiza ngazo!

Eyona nto ibenge Cawe xa kuhlanganwe e "Ntabeni" eyona nkundla inkulu yomzi lo. Intetho ezizwileyo apho zibe zezingumangaliso. Intetho ezondeleyo ngobunzulu. Uthethile apha umzi Otsundu ozintlanga ngentlanga. Ithe thile apha into ka Thema yatsho amadoda aziphatha ngeenkophe. Ithe isizwe esingabukathalele ubukosi asina kubanto Yabe isithi bona bayavuya ukubona u Matwana we Nkosi lo kuba bona apha e Rautini abanamkethe. Uthe akufika uMhlekezi kwa rakala igama lokokuba inkosi ifikile, kwabekungeko mntu uthi yeyama Xhosa odwa. Intetho yalo mnumzana ibe yehlabayo, kwaye emadodeni ingeyayaphakathi.

Uthe umnumzana lo kusekho nomnyinyivana nje, kungenxa yezazi elapha'azwa ngama Xhosa kwezoo mfazwe zinanzi azilwayo. Thina, uqubile, sizalwa ngamadoda abekwazi ukulwa, kodwa thina namhlanje sisonge izandla. Oo Maqoma nabanye baprophtha bezama ukusindisa isizwe. Nanamhla abaprophtha basekho abathi isizwe esintsundu masimanyane sibe yinto enye. Uthe kusekho abalilisela ngo Thixo ka Abraham; bona balilisela ngo Thixo ka Ngqika no Sandile. Abanye balilisela nge Jerusalem entsha; bona ithembhalelo bakufa yi Afrika Entsha. Abanye bathi baya kuthi bakufa bawele i Jordan; bona bathembha ukuba bayakuweli i Cqili ne Lgwa. Utsho kwasika umnumzana lo; wabe ezidla ngenkosi yakhe le u Velile ka Sandile! Zilandeli sile ezinye izithethi zatsho ngento emnandi nazo. Esinye isithethi u Nkosi Rametshane waba Rolong uthe naye uyavuya ukubona inkosi le kuba (Iphelela kumhlathi wesibini)

## Ezakwa Gompo

(Ngu "ELIOVICS")

Kumanqaku e "Daily Dispatch" yalapha siphaula ezindawo zintsha ezifumbhete iiBills ekulindeleke okokuba zingene e Palamente pambi kokuba zenziwe i Urban Areas Act/okokukuthi ngentetho evakalayo zibe nokusebenza ngokomthetho.) I Bill yokuqala yephathelele ku baqeshi abaya kuthi babenezicaka abaziqeshileyo ekuyakuthi xa inani lazo lingaphezu kwesihlatu kumlungu omnye kunyanzeleke okokuba azakhele inkomponi okanye indawo yokulala kufuphi nesitolo eso.

Kwakhona ikansele xa abantu bengamele i Dolophu. ibenama-gunya okuvulela abo bayakuthi bavele kwezinye idolophu okanye izithili, bezekufuna umsebenzi. Indawo elandelayo yeyokuba abantsundu abanjengeziya ntlanga zingaphandle kwemida ye Yanyoni (Union) banjezi debabe banemvume eyakuvula kwi Governor General.

Kwintlanganiso yama ceba e Dolophu apha e Monti, kubekho amavandlakanyo ngesindululo sika ceba Peacock, ephete injongo zokokuba i Kansele yakhe izindlu ziyakuthi qhabalala, kubekwako ne yadi kwindhlu nganye ukuze ziqeshiswe kuma Afrika ekuyakuthi emveni kwexesha lentlawulo ethile xa kuthe kwabonakala, zikhululeke zibe zezabo. Umzi ungaphazami ngalendawo kuba ayikabinakucaca isaphonongwa. Yoziswa emadodeni seyiphekekile.

Kwiveki ephelileyo kwinkundla yamatyala (A court) pambi kwemantyi engu Mn H.W. Whitehorn kutshutshisa u Mn P.M. O'Brien kutoika u Mn S.M.B. Tappa, kubekwe u James Ma'ntu amatyala angama 30 azintlobo-ngentlobo: Ukuzimela etolongweni, ukuqeqeza nokugebenga njal-njalo. Inkundla izele ngabelungu abavela kwezinye ii Dolophu nabantu ngokunjalo ukuzakubona lo Mafuza. Lusizi kakhulu ingxingwa akuyo lomfana xa umntu anokuzikisa ukucinga.

Siyavuyisana ne Captain ye Border nabdlali bayo ngoloyiso lwendebe ye Chamber of Mines abayifumeneyo kutshanje e Ka pa kwi Tumente ye Senta (Centres, zendawo nge ndawo epiziqatse kunye nazo kuloo ngcakaza yaphumelela yeza nayo kwakhona indebe.

ubethe nqa ukuba lento kungazange kufike nkosi ivela ema Xoseni, amaXosa ngabantu banina? Ke namhla nje ude wazibonela. Uchaphazele indawo yokokuba nabantwana kufoneka bafundiswe ukuzixabisa iinkosi zabo. Mabafundiswe ngazo endaweni yookumkani bezinye izizwe Utsho u Nkosi lo wahlabaidawo yokokuba licawe zi ngabe zivaliwe zonke, abe wonke umntu ukho apha ukuza kwamkela inkosi. Uthe eh'ala yabe seyimlandela into ka Morosi u Sihlalo womzi, ixelala u Mhlekezi u Velile ukuba ligazi lika Moroka elimpompoza emithanjani ye nkosana leyo.

Umphakathi uvala'ise umnqweno wenkosi wokunika ngambambh nangezandla neNkosi u Rametshane lwo Aduna amabandla ngethula amadoda ebasa qougqota itikana esithi emant' enkosi azabambe etshaya zivakele imbho. ni zase Lusuthu. Zatsho kwasika mfo! Kunganja ziwe kwaviwa ngase Helweni apho izinto ezishushu bezingakhona.

Kwiveki ephelileyo kulo Nkosaz E. Gotywa bekuyimbutho yokwamkela iindwendwe lulutsha lwalapha esihlalweni ingu Dan Hobana. Intetho zokuvuyisana nendwendwe ebezize eziholideyini zibezeziphakamileyo ezivela kulamaene Banumz:- T.T. Panyana, P.M. Mango, F.Z. Mlalandle, nabanye. Kujanjise neziphungo ngalamanenekazi Makosaz:- M. Kuzane no E.N. Mzola, waye u Mnu S.K. Tutu ezibalula e piyaneni.

### Abantu Neento Zabo

U Nkosaz Phahlane ofundisa e Tylden uke wabonakala apha eludwendwe lo Nkosaz Mbikongokunjalo no Nkosaz H. Mnda, yi oyi arente e Sheshegu uyicithele kudade wabo eyakhe i Holide.

Ke sathi tshe phakathi komzi amanene ase Magqunukwebeni u mbekaphesheya into ka Ntuli oyingonyela yase Annshaw Mission (e Xesi,) no Archie Hoyana ofundisa kwa Matole, kwano Mn S. Ngcukana okwi Ofisi yakwa Ndaba - Zabantu kwase Xesi, kwano Mn. Gladstone S. Mini ofundisa e Mxumbu kwakwela la Magqunukwebe. Onke lamanene soloko ephahlwe zezindendebe zakowawo aba Numz Othel M.M. Pitoyi no Mn W. S. M. Bashe, iphakathi elikhulu lase Magqunukwebeni Esingathandabuziyo ukuba lamanene afike e kwezona ndlezana kwixesha alicite apha kwa Gompo.

Abanqwenela ukumbhalela ngoku ngabi nakufikelela ngeziqu, bangambhalela nge Address ye phepha eli P.O. Box 666, Johannesburg. Niyakwenjenjalo ke, umntu osathanda abanye ngohlobo lokokuba enze imigudu emihle ngoluhlobo yoku bonana nabo, unqabile. Umfundisi use luhambheni; ke asisayi kunenza amalawu ngokwalatha okokuba imfanelo kumntu oseluhambheni yiyiphina; asindawo yethu leyo yeyenu neentliziyo zenu!

## U Rev. R.M. Tunzi Utwaxwa Luthando Nobubele

Bonke abantu abanqwenela ukubona u Mnu R.M. Tunzi ofike apha e Rautini ngolwe Sine kwiveki ephelileyo, baoku bonana naye e Caweni emva kwe nkonzoko ka 3, e Shawell Street. Umfundisi lo unqwenela ukubonana nabantu base Glen Grey, eXalanga nase Ngcobo kwa

nabe parish yakhe e Kokstad. kwa nomnqweno omkhulu u Maneli lo, woku bonana nonyana bakhe ababini abangoo: Singleton no Robertson Tunzi. Umkondo wakhe bakusoloko bewufumana kwi "Bantu World" nakwi W.N.L.A. (Iphelela kumhlathi wesithathu)

## SAFETY FIRST!



- V. When you are going to cross a road at a crossroads ride slowly, keep to the left of the road, look out for traffic coming from left or right and keep your hand out straight in front of you while crossing the road
- V. Xa uzakunquma indlela ekudibaneni kwazo quba kancinane, hamba ngasekholo, ukangele okuzayo kungasekholo nangasekunene, wolule isandla walate pambili xa unquma indlela leyo.
- V. Ga u kqabuganya ditarat' tse pedi u seke oa phakisa ha u palame paesekela, palama ka' isogong le letshchadi, u shebe dikoloi tse hlagarg ka go le letshchadi me u phagamise seatha sa gago, jualeka mona setshuants'hong ha u kqabuganya ditarata

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# Xhosa:

# EZEENKALO NGEENKALO

## Inkomfa Yamehlo

### Omzi Kwa Komani Ewe Onezibele

(Ngu Sa Isina)

IAdvisory Board Congress i hlange ne apha ngomhla we 18 ku December 1936 kwade kwangu mhla we 21 ibambene ngazo.

Ababeko sipaula aba:— Banum R. H. Godlo, Pres. (East London) J.M. Nthakha, vice Pres. (Heilbron) S.P. Mqubuli, Secy., (Johannesburg) T. M. Mapikela, Treas. (Bloemfontein) H.B. Nyati, Asst., Secy., neqabane lake, P.J. Moleleki, (Vereeniging) J. Ben-Mazwi, Mlu J. Mahlutshana, (Queenstown) Mlu A. B. Ntlemeza, A. J. Jayiya (Uitenhage) M.K. Molepo (Pietersburg) N. Ntanga (Kroonstad) Wm Dingaan, Thos Mokari (Bethlehem) Jac. B. Crutse (Klerksdorp) N. Ngubeni (Boksburg) C. H. Peterson (Colesberg) C. Matloporo, (Jo'burg) L. Mehloakulu, (Eastern Nat. T.) P.M. Bell, P.S. Merafe, (Pimville) L. J. Mfeka, F.N. Mojara, (Western N. T.) E. E. Shabalala, J. S. Mpanza (Orlando) S.J. Thakedi, P. Gwiler (Benoni) Mlu W. M. Mochochoko (Winburg) J. B. Sasing, A. Colbert (Bloemfontein) J. S. Ntloko, A.G. Takane (Tarkastad) Henry Nkupa (Port Alfred) S.G. Sepanga (Krugersdorp) A.T. Penda, R. Qalinge (Port Elizabeth) S.Z. Wauchope, J. Nkoxana (Springs) G. Magobiane, (Kingwilliamstown) F. Johnie, P.M. Sishuba (Molteno) S. G. M. Kunene (Ermulo) M.J.L. Ntommbela, D. Tsagare (Burghersdorp) W. Sinjo, C.T. Xabanisa (East London) H. Mgobe, S. Saul (Dordrecht) S. Gates, A. W. Ranana (Graff Reinet) H. D. Makgoe (Parys) S. Mazamelela, C. Makhamelela, (Kopjes) S.S.J. Sixaba, T. Salie (Beaufort West) I. Bud-M'beile, E.J. Motau (Pretoria) G.S. Khosa, E. Thlapane (Roodepoort) I. Letale, J. Scholtz (Bethulle) A.P. Fume, W. J. v. d. Merwe (Lindley) J.L.G.M. Nkosi, A. W. Madi (Standerton) A. P. Gqomo, A. Akata (Cape Town) E.T. Natanael (Marquard) P. E. Makosholo, M. S. Letuka, (Wepener) J. Ramosotho (Lady Brand) S.P. Akana (Cradock) P.J. Matlare (Beaufort West) kunye nendwendwe ezingaba Num F. Rodseth, Inspector; J.M. Brink, Inspector, Pretoria; J. R. Cooper, Manager, Bloemfontein; J. R. Brent; Supt. Kroonsaad; D.B. Nande, Supt. Port Alfred; P.L. McHardy, Winburg; J. P. McNamee, Supt. Port Elizabeth; no Gqira A. B. Xuma, Jo'burg.

Abatunywa aba bahanjiswe nge Lorry kuzo zonke indawo ezibalulekileyo bagqibela ngokuyakubeka ditye kumfi Mnu Nqondela wase Tarkastad ngemini yecawa.

UNkosk M. Mazwi uwukokele kskuhle umzi ngokuti abambise ipepa lokubiza ngomiko to kubemi balapha ukunika isipho ku Noposi wetu u Mnu Adams. Lento umzi abunga awungeyi tyafeli ngoba lomfo ka Adams uya wukonza ngokukolekileyo umzi.

Kubotshwe ngeqina lomtshato u Mnu J. Makae wase Whittlezen no Nkosaz L. N. Mnyangeza ngomhla we 22 ku December 1935. Kwababeko sipaula aba:—Banum J. Morai no Makae no Nkosz Marjorie N. Kazwi base Matatiela—bandulake ngolwesi Tatu ukusinga ekaya.

Kwazokuchitha i Kresmes apha, sibona amakosazana V. Yabo, Nkosk D. Martins—nee Bingwe—Jo'burg; Hilda Kumuka P. E. V. Mtshwelo, Cala; N August, Jo'burg; I. N. Nkwana P. E., nabanum. Kaps, Jo'burg; B. Lusiti E. L.

I Merry Makers zase Bloemfontein zibe ne Concert & Dance

engayiwayo apha ngomhla we 24 ku December 1936 — zilundwendwe lamanene e Harmony Kings zodumo lalapha. Ulwamkelo lazo lenziwe kwa Nkosk E. Ortell ngomdyusho omde.

Kungosizi ukuvakalisa ukusweleka ngesiquphe u Mnu Mbut' Mhlauli ngomhla we 22 ku December 1936. Lomfo ubelilungu elidala le Pirates R.F.C. esaziwa kakulu ngokwelulama kwake.

Akakabuyi esibhedlela u Nkosk. E.J. Mgole. Umkuhlane wake awumanga ndaweni nye, unyuka usihla. Siyamaleza emtanda-zweni.

## Ezase Rhini

(NGU J.L.N.)

Kugula umtwana omncinane ka Mr no Mrs J. Keleketi.

UMr J. Jantyes uyicite e Rhini i Holide yake ye Kresimesi, uNobhala omkula we Eastern Province otolika kwi Magistrate's Court yase Bhai.

UMnu M. Ngqolombe uyicite ekayeni lake i Holide ye Kresimesi. Ngentembenzo use Bhai.

UMrs P. Moyake ubuyile ema Xoseni ekayeni lake ebaye ngoku ngapili. Ubuya esiti uziza impilo yake intle kakulu.

Abafana base Rhini babonisa ukushukuma okukulu. I Golf imi ngenyawo zombini. Ungafix kupitizela ngapaya kwentaba yezono kunxitywe i Plus Fours.

OMnu F. Fobe no C. Manana —lo wokugqibela yi Capt ye Eastern Province—basate gxada e Oawa ukuyakucita i Holide ye New Year.

Amakosikazi ase Rabe abene Bazaar e Rabe. Ukutya okulu hlaza nokuvutiweyo nenkuku ezitshwayo, ezibhakiweyo kamnandi.

Indwendwe zifika yonke lemihla ukuzakucita i Holide kwesi sixeko sngowe.

Paya e Kalamani—library—ku ngabisene eziteza us ze draughts—zimbini Lokishi ne Tantiyi ve okono. I Lokishi ityiwe yi Tantiyi kwaba wama. IManager yabo u Mnu B. Foley umke nayo indwe i Captain ye Lokishi u Mr I. B. Mtengeli akafumananga iform yake. U Jwaba akabanga nakudala kakuhle ngokukatazwa kukungapili. Zintutshe ze Lokishi zizama ngazi.

Inivisiyo zihla zinyuka imityinc. Amadodana akapani tuba.

UMrs E. Katiya uphile nosapo lwake.

UMrs F.R. Ngxizele ebebaba tiza umtwana wake omncinane ngenkonzo yase Rabe. Igama lake ngu Lizwi.

## Ezase Daweni

AMATOLO — NOKU-MALO

(Ngu M. Z. D. Mabusela)

Ngomhla wokuqala—New Year kulonyaka—besinengxikela yomtshato e Daweni kwa Kumalo. Bekutshata inkosazana u Violet Ngaba—izibulo—kwa! Ngaba, etshatela ku Mnu Eli Reginald Mpi Mabusela—izibulo kwa Mabusela—wase Mafeking Umse-

## Ezalo Ka Ngubenchuka

(NGU 'ZOLILE')

Le Khrikes ipantse yambhi kumzi wese ma Mpondweni ku Mbhanga. Intwana ka Sibonda, J. S. Mdlathu, ipantse yenzakaliswa lihashe ngolwesi Thathu. Indlela esinde ngayo ayinakuchazwa ngaphandle kokuba kuthiwe

benzi waqutshwa ngu Mfundisi we London Mission ngokungabiko ko Mfundisi wase Methodist. Kwati xa kubhalwa amagama encwadini yomtshato batsho ngeculo elimnandi abakobo myeni, kumaculo ase Wesile omtshato (Iculo 386)

Umtshakazi wavenzibe ilokwe ekutiwa ngesi Ngesi yi Satin Beauty evatiswe ngokupheleleyo; ububanzi bomsi buyi 58 inches (diameter) ababambi balomsila balo lokwe bebane. Umkapi walomtshakazi ilokwe yake yayi Floral Crepe de Chine ite gqagga. Owakulomyeni yena wati "tu" ng Yellow Floral with blue spots isikwe umsiko ka 1937 efanelekile kuvo uma Mtolo.

Kumalungiselo alomgidi kwawa inkabi zambini zalitshumi impahla ezimfutshane. Abantu aba beko emtshatweni babe ngapeza kwa makulu amane—400, kwaye kusitwa besilindele ngespezu kwelonani, kuba kaloku apa kweli letu, lento ingumtshato ixatshisiwe. Abo beko, bagoduka begcobile Ingoma yona ukusuka acaweni ukuya ekaya yatsho ngokunamandla.

Ama Tolo siyawabulela kakulu ngoncedo alwenzileyo; ekunga kubhbi uNozakuzaku u Mnu Nomadolo owautwala lomsebenzi kwasekugqeni wade waukumbela. Nawe Kumalo, wena wakula silibebe. Ama Tolo ngokubanzi, ayabulela ngempthato entle kwinkundla yako. "Mayine ivula."

UMnu D. Ngaba ukupe intombi yake netokazi lenkomo. Izipo zo mtshakazi aziphiweyo zizihlobo zezi. u Mrs M. W. Kraai, i Tray ne 10/-; Mrs R. V. Mgqayi 5/-; Mrs M. Moss 5s Od; Mr J. Ndlela (late) 1 bah; Mnu Dioka, ibokwe—goat—yompako.

Ezinye izipo zinokutata indawu ibanzi epepeni azinakupapashwa zonke.

isinde ngezika Qamata. Khaucinge Mhleli nabalesi xa intwana eneminyaka elithoba impakanisa ihashe inengcamango yokuba liza kujika. Lithe lakukhoh' ukudlula kuyo, lema ngawo omabini layeka engalweni ladibanisa ne gxabala lamphosa phaya. Uphakanyiswe ngumkhuluwa wayo uyise yena engafuni nokujoga ngenxa yesikizi ebeli bonakala. Ingxelo ka Gqira ngale ntwana ithombhisile. Dange Sombawo.

Kwangolusuku intwazana enyanga ezilitoba ishiye ebhedini yimpelesi yayo, ngenjongo zokulalisa usana koko ithe kwitshi nje impelesi lwashiyeka liyakuthi-uka ngobuso olosana luka Sibonda, J.S. Mdlathu. Aul Inceba Yako ingumngaliso Mhlekazi.

Into eseyiqhelekile apha kukuphalazwa kwegazi nge Kresimesi, ukunxila okungathethekiyo nazo zonke izinto ezimanyumnyezi; kodwa kule akubanganjalo, kanti noko

bekonwatiwe. Niya bulelwa bantu be Nzosi ngokundileka ngalomhla niwukumbulela into oyiyo. UMr W. Nzutha nowa kwake basathe gxada ku Tsolo ekhayeni lenkosikazi. Kulapho bayidlele khowa i Kresimisi.

UNkosk Nyanda obebikwe ukungapili nginyisa amathe Kwangakunganjalo.

Ilanga libuye labalela gqitha. Ukulima kumile, ilusizi lonto kubabesekugqitywa kodwa abanye baseme kubi Emveni kokuba senze lentetho ngalengikabanga sifumene amathontsi ayakunceda kwimbewu ebesezifakiwe, kodwa ulimo lusazakuma.

Yeha! Nantso enye into, u Nkosk J. Mdlathu wenzakaliswe yimoto kanye ekubhaleni lama nqaku. Ithe ngokuxhuma esingngqini yayakumnkala ngentloko phezulu athi kutsho kwathi hele. Sithembhe kwa u Sombawo, asi, kazi nokuba kuyintoni ngapha kathi kaye.

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EWE, OKO NDATEJANA OUSANA NDINEMPILO ENTLE KUNENE. NDINEMPILO KUKUMKHELELA U MRS. DHLAMINI NGE FELUNA.

