

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

# THE BANTU WORLD



South Africa's Only National Bantu Newspaper

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

Printed in:  
ZULU  
XOSA  
SESUTO  
SECHUANA  
as well as  
BOTH  
OFFICIAL  
Languages.  
Subscription  
9s. per year  
5s. halfyearly  
2/6 quarterly



VOL. 4-No. 2

JOHANNESBURG. SATURDAY. APRIL 20. 1935

Registered at the G. P. O. as a Newspaper. PRICE 2d

## EUROPEAN BUSINESS MEN SHOULD EXPLORE

### SOUTH AFRICA'S EVER GROWING HOME MARKET

This Market Should Be Cultivated  
And The Best Way To Do So Is  
To Use The Services Of The  
Bantu Newspapers

### Make use of this field of trade

The real object of the Bantu World Trade Development Exhibition which opened yesterday, is to reveal to European business men South Africa's fertile but unexplored and undeveloped market, namely the Native market. It is no exaggeration to say to a large section of the European population this untapped market is practically unknown.

The majority of Europeans only know the Africans as an asset in the labour market and not in the field of industry and commerce. They are not aware of the change that has come over Bantu life as the result of the impact of Western civilisation.

They think that in this changed Africa the black races will continue to live as their forefathers lived. And yet Africa in which we live is not the Africa of yesterday; it is a new Africa which has become Europeanised in every respect. Where once was a jungle cities have been built. Roads and Railways have been constructed across its impassable rivers and deserts. Telegraphic and telephonic communications have connected one end of this vast continent with the other.

Indeed on the ruins of African villages mighty cities have been built and in this Europeanised Africa, the ancient life of our race is fast disappearing, for this changing Africa is not only confined to its physical appearance but also to its human life. The one indisputable fact is that Africa cannot be Europeanised without changing the life of millions of its aboriginal inhabitants. The change has come and must continue.

Away in the so-called "Native Kraals" far from European towns this change is noticeable in many walks of life. For instance, in the districts of Rustenburg and Pretoria the muddy hut has been altogether eliminated and has been replaced by two or three roomed cottages, some of which are furnished according to European style. Through the narrow streets of these villages run bicycles and motor cars of every description. In the evenings one hears sweet music from all sorts of musical

instruments, including the piano, the organ and the gramophone. Some of the villages are connected with European towns by means of telephonic and telegraphic communications.

What does this change mean to European business men? It means that here in Africa there is a growing market for their commodities—a market which the Bantu Trade Development Exhibition endeavours to reveal to the South African manufacturers and producers. This market should and must be cultivated, and the best way to do so is to use the services of the Bantu newspapers. "Hold on a market is only secured by using the newspapers of the people who provide the market. No advertiser would consider advertising to an English speaking community through the medium of an Afrikaans newspaper, and in developing Native trade, it is essential to use the Native newspaper organisation that dominates the field, and that organisation is the Associated Bantu Press, consisting of "The Bantu World," "Mochochonono" and "Imvo".

The importance of the Native market has just been emphasised by Mr. A. W. H. Hall, British Trade Commissioner, attached to the office of the Senior Trade Commissioner in South Africa, who arrived in Bloemfontein on Saturday last after a short visit to the Transkei and Basutoland, and told a representative of "The Friend" that he was taking back with him to Capetown 40 or 50 samples of goods, namely textiles, that appeared to be in fairly

(Continued at foot of next column)



This picture shows the change that has come over Bantu life, a change which is an asset to expansion of commerce

### Union's Native Labour Force Not Sufficient For Mining Industry?

The vital importance to the gold mining industry and its expansion, of allowing every available African to be obtained for mine work in the next few years was stressed by Mr. W. Gemmill, General Manager of the Transvaal Chamber of Mines, in submitting to the Native Departmental Committee of Inquiry in Johannesburg a statement on behalf of the Chamber and of the Native Recruiting Corporation, Ltd., on the recruitment of Union Native labour for the mines and its effect on the labour sources of other industries, notably the sugar industry.

The gold mines, said Mr. Gemmill, were employing 260,000 Africans at present, and if conditions remained as they were, they would require between 275,000 and 300,000 Africans by the end of next year.

"Consequently every available suitable African in the Union, the three Protectorates, and the portion of the Portuguese territory open to recruiting must be obtained.

The statement declared that the policy of the gold mining industry was to give first preference for employment to Union Natives and second prefer-

ence to Protectorate Natives. Those preferences, however, were of no practical importance except, temporarily, in the first month or two of each year. "The Union alone will have great difficulty in supplying one half of these requirements, and even when to the Union's supply is added the whole of the Protectorates' supply there still remains a shortage of over 100,000 natives, who again cannot be obtained from that portion of Portuguese East Africa open to recruiting. Consequently, when all the available fit natives in the Union, the three Protectorates and Portuguese territory are absorbed there will still remain a substantial deficiency to be made up from tropical areas. It follows therefore that the preference for employment given by the gold mines to Union Native over the Protectorate and Portuguese Natives is, in present circumstances, a matter of very little importance."

large demand and were not at present supplied in any appreciable quantities by either South African or British manufacturers. These samples, he said, would be sent to the Department of Overseas Trade in London, and would then be brought to the notice of manufacturers in Britain.

Mr. Hall explained that he had visited only limited areas of the Transkei and of Basutoland, and his investigations had been no more than a preliminary survey.

It was after a tour of the eastern Cape Province, up to Umata, on his way to Durban, that Mr. Hall became so interested in the possibilities of Native trade that he spent some time in various areas of the Transkei, and then proceeded to Durban.

"My impression is that while the Native trade generally is catered for quite adequately," he said, "there are some lines that may possibly be supplied by the United Kingdom if manufacturers can obtain an adequate idea of the importance of the trade."

### Bechuanaland Exhibits Attractive Feature Of Witwatersrand Show

Every year thousands of Africans in Bechuanaland trap and hunt the wild animals of the territory. The karosses they make bring in an annual revenue of about £51,000. Measured in size the output for the year is 20,400 square yards of skin.

The exhibit of the Bechuanaland Protectorate at the Rand Show gives a vivid impression of the importance of this Native industry. Half the agricultural hall has been draped with beautiful karosses made from skins of the genet, the silver fox, the Cape long eared jackal, the black coated jackal, the redcat and different kinds of antelope.

Not only have the Africans become skilful in tanning and sewing the skins, but they are now making experiments in decorative design.

One craftsman, striving for effect, has made a kaross consisting entirely of genet tails. Before he could complete the rug he had to trap and hunt no fewer than 500 of the little "Tshipas." And after all this work he might get £15 for his "masterpiece."

Other craftsmen have worked futuristic figures of animals into the design of the karosses. The most expensive kaross is made of a beautiful leopard skin bordered with other skins—South Africa's only real fur.

Against the background of a Native hut a number of African men and women are busy carrying on in the exhibition hall the crafts of their villages. They are making pottery and carrying curious of the type well known to travelers through Bechuanaland on the way to Rhodesia.

All these crafts have an important effect on the activities of the territory. The Administration has consciously adopted the policy of teaching the Africans the commercial value of their crafts and has set up an organisation for marketing the products.

The agents who dispose of the karosses last year sold £17,000 worth of skins in the Union, a third of the output.

The Bechuanaland exhibit is undoubtedly one of the most attractive features of the Show.



^ Family Group In The  
New Africa

"The gold mines have, generally speaking, absorbed each year all Native labour offering and the amount of Native labour available in the territories to the mines can therefore be roughly gauged by the number of Cape Colony Natives actually employed during the last ten years."

**Xhosa : Esiziva Ngoo Norauzana**

**The Bantu World**

**Amapolisa Ababamba  
Abasebenzi Ayeke  
Abaphile Ngamaqhinga**

SATURDAY, APRIL 20, 1935.

**Ama Polisa Ethu**

Sifumene iincwadi ezininzi ezivela kumawethu angamapolisa esixela udaba olubuhlungu kunene lokungondleki kwawo emsebenzini wawo wopolisa. Sizakukhupha ke incwadi ibenye kuzo ibe kwakulepeyiji ukuzo umzi wote uzivele ngokwawo. Zonke ezoncwadi sizifumeneyo zithetha into enye nje ngale esiipapashayo namhla.

**Ezase Maquassie  
(NGU S. MOSEAPANE)**

Mhlekezi, — Mhleli odipe ituba kupepa lako wetu ndazisa apa ngentombi egulayo yomfundisi we Pentokost A. Church u Rev. D. G. Kali egama lingu B. M. Kali inecwawa ezitituba igula. Ke siyicelela imitandazo sanga yitibali.

Svakalisa u titihala wetu u Mr. R. monti ohambayo ngeziholiday z ka April. Hamba mlo ka Ramonti ushiye i Maquassie ne misebenzi yayo. Kuluzisi kakulu ngawe, Mistress osalayo, kuban u base Maquassie, kodwa si tandzela ukuba inkosi ibenawe.

Sivuyisana no Constable C. B. Nobatona ngokufikelwa kwake ngum kweka wake evela e Loopspruit Dist. P. o. hefstroom. U ma Nontse lo ebe zokubona u Mr. no Mrs. C. B. Nobatona uyakubulela ekaya ngo May.

Apa amapolisa ahlalise kakubi abantu bama Dikala. Babanjwa ebusuku lonto embi kubanjwa abasebenzi kuy-kwe abantu abangaseterzi, abatenzisa nemboddele besiti yidzimani; O lusute life i Bulu kodwa into embi abatenzi nenja ngayo lomali. Ndiyabulela mhleli ngelituba undipe lona; zize za indaba zase Maquassie.

Kuhlanga kwakawethu apho babufudula buhleli khona ubuny'u nobungwele balento iyinkazana.

Ukutho oko ke kukuthi nakuyo ke amapolisa ukuba zizinto eziphakamilele amagqudu phezulu ethukhisa abantu bakawawo. kwanesizwe sonke ngokubanzi masibuyele emveleni yazo yoku-ncedana, liphele kuthi igama elibi kunene lokuthi sifuze ubawo wetu omkhulu u Hamu yena wawehleka ubuxila nobize bakayise, — siy-ke ukuba ngoo Delihlazo, sifunde ubunu boku-phathana kakuhle nokwakhana.

**Ukungondleki Kwama Polisa**

Mhleli obekekileyo, woxola sicaka so belu ukuba ude ukatazwe na ndim, Ndiyacela, nkosi yam, ukuba uke undenze lemidana kwelophepha lesizwe sakowetu. Zonke iindidi zabasebenzi ziya thethelelwa ziinkokeli embusweni, kodwa kuto udidi olungazange lukakala kutetelelwa ngamawalo, amapolisa anyama (S. A. Police).

Abobantu ke, Mhleli, basebuhlungwini obungumangiso yaye bezinkuku ezisikwe umlomo ngumteto abapaantsi kwawo. Umvuzo kubo ulihlazo kuba zipanti zine ngenyanga kolisoka nongelilo, kofundileyo nongafundileyo inyuka ke, nkosi yami, ngeminyaka emibini ngeshumi lesheleni, iti yakufika kuma shumi amatandatu anesitandatu £66 ngonyaka ime ingeqiti. Utya kuyo i uniform iyatengwa neqosha eli imbala uqesha kuyo izindhlu, kuba uninzi lwe zitiishi aluna zindhlu zamapolisa. Qonda kakuhle i Top Scale yi £66 per year nokuba iminyaka mingapina usebenza wupina umsabenzi ofancele intlulo ebetele njengo amapolisa anako uku bhala isi Ngesi afakwa ezi Pass Office zakwa Mhle abahle ipass atolike xa kufunekayo, into leyo ebinokumdlala imali u Rulumente xa ebe nokuqesha utoliki. Yonke lonto ayitatelwa ngqalelo ngoko ulopolisa lomntu Ontsuudu.

Singa baka banina ziinkokeli zakowetu siyangapina tina betu? Taruni mzi ka Hamu, ka Kushe. Kaniyikangele lendawo, kanphande ngayo. Amhlope wona anawo amalungelo afanelekayo nomvuzo ofanelekileyo. Akazithetheli ngokwawo ke nawo, athethelelwa ngaba kubo. Bafa onyana beno yindlala, yaye, mhleli obekekileyo amapolisa ngabantu ekufuneka besulu ngukukile esiqwini nasesimilweni, be ngabambi bantu zimali bengaboleki ka njalo.

Ndibhenela kuini, mzi wakowetu, umntu kakade uti kwakubabuhlungu alielele kwabo.

**Amabal'Engwe Ngezinto Zelizwe**

**Izizwe Nama Jamani**

Amazwe amakhu'u apesheya i Ngilani, i Frantsi ne Itali ebedibene kwelika Mussolini e Itali ngeveki ephelileyo, lonto ephambili ebixoxwa ngawo yeyokuba lungagcinwa njanina uxolo ukuba luhlale kukho phakathi kwezizwe zapesheya. Ezizizwe ke zigqibe kwelokuba skusayikuba salunga uku nganda i Jamani ekuxhobeni elikwenzayo, nto maziyeze maziyeze zizibe enye intlanganisano ezinye izizwe zase Europe ne Jamani libekho, kuzoku cengwana ngento emakwenziwe yona.

**Ukuxhoba Kwabafazi Base Tiyopiya**

Asizokani kukumtani wama Tiyopiya, u Haile Sellasit. Ngoku ngokubona isiphithiphithi esizo oko sifuna ukudalwa ngama Taliyane ukhuphe umthetho wokuba kukhohywe nabafazi, babe ngama Joni, bafundiswe ukulwa. Inene, ukuba skawoyikanga lo umkhosi ama Taliyane ayakuba onke akhe atya isibindi sengwenya, kuba thina kokwe-thu ukwazi asikazange simbene esoyiswa nto umfazi!

**Umlungu u Owen e Inkohlakalo Enkulu**

U Mrs. Selwyn wase Nairobi owayegwetyelwe unyaka entolongweni ngo September odluleleyo ngokuthuma izicaka zakhe ukuba zibethe abantu abamnyama kwada kwakho ofayo ukutshibe ngoku ngenxa ye mpilo ukonakala. Yona indoda yakhe awayemangalelwe kunye nayo yafela entolongweni lisithethwa ityala elo.

**Ubisi Oluthyefe Abelungu Abangama 45**

E Shabani e Rhodesia abelungu abangama 45 kwakunye nezicaka zabo kuthe waca beguliswa yiithyefe ye

Arsenic. Nangona ingamayeye akukavakali uselede wabhubha. Isizekabani kutiwa izicaka zithe ngengozi zagalela ubisi kwinkonzo ebezinediphu yeenkomo

**Ityala Lomlungu Ophomfe Usana Lwabo Nomfazi Omnyama**

Umfama womlungu wase Louis Trichardt u Cornelius Theodorus Nel, ominyaka ima 38 ubudala uthetha ityala phambi komantyi e Pietersburg lokubalwa usana lomfazi omnyama belenzelwe nguye. Usana olo beluntu suku nlanu luzelwe. Kuthiwa ematyaleni ulirwitshe ngentambo lada lafa kuba esoyika ukubanjwa ngendibano nomntu omnyama. Ngoku ke lizakuya ejajini efakwa ityala lokubalwa olosana, ingqina eliphambili elithonisaa oogum Afrikakazi lowo.

**Inkuku Esindise Um-Afrika Ekufeni**

Umlungu wase Springs uthe efuna inkuku yikhe elahlekileyo wada waya kuika ngakumnxhuma ongassetyenzi swayo. Uthe xa apuzu kwawo wothuswakunene kukuva ilizwi ezantsi lisithi, " Baas ! Baas ! " Umlungu ubize amapolisa, kwenziwa ke lomatile tile anzima ukukhupha lomfo 'edambulo' komgodi. Ukuze aye kuwa lapho ebe sukulwa no amalayita was nda ke ngoku zihiyoba kulonkontyomo omngxuma ! Hay' ama Afrika ukuthanda ukubulalana ! Kambhe ke umpakathi lo nga phandle okubulawa yindlala yobusuku nemini ekulomgodi elunyenwun kunene nayingqande engenzaka'anga kekulu ngapande koduma entloko nokwa phuka umlenze.

Ekulibaleni kwawo ke amapolisa zonke ezizinto asuke aziphathe kakubi agohlolo olumangalisayo, akohlakalele abantu, ababhe, abanyhukuthye, ababambhele izinto ezingenamsebenzi, into ke leyo eyonakalisa abantu abo, namapolisa lawo ngokwawo, kwano Rhlumente ephela, kuba u Rhlumente onezicaka ezinjalo angathabina ukuxabiseka. Inkosi ibonwa kaloku ngabantu bayo. Imposiso yalanaopolisa, kuba inkoliso yawo idla ngokuba zize denge ezingafundanga into ke leyo ekufuneka nayo ilungiswe kuqesha amapolisa anengqondo, idla ngokulahlakiswa ekwenzi ezizinto kukubona iindlela amapolisa amhlophe abaphatha ngazo abantu abamnyama, afune ke nawo ukulinganisa abantu abo lomsimanga apho sikhona kusekubeni akasaboni na iindlela bona kwa aba belungu abaphatha ngazo abanye abelungu. Lamapolisa ayayazi into yokuba nokuba selenxile eyindlelavin enjani na umlungu usaphathwa kakuhle kangangokuba akanakusiwa sandla abanjwe lipolisa lomntu omnyama nokuba selide layeleta ezingelosi na ngokulungula Baye bekholisa abelungu kulonto, kuba apha emhlabeni akukho nto yakhe yancedwa lugonyamelo, nokuba seyilinxila na.

Lento bona abelungu behambhela phambili yiyo yokuba abahlaleni, abahlaleni, — bayaqumana amahlazo abo. Umlungu akathi akufika ixilakazi lakowabo linxilile lilele esitratweni alihleke, ayekubiza abanye ukuba babone elohlazo; yena uqesha iimoto lithwalwe elonxilakazi liyekufihlwa, lithethiswe kusasa ngobubele, liqale ke lizothube lizibuyise, kuba libona ukuba kanti lisacingelwa ebuntwini Yiyo lonto iintombi zabelungu ngingaziboni zisenza amahlazo emimangweni, abobantu bona basincinene, namhla iintombi zabo ngenkangeleko yobuhle nobumsulwazisi sibombho sehlaleni, suka kwajiji

**SOUTH AFRICAN RAILWAYS.**

The South African Railways & Harbours Administration operates road motor services in practically all the Native territories in the Union, particulars of which are given below.

Patronise these services and travel in safety and comfort in large covered in vehicles when going to and from your homes.

**FARES:**

The fares are cheap, being one and a half pence per mile for adults and three farthings per mile for children over 3 and under 12 years. In addition 25lbs. weight of free luggage per adult passenger is allowed.

**RETURNING HOME:**

When returning home ask the booking clerk to give you the ticket right through to the destination on the road motor service serving your home and save yourself the bother of walking or finding other means of transport from the railway destination station to your home.

**THE MOTOR SERVICES OPERATE TO A TIME TABLE and make connection with trains. The regularity of the services are certain and as they assist in developing your country it is up to all concerned to support them.**

The road motor services are provided in the following:—

**Transvaal:**

LOUI TRICHARDT to Sibasa, M'tetti and Mtamba Ranch; Pietersburg to Haenertsburg Roos Sundown and Bochem. Warmbad to Matlbas.