## Bekonakele Ntoni? Ku Mrs. Dhlamini

U Mrs. Dhlamini kwakuyintokazi yomeleleyo. Emde futi emkulu. Uhlobo lomfazi onokulindela ukuba abengunina wabantwana abahle nabomeleleyo. Kodwa wayengenabo abantwana. Okwamhlalisa esosizini kunye nendoda yake. Umhlobo wake wamxelela ngama Feluna Pills. Kwavelantoni? Funda esakubhalelwa yindoda yake cyayivuyisekile:—

Ngo January 1933, u Mr. Luka Dhlamini wase Mutual Cash Store, P.O. Willow Grange, Natal, wasibhalela esiti: "Ngo 1926 ndandicinga ukuba umfazi wam angeke amuzwe umntana. Ogqira abambhlope nabantsundu babesiti ukatazwa sisibeleko nesifo senyanga. Bamnyanga kodwa boyisaka. Umhlobo wasebisa ukuba ke silinge ama Feluna Pills. Wawatubona ama Feluna kute ngo 1927 wazuzwa umntana womfana wapinda wafumana omnye kwakona ngo 1929. Ukusabela oko umfazi wam wasebenzisa ama Feluna zonke inkatazo zake ziphile upile kakuhle womelele. I Feluna kuliyenza lenyani kubafazi. Mna nenkosikazi yam siyabulela kakulu ngelyeza."

No. 52356. (Sgd.) LUKA DHLAMINI.

Amawakawaka abafazi bango ninazala abavuyisekileyo emveni kokuba befumyaniswe Impilo Nokomelela ngama Feluna Pills. Ngoba enyanisweni ama Feluna enzelwe ukuhlambulula, ukulungisa nokunika amandla kuso sonke isakwimo somfazi. Eziphili zihamba kuwo wonke umbilini womfazi, zihamba zilungisa zomeleza zonke indawo ezingasebenzi ngemfanelo yemvela. Kwakuba lomsebenzi wokulungisa seufezekile kube apo ke umteto wemvela unokusebenza ngemfanelo zawo. Umfazi abengu ninazala womeleleyo onekutalo.

Abafazi bapaula into yokuba ngalempilo-ntle ye Feluna banovuyo olukulu oluvela ekusebenzeni kakuhle kombilini wabo. Bacwayitile ngoba imbangelu yokudangala kwabo iphile, igxotwe ngama Feluna Pills. Ubuso babo obucacileyo namhlo akanyayo elata impilo efzekileyo ye Feluna ngapakati.

Uma Feluna Pills ubabuyisekileyo Kupela atengiswa ngokwenyani ngama 3/6 ibhonole. Mhlaumbi ngoko kwi Box 731, CAPE TOWN, sakwamkela ixabiso lawo. Ipaketi libomvu. Lumkela imilinganiselo etengiswa ngo novenkili abange-tembekiyo. Tenga awona ngenyanyani anjengalomfanekiso.



X.F.I.



# What We Think And Say

## The Bantu World

SATURDAY, JANUARY 23, 1937

### The Knife Is Finishing The Race

There are alarming reports, coming from different parts of the country, of the increase of lawlessness among urbanised Africans, chiefly in the big centres. Not a week passes without reports of several Africans who have been stabbed and battered to death by their compatriots, of men and women who have been savagely attacked in our townships and locations and of faction fights in and around the mine compounds. This appalling state of affairs, it cannot be denied, is discrediting our race in the eyes of other races and is confirming the prevailing idea that Africans are irredeemable savages, who must be kept under proper control and have their movements restricted.

There can be no doubt that those who pursue the policy of repression against the African people will be strengthened in their attitude by this ever-increasing lawlessness. They will argue, and indeed they argue, that people who behave like animals and kill one another are not entitled to freedom and to a treatment accorded to human beings. They are savages, who must be rigorously dealt with by means of restrictive laws and regulations. That is the argument of the advocates of the policy of repression, an argument which cannot be ignored by the leaders of the African people. No doubt, some of our leaders will contend that this lawlessness in urban locations is due chiefly to the treatment meted out to the Africans by the whites. They will say when men are treated like beasts they behave like beasts. While this may be true to a certain extent nevertheless the fact remains that as the result of the illicit liquor traffic which is carried on by women, most of the Africans have lost all sense of self-respect and the home life of the race is being destroyed. Children, through lack of parental supervision, have got out of hand and, it is stated, that in certain townships and locations boys and girls parade the streets at night and attack older people.

Lawlessness, no matter to what source it can be attributed, has become a menace to the very existence of the African people and it thus constitutes a problem which cannot be solved by merely apportioning blame to this or that source. It is a problem that must be faced by the leaders of the people, who should tackle it seriously and fearlessly. From every platform and pulpit lawlessness should be denounced until the people are roused to action and until the wrongdoers and murderers find themselves shunned and ostracised by all respectable people. The "Skokiaan Queens" should be made to feel that all decent people are against

them because they are directly responsible for the increase of lawlessness among the people. Through their illicit liquor traffic they have sent hundreds of young men and women to their untimely death, have ruined many a home and the characters of men who would otherwise have played an important role in the advancement of our race. The Bantu World has again and again called attention to the fact that the selling of liquor by women constitutes a menace to the welfare of the people and has suggested that a crusade should be organised to combat the evils of the illicit liquor traffic, the murder of Africans by black men and the appalling lawlessness that has become rampant. We still repeat the appeal.

### The I.O.T.T. Movement

By L.S. MAKHUTLE

The Grand Members of the above Order have asked me to let the public know the activities of this Temperance Movement. Now, may my grand officers not regard my short article as a sign of my refusing their request! What I have omitted will be included by my fellow reporters. Briefly, if the readers peruse the press carefully, they will be horrified by the harrowing deaths caused by strong drink. Every true Christian who hates this disastrous drink should denounce it wherever he goes, or should join the I.O.T.T. Movement which is the real weapon with which to fight the enemy. A true Christian should not say that he is born an abstainer, and as such he will not join the I.O.T.T. movement. Such an opinion lacks sound reasoning. We are born Christians, and yet we join the ministry to convince the world that we are not ashamed of our course which leads us to Christ, our Saviour.

On the 31st. of December, 1936, this temperance body resumed its sitting at Alexandra Township, and closed on Sunday evening, 3rd inst. Some regard this Order as a Methodist propaganda while it is really an interdenominational movement which aims at denouncing the drink evil. It also aims at reforming the character of the African Youth. It is a non-political body, but an African temperance Order which is not a little hated by the Skokiaan Queens and the illicit liquor sellers.

On Saturday the Grand Session held a joint session with the Free State Grand Session at Orlando. The joint session had a visit from the manager of the Reef Locations, from Rev E Carter, Superintendent of the Methodist Church of South Africa, and from Mr Oliver, the Superintendent of Orlando. These honourable visitors also gave the Joint Session a hearty support against the drink evil. These visitors stated that the people who play with strong drink play with fire.

The order's task is to educate the children against this drink evil because the law and the heavy punishments do not succeed in destroying this drink evil. But, alas! the order fights with a strong enemy whose power was almost shaken to the foundation when the order, on Sunday at Alexandra, enlisted thirty one converts. In the evening the order held an impressive memorial service for those who died on the battlefield fighting for their Master. May God help us to know that "Strong drink biteth like a serpent and stingeth like an adder."

The following were elected Officers:— President, Professor D. D. T. Jabavu; Vice president, Mr. J. J. Nhapo; Hon. General Secretary, Mr. T. P. Mathabathe; Hon. General Treasurer, Mr. A. W. Dhlamini.

## A Virile Bantu Race

(By FRANCIS LE MAS)

In the days of the past the Bantu lived close to nature and they were in consequence strong and healthy. Their homes were on the open veld, where there was abundance of pure fresh air, of sunlight, and of natural cleanliness. The people obtained a plentiful supply of nourishing foods from their fields and the cattle and from the chase. The men maintained their vigour and their strength by hunting and by practising military exercises. The women worked in the fields and they developed strong and healthy bodies. The children played on the open veld, deriving much benefit from being bathed in the fresh air and the health promoting sunlight. Under such ideal circumstances, the Bantu were a robust and a virile race, proud of their strength and stamina.

Today how very different the state of affairs, which prevail in the locations attached to the towns and cities! Here live hundreds of thousands of Natives under the most unhealthy and demoralising condition. It is only because nature has made them hardy that they are able to offer strong resistance to the deleterious factors which undermine their vitality and which at times threaten their existence. What are the adverse conditions that the Africans have to meet and overcome? They are too well known to discuss fully. Suffice it to say that they are poverty with its attendant evils of overcrowded and unhygienic homes, insufficient nourishing food, alcoholism, and inadequacy of playing fields and of churches.

How are the Bantu to overcome these obstacles, which stand in the path of development? What must they do to strengthen body and character, so that they will not only become fit to meet the adverse conditions of life but so that they will become a vigorous and virile race, proud of themselves and admired by all? Firstly they must improve their economic and social status.

They must demand higher wages. They must call upon the municipal authorities to improve the houses and the quarters in which they live. Clean homes, hygienic surroundings, fresh air, pure water, personal cleanliness and wholesome foods must be enjoyed by all.

Secondly the great curse of drink must be fought with might and main. The "skokiaan queens" must receive opposition not only from the police, but from the Bantu people themselves. Let your indignation be kindled against such people by thinking of the evils to which their wicked trade gives rise. They are the cause of drunkenness, brawls and fights, quarrels between husband and wife, the ruining of homes, the neglect of children and inefficiency of the Bantu worker.

Thirdly the lack of playing fields and the other facilities for indulging in sport must be made good. Young men and women must be able to participate in all forms of suitable sport. This will not only develop their stamina and their health, but it will improve their characters. A sportsman, unless it is proved otherwise, is always considered to be a gentleman. For the young men let there be rugby, soccer, cricket, tennis, swimming, boxing, wrestling and athletics. For the young women let there be tennis, swimming, basket ball and hockey.

Finally more churches must be built. The people must be taught to love virtue. For the well being of a race moral health is essential. Purity of thoughts, decent behaviour, and an admiration for all that is great and noble must be encouraged.

By constant endeavour the Bantu people can build themselves into a strong and healthy nation. Let the development of a race, vigorous in body and virile in spirit, be one of their constant ideals.

## Conference Of Teachers' Federation

The Seventh biennial Conference of the South African Native Teachers' Federation was held in Bloemfontein last month under the presidency of Professor D. D. T. Jabavu. Those present were Messrs T. P. Mathabathe (Secretary) A. W. Dhlamini (Natal Bantu Teachers Union) P. R. Mosaka, B. A. (Cape African Teachers Association), J. I. Nhlapo and R. Cingo B. A. (O.F.S.T. A.), H. W. Monehi and H. B. Nyati (Transvaal African Teachers' Association).

Among the visitors were Messrs C. R. Moikangoa (Supervisor of Schools) D. Bosakwe, S. P. Mqubuli, J. M. Seleke, J. Dippa, M. Leplessa (Supervisor of Schools) I. Bud Mbelle, E. Motau, S. Sefathelo, E. Mapikela, Rev. J. Calala and several local teachers.

The main business of the Federation was the consideration of the report of the Inter departmental Committee on Native Education. Criticism and comment were made on the report and these will be sent to the Minister of Education.

The following statement was issued to the Press:

"The Federation while welcoming most of the recommendations of the Committee felt that if Native opinion was to be sufficiently and efficiently represented on the Union Board of control (a) Provision should be made for two representatives to be appointed by the Federation. (b) That on each provincial advisory board, two Natives should be appointed to represent Native opinion regardless of the size of the province to which they belong. (c) That in addition to the representatives of the Universities on the provincial board, the South African Native College should have a representative.

The Federation was of opinion that barriers should not be placed on the way of establishing private Native schools as machinery already existed whereby the State must deal with harmful and mischievous bodies or persons. With regard to teachers' salaries, it was the feeling of the Federation that the proposed scales for Native teachers, even if fully applied, would not be adequate to meet the growing needs of the Native teacher, and in as much as financial inducements were recommended for European teachers to qualify for service in Native schools, similar inducements should be offered to Native teachers also.

The Federation deplored the growing tendency to prefer European to Native principals in Native practising, training and secondary schools, and to stress unduly the vernacular as medium of instruction in the Native training centres.

In spite of the admission of the Inter-departmental Committee that for the black child there are limitations which affect him chiefly out of school, the Federation maintained that Native education should not be paralysed or crippled by artificial limitations and political policies but should aim at "securing for everyone the conditions under which the individuality is most completely developed."

Other items of interest dealt with were (1) The composition of a standard version of the African National Anthem, "Nkosi sikelela Afrika" which Anthem is still being sung in different versions in the various parts of the country. (2) Status of Bantu teachers; (3) Publication of a yearly bulletin of the federation.

(Continued at foot of column 2)

## R. Roamer Talks About . . .

### STUDENTS

We wish to assure the parents and guardians of those students who will fail or pass in 3rd. class that they will not lose their self conceit, because self-conceit is an acquisition that lives in some peculiar hearts of students. Therefore as long as these students have these hearts, they will never lose their self-conceit.

This self-conceit will enable the students who fail or who pass in 3rd. class to tell their parents and guardians that their failing subjects were taught by teachers who hated them, consequently they had to fail. We want to deny the rumour that some students will say they failed because they were not bought spectacles by their parents. We can easily deny this for among failures and 3rd. class passes will be students who wear eye-glasses.

We also wish to deny—on behalf of the Editress, bless her happy heart!—that girl students who have done badly did so because they were taught by female teachers who can hardly be expected to sympathise warmly with backward, but pretty girls. The Editress—bless her happy heart!—says it is not true that girl students prefer to be taught by male teachers and boy students prefer female teachers.

But the Editress—bless her happy heart! says boy and girl students are one in saying the best kind of education is "a mixed one," where boys and girls are taught together so that they get used to one another. This helps them, when schools close or reopen, to exchange "brotherly" and "sisterly" greetings only in the train passages. Now we are sure that those who fail or pass in 3rd class will blame one or all of these agencies. The ways of students are hard.

We speak with authority on the subject of students for we were once distinguished students in Timbuctoo. It does not matter if we were subsequently extinguished socially by those we put into anguish and made them languish in class by our brilliancy. In our student days there were students who felt that they could not look "important enough" unless they wore glasses of some sort and had their hands ever stuck in their pockets; but with their heads in the clouds.

The result was that we had an upper class known as the "Seers and Seeresses" composed solely of spectacles—wearing fraternity whose sole aim in school was to parade their consummate and jejune ignorance in the guise of wisdom for all and sundry to behold. It was only when the examination results were published that the "Seers and Seeresses" became just ordinary students when they failed or passed in 3rd class.

Most of these students on leaving their schools did not know what to do with themselves and, as nobody else knew what to do with them, they spent their time fooling themselves. When a re-union of the former "failures" of Timbuctoo University was held in December these students came and told one another stories of how their education had opened up their eyes so that they could live comfortably on the gullibility of their less sophisticated brothers and sisters.

"Mr. Chairman," one said, "I have found out that an educated man who has not any conscience can live quite comfortably by putting mud on the eyes of his less educated brothers (hear! hear!) In fact, since I left this famous institution I have done infamously well for myself with this motto, 'the ignorant are the victims of the wise' (Applause) When I passed in 3rd class my teacher sarcastically said 'I'd end Nowhere. Well if Nowhere means where I am, I say the more 3rd class passes we have the better for our coming race (Thunderous applause)." (Continued at foot of column 2)



# MARCHING FORWARD



## THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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### DO YOU INSPIRE?

By THE EDITRESS

This is the question asked by one of my readers in last week's issue of "The Bantu World". Her article appeared on page 12. I know many of you have read it, that is why I wish to emphasise on what she wrote. I am sure we are proud of a fellow-woman who does something noble, because that brings credit to ourselves.

This means for every good done by one of us, we step a rung higher on the ladder of progress. Now it is only in men's relationship with us that we can contribute our greatest towards this progress. For, a woman was created to be a helpmate of a man. Man alone can do many worthy things, but it is when there is a noble woman behind him that he can be inspired to reach the heights.

If you read the biographies of big men, you will learn that they owe their successes to either their wives or mothers. This, of course, refers particularly, if not solely to European women.

Europeans are very fortunate in this respect, but even among us there are many women who have now come to realise that what they mean to their menfolk. These women strive to help their men in their efforts for their race.

Some of these women I have had the honour to write their short sketches on these pages, and I still hope to write more about other women who are thus endowed. Now before we can lift up our heads with pride, let us be sure that the number of such women is increasing. Those who know of such women in their locality should bring them out into the light, so that the world can see how far we have gone.

Let us be proud—very proud, indeed—of those women who are inspirations to their husbands, sons, lovers or friends, rather than drawbacks. Let us glorify them! A woman who can inspire a man to do great deeds, to think on a large scale, is a woman whose price is "far above rubies"—such women are God's gifts to the world. We who read these lines—have we passed this test? Is our presence to our menfolk just a matter of course; or is it vital, throbbing with energising life?

I am sorry to say there is a type of woman among us who prides herself on her virtues. She is good and never did wrong. She despises women who are not as virtuous as she is. Yet to her husband or to her menfolk, this woman with all her goodness is of no vital use. She does not take the slightest pride in what he does. All his enthusiasm over his future plans leaves her cold. She never has an inspiring word for him even when he has done something great.

Of what use is such a woman to a man who has aims in life? She typifies what Christ said when He said something about a Christian who has no active works to recommend him.

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### DO YOU KNOW—Who Was Rebekah?

By R. R. R. D.

I think this woman about whom you should read in Genesis, Chapter, 27, will always be remembered for her cunning and deceitful plan of doing her elder son Esau out of his blessings and enabling the younger son Jacob, to receive the blessings which were intended for his brother, Esau.

She was the wife of Isaac and mother of Esau and Jacob. Her brother was Laban of Haran to whom she sent Jacob when Esau threatened to kill him. The trouble started when Rebekah overheard her old husband Isaac ask his eldest son Esau to prepare him "savory meat such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die". Now Rebekah made up her mind to outwit Esau and cause the blessing to fall on Jacob instead.

So while Esau was chasing buck on the veld, she was busy cooking a lamb with which to deceive her half-blind husband. She dressed it to perfection and then told Jacob to take it to his father pretending he was Esau. Because Esau was hairy, she made him cover his chest with the skin of the lamb. What did not deceive Isaac was Jacob's voice. He doubted that it was Esau and said: "The voice is Jacob's, but the hands are the hands of Esau." But he blessed him.

Esau arrived just as Jacob left his father's presence. Great was his sorrow and anger. When he threatened to kill him, Rebekah sent Jacob to his brother, Laban at Haran.

She did all this because she loved Jacob more than Esau. This proves the saying that when a woman sets her heart on a thing nothing short of death can stop her hand. Rebekah was a very beautiful woman. One day she nearly caused the death of Isaac; for when Isaac saw that the Philistines admired her, he said she was his sister. It was only when Abimelech nearly made love to her that Isaac admitted she was his wife.



Arabelle and Isabel

Arabelle: My Dear! Did see Mrs. —at the party yesterday afternoon?

Isabelle: Yes. What about her?

Arabelle: Well, her dress! I wonder how her husband liked paying for that wonderful creation.

Isabelle: He didn't—She did!

Arabelle: She? I didn't know she was working.

Isabelle: She isn't, in the ordinary sense of the word. She earns money of her own by taking in orders for knitting. She told me so last month.

Arabelle: That sounds quite a good idea.

Isabelle: It is. She has worked up quite a little business of her own. Everyone likes hand-knitted jumpers; they are prettier and stronger and—what are you doing?

Arabelle: Putting on my hat. I am going to buy some knitting needles.

Isabelle: But, you can't knit!

Arabelle: Well, you don't think I'll ever be able to learn without needles do you?

Isabelle: So that's the big idea.

Arabelle: Yes. New motto—why pay for a new dress if Mrs. A., Mrs. B. Mrs. C. will!

Isabelle: I see. Let me tell you one thing first my lady. You will need patience—lots of it.

Arabelle: Anything is worth trying once!



### OUR CHILDREN

The New Child

I tried to give him water in the way the books say, changing him—holding him up for wind—everything: at last I gave in, and fed him when he woke up at midnight. He then slept peacefully until morning. Gradually he would wake later and later, until in the end he slept right through—and so did I.

With my second baby, I was more fortunate, for from an early age he developed the habit of sleeping through from six till six. The mothers whose babies do this—and quite a number do—are to be envied by those whose babies wake in the night. But it proves that babies vary and cannot be treated by rule of the thumb.

The chief reason authorities have for laying down this "no night feeding" rule is that it is important for the stomach to have one long rest in the 24 hours. But if at first your baby has only a six-hour interval at night, don't worry too much; it is important, too, that you should have at least, some unbroken sleep, and unless you have someone else to take the burdens off your shoulders, you won't get it while you try to break baby of the hunger habit. He will conform to his own accord as he grows older.

### JUST A SMILE, PLEASE!

"Does your husband always live up to the promises of his courtship days?"

"Always! In those days he said he wasn't good enough for me, and he's still proving it."

x x x  
"She's got a head like a door-knob."

"What do you mean?"

"Any man can turn it."

x x x  
"I know a man who has influenza all the time."

"Doesn't he know that whisky is good for influenza?"

"That's why he has it all the time."

x x x  
Two labourers were working on a very tall building.

Suddenly the man at the top of the ladder called to his mate at the bottom.

"I say, Jim," he said, "come up 'ere a minute."

"What for?" replied Jim. "Can't you see I'm busy?"

"Still, just come up and listen," said the other.

Three minutes later, Jim puffing and blowing, reached the top.

"I can't hear anything," he said, after a while.

"No," said his mate. "Ain't it quiet?"

### This Week's Thought

Happiness is not so much having what you want as wanting what you have—

—Mrs STRUGNELL

x x x  
A Bishop was condemning the use of cosmetics by girls.

"The more experience I have of lip stick," he declared warmly

—"the more distasteful I find it."

x x x  
Captain: You are charged with habitual drunkenness. What excuse have you to offer?

Offender: "Habitual thirst, captain."



# WOMEN'S HOME PAGE

## For Summer Lunches

**Haricot Beans.**—Wash the haricot or butter beans, throwing away all that float on the water. Soak them overnight, if possible, in sufficient water to cover. Put into cold, slightly salted water and bring to the boil, then allow to simmer very gently until tender. Cook until tender (3 to 4 hours). Allow 3 pints water to each pint of beans. If more water should be necessary add boiling water. Drain well and serve with pieces of butter in the dish. These beans are delicious when served with a tomato puree mixed with the beans, the whole being piping hot when poured into a covered vegetable dish and served at once. Haricot beans make a delicious salad. They should be cold. Toss in French dressing and sprinkle with chopped parsley. (French dressing is made by placing 2 tablespoons of oil in a bottle with 4 tablespoons lemon juice or vinegar, pinch cayenne, quarter teaspoon pepper and half a teaspoon salt. Shake well and use for salad.) Cold French beans may be placed in a glass dish and covered with a little French dressing and sprinkled with chopped parsley. If served with mutton sprinkle with chopped mint.

**Haricot Bean Bonne Femme.**—Soak 1 pint of haricot beans overnight, boil until tender, drain. Meantime fry 1 teaspoon butter with chopped onion and 3 ozs. lean ham chopped into dice. Add the beans and 1 cup broth or stock. Wash a lettuce and place it on top of the beans with 2 sprays of parsley. Season with half teaspoon salt and pepper and mix lightly. Cover and simmer for 35 minutes then lift out the lettuce and parsley. Cream one tablespoon butter with 1 tablespoon flour, add to the beans and while stirring gently cook about 3 minutes. Pour into a vegetable dish and serve.

**CREAMED BEETROOT.**—Boil beetroot until tender. Peel and slice. Melt 1 oz. butter in a saucepan, add 1 beaten egg yolk, 1 teaspoon milk, half teaspoon lemon juice, pepper and salt. Cook gently allowing it to boil for about 5 minutes. Pour over the beetroot and serve hot as a vegetable.

**BEETROOT MOULD.**—Boil beetroot (2 to 3 small ones), skin and put through a mincer. Mince a large onion, add to the beetroot with salt and pepper and 1 oz butter. Place in a butter mould, cover with greaseproof paper and bake 1 hour.

## Home Made Paste

Paste is often needed in the home for pasting things in scrap books or mending torn books. Here is an easy method:—

Take half teaspoon each of starch and flour, and pour on a little boiling water. Let it stand a minute, add more water, stir and cook it until it thickens.

## Foundation For Beauty

Try and make a fair average of eight hours of sleep a night, to keep your face young and your eyes bright.

Drink at least four or five glasses of water a day. The water washes out the system and keeps the skin healthy and smooth.

Don't slop about in chairs and waste long hours in grumbling about fate and your particular lot in life—it will ruin your expression.

## How To Sweeten Rancid Butter

"Cooking butter," that is, butter which is no longer quite fresh, can usually be purchased quite cheaply. Before using it for cakes and puddings etc. treat in this way:—Completely melt the lb. of butter and skim off the top. Then put into it a piece of toast free from burn. In a few minutes the butter will lose its offensive taste and smell, which the toast has absorbed.

## Meat Dishes

**American Frillers.** Either cold beef or cold mutton may be used. Cut the meat into slices. Then make a batter as follows:—3 tablespoons flour, half tablespoon butter, 1 egg, 1 tea cup of water and a pinch of salt.

Put the flour and salt into a basin. Mix together the melted butter, egg and warm water, then stir in gradually the flour.

Rub the slices of meat with a cut onion, season with salt, dip into the batter and fry at once in boiling fat.

**Creole Sausages.** Here is a new way of cooking sausages. Take 1 lb. of pork sausages and about four tomatoes and an onion. Prick the sausages with a fork and put them in a stew-pan with the sliced tomatoes, onion, salt, and a little water and stew gently for about half-an-hour. When done, lay the sausages on a hot dish, press the tomatoes and onion through a sieve or mash with a fork, return to the fire and thicken with a desert spoonful of Maizena mixed to a smooth paste with a very little cold water. Boil for few minutes then pour over the sausages and serve.

## Early Training For Children

A famous poet once said—"The childhood shows the man as morning shews the day." Social training should certainly begin in the home. From the earliest days the children should be taught the simple rules of general etiquette. They should be taught to speak respectfully to their elders and to act courteously to people of all classes. Unselfishness, kindness and consideration to others should be taught in a happy way to make the qualities appeal to the child—and do not forget to practice what you preach!

A child who in everyday life becomes familiar with the rules of etiquette will grow up with that easy charm of manner and gracious kindness which are not easy to acquire in later years.

## Silk Bedspreads

Bedspreads can be made quite easily and work out cheaper than the ready-made ones.

The usual sizes for bedspreads are: for single beds, 108 inches by 72 inches, for double beds 108 inches by 90 inches.

Some silks are only 28 inches wide and others are 36 inches, so you will have to work out carefully how many yards you will need. The seams must run down the length of the bed. Linen, satin, or silk taffeta are the most popular. Linen of course is usually embroidered or trimmed with applique work. Only experts should attempt to embroider silk or satin bedspreads, but a plain satin bedspread can look very smart and pretty if it is made with a pretty border trimming.

### Border Trimming

**Punching** is a luxurious looking trimming for "best" spreads made of silk or taffeta.

**Fringe and Braid.** Silk fringe and braid are very pretty for bordering either satin or taffeta spreads.

**Scalloping** gives a graceful edge. On linen spreads the edges could be bound or buttonhole stitched. A taffeta bedspread would look very smart if the edges were cut in large scallops, about the size of a dinner plate, and edged with narrow ruching of the same material.

## Puddings

### Baked Date Pudding.

Mix together 2 cups flour, 1 cup bread crumbs, 1 cup sugar, 2 tablespoons butter or dripping, 1 cup dripping, 1 cup milk, half teaspoon baking powder and 1 lb. stoned dates cut into small pieces. Put into a buttered pudding dish, dot pieces of butter on top, and bake half an hour.

### Sago Pudding.

4 tablespoons sago, 2 cups milk, 2 eggs, 3 or 4 tablespoons sugar and a pinch of salt. Wash the sago and put into a buttered pudding dish. Pour over the milk and stand on back part of stove until sago is swollen and soft. Beat the eggs well and add them together with the sugar to the milk and sago. Put small pieces of butter on top, also a little grated nutmeg and bake for 30 minutes in a slow oven. If the oven is too warm stand the pudding dish in a pan of water in the oven.

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# NUTRINE

## All About Tea

### BRITAIN DRINK MORE TEA

The expansion in public spending powers in Britain, which has followed the trade revival, has been reflected in a big increase in the amounts paid in Customs and excise duties, states the Daily Telegraph.

According to an official report, Customs and excise revenue for the year to March 31, 1936, reached £303,821,450—the highest ever recorded with the exception of the years 1920—22. This represents an increase of £14,000,000, reveals surprising changes in public taste.

Alcoholic liquors brought in about £200,000,000 in 1921 and about £100,000,000 in 1935—36. Tobacco revenue increased from £55,000,000 in 1921 to £75,000,000 in 1935—36, and while sugar, cocoa and coffee, which in 1921 brought in some £50,000,000, accounted for only £17,000,000,000 in 1935—36, the tea duty showed an increase of £148,000,

representing a rise in consumption of between three and four per cent.

### CORONATION TEA

Every house and shop showing a flag and the people organised as "one big family party" is the vision of Councillor F. J. Spickernell, Lord Mayor of Portsmouth, England, for the Coronation celebrations.

"Our desire is to make it a people's Coronation," he said, "and we are therefore preparing a programme in which all classes may participate. We hope to make it a period in which rich and poor, great and small, will be able to rejoice and display loyalty and love to the Throne.

"I am asking the councillors in each of the 16 wards of the city, who know the people and the workers, to form a committee and arrange teas for the children in the streets, the schools and the parks. We are prepared to allocate any sum of money for the teas and do not want collections to be made to meet the expenses.

## Scotch Shortbread

1 lb plain flour.  
half lb. butter  
3 quarter lb castor sugar  
Pinch of salt  
Half teaspoon baking powder.  
One egg.

### METHOD

Here is the method used for the famous shortbread made in Scotland. Place sugar and butter on your board and with the fingers cream until quite light. Add salt and egg and blend together. Gather together and place with the sifted flour and baking powder in a bowl. Knead gently until a firm dough is obtained. If too soft, place aside in a cool place to harden. Either roll out thickly and chop into

fancy shapes, or mould and flatten pieces into rounds, keeping the paste moderately thick. Pinch with fingers to make the edge fancy. Bake on grease-proof paper in an oven of 330 degrees Fahr. until of a pale fawn colour. Baking time for rounds should be about 30 minutes.

Shortbread should colour quite slowly, then it will be crisp all through. Dust it with castor sugar while hot, also cut while hot to prevent crumbling. All shortbread should be pricked all over with a fork before baking—this is to both decorate and prevent it bubbling.

## Mofumahadi onaoa Mo-Afrika o na le bana ba nonneng, ba thabileng ba mafahla.



U dumela hore batsoadi bohle ba tshuanetse ho ho sebedisa

## ASHTON & PARSONS' INFANTS' POWDERS

"Ke na le bana ba supileng," ho rialo Mrs. M. Rosie Nfifkoe. "Ba pela ba bahlano bane ba kula ha ba etsoa meno. Ba lla bosho bo bong le bo bong me ba otle. Kajeno ke na le mafahla me ke sebedisa Ashton & Parsons' Infants' Powders. Mafahla a na a khuedi tse robileng meno e medi; o mong nguana o na le meno a mararo; o mong a mabedi. Ba robala hantle me ba nonne. Ke suaba ha ke ile ka se sebedise di Powders tsa lona ho bana ba ka ba bang."

P.O. Helbron, District Pretoria.

"Ha a ntsa a bolisa bana Mrs. Nfifkoe, o fumane hlalohanyo eo basadi ba Makhooba ba hlakomelang bophelo ba bana ka eona. Ha utlwa nguana a lla tseba hore ho teng se mojang ka maleng kapa o tsoa meno. Di Infants' Powders tsa Ashton le Parsons di fodise bohloko kantle le ho ntaba nguana kotai me di etsa hore a khotofale ha ntsa a hola.

### A NONNE, A PHETSE A THABILE

U ka reka di powders tse na venkeleng lefe le lefe; hape ha di turt. Ha u di noca nguana di bee lelemeng la hae. Ha nguana a le ka tsebo ho khuedi tse tharo, mo nce halofo, ha a feta khuedi tse na monse ele ague. Di Infants' Powders tsa Ashton le Parsons ha di na kotai.

Bang.

Phaeferine (Ashton and Parsons) Ltd., London, England



# The Noble Work Of Elizabeth Fry

## The Noble Work Of Elizabeth Fry

It is extremely gratifying and uplifting to read of the good works of women all over the world. It matters not whether the worker be a European, Indian, Japanese or African—she's a woman—the supposed weaker sex. Bodily weaker perhaps, but mentally and spiritually? No!

Here is a short account of the life and work of the famous Elizabeth Fry. Elizabeth Gurney was born in England in the year 1780—the eve of the terrible French Revolution. She came of a Quaker family (the Quakers are a religious sect) and at the age of twenty married Joseph Fry, a member of one of the most eminent families in English Quakerism.

The revolt of the lower classes in France so shocked the ruling classes in England that there followed a long and bitter period of class antagonism in England and it was during this period that Elizabeth Fry lived.

Great material progress was made for those who had money but those who were poor were seldom considered. The prisons in England were in a terrible state. The female prisoners were herded together like sheep, the guilty with those not yet tried, and the murderers with those who had merely committed small thefts. They had no night dresses and no bed clothes and were altogether in a most pitiful condition.

As a Quakeress, Elizabeth Fry's work lay with the sick and the needy and in 1813 she paid her first visit to the famous Newgate prison. Friends had warned her that it was hardly safe to visit and that she must not wear anything valuable and she was told that the prisoners were vicious and dangerous. What she saw in prison made her wonder, not that the inmates were so savage, but that they were not insane as well. Elizabeth Fry embarked at once on her schemes of practical as well as spiritual relief in the prisons. She supplied clothes to prisoners and formed the Association for the improvement of female prisoners.

This society devoted itself to the establishment of prison discipline, separation of sexes and female supervision for female prisoners. She visited various prisons in England and Scotland and the publication of her notes on this tour gained the sympathetic attention of the House of Commons in England and also the prison committees in foreign countries. It is not too much to say that, but for her personality and persistence that prison reform and relief for the destitute would have been left untouched for many years throughout Europe. Criminals in England were sent to New South Wales and Elizabeth Fry pleaded with the Government to make regulations and ensure them decent work when they arrived.

She also inaugurated a nightly shelter for the homeless, where a bed and songs and bread were given to the destitute and by her burning sincerity she impressed those in power that though beggars can't be choosers, they should at least be treated as human beings and not as animals.

An eye-witness of one of her visits to prison said—"I have seen Elizabeth Fry in Newgate, and I have witnessed the miraculous effect of true Christianity upon the most depraved of human being." She had the gift of being the same thing to all men, and so we hear of her dining with kings and taking tea with people in the poor lower classes.

By her simple honesty of heart and true greatness of mind and spirit she influenced alike the most wretched and the most exalted. Her whole life was devoted to uplifting the weak and her determination never failed.

Before her time there were probably quite a number of kind hearted women who had been shocked and distressed at scandalous treatment which women prisoners received—but they got no further than saying—"Something should be done!" How often today we find ourselves repeating those very words—"Something should be done!" And each one waits for the next to do it.

It is only a few who rise to the heights of true Christianity forgetting 'self' in helping the weak. Forgetting 'self' does not mean losing one's personality. Elizabeth Fry forgot the discomforts which she must have experienced in her work—she forgot her 'self' but she made her name famous through her work.

She worked for others and became famous! It sounds so easy, doesn't it? Numbers of women could do what Elizabeth Fry did—but they lack the ability to launch out—and forget themselves!

## Love, Marriage And Divorce

Dear Editress,

Will you please allow me a space in your valuable paper to express my views on the above subject.

The cry of the unsophisticated lover is "Love me little; love me long," but against that has been set the maxim "Marry in haste and repent in leisure." Good advice, however, is wasted on an ardent lover, and he will get married, what-ever the cost. Thus arises the situation put by Emerson: "Is not marriage an open question, when it is alleged from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?" And so, lightly disposing of love and marriage, we come to the main question of the moment—Divorce.

Some religious sects lay it down that marriage is a divine institution to be ended only by the death of one of the parties, but that dogma has been set aside by the State for generations, and the parting of the spouses has been speeded by the law of the land, a law that is, unhappily, too often called into operation.

In the Union, Divorce has only become second to the maize question, and such laws with amendments have become a real live topic for members of Parliament—and the courts. The resort to the court has become so frequent, that individuals have become quite familiar to the judges, and it is but a question of time until, in the words of Artemus Ward, it will be said of one: "He is dreadfully married; the most married man I ever saw in my life." It is now time that members of assembly should introduce a Bill which would seek to establish incurable insanity and habitual criminality as grounds for divorce. I think on my own opinion that marriage lost its sanctity as soon as it ceased to rest on a basis of love.

It is an extraordinary doctrine for a clergyman to lay down that when one spouse ceases to love the other, and with a lascivious mind turns the eye on a third party, the marriage loses its sanctity and the blessing of the church ceases automatically. The frequency of divorce proves the failure of the church to uphold its sacraments.

The purely civil marriage is on a totally different basis. But from the church's point of view, and

(Continued at foot column 3)

## Helpful Tips For The Home Dress Maker

(By MADELINE MAY)

The pressing of seams is one of the most important things in dressmaking—An iron should be kept hot on the stove and each seam should be pressed after it has been stitched. It is impossible to press all the seams properly after the garment is completed. And what about the new crinkly crepes?

They need very careful pressing, for the slightest touch with a hot iron will cause the crepe effect to vanish. Materials of this type should be ironed and then "steamed" with a damp cloth. First press the seams on the wrong side with the iron (not too hot), then get a clean damp cloth and place it over the press section, take the iron and hold it over the damp cloth so that it just touches, without actually resting on the cloth.

The steam makes the material crinkle up into its former position. Done in this way your seams will lie flat and the dress will have that "professional" look which is so necessary in heavy crepe materials.

Velvet should be ironed on the wrong side by running the material over the iron instead of the iron over the material. Place the iron upside down on the table, turn the dress inside out and carefully run it backwards and forwards over the iron—doing a small section at a time.

It will probably take longer than pressing in the usual way but it is the only method to be used for velvet. Velvet ribbons should be ironed in this way too.

The seams of heavy winter materials can be made to lie beautifully flat if a little dry soap is rubbed along the seams just before they are pressed. Of course this only applies to the wrong sides of the seams.

Khaki drill and thick calico will stitch easily in a sewing machine if the seams and hems are given a rub over with an ordinary candle.

Very thin materials such as chiffon fine net or thin crepe de chine should be stitched over paper if a machine is used. The paper tears away from stitches very easily, leaving the seams beautifully smooth and flat.

Never use ordinary machine cotton for sewing sheen silks and satins; sheen or sewing silk should be used for silks, satins, crepes, georgettes and lace. The average is two reels of sheen or sewing silk to one dress.

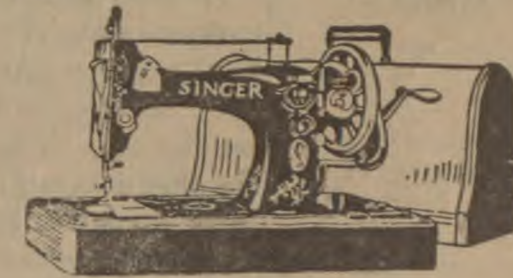
Smocking is very popular just at present. Why not purchase a small book on smocking from some branch of the Central News Agency—it will not be very expensive and when once you have mastered the stitches you will find smocking a very effective trimming. When you actually smock a garment remember that you need more material than for ordinary gathering! For instance in gathering one uses one and a half times as much, e.g. if the plain width is twelve inches the material to be gathered into it should be 18 inches to give the necessary fulness—but in smocking you need three times the length e.g. if the front yolk of child's dress measures 12 inches the front of the skirt which is to be smocked onto it will have to be about thirty six inches.

that of its ministers, the situation would seem to be summed up in the words of the Book of Common Prayer: "Whom God has joined together, let no man put as under."

Geo. LESLIE P. MAKATINI  
Pilgrim's Rest.

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# PAGE OF INTEREST TO WOMEN OF THE RACE

## Tugela Ferry Hospital Bids Farewell To Nurse Xala

Dear Editress,

A grand tea-party was given to Nurse E. Xala, at the Hospital on October 31. Nurse Xala has left the Hospital for Durban to take up midwifery. Amongst those present were: Dr and Mrs Maclay, Nurses E. Ngema, R. Ntombela, F. Jozi, E. Motsepa, G. Mokholo and A. Ndlovu; Misses D. Ngubane, B. Zulu, A. Bhengu, Miss Magubane; Mesdames - Kunene, S. Radebe, K. Zulu, A. Zulu, D. Mthembu, S. Madondo, J. Mennu, Z. Ngubane, E. Gradidge, K. James, Ngubane and the I.C.U. Band.



In the picture Nurse Ntombela on behalf of the nurses and Domestic Servants is presenting Nurse Esmie Xala (middle) with a suitcase containing many valuable presents. The other lady is Nurse Jozi.

## Should Girls Be Educated?

(BY J. S. MASIMONG)

Many African parents often say, "It is not necessary to educate girls." This belief entirely leads them astray. Like the rising and falling waves so do generations follow each other in succession and unless they are furnished with satisfactory education keeping wit time the Bantu peoples will rather deteriorate than progress.

Imagine an educated community located separately in a well-sized locality; you will find their mode of living will comparatively be up-to-date, since mothers are educated. If mother lacks education consequently children will suffer; but if she is educated her young ones will gain; their brains developing enormously in adolescence. Mother should be the key of education in a family, and a teacher her assistant. That is he builds upon the foundation stone.

Since it is impossible to have an educated mother first we must educate a girl who will be a mother of to-morrow. For the sake of improvement and uplift of our people, educated women should be sought in marriage as will also encourage parents to educate their daughters.

For they will find that unless they do so, such girls will be overlooked by decent men and perhaps become their everlasting burden.

Marika

## Good Opinion Of Yourself

(By Nurse Johanna C. Modise)

Does modesty pay? Or does success come only to corksore people? Does it pay to have good opinion of oneself or not? This seems to be a subject worthy of a little consideration. So often it is said: "Oh, she doesn't think enough of herself." or "She is far too modest ever to be a success," that one sometimes wonders whether it is really wise to have a good opinion of oneself, and to force the world to recognise and accept that opinion.

On the other hand it is often said "Oh, she thinks too much of herself," which proves there are two sides to this subject, as there are to most things.

Does success come more easily to the "corksore people" or to those with retiring dispositions? My own experience is that it is the self-confident people who climb the ladder more quickly and more easily than their less assertive brothers and sisters. Life has so many set-backs and obstacles lying in wait for the ambitious that, in many cases it is good to have what is called a "thick skin" which is proof against buffeting and not a snail-like sensitiveness, which at the first unkind touch, forces one's black into one's white.

Looking around at the successful people of my acquaintance, I believe the majority of them certainly have, or appear to have, a supreme disregard for criticism, and the capability of "not minding" what is said about them. It does not worry them unduly to know that they are not universally popular or to know that they are envied.



"LADY BIRD"

Their entire energies, and interests are centred upon their goal; and the press towards it regardless of criticism or even opposition. It seems to me that, in moderation it is an excellent thing not to be too sensitive. I imagine that

more opportunities have been lost through shyness, and the hesitation to push one's self at the right moment than through any other reason.

### Irresponsible Or Shy?

On the other hand there is the opposite type of friends, who simply can't keep out of the limelight, and who by reason of personality or by their determination to do so, will eclipse all lesser lights wherever they may be. They are apt to become a little overwhelming. It is always difficult to strike a happy medium. There are people who invariably "give pleasure" no matter whose pleasure it may be. These are repressibles of life.