POTGIETERSRUST to Maastroom and Swartwater; Rustenburg to Sauspoort. Stoffberg to Mooikraal for Secocoeni Lydenburg to Schoonoord ZEEERUST to Derdepoort, Motchedie and La'llie.

**Natal:**

ELANDSKOP to Brooks Store and Broteni. PORT SHEPSTONE to In'ahlahlulu and Port Edward; Greytown to Ngobevu.

DUNDEE to Ngutu Nondweni, Barklieside. VRYHEID EAST to Eshowe via Barklieside, Babanango, and Nkaandla; Vryheid East to Magut (71 miles) Mkuzi to Nongoma. 10 6/10 to 14 0/10 to

**Cape Province:**

KOKSTAD to Umata via Ntbankulu and Mount Frere. KOKSTAD and Izngolweni to Port St. Johns via Emsgusheni Flagstaff and Lusikisiki.

KINGWILLIAMSTOWN to Hamburg and Keiskam'hoek EAST LONDON to Gagura Kei Mouth and Blue River QAMATA to Tsomo via Coffimvaba.

**Swaziland:**

BREYTON to Bremersdorp, Balenpane and Stegi GOLLEL to Bremersdorp, Bal-neane and Stegi PIET RETIEF to Hlatikulu and Hluti.

Further particulars may be obtained from any station Master.



**Umyeni Wake Uzoku Jabula!**

Wayekade esebenzisa ama Feluna Pills ngezinyanga ezimbili pambi kokuba ahambe. Manjena, ekubuyeni kwake, uzomtyela izindaba ezimnandi. Yini eyabangela ukuba asebenzise ama Feluna? Mhlambe wayezwile ngalomuti omkulu wabesifazane komunye wezikulungwani zabesifazane abango nina bezingane namuhla ngenxa yempilo abayitoliswe ngama Feluna.

Funda lenchwadi, efana nezininzi esinazo lapa. U Mrs. Samuel Ndimande umyeni wake osebenza ku S.A.R. Braamfontein, Transvaal, ubhala uti:— " Ingene yami yomfana inamandla amane azele. Umyeni wami ujabule kakulu. Ngangimfihlele isimo sansi ukaze ngimfihlele. Kodwa wazwa nge-sitye isithixo kwagodho ukwazibona ukuti nempela ngale ngawe. Sinenkulu injabulo ngale ngawe. Besingacabangi ehuqaleni kcam kuuqulana ama Feluna ukuba sotola injabulo enoaka masinyane. Ngatola isisu emva kwezinyanga ezimbili ngiveqalele lama pilizi. Ingene, igama layo elingu Peter Luka, ipile kahle. Ngokululeka kakule kubu futi ngipile kabhe ngize kujabuleni. Ukhobona kcam okukulu ngomntu wenu. "

Unokungabaza yini ngama Feluna Pills? Yini ungake uwalinge na?



# Xosa: Amashishini Kwa Langa

## Ama Roma Angenile Kwalanga Ikwaliqhishini Ama Wesilikazi

### Ezase Kapa (NGUM AFRIKA)

Ngomhla wesi 6 ku April bekubhata u Mr Diki wase P. E. no Miss M. Komani walapa. Basakundulokeni ukuyakutya i Honeycom P. E. little lonto Ngomhla wesi 7 ku April u Bishop Henneeman we Roman Catholic Church wayvula umkango weSikelo sabo esilapa kwa Langa, kuzele i monks ne necus ngati bayakuba nebatu labantwana, Bayakubaxula e U. B. Sch.

U Mnu M. Mvunjelwa ubuyile eka yeni ekangel ekwenile, ro Mrs B. qwana ufik nge 24 March izazi i qa-qumbile. Izinto azibonileyo e Ngqushwa zenzubela emveni kwesituba esingange Shumi leminyaka wasiqibelyo yimpsto enile kolleliwe nobahloli matikiti, nokuba kudlalwa N enetya.

ndi Finaid kwa Langa, njalo njalo ke sili hambo-ntle!

Nge 7th ngo 2 am u Mvungeli Gwabeni ute elokishini evela e Kona-sati wahlngana nendlayini, zamsho nke nke lele eniliko uduma ngentsimbi.

Akuko ubike vatela nemnye, bam-dumele nje, babe baysabaleka, lomkwa mbi, nguwo losiza no Pick up nombh-bho ka 9 namapasi.

Sva lusizi ukuti u Nurse Mvimbi usesibhedlele uindele i operation, simqwenelile impilo entle. Sike se-tshe u Mas Trosi ehamba no Miss Mfundo wase Johannesburg, ngama-gxashinixashi e Wesile ukulungiselela i Convention yamakositi ezakuba lapa nge Easter Holidays. Nge 30



Indimbane ziya embonisweni welipepa. Hamba nazo nawe ubone izimaang.

ne Social ziyaduma. Lenqubela yenziwa lulutsha, encama ububele be Staff esintundu se N. A. D. o Messrs C. Rubusana, E. Maliza, N. Ngokweni, kwanese N. R. C. nekaya lika Geduka, nobubele abenzelwa ngo Mr and Mrs P. Stamper, Mr and Mrs Rulashie, E. Manabane, (Teacher.) Alf Ngokweni, lesiti noko beli alele eyonanto bemi zinkumbi ekufuneka yonke indoda iyo zbulala, engayangayo basematyaleni.

Umn. C. I. Nabe equba ishishini kwa Langa wokwela nge 15th enze owenkawekaya e Nxukwebe. Ngu Chairman we Bldg. Society, ne Tennis Club ne vice Chairman ye Vigilance Committee. Wayelilungu le Bhodi, lilungu le Komiti kwi Traders Assn, lilungu le Committee ye Me-

May eholweni kwa Langa. Yoba v Ballow Dance, string band in atten. dance. 1/6 admision jik'lele, koboko ne prize.

I G. A. L. T. C. ibidibene ne Sim-castown zidlala ngoluhlobo, G. A. L. T. C. 41 games. Simonstown 61 games I G. A. L. T. C. imelwe ngo Messrs J. Marole (capt.) Nzukuma, S. Cizane, C. J. Nabe, B. Nabe, Misses Mehloakulu (v.c) no Mys-ub. I Simonstown ibimelwe ngaba, Cons. Mbambisa, Tizela, Sili, mam-puni, Misses Batyi no Mrs Lekhom. Seyizakuvuwa ne Rugby, ne Team ezine, zizimisele ukuyid'ala incane le ijike ezayo yase Rautini, Neqakamba noko likapeli ncam, kuseko inzwina kwa Union.

## Ububele Benkosi Yabe Suthu

UHAMBHO OLUMNANDI  
LWENDODANA  
EQABUKILEYO

Ezase Breyten  
(NGU MATAMBO)

Mhleli,—  
Ndivumele ndipose ambalwa epepe-ni la o elidumileyo. Kwiveki ezigqi-tileyo sibone u Mnu J. B. Sikundla etata inqwelo yomlilo ebekisa ibombo ngase Middelburg, eyokubona izinto zomhlaba. Ubuya encama ububele abenzelwe yinkosi yabe Suthu u Chief S. Ramsube, emzini wayo e Doorn-kop.

Ujikile umhleki zi waggitela e Wit-bank apo abone kona okokuba amanene namanekazi ayayibona lento ku'iwa yi Tenese. Wababona bonke abah'o-bo bake apo ngomvuyo Kute xa eya-kubamba inqwelo yomlilo ngomVulo ngokuhlwa 25/3/35 wabona into embi eyenziwa ngabantwana besizwe sako-wetu abangamantombazana ngo 10 oclock ebusuku besilwa betafana njengekati ne zinja.

Bahlolo, lumkelani abantwana br-ngahambi ebusuku; babona izinto ezi-inkulu ezingalungileyo, ezinokulungiswa ngu P ok up. yedwa.

Amakwentswe omzi wase Union e Tenese asatela ngoba egena kufumana Bantu bokudlala sabo. Sicele iCaro-lina okokuba masibabete emzini wabo. Hayi balile bati iMembers zibo naku-naku rziko. Asezi okokuba kode kube rini.

## Ngezinto Nangabantu Base' Bhay'Alambhathwa

Ezase Bai  
Ngu Ntabaziyduma  
ABANTU

Sibenavuyo olukulu ukubona u Mnu. Samsou Mabengazi wase Rautini esemjiklweni wate wesampula esingisi ngase Kapa nase D yimani. U Mnu. Mabengazi belundwendwe luka Mnu. G. O. Marele u Nkosk N. Singam. Uqite apa ngesikepe esiye Malen Quay esibona e Monti, wenzelwa ububele ngaba Mnumzana. Matini, P. Nikiw, G. O. Marele nazezi Nkosizana ayosi no Groot-boom.

Sinosizi olukulu ukuvakalisa u Nko-sazana Constance Matokane, intombi yase D yimani weleke nge 11 March e New Brighton, wabhlwa nge 12. Sivav-lana kakulu nomzi wakwa Ma-takane ngelshleko ibuhlungu... U Mnu Jcho Singam, unxasi emdala wepepa lezwe i Bantu World, usase la umcye, ubhukwe e Maclear isituba esingangavanga zimbini. U Mnu. C. Matodlana onomfundisi ntsapo e Korseen ikedamili igqilo yake. U Nkosikaz. L. Mpati enye yetitshelaka-zi zodumo zase Bai nomxosi wepepa lezwe i Bantu World uzakuya kwi Winter School e Asliff Mission e Ngqushwa ngo April 10. Unqoqre-letli omkulu wepepa lezwe i Bantu World.

U Mnu W. D. L. Matini uke we (Ipele'a ku luhlu lwesitatu)

## Ukubhubha Kuka Matilda Mahluthshana Inzwakazi-llurga

Ezakwa Komani  
(NGU DAISY BINGWE)

Nceda Mhleli, kawundipe isituba kwelipepa lako ngompanga wentimbi ka Mahluthshana ebhubhe ngomhla we 25 ka March.

Ndipakamisa uvelwano lwam kwa kunye nazo zonke intombi zakwa Ko-mani. Lentombazana yakwa Mahlu-tshana u Miya wenza imisebenzi imi-benzi emikhulu kunene kwa Komani, kwakona etshatshela ngokuvuma kwa-khe kwi Big Four yodumo lwaku Ko-mani.

oza umtsi wenkulu e Monti, Qonce nase Rini ngemicimbi naengonjongo ezapakamileyo kaku u zol uqak' mshela. Monti, Rini, Bai neevankile ye izwe. I Head Quarters zalamashishini azakuba se Bai. Ma Afrika, khani bonise amava eou; vuloni amashishini, abantwana besu basu mane injebenzi; yekeni utusoloko nipose yonke into ebalungwini. Bapisa onxhow'nkulu betu? Bade babonise ntonna? Lendodana yakwa Martin ibipahlw-zingwru ezmbini into ka Vuma ne ka Gulani.

Ukuba ku'iwa kuko idelpu esemva emocukweni spa e Afrika kuxelwa i Bai. Ama Afrika ase Bhri enda weni yokumanyana avule amashishini alibele kukuxwitsa ngamawonga angenamsebenzi.

## OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU  
OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU  
Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkaso mivaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bek-tele, bedan-ele bejelelwe amandhla nesibindi, bengase njenge yise mkulu shabelwa izimpi ezinkulu bazinqobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lapo usu ala, uti uvuka ekuseni ukipe yonke into embi esiswini nase mstunjini-naso sonke isihlungu esingapakati. Nzeke ube namandhla wenze imisebenzi emikhulu nxa umzimba wako ugcwel ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudlala nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bheleli emapepani usityele ngawo kuzwe nakude?

Buza esitolo sakini kugala noma utumele i Postal Order lika 1/6 Lowo owenzayo manje unazisa ukuti uma nifuna ukuqonda kakulu ngawo mngabhalala ku:

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

## Woods' Great Peppermint Cure

ELIKHULU ELIKA WOODS IYEZA LEPAPULUMENTE.



"ELIYEZA LILUNGILE"

Xa uziva unesifuba ungaphili kakuhle liza kukwenza uzive ungom'ye umntu. Abantwana abaninzi bahlilise leliyeza. Ixabiso lalo liphantsi kakhulu. Thabatha ibhotle ngoku uhhlale unayo.

Biza ngeligama

PAPULUMENTE ka WOODS

Uyakwenela.

IYEZA! LEPAPULUMENTE  
LIKA WOODS LILUNGELE  
AMADODA, ABAFAZI NA-  
BANTWANA.

Lidambisa ezizigulo. Umku-hlane, Umqala obuhlungu no kulunywa esiswini nazo zonke inkathazo zengqele. Zizigidi abantu abaphilisiweyo lilo.

# Africans An Asset Says Dr. Gie

## Farmer Sent For Trial

ALLEGED MURDER OF ILLEGITIMATE CHILD

Fearing that the child born through his wrongful conduct with a Native woman would lead to his arrest, a Louis Trichard farmer, Cornelius Theodorius Nel (38) is alleged, according to evidence led in the Magistrate's court at Pietersburg, to have murdered the child five days after its birth.

The body was buried, and it is further alleged that Nel instructed the mother not to breathe a word to anyone of what she had seen. Should the police make inquiries she had to tell them that the child died a natural death.

In evidence before Mr. J. D. Cilliers, the woman declared that Nel strangled the child by putting a piece of string round its neck and pulling at it until life was extinct. Nel, who was defended by Mr. A. C. Snyman, reserved his defence, and was committed for trial on a charge of murdering the child.

## Africans And Union's Property

TOOK PART IN ROMANCE OF DEVELOPMENT

Addressing the German branch of the All Peoples' Organisation, Dr. S. F. Gie (Union Minister in Berlin) outlined economic conditions in South Africa.

He said the Natives were definitely an asset to South Africa. There was no "black peril" in South Africa's mind in their dealings with them. They took part in the romance of the Union's economic development inasmuch as the country's present prosperity was due to the enormous development on the Rand which was due to the devaluation.

## Clever Move To Put Brakes On Bantu Wheels Of Progress

At the congress of the Transvaal Onderwyses Vereeniging held at Pretoria during the week it was agreed that the association should endeavour to see that Native education is placed on a sound footing, with a view to arresting the detribalisation and alienation of Natives from their own cultures. It was also urged that where a second language was compulsory, the language to be taught should be that which was spoken by the majority of persons in that particular district; in other words, Natives who being taught a second language would learn English in an English environment and Afrikaans in an Afrikaans district.

## Age Of Liability To Poll Tax

QUESTION RAISED IN THE HOUSE OF ASSEMBLY

In the House of Assembly the other day Mr. du Toit M. P. for Maitland asked the Acting Minister of Native Affairs, M. Stuttaford, to consider the question of raising the age of Native liability to Poll Tax from 18 to 21. The Minister in reply stated that he could not consider the question.

## Beer Halls For Africans

The following resolution was unanimously passed at the monthly meeting of the Kensington Ratepayers' Association.

In view of the issues at stake this meeting of the Kensington Ratepayers' Association strongly urges the Council not to approve of the principle of the establishment of municipal Kaffir beer halls in Johannesburg before the ratepayers have an opportunity of expressing their wishes in the matter at the next annual election of councillors.

## More Native Schools Needed

PROFESSOR DINGEMANS' PLEA FOR UPLIFT OF AFRICANS

At a gathering in Adelaide last Saturday afternoon of about 300 Native and Coloured people drawn from the districts of Adelaide, Fort Beaufort and Stockenström for a choir singing competition of 13 schools, Professor Dingemans, of Rhodes University and chairman of the South African Native College Council, said it was the Christian duty of Europeans to uplift the Natives, and referred to the great part played by overseas missions and churches in Native advancement.

Now that the conscience of the nation had been aroused, the grant to the Native development fund would be doubled from 1936.

From the evidence placed before the Education Commission by the inspectors of Native schools it was urgently indicated that in the Cape Province alone another 450 schools were required.

He hoped that Native education would remain under the joint control of the State and the churches, who had played so great a part in the education of the Native.

## Band Of Basutos Flee From Basutoland Into The Free State

Last Thursday a band of Basutos men (women women and children) crossed the Basutoland boundary and entered the Orange Free State with out passes. They were headed by two maruts (priests) who declared that "their sect had been persecuted by the Natives in Basutoland their cattle, food, clothes, money and nearly everything they possessed having been taken from them by Natives armed with guns and spears. Their children were tired and they had no food, and slept by the roadside in the cold with what few blankets they had."

They said that they were the first of their sect to flee from the country and that others, from all over Basutoland were being treated in the same way, but they did not know why they should receive this treatment and were seeking justice and a hearing of their case, which they said, they had not been able to obtain and therefore had no alternative but to flee.

They declared that they belonged to the Apostolic Faith, but followed the teachings of a Native, Edward Lyons, who now lived outside Basutoland.

It appears that this sect believe in "free love" as part of their religion, and that for about ten years they have been warned against these beliefs, as they are liable to lead to contraventions of the laws of the country.

The next day four mounted Native police arrived from Butha-Butha (Basutoland) and, joining a European policeman and a Native policeman from Fouriesburg, met the "persecuted" band on the road.

A conference took place at the roadside and eventually the two maruts and their followers were ordered back to their country under the Basutoland police.

The women seemed much alarmed, but the party turned back in charge of the Native police. They are to go to Leribe, where they say they hope to obtain justice.

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P.O. Box 2967, Johannesburg.

## Wonderful Example of Early Bantu Sculpture Discovered At Harrismith

What may prove to be an historic relic of great value was quite accidentally discovered at Harrismith two weeks ago and is now in the hands of Dr E. C. N. van Hoenen, of the National Museum, Bloemfontein. The story of its discovery has now come to light.

Some eight years ago some young men, exploring a mountain about 30 miles from Harrismith, entered a cave and there one of them found the head of a Native roughly carved from sandstone. It was in such a remarkable state of preservation that it was thought to be of quite recent origin. What strengthened their opinion was the fact that the head was covered with even grooves, such as is made by a modern type of reducing chisel. Some glazed Native pots made of clay which were found in the cave could not be removed as they collapsed at the moment they were touched, and crumbled to dust.

Two weeks ago the finder of the head, who has used it for the purpose of keeping open his flyscreen door, was speaking to a gentleman who is interested in this sort of thing and mentioned the head. The stone was at once handed over and sent to Bloemfontein, where both Dr Van Hoenen and Dr Dreyer have expressed the tentative opinion that it is wonderful example of early Native sculpture.