And at the opposite pole there are the shy people, who with the best of intentions, are difficult to entertain themselves.

So I hope that most of my acquaintances who believe in repression will try their best to brush it off; as I believe that repression is not good especially to young ladies as they are usually called "blushers."

Heartiest compliments of the season to all friends.  
City Deep Hospital

## Our "Lady Bird"

"Lady Bird" is an ex-scholar of the Healdtown Institution. She left school in 1932. Stayed five years in school in which time she completed her J.C. and N.P.H. She taught for two and half years in Beaconsfield in the Race Course Camp School under Mr T. P. Klaaste. On October, 1935 she was transferred to Bedford. When I remarked to her about the dreariness of life out here she gave me an unforgettable answer that "life is flexible it is shaped by our thoughts." and she has proved that it is flexible.

She set to work at once organising a singing troupe widely known out here as "Abonwabisi". Though it is still in its infancy; she has never failed to hold the audience spell bound whenever she appears with it. We expect to see her try its wings this year.  
Mademoiselle.

Bedford

the world look up to you students who are yearly ushered out of your various institutions for light, energy, and salvation. But some of you, I am sorry to say, live to be hindrances in the path of the blind millions who grope everywhere for light without rest! And yet it can still be argued that most of you mean well; but for a slight foolish slip, a slight indulgence of Folly's rich recipe, they go flop! into the mire of useless tools

## BASEBEDISI BA DITOFO

tshe pomptloang ba tla thuselha ka ho sebedisa teela pharafene e lokileng le setofo se tshebehang sa Primus. Hlokomela lebitso le reng "PRIMUS" le hatisoeng tankeng ea setofo se u se rekeng. Ka ho etsa juulo, u tla fumana ditofa tse lokileng tsa "PRIMUS." Ke dilemo tse 45 Primus ba etsa ditofa tse pomptloang. Ditholoana tsa tsebo ea bona le tsebebo e ntle ea bona di fumanoa nthong e ngue e etsoang ke Primus.



Botso ho  
LEONARD CARO  
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CYRIL CARO Pty. Ltd. P.O. Box 723, Capetown.

Kopa ralevenkele hore a ho rekisetse setofo sa Primus, me o hlokomela letho- a la-khoabo tankeng pe'e u se reka.

## Talks To Our Womenfolk

BY A VOICE

(Continued from last week)

Here it is where the world spies them slinking, sneaking and gamboling away what remains there are of their lives. Now, dear, you can well imagine how dispirited, broken-hearted, and disappointed for very shame the well-wishers of these once promising youth of mankind feel; especially when they had been always ready to help in the stately growth of these youths.

For, doth not all youth in stateliness grow, giving much promise of redemptive fruit? Heretofore have I but one question to put to our progressive youth—including your dear self: Is our brilliant youth prepared to be the playthings of Folly?

Our, Lord, Master and Life, gave an outcry of distress and compassion when he noticed the foreshadowing of some of His disciples who were no more nor less than what you are. "Woe to the world for hindrances! Hindrances have to come, but woe to the man by whom hindrance does come!" was the outcry that emerged from those honest lips whose want was to sing the melodies of truth, wisdom and love to starved humanity.

Now I have often wondered how many of our supposed learned youth realize what they are doing when after having been enlightened, in order to enlighten others, lock their candles in their boxes and settle into the background of life. We, who form what is called (continued at foot of column 3)

### EVERY NATIVE MOTHER who wants to be sure that her baby will enjoy good health should start him on this specially prepared Food



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# Madireng A Ditulo Ka Ditulo

## Balang Pampiri Bana ba Koena

BANTU WORLD E FUMANOA HO MR. AZIEL MOLAPO

Tsa Magaliesburg (KE LENONG)

"Salan pila bana" u ea kae na Tichere? Mentsoe ana a tumelis a ne a boleloa ke tichere F. Sefolo ka labobedi 5 Firikgong ha likolo tse latelang, Alternative Calendar li buloa koa Kgabalatsane, Tichere F. Sefolo o rometsoa Polonia, hau fi le De Wildt; me Tichere Mama-belo o rometsoa Erasmus haufi ie Hebron ho bule Seko o se secha teng. Ho thoe Mamabolo o butse ka bana ba fetang lekgolo (100). "Hampa Kolobe"

"A bana lekgora le le itse go enta na? Potso ena e botsoa se bana ba Oskraal, Mamogalieslaagte le "Hartebeeste C" hobane le ha ho se ho fetile matsatsi a fetang leshome ke gona legong le robegang. Ge e kabe e se Lebethe manang re ka bere ja re bile re li supa ka monoana. Go shua ha likgomo tse entiloeng ho belatsa bana gore e kaba Muso ga ba tlhologanye boloetse bo, mme ba esong go enta ba rata go ipatlela moenti o sele.

Keresemose e fetile mmenngoa ga o mocha o kene. Har'a baeti ba re ba boneng re ka bolela Beughadi W. Phetlhe, E Tshophe, Sol. Sepeng, P. Mokoena. Haele marotho re ne re otla na ka ona. Anthe Phiri eona e ne e re "ga bose gang." Re utloa gore Morena oa Jericho o aga Sekolo se tlole mokatsa Bokoena kaofela ka botle. Tsoela pele Koena! Rea itse gore ge o ikaletse tiro e ntle ga se uena o tlang o e tlogele e ise e phethege. U se o butse ntle ea lithare. Pele-pele Koena!

Dikolo li butsoe ka mona Magaliesburg, mme matichere a boile liphomolong tsa bona. Mr. J. O. Sepeng o ne a ile Lejoeleputsoa, Misse F. Rantla, F. Morokane, J. Sekoto le Kutu ba tsoa Middelburg Transvaal.

Barutoana J. Mokoena le Pelle ba Phokeng ba sa phomotse le batsoadi, Rabokala. Re kile ra bona Mohlahlobi oa likolo Mr G. H. Franzana le Mr H. Delinke le morutoana Moses Mampuru, Botshabelo, thena tse no li le bophelong bo botle. Sekolo se secha sa Sehibidu ga ise se buloe; re solofela gore Morena L. D. Mmorare o ila ema ka maoto gore kago e phethege. Se lape Tlou etso, tlou ga e sitoe ke moroalo. Morena M. Thoele oa Khabalatsane o boetsa o rekile motorohari o motle go eketsa palo ea limotorokari tsa gagoe. Nya le uena u ka bontsoa se molala oa gagoe gore o ea kgora eo moshinyana.

Mofumahali P. Melato oa Lady-selborne o kile a re khalo ho ea ka mona ka Lirebe! O tla a sa koala molomo. Eka bongata ba mahaeso bo makatsoa ke bo Rantlakata kaha bo-Ra'milika ne bana ba nse ba ea ba fela kajeno. Re leboha mmuso ka go ba tisa pontshong.

Mr I. Poho 'Mampoli oa lilemo sekolong sa Bethanie, Rustenburg, e kile a bonoa Brits, che, le ena thena e ne e le bophelong bo botle, a ntse a tseha fela ha a re o oa bua go bonala o ja masutu a tsa moreneng, Mokoena. Hola Mophuting.

Bantu World Brits o fumanoa go Morena Aziel Molapo, ofo Mr A. Rennie's Chemist, Balang Pampiri ea Sechaba Bakoena.

kereke ea rona ka ona, a kang ana a boletsoeng ke Native Commissionere oa Senekal ka lengolo le-tsoang Native Affairs Dept., 'Muso o batla mehaho ea ikereke le poloko ea chelete bankeng. A khotatsa baruti ka mabaka a mabeli a se boipopo ba sechaba se ikemetseng ka bo sona 'me tsoelopele ea sechaba ke ho isa bana likolong, ke eona tsoelopele le tokollo ea sechaba. Le bashemane ba liphala ba eme hantle joale, u ka hlophisa. Ke ea leboha Monghali.

## Keresemoe E Bile Monate hose lintoa Le Liphapang

Tsa Verdwaalpan

Re bile le matstsi a monate, a bo Keresemose le Nuwejaar. E re ka ha rona botso ra ratile nama, ra e ja, e monate bo! (there is vitamin in it).

Re thabetse baeti ba ha Mr M. Scheppers ba tsoang Johannesburg mane, le ba ha Mr le Mrs Rankoe ba tsoang Bothaville le Miss Molisane o teng motseng ho tsoa Randfontein.

Re thabetse hape barutua bana: M. M. Scheppers, Polela Institution, Natal; J. B. Molisane, Stoberg G. Skool, O. F. S.

Mr D. Phelane e bile moeti oa Mr P. Foxi Mokuena, Mohlomphele enoa, ke ena eo re moneng a ile Miss Moletsane mane masimong morohong, ra bona hantle hore mohlankana enoa o tseba thuto ea paballo ea 'mele (Hygiene) ha ke belaele o ile a o nka mofaho. Bana ba bo: Mr Ed. Motsoele le Mr Mokuena ba thusehile ho kuleng ha bona.

Ea ileng Hospital ke Mrs. Scheppers re molakaletsa bophelo Re thabetse Miss Mita Morobe, ea teng har'a lenaneo la ba balang The Bantu World. Ke eo he, tsela e ntle eo re e balang hara baroetsana ba Afrika. Koranta ha se ea litichere le li m'stresse 'eela; ke ea bohle; pele ea pele morali oa Morobe ka eo he tsela ea 'nete. U seponono sa ka, Bantu World e ho bona le lipoko. U le fumane lebitso Miss Morobe hohle moo pampiri ena e baloang. Kea tsepa o tla ruta bongata tsela, ke mosali oa 'nete oa tsoelopele. Mekhoa e motle e ntsetsa sechaba pele. Mr. Marumole le Mr Serapelo, Hunter Rise, le bona ba bile le baeti ba tsoang Lejoeleputsoa. Mr D. B. Evans morena oa Verdwaalpan e sale a etela Natal le motse oa hae. Mr. Hlahatsi o e me ka maoto ho khotaletsa mathaka The Bantu World. Ea nt-seng a kula ke Mr M. Scheppers ke masoabi. Ke masoabi Evang Imasinku o tsoa lahlebeloa ke ngoana mane Viljoenskroon.

Babali ba bacha ba The Bantu World ke bana: Mr P. Foxi Mokuena, Mr P. S. Lekhoaba, le Miss M. H. Morobe. "Phiri ere ha bose hang" a Mosebelets.

R. SOLOMON MADIA.

## Tladi E Otile Kereke Ea A.M.E.

Tsa Clydesdale (KE C. S. M.)

Re ne re chaketsoe ke Mr S. Pululu, tichere ea mane Vereening. E rile mohla New Year ka nako ea 5:30 ka meriti ha bo ho hlaha lerunyana, le sa bonaleng, e bile re hlaha ha Mr Makhale, Mabalane oa Kompone.

Joale re lebile motseng, e le Messrs. Pululu, Rakosa, le Ramodibe. Eitse ha re tsena mo motseng, "Letsolo" la luma hore lefatse letsitsinyeha, la ba la otlakereke ea A. M. E. ea tse ja ea ba ea tsoa, ra bona ho tlola lerole teela.

Ra sala re maketse re nte re ipotsa kaofela, e mong le e mong e kaba molato ke ofe har'a rona. Pula ena e ne ena ka lefatsetsane, le sa bonaleng, homme letsatsi lona le nte chesa haholo. Ha tsoa monna e mong oa Motsoetla hona mona motseng, ka ho bona motse o cha. Moana enoa ke e mong oa bana ba alafang, a nka ntho tsa hae, hammoho le Selitse sa Khokong letsa phalana bo Hlole a ntse a bua ka Setsoetla, tsa re tsuru-ru.

Oel baheso, sekeug labapala ka bophelo ba motho. Talimang taba ena ea bobeli ea ho bapalla Tempeleng ea Molimo—Molimo le Oona O tla re tsohela matla. Sekeng la bapala ka molo motsohong a lona, ho mme otlakereke chesa.

## Phutheho Ea Kereke Ea Apostolic Faith Mission

Tsa Arlington

(By PETER)

Monghali ea rathang eba mosa ho nkenyetsa litabana le litaba pampiring ea hao ea moifo.

Ka masoabi re ka bolela lefu la khaitseti ea rona ea kutseng nako e telele eleng Masabata Kholoane. Motse o lla le ba ha nate Kholoane ka ngoana oa bona ea iketseng ka li 24-12 37, a patoa ka li 25 hoseng. Ea kileng a patisana haholoanyane ke liphali ke Miss F. C. Mantje le Rev. C. Mantje o teng kabaka la bohloko ba ngoana oa hae. Ka New year e ne e le peiso ea lipere. Eka ho tla khetha bana bao e tla ba balisana ba motse ba selemo sena se secha. Hara baeti ba neng ba le teng mona re ka bolela J. Dhamini, Pimville; S. Mhlo, Vereening; Rev. C. Mantje Lindley; Rev. J.R. Moloantoa, Senekal.

Re bile le phutheho e kholo ea selemo e aeng e lutse mane Senekal ea Apostolic Faith Mission, khopiso ea buloa ke Mookamedi J. R. Moloantoa ka li 24 December 1936, a khotatsa ka buka ea Numere khaolo ea 24 temana ea 17 ka mantsoe a matla maloka le khotatso ea Balm ka ha naleli e tsoang Bochabela le ba bohale ba neng ba e latetse, e se Bajude e le ba bochabela ba mofuta oa ba Pressia le ba Meda ba ba neng ba bolokile litaba tsa Balm moprofeta oa bohoho-holo. Efela ke 'nete Molimo o bua le batho ka mekhoa e mengata. Ba neng ba le teng phutheho ena ea rona re ka bolela ena mookamedi ka sebele sa hae oa Senekal le moruti Motsetse oa Ventersburg le

baEvangeli ba bane: S. Makhwanyane, Marquard; Jacob Ranooe, Clocolan; Shadrack Rahantlane, Habenia; Richard Mohoja, Whites, ha khethoa bana ba bahlano ba kenetseng boevangeli. Ha kolobetsoa batho ba bane, ha hlohonolofatsoa bana ba babeli, ha khethoa baholo ba bahlano. Mosebetsi oa Molimo o tsoela pele ka matla, ho bokoe Molimo. Re leboha Molimo hobane ntle ea rona e boetse ka ho rona ea kereke, Molimo O re loanetse, Molimo O bokoe.

Mosebetsi oa Molimo o phunyehile Transvaal o tsamaisoang ke moruti Mokhoi. Conferencing ea rona barumuoa ba neng ba tsoang Transvaal re ka bolela moruti Zakia Motlala le Jefrou M. Mokhotsi le Jefrou A. Motlala Conference ena ke ea rona ea ho qala ha e sale re etsoa ka hara Makhooa. Re ne re kopane hammoho le phutheho ea Mafumahali a Merapelo e tsamaisoang ke 'm'a rona 'Mamookamedi P. Moloantoa oa Senekal le motlatsi oa hae M. Letsoaka. Ha eba le likapeso tsa mafumahali, ha apesoa mafumahali a 5 ka khotatso tse matla tse monate.

Joaloka ha ke se ke ile ka bolela hore phutheho ea rona e ne e qala ho lula ho bile batho ba 150 ba kereke ena ea Apostolic Faith Mission Khopiso ba ata metseng. Selallo sa Morena ba ne ba le 71, chelete ea Conference ea eba £10, ea tsebo ea lesa ea eba £1: 4, limpho tsa Selallo sa Morena ea eba 16s. re leboha Molimo, Molimo o hlohonolofatse Afrika. Mookamedi a hlalisa le kamo 'Muso o amohetseng (Lifela serapeng sa pele)

## Lenyalo La Mr. Reuben Koele, Maile

Tsa Beersheba

(KE JACOB THIBE)

Ka Keresemose Jericho Brass Band, e laolang ke Jacob Thibe, e ne e ile Maile lenyalong la Mr. Reuban Koele. Lenyalo le ne le le monate thata. Bana ba liphala ba ile ba amogeloa gantle ke baagi ba Maile.

Re tsene Maile ka kgosana e bitsoang Jacob Mosito, 'me a re amogela gantle gare ga boitumelo bo bogolo Mokete o ne ole mogolo thata-thata. Re ntse teng matsgtsi a mararo. Ra ba ra eo letsa mo kerekenk ea Lutere. Moruti oa teng a re amogela ka tloto. A itumela, 'me a leboha 'bana ba diphalata thata' Ra opele sefela se se bidioang "Katamelo go Morena." Ka Sekgoa se bidioa "To Thee, O Lord"

Dijo di ne dile ngata gara ga motse 'me ra ja ra kgora. Re ile ra kgutla go nte gole monate, gose letshoonyo lepe. Re leboha Modimo gagolo ka mokete ona.

Erile ga re boea kōa Beersheba, ra feta koa Jericho 'me ra utlua ga ngoana-Kgosi, C. M. Mamagale, gore o oa loala; ke eona ntho e re soabisitseng. Empa kajeno go utloagala gore o kaone, o nte a tsamaea-tsamaea gare ga motse.

Mabitsi o bana ba diphalata ke ana: Jacob Thibe (Moruti), Stevens Podile, Jonas M. Morake, Mogotsi, Lebethe Phaloane, Seokaue, More. Rompa, le Mosane.



OA RATEGA— ANKO U LEBE KAHA MAKAU A MO KGOBOKANE-TSENG KAGONE.

E. O SETSE A GANNE MAKAU ALE MARARO A KOPA GO MO NYALA. A KANA KENG SE SE MO DIRANG YALO?

O MPOLELETSE GORE BORETHE YOA LETLALO YA GAGOE LE GO TLALA BOITUMELO MO GO DIRILOE KE FELUNA PILLS.

## Bana Ba Kgathhoa Ke Popego Le Bontle.

Ka bobedi yoa dilo tse di ikantse mo botshelong yo bontle. Popego e ka sengoa ke sefathego se se nang le dipetsi le matho a bofifi. 'Me mosadi a ka seka a ratega ha a nna yalo a nyemile marapo, asa phuthuloga sefathego, madi a gagoe a fokola 'me moteng go gagoe go sa bereke ka choanelo. Mosetsana o choanetse a nna le madi a tletseng sentle le botshelo yo bo siameng haele a tla nna le mmitsa gore makau a mo ele tlhoko a rate go nna yalo ha gaufi le cena. Kagonne lekau ha le fereka mosetsana, mo mogopolong oa lona lo lebile gore ka tsatsi lengoe o tla nna mosadi oa gagoe le mma-bana ba gagoe. O leba koa lobakeng lo lo koa pele 'me o sholofela gore mosetsana eo a mo itlholetse o tla nna monkane oa gagoe eo mo itumedisang mo legang ya gagoe.

Tlholego le ditiro tsa mosadi di fapane kgakala le tsa monna. Ha gona le fa go sa siamang moteng o tle a bogijene thata. Madi a gagoe a nne bokowa. 'Me a choanetse go nna yalo a nonofile a akotse. Bana ba a tlang go ba tsa ba ka nna le botshelo yo bontle kgotsa ba nna dikowa, kafa madi a gagoe a berekang sentle kagone.

Di Feluna Pills tsa Basadi Fela di tota di direco go thacoa, go siamisa le go thatafatsa golo fa botshelo yoa mosadi bo ikantse gona. Di pekantsoe le tshipi e dirilong ka tsela ea gore e tsene sentle mo mading. 'Me tshipi e ke mofepi eo mogolo oa madi eo dirang gore basadi ba Feluna ba nne le thata le bopelokgale.

Gape Feluna e tlhokomela go siloa go diyo. Ga gona diyo tse di bodileng tse di salelang mo maleng le tse di tsenyang chefu mo mmeding oa basadi ba ba dirisang di Feluna. Go sokela, go tlalalana mo maleng, go nka mooa, dipetsi, matho a bofifi, go nyema marapo, gothe mo go ntshediwa koantle ke molemo o tshabisang o mo go Feluna. Gongoe mosadi ga ana dipopego tse dintle. Legale a ka bonatsa boitumelo le tshiamo haele gore bomoteng yoa gagoe bo bereke ka choanelo. O tla ikutlwa ale mo boitumelong. 'Me rotthe re itse gore batho ba ba mo boitumelong ke bona ba ba rategang.

Anko u leke di Feluna. Dira gore molemo o mogolo o e lehupe tshiamo ea one. Ga ona kotsi 'me ona le thuse mo makgarebeng, go bo-mma-bana le basading ba ba godileng.

Di Feluna Pills tsa Basadi Fela di rekisoa gongoe le gongoe ka 1/9 le 3/3 botlolo. Kgotsa romela mo go P.O. Box 731, Cape Town u romele madi. Sephuthelo se sehibidu. Ela tlhoko bo ramabenkele basa siamang ba ba rekisang ka dichanochoane. Reka eona tota yakā e gatisoeng hano.





# Kgethang Ka Hlokomelo Ba-Afrika

**The Bantu World**  
8, POLLY STREET  
(North of Bantu Sports Ground.)  
P.O. Box 6663 JOHANNESBURG  
SATURDAGA, JANUARY 23, 1937.

## Makgooa A Batlang Go Kgethoa

Go Makgooa a mahano a batlang go khetheloa go emela Ba-Afrika ba Transvaal le Orange Free State Phalamenteng. Mabito a bona ke ana: Messrs J. D. Rheinallt Jones, W.G. Ballinger, H. Basner, G. Ballenden le Omsadahl.

Go banna bana molao o batla o le mong feela. Go rialo ke gore Ba-Afrika ba tshuanetse go kgetha Lekgchoa le le leng feela go Makgooa ana. Ka molao go kgetha Marena, Makgotla a setereke le makgotla a keletso a malokeishene. Sechaba sa Ba-Afrika se tla letela gore ba nang le tokelo ea go kgetha ba tla kgetha ka tshuanelo. Bakgethe Lekgchoa leo ba tsebang seo le etseditseng sechaba sa Ba-Afrika sona. Re batla monna, ea bontshitseng ka mesebetsi ea gagoe gore o kgahlanong le melao ea kgethelo le gore o rata tsoelolepe ea Ba-Afrika. Re batla monna ea tsebang gore seo Marena a rona a se batlang ke mafatshe, thuto le phagamo ea batho ba oona. Re batla monna ea tla re lokisetsa eseng go re buella feela. Re batla monna ea tla sokolla dipelo tsa Makgooa a mang ele gore bofelong sechaba sa rona se tle se lokologe.

Go teng batho ba gopolang gore go kgethose Lekgchoa le tla etsa lerata Phalamenteng. Kamoo re tsebang lerato ga le thuse letho, gaese lerato la monna ea nang le matla a go loantsha Mmuso ka marumo. Go rogakana ga go thuse, ga go sena matla a dibetsa.

Rona re eletsa sechaba gagolo Marena, gore go kgethose monna ea tsebang go sebetsa le go sokolla ba bang ka polelo. Go Makgooa ana a mahano ga go le fetang Mr J. D. Rheinallt Jones. Mesebetsi ea gagoe e tsebaka gagolo. Ke e mong oa Makgooa a emelang aneta, a hloileng kgetholo ea mala. Ga sechaba se ka kgetha eena se tla ba se sebeditse na nane e tona ea mesebetsi.

## Mantariana A Rometse Masole A 3,000 Spain.

Motato o tsoang London o bolela gore go bonagala gore Majeremane le Mantariana a ikemiseditse go thusa Marebele a Spain, Engue ea Tona-Kgolo tsa Minuso oa Germany, General Goering o ile Rome go kopana le Signer Mussolini. Go utluagala gore Mabusu ena e mebedi e tla etsa selekane sa thusano, bakeng qa Russia.

Ntos ea Ssain e sa loana. Mahlakore ohle a lekana ka matla Mantariana a rometse masole a 3,000 go thusa Marabele.

## Tsa Abyssinia

Motato o tsoang Rome o bolela gore taba ga di tsamae gantle Abyssinia. Marshal Graziani, eo eleng Tona kgolo ea Mmuso oa Mantariana koa Abyssinia, o tshuere bo thata; ga aje ditheogelang gobane Ba-Abyssinia, lrga ba hlotsoe, ga ba dumele go ineela.

Go utluagala gore Signor Mussolini o gopola gore Morena oa Abyssinia e ka kgona a kgutlele Abyssinia gomme a be Kgosi ea teng katlase ga folaga ea Mantariana.

## Pula E Na Ka Sefako

TERENE E BILE EA TSOA SEPORONG MAOBA

TSA MATOABENG

(Ka MONGOLLI)

Motseng oa rona sefako se befile, ha ho pula e nang kante ho sona, sea hlohora hara lirapa. Ka Laboraro la veke e fetileng terene e bile ea haelloa ho tla kena Senekal ke ho senyeha ha seporo ke sefako ea thella ea kheloha. Che, ha eka ea etsa tsietsi, poso le batho ba nkiloe ka lilori tsa Mapatlankela ho tloha haufl le Boschfontein ho tla koano le ho fetela Marquard.

Khoeli ena e sale e hlaha koo re lumelisa batsamai le bahihli ba tsoang mafats'eng.

Phutheho ea Ma-Wesele e kile ea re khalo ka lori ho ea tumelising ea moruti A. Pitso. Bao re ka ba reng qaga ke moruti Mochela le mofumahlali le bana, Ell. Litoane, W. R. S. Malefane, G. Mnumzana le ba bang.

Sub Deacon Solomon eena o tsoa re khalo ho ea Marquard lenyalong la Mor. Stephen Thupuli. Ho ba nang ba ile le eena re ka bolela Josh. Selepe, Sam Tsita Phoofole, Maf. R. Solomon, A. Ts'olo, R. Sethole, M. Lemeko, Mary Bolt, Elizabeth Bolt, M. Lepat. Ba re monate ha o rathoe ka selepe ba ka ba ba tlile le monate o mokalo oo oa lenyalo leo, ho tloha ts'e beletsong ka kerekeng ho fihla kamohelo — e ne e le matletsa-tletse. Laboraro vekeng e fetileng e ne e le tumeliso ea moruti R. Makhema, Moqebelo ea eba kamohelo ea moruti Maatshane, A. M. E. Bakeng sa moruti Makhema re fumane moruti Maatshane, o tsoa Thabantso. Mookamelai Tekane o kile a ba koano. Vekeng ena ke ea moruti Makhakhe oa African Ethiopian Methodist o ea ho ea bo Reitz koana.

Hara baeti ba rona re ka bolela bana Bengh. S. Sempe, Josh. Selepe, Steph Phera — le Maf. Sal. Mojau, Lowania Mokone. — Miss R. Mnumzana o khutle ho tsoa Marquard moo a ne a ile ka boeti o nte a tsoa kamohelo e ntle eo a e fumane 'Mari, Monghali Alex. Ntekelo oa posong o rometsoe Mangaung ke 'Musu. mangolo a se a tsamaisoa ke K. Phakoe.

## Papali Ea Bolo Mane Senekal

TSA SENEKAL

Ho uena Mongoli a k'u be mosa ka ho thusa ho hlalisa tsena tse latelana. Morena re utluile ha u re se senye sebaka ka ho ngola taba tse telele.

Khoeling e fetileng mothaka oa Rainbows F.C., Ficksburg o kile ea fumana kopo ea papali e tsoang Senekal ea methaka ea All Blacks, le ha karabo e ne ile ea liha ka ho itukisetsa ho isa mats'eliso mane Clocolan.

Rainbows e ile ea isa mats'eliso a ngoana oa moruti oa Kereke ea Fora eo a nang a nkoee ke maru mohla Rainbows e neng e bapala mane Clocolan le mothaka oa teng, kapele hoba e khutle ea boela ea fumana kopo e tsoang mane Senekal. Eitse hoba e lumele kopo eo mongolli oa teng a phakisa a ts'oa pene a romela bona koranteng ena a bolela hore Ficksburg le Lindley li da bapala Senekal ka la 16-12-36, moitho eo ea ngoteng, a khotatsa tjena:

Motho eo ratang ho bona mehlole ka mahlo a tle Matoabeng a tlo bona ba team li shapua. E bile ke moo The Happy Rainbows boys li iphang matla.

La fihla letsatsi mothaka oa theoha ka pelo tse thabileng ho khotlaala ka ho utloa hore motho ha a rata ho bona mehlole ka mahlo, a tle Matoabeng a tlo bona ha team li shapua. La chaba letsatsi leo e leng khale le boleloa, ea theoha Rainbows ho ea lebaleng la papali ka pina e mona ea mehla. Eitse pele ho metsotso e mehlano (5 minutes) Rainbows ea nts'a bolo ea pele, e bile ke moo mothaka oa Matoabeng o song o khathala eba joale li itsoela ka bonolo ha re tsebe hore na eane motsotsole oa rona oa ho ngola bona koranteng ena ho bolela hore motho a tlo bona ha team li shapua o nale kae, haele mona a sa hlalisa papali ena. Kea u leboha Mongoli

C. H. VEMBER

## Mokete oa Tumeliso Ea Moruti Pitso Mane Makeleketla.

Tsa Makeleketla

Keresemese le Selemo se secha li fetile hantle ho sena likotsi mona hae. Maoba ka li 8 January e be e le mokete oa tumeliso ea moruti A. P. Pitso mane kerekeng ea Wesele ka phirimana. Kereke e tsetse hantle, Makhoosa a mangata a le teng. Setulong e le moruti Matebesi oa Ventersburg. Lipina tse monate tsa nehloa ke Koaere ea kereke e tsamaisoa ke tichere Mabele le sehlopha sa Senekal Stars se tsamaisong ea Mistress Kgabale. Bana ba Miss Kgabale ba etsa mehlole kannete, li-drill tsa bona ke tse makatsang, tse khalisang motho.

Libui tse buileng e bile Mr. Luckert, Rev. P. Mosebi, Mr. Lets'ela, Mr. A. Rakauane le Majojo oa toropo eleng Mr Oberholzer. Matichere a nehela adrese ea baloa ke Mr. S. Phakisi, ba ba fa moruti Pitso thobane (walking stick) e ntle.

Libui kaofela li buile ka bokheleke bo makatsang; ba supa lerato, hlopho le mesebetsi e molemo ea moruti Pitso. E mong le e mong a nte a neha bopaki ba molemo kapa mesebetsi oa a o boneng. Ho bonahala hantle hore sechaba sa Makeleketla le phutheho ea Mawesele ba lahlehloa ke senatla sa monna, eo boikemisetsa ba hae e beng e le ho kopanya ba Basoen le ba Bats'o.

Moruti Pitso o ile a araba ka mantsoe a matle, a monate. A neha likeletso tse ntle tseo e ka ba bileng teng ba ka li ts'ehetsa ba tsamaea ka tsona. Moruti le batlo ea hae ba tsamaile ka li 14 January 1937 ho ea Mangaung moo a chenchelelang teng.

## Lillo Li Kholo Har'a Baahi Ba Ladybrand

Tsa Ladybrand

Ka morao ho khutso ea khoeli tse 13 lekhotlana la sekolo le ile la lula ka la 13-1-1937, 3 p.m., Mookamelai oa sekolo o ne a le sio, 'me ka hoo ha ho letho le ileng la phetheha. Re se re bile re lebetsa mona hore ho nte ho ena le Lekhotlana le bitsoang "The School Committee" Mohlo mong le bolailoe ke hobane ho se ditichere tse neng li ka lelekoa selemong sa 1936. Hangata Makhohlana a Likolo a ba mafolo-folo ha ho lelekoa e mong oa mesuoe, ha e le mesebetsi e meng ea sekolo ha e khathalloe hakang, Re leboha mesuoe ea heso ea Manyatseng ka boitsoaro bo botle ba eona lemong sa 1936. Ha ho be joalo kamohela.

Ka lona la 13-1-1937, ka 5 p.m. ho bile le phutheho ea motse ea ho khetha litho tsa Advisory Board tse ncha. Litho tse khethiloeng ke The Town Council ke Benghali C. Senke, I. Mosenthal le Titus. Ba khethiloeng ke motse ke Benghali George Ramotso, Stephen Pitso, Map Letele. Ha baloa le tsa Pitso ea Makhohlana keletso e neng e phuthehete Queenstown, 'me tsa ananeloa ka thabo. Feela batho ba ile ba itsoara hampe haholo, ba etsa lerata le tsebehang joaleka mehlang ea ha Mr. Abraham Lincoln a qala ho kena tsamaisong ea litaba tsa sechaba.

Lillo li kholo mona ruri. U ka re ka kopano le motho oa fumana a le likhapa, a re: "Ke ne ke nametse Municipal ka 3: 6d, empa ke fumane lengolo le reng molato oa ka ke 7s, kapa e mong oa ka e ne e le 10s 6d empa ho thoe ke 21 11s." E mong ha ke tsebe hore na ke ho reng ke lefisitsoe 7s athe ke ne ke namela ka 5s. Se kene sekere, sea kuta. Ke mahlomola a tsebehang ruri. Ba bang ho thoe ba nametse lemo sa 1934, 'me ba bang ba re ka lemo sena ke ne ke ahile Bloemfontein. Lebaka-baka ke hobane ha ho libukana tse bontsang hore ho lefiso.

Tsabalira Tsibaha-li-  
aparoi

## Moporofeta Shembe Le Phutheho Ea Hae Ba Ile Felleng

Tsa Ohlange

(KE P. P. PADI)

E se e le nakwana e telele pula e sa ne kwano Durban North Coast, lefatse le omile.

Ka laboraro nne re etatsoe ke Mr. H. Lekhetho, e mong oa matichere a Pretoria, a thaba thaba ho bonana le molekane oa hae Mr. P. P. Padi e mong oa kala la Ohlange Institute.

E a se tseng a buile ke Mr. R. N. Gugushe ka ha na ae Hae Mokhotlong Basutoland, ho ja Keresemose le New Year, che, mosimane u tjele. Kadi 18 tsa February u tla palama ho ea Fort Hare.

Che, le moprofito Shembe o se a tsoile le phutheho ea hae e ka bang makgolo a mahano (500), ho ea fetsa matsatsi a mashome a mane (40 days) Felleng.

E a thelletse ke Dr. J. L. Dube le motse oa hae ho ea Gauteng le Tsoane (Johannesburg and Pretoria) o tlohile ka la 5, Ho bontsa hore o tle fetsa beke tse peli.

Kali 1st tsa January motseng oa Inanda Mission ho no ho na le mokete o mogolo ho thabela Dr. Dabe ka moo a sebeditseng ka teng, go loela batho ba gabo, ho fihla a be a amogela letlotlo le a nago le lona e leng la Dr of Philosophy. Kereke e tletse e se batho e le tleng le boneng. Hona le dikoaere tse tharo (3 choirs), tse pedi tsa Inanda e lengoe ea Ohlange tsa Inanda di le ka tlase go mokamedi Gumedede le P. Bopela B. A., Ohlange, P. P. Padi, morago a fao ra i pshina ka di nama le di kuku, se tse go sena mo o ka tjela teng.

## Tsebiso ea Orlando Township No. 845

Tsebiso e hlalileng mona motseng oa Orlando mohla di 25 Dec. 1936, ke ea lefu la Marona ea tsebehang. Late Mrs Mariam Matsepa; ka tsoalo ke oa Mabele eanang a le lilemo tse 64. Bophe-long ba hae ene ele mofumahlali oa Thapelo; lefung la hae le tsamaisitsoe ke Baruti J. S. Marubanye, D. Molefe, Messrs. S. Molise, E. R' Motledi, Evangelist Molise. le Mr. S. Gova oa Pimville eo a ileng a para mofu bophe-long ba hae ka taba tse monate haholo le metsotso e mengata e ne e le teng eo e ileng ea ntsa liteboho tsa eona: —

Re lakaletsa Mr. Matsapa, khatheho le matseliso a monate bophe-long ba hae le ba ntlo ea Radebe kaofela.

Ka litumeliso,  
Oa lona,  
Rev. D. Molefe.

## Basetsana Ba Inyadisitse

Koa Brakpan ka di 10 tsa Kguedi ena mosetsana oa Mo Afrika, ea dilemo tse 15, o hla bile monna-mogolo e monz ka thipa legetleng. Basadi ba Ba-Afrika ba fetoga diphoofolo. Ga go belatse sechaba se ea time-long.

Ka Sophiatown basetsana ba dilemo tse tlogang go 15 go ea go 20 ba inyadisitse. Go nyetegile, Afrika.

Gothoe monna e mang o lahlegetsoe ke mosadi; gona Sophiatown. Go utluagala gore go ne go rekisoa juala ka lapeng la gogoe, gomme banna ga ba enoa juala mahlo a bona a ne a lebita mosadi.

Erile ka tsatsi le leng monna ga a goroga, a etsoa mesebetsing a fihlela mosadi a nkile phahlo tsa gagoe a ile le "My Darling." Ga go balatse juala bo tla thuba ma lona a Ba-Afrika gobane mosadi ea rekisang juala ke mosadi oa banna bohle!

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# Joala Bo Thuba Malapa

## Madireng A Waterberg

Ke MOFETA-KA-TSELA

Baagi, Pitso ena ea lehonore re e bileditse gore le tle ho tsebisoa gore modiro oa go thula eke e tsoang mo gare ga mashimo a lona o fedile byalo, ditshenyegelo ke mashileng a lesome le mentso e mebedi le dipeni tse tseletseng, kabaka leo re kopa moagi emong le emong hore a koleke tiki, ea ditshenyegelo mantso a na ka godimo a ne a boleloa ke Rev. T. M. Riba oa kereke ea Apostolo Belabela mo beke e fetileng mohlang baagi ba motse ba soere pitso mabapi le modiro o ka godimo oa go bula eke ea tsela e putlang mashimo ka gare. Phutho e dumellane le setlamo sa go koleka tiki, ea ditshenyegelo.

Pula e ea na Belabela, motse oa baagi ba Belabela e shetse e le ntle hleke-hleke ka seretse, ga go sa na le mo motho a ka beang leoto ka boiketlo. Masepala o lemile ditlata gomme ke tsona tse senyang moo-ka-leleke. Ga e shetse e le nako ea bosigo motho ga a sa kgona go etela motsoalle oa gagoe. Masepala lokishetsa ba Afereka ditlata gobane le bona ba patela rente.

Re thaba go tsebisana ba badi le Matsoalle gore Mr. le Mrs. John Williams ba Belabela ba filoa ngoana oa mosetsana ka di 22 tsa kgoedi e fetileng. Ngoana le Mmago ba bophelong byo monate. Mago ngoana eo Mrs. Leah Williams ke mo-badi ea mafolofolo oa kuranta-ena ea sechaba, -bile ke motho ea ratang tsoelelopele ea Ba-Afereka.

Rev. J. H. Mahlamvu oa kereke ea Wesele Warmbaths o kile a re chelele go leba Gauteng go ea Phuthoeng ea Bagabanabala. (I.O.T.T.) u khutlile ka di 8 tsa kgoedi gomme a le bophelong byo monate.

Lekgola La Magistrata

"Malapane o ile are go monna oaka Ramapopele, o modidi, o tsa maea ka mathatha. Monna oa ka Ramapopele a re le oena o modidi o sosna le nna o tsamaea, ka mathatha." Malapane ke ge a soara Ramapopele ka motsogo a Mabedi a mo kgalametsa fase eitse ge Ramapopele a leka gore ke ea tsoga, Malapane o topa kota a mo pshatla hloga ka eona, eaba Ramapopele o oa ka lehlakori malapane a mo itiea gape lehla-koring gomme a molaela sa ruri. Malapane ke ge a tsamaea. Mosadi oa Manase Moeletsi a roma ngoana go ea go bitsa Ntagogoe Manase a filha eaba o ea go soara Malapane a thushoa ke banna ba bang. Malapane o ile a soara a bofywa kutung ea sehla go filhela Maphodisa a filha a Mkgoka ka ditsipi." Mantso ana a ka godimo a ne a babeloa ke Mokgekolo mogatsa mohu Ramapopele oa Takaneng pele ga Mr. L. B. Thorp lekgotleng le ka godi. mo ka di 7 tsa kgoedi ena, ge Judas Malapane a sekishoa ka molato oa go bolala Mokgalabyoe Ramapopele koa Monyagole. Go utloagala gore ka lona tsatsi leo go ne go ena le byalanyana ka nkgoana enyanyane. Molato oa Malapane o emisheditse ditjatji Bashlodi ba bagolo. Ga ke ngola byale o rometsoe toronkong e kgolo ea Neila.

Koolie-Kampa

Bare motseng o ka godimo mo bekeng e felileng, ena le sephitiphi, basadi le banna ba bolailoe ke "a-e-tle-ka molomo-kgabo" banna le basadi ba fapana emong a nte are ontsiela monna emong a re ontsiela mosadi gomme go ntse go bonagala gore ga gona ea nang le bokapi. Diphaphang tsohle di ne di diroa goba di tlishoa ke Morena oa bona "A-e-tle-ka-molomo-kgabo." Tsatsing le o batsoetsi ba ne ba robala godimo go bana ba masea, le ge bana bare "tjoe-e-e-tjoe-e-e" basa ba utloc. Basadi tlogelang A-E-tle-ka-molomo-kgabo," ke sera sa moleko.

## Ba Nyalane Ka Lesira Jeremiah Le Rebecca

Mogatisi nko ntsenchetj: mantsoenya a nke ke tsebishe metsoalle le meloko ka tja lenyalo leo re bileng nalo mono ga Maja Chuenies Poort ka labone ka di 24 December 1936. Go seng ga lona leo ga thaba ebele Lekit—kiti go itukishetjoe go ea kerekeng. Ka nako ea 11. 30 banyadi ba batamela kgausui le kereke ntlong ga Mr. Joel Maja moo ba aparetjeng gona, ea ba ka nako eo Moruti Elias Chuene o itiea chipi eo e ileng ea begela batho gore joale ke nako ea go kopanya Jeremiah le Rebecca ka lenyalo le Lekgethoa.

Ge banyadi ba thoma go tjoe ba lebile kerekeng Moruti a hlaba sefela ka kerekeng. Le bona ba hlaga ka sa bona go filhela ba tsena. Ao! ra bona ntho e botse, ntho e bogegang le gona ntho e ratelang ge ba le pele ga Moruti ka kerekeng!!

A hlaga moshemane eo moshoeu Jeremiah a tsene fase, Khushi gataletje fase ka gare ga sutu e ntsu le mongatsi o mosehlana. a le ka gare ga Trimola shirt le hae ea go ja koto. Phelsetji ea gagoe Jonathan Chuene le eefa a fela eka o gana ka Sebaka.

A hlaga ngoananyana ea bitjoang Rebecca "Peggie" a le eo moshona go tloga ka seeta sa leoto go filha ka hloga a taga diaparo joaleka ka kapuku go dimo ga dithaba tja Drakensberg. Ngoana a soaneloa e bile eka e bupilo e ka bosoa. Ngoananyana oa sampreng Sun-shade, Miss Sabina Thaba le eena a shoufala joaleka eona ngoetji. Mrs Rosina Sethusa le eena goa bonagala a tsene moeng ka gore a be a jeleje go tjona tja mohla le eena a nyaloa. Moratho kapa monana na oa ngoetji Miss Meriam Thaba eena a ba chenchu mokgoa, a tsena ka gare ga dieta le mongatsana o mosana gola blouse ea gagoe ele e choana, ge ebe ele pudi re be re tiare ke o phasoana! Ao re tla bala mang ra shadisha mang?

A ba ema pele, mohlanka oa Modimo Rev. E. Chuene a bala buka ea Genese 12 18 and 24, Mathew 19, go tloga temaneng ea 3. Ba Efese 5 go tloga temaneng ea 22. A bolela le bana ba gagoe ka maatla le sehlogo, empa ka sefahlego se se tletjeng, thabo lerato le tebogo go kanyoeng ga bana ba gagoe kerekeng eleng ntho ea bohlokoa ba-

neng ba lebono, a bolela a tsene a bolela ka go boeletja gore "Uena monna o rate mosadi oa gago go feta basadi kamoka, uena mosadi u ikokobetje fase ga monna oa go." Mosebetse oa phethoa ka mogau ke tichere F. E. Thema.