# HE'S A HAPPY BABY



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## ROBINSON'S "PATENT" BARLEY

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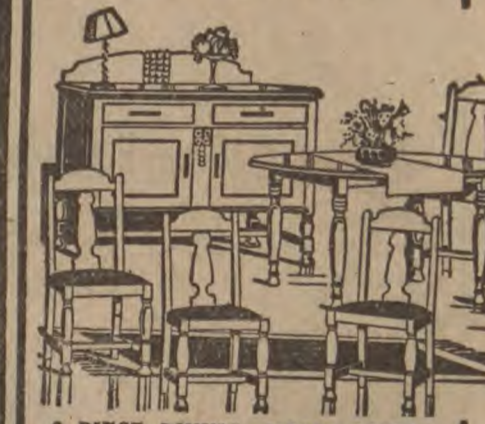
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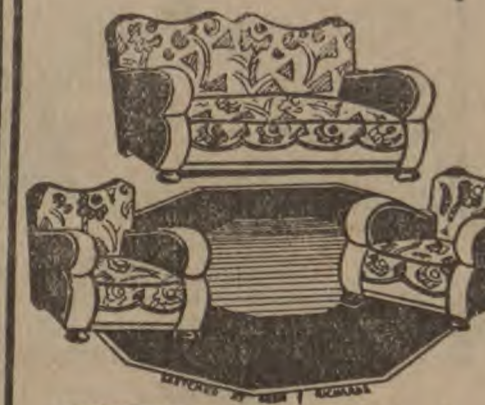
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# Zulu : Ezomhleli Nezemibuso

The Bantu World  
SATURDAY, APRIL 20, 1935

## Imibuzo Esobala

Umntuzane Jerry Magwaza olapa eGoli ubuza imibuzo emqoka, easti ibuzwa abaninqi abafundile mayelana nalezindaba uMnu. Magwaza uti ucela ukuba umholi wesizwe ukuba akabatshele ukuti udabakezi olukulu lwetshe lenkosi uSaaka lumi kanjani manje? Uti seloku kwashona uChief S. G. Majazi kwabuya kweleka ukufa kweNgonyama kabezwa luto sabantu. Ubuzo ukuti bekungebe imfanelo yini ukuba umholi wesizwe elape isizwe ekutaz-keni kwaso ezinhliziyweni ngokwazi indaba yetshhe. Uti njengoba pela into ebimi pambi kwezwe bekuyiHlabo lenkosi, njengoba selidhlule nje kungebe kuhle yini udaba lwetshe lubikelwe isizwe lapo lugcine kona nalapo luysakona. Uti utho ngoba isizwe sesipelelwa itemba ngaloludaba. Ucela ukuba luvezwe obale lapo lukona izwe libale lazi, okwamanje libalalele oyalweni kakulu sengati loludaba seluyalupele nya. Ubuzake kokoke uMnu. Jerry Magwaza. Nati siwuveza lapa ezinhlani zetu utqondo wake ngobisingatokwa uma singezwa lapa imi kona.

## Ukuketwa Kuka Chief E Groutville E Mvoti

Bekuketwa e Mvoti ngalezinsuku ezidhlule ozotata isikundhla sika Chief Josia Mqwebu obesekutiwa kagculisi neze ekupateni kwake lapa e Mvoti. Kwamiswa amagama amatatu okuzoqatanswa wona elika Mnu. A. J. Lutuli, Lawrence Mqwebu nelika Leonard Ncapayi. Lamagama amatatu inkosi yakwa Dukuza u Mnu H. C. Baxter wawunikeza inkosi u Magwaza u Mnu. H. C. Lugg opete i Natal yonke kwa Ndaba za Bantu e Mzungundhlovu.

U Magwazake wamisa usuku lokuvotela laba bobatatu, kuti obabulile abanye aqstaniswe no Chief Mqwebu abantu baziketefe pakati kwabo boba bili Kwanzelwa loko ukuba abantu baziketefe abantandayo pela. Kwaketwake ngolwesine lwesonto elidhlule kona e Groutville u Mnu. Baxter ene Groutville kukona noanfudisi Abraham noCap. H. Standing nabantu abasondele emakulwimi amabili. Kutiwa iningi labantu kaliyotanga neze, laba libabuka nje Abantu banosondo! Kute lapa sekubalwa amavoti kwavela ukuti u Mnu. Albert J. Lutuli, uqwekwe lukatisha e Manzimtoti omnywe wezinsizwa ezinomqondo obazi omabile wabahlala awo Ncapayi no Lawrence Mqwebu. Watola 34 amavoti, u Ncapayi abs 14 u Mqwebu abs 4. Manje igama lika Lutuli laqstaniswa nelika Chief Mqwebu. Kutiwa futi iningi labantu ba lazibuke la nje. Pinde livote!

Abantu banosondo! Bavota abanye kwavela ukuti bayalingana ngokuvotela, u Mnu Lutuli watola 51 amavoti no chief Mqwebu 51. U Mnu. Baxter wasebathela abantu ukuti isipeto sizobikelwa i Nkosi u Magwaza okunqunyeza ose yokipsa izwi ngayo inkosi u Baxter okwenzwa yo nesinqumo. Singetsho luto singakasiswa isinqumo saloluketo, kodwa yinye kupela into esifuna ihlale ezinqondweni zabantu bskiti ukuze kuti mbla siloba nga lendaba ezinhlani zombileli ba ngakohlwa. Nansi: "Ingingi labantu alivotanga!" Kupela-nje: "Ingingi labantu alivotanga!"

## Bantu Nurse's Association

Kwabakuhle mhla abantu besifazana sabantu befundiswa abambilape ukuba babe onurse ezibhedhlela bekukad-kuqumba mhlepe bodwa kuqala njanga kwezinye izinto abafika nazo abelungu kulilizwa. Kuyaziwa namhla ukusebenza kwe American Zulu Hospital kwa Makedo eTekwini oku ngasadingi ncoze ngobuningi nobuhle bobutulu bako kulomsbenzi wokufundisa onurse babantu. Singoskazi abaqinile balezizinto ngenxa yezihlobo

## Ezemibuso Ne Zinye

**India:** Kusuke ututuv na lompakati kwelase Ndiya ulwa wcdwana kwafa abayisi 8 kwalimela abaningi. Luze lwalanyulwa empoyise. Kutiwa bekulwama Hindu na Muslim esingazi ukuti kubangwani.

**Europe:** Umhlaagano omkulu wemibuso obuhlangene kwelase Stress pesheya kutiwa u dale u m o ya wokuzwana pakati kwemibuto. Kwa singatwa nodaba lwezikali okutiwa kuswele zintshiswe de Jalimani ibuyele e Nkateni yemi Buro. Kuzwa kala sengati i Jalimani iyobuyela mhla yanikezwa amazwe ayo anganeno atatwa mhla kwempi.

**Mnambiti:** Kubikwa u Madiya lapa ospenduku u Msutu ngako konke, ngokwewata dangolwimi. Manje ufuna ukubuyela kubo kela lapa inkingi ikona kasalwazi ulwini lwakubo use kuluma isi Sutu kupela. Wayeganwe nayintombi yom Sutu ckwati ukuba ife wezwa engasabo ubuhlobo na bantu labo yiko nje esefuna ukuya e Ndiya.

**Umoba:** Imishini egaya umoba kwa Zulu izoqala ogenyanga ezayo u May ukugaya umoba. Noma isikonyane siphele nje kwetembeka ukuti umoba ozogaywa nonyaka ungase ubemuhle ngoba kwande otambileyo, sizwa ngepepa i Zululand Times.

**Lakaje Mphaka:** Siyabubala nxa sibona abantu bakiti bekutaleli ukuziqhela eyabo imisebenzi njengalaba abasenhlal abavule ibbizinisi lokugeza nokwesula izingubo zabezilisa nabesifazana ku No. 5, Wolhuter Street eduze kwehlostela elisha labesifazana umsebenzi wabo uydela, ingubo endala bayigeza bayesule ifane nentsha.

**Japan:** Kuyamangalisa ukuti ubuningi bama Japan ezweni lawo bul nganiswa ukuti beqile ezigidini ezinye kulu 100,000. Bazobalwa bonke

## Izaga

Kwelinye ikhasi lencwadi etywa "Izikali Zanamuhla" kukhona indaba ngezaga ezaziwayo kakhulu abantu bakiti Phela izaga lezi kuyaziwa ukuthi iningi lazo zisukela esicini esithile esenzekayo sazina ezinqondweni zabantu ngobukhulu baso, mhlaumbe ngobubi baso. Laphake encwadini lena "Izikali Zanamuhla" kukhulunywa ngezaga ezimbalwa ezivamile kakhulu kubantu. Kukhona esithi: "Boze bakubone abanamuhlo." Lesizaga sisho ukuthi noma wezwa into uthi ufihlela abantu, ungeke ubafihlele bunkana. Bakhona abayokukubona.

Sisukela ku Gcugcwa wakwa Wesiyana iselajelingaywayo lezininko enkathini kusabusa u Shaka, u Nodumelezi ka Menzi. U Gcugcwa wazeba wazeba izinkomo waza waphetha ngokwaba ezika Shaka U Shaka wamfuna ngenqina. Eyamthola yamletha kuyena u Shaka. Uthe ukuba afike ku Shaka, u Shaka wambingelela kathathu ethi, "sakubona, Gcugcwa!"

Wathula nje u Gcugcwa kaphendula, waza waphinda kathathu u Shaka ethi, "Sakubona, Gcugcwa!" ethule u Gcugcwr. Kuthe ngokw sithathu waphendula u Gcugcwa wathi: "Ubona mina nje, nawe boze bakubone abanamuhlo."

Iuka laphoke isaga lesa. Waphe ha ngokubulawa u Gcugcwa lowo. Iqukethe ezinye lezinwadi.

esibona sizwa ngezo nansilapa nxa si hembalele koda.

Ugazi lwesibhedhlela sakwaMakodo selusondzele kona abantwanyana nabantwana namakosikazi emimcya yomi ne kuleli ukuzokcwiswa amasu amahle obunurse. Umshenzi osezweni nje no senziwa yiwona ozikulumelayo.

Usizo lwalento ekwendeni noma kungendiwanja lute uphila-pila noma ingaseko indoda bumzika ogdweyo ukuba apose esivavani sekubekela okufunekayo kya'kushayane nekutiza nokungama marzi enhlalweni yemvelo ya bantu. Sizwa kutiwa sekukona lehlalngano egama lisenhlela, okwenzwa ngapakat kusekwazini kwabuyipete. Bebene konsati e Wesile e Grey Street mhla ka April 6 ku umgqibelo kunihlwa.

(Iphelela ekugcineni kwelutlu 3)

abase Japan ngombla wokuqala ku October ozayo.

**Abyssinia:** Kuzwakele izwi elingandile okutiwa likitshwe inkosi yare Abyssinia mayelana nempu yayo. Igibe izwi lokuti bonke abesifisa nabesifazana bazofundiswa ez kazi ngenkani okuka Shaka.

**Umbukiso:** Umbukiso walelipapa uqale izolo ekuseni uyoze uvalwe ngo Lwesitatu ngo 6 ntambama. Wozani nizozibonela izinto ezinhle eziboniswa yo, nizitengele esikufunayo. Kayiko into eyedhhlula umbukiso ngobuhle nangezifundo zawo. Wozani.

## Izindatshana

**(NGU ALFRED MATIBELA.)**  
U Miss Eunice Mhloongo indodakazi yegosa ekulu e Wesile e Tekwini, emveni kokufundiswa ubutshelakazi e Nuttall Training Institute Edendale, utole umsebenzi wokufundisa esikoleni sawo yisemkulu e Verulam, Ukuwa bonakale e Tekwini ukuzobona unina osene sikeshona engamandi.

Bekublangene omkulu umhlangano ku Town Hall ngo April 5 Abamblope na Bamnyama bexoxa nje Jubhita lika Kingi el zoba ngaye May liso okohaniswa ngalo lsokezwa.

Kade engapilile kabile u Mrs. Mella Ndimande u Bible Woman wase Wesile e Tekwini. Kcwisa usengconco naye ubekona e Nkozweni ye Sidlo, Sengati uhlose ukuba akashaywe u Moya amasontwana aze ayobona ne Goli ngameblo.

Noma bekukona enye ku Epsom Road ingeya laba ababamba ne St. John's Ambulance Association abakwenzileyo kuzokozisile. Kwa culwa kwakulunywa, kwabakona nokweliisa amate ngetes nokunye.

Ihlelelo labo belihle ngempela likombise ukukolelwa kwabo ezintweni ezilungileyo. Noma umuntu eku buka ukuzama zama kwabokufanele ukuba ngabalomsbenzi wabantu abasuke bem kabi.

Banezimazazi ezi mbili lababantwana besitshelela. Uyencamisra u President wabo u Nurse Elizabeth Sitaba nabanye abaningi okungapela ipepa beqapuzwa ngabanye.

Ihlangano ingamandhla. Ngo kuqubela pambili lohlangano nezazo zawo amatanzana onke sileli Afilika azositela.

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**Yizwani lamaplathi amangalisayo esitolo senu. Mamelang li rekodi tsena ma-bekileng a lona.**

### Igazi elicwebile lileta impilo yo qobo I-INTESTONE igeqa zonke izihlungu ezise mzimbeni

**KUZO** zonke izindawo zomsebenzi, emashabhu nakuwo wonke ama xhiba kukona imfucumfucu esalayo. Kunjalo nase MZIMBENI wo MUNTU. I-Sisu nesi Bindi zipendula ukudhla kube i Gazi, inyama na manandhla, kodwa zitshiya ngemuva okuningi oku lahlwayo. Uma loku kungena kukoculwa umzimba ungenwa isihlungu. I-Intestone umuti ogeqa i Neike-neiki ese Siswini, i nyongo enengi, ne mbumbutela ye mfucumfucu enqwabelene ema Tunjini. I-Intestone ixhutshwe ngamakambi nezitole okulungiselele loku kodwa futi itakwe nangezinye izimbiza ezizondene noku hlambulula uku Hamba kwe Gazi. Kungalokoke inamandhla okuhlamba ulwimi olunqolile, isuse izirduna ebusweni noku qubuka kwesi kumba.

**KU MADODA.** Sebenzi sani i Intestone kuzo zonke izifo ezibangwa yi Gazi eli Bi ne Sisu.

**AMAKOSIKAZI.** I-Intestone ilungele amakosikazi amiti nalawo asongelekile.

**KU BANTWANA.** Uma umntwana wako ekala nge kanda, ake umnike itanyana le Intestone.

**IZINGANE.** Uma ingane yako ingayi ngapandhle njalo ngenxa yobulukuni be Sisu yinike intwanyana nje ye Intestone -ukusebenza kwayo kuya mangalisa.

Uma usongelekile sebenzisa I-INTESTONE nakuzo zonke izisusa ezikunjwe lapa ngenhla.

## I-INTESTONE

I-INTESTONE ifana nojamu edhliwa ngo kezo. Inani ngu 1/9 nge bodhlelana elitolakala kuwo wonke amakemisi lapa kwele Nyunyuni.

# ZULU : E-Mgu'ndlovu Nase Newcastle

## Ienzo Esihle Kakulu SikaKopeletsheni Lapa kiti eMgungundhlovu

**EZASE MGUNGUNDHLOVU**  
Ngu W. A. E. G. Manyoni

Kwenzekle ingozi embi ngelidhlule lapo umuntu washayana nemoto egibele ibhayisikili eqondelokishi bapambana ebhlorhweni lomgwaga oya ngaselokishi. Kwati uba bahlangane watateka umuntu washaya efasiteleni (wind-screen) lemoto, walimala ebuseweni wepuka zombili izingalo nomlenze. Wafela esibhedlela beti bazama ukumsiza babuyisele amatambo ezindaweni.

Umuntu ngezinsuku zanamhlanje kusweleke azibhekele indaba yomese. Enye insizwa la kiti yagwazwa enye ngomese bexabane enzansi ku Letiva (Relief Street). Lo, ogwaziwe usesibhedlela ugala kanzima.

Ngomhla ka 6 kuyo le e lokishi, bekukona umbukiso wabantu, izinto ezibunjwa zingane zesikolo, nemisebenzi yezandhla eyenziwa abantu. Lombukise wawulwa uCouncillor Mrs. W. A. D. Russell owancoma izimpahla nomqondo omuhle otutisa umuzi wabantu waseLokishi. Kwahlukaniswa ubuhle njengokwedhlulana kobuhle bezimpahla.

Naku ke esikufunayo tina bantu! Sivamisile njalo ukukala ngokuti amatuba asiwatoli, asinikwa wona. Nangoke uKopeletsheni waseMgu'ndh'lovu ufuna ukutata omeselandi babantu besizwa abanye abantu baka izindhlu zokuhlala eLokishi. Kodwa bafuna ukuqalisa ngezindhlu ezintatu babone ukuquba nencitakalo yezimali. Halala, nako pela nina bomeselandi!

Iziguli zabantu namaNdiya zaseGrey's Hospital lakiti zizofakelwa ucingo lomoya (wireless apparatus) ukuze nazo zikwazi ukulalela ukhlabela mhla umbe ziduduzeke ezinhlungweni. Lomshini uyobiza ama £50 izicelo zemali sezimpumile.

Ngenxa yokwesweleka komsebenzi abantu sebeqoma ukudela imali yabo yokugcina batenge ngayo umsebenzi. Pela uma ufuna umsebenzi seku umkuba ukuba ukipe uhlamvana ukuze uwutole; uma ungenalo ushonile. Yibo ubunzima bezikati zamanje.

Embukisweni wangomhla ka 6 ku April, eLokishini, wa ekona no Nesi wakiti opetwe uKopeletsheni uNurse L. Yeni ebonisa izindhla nezimfanelo zokunakekela abantwana abazane, nokubavimbela ekutoleni izifo.

Bayapela abantu indaba zepolitiki. Kukona abanye nje engingazi ukuti basinda kanjani, abaneminyaka emi 5, abanye eyisi 8, abanye seloku nje kwati ahlo abazange hayikipe.

Into emangalisayo ingoba abanye sibabona kona la edolobheni, besebenza kodwa bengatlele. Uyetuka nje, "Usobani uboshelwe itekisi!"

## Ienzo Esihle Ku Hlatywako

Ezase Standerton

Obekukona mayelana noMoses "Hlatywako" ongenabani eStanela. Owafika kwaNkosi njengomuntu olahliwe abakona kwezinye izindhlu kuti bamxosha okutiwa bafake amabhanda aluhlaza nabomvu beti bangamaKrestu. Kukona isimanga ubuKrestu obungenamsebenzi, akenibhekeke umsebenzi wabantu abati bangamaKrestu Ubuhlungu obukulu kumuntu kaNkulunkulu ongenabani emhlabeni nje ngalo esiloba ngaye. Ubuhlungu yilubu;

Yati iNkosi ozipakamisayo wototyiswa ozitobayo wopakanyiswa. uNkulunkulu wemikosi, lomuntu waye ngowase "Wesile iminyaka eyi 10 edhlule, akazange aye kwelinye isonto wahlala kona wafela kona. Wawabiza amaWeseli umasesezuze nokufa; zafika izinto zamaWeseli uManyano namadodana. Nxa efika kuye ambuze ati masakwenzeleni, wati ngitanda ukuya kuJesus, Kusho umuntu ongasonti owayepuza naye njengaminje. Mabakule abangu "Weseli" ngomsebenzi

## Izindatshana

**Okumangalisayo.** Klu kona umlungu pesheya ongenazo izandhla kodwa ucitshe enze konke okwenziwa abanezandhla. Ukwazi ukufaka intambo yokutunga enalitini, alobe incwadi atengele esitolo, azipekele ukudhla. Konke loku ukwenza ngomlomo no lwimi.