Ge dingotji di eo tsena gae ra bona dibono, ra bona bothakga joa bana ba Ma-Afrika, ge ba tlala kapa ba phepela kapa ba itiea kati. Erile ge di ngoetji eka di batamela kgausui go napa goa befela ruri! Mekgolokoane ea lla! Mekgoshi ea lla! Makokoko le dichipi tja lla!!! Mosadi eo mongoe shu eo ba reng ke Joana ngoana Molatjane o tla fela a filha ka chilo a uma-umetja Rebecca ka eona go bancha' gore goa shiloa! Re tiare re sare re lebeletje ba bangoe a ba shetje a kiba-kiba pele ga Jeremiah ka Selepe le thate a boncha gore ntle e ea ringoa ea bea ea hlajoa!! Re re tiare re sare re lebeletje mmago Mercy ge a soere leho a sula, le mmago Lillian ge a lema-lemo pele ga dingotje a boncha gore ba tsoele mare diatlang ba leme, Joana a be a shetje a tjoele a kitima a soere kokoko le sego a be a bee hloogo fase a ponve le ka mabla go boncha gore metsi a ga Mmakata a duleloa le boshego! Eaba zona mouoe go thata se se fatang ka leoto fase sea fata se se bethang mokgopa se ea betha se tjama se phitile molala, gote thata ele Sempete-Senkgate o tla okgeilela! Erile ge eka go tlala go rorela goa bogoa mosadi eo mongoe oa go tjoe Maroteng Sikukuniland bare ke mmago William Lebea, a roele mongatse o moshoe u oa tlebe-tlebe, a apere mabuse-buse a ele, ka diatlang a soere masha-sha. Ao mosadi a rediea mehloa a kata-kata joaleka kgomo e gona go panao, a ea pele le morago, a fata ka dinao, a ragela mabu pele le morago, empa ele gore mmele oa gagoe o phetho-phethokga joaleka seboko, hloogo ea gage o ithikinyetja pele le morago le ka mathoko ohle. A tlata ke e mong mosadi bare ke mmago Mtho-o-tee a soere lehla-ka noka letelele le eena a dieala mo go hloang go diealo gona Galele ga metse re ile ra noa ra kgoloa! mme gaele ga letsuku re kabe re ne re ile fo ile ra fula ra koelela!! "Go enegela ke go tingoa." Re leboga moruti Isaac Thaba ge a re dietje dithapelo (Li fella serapeng sa bone)

## Monna Ea Tsebang Ho Phekola

Ke kopa sebaka Koranteng ea hao ea Sechaba hore ke lebohe emong oa Banna ba basoeu ea phekolang batho ba heso. Ke tseba hantle hore metsuall e meng ea heso e tlare na Lekhoala lea tseba na ho phekola motho e motso ka lihlae tsa batho ba batso. Nete ke hore lihlae tsohle tsa Makhooa li etsoa ka metso le mahlakala tse epioang fatse, hona ke 'nete. Ea phehang hona a ke romelle ho moghali enoa, hape ea ratang ho thusoa a batle lihlae tsena tse phekolang mafu ana: Mochecha, Bonyelele, kapa lefu lena la ho rurusa 'mele le tsona likhathatso tsohle tsa sebetse, lekhoekhoe, le tsona likhathatso tsohle tsa mali a mabe ho feloa ke matla a blaho joalo joalo. Meriana monna enoa ha e na kotsi, ka hore bonnete ba eona ke hore ke ea hlalo, ka hore le haekaba u ka phekoloa joang kapa joang oa nka sebaka ke tsoanelo hore qetellong u fole.

Ha a khethe mala ka taba ena ea bophelo, boela hlahong ea heno hore u tle u phele hantle, u seke oa re lefu la hao ke sebaka u nte u kula, ba kutseng khale ke bona ba batlehang, esita le teng lipapaling tsa lipere u keke oa beisa pere e lengeng ka matsatsi ohle ka hore ha u tsebe eo eleng eona e tlang ho hlala. Batho ba bang ba itse ba thecha Motokareng ba opona le 'na, ba mpotsa hore na Lekhoala lena ho buang ka lona

Mantjeboea kamorago ga dijo di koere tje pedi tja epela ea ga Feke ea go epedisha ke bo Mogale a koari le ea Mmuntung ea go epedisha ke Charles. Ao ra koa menate bana ba re binela ba thabile ruri. Goa epeloa kudu, goa laioa ngoetji ea fioa dimpho. Go seng ea tsogela ga Mmakata gabo monna Eka Modimo o ka ba le bana bao ba ba bedi. Bana ba Nylstroom le batsoadi ba bona ba tla thaba go koa gore Mistress oa sakolo ea bona o bikiloe. Mongodi ke:— F. E. SEDUMANE THEMA.

le kae le ho thoeng le phekol batho mahloko ka lihlae tsa Btala, 'na kare hake tsebe eo le 'matlang bona ba re o teng mona ho emang li-motokara eaba kea ba bontsa ba re ha ba fetola, ke eena eo re 'matlang eo re 'm-neng likoranteng le lipampiring tse neng li tsoeroe ke e mong ea seng a famane thuso ka tsebetso ea lihlae tsa monna enoa. Ha u bona ntho e ntle e etsoa ke e mong le ha ekaba ke oa mofuta o feng, ke tsoanelo hore u e bollele e mong oa heno. Morulaganyi Koranta ena ea hao e tsamaea lefatse lohle, ka tsela e joalo hake fose ha ke bolella batho ba heso ka monna enoa ka hore ho thooa leoto ha le na nko. Ka letsatsi le leng le uena u leng Lesotho kapa Transvaal kapa kae fela u tlabe u filhe mona haese 'me u tla rata ho bona mohlo-mphehi enoa ea thusang batho ea phekolang mafu ohle.

Tulo ea monna enoa e teng har'a motse haufi le rito ea lijo ea Mr. H. Ngwenya. Ha u le Tekweni u botse hore na No. 30, Alice Street ke ho kae. Kajeno lena tla tlhela mona Morulaganyi, ke lebohe sebaka seo u nthu-sitseng ka sona, ke bile ke re u 'ne u thuso joalo monghali ka ho re phakela litaba tse mona ke ka libeke tsohle. Kenna oa hao,

M. F. MDIMA

## Mr. S. P. Matseke

Ke ka manyami ga re begela sechaba ka ga tshelgelo e kgolo e hlageleng lapa la Mookamedi oa Transvaal African Congress, Mr. S. P. Matseke, ka lefu la moradi oa gagoe, ea dilemo tse nne, eo lebitso la gagoe eleng Motene Makuba Mabel. Nguana enoa o hloketse ka di 14 tsa kgoedi ena gomme a bolokoa ka di 15.

Sechaba sohle se lla le ba ntle ea Mookamedi. Modimo o ba phumule Moekgo.

## EVERY-DAY



## 'OVALTINE'

No wonder Piet looks so strong and well for, as he says, he drinks "Ovaltine" every day. . . . "Ovaltine" is a delicious drink with a chocolate flavour. It is easily made and is full of strength . . .

"Ovaltine" contains malt, new-laid eggs and fresh creamy milk prepared in such a way that all the good of these three great body-building foods is used to make you strong and keep you well.



N-36

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# The People's Point Of View

## Education Without Religion Dangerous

Sir,  
 What some uneducated people of ten say about the educated who commit offences does more or less hurt the feelings of those who take the trouble of educating themselves or their sons and daughters. It is a self-evident truth that some of the educated people commit misdemeanours owing to being without religious motives and, therefore, education is hopelessly depreciated by those who should aspire after it.

Perhaps, most people do not know that education is in so far as an individual's life is concerned it is tripartite—intellectual, moral and physical. The intellectual part of education being concerned with the mental development of the individual, the moral part of it being concerned with the right conduct of him or her and the physical part of it being concerned with his or her efforts to obtain the necessities of life.

It has to be borne in mind that education is better than no education at all; but it fails to enable one who has it to cope with the changing conditions of modern life. For instance, an African qualifies himself as B.A. or M.A. degrees which very few reach owing to lack of educational facilities, he will find that it would have been better, especially in the country, if he had studied for B.Sc. (in agriculture) and, if in the town, he will find that it would have been better if he had remained doing any unskilled labour. These disadvantages show that his education is almost useless; because he cannot profitably make use of it among his fellow Africans. To take the case of Europe, the League of Nations would not have lost the faith of its member states if people of whom it is composed had education and religion combined. The outcome of man's disregard of God's word is that he shall be destroyed by his own ingenuity—armaments! Therefore, that will be sign that he has failed to prove that he is better than the lower animals—that he was made in the likeness of God. Education and religion cannot only enable people to sympathize with those who worked for the development of the unique human achievement—Civilisation, but also to render a soul-ennobling service to mankind.

JAMES R. KOROMBI  
 Johannesburg

## Bapedi Union

Sir,  
 We hereby invite every Mopedi from Randfontein to Springs to join us in the organisation of the Bapedi Union on the Rand.

The Association if it can be favoured and accepted by the young workers of the Bapedi Tribe, will be beneficial and helpful to them.

Our aim is to unite all Bapedi on the Rand; to make them know one another; to make some means to those who are homeless of getting jobs and to deal with matters which affect them etc.

The association stands to help every young Mopedi where we may find it possible. We are not against any association that exists.

The association's first meeting will held at Glen Deep, Driefontein station, Germiston in the D. Reformed Church, towards the end of March 1937. (We shall give the exact date as early as possible.)

Those who are willing to come or are interested should write to the organising secretary.

A. M. M. PHASHE,  
 P. O. Box 184,  
 Glen Deep  
 Germiston.

## Our Future

The African Boys in the street,  
 Leap for joyous days to come.  
 In future, Batho shall defeat;  
 And at last days of rest will come.

Work on, press on, in unity,  
 Tribal feeling—bury it down,  
 One hope will lead to destiny,  
 Our race be freed from shame and scorn.

If we let loose our leaders fall;  
 But unity will frustrate foes,  
 The concentration of us all,  
 Will establish a race for us.

J THEODORE KHUNOU,  
 Tamposstad

## Hooliganism Deplored

Sir,  
 What can we do in our locations to get out these rough boys who walk about the streets at night ill-treating the poor visitors and pick-pocketing them?

Parents should be responsible for their sons. On New Year I saw a crowd of boys in a dark street kicking some buckets of Sampogane and every man passing by, and knocking him. What do the parents think of their sons being away from homes late at night?

M. Z. RAMAUBE,  
 Johannesburg.

## The Transvaal Mine Clerks' Association

Sir,  
 The composition of the Transvaal Native Mine Clerks' Association must be reconstructed if it is to serve as an adequate instrument for claiming privileges from the authorities.

I understand that there are some "Indunas" who are enrolled as members of the Association. For the time being, I except those few fortunate individuals who hold dual posts of "Induna" and head clerk, although such monopoly of jobs cannot be encouraged. If by "Induna" is meant a head police, then I think, I am justified in pleading for the exclusion of "Indunas" from the Association which should be entirely composed of clerks—"Amarumsha" the name by which they are often referred to by the compound police and other Natives.

Then there are also those who can only "read and write"—people who cannot be entrusted with any responsible job. These cannot be classed as clerks if the clerical status is to be established and until it has been established, it is futile and fatuous to ask for special privileges on the score of "status."

Nepotism so prevalent in some mines must be rooted out and only merit must qualify for jobs.

I should also like to warn members of the association not to be so loud in denouncing non-members for every one knows the buttered side of one's bread. After all, it is the employers' favour we are all out of win; to ignore this would be rank stupidity. There are still very many Compound Managers who cannot yet persuade themselves to patronize the association, to say nothing of those who wilfully favour illiterate clerks, due to the inveterate hatred they harbour against the "spoilt-Native." Think of so many Compound Managers who are strongly against the exempted clerks.

## Mr G. W. Ballenden Not Considered By A. B. Congress

Sir,  
 My attention has been drawn to a report which has appeared in Saturday's Friend of the 9th Jan. that amongst the European candidates recommended by the Location Native Advisory Boards Congress which met last month in Queenstown, Mr Ballenden's name was recommended.

As a member of the Executive I wish to refute the misrepresentation. The Executive only considered three names to recommend and, these were:— Messrs Rheinalt Jones, J. R. Cooper, and W. G. Ballinger. Mr Ballenden's name was never mentioned.

T. M. MAPIKELA,  
 Bloemfontein.

The low and shameful wages paid to the clerks in some mines can only be accounted for this way: Illiterate clerks are about. Some Compound Managers have even come to think all so called (Mabalans) are pretenders who are not a whit better than other natives.

ITSO

## The All-African Convention

Sir,  
 The explanation and definition of the African National Convention has been carried on by our newspapers both in the leading and correspondent's columns; ad nauseum. In fact, the whole fabric has been explained away. When it was formed, there are many—I am not mistaken—who felt their aspirations and years' prayers converted into something tangible which was soon to become enjoyable.

We hear nothing of the doings of this body except ceaseless talk-talk. We who constitute the laymen are growing impatient and shall soon buy toffees with the shillings or banknotes we thought we would contribute towards maintenance and syndicates of this body. We have not been approached or organised. The leaders must come down to us; we cannot go up to them lest we fall.

It would not be much to ask that now let us have the reports of the actual doings of the Convention perhaps that shall bring back the fast escaping hope and confidence. To say a store has been started here and something put on its legs there is not expecting a million of those concerned.

Already one paper is proposing another meeting or formation of some sort. That is a curious way of coming out of inertness.

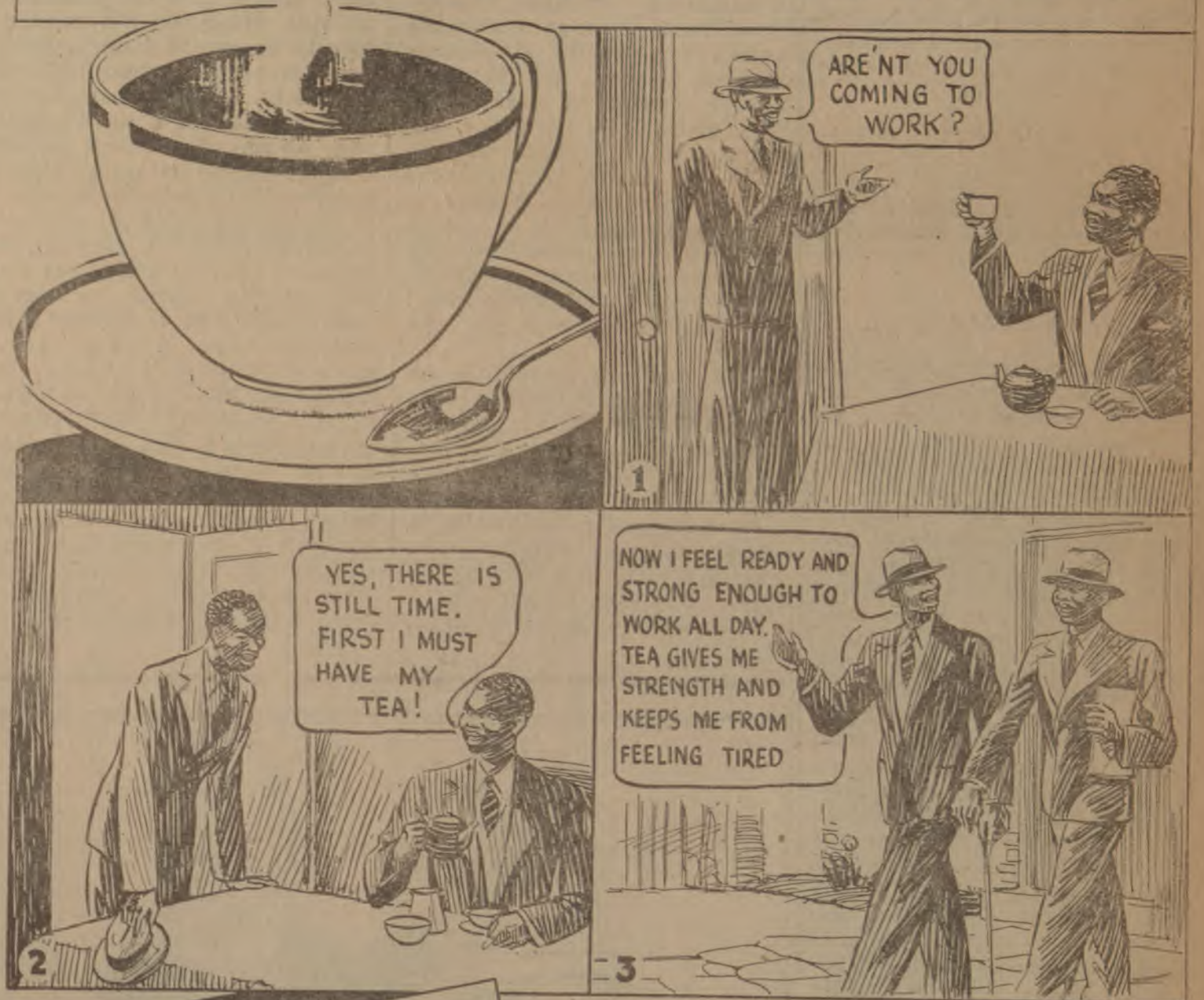
Its proposal is setting ing those who have their hands on the plough on a wild goose-chase. I hope they neglect its appeal. If they do we shall go on forming organisations new until we are grey-headed which is what has been going on since the inception of the African National Congress and which is the favourite sport of the African pseudopolitician for genuine ones are but few.

Explanation and theoretical uncilled for speechifying may for goodness sake cease, shall we have reports now on actual things done? By this I do not mean a chronology of expensive lawsuits which actually never improve anything. If the I.C.U. had not wasted hundreds and thousands of pounds in this foolish and unimaginative frivolity of test cases we should be by now enjoying the shade of our own industries. The move must not be towards but outside the law courts in the industrial streets.

REUBEN MTIRARA

Germiston

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# People In The News This Week

## Who's Who In The News This Week

Mr. Mordecai Xaba, a clerk at Krugersdorp Mine Estates was the guest of Mesdames Martha Nyembe, of Stand No. 1188, Orlando, on Sunday, January 17; with him were Misses Isabela Maseko and Florence Sibisi who are teachers in Natal and are on their Summer visit to the Rand.

Mr. E. P. Samson, "The Western Wizard" wishes to thank the following for their hospitality: Mr. and Mrs. J. Dick, Mr. Mqikela, Mr. and Mrs. Skweyiya and Mrs. Skefile and many others of George; Mr. L.C. Nginza (Countryman) and Mr. Jabavu and many others of Port Elizabeth; Mr. and Mrs. J.C. Dlula and their daughter Stuku of Klipplaat and others all down the Garden route.

Mr. and Mrs. R. Fillis and Mrs. J. Anderson, held a party in honour of their cousin Mr. A. Pieterse, in President Street on Thursday last week. Among the honoured guests present were the Misses J. Pieterse, D. Mitchell; Mr. and Mrs. A. Kessel, Messrs. Griffiths Motsieloa, H. Green, S. Mabika, M. Dabula, Mr. Joseph, W. Williams, J. Mashena and F. Mokone.

A rare opportunity will be given local Africans to see a real magician in their midst. Mr. E. P. Samson, who is known on the stage as "The Western Wizard" will perform in the New Inchcape Hall, on Thursday, February 18. Variety items by J. Masoleng and Co. A dance will follow to the music of the Merry Blackbirds.

Miss S. Ngeni, of the Amalgamated Coloured School, Adelaide, has taken a week-end visit to Pretoria and will be the guest of Nurse Grace Msimang. She returns to the Cape on Saturday this week after spending a fine holiday in the city. She was shown around many places of interest including the Empire Exhibition by Mrs. J. Malindi, Mr. J. J. Masoleng and Mr. A. Mtuyedwa.

Miss S. Moagi, of the A.B.M.A. Choir entrained for Kimberley on Wednesday January 20, her stay on the Rand after her appearance in the Inchcape Hall in December last year under Mr. H. Masiza, has been a most enjoyable one. Friends and relatives will miss her immensely.

Mr. F. Sithole who spent a happy holiday with his parents at Vrede, has returned to Watersmeet. Miss D. Sithole, his sister has also left home for Nhlolokulu, Zululand, to assume teaching duties.

The Transvaal African Congress (Johannesburg Branch) will hold a mass public meeting of Johannesburg locations residents at Western Native Township, to-morrow, Sunday, January 24 at 9 a.m. All are invited to attend. A report on the recent Tram Case will be the first item on the agenda.

Miss Grace Lindah Njombolwana, teacher at Bantu Refuge School, Germiston, has returned to the Rand after her enjoyable holidays at the Cape. She visited King Williamstown, East London, where she had a dip in the sea and Port Elizabeth.

Mr. C. O. M. Kgosietsile spent his holidays with Mr. and Mrs. Ismail Hassan at Ma'eking. He was warmly welcomed. Later the three left by car accompanied by Miss H. Hassan for Lotlhakane and also visited Dithakoni and Madiba. On December 26 they visited Chief T. Motseokhum's Stadt. They found Mr. Kgosietsile's brother ill. Mr. Kgosietsile also met his friend Mr. Phoi Tong a teacher at Salt-Pan.

Miss Angeline Mgbhozi, who has been spending her summer holidays in Johannesburg with friends returned to Natal on Thursday afternoon. Miss Mgbhozi is a teacher at the Groutville Intermediate School.

Mr. Fortecue Kumalo, supervisor of schools in Zululand and one of the young men who went to France during the Great War visited "The Bantu World" offices before returning to Zululand. He was accompanied by his sister, Miss Dora Kumalo, who teaches in Bulwer, Natal.

Mr. A. Kgoadigoadi, a student at Kilmerton Training Inst. who is now in his 3rd year, will return for his Teacher's Course this year. He visited "The Bantu World" offices last week.

Mrs. J. Matthews, the Misses September and Landela left the city last Sunday for Kimberley. They had come to visit the Exhibition and were the guests of Mr. and Mrs. D. M. Denalane during their stay.

Mrs. George Kumalo, of Vryheid, who has been on a visit to Johannesburg, left by train on Monday night.

Miss R. Radebe, of Alexandra, left by car on Monday evening for Dundee where she will be the guest of her brother-in-law and sister, Mr. and Mrs. Stanley Kunene.

Miss L. T. Mgole and Master Fezile Mgole, who have been staying with Mr. and Mrs. J. E. Mamabolo and family in the Eastern Native Township, left for Queenstown on Wednesday, January, 13. She was summoned urgently by telegram owing to the serious illness of her mother Mrs. E. Mgole. Among those who were at the station to bid them goodbye were Mr. and Mrs. J. E. Mamabolo, Master Godley Mamabolo, Mrs. M. Mphahlele, Miss Ramphomane and Mrs. Khambula and the Rev. J. R. A. Ankhoma.

Nurse C. L. Zondi, of Orlando Native Township, paid Mr. and Mrs. J. E. Mamabolo a visit last Sunday. In spite of the heavy work which the nursing staff is performing in that Township, she is looking well ended.

Nurse S. Legodi, of Orlando Native Township, was also a visitor to the Eastern Native Township, last Sunday. It is very pleasing to see her looking so well.

The Misses Mary-Jane Masinane and Gertrude Msipa who spent their December Holidays at Kokstad their home, have returned to the Rand, to resume their teaching duties at the Pimville Government School. They both look fit and refreshed.

Pretoria visitors to the Empire Exhibition on January 13 were the Misses E. S. Kgamphe, K. Kutumela and A. Maibere. They enjoyed themselves from 12 to 4 p.m. Miss E. S. Kgamphe says the blue waters in Durban Pavilion reminded her of Jeffrey's Bay near Port Elizabeth and Cape Town where she had several dips recently. From here they visited friends at Sophiatown before returning to Pretoria.

Mr. C. J. Shokhoe, of the Police Force, Mbabane, Swaziland, left the city last Tuesday evening.

Mrs. J. Annie Goodman, of Pimville, wishes to thank all friends who came to see her during her recent illness, particularly the following:—Mrs. P. S. Merafe, Miss Merafe of Thaba Nohu, Miss Makgothi of Kroonstad and Mr. Benson of Pimville, Mrs. Norah Smith, Mrs. Makhulu, The Rev. and Mrs. Shupinyaneng, Mrs. Mofokeng, Mr. Marata, Mr. Tshikang of Port Elizabeth and several others.

Mrs. E. Mokgele, of Alexandra Township, visited her aunt Mrs. Luthuli, of Orlando. Mr. Luthuli spent a week in the Cape Colony attending the Annual Conference of the Bantu Methodist Church at Grahamstown.

Mr. F. Maake, teacher at the Eastward Public School, Pretoria, has recently returned from his holiday visit to his home at Letaba.

Mr. Titus Mabaso, Arbitration-Interpreter Native Commissioner's Office, Pretoria, was seen at Mr. D. Mgole's residence, Eastwood, accompanied by Messrs. J. Madira and J. Sibundeni on Sunday, January 10.

Among those who boarded the East London mail on January 14 were Mr. I. K. Mqubuli, teacher, Grahamstown, who during his vacation on the Rand was the guest of Mr. & Mrs. S. P. Mqubuli, Pimville; the Misses Edith Mqubuli and Elizabeth Martin. They were seen off by Mr. & Mrs. S. P. Mqubuli.

Mr. Merriman M. Ndamase, of Pondoland, after his tour of the Reef, left the city on January 14 and was seen off by Mr. K. Tenyane of "The Bantu World Staff."

Mr. F. F. Sepamla of Swaziland was seen off last Friday evening by Messrs. E. Nxumalo chauffeur of King Sobuza, who had brought the Swazi Princesses to the Empire Exhibition, and Mr. B. Katangana of the Swazi Tax Collecting Office on the Rand, and Mr. K. Tenyane. Mr. Sepamla was the guest of Mr. & Mrs. K. Tenyane, of Pimville.

During last week Mr. & Mrs. S. P. Mqubuli of Pimville were visited by Mr. M. Kabane, B.A., Principal of the Practising School Department, Lovedale, and Mr. E. Moahloli also of Lovedale.



### PUBLIC NOTICE.

## Accession of King George VI.

The Government desire to notify the Natives of the Union of South Africa that the King His Majesty King Edward VIII has informed his Ministers in the United Kingdom and the Dominions that he feels it necessary in the circumstances of his life and in the interest of the peoples over whom he rules to renounce the throne for himself and his descendants. His Majesty's Ministers have with deep regret accepted this decision and the King will cease to reign. In his place his brother the present Duke of York, will be proclaimed King under the title of King George VI.

E. W. WILKINS,  
Native Commissioner.

Office of Native Commissioner  
Johannesburg.

15th. December, 1936.

## IZAZISO ZIKA RULUMENTE.

No. 1566 6 October, 1936  
UKUPHATWA KWEMICIMBHI YE SOUTH AFRICAN NATIVE TRUST ESEKWE PHANTSI KOMTHETHO WE 18 KA 1936

Kuyaziswa khona apha ukuze wonke ubani azi okokuba u Mhlekezi i Ruluneli Jikelele ibone kuyi mfanelo, phantsi kwemi ngopiso yesi qendwana (3) sesi qendu sesine se Native Trust and Land Act, 1936 (Mthetho we 18 ku 1936), okokuba inikele amandla ayo namagunya nemisebenzi yayo njengo Mphathi we South African Native Trust, esekwe phantsi ko Mthetho osele uxeliwe, ku Mphathiswa Micimbi ya Babantu oyaku sebenzisa ne Native Affairs Commission. (Executive Council Minute No. 2333, yomhla we 8 ku October, 1936.)

### ISITHILI SEDOLOPHU YASE GLENCOE, E NATAL: UKUSILWA KOTYWALA. AMAGUNYA OKU SETSHA.

Kuyaziswa ukuze bonke beve okokuba u Mphathiswa Micimbi ya Bantu wenze umthetho olandelayo phantsi kwemi gqaliselo yesiqendu samashumi mabini anantathu (2) so Mthetho wa Bantu Beedolophu, 1923 (No. 21 ka 1923) ewenzela isithili sedolophu yase Glencoe, e Natala:—  
"Naliphina ilungu le South African Police nawuphina umntu ogunyaziswe zizi phathamandla zedolophu leyo, akuba uqinisekile okokuba kukho isizathu soku krola ubukho botywala obenziweyo, obuginiweyo, ekuphiswa okanye kuthenziswa ngabo ngokwaphula u Mthetho wa Bantu Beedolophu, 1923, okanye imithetho e hambha nawo, nakuwuphina umzi kummandla we dolophu yase Glencoe, e Natala, angangena asetsho, ngapandle kwesipetshena, loomzi ngazo zonke iiyure ezi fanelekileyo zemini nobusuku.  
Bonke utywala obufunyanwa nakuwuphina umzi obenziweyo, bagcinwa okanye bafunwa kwenye indawo ngoku phula umthetho osele uxeliwe, bunga thinjwa kunye nezoo zitya bufunyanwe kuzo.

### UMMANDLA WE DOLOPHU YASE TARKASTAD, E KOLONI: U "NAYINI."

Phantsi nangamandla endambeswe ngawo sisi qendwana (1) sesi qendu se shumi elinethoba so Mthetho wa Bantu Beedolophu, 1923, isiguqulo sika 1930, ndiya bhengeza, ndiyazisa ndaye noipapasha khona apha okokuba ukusulela kumhla wokuqala ku January, 1937, akukho mntu ontundu, indonda nokuba ngumfazi, ongakhu lulwanga ngokwesiqendwana (b) sesi qendu (4) sesahluko esesi xeliwe uyakuthi phakathi ko 9.30 wase busuku no 4 wase kuseni abonwe edakasa nakweyiphina indawo ephantsi kwegunya le Kansele yase Tarkastad, e Koloni, ngaphandle kokokuba uthwele ipasi, eli sayinwe ngumlungu wakhe okanye ngumntu onegunya lokwe njenjalo ngoku gunyaziswa ngumlungu lowo okokuba enze ipasi elo alinikele kontundu okanye elibalwe ngumntu ogunyaziswe yi Kansele yase Tarkastad, e Koloni, okokuba enze ipasi elilolohlobo, okanye elibalwe ngumphathi we Police station ekuloommandla.

No. 1940

Kuyaziswa khona apha ukuze bonke bazi okokuba u Mphathiswa Micimbi ya Bantu ubone kuyi mfanelo phantsi kwesi qendwana (4) sesiqendu samashumi amabini ana mbhini se Native Land and Trust Act 1936 (Act No. 18 ka 1936) ukuba anikele kwi Chief Native Commissioner ya Phehaya kwe Nciba umhlaba ongqalene naye ngokwamagunya esiqendwana (3) sesiqendu esesi xeliwe ngoku phathelele ekunikeleni nase kuhlaziyeni iimvume zorwebo nakwi Chief Native Commissioners zase Koloni zase Natala, zase Rautini, nemimmandla engentla ngoku jongene neemvume phantsi kweso siqendwana.

### NKOSI SINDISA U KUMKANI

Inikelwe phantsi kwe Sandla Sam nesi. Shicilelo e Sikhulu so Mdibaniso wo Mzantsi Afrika e Pitoli ngalomhla wesi xenze ku Disemba kumnyaka we Waka limakhulu Asithoba Amashumi Mathathu ana Ntandathu.

CLARENDON  
i Ruluneli-Jikelele.  
Ngomyalelo wo Mhlekezi  
i Ruluneli-Jikelele-Equmrwiini.  
P. GROBLER.

## Z'AKELA INDHLU YAKO

Tumela u 9d sikutumele incwadi yezindhlu zakwa Hansford. Zihlobo zonke ozifunayo—impahla yetu nabaki sibafungele—kepa amanani etu alul. uqobo

Okwaziyo ukupata izinto zokwaka angazakela indhlu Kulula ngoba konke okwakayo kuhlelisiswe ngamagama nezinombolo nawe ubone lapo kuzongena kona

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## Natal Province Successes

**ADAMS.**

**SECOND CLASS.**

Dlodlo, Ezekiel; Magagula, Herbert; Manqele, Moses; Mkwanzazi, Simon; Vilakazi, Norman.

**THIRD CLASS.**

Dladla, Lazarus; Dhlamini, Naphtali; Geilisha Cecilia; Goba-Hamilton; Gwala, Gldness; Khumalo, Ephraim; Kunene, Nathaniel; Makathini, Chrles; Maphumulo, Adelaide; Maphumulo, Linnah; Mbongwe, Gordon Mdudu, Amelia; Mhlongo, Florence; Mkhize, Mildred; Mpulo, Christina; Msomi, Alice; Mthethwa, Henry; Ndabezitha, Bartlett; Ngcobo, Abigail; Ngidi, Lillian; Ngobese, Enoch; Ngubane, Pauline; Ngubani, Samuel; Nysti, Macdonald; Nzimande, Morris; Phewa, Elsie; Sabela, Thema; Sejake, Iris; Shange, Marriet; Sithole, Enoch; Zama, Ivy; Zungu, Margaret.

**St CHAD'S**

**SECOND CLASS.**

Dlamini, Jaconiah; Khumalo, Alzinah; Mazibuko, Othaniel; Mbhatha, Gladys; Mdladla, Rose; Mkhize, Getrude; Msikinya, Stella; Mthi, Isabella; Ndaba, Christina; Nene, Rachel; Zondi, Kessiah; Zondo, Getrude.

**THIRD CLASS**

Dladla, Dorcas; Hadebe, Annie Kunene, Stanley; Lesala, Rebecca; Madela, Wesley; Magwaza, Edith; Mazibuko, Cleopas; Mbatha, Eliam; Mfusi, Reinet; Mkhize, Jumima; Mkhwanazi, Jessie; Mnculwane, Raymoth; Molefe, Evelyn; Ndlovu; Beauty; Ngwane, Isabella; Ntetha, Evelyn; Nxumalo, Margaret; Sibiya, Mary; Sikakane, Gabriel; Sithole, Andrina; Sithole, Owen;

PASSED IN PART I. Hlubi, Michael; Nungu, Julius.

**EDENDALE.**

**SECOND CLASS.**

Kunene, Winnie; Malefane, Batho N.; Mdlalose, Issa; Moseia, Mauslie; Msimang, Winnie; Mwelase, Alfred; Ndaba, Alvinah; Ngubane, Kesia; Yeni, Wellington.

**THIRD CLASS**

Bhengu, Lillian; Cele, Wesley; Dhlamini, Flora; Dhlungwana, Elliot; Gambu, Janet; George, Olga; Gumede, Elizabeth; Hadebe, Vivian; Hlope, Jeslinah; Keswa, Violet; Khumbule, Evelyn; Khubheka, Joliet; Khuluse, Agnes; Majozi, Milward L.; Maphanga, Sydney; Masondo, Abiot; Mbuli, Elpha; Mchunu, Reginah; Mdlalose, Wilson; Mdluli, Ruth; Mmagula, Raniel; Mkhize, Getrude; Mkhize, Reeneth; Mkwanzazi, Eliakim; Mngomezulu, Judith; Msesane, Enoch; Mtembu, Conference F.; Mtembu, Elector; Mwandula, Midian; Ndimande, Gwynneth; Ntsele, Esther; Thusini, Violet; Zama, Busisiwe; Zwane, Maud.

PASSES IN PART II. Maisela

**MARIANNHILL.**

**SECOND CLASS**

Hlongwa, Carolin; Mathe, Tobias; Mngomezulu, Herbert; Mthethwa, Simon; Nyathikazi, Evangelina; Sehole, Mary; Shange, Francisca; Sibiya, Mizraim; Sithole, Conrad.

**THIRD CLASS**

Buthelezi, Ida; Buthelezi, Kessiah; Cele, Anthony; Dlamini, Cecilia; Dromo, Sarah J.; Dlungela, Philemon; Goba, Dinaan; Gumede, Pius; Hadebe, Erabinah; Khuluse, Hosana; Khumalo, Catherine; Khumalo, Evangelina; Khumalo, Gezerose; Mabizela, Cordula; Majola, Lissa; Makanya, Josephine; Malinga, Joseph; Masuku, Miriam; Mavuku, Heny; Mbizane, Viola V.; NcNamura, Dorothy; Mdadane, Liberatha; Mhlongo, Getrude; Mkhwanazi, Effie; Mkhwanazi, Simon; Mncube, Phineas; Mngadi, Barnabas; Mngadi, Mable D.; Mngoma, Griffin; Mngomezulu, Hope D.; Mnomiya, Simon; Molefe, Victoria; Msizi, Vivian N.; Mswazi, Augustini; Mswazi, Magdalena;

**Ngcobo, Agatha; Ngcobo, Alpha;**

Ngobese, Claudia; Ngobese, Ignatia; Ntombela, Cleopas; Ntshangase, Milta; Ntshingila, Flora; Ntuli, Regina; Nyamana Daniel; Nyembe, Beatriae; Shezi Conrelus; Shezi, Tabitha; Sosibo Jacob; Vilakazi, Gideon; Zengele, R e; Shabalala, Nomie.

PASSED IN PART II. Makhaye, Agnes; Simelane, Gracel.

**UMPHUMULO.**

**SECOND CLASS**

Hove, Masotsha; Khuzwayo, Emmanuel; Lutuli, Ephlolina; Magubane, Andreas; Mazibuko, Elizabeth; Mhlongo, Misrael; Mhlongo, Simon; Ndlovu, James.

**THIRD CLASS**

Bengu, Shadrack; Biyela, Anne lina; Buthelezi, Nesther; Cebe- khulu, Abigali; Ciliza, Michal; Dlamini, Tholaphi; Dube, Elvina; Goba, Floyd; Gumede, Busisiwe; Gwala, Martha; Henry, Tuli; Jali, Albertina; Khanyile, Siphiwe; Kheswa, Wilson; Khumalo, Alice; Khumalo, Oscar; Kunene, Angelina; Manana, Willie; Masindane, Assari; Masondo, Ghasta; Masuku, Aaron; Mazibuko, Florence; Mbusa Benjamin; Mcambi, Mphumeleli; Mchunu, Bertha; Mkhize, Agnes P.; Mlambo, Maria; Mncwabe, Jotham; Mpangase, Joshua; Mpungose, Livingstone; Mtimkulu, Zarich; Nene, Ernest; Ngcobo, Gebers; Ngema, Agnes; Ninela, Muriel; Nkabinde, Louisa; Ntaka, Victoria; Nxumalo, Paulos; Nyawo, Elda; Nzimakwe, Elsie; Phekwa, Agnes; Qwabe, Tryphina; Shabalala, Eva; Shabangu, Ethers; Shandu, Johannes; Shandu, Vinah; Shongwe, Assiena; Sibeko, Ellina; Sibiya, Simon; Sithole, Samuel; Themba, Joseph; Xaba, Alfred; Xulu, Mkhishwa; Zama, Florence; Zwane, Eleanor. PASSED IN PART I. Khoza, Emmanuel.

### Std. VII Certificate Examination

(Continued from Page 19)

**INDALENI.**

**SECOND CLASS**

Mkohlwa, Lenah.

**THIRD CLASS**

Cele, Mildred; du Toit, Leon; Kuboni, Samuel; Mabi, Agnes; Madondo, Greta, Madondo, Muriel, Mafuta, Zelpha, Majara, Dinah, Mapoi, Ada, Msakato, Mabel, Mbanjwa, Andrew, Mbete Deliah, Mbuli, Roselinah, Mhambi, Dathwaite, Mhlanga, Alvinah, Mhlongo, Mary J. Mkhize, Ethel, Mohalali, Tseliso, Mohasoa, Ntai, Moletsane, Esther, Mona, Theodora, Mona, Virginia, Mtsbali, Nkoala, Josephine, Nkosi, Eunice, Nquana, Pearl, Pato, Irene, Tlale, Sarah, Toba, Angelina, Tshezi, Alice, Xaba, Jonathan, Zondi, Lydia.

**INKAMANA.**

**SECOND CLASS**

Hlalele, Valeria, Xaba, Philemon, Xulu Phineas.

**THIRD CLASS**

Dludlu, Samuel, Funeka, Daisy, Gwala, Daniel, Hlalele, Valetine, Hlatshwayo, Silvester, Hlongwane, Jaconiah; Khaba, Mary; Kumalo, Hulley; Kunene, Victoria, Masuku, Jumaima; Mncube, Henry; Mncube, Noah; Mokoaka, Magdalena; Mtsbali, Naphtali, Ncala, Michael, Ngwenya, Gertrude; Nkhasibe, Wilder, Nkosi, Malonjani; Nsibande; Eugenia; Ntombela, Wilmot; Oxberg, Rosy E. Shabalala, Maria.

**KWAMAGWAZA.**

**SECOND CLASS**

Nxumalo, Virginia.

**THIRD CLASS**

Groening, Green; Howard Violet; Lepele, Ishmael; Lepele, Mary; Mantengu, Agnes; Mbambo, Cornelius; Mhleletshe, Ephraim; Mdladla, Evangelina; Mtembu; Wilfred; Ngema, Cuthbert; Ntshali, Crispin; Ntuli, Odysseus; Nxumalo, Arthur; Ra lebe, Africa; Shabangu, Goodman; Tussie, Hartley.

**MARIANNHILL.**

**SECOND CLASS.**

Juara, Mabi; Qvana, Almita.

**THIRD CLASS**

Bayisa, Hophini; Dlamini, Jacob; Gambu, Willibald; Giwu, Maria; Griffith, Louis; Hlongwane, Allison; Khumalo, Ezra; Khumalo, Leonard; Kwatsha, Mirriam; Labas, Wilson; Mabasa, Burkhard; Madlala, Andries; Magandela, Caroline; Majola, Lawrence; Maphalala, Pia; Mstiwane, Mazibuko, Getrude; Mhlangu, Olive; Middleton, Norman; Mjoli, Agnes; Mkwanzazi, Florence; Moshane, James; Mqwebu, Lawrence; Msweli, Constanca; Mthethwa, Agnes; Mtimkulu, Flora; Ncwana, Zipporah; Ndaba, Johannes; Ndlela, Gilbert; Ngcobo, Sarah; Ngidi, Simon; Ngobese, Lillian; Nxelo, Henry; Phungula, Mildred; Radebe, Rebecca; Rozana, Edwin; Sambumbu, Milner; Shangase, Michal; Shezi, Edify; Soro, Gabriel; Tabethe, Ezram; Tshabalala, Wilfred; Zikalala, Petrus, Zondi, Partie.

**MARIA RATSCHITZ.**

**THIRD CLASS**

Hlongwane, Olga; Kunene, Alexia.

**NHLOPENKULU. No Passes.**

**OHLANGE.**

**SECOND CLASS**

Tshezi, Solomon.

**THIRD CLASS**

Bhulose, Aaron; Chitwayo, Robinson; Khanyile, Isaac; Khuzwayo, Allen; Mbhele, Albert; Mgobozi, Ezekiel; Msane, Petrus; Mthethwa, Enoch; Ngidi, Cuth-Serebanyane, Nephtali; Sililo, Alexander.

**TAYLOR ST.**

**THIRD CLASS**

Ndlovu, Alpheneus.