**Inhliziyo Ekanyayo:** Owesifazane omhlope pesheya udida odotela ngesifo esimpete. Kutiwa esifubeni saka maqondana neshliziyo yake, kubo nakala ukukanya sengati okwesibuko nxa siselangen i k u t i w a kwenziwa inhliziyo yake, kepa kakuko sifo asibikayo ngapandhle kokuhlushwa uku qwatsha. Bayahluleka odotela.

**Umkosi eTekwini**  
Mayelana nokuzwisisa ngomkosi wejubhili lika King eTekwini buzani ku Mn. A. W. Dhlamini okuqondene nabantwana, abadala babuze kuMn. A. J. Sililo odeduze noMn. A. A. Whittaker, umlobi, kusho uMnu. Matibela belu.

**Ikati Nezibuko**  
Pesheya eMelika kukona ikati elifa-kwa izibuko emehlweni ngoba kutiwa lazingqubuza esihlalweni lalimala amehlo. Manjeke se lifaka izibuko ngoba kalisaboni kable.

abawenza kumuntu ongenabani. AmaWeseli o t w a akipe lemali £1 10. kukupelekezelela umuntu ongenabani

Abahlobo baka Mr. Nkosi bakipa 18/. Kubongeka kakulu ngokungapuzulu ukwenzela umuntu ongenabani emhlabeni. Kukona amasonto azigabisayo ati kukona abantu abangakolwa. Hai: usizi ngamabandhla anjalo sengati uNkulunkulu angaba nabo bapenduke kulololaka luka Nkulunkulu ngoba abazi abakwenzayo.

U Mr. Nkosi akatandanga ukwazisa nelake ibandhla ngokuba uyazi ukuti lingeke limenzele luto umuntu ongesiyi webandhla la kona yikoloku ngisho lokunje, uNkulunkulu abe namaWeseli nabahlobo baka Nkosi u k u b a onke amalanga bakwazi ukugcina umuntu ongenabani sifunde ukuti simnyama nati siyisizwe ihlezo letu sibolofhla.

J. L. G. M. NKOSI

## I Konsati ePambili

**E St John's Ambulance Hall E Tekwini**

Wati esafika nje umuntu mhla oMrs I Sililo n a k a n y e nabo emsebenzini wobuNurse obupatelele ku St John's Ambulance Association, wakangwa ubuhle bodwa, sekubukene izibukeli nezilaleli naba nikazi bomsebenzi oti nanxa ubabuka ubone nokuti baya suta. Kepa noma izwe libatandile oMrs. Isabel Sililo no Mrs. Alzinah Ngidi pinde batotobe nxa benyatelayo, balula amakasi. Amehlo aba bonisisa betakazela bekombisa abantu izikundhla benza nokunye. Ate esuka ayewela kumntwana wodomu lwe Nanda Seminary uMrs. E. F. Caluza ebambe olunye uhlanspoti nabanye bekona absfana noMrs B. T. Ngiba ingane vobuKosi bakwa Tshangase noMiss Grace N. Zama wodomu lokufundisa eGrootville School kuhlola uMr. Th. unissen.

Waputlwa owaengeko laba ase bebalive benabanye beqamuka bemhlope qwa befuze iziNgelosi zeZulu.

Babizwa qede uchairman uRev F. Caluza ukuba benze ababe kuzele kwammandi bengekayivuli imilomo, ksho qede wabonga abefundisi olaleleyo.

Isitunzi sokwenza konke sagwaliswa ukuba kona kwabamhlope beyizibukeli nabo pakati kwabo kuyi qede lomuzi wase Tekwini iMayor ize neNdhlovu-kazi yomuzi waqonda nongena ndaba ukuti inegama lenhlangano.

Babe kona nabantu beketele bezi hlalele kahle ezindaweni zabo. Owa ekona wababona bebukela ngokujabula izenzo ezihle zawoMiss noMrs Lina pela ipepa begagulwa bonke ngama gama, abanye kungaba no B.A..

Kanti kukona nabaculi base Weseli iMethodist Church Choir iza nomholi wayo uMr. A. Msomi, Bayasho labo bantu, mabi amanga, bakela qede kublupeke inhliziyo. Ungeza uzozizwela bona mhla bezocula.

Ya loku ivela enye insizwa icula yodwa ikalisa into yayo, kwa jabulisa, nesigejana sabafana sakombisa ukuti siyapucuzwa.

A. MATIBELA

## Ezase Koenigsberg E Newcastle Inkulumo ka Miss L. N. Mazibuko

Inkulumo ebukali ka Miss L. N. Mazibuko kubantwana besikolo e Koenigsberg.

Ngiyatokoza ukubapakathi kwenu, no kubona umdlandla eningemukele ngawo nomdlalo ohlaba exhweleni eningenzele wona. Ngiyamangala ukubona lobu buhle naloku kuzimisela valenqubekela pambili. Ngokuba ngezwa abanye bethi "i Koenigsberg kade yafa, seya ngcwatshwa netuna selehla, ingeke ya vuka ngisho bethi kukona ukuvuka kwa bafile" Namhla ngizibonele i K. B. ingenye yoshiya abanye bexoxa; Ngi thokoza kakulu nokubona abanye baba zali bepakhati kwetu bejabula kaqya nathi engithike nalapo ngihamba kona ngiyakunikisa ngintuse.

Kwathi ke emva kwalenkulumo yale ntokazi yase ihlabela isolu eliti "Sweet and Low" yase ikombisa ukutokoza kwayo ngokupa abantwana ama swidi enela bonke abanga pezulu kwe kulu. Yasukum ane Church Choir yaucula igama eliti "In absence" aviyana amapimbo kuntokazi sasho igubhu sebasi esiwu Mr. J. W. Hlubi utishela wase Buffel'shoek kwammandi kwati coso. Kwasekucula lezi ntokazi Misses Adie V. Mndebele, E. H. Ndaba no Mrs. Ben Khubheka zisho u "Dumisani" kwase kulwala ngo "Nkosi Sikelela i Africa".

x x x

Sinesizungu lapa sika Mpandla Juluka ngoba use hambile umfana omdala uSam usathe shelele ukuyobona sha newabo nase Goli abanomz S P, Zulu, Z. P. Zulu.

Pela ngo "April fool" day bake ba puzisa utishela omkulu walapa amanzi aqandayo bathi ithiye; Kanti bagijimise utishela wase Buffel'shoek i 1 mile no half. Kanthi i April fool ayinasifundi swa.

Bekukona uhlabo olutusekayo kwa Mr. H. Ndaba sengati neziminywa zazi gwele nswi. Kwathintambama watsha umkuleko kwaze kwana nezulu ebelingabonakali.

No Mr. S. Mfusi utishela omkulu wase Ngagane oke wahlutunwa nzima umkhulane usengconywana impela, use pindele emsebenzini.

Abadlali tennis base Newcastle bake babambana utuli nabase Blaaubosch ngomgqibelo odhlule. Au, sengati i Newcastle yaba nikinikiza nje abase Blaaubosch, yadhla inyama netambo.

Ngomhla ka 6th May 1935 kuyobe kukona i picnic egqamile lapa K. Berg k o b e kudlala izikole ezinathu zihlangene, Hope Farm, Buffel'shoek, ne Koenigsberg. Kuyabongeka loku kuhlangana okwenziwa yilama tishela utaba izingane bazihlanganise zidlale ndawonye zaze kwase buntwaneni bizo. Ukuze isizwe esizayo siqine soqiniswa ukukula ngokwazana, ukuba uShaka ibhubesi lamazulu lali waqonda—liwazi amanye amakosi nawo emazi emqonda ngazingabanga zibekona izimpi ezininzi kangaka ngesikathi sake. Namazimu ngawazange abekona.

UMYENI WAMI UBEKADE ENGEKO. UZOKUFIKA KUSASA.

NGICABANGA UKUBA SEUHELEZI OVALWENI. UNESIKATI ESINGAKANANI ENGEKO!

IZINYANGA EZIMBILLI. NGINEMFHILO EZOMJABULISA KAKULU.

NGITYELE UKUTI YINI.

FAMBI KOKUBA AHAMBE NGANGISENZISA AMA FELUNA PILLS NGEZINYANGA EZIMBILI. AKE UQALELE UKUTI YINI!

NGIYAKUBONGE LA IZINYANGA ZE FELUNA ZIHLALA ZINEMPILO ENHLE.

## Umyeni Wake Uzoku Jabula!

Wayekade esebenzisa ama Feluna Pills ngezinyanga ezimbili pambi kokuba ahambe. Manjena, ekubuyeni kwake, uzomtyela izindaba ezimnandi. Yini eyabangela ukuba asebenzise ama Feluna na? Mhlaumbe wayezwile ngalomuti omkulu wabesifazane komunye wezikulungwani zabesifazane abango nina bezingane namuhla ngenxa yempilo abayitoliswe ngama Feluna.

Ama Feluna akukupela komsebenzi wawo ukunika owesifazane impilo enhle ngokulungisa igazi lake, ukuyuselela umbilini, ukuqezisa itumbu eligazi ukudhla nokulungisa izindhla zesifazane, kepa anika amandhla nokulungiselela ingane ezokuzalwa ukuba iqale lempilo inamandhla, inkulu futi ikhulupele. Ngalandhlela ingane izalwa isondhleleke inamandhla.

Funda lencwadi, efana nezinye ezinazo lapa. U Mrs. Samuel Ndimande umyeni wake osebenza ku S.A.R. Braamfontein, Transvaal, ubhala uti:—

"Ingane yami xomfana inamasonto amane izelwa. Umyeni wami ujabule kakulu. Ngangimkhlele izimo zama ukuze ngimtye. Kodwa vezwa ngesinye isikhobo sezagoduka ukuzobona ukuti nempela kuligqino yini. Sisenakulu injabulo ngale ngane. Bezizungu cabangi ekugaleni kwami ukuzatata ama Feluna ukuba sotola injabulo enqaba mazinanyane. Ngatola isisim emva kwezinyanga ezimbili ngawagalele lama pilisi. Ingane, iqama layo elingulu Peter Luka, ipile kahle. Ngakuleleka kahle kakulu futi ngipile kahle ngise kujabuleni. Ukubonga kwami okukulu ngomuti wenu."

Unokungabaza yini ngama Feluna Pills? Yini ungame uwalinge na? Ama Feluna Pills Abesifazane Kupela atengisa yonke indawo nge 3/3 igabha noma awu 6 nge 18/-. Mhlaumbe ngqo kwi P.O. Box 731, Cape Town. Tola awona-wona ngoqobo, ase paketini elibomvu, nje ngeli elifaniswe lapa. Nqaba yonke imifaniselo. Inye kupela i Feluna.



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# Zulu : E-Tekwini Nasemapetelweni

## Izindatshana Ngabantu Nangezinto Abazenzayo Kwelase Tekwini

### EZASE TEKWINI

Ngibona isimanga lapa eTekwini, abantu bayablupeka baxoshwa emajalidini kepa elikhishi sekugcwele. Asazi ukuti bayiswapi. Ukopoletsheni usikupa emajalidini amakulu kepa akanandawo sibeka kuye.

Bapateke kahle abaso abanezitolo lapa ematsheni noma uKopeletsheni engabaniki nje ukuba abakalele. Kodwa uma ufika kona uzobona ukuti bashoniswa ukuba abantu abanamali kupela ngabe abakali kakulu. Bakulupule abaningi baquba kahle impela njengengosi kaMtembu no. 6 uB. Mbili osengosini eku no. 11 usebenzisa insipo uF. Kubheka ubhokile ngamabembe ake aluhlaza nabanye bayaquba emisebenzini yabo.

Sihlushwa olayita emakoneni. Uti uyashamba bakuzume kant, umuntu osebenza naye nje, umtengela. Yena ubuka umaka wako, uyezwa induku isihlala nje. Useputuma esikwameni. Basanda kuzuma umnumzane obhlonipekayo uMntwana uZulu waye wapapama esibhedhela eAddington. Batola 2/- kupela, kodwa usengcono manje usubona ngemigqa nje emnyama.

Liyatutuka ibandla lama Afrika Congregational Church elise 145, May Street lapa. Linenhlomphe enkulu nabantu balo bahlonipa kakulu. Nangokugqoka bazimisa kahle. Futi lomfundisi uyabathela uti abagqoke kahle kakulu bonke abasbumayeli nama Volontiya. Nokubhelela kuzwakala kamnsidi

NamaKosikazi aya kona lapa eHill crest esifunda sase Tekwini e A. C. C. Bayaziqenya uma bebona umfundisikazi wabo ebukeka epateke kahle noaba loko kusho ukuti bampete kahle. Uba-ba ngapatekile kahle ngu mfundisi omdala u M. S. Cele. Uyagula use-sibhedhela kwa Makodo. Setemba ukuti uyopila.

## OWasinda Otshwaleni wabuyela endleleni

### EZASE WARDEN

Mhleli,  
Ngivumele ngenze amazwi ngoku-buyiswa komoni esonweni sake. Be-iasonto ngombla ka March 31 ama-bandla amanye amasonto ayemanyiwe nguMfundisi u de Beer owebandla lase Dutch Reformed Church ememela umnumzana no Nkosikazi u J. G. Mc Cusker ohamba e Shumayela ngotshwala abantu babegeweke baqala ukungena ngo 2 p.m. belungisela u 2-30 p.m. Wafika ngaso leso sikati uMnumzane neNkosikazi u Mc Cusker epelekeze-ngo Mnumzane ne Nkosikazi u Grove abaki balapa ekaya.

Yavulwa inkonzo ngeculo no mkule-ko oshisayo, kwati emva kwaloko wa-funda lezinwadi Gen. 1 ivesi 3. Gen 4 ivesi 1, kufike e 10 no Luke 15. wangena emfundisweni yake yotshwala. Uti wa eyisipuzi esengamele abapuzi botshwala iminyaka emaini walahlekelwa zimali eziningi okwati eku-gcineni wafisa ukutola umntu ongamsiza nongamluleke ngotshwala, ngoba utshwala bungapezu kwamandla ake; Waze wasizwa latombszana eyavifundisa iziNgane zesikole okuyena Nko-sikazi yake, Yamenzela Umkuleko emva kokuzibika kwake ngalapo utshwala bumelukanise nobuntu bse ngakona. Kanti lowomkuleko weNko-sikazi umbuyisa e Sonweni sake. Namhla uye ohamba ecacisa amandla nobunzulu botshwala. Impela ngisibon-nga ngimbongela nalowo otolakele eyedwa uMnumzane walapa eWarden. ote naye watanda ukuziveza ngokuti naye unjalo ngako uyazinikela.

Nziyabonga ngemvu eyedwa etola-kele kwaziningi ezisahlakile u Satan wenze njalo silahlakilewa inzuzo enkulu yokuphila okungapeliyo ngokugaleleli umteio ka Nkulunkulu size silahlakile ekufeni okungapeliyo Ayibongwe lokosi.

M. HLABANGANE

## Ilanga

(NGU A. B. C. XABA)

Ilanga lika Mvelinqangi, ilanga lawo khokho abadala; Langa laba mblope nakamnyama; Langa lezinto zonke zase mhlabeni; Uyajabulisa, uyancemisa; uyenasisa futhi wena ngezintokozo zakho.

Kuthi nwe-e-e, kuthi nge-e, kwasa gelekeqe Bese kubezanisa usifikile mthakathi wezindaba. Izinqongo zizintaba ubusu zihhinta zonkana, Kwehle kuye emsgqumeni, kuze kube semagcekeni, Ezigojaneni zonke, nase zindwanini zotshani.

Ubusuqhamukile wena sitha sabathakathi ubebomvugebu Ukusulokhu usikizela kancane nje; Njenge ndudumela eyesabisa amadoda. Wokhanyisa nokusemngcisi feleba wansondo.

Konke okusesithe wokuthungulu ngemisetshana yakho ukwenke obala.

Umuhle kodwa langa, ngoba kwu pshu nakanye; Futhi wena kawukhethi bala lamuntu;

Ukuthela konke ngamdibi munye, Ukhanyisela iziphoxo nezihlakaniphi; Ukhanyisele abalungile nezixhwala, Ukhanye kwabakheke kahle nase zidalweni Nezilwane zonke zize zitshekule zibonga wena langa.

Lesese izwe ngokuba khona kwakho, Amaqabunga angebeluhlaza ungekho Ufasimba luyanyamalala nxa ucashe emafini, Notalagu kalukho ungekho.

Izibankwa, nezinyoka kungethame leni ungekho? Hhawi langa lethu maye siyaku thanda.

Unolaka kodwa langa ikakbulu emisi; Kawuvumi nakuba umuntu akubuke nje; Uhle umfiphasiphaze ngemisetshana yakho acimeze. Ngeinye isikathi ugalaleke ngokushisa ithi be. Kujuluke nose ndlini phici. Kugqanqe konke kube mnyamana buqe.

Konje uke uqhephuke nawe na? Hha! waqhephuka qede abanye bathandaza helele; Waqhephuka qede kwikhunjulwa ukusonta auzwake! Waqhephuka qede abika izimpi amsvaka bhishishi. Kanti wena uzcashele ngenyang nje kawuye ndawo

Sel mathunzi e Nkosi; Qha: bathi seliya ngonina elomdali; Yebo selibantu bahlle. Selizonxe liyokhanyisela abangaphansi komhlaba. Selizonxe liyokhanyisela abangaphansi komhlaba. Selibobe nokubisa selibemvu usungake ulithi klemu, manje. Hamba nkunzi yamalanga sesiyobonana kussa ekuseni. Khambule P.O.

## I Jubhili Ka Kingi E Tekwini

Baqonde abamblope base Tekwini nabantu babe ne tuba lo kungena eku takezeleni i Jubhili ka Kingi njengoba unga wo lonyaka se ku kona i komiti elikulu elisingete lowo msebenzi lina bamblope nabamnyama longanyelwe ngu Councillor J. L. Farrell. Lino Messrs D. S. B. Anderson, T. J. Chester, F. E. D. Evans H. S. Grant W. D. Hamilton N. Howard, Rev. J. Kerautret, C. F. Layman, Col. C. W. Lewis, H. A. Robson, Rev. F. Scoggings, Dr O. L. Shearer, S. W. B. Shepitcne, S. Stewart, Maurice Webb, E. F. Whyte, A. W. G. Champion, A. W. Dlamini L. R. B. Mapumulo, Rev. N. M. Nduli, Rev. M. J. Mpanza, A. F. Matibela, Rev. A. Mtimkulu, T. H. D. Ngcobe, A. R. Ntuli, no A. J. Sililo

Umbutano waleli komiti obe ngo April 5 ubonise agobuyekezo lase kwenziwe ukutimaku u masxamalazo eseku nyatelwe ngawo—noku buka eswini lonke ku kombisa inhlalo ehle kakulu kwaba cabangela a Bantu kuludaba noku bhikisisa kwa labo aba patiswa lona. Abadala nabacane, izinhlobo zonke zabantu ezizibhetelwe ngoku fanayo. Uma icebo erelakiwe lipumele njengesimito u Mkosi ozo-gujwa uyoba yinto ehle kakulu.

Abe Tenisi nabo bobo bekona. Omhlope oyi ngcweti uyohambela abantu eza naba kubo ke badhlale pambi kwabo I bhola lezinyawo, ne ngoma, no kusina kwesilungu (ubu kwishi kwitshi) ukudumisa u Nkulunkulu, no Mculo kupsakati koko nandisa u Mkosi.

Koba kona uvivo lwezigaba zihambe ngomumo wazo: abebe se Mpini pesbeya, o Nurse be St Johns Ambulance Association (Abantu) Bantu Boys League, Wayfarers, Pathfinders nokubukwa kwama Polisa (S. A. P.) nokubukwa kwama Polisa ase Tekwini (Borough) kuhlojiwe nako. Koba kona neMihlalo ya Badala ngolu-loye usuku kube kona iMihlalo ya Bantwana kuti u Mrs J. L. Farrell anikeze im klomlo kwabobe bedhlule abanye, Abahaya ingqindi nabo botola ituba loku bhakelana.

Ayoba kona ama trem okubambisa abantwana, abanye "bigbele" esitimeleni nge zindleko ezlungiselwa lo msebenzi. Obuka ngezi kala zemiti angasho ukuti kuqndwa lukulu.

ALFRED MATIBELA

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# Our Opinion And Readers' Views

## THE "Bantu World"

1, HARDY STREET,  
(North of Bantu Sports Ground.)  
P.O. Box 6663, JOHANNESBURG

SATURDAY, APRIL 20, 1935.

## The Proposed Native Bills

It was in a remarkable speech at Smithfield in 1925 when General Hertzog told White South Africa that unless the Cape Native franchise was abolished they would not be able to prevent its extension to the Northern Provinces in fifty years time. Immediately after this four Bills—the Native Representation in Parliament Bill, the Union Native Council Bill, the Natives Land Act Amendment Bill and the Coloured Persons Rights Bill—were introduced in Parliament and submitted in 1926 for discussion to the Official Conference at Pretoria. The Bills proved so controversial that a storm of protest was raised from all sides, and it became evident that the Government would not be able to secure the necessary two-thirds in order to abolish the Cape Native franchise. Consequently General Hertzog agreed to refer them to a Select Committee composed of members of the House of Assembly and the Senate.

The primary object of the appointment of the Select Committee, no doubt, was to secure a great measure of unanimity as far as possible on the question of the Cape Native franchise. That this unanimity is now within the realm of possibility is as clear as daylight. One of the results of fusion has been the creation of the spirit of reconciliation between the majority of the followers of Generals Hertzog and Smuts. And as the spirit of fusion is the spirit of compromise, there can be no doubt that a compromise will easily be affected in connection with this burning question of the Cape Native franchise. Indeed in reading the report that has been published with regard to the Bills one is impressed with the fact that the necessary agreement has been reached, and that it will not be difficult to secure the required two-thirds majority in the joint session of Parliament. The fact that in the Select Committee there were seven Senators shows clearly that the passage of the Bills through Parliament will be an easy one. The significance of this fact cannot be overestimated.

Obviously most of the Senators on the Select Committee were those men who are generally regarded as "experts" on Native Affairs, and this is a factor which cannot be disregarded. Thus it is safe to surmise that the Cape Native franchise will be abolished in order to prevent its extension to the Northern Provinces.

As the Bills are not yet published it is as yet difficult to deal with them exhaustively. But one thing is certain, and that is the fate of the Cape Native franchise hangs in the balance while the political destiny of our race is to be determined without our knowledge and consent. As we all know "the avowed aim of those who hold the sceptre of power in their hands is to secure the position of the white man in Africa and keep the African in a

state of subjection for all time."

There can be no doubt that as a race we face today a historic hour, an hour of our destiny. White South Africa is about to decide once and for all the position which our race is to occupy not only in South Africa but also in the affairs of civilised mankind. That position, no doubt, is to be that of subordination. We do not believe in creating misunderstanding between the two races, but we should be failing in our duty if we did not point out here and now that our race was never created to occupy a position of subordination among the nations of the world. In God's scheme of things it was created for a nobler purpose than that and to make its distinctive contribution to the civilisation of the world. South Africa is not the country of the white race only; it is our common heritage. The black man has helped in its commercial and industrial development, and as co-worker and partner with the white man he is entitled to administer the affairs of the partnership and to enjoy the privileges and participate in the profits accruing thereof.

Voiceless and defenceless as we are, we cannot submit to the will of those who "have made themselves the masters of our fate" without a protest. We must tell White S. Africa that our race too has the right to develop its full life under the aegis of the British Commonwealth of Nations. In this connection we would like to urge the calling of a national convention as soon as the Bills are published. Such a convention we suggest should be called by Dr. P. K. I. Seme, (President of the African National Congress), Professor D. D. Tengo Jabavu (President Voters Convention), Mr. R. H. G. (President Advisory Board Congress) Revs John L. Dube and Z. R. Alabane and Mr. S. M. Makhatho.

It must be remembered that the intention of the Union Government is to incorporate the Native territories of Bechuanaland, Basutoland and Swaziland in order to bring all the Bantu people in South Africa under the domination of the white races. These territories were reserved for the occupation of Africans by Great Britain whose Colonial policy has never been to keep the aborigines in a perpetual state of servitude but to bring them within the ambit of British civilisation. This policy is expressed in one word namely, "trusteeship." White South Africa is not committed to such a policy; it is committed to the policy of keeping the African in his proper place as a hewer of wood and drawer of water for the white race. And there can be no doubt that the inhabitants of the Protectorates, if incorporation is effected, would not be allowed to develop their life to the full as in other parts of British Africa where the policy of trusteeship is in operation. The suggested convention can deal with the question of the Protectorates as well, and there is no reason why the chiefs and leaders of the territories should not be invited to attend.

(Written by R. V. Selope Thema, of 1, Hardy Street, Johannesburg., to express the views of "The Bantu World.")

## THE PEOPLE'S FORUM

### Late Tengo Jabavu

Sir, Your leading article in the above subject in your issue of the 2nd March, although some what late, was welcome in giving a "lead" and putting the right track many of your readers who were groping in the dark in this vital matter in the health of our people. Mr. Hofmeyr (Minister of the Interior) speaking at a public meeting in Fort Beaufort recently explained the whole scheme of medical aids and said the Union was lagging behind in the matter of making provision for combating disease amongst the Bantu, and by this measure, he said, they were making amends for what they had failed to do in the past.

In the same article the following appears: "A similar cry was raised when Fort Hare College was being established.....It was only the far sightedness and leadership of the late Tengo Jabavu which saved the situation and allayed the fears and suspicions that were entertained."

This, to say the least, is putting the saddle in the wrong horse. Mr. Jabavu and Mr. William Seti were elected by the people of King Williamstown to represent them at the College Conference which took place at Lovedale. Another Conference was held at Queens town which consisted of who did not want to amalgamate with the Europeans in this scheme.

The question of the appointment of principal caused a deadlock. Natives wanted their man and Europeans some one else. Ultimately a compromise was arrived at, that a cable be sent to the High Commissioner in London (the Hon. W. P. Schreiner) to appoint a Principal from overseas. In the mean time "Imvo" opened its columns to anonymous correspondents abusing Lovedale and that the power of Lovedale should be eliminated from interlocking with the College. Revs. E. Makiwane and Isaac Wauchope interviewed him saying this correspondence should cease as it was doing the cause of the College a lot of harm. A Conference had been come to, they said, let us await the choice of Mr. Schreiner and not wreck the scheme.

"Imvo" turned a deaf ear to their entreaties. To cut a long story short, when the first meeting of the College Committee met Dr. Henderson confronted Mr. Jabavu with all the correspondence that had been appearing in his paper about Lovedale, to which Mr. Jabavu asked for time to make a reply. The meeting was adjourned. Next morning he apologised and unconditionally withdrew everything that had appeared in "Imvo" about Lovedale. The apologies appeared as leaders in "Imvo" in Xosa and English. This does not in any way minimise the interest Mr. Jabavu took in the Native College but if it was not for Mr. Weir, Dr. Henderson, Rev. E. Makiwane and Rev. Isaac Wauchope Mr. Jabavu would have wrecked the whole scheme simply because there was disagreement on the choice of a principal. Mr. Schreiner selected the present Principal of Fort Hare.

JAMES NTSHONA  
Fort Beaufort, C.P.

We publish the above letter as our correspondent is entitled to his views, but we still stand by our utterance which he would refute. We would also assure him and all our readers that our particularization was not by any means intended to minimise the efforts of any others who might have been concerned. In any enterprise single names, such as of generals in the army, generally shine out and remain to posterity but no one ever entertains the idea that such success was ever brought about by any one single effort. In fairness to the late Mr. John Tengo Jabavu we must remind our correspondent that in any paper it is not with any article published that an editor associates himself with, and the very fact that when Mr. Jabavu was "confronted" by the late Dr. Henderson he "surrendered unconditionally" reveals the fact that all he

was concerned with was the success of the venture, and, rather than detract anything from his endeavours, will always redound to Mr. Jabavu's spirit of compromise and goodwill. (Editor)

### Leaders Should Co-operate

Sir, If the efforts of Bantu leaders are to result in success, they should follow the example of Christ and co-operate more closely with each other.

One of the great objects of the coming of Christ on earth was to break down the barriers which existed between nations and to make the blessings of salvation the property of all men, without elimination of race or language. But, most unfortunately, up to this day the world is still divided. Nevertheless, His advent has left its influence in this world.

Should our present christian leaders follow Christ we the Bantu race will take more rapid strides in national development. Only friendliness and mutual co-operation will bring us salvation.

"Man is a social being we are made for brotherhood."

A. SCHRIENER RAMAILANE  
Johannesburg

### The Bantu In Business

Sir,

Have our Bantu business men a strong foundation? I doubt if any of them know that customers fame, prosperity, all these come from advertising in the newspapers. How often have I seen a precious space go-a-begging in our press? There is only one slogan in business. "Advertise your merchandises."

I have been reading articles and advertisements in this newspaper since its inception but have come across very few instances where a Bantu business man advertises and none at all where he gives us his advice about business management or anything pertaining to trade. What hinders them from making use of their own paper for their own progress? The press is there for them to use, but you seldom see their business advertisements. It is true that a black man is slow in taking advantage of any opportunity lying at his door, and it is also pathetically true that chances never come back. We ask each other why our businesses fail but the reply to this is not far to seek it is just this. Lack of knowledge to advertise.

Advertising though seemingly expensive, pays in the long run. Just look at our neighbours the whites. Their businesses rarely fail. Our Bantu records are popular and sell very extensively and that has been caused by the publicity given them by the press. But it is only European firms that advertise and sell them. You will find none of our people troubling himself about such things, but if you go down to the location tonight, you will find them deep in the Skokian dens finishing the last penny that they had sweated for. There they do nothing but waste money thus accumulating the Skokian Queen's Savings Bank account, and once they are there no one can help them. Their homes came last in their minds. One thing they only think of and worship is only the Skokian Queen and her dangerous concoctions.

TITUS MABASO  
Pretoria.

This kind of introduction once parted me with a former spouse. We were just about to be married in 1901 when we made an important appointment one Sunday. On a Saturday she excused herself by saying she was going to visit her mother at Benoni on that Sunday. Well and good. On Monday we met, but unfortunately for her, unfortunately for me, as we walked along Eloff St. we met two people who were suffering from introduction fever. One of them at once said to his friend: "Meet Mr. R. Roamer, the this and that and Miss—who was at Randfontein last Sunday." This at once revealed the fact that my future Rib had deceived me when she said she was going to Benoni. So I gave her a sack!

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

### Queer Introductions

The coming Easter holidays are a nightmare to yours truly, R. Roamer, Esquire. During these holidays we shall be introduced to so many people who will be so pleased to meet us that we shall wonder if we are as sinful after all as our Ministers say we are with every sermon preached. You see, the people who meet us are always introduced in funny ways. At least they seem painfully funny to us who seldom appear in society. We hate society with its shams and hypocrisies.

An enterprising introducer brings a person to you and start by saying: "This is R. Roamer, the such and such and such and such and such." Needless to say the so many "such and such's" completely stagger the person introduced and he or she just manages to say: "I am pleased to meet you, Mr. Roamer," while he is nothing of the kind. You would be a stupid fool if you believed that a person meeting you for the first time in his life, suddenly feels "much pleased to meet you, true." But simpletons do believe this.

As we are not simpletons we do not believe it. That is why when we are introduced we never say we are pleased and all that tommy nothing, we just say, "How do you do?" and then talk about the weather. But the people who are a nuisance really are those who are suffering from introduction sickness. These people are never happy until they introduce somebody to somebody. They never even think whether these somebodyies want to meet or not. Oh, no! As long as there are somebodyies in their company, they must be introduced to other somebodyies.

It would be all right if they ended there; but they don't. They make biographical sketches of each person they introduce without his permission. For instance during these holidays I'll be introduced like this to several people who are not even interested in me: "This is Mr. Roamer, who is this and that and this and that. He is the man who did this and that and this and that. He is married to this and that but his married life is this and that and this and that." All this time we are looking at each other's blank faces like stupid school boys being lectured in front of a black board.

My dear readers will realise what a painful time it is in store for us these coming days. As the Bantu World Exhibition will be on that time our plight can be better imagined than described. We won't enjoy ourselves at all. For we shall surely meet people who were "dying" to see us all these years, but just managed not "to die" until they met us. These "undying" dying people will return to their respective sleepy homes with all our history—private and public—naked before them, because of our biographical introducers.

I remember when I was still studying privately for my "Esquire" degree. I wanted the thing kept a secret until I had passed. But one of these crazy introducers came along with a person he knew and started his introduction: "This is R. Roamer, our promising young man, who is sitting privately for his "Esquire" degree." This at once upset all my plans and, at the same time, made a very bad impression on that total stranger who wanted to know, in his heart, of course, why I was sitting for a degree when honest students studied for theirs in schools. My solicitors are still going over this libel carefully. I may be worth anything from £2 to £2,000 in court damages for being introduced so badly.

Of course there are people who like this sort of thing as it is the only advertisement they get. They would feel terribly hurt if you were to forget to introduce them so biographically. But we, who have nothing to lose by not being introduced in this popular style hate the breath of it. We usually consign the introducer to hades after each introduction and thank God that this world is not populated by such mental perverts only. As we view the exhibits on the stalls we shall be praying inwardly to be saved from running across these people on the show grounds. They are a pest—ilence!

(Continued at foot of previous column.)



# Lambs That Are Devoured By Wolves



Paramount Chief Bathoeng II, of the Bangwaketse in Bechuanaland with Councillors J. Modise, Thopane Ramokhin and S. Diatlang. This photo was taken during their recent visit to Johannesburg.

## Rev. Mabuse Consecrated Bishop Of Bapedi Lutheran Church

(By One Who Was Present)

On Sunday March 17 at Doornkop, Rev. S. J. Mabuse of Rustenburg was consecrated first Bishop of the Lutheran Bapedi Church by the very Rev. Surgeon L. S. Motsepe, Dean of the Province Ethiopian Catholic Church in Zion assisted by the Right Reverend J. M. Kanyane (Napo) Bishop of the African Church.

The spacious Church was so packed that no single walking space was left. The procession was led by the Women Prayer Union with a banner and followed by a company of ministers headed by the resident minister the Rev. G. M. Malaka and behind him walked the Bishop-elect, Dean of the Province, and the Bishop of the African Church. The large congregation sang a hymn in Sesotho: "Praise the Lord oh my Soul."

The devotional exercises were conducted by Rev. J. E. Magadime and the lessons were read by the Revs. Moukang and Mosime respectively. After another hymn was sung Rev. Magadime preached a short sermon, the text being chosen from the fifth Chapter of St Luke's Gospel. Two other ministers addressed the assembly. Supervisor T. P. Mathabathe who was also present during the ceremony was asked to address the congregation. He said he was glad to join the Bapedi Church members in their felicitation over their being recognised as a Church by the Government after much negotiations. He could not help but thank those who were instrumental in bringing that matter to a successful issue. One thing that struck him, he said, was to see the number of ministers belonging to that Church that day. This reminded him of the faithful men on whom the responsibility rested to carry message of peace and love to all creatures. He referred to the Apostles of our Lord. He quoted instances that even they at first did not quite grasp the principles of Him who taught them. No doubt they were continually asking who the greatest among them was. Even those whom they taught thought Christ was John the Baptist or an Elias or a Jeremiah.

"This lack of the truth," continued the Supervisor, is the cause of disension among the African Churches to day. He concluded his address by reminding the parents of their duties towards their children and appealed to the

ministers with all possible force to fulfil the commission of our Lord when He said to Peter: "Feed my lambs." Continuing he said during his visit there he found that many young children left school to attend confirmation classes. "You starve these little lambs and before they hardly can chew the cud, they are sent out to feed with the sheep and are being daily devoured by the wolves. Their blood will be upon those ministers and the Church which do not nourish these tender lambs with substantial food."

The consecration service then began. Lessons were read and Rev. S. J. Mabuse took the vow and responded to the canonical obedience. Before the laying of hands the congregation sang in Sesotho "Come Holy Ghost."

Those who laid hands on the new Bishop were the Bishop of the Church, Revs. Serodi, Mogadime, Malaka, Dean of the Province, Chief Seth Ramaube and his councillor. At the conclusion of the ceremony Bishop Mabuse was handed a bishop's robe, hood and staff. In the afternoon service the Sacrament of the Lord's Supper was administered.

### Historical Development of The Church

It was on August 24, 1890 that Martinus Sebusane seceded from the Berlin Lutheran Church and formed what is now known as the Lutheran Bapedi Church. This was during the reign of Chief Sekwati I. This Church grew as a seed of mustard and unfortunately like all leaders of separatist churches a quarrel rose among them. One Rev. Mr Madingoane seceded and formed another branch of the Bapedi Church. Later on these sections were known as Makgabudi and Madingoane sections.

An attempt had already been made to reconcile them but this proved a deplorable failure. The present Bishop Mabuse who is the senior minister after the death of Mekgabudi made several applications to the government for the recognition of his section of the Church. Towards the end of last year the Native Affairs Department wrote to Rev. S. J. Mabuse that "after careful consideration the Native Affairs Commission has recommended the application for recognition by the Government of the Bapedi Church (Mabuse's Section) was approved."

## Remember

(BY L.H.P.)

Hallow the day when your children  
Are sitting at home around you;  
Cherish this day and remember,  
That Life or Death may soon call  
them.

Will call and never return them  
To the places they once occupied;  
When the echo of their sweet youth-  
ful voices  
Will have died to return never more

Remember my friend to do good,  
Do good while breath yet existeth,  
Be kind to the aged and sorrowing,  
And He whose eye never dimmeth,

Who never sleepeth nor slumbereth,  
Will write it down in His mem'ry,  
Will remember, preserve, and keep  
you,  
Appoint you a place in His glory,

Remember my friend, the last hour;  
When the beat of your heart will  
fail you;  
The dateless, mysterious hour,  
When you must go forth alone.

Advance then my friend, go bravely,  
Be ready to answer the call,  
Unfearing, unmoved, unwav'ry;  
When the final shadows fall.

## Bechuanaland

An article in "The Times" of London by a South African correspondent discusses the question of the incorporation of Bechuanaland in the Union from the viewpoint of the Natives all over South Africa and of the White people of

the Union and the Protectorates. The writer suggests that the Union does not require the Protectorate for white settlement, and if the Imperial Government wanted a guarantee that the Territory would be preserved as a Native area and developed as such he believed it would be given without hesitation.

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the tea with boiling water,  
and allow it to stand for five  
minutes before pouring out.



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is good for you!

# Page Of Interest To Women Of The Race

## Wayfarers, Take Heed!

The Editress.—I would like to have a talk with my fellow Wayfarers through the medium of your paper. One is often surprised when meeting fellow Wayfarers—they wear the uniforms and badges of the Wayfarer Movement and yet they are found in companies that have no interest in the Association—besides, these Wayfarers abuse the Uniforms as well as the promises by taking part in the affairs of these Companies.

One Lady once wrote to the paper encouraging the parents to allow their girls to join the Association, which was good indeed but how will these poor parents, who understand but little, be convinced, when Wayfarers are not upholding their motto.

This negligence has disturbed my mind for quite a long time. It seems as if the Bantu are rather emotional; it is not the great numbers of Wayfarers that matter—it is the right Wayfarer that is wanted. The G. W. A. is a perfect Organisation—and followed closely we can be sure of our Nation's success.

Leaders, Sub-Leaders, it is your duty to be jealous of the Association. Many a time one feels one must take off one's badge, the way Wayfarers behave. In conclusion let me remind you one and all. Our three fold duty—The Flame we wear ought to give warmth to those around us. Soften with its heat the hearts of those who mock and laugh at our efforts.

Lastly give so much light that even the blind will see things that are hidden from the wise. Upward Wayfarers—where Christ the great Wayfarer lives. **"AN AFRICAN GIRL"** Stofberg Gedenk School

## Modern Wives

Editress.—I am pleased to note that already two of our women readers have taken the challenge flung by Mr. E. B. Rakgomo to our sex. Mr. Rakgomo in his article published in the People's Forum on March 23, says: "Modern wives are all bad, but the worst are those who stay in towns." Now only a stupid writer can write like that and generalise so dangerously I feel that it is up to us to defend our selves against this foolish, biased effusion. Indeed, at one time I doubted whether such talk merited even a reply, but on seeing two of our women readers answering Rakgomo I felt it was necessary to put this noisy gentleman in his proper place. Mr. Rakgomo tells us sweepingly that "all modern wives are bad." I take it for granted that he has married all these wives and found them bad and is now either single or left his wife. I am sorry for him. Indeed, I am more sorry for the poor girls who have given this man such a painful impression of their sex. He must be a very hard man to please, a man who does not

## Town And Farm Girls

The Editress.—In "The Bantu World" of April 6 my attention was attracted by the article of Lady Porcupine which criticised Mr. E. B. Kgomo on a point which is as clear as the day that the town women are bad. On the other hand she contradicts herself and agrees with Mr. Kgomo. She says that the farm women, when they come into town get excited and then overdo things.

The question is what makes them overdo things? It is an undeniable fact that these unfortunate women are overwhelmed by the influence of town women.

The town women have homes and mothers who protect them from being ruined by their deeds, while the newcomers have their homes too far to defend them from the attacks of illogical critics.

Secondly one should remember that when we say "Farm" girls we mean all the girls who live on the farms. And when we say "Town" girls we mean girls who live in towns. The time of coming into town and the birth place are out of question.

We look at things done in town—the behaviour etc. and then look at those done on the farms; then we draw a report of our observation—that the town people are good or bad.

In this case, the report is "Town Women are bad," and Lady Porcupine says the same. She is only a little bit out of order by saying that the girls who are bad are those who come from the farms. She corrects herself by saying that they are made bad by the excitement they get in town. What is this excitement? The town-girls' influence. So the town girls are bad.

"FARM GIRL,"

Pretoria.

## "What Is Love?"

Editress.—In your issue of April 6 there appeared an article on "What is Love?" in your Women's Pages by Miss Mildred Ntaba of Johannesburg. She said she had put this question to many people without satisfaction, so she appealed to the readers of your Pages. This lady's problem would not have been too difficult if I was one of those she approached. Should she care to communicate with me she may and will be appreciated.

ALBERT PAMBO,

Queenstown.

(Miss Ntaba invited answers and discussions through these columns. Her private address was, therefore, not necessary nor does she "care" to communicate privately with individuals.—EDITRESS)

hesitate to regard womenfolk as useless things in the world. Perhaps in writing as he did he forgot that he was more or less telling the world what kind of a man he is.

(Mrs) D. M. P.

Bloemfontein

## Benoni Wedding

MTEMBU--MASEMOLA

An outstanding wedding ceremony was performed in the A. M. E. Church on Saturday March 16 1935. The ceremony was performed by the Rev. J. Mangena Mokone, the Bridegroom being Mr. Aba Masemola, of Pokwani. The Bride, Miss Esther Mtembu, the youngest daughter of late Mr and Mrs Albert Mtembu, was given away by her uncle Mr. Wm. Mtembu in the presence of her many friends and kin.

She was dressed in a charming frock of silk moiré cut on classical lines, the skirt extending into a long train, and her veil of embroidered net was beautifully arranged with orange blossoms. She carried a bouquet of white carnations and ferns.

She was attended by the Maid of Honour, Mrs. J. M. Mokoni who was dressed in a beautiful pink georgette frock flared to the hem. The skirt was inset with rose godgets of pink satin.

The Bridesmaid Mrs. D. Adul, sister of the Bride, was similarly attired.

The Bestman was Mr. Ephraim Nxumalo assisted by Mr. George Nkosi. After the ceremony at the Church, the Bridal party proceeded to the Hall of the well-known Mr. J. N. Nbadula where the Wedding reception took place. The Wedding Bell of Everlastings hung over the Bride and Groom. The Wedding cake was a beautiful sight on its silver stand. The reception was attended by the Elite of Benoni who came to offer their Congratulations to the Bridal pair. Refreshments were served to all the invited.

## Merry Makers

Kimberly is eagerly looking forward to the visit of Miss J. G. Phablane and her Merry Makers of Bloemfontein. They will perform in No. 2 Location and Green Point Location on April 20 and 22 respectively. The Green Point show on Easter Monday will be succeeded by a dance. We hope our Easter will be made merrier by the Merry Makers.

Mrs J. M. Mokone was the weekend guest of Mrs C. K. Mokogothu of Evaton and an honoured guest at a Special dinner given by Mrs J. Montsioa on Sunday afternoon; those present being Mrs C. K. Mokogothu the Rev. Sims, and Mr. Pieterse of Coloured School in Vereeniging.

## INDIGESTION

This medicine gives you an appetite and helps you to digest your food

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

## MOTHER SEIGEL'S SYRUP



If you want your baby to be stronger

YOU must give him Nutrine—a Good food that he will really like. Nutrine will make him healthier and happier, no matter what he is like now. Nutrine is safe and pure and is made for babies of all ages.

If you would like further particulars write to:—**HIND BROS & CO. LTD.** Umbilo, Natal.

## NUTRINE

## Sew your silk or satin dress with COATS' SHEEN

It helps the seams to lie flat and smooth

**W**HEN making a new dress or altering an old one, use really strong cotton thread or your seams will soon work loose and all your careful sewing will be wasted. The strongest and best cottons are Coats' Cottons. White people all over the world know and prefer them. For silk or satin dresses, the right kind of Coats' Cotton to use is Coats' Sheen. You can use it either for hand-sewing or machine-sewing. If you use ordinary cotton for sewing silk or satin, it will make the seams pucker and look ugly. Use Coats' Sheen and have the satisfaction of knowing that the seams and hem of your dress will not have a single pucker or wrinkle. Coats' Sheen, like all the other Coats' Cottons, is made to stand constant washing and ironing. You can buy Coats' Sheen at any shop, in any colour.



THIS IS A REEL OF COATS' SIX-CORD for all ordinary sewing. No. 12 for hand sewing—No. 40 for machine sewing. Look for the chain on the label.

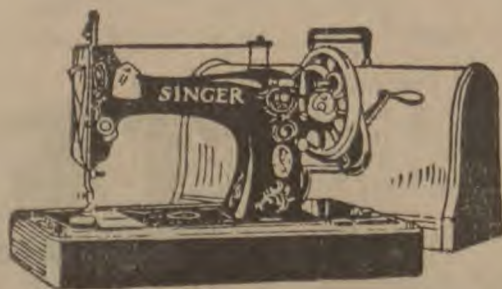


THIS IS A REEL OF COATS' SHEEN for sewing silks and satins (hand or machine). Look for the chain on the label.

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## Over 150,000 Bantu Use Singer Machines



### WHY

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

Buy SINGER Only

# BANTU WOMEN IN THE HOME

## What Is Happiness?

(By The Editress)

To day we are indebted to J. M. of "The people" for his cheerful message. We are pleased he has given us a broader glimpse of that rare but precious quality that eludes so many of us these days—Happiness. All the world seeks and yearns for happiness. Some seek it in remarkable ways which more often than not end in distressful unhappiness.

Others seek it in love. Happily many find it there, but others do not. Some seek it in merry-making. Others in money making. Oh, in so many various ways! There are those who seek happiness—true, lasting happiness in their souls. They try to steady their souls against the attacks of fortunes and misfortunes by building upon sure, spiritual foundations which cannot be swayed by the vicissitudes of life. We believe that this is the surest way to real happiness. True happiness comes from within us.

"Hold on to Happiness, its the other side of pain; it's the brilliant high blue patch, that hangs above Life's rain."

"Hold on to Happiness, it's the song that never dies, it's the little glimpse of Heaven, that man sees with eager eyes. It's the rainbow in our tired hearts, that glows above our tears; it's the answer to our prayers, that comes shining through our fears."

"Hold on to Happiness, it's the unexpected guest, that comes into our lonely hearts, when we think we have lost Life's best. It's the service flower that blossoms, on Life's lonely mountain height; it's the Lamps of Hope in Heaven, that shine through our darkest night."

"Hold on to Happiness, it's so simple and so real, it's just our daily living, stamped with God's Golden Seal. It radiates the common things, it floods lights fears with trust, until Life's most frightening hurricane, becomes a passing gust."

"Hold on to Happiness, it's the gold tide in man's heart, it's the little healing waves, on which the cares of Life depart. It's the faith in God and His Good works, that nothing can eclipse; it's the smile that shines within man's soul, and glorifies his lips."

## Underbrewing Tea

Considerable disagreement exists among people as to the correct length of time tea should be allowed to "stand" before it is poured out. There is, however, according to experts who have thoroughly examined and investigated the whole question, no standard time. It may be taken as a general rule that the better the tea the longer it should "stand," and that in no case should the time be less than four minutes.

Four or five minutes should generally be enough to bring out all the good qualities of the tea.

It is not, however, entirely the time that tea is allowed to stand which brings out its good qualities; it is important, for instance, to make tea with water that is freshly boiled and to make it immediately the water comes to the boil—not forgetting to warm the pot thoroughly first.

## Cookery Recipes For Housewives

### Economical Meat Dishes For Two People

When joints are small, care should be taken that they are not overcooked. In the case of beef, 15 minutes should be allowed to the lb. and 15 minutes over Mutton 20 minutes to the lb. and 20 minutes over and Pork and Veal 25 minutes to the lb. and 25 minutes over. This applies to most stoves.

Made over dishes are unpalatable if overcooked; to avoid overcooking the dishes should be just gently reheated. A joint will reheat if placed between 2 dishes and allowed to reheat through.

## Don'ts For The House Wife

(By M. D. Koffie)

**DON'T**—Buy very heavy blankets as those of moderate density are warmer.

Buy very fluffy blankets as the fluffiness may be due to combing and after washing the blankets will probably become harsh and hard.

Throw away your orange or lemon peels but keep them for candied peel. Leave lamps in a draught.

Hang picture facing the light as this causes fading.

Throw away stale milk for it is excellent in removing ink stains.

Steep coloured clothes in cold water.

Lift up woollen garments when washing, but keep them under the water through the process.

Keep strong smelling foods on the same shelf with other foods not of its type.



Miss Ethel N. Kumalo is the third daughter of Mr & Mrs. F. Kumalo, of Rosboom, Ladysmith. She is a Domestic Science Teacher at the St. Hilda's Diocesan College.

Whilst teaching at Newcastle she founded a Wayfarers Movement which is now running strongly.

She is a Leader of the Ekupumleni detachment.

## Health Hints

(Selected By Nurse Jane)

The greatest safeguard against chapped hands is absolute cleanliness and absolute dryness.

Give your hands an extra rub after washing just for luck, and a drop of lotion or spot of cold cream will help matters.

Don't sit too close to the fire on coming in from, or just before going out into, the cold air.

The skin hates contrasts of that sort. The best cure for a cold is not to have one. Dress warmly, but don't muffle up too much.

Go out in all weathers, but don't dawdle.

Eat well and wisely, and drink more water than usual.

Ordinary household salt (about half-teaspoonful to a tumbler of water) makes an excellent gargle.

Look after the children's ears. Take baby out unless there is sleet or a fog, and if he is quite well and warmly shielded from biting winds.

Mother's feelings will ensure that he is not out too long in this cold weather.

If it is underdone the healthful properties will not be destroyed, in the reheating. The attractiveness of these made over dishes depends considerably on the ingenuity of the cook.

Kidneys, liver and steak and chops are a great stand by and will be found very popular with the men of the family. In ordering meat, remember that an average adult requires 4 ozs of meat daily.

## Just A Smile, Please!

She: But how do you know you love me?

He: Why, I can't sleep at nights thinking of you.

She: That proves nothing. Father can't sleep at nights thinking of you; but I hardly think it is love.

Professor: Which is the strongest water power known to men?

Student: Women's tears.

Betty: I am the happiest woman in the world; I am marrying the man I love.

Billy: Oh, that's nothing. True love comes to a girl by marrying the man someone else wants.

A burglar's wife was being cross-examined by the county attorney:

"Madame, you are the wife of the prisoner?"

"Yes."

"You knew he was a burglar when you married him?"

"Yes."

"May I ask how you came to marry such an individual?"

"You may; snapped the witness. "You see, I was getting old and had to choose between a burglar and a lawyer."

## At The Show

We expect to meet several Bantu women at our show which opened yesterday Friday, and closes on Wednesday, April 24. We need not tell you of the many exciting things you will see in the stalls. Come with your children and have a nice time, please.

Read "The Bantu World" First



## What LOVELY Colours

### FAIRY DYES DID THIS!

Fairy Dyes will make your clothes, curtains, stockings etc., almost any colour you wish.

Arrangements are being made to give you FREE LESSONS in how to dye clothes, etc. Come and hear all about it. Come and see the lovely things you can make with FAIRY DYES.

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

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You know that Tobralco is supreme for wash wear. But have you seen Tootal's other fabrics—the lovely crease-resisting range for smart dance frocks?

If you haven't yet seen the Tootal Crease-resisting fabrics there is a surprise in store for you. In 100% rayons you have lovely chiffon, taffeta and georgette weaves. They look so delicate that you would expect them to wilt fatally at your first dance, but you can be sure they will not.

Each is treated by Tootal's patented process which gives them a power to resist and recover from creasing similar to that possessed naturally by wool. Wash them as wool and they will keep this resistance. Each has its name on selvedge—Tootal Chiffon, Tootal Taffeta, or Tootal Georgette.

For summer wear Robia—another Tootal Crease-resisting fabric—offers you a wonderful development in cotton. Name on selvedge. All these fabrics carry the Tootal guarantee of satisfaction.

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See also the latest Tootal Furnishing Fabrics—the most reliable curtain and loose cover materials in colourful and artistic designs.

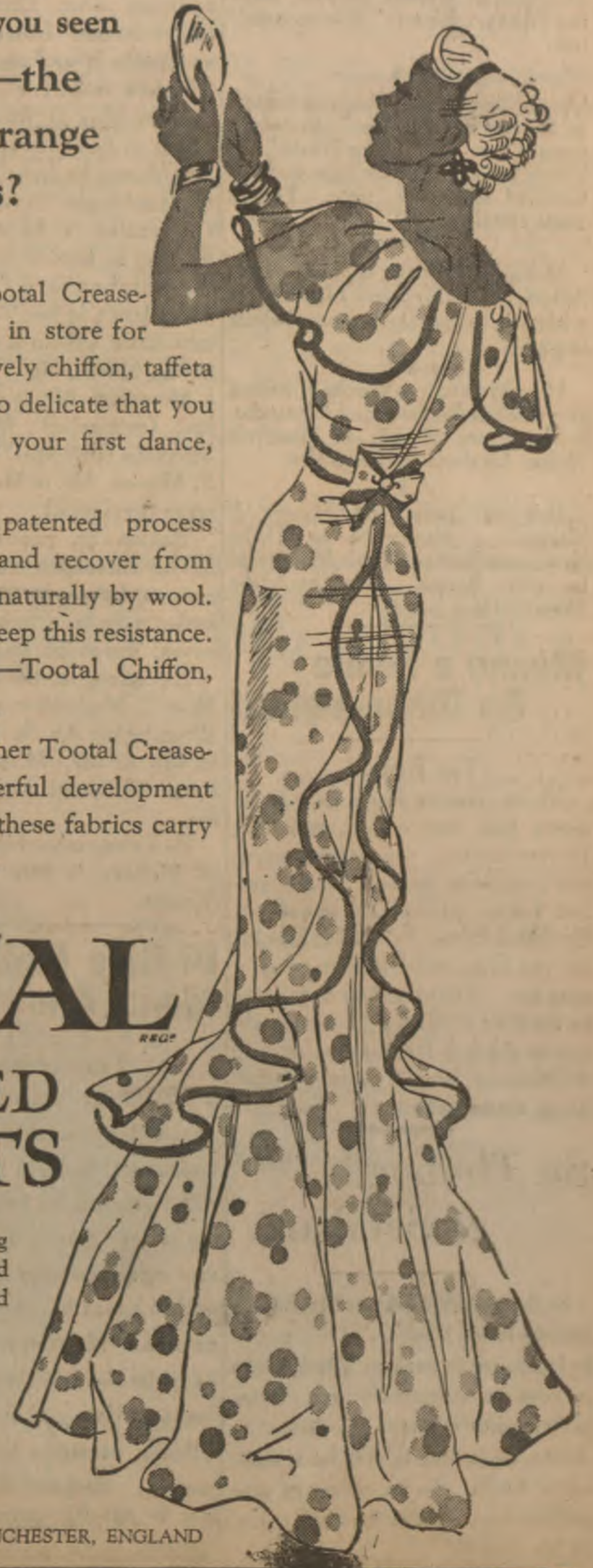
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# Madireng A Ditulo Ka Ditulo

## Basoeu le Ba-Afereka

BANE BA KOPANE KA PHUTHEHO EA KEREKE EA SABATA

Tsa Bloemfontein  
(BY JOEY)

Ka v-ke e fetileng Basoeu le Ma-Afrika ba ne ba kopane e le phutheho ea kereke ea Sabata Baeti ba bile bangata haholo ho tsoa tulong tse ling eleng Transvaal Natal, Cape le Rhodesia le Bechuanaaland, ba re kaba bolelang ke Mofumshali A. Molema (Mosadi oa Dr. Molema) le Miss H. Moshola le Malom'a bona. Ene ele baeti ba Moruti le Mofumshali N. Motshumie oa kereke ea Methodist le Mofumshali I. Gladys Pompie. Phutheho e hapile meea ea bongata. Meqogo ea bona tumelong ele e makatsang haholo. Baruti bateng ba tsholla thero ka matla. ho boheha.

Baeti ba fihlileng ho tsoa Gauteng ke Nurses Mary Lobusho le Nora Meyer.

Re utloa hape ka "Poli ea Tsela" hore banana ba "Merry Makers" ba ntse ba lokisa ho ea qhaqha'la neo ea bona maane Daemeneng (Kimberley) ka pina le meqogopelo matleng a Mofumshalitsana Johannah Giddy Phahlane ka li 20th. Vekeng ena.

Ka Sondaha se fetileng re bone hara motse oa Maugaug Marena a se kae a Lesotho, Kamohelo ea bona e atlehibe haholo matleng a tokollo tsa Basotho e se e le "Ahe! Aha!! Morena!!! Morena!!!! Morena!!!!!!

Re utloa ka poli ea tsela hore hobile thabo eo-Barolong le bona ba ratileng ho iphetola Basotho, empa puo e hana. Ke tsa "Poli ea tsela" tseo.

Oho, ke thabile haholo ho bona bongata bo ntse bo batla "Joey" ka baka la pampiri ena ea "Bantu World" ho hlalosa le he e reka, Tlo hape ho No 3 Goddard street. re qoqe. Taba li ngata pampiring ena.

Mosuo e moholo Morena N. A. Sefothelo oa Governmet High School o lokisetsa ho ea Dewetsdorp bakeng sa papali.

Hara Matichere a Macha a keneng ke:—Mafumahalitsana E. J. Nocaecho, Sejake, Lizzy Massah, le Monghadi Nathau Okalsote oa Thaba Ntsi.

Poli ea Tsela ere Morena J. Makgothi o hloetse ho ea Thaba Ntso; ere Morena Micah Mochochoko nkile Borena' Koa he taba Mosotho!!!

## Maano a Fedile Go Diepa-mekoti

Tsa Benoni

Mono Benoni banna ba eme ka maoto baja disa oeleng, motise oa Benoni location osenyegile, poro miti e tsetse batho. Diepa mekoti koano difelloa ke mosebetsi. Bo Mamokoena le Ma Ndlamini ba eme ka maoto ba lebeletse tsela a eang ga. Diepa mekoti di feletsoe ke maano; di rakiloa Doornfontein kajeno direkoa Benoni moo di neng di tshabetse ntshe, Agaa gofedile ka ga diepa mekoti.

## Se Thubegile Setakana

Se thubegile Setakana, gomme bo-ma Gadebe le Ma-Ratshosa ba senyegetsoe ke legaga leo ba neng ba kutela dinku se boea bo mabusabusa teng. legaga leo le meditseng ditopo tsa banna ba Afrika, leo le ileng la thotofatsa dihle-efi tsa Afrika. Le ile, gomme go setse selo sa diepa-mekoti le bo Ma-Ratshos le Ma Gadebe.

## Bujane bo Fetswa Ke Garetse

THSEFI E EME KA DIKANE GO LA POKWANE

Tsa Middleburg

Go bongala gore tse ea 'malefofe e huile ka moka, gomme e betse mako (mae) a eona ka bonntsi byo hlakanyago hlogo.

Pula ea re go na byang bya tsoa le ntsana tse ntsi tsa bujane ka mahlakori a mantsi, gomme ra ba le go feleloa ke kholofelo ea ge bogobe bo tlo re timelela lenyaga. Ba bang ba se nene ba lekile go epolla mae (mako), gomme ba hoetsa mashole a Modimo elago diboko, a eja mae ao. Bujane byona ba gahlane le letsatsi le bogale mo mabele, mabolega batho, a bilego a a hoa tulong tse ntsi. Dinonyana tse kgolo tse nyane tsa loa le byona.

Pula byale e tsoa botso, go thoma la 15 22, le 25 January, le go thoma la 4, 5, le 6, February 1935, ka modupi o boose. Tsehle di thabile. Malebo.

Oa lena P. B. MALAHLELA.

## Banana ba Ma-Afrika Ha ba Ihlomphe ba Loana hara batha

Tsa Ladybrand

Kala 6 Mese ha bile le mokete oa lipina mone Clarendon Holo. Ho no ho bina likoere tsa kereke ea Chache le ea Fora. Ea Chache e bintsoa ke Mr. P. Mokhatl, ea Fora ke Miss D. Mootho.

Ho no ho na le batho ba bangata, 'me likoere ka bobeli tsa bina ha monate haholo. Ho tle ha fumacoa chelete e ka ka £4 14. Ba neng ba le tse ke ho rate J. Mosenthal ea neng a tse ho akhutsitsa lerata le bor fo lo utseng bo ipha matla haholo mona har'amo tse le Mr. Mbele, Mr. Tihobelo, Mr. I. Mosenthal. Mr le Mrs. C. Senke, (evangelist) Mr. le Mrs. Monyobo (Principal) Mr. le Mrs. S. Masooa, Mr. le Mrs. M. Phasumane (evangelist)

Banana ba rona ba Ma Africa ha ba iihonephe, ho na mohla concert, babang ba ile ba loana hara batho, e mong a loma emong mona, 'me ea ba lihlong tse kholo.

Ea tse ling a ba teng mona ke Miss E. Mathakhoe ea neng a tsoa Bloemfontein ho tla bona batsoali ba hae, le Mr. M. Letele ea neng a tsoa Marquard ho tla bona ba hae.

Ba kulang mona Hospital ke Miss M. Mokoko, le Mrs. Mokoena oa Maseru.

## Di Oele Mohlakola Mona Afereka

Tsa Colchester

Ma-Afrika emong ea bitsoang Arron Boea o shile polaseng ea Colchester thoko a noka ea Matlabas o polalle ka ho ipheka ka khole mo sehlereng ka la 28 M rch. Ho thoe o polaletse hore mosali oa hae o nae banna ba bangoe tholoana ea Eva. Ma-Afereka kotse ke eo banna ba tla fela bakeng sa tholoana ea Eva. O tlohetse banna ba bahlaoa, basetsana ba 4 le moshimane 1. Sergeant Police ea Hoodal le special Justice of Peace, baile ba tla ho monna.

## Sechaba sa Kgosi Moroka

BATLANG KGOLAGANO EA KGOSI MOROKA LE BRAND

Morulanganyi "The Bantu World"

Re kareng are batle kgolagana ea Kgosi Moroka le President Brand, ke utloa gotoe e bonoe ke lekgotla ya The Barolong Progressive Association kea 1865, ke goring e sa baloe ra utloa. Ke utloise moetapele a re ga e molato.

A re batlang ea 1884, madi a tla coa kae ha re humanegile? A re ipofeng ka 1/2, motho mang Free State o mogolo, bantsi ya rona bo ut'oa koranta, e tla cosa le ba koa dikoloni tse dingoe. Losho lo ga ketse yana gare bolsae ke dipelo tsa go lelela Thaba 'Nhu a re motlogeleng re ka utloa re boleloa ka leuba, ke helecioe ke dikgomo ka lema ka tse pedi, ke bone 170 bags Morena oa polasi a tsa ea 80 bags.

Ke rekile dikgomo, oena oa re o lebile golemela, o tla go ntemela, a re tsee kgato moetapele oa bobala ha ka shoa ke kotse, motoaledi o kae? O sale a tsamaea ga ese a boe, ke utloa gotoe o ntee le banna ke ya ke le mohutsana ke ea tsamaea dumelang

Oa lena Moreetsi MAMENO

Dist. Thaba Nchu.

## Bala "The Bantu World" Pele

## Buy Good Paraffin REKA PARAFFIN E LOKILENG TENGA I-PARAFFIN ELUNGILEYO



LAUREL PARAFFIN GIVES MORE HEAT AND BURNS LONGER

LAUREL Paraffin e futhumetsa habo-lo ebile e nka nako e telele.

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INSIST ON Laurel Paraffin for Lighting, Cooking, and Heating.

Phehella ho LAUREL Paraffin ha u bonesa, u pheha le ho futhumatsa.

Biza i LAUREL Paraffin iyapheka, iyakhanyisa, ye za shushu endlini.



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## The Third Annual BANTU TRADE EXHIBITION & CARNIVAL

will be held at the show grounds of "The Bantu World," 1 Hardy Street, (off Cornelius & Von Weilligh Street (next to the Bantu Sports Ground) Johannesburg, from April 19th. (Good Friday) to April 24th. 1935. Gates open from 9 a.m. to 6 p.m.



Crowds attending last year's Exhibition. Follow their example.

ADMISSION IS FREE!

ADMISSION IS FREE!

Do not fail to see the Greatest Bantu Trade Exhibition & Carnival of the year. This Exhibition promises to be greater than anything that "The Bantu World" has yet placed before its thousands of readers

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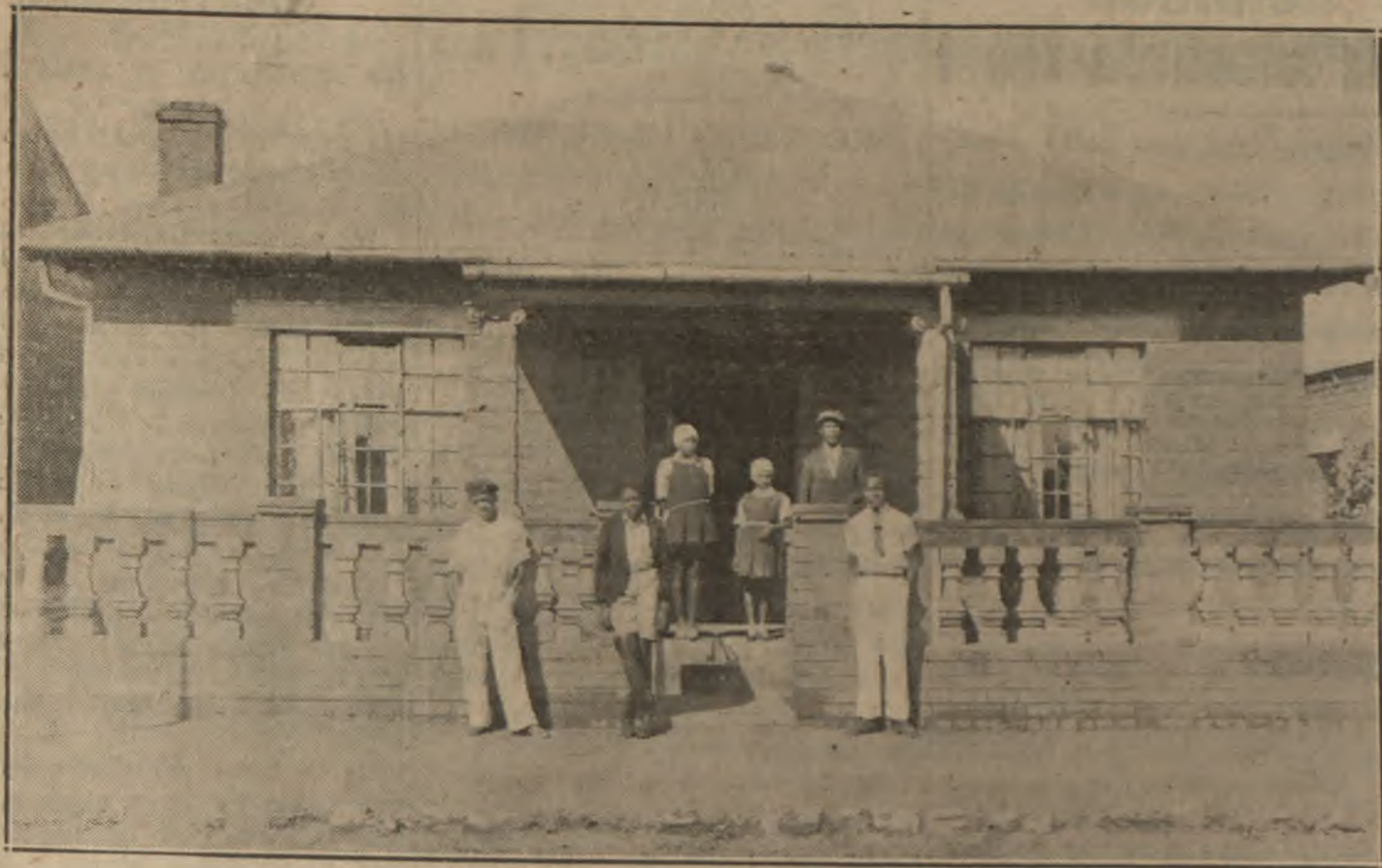
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- Side Shows Coconut Shies Prize Competitions Music Hoopla.

REFRESHMENTS SERVED ON GROUNDS.

REMEMBER April 19th. to April 24th., 1935.

# Tse Re Di Utluang Ka Pudi-Ea-Tsela



Ena ke ntho ea Mr. B. J. Motshueneng koa Sophiatown. E bontsha tsulopele e eleng teng gara ga Ba-Afereka.

## Tsheko Ea Molato Oa Polao

Bekeng e fetileng go sekiloe molato oa polao pele ga Moshodi, Mohlomphegi Justice Solomon, lekgotleng le phagameng la Transvaal, karolo ea Witwatersrand. Go ne go sekisoa Mo-Afereka ea bitoang Manyamalala ka molato oa go bolaea mosetsana oa Lekgooa koa Newlands tshimologong ea selemo sena.

Manyamala o ne a emetsoe ke Mmueleledi Classen a laetsoe ke Moemedi L. D. Kirsh, Maphodisa are Manyamalala o ile a dumela gore ke eena a

bolaileng mosetsana ona oa Lekgooa, Mofumahatsana Hurn, kamorago ga sena go ja tholoana ea Eva. Manyamalala eena ore ga a tsebe selo ka polao ea Mofumahatsana Hurn. Bosigong boo a bolailoeng ka bona eena o na a ile mokiteng le mosetsana oa Mo-Afereka.

Manyamalala o dumela gore o entse puo e reng ke eena a bolaileng mosetsana ona pele ga Maphodisa, ka gobane ane a mootla, are a dumela. Molato o sa bipetse banna.

## HARD WORK



### TAKES AWAY STRENGTH

Bring it Back with this wonderful medicine

## PHOSFERINE

THE GREATEST OF ALL TONICS

A prominent Bantu man has proved Phosferine. Mr. Segale of Johannesburg says he took it with remarkable results and avoided a breakdown. He continues it today though restored to health. What Phosferine did for him it can do for you. Every day hard work takes some of your strength. Phosferine brings it back. It is made to help a tired body to get back its energy. Take it also to stop toothache and other bad pains. It is a wonderful medicine that helps you to enjoy life.

SOLD BY ALL CHEMISTS AND STORES

Proprietors: PHOSFERINE (Ashton & Parsons) Ltd., London, England

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IF you want to earn Big Money, you must be a trained man. Knowledge is needed by every man who wishes for a better and fuller way of living and the UNION COLLEGE is teaching thousands of your fellow-Africans who are anxious to improve their lives. Fill in and send the coupon below to us, to-day. It will cost you nothing to have us tell you all about it.

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## Re Utlua Ka Pudi-ea-tsela

Gore maphodisa a gaketse koa Orlando, Gothoe a tsenelela batho ka matlung bosigo. Maloba ka Mokibelo a robile monna e mong leoto.

Gore ka baka la go loana ga Ba-Afereka ka ditimeleng tse eang Orlando le Pimville, Mmuso o bone gore bo koane ke gore ka di Sa'eredaga le Sondaga. Maphodisa a tsamae ka ditimeleng tsena go tshura ba etsang moferefere. Ba-Afereka tlogelang dintoa go tlogela joalo maphodisa a keke ale tlogela.

Gore ene ele moferefore koa ga Mohle maloba. Mohlankana le mosetsana ba baka ditulo, ditafola, disaepoto le mepete. E mong are ke tsa gagoe le e mong are ke tsa gagoe. Gothoe bane ba phele mogo jualeka monna le mosadi.

Mohlankana ga a di laodisha ore ene o ne neea mosetsana chelete ea go reka phshlo tseana. Mosetsana eena ore o di rekile ka chelete ea juata. Ke tlabane kosha ea Bapedi.

Gore Mohle one a seka oa legagolokobo maloba. Mosetsana ea bitsoang Maria a isitse mohlankana ea bitsoang Raseloka kgotla, are o batla chelete ea disutu tseo a neng a rekela Raseloka ga bane ba sa ratana.

Maria ga a di a bolela ore Raseloka one asa sebete, empa ene ere ga kguedi e fella a ee go eena go batla chelete go ea reka disutu, dieta le digempe. Go bonagala gore o ne a ena le basetsana ba bangata bao aneng a iphetotse Komorosa ea bona a ba kgethisa ga kguedi e fella.

Raseloka eena o ile are ke nnete one a ratana le Maria empa ga so chelete ea kileng a e fumana go eena, go reka disutu le diparo tse ding. Bopaki ba Maria bone bo sa tlala; go rialo ke gore o ne a sens ea motlatsang kapa sesupo. Kabaka lensa molato oa molahla,

### Ulondolozo

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Wakurud... imali yigcine uyilondozele imini ezinzima.

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## Sera Se Bolaeang Ba-Afrika Botlhe

"HOPOSE" E FETOHILE SERA SE BOLAEANG MOTHO E MOTS'O.

Tsa Bethlehem

(KE E. L. MOLOI)

Ka la 3 'Mesa e ne e le Bazar ea kereke ea Chache (Church of England) mane Ellembeger Hall. Ea e ba mokete o motle.

Bahlankana ba kereke ea Wessel ba hlaba mokhosi, ba re: "Tlong re aheng areka hobane moroallo oa metsi o ea tla." Mokhosi ona ba ne ba o hlabela motse oa Kestell ka la 6 ho isa ho la 7 'Mesa,

'Muso o leka ho thusa batho ka go loants'a sera se sehlo se qetileng batho ba rona ka ho ba bolaea. Sera seo ke joala. Ka la 13 'Mesa ho ts'oerole basali ba bang ka baka la joala. Ho utlohala le hore joala bo bong boo ba bo ts'oaretoseng ke 'hopose"

Bo bare ba re joala boo bo ts'eloa ntho tse ngata tse chefu, 'me e mpe ka ho fetisisa ke koae ore re utloang hore e ts'eloa hona moo joaleng.

Ntho e re soabisitseng eo ke kholoang hore e tla soabisa motho e mong le e mong eo e leng mo-Nazari ke ea Mookameli oa ba Nazari Walter Matitta, eo re utloang hore o h'okabetse ka la 8 'Mesa 1935 a le ha habo mane Lesotho. O patloae ka la 10 'Mesa. Ba ratang ho tseba litaba tsa hae ba qale kajeno ho bala pampiri ena ea "The Bantu World." ke moo ba tla utloa litaba tse ngata tsa hae. O siile mofumahali le bona ba bararo, re lla hammoho le ba Phakoa. Molimo o ba ts'elise.

Re hlola re utloa ka mehla ha marena a rona a re: "Makhoba a lokolotsoe," empa mona Bethlehem molao o joale ka o nong o hatella Makhoba khale o teng. Mogovernoro (Governor) ea neng a bitsoa ka hore: "The Earl of Caledon" mahareng a lilemo tsena 1811-1823 o ile a etsa molao oa hore Mahotentote a ts'oare lipasa. e le hore ba tle sitoa ho tsamaea ka ho rata. Joale le mona Bethlehem ho ekellelitsoe palo ea lipasa tse nkoang ke Basotho.

## Mofumagadi J. M. Modiselle

Mofumahadi Mareme Modiselle oa Lady Selborne, Pretoria, mofumagadi oa mofu Moh'omphegi J. Mareme Modiselle, o na a le mona Gaudeng a thile go phetha taba tsa mofu. Mrs. Modiselle o ne a felegeditsoe ke Mr. S. Modiselle. Jualeka mosadi ea ratang sechaba o ile a tla ofising ea Bantu World, go bona mosebetsi oa kgatiso le go bona Morulaganyi le Mr. P. D. Segale bao baneng ba sebetsa le mofu Mareme Modiselle lekgotleng la sechaba. Mofumagadi o ile a thaba gagolo go bona Ba-Afereka ba 'foutse' digempe ba sebetsa

# Apolang Adama Oa Kgale

## The Bantu World

SATURDAY, APRIL, 20, 1935.

### Moea oa bo Morafe

Go tsogile kgaruru motseng oa Bantu Men's Social Centre, go bakoa tulo ea mothusi oa mongodi. Go utlualaga mekgosi e reng kgotleng lena go teng moea oa bo-morafe. Gothoe Khuduthamaga e rata Basotho go feta merafe e meng. Puo ena e bua ke bao eseng Basotho. Ga re na boikarabelo bakeng sa tsamiso ea lekgotla lena. Ebile ga se rona ba buledi ba batsamaist ba lona. Empa ga re kgoloe gore aeo se buang ke thaka e batlang ditulo ke oete. Kamoo re tsebang Ba-Aferaka ba rutiloeng ke banna ba r a t a n g ditulo tse ko pele, gomme ntho ena e etsa gore bese ke ba ratana, ba hlomphana le go utluana.

Ere ga motho oa bona a bona gore taba dieme gampe ka hlakoreng la gagoe ebe o tsosa lerole la moea a bo morafe, ele gore bao eleng ba morafe oa gabo ba tle ba moimise sellong sa gagoe. Ga a tsose kgaruru ena kagobane a gopola gore morafe oa gabo o tlontlotsoe empa ele kagobane o paletsoe ke go fumana seo ase batlang Banna ba jualo ba na le kotsi sechabeng sa Ba-Aferaka, gomme ba tshuanetse go kgalemela. Ga ekaba go teng banna bo aroganyang sechaba sena, ke banna ba rutiloeng gobane seo ba se hlakomeiseng ke mpa tsa bona feela eseng poloko le tokologo ea Ba-Aferaka. Banna bana ga ba itumele ga ba bona Mo-Aferaka e mong a phagama, gobane ba gopola gore go phagama ga gagoe go tla ba kokobetsa.

Mona oa Ba-Aferaka ke phehli e re fehang, ke seboko se re bolaeang jualeka sechaba. Ga esale ona o busang dipeloug tse banna le basadi ba sechaba sena go ke ke ga loka selo. Seo se batlang ke masole a ka o losantsang—banna ba hlodibulegileng, ba tseba go hloea molato eseng motho. Go batlega banna ba ke keng ba tshaba go emela nnete; be tla phunya sekaku hantle le tshobatsi. Moea oa bomorafe o ke ke oa bolaoa ke banna ba ratang morafe oa bona go feta sechaba sa Ba-Aferaka. Go rialo ke gore ga go Mosotho ea ka tediang moea oa bomorafe ga a rata Basotho go feta merafe e meng; ga go Lethosa le ba fedisang hloeano ea bomorafe ga le rata Mithosa go feta merafe e meng; ga go Lezulu le ka kopantsang Ba-Aferaka ga le rata Mazulu go feta Ba-Aferaka ba bang. Mona ea, kapa banna ba, tla re aga jualeka sechaba ke bao ba tsemiseditse go apola kobo ea Basotho, Bothosa le Bozulu gomme ba apere kobo e ncha ea Bo-Aferaka. Ba tla tlogela go gopola jualeka Adama oa kgile gomme ba gopole jualeka o mocha. Mona ena tla aga sechaba sena ke ea tla le-bala gore go teng Mozulu, Moithosa kapa Mosotho, ea tsebang feela ga sechaba sena ele sa Ba-Aferaka.

Ga go ntho e ka fedisang moea oa bo-morafe gaese kopano ea sechaba ka lekgotla la African National Congress. Ga go tsela e ngue. Sechaba sena se tshuanetse go rutoa moea o mocha oa bochaba, moea o sa tsebang kgethollo ea bomorafe, moea o tla thabela phagamo ea Mo-Aferaka ofe le ofe, gobane phagamo ea gagoe ele phagamo ea sechaba. Re tshuanetse

## Jackson O Thuntse Solomon Ka Sethunya A Molaela Ruri

(Ke Joel B. M. Thema)

Tsi "tsi"-ri ri.....ri-ri "Ja ts dat Warmbad Poliste? "Ja Kyk" stuur dadlik een poliste na die plaas Kalkbult naby Settler n kalfir het die ander een ge skiet" Mantu ana a ka godimo a ne a boleloa ke Morena Netling oa Settlers ka thletoe gomme a bolela le Maphodisa a Belabela maloba ge mo-himane e mongeo Mo Afereka, Jackson Mohutsiwa oa ga Mangwato (17 years of age) a thuntsitse Solomon Molupi (16 years) gomme a molaela sa ruri. Eitse ga Jackson a tsoara ke maphodisa a holela gore, eena le mohu Solomon, ba ne ba bapala. Mohu Solomon le eena Jackson baile ba kena ka tlang ea Basa oalona, gomme banka dithunya tse pedi mong oa bona a se teng. Eaba Solomon o supa ka sethunya empa sa se ke sa thunya gobare se ne se sa laishoa, Kamorago eena a supa Solomon ka se a neng a se soere a sa tsebe gore go na le kolo ka teng. Ke ge a thunya Solomon gomme a molaela sa ruri.

Jackson o soare gomme molato gagoe o emetse ditjaji. Re tla tseb'isha babadi ba "The Bantu World" mohlang molato ona o sek'a.

Klaas Mokgotlo oa Lehlakaneeng o ahletse go ea torokong dikgoedi tse tharo goba a lefe dipondo tse tseletseng ka go itlea Klaas Kekana gampe a ba a batla a molaela sa ruri. Klaas Kekana e ne e le monkane oa mmagce gomme tsatsing leo di ne di sharakane.

### Tsa Belabela

Banna ba motse oa Belabela (Warmbath) ba ne ba biditse phutho ea motse ea tlang ka dikobo ho boledisana le banna ba lethotla la keletso (Advisory Board) mabapi

go ruta banna le basadi ba sechaba sena gore monna ea phagamang, ga go kgathaleg gore ke Lezulu, Mosotho kapa Mothosa, o phagamisa sechaba sena. Bageso mona o ke ke oa re tseletsisa pele kapa oa re phagamisa. A re o tlogeleng. Ke tsho e se nang mosebetsi. Gare ga sechaba sa rona ga go "modichaba," ga go "Umuntu Westizwe." Re Ba-Aferaka bohle gomme a re itumiseng ka bo Afereka.

## TSOSA NYOKO SEBETENG SA GAGO----

### KANTLE LE METSOAKO E SENANG THUSO

Ulla Tsosha Hoseng U Tletse Bophelo 'Meleng Oa Hao

Ha u ikutloa u se monate u tsepolese aka lefatsha kaofela le u fetohetse tlhabela ho non matsosai a mangata, di namonelle, oli, ntho tse tseletsang kapa bo tshunkana, 'me ele ka kgopole oa hore di tla u etsa bocha le hore u ikutloa u tshabetsoe ke letsatl'ha monate.

Ke hore ekeke tsa etsa letso, haese ho tsa-matsa mala, empa, ho tsamaisa mala feela joale hase ho alafa bohloko. Lebaka leo le strang hore u ikutloa a nyemile ke bobone sebete sa hao se sa hloeka. Se tsoanetse hore sa u'allele nyoko maleng a hau ka matsatsi ohle e boima kapa bongata bo begang 2lbs.

Haebane nyoko ena e sa tsamae hantle dijo ba di siloge. Di senyehela maleng feela. Di kabalana ka maleng. U qala ho utloa lehanu le eba le monkho o mobe, letlalo hangata le qala ho eba le mebala. Tlhogo e ope u qala ho ikutloa mokodi. 'Mele kaofela o se o ena le chela.

Ke feela ka moriana o lokingeng ea CARTER'S LITTLE LIVER PILLS motho a khonang ho tsamaisa nyoko ena ea 2lbs hantle 'me u ikutloe ole bophelong ba 'nete. Li entsoe ka metsoako ea merogo, e senang kotji, e makatsang ho sebetsa nyoko hore e tsamae hantle, 'me di sebetsa ka bonolo bo makatsang.

Empa u seke oa kopa hore di Pilli tsa Sabate. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaeng se sehubudu. Hana ho nta meluta e sele. @

le litgongorego tseo motse o nang le taona. Pitso e ne e kenetse mo kerekeng eo A.M.E. Church ka nako ea 8 p.m. E ne e se batho e le tlang le bone. Go bonagala gore se neng se tsoentse motse thata ke mabitso a batho ba bang bao e lang baagi ba motse so a neng a ngoadilo mo ditarateng tsa location, go utloagala eka ke ba kolotang Masapala.

Mo lipotsong tse ngata tse neng di botsoa, banna ba lekgotla la keletso go bonagetse gore lintho tse ngata ba li tlama le Makgoba (Town Council) empa motse o sa tsebe letho banna ba lekgotla la keletso ka lipotsa tse li bogale le tse mala tse neng li tsoa mo go bo Rev. T. L. Mohau Messrs G. Setlaku, O. Rabalao, J. Modise, P. Makhatholela, M. Mokhalaka, A. Moraka le J. B. M. Thema le Moruti J. E. P. Mokone le ba bangoe ba ile ba itsoarella ka gore re bitsa lipitso empa motse ga o tle mo lipitsoeng. Mafelelong banna ba Advisory ba ile ba iphumana phoso, 'me ba tse'episa motse gore ba tla simogela lilo kamoga tse motse o llang ka taona ho li behela ba basoeu Town Council.

Kamorago ga polelo e monate le dikeletso tse pila tsa Mr. George Masemola, phuthogo ea koaloa ka kgotso le mohau ke Moruti Mokau

## Ka Kagisho Moroa Tau

KONGRESS LE KEREKE LI LATHHEGECOE THATA

Morulanganyi 'Bantu World'

Morena: Ke mona hatsheng ya "Lepae-ga-le-sparoo" ke puo ea mono. Kguedi tse tharo tse ke di heditseng mono ke ithutle go itse, go tlhonepha, bontsi yaa baagi ba mono, ka ditlaelo tsa bone, yaka batho botlhe. Ke setse ke tsamaile mahelo ale mantsi a kabo ea me, 'me tiro ea bokereke e ea ncholo-hetra, bogolo kanthaea go tlaledloa ke ba meraha eotlhe (eseng ba kereke hela).

Re akanya go tsenya mollo-otladi (electric) le go oketsa ditlo mo kerekeng, mokete oa ntho oa dipina, go bina basetsana ba le ba bedi, moimane ale nosi. le mokoadi hela, o okametse bo kgolokoane ba bathano. Le rona mono re bala "Bantu World" le koranta tse dingoe. Leotle ke setlakadibasa metse a matala-tala ha a lejoa, altee go agilo e tsela mo teng ga metse e re tsamaeang ka cone go eba leba-leba dikepe, ha di eme mo letsibogong, tse dingoe tse di tonaona eleeq "Winchester Castle" le tse dingoe, gase matloana a mantle ntle, a go robala, go tlhapa go itisa yalo yalo.

Ke leboga go romeloa game mono. E rona ka ke utluela losho loa ga Petrus Kgabale, o Rra Mosikari o Rapu'ana a-Tau, koale sa Mankuroane (Green Point Location Kimber'ey) ke di 30 March, Monna eo e 'neile modula Setulo oa lekala la A.N.C.

## BATSAADIHADI BA KHATHETSENG.

### Ba methapo e senyehileng.

Ha u nahana matshuenyeho ao motsoadihadi a nang le oona na ho a makatsa ha a bonahala eka o ea hlanya?

Mosadi o sebetsa boima, empa ntho e mofokotsang haholo ke matshuenyeho a nang le oona kamehla. Me ana le kotsi hobane a etsa hore a se robale a opioe ke hloho, a tepelele me' halefe-feela. Ho phekoa phokolo ena ea methapo sebedisa di Pink Pills tsa Dr. Williams, ke tsone feela eleng pheko-ea methapo hobane di nontsha le ho-matlafatsa madi, me ke madi a etsang hore methapo e sebete hantle.

Nnete ea taba ena re e fumana puong ea mosadi oa London ea reng:—

"Ke feditse di'emo tse tharo ke-joa ke bohloko ba methapo. Ke ne ke- idibala, ke halefa feela. Bofelong ka- roba'a diphateng. Ke ne ke se ke batla ke felloa 'ke tshapo, ha motsua- lle e mong oa ka a nkeletsa hore ke- leke di Pink Pills tsa Dr. Williams, tseo di ileng tsa nthusa. Juale ke- mosadi ea matla, ea sebetsang tsa ntle ea hae kante le ho khathala. Ke ikutlua kele monate ruri."

Le uena u ka phekoa phokolo ea methapo ea hao ka ho sebedisa di Pink Pills tsa Dr. Williams. Di rekoa- venkeleng efe le efe kapa ho Dr. Wil- liams' Medicine Co., P.O. Box 604, Cape Town; 3/3 botlolo ele ngue- kapa a tshelatseng ka 18/- kante ho- tefo ea poso.

mo Green Point dinyaganyaga, a rata tiro ea gagoe, Kongrese lathhegecoe- 'mogo le African Church, eo aneng a- e tshageditse gone, kaha tase ga Moruti; J. L. Seleke. Robalang ka lebadhi, lo- itsheditse. banna baka Tau, etc nkabe- kene kele gone ha a boloko, tsamae- ka kagisho moroa Tau.

I. S. LIKHING.

# Maikutlo A Bangoleledi ba Rona

## Tsa Mafatshe A Tshireletso

DIKGOSI TSOTLHE TSA BOCHUANA DITHUSA KGOSI TSHEKEDI

(Ke SEBONI)

Mo koranteng ea di 23rd March, 1935 go utluala lencwe la ga Mr. A. Morapedi kwa Germiston are a Morena Tsheredi o tla kgona go nna a bua a le nosi a ga nke a ba a gwaega lencwe Dikgosi tse dingwe di kae? Are e kete Morena Hertzog o tla palelwa ke lefatshe la Basutoland le Swaziland ka go nne ba na le makgotla a a kitlanyeng.

Ga se yalo Mr. Morapedi dikgosi tsa Bechuanaland otlhe le merafe ea cone di na le Kgosi Tsheredi mo mahukung otlhe a a mang le Bechuanaland ke batho ba le bangwe mo puong e ba ba a kanyang dikgosi tse dingwe di di metse fhela ke phoso.

E bile gape ke go itse fha le mo Bechuanaland go na le Lekgotla le le chuanang le la mafatshe so la dikgosi otlhe tsa Bechuanaland le baemedi ba merafe ea cone li bidiwa Bechuanaland Native Advisory Council le kwapanaga ngwefela gongwe gabedi ka ngwaga le Resident Commissioner ea Bechuanaland go bua ka tse amanang le lefatshe leno le dilotse ditlohegang mo gone.

Fha lefatshe la Bechuanaland le ka tsena ka fha tase ga Union e tla be se gore dikgosi le merafe ga ea ka ea bua sepe go thusanya le Kgosi Tsheredi.

Bantu World fha e sale go coga modumo wa lefatshe leno ere file dikgang tse dintsi-ntsi le tsa bo-ramoshweu ba ba sarateng mafatshe a ditshireletso a tsene ka fha tlase ga la Union le bantsho ba bangwe jalo ba ile ba thagisa maikutlo a bone vaaka wena; otlhe tse o di utlwetse.

Se o nna ke a bonang ke gore Morena Hertzog le ba latedi ba gagwe ba bona gore go ile ga na bokete ka go bua ka Ditshireletso tse tharo ka nako e le ngwe fhela fha e se gore baname ba le sitse tse dingwe ba le bagane le Bechuanaland ere fha ba ka e kgona ke kgone ba le be Basutoland go tlogeng foo ba le be ga Swatsi jaanong mo Africa a be a sa thohle a na le sepe se e leng sa gagwe sa thoholego.

Ho nakong tseno Mocwana o mo kgakgamaalong fhela ea gore 'Musu wa England o tla dirang ka ene? A o tla mo neela ba puso ea Union kwa ntle ga gorata gagwe? A e rile fha Kgama, Sebele, Bathoeng ba ea England ka 1895 go ineela ka fha tase ga 'Musu wa England mo go Queen Victoria ka kgololesego le gorata ga bone a baile ba nna 'Musu Mafatshe a a bone? Ke efe ea ditumelano tseo ba di dirileng le 'Musu wa England eileng, ea thoka go itumedisa 'Musu mo o ka neelang o mongwe kwa ntle ga gorata ga bone? A fha motho a ineela ka fha tase ga eo o nang le thata mo go ene wa tla be a mo nana le leruo la gagwe?

Mocwana mo nakong tseno o ipotsa dipotso tseo gangwe le gape a be a sale a gagametse fhela a r'e tu-u-mui wa bohelo mo go bo Ramoshu u eo ileng a buelwa Bechuanaland ke Bishop of Kimberley ka di 9th July, 1934, mo puong ea gagwe oile ae bua mo Church Magazine ka lone letsatsileo are:—

I have been in Bechuanaland Protectorate lately and one of the questions agitating everybody is, will Britain transfer the Protectorate to the Union? There seem to me two preliminary points which need consideration. Britain is the "Protecting Power". Has a protecting Power the moral right to hand over its obligations to another Government? It is laid down I believe that the Colonial Secretary must consult the Natives but they are naturally asking what consultation means. Does it mean that he must act according to their expressed wishes or does it leave him freedom to act contrary to their will? On the face of it, it would seem more equitable that the British Government, if it wishes to withdraw from the position of "Protector" should leave Natives entirely free to apply elsewhere for protection.

Ke gone ka moo ke reng