**THIRD CLASS**

Cain, Elsie; Dlamini, Olga; Dlungwane, Amy; Gumede, Gertrude; Khumalo, Nokuthola, Kunene, Elijah; Khuzwayo, Nomanazareth; Luthuli, Selby; Mabaso, Derrick; Maseko, Wallace; Matiwane, David; Mbambo, Walter; Mbutho, Charles; Mfeka, Violet; Mkhize, Phyllis; Mkhwanazi, Virginia; Mngadi, Aggrappa; Mtaka, Tryphosa; Mtsbali, Leonard; Ngcobo, Duke; Ngcobo, Ezra; Ngcobo, France; Ngcobo, Norman; Ngcobo, Wesley; Ngongoma, Nimrod; Nhlozi, Playmate; Nkwanyana, Winnet; Ntuli-Harriet; Nxaba, Victoria; Phaye, ko, Ethel; Tobels, Georga; Zondi, Hilda.

**UMPHUMULO.**

**THIRD CLASS**

Gonbela, Matilda; Mavaneni, Lillian; Mnyandu, Victoria; Mpanza, Sydney; Shabalala, Irene; Shabangu, Regina; Zama, Dorothy; Zulu, Ethel.

**VRYHEID.**

**THIRD CLASS.**

Madonsela, Eleanor; Mkhwanazi, Sarah; Nhlapho, Peter; Qwabe, Cherry; Sibisi, Regina; Zulu, Paul.

### Native School Leaving Certificate Examination

**Acton Homes**

CLASS III 50 per cent  
Kumalo, Thandekile G.; Mazibuko, Saul; Mdunge, Josiah.  
(Under 50 per cent)

Buthelezi, Isabella; Hlongwane, Norah; Nhlalukane, Hemmie; Khumalo, Gladys, M.; Zuma, Elliot.

**Adams**

CLASS II  
Khama, Seretse.

CLASS III 50 per cent  
Buthelezi, Patrick; Dlamini, Obed; Duma, Olive; Gas, Busisekile; Luthuli, Eliza; Makhanya, Gladys; Njapha, Eleanor.

(Under 50 per cent)

Ngcobo, Maud; Sabela, Rhoda;

**Amahlongwa**

CLASS III 50 per cent  
Bengu, Constance; Gumede, Edna; Ngcobo, Stella; Zama, Norman;

Under 50 per cent

Khuzwayo, Cairo; Ncube, Redoub;

**Appelsbos**

CLASS III Under 50 per cent

Gumede, Phaphama-

**St. Augustine's**

**CLASS II**

Mdlalose, Gideon; Mkhwanazi, Micah; Mtembu, Charles.

**CLASS III (Over 50 per cent)**

Khumalo, Theodore; Mbatha, Witness; Mncube, Florence; Moloi Betty, Monareng, Grace; Mtembu, Samson; Ndlovu, Elliot; Ndlovu, Winnie; Ngobese, Agrippa; Selepe, Francis; Shabaneu, Mabel; Zondo, Gundford.

(Under 50 per cent)

Khumalo, Esther; Monareng, Paul; Njoko, Simon; Nxumalo, Soslina; Sangweni, Veronica; Sibisi, Zephania.

**St. Bede's**

**CLASS I**

Kotsokoana, Joseph.

**CLASS II**

Gcaba, Joseph; Hlomuka, Alice; Moloi, Irene.

**CLASS III (Over 50 per cent)**

Sithole, Samson; Bondo, Shadrack.

(Under 50 per cent)  
Ntsele, Gladys; Shabalala, Gallina. Betania.

**CLASS I**  
Mpisane, Thomas; Simamane, Gideon.

**CLASS II**  
Mbokazi, David.

**CLASS III (Over 50 per cent)**  
Mzindle, Ivy C.; Sishi, Victoria.

(Under 50 per cent)  
Lubanyane, Joslina

**Blaauwbosch**

**CLASS II**  
Masuku, Gladys; Sithole, Nimaod;

**CLASS III (Over 50 per cent)**  
Mazibuko, Lawrence; Mkwanzazi, Eugenia; Mutambo; Albert; Nkosi, Claudia, Ntshingila, Winnie.

**BUCHANAN ST.**

**FIRST CLASS**  
Anantoo, Baby.

**SECOND CLASS**  
Ngcobo, Ivell; Sikhakhane, Maria, Mkhize, Josephine.

**THIRD CLASS (Over 50 per cent)**  
Goba, Sydney; Cleopas; Mashimane, Elifah; Mathunjwa; Mkhize Evelyn; Mewabe, Josiah; Msomi, Hilda; Zuma Midford.

**THIRD CLASS (Under 50 per cent)**  
Goqo, Lazarus; Mahludi, Beatrice; Mavimbela, Elizabeth; Mdlozini, Doren; Mhlongo, Dollie; Mkwanyana, Violet; Mthembu, Irene, Ngubani, Lawrence.

**BULWER.**

**THIRD CLASS (ver 50 per cent)**  
Jaca, Ernest; Nzimande, Lovington; Zulu, Adalbero.

**THIRD CLASS (Under 50 per cent)**  
Duniwa, Tandiw; Kunene, Adna; Luswazi, Alfred; Madoda, Obed; Mafelebane, John; Maqaga, Emily; Mbense, Ephraim; Melk, Mittah; Ntsane, Alina; Sioka, William; Sokela, Ivy; Sosibo, Gifford; Yeni, Gibson.

**BURFOD.**

**THIRD CLASS (Over 50 per cent)**  
Buthelezi, Alvinah; Buthelezi, Mertinah; Mbaso, Sellinah; Madia, Robert;

**THIRD CLASS (Under 50 per cent)**  
Dongo, Elizabeth; Hlatshwayo, Reginald; Kubeka, Constance; Ndlovu, Mabel;

(To be continued)

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St. Peter's Secondary School, Rosetenville—

Class II. Mbata, Mphitizeli; Jeremiah Congress (Latin), Phaleng, Theodore William.



# Natal Standard Seven Results

## Std. VII Certificate Examination

**Adam's**  
 CLASS II  
 Magubeni, Benjamin; Mancotywa, Weston; Mnyani, Addison; Nziweni, Albert.

CLASS III  
 Cele, Ralph; Diko, Cromwell; Dikwayo, Greenleaf; Guzana, Christopher; Hashe, Caleb; Kheswa, Ethridge; Kwstubana, Enkile; Leboho, Maxwell; Lembede, Nicholas; Luhabe, Hobart; Makubu, Elliot; Mancotywa, Yusuf; Maranele, Reuben; Matsie, Woodthorpe; Mda, Mda; Mkhize, Ernest; Mkosi Harris, More, Andrew; Mothebe, Kitchener; Motlojoa, Paleho; Msoneli, Herbert Ndabambi, Farrington; Sigcau, Selbourne; Sigudla, Ernest; Sika-kane, Stanley; Tiale, Timothy; Tiale, Zacheas; Velelo, Lawrence; Zingithwa, Molineux; Zwane, Francis.

**St. Augustine's**  
 CLASS II  
 Nyoka, Elmon.

CLASS III  
 Jeli, Lawrence; Matontsi, Florence Mbata, Theophilus; Mkwanzazi, Joyce; Mkwanzazi, Winifred; Ndlovu, Beatrice; Ntuli, Marriet; Ntuli, Michael; Zulu, Magnes.

**St. Bede's**  
 CLASS II  
 Moletsu, Petros; Nala, Emily.

CLASS III  
 Bengu, Clement; Dladla, Philda; Kumalo, Petros; Kunene, Gladys; Langa, Alford; Masuku, Benjamin; Mazibuko, Samuel; Mkhwanazi, Vivian; Mkhwanazi, Ernest; Mtshali, Reuben; Nalovu, Virginia; Ngobo, Simon; Ngubane, Obediah; Shabalala, Harwina; Shabalala, Jeltah; Sithole, Elizabeth.

**Bulwer**  
 CLASS II  
 Bolofo, Dublin; Neume, Stanford; Sekonyela, Nelson; Sinabe, Shadrach

CLASS III  
 Asmell, Hoosen; Cutalele, Aaron; Dotwana, Irene; Kuzwayo, Ezra; Mbana, Goldsworth; Mda, Caledon; Mgwadlamba, Philip; Mkhize, Mildred; Mkwanzazi, Petros; Mntanya, Felix; Molemohi, Haiddee; Morojele, Engeni; Motabeng, Rosetta; Mqadi, Joshua; Ngidi, Edith; Nompula, Jacob; Phungula, Josephine; Scheepers, Martin; Sokela, Amy; Soni, Sarah; Shabanga, Regina; Zinti, Marshal

**Dundee**  
 CLASS III  
 Dlamini, Constance; Gule, Sybil;

Luthuli, Jeffries; Luvuno, Leant; Modide, Andreas; Madide, Tabitha; Nkubane, Lawrence; Ngwenya, Ellina; Nkosi, Florence; Raborifi, Mable; Sibeko, Hilda; Sithole, Elizabeth.

**Edendale**  
 CLASS III  
 Goba, Hector; Mdlule, Ramah; Mkhize, Aggie, Msimang; Pearl; Tladi, Woodrooff; Hadebe, Julicha.

**Entumeni**  
 CLASS II  
 Ngema, Isaac.

CLASS III  
 Dlangalala, Paulus; Mayisa, Sigrid; Mkhize, Meschech; Ngema, Celwe; Ngema, Dorricah; Nxumalo, John; Rawlins, Florence; Zulu, Abednego

**Eshowe**  
 CLASS II  
 Vilakazi, Mary.

CLASS III  
 Mkhwanazi Jabulisiwe; Mthethwa, Magnes; Zulu, Minah.

**Fairleigh**  
 CLASS II  
 Khuboni, Enslin J.; Kumalo, Rebecca; Kune, Mable G.; Nene, William P.

CLASS III  
 Hadebe, Reuben C.; Kumalo, Amy Kubeka, Aalai, P.; Mlambo, Owbridge; Mthembu, Rachel B.; Ngobese, Muriel A.; Shabalala, Bettie A.; Vilakazi, Beatrice B. St. Hilda's

CLASS III  
 Dhladhla, Hermina; Lube, Nellie; Gamede, Minah; Kubay, Betty; Luthuli, Lynda; Madonsela, Settie; Maloka, Pauline; Mavimbela, Kate; Mounu, Nessie; Mdladla, Angelina, Miza, Mirriam, Modikoe, Bertha; Mokohle, Henrietta; Mwelase, Christine, Ndlela, Maggie; Ngobese, Olivina; Ngwenya, Agrineth; Noda-Cathalinah, Phungula, Helen, Sibisi, Lydia, Xhasa, Dora, Zwane, Bella, Nrubane, Hettie. IMPOLWENI.

**THIRD CLASS**  
 Dhlamini, Alzinah, Magwaza, Emily, Mathonsi, Beatrice, Mathonsi, Beauty; Mcanyana, Mabel, Mblanzi, Samuel, Mngoma, Hamilton; Ntuli, Nzimande, Hilda. Inanda Day.

**THIRD CLASS**  
 Goba, Gladys, Khuluse Franklin; Kkumalo, Nomathamsanqa; Mbili, Minerva, Mfeka, Redvers; Mfeka, Rose; Mkwanzazi, Priscilla, Mthiyane, Anna, Ngcebo, Muriel, Nkosi, Alice, Nyanda, Henry, Phewa, Maud, Ximbha, Howelline, Zama, Caleb. Inanda Seminary.

**SECOND CLASS**  
 Koza, Violet, Nkubane, Ecilda.

**THIRD CLASS**  
 Bengu, Mavis Blose, Alvinah, Conco, Esther, Daniel Hildaletha, Dlamini, Agnes, Dhlamini, Maria, Dlamuka, Dhlacie, Fikela, Quendoline, Goba, Clare, Goba, Florence Gumede, Fanny Hlongwane, Anirina, Juara, Deleki le, Khampepe, Corina, Khuluse, Priscilla, Khuzwayo, Magnoria, Kunene, Violet, Lugongola, Christina, Magwaza, Abigail, Makhanya, Evengelene, Makhathini, Pathsen, Makhene, Grace, Malelane, Virginia, Manqe, Esther, Maphumulo, Betrinah, Masings, Berinah, Masondo, Maud, Mbanjwa, Kesia, Mbonsmbi, Gladys Meosel, Vivian, Mdletshe, Evangeline, Mgobozi, Dolly, Mhlongo, Catherine, Mhlongo, Isabel, Miya, Beatrice, Mkhize, Gasta, Nkize, Maud, Magunyana, Pauline, Motsile, Rachel, Mpantsha, Nhimel, Ethel, Mthembu, June, Mzimela, Muriel, Mzoneli, Theodorah, Nduli, Maud, Ngcal, Ivy, Ngcoo, Irene, Ngobo, Muriel Ngidi, Girlie, Ngidi, Victoria, Ngabane, Annie, Ngubane, Juliet, Nkabinde, Beauty, Nxaba, Edith, Nxasana, Muriel, Piliso, Lilian, Semoko, Lilian, Sesing, Ida Sibisi; Gladness, Sibiya, Mirriam, Sime-lane, Elizabeth, Sioka, Gladys, Sithole, Martha, Thushini, Gladness, Xaba, Sarah, Xule; Mabel, Zama, Obbie.

(Continued in page 18)

### Inkamana High School

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4. College Education Diploma (Post Matriculation).

5. Medical Aid Diploma " "

6. Bantu Studies Diploma " "

7. Law Certificate " "

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# Cricket Selectors At Receiving End



The Small Bomber :

This is Gorrila Thompson whose style was likened to that of Joe Louis by Dr. Gowso we learn, who has seen Louis fight. He also established himself, at the Sports Pageant, as king of the middle weights. He has a mule-kick of a wallop can box "artistically" when he chooses.

## Cricket Board And Selectors

TAKEN OVER THE KNEE AND GIVEN SOME GOOD SPANKING

(By "ENTHUSIAST")

The recent debacle experienced by the Transvaal Bantu Cricket Team that travelled to Capetown for The Chamber of Mines Cup tournament has dragged our cricket over the coals of shame. It needs no facile pen to write that the team was as poor as it was badly selected. We find out that this team was defeated all round and comes back home in disgrace, of course we make no mention of its having divided a wooden spoon with the Eastern Province team, but that serves as another addendum to its shameful adventure.

We, however, have to blame both the Board and the selectors on their choice of these weaklings we respectfully call upon the Board selectors, together with the Board of control, to elucidate why such a team was selected. Do our selectors require that the fair name of the Transvaal be made the plaything of all the other cricket centres?

Unless the present Board and its selectors are discarded and new efficient members appointed, Transvaal, from a cricket point of view, will never be able to cover itself with glory. Their blunders have been most obvious in that they had formerly selected professional players, composing the now disgraced team but having possessed of some sort of effrontery, they clandestinely selected their pals hence this shock and disgrace.

Further it may be pointed out that as long as these two Unions (N.R.C. and the Far East) are chained to each other no progress nor improvement may be looked for even in the distant future.

Another ridiculous thing is the system now resorted to in appointing an equal number of selectors from each section. This should at once be abolished. One would like to suggest that there should only be three selectors and they must be good judges of the game. It does not matter from what particular section each man may be selected. Such an experiment should be tried—cast aside from our midst all those who pretend to be what they are not!

## The Arm Of The Law Makes Whoopee At Maritzburg

(By W. A. E. MANYONI)

For the first time in the history of Bantu police a musical entertainment was held to wind-up the days sports, at the police barracks (by kind permission of the Head constable) on the eve of Xmas.

The audience, which included the deputy Commissioner of police in Natal Colonel Mackenzie, Head constable Bekker, the chief officers of the local police and some of their families, were entertained by the Dinkie Darkies of fame, formerly known as the U.P.C. Lads late of Johannesburg who kept the crowd's interest centred on their performance which proved a thorough success was much appreciated by those present each item being well applauded.

Particular mention should be made of three items in the Dinkie's programme which set the crowd roaring with laughter the Deputy Commissioner joining in also. Dialogues by the trio, impersonating a woman by Jacob Pietersen, Zikalis' piano solo, and the company's favourite piece "Just whistle and blow your blues away" were a feature of the programme and were all well received by the audience. The entertainment generally was thoroughly enjoyed.

Special attention and appreciation deserves to be made to the kind action by Head Constable Bekker who apart from loaning the performers with a piano, prepared a special platform for the artists

The Dinkie Darkies are arranging for a repeat show in the near future. The artistes are: Willie Jumbie, Jacob Pietersen and Walter Zikalis (accompanist.)



THE DYNAMITE KING

Willie, The Killer, who blasted his way to the top of the welter-weights at the Sports Pageant at which every province was, or should have been, represented. This little giant-killer has the wallop of a Cyclop. When he knocks them the stay down for good. It is the considered and expressed opinion of an old-hand in the game that this battler could hold his own with any man at his weight in South Africa.

## Cricket On The Far East

East Geduld beat E.R.P.M. by 116 runs in the knock-out cricket competition.

East Geduld went in first and played 208 for five declared. E.R.P.M. 92 all out. B.M. Pondo 55; Geveni 32; Bangani 10, not out. Mazibuko took 7 wickets; M. Jadu took three wickets Mbatyoti and G. Matayo opened very well for E.R.P.M. but Mazibuko was 'unplayable.'

## Tennis Tourney At Dordrecht

(By "LATSIBA")

On December 26, tennis fans had a pleasant day watching the match between Sterkstroom and Dordrecht for the Wode House Cup.

The match commenced at 9 a.m. and each team had twelve members. From the very start Dordrecht took the lead which was so great at the lunch break. "Stroom" decided to "surrender". The following played a distinguished game: Sigatya, who was superb at the net after lunch, his partner, Sigatya. Mrs. Mgawu also played a fine game.

The Wode House ladies who displayed tennis of high standard were: Miss A. Matloporo, Miss N. Dywili, Mrs. Mgobo and the Ricks family. In previous contributions, A. Ndwendwe and S. Soul have already been spoken of as "polished professionals"—nothing further need be said about them. A worthy "disciple" was P. Moletsane who made his presence felt in the court and was ably partnered by A. Mgobo.

The final scores stood at 62 games for Sterkstroom and 99 games for Dordrecht. The spectators were "without number" as someone says somewhere.

The local team is assuming a challenging pose—A challenging pose, note Alival North and Janestown. Walk away Dordrecht

## Modder B.L.T.C. Trounces Bantu U.S.L.T. Club

Bantu United Services L.T.C. of Bantu Sports Club fame played a glorious match against the Modder Bee L.T.C. at the Modder Bee Location, Benoni, on Sunday, January 17. The match started late and stopped at 5.30 p.m.

The Modder Bee players are all great sportsmen. But tennis talk is all of opportunity taken or lost of narrow victories or smashing defeats.

Their kindness was demonstrated at lunch time, when the visitors were urged to partake of delicious victuals. After lunch, P. M. Sealanyane regained his usual form and tried every conceivable stroke, but unfortunately he made the rally late and could not possibly level the tallies. After the closing match Sealanyane asked D. Watson to meet him in a singles match. D. Watson is a great player and gave Sealanyane a hot game although he lost the set 6-4. Modder "Bee", nevertheless, carried the day by 36 games.

Modder B: C. Landburg, D. Watson, Miss A. Nxumalo, J. Loloane, Miss B. Ngobo, M. Anderson, J. Andrews, E. Mkhondo and Mkhonde.

B.U.S.L.T.C.: A. M. S alanyane, L. Bopape, P. T. oai, P. T. oai J. Modibedi, T.T.T. Mphahlele.

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## Lekhotleng la Hlalo

LA BA BATSHO, CAPE LE ORANGE FREE STATE.

Mahareng a JACOB SENTSO: Mokopi le ELIZABETH SENTSO: Moarabelli.

Ho ELIZABETH SENTSO (ea tsuetseng ele Barend), ea neng a hille 59 Lichtenburg Location, LICHTENBURG, Transvaal, empa ea ho sa tsejoeng moo a leng teng: TSEBA hore tahafala e ntshitse Lekhotleng lena ke JACOB SENTSO oa 1825 Bantu Location, Bloemfontein, O.F.S., hore u khutlele ho eena jualeka mosadi oa hae, ho bonstha lebaka pela. Lekhotla lena mane KING WILLIAMS TOWN, C.P., ka di 12 April, 1937, ka nako ea 10 hoseng, hore ke ka baka lefeng ha u ke ke oa laeloa hore u khutlele ho eena, hoseng jualo lenyalo le khaoloe, 'me o lahleheloe ke ditokelo tsohle tsa lenyalo HAPE TSEBA hore Taelo e neiloe Mokopi hore tahafala ena ha e hlalile koranteng ho lekane, me ha u ka se be teng tshokong ka letsatsi le bole-tsoeng, malato o tla sekoa me kahlole e tla ba khalanang le uena. E tsulle mona King William's Town taatsing lena la 13 January, 1937.

D. S. VISSER. Mongoli oa khotla la Hhala.



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## Awake All Night With Indigestion

He Was Becoming a Wreck of His Old Self

Now Sleeps Like a Top ---Thanks to Kruschen

Turning and tossing for hours at a time, with the pains of indigestion gnawing at his inside, this man used to pass night after night with hardly a wink of sleep. All the remedies he tried failed to help him, until he started taking a daily dose of Kruschen. That was what he needed to put him right, and his letter is a real proclamation of victory:—

"I first started taking Kruschen Salts three or four years ago. For years previously I had suffered agony with indigestion. Night after night for weeks on end I had very little sleep, and I was becoming a wreck of my old self for want of rest. Then I started taking Kruschen—half-heartedly I will admit—but after the first few doses my attacks grew less and less. I kept on, and they completely disappeared and I have been a regular 'Kruschenite' ever since. I am now 50 years of age, and I can eat anything at any time without any ill effects. I sleep like a top—thanks to Kruschen."—J.H.C.

Kruschen is a combination of six natural salts which stimulate your liver, kidneys and digestive tract to healthy, regular activity. They ensure internal cleanliness, and keep the blood-stream pure

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DR. HEINZ NERVE RESTORATIVE costs 5/6 per bottle at all chemists or 30/- for 6 bottles. GIVE YOUR NERVES ANOTHER CHANCE



**Collection Name: BANTU WORLD, newspaper, 1935-1955**

***PUBLISHER:***

*Publisher:* **The Library, University of the Witwatersrand, Johannesburg, South Africa**

*Location:* **Johannesburg**

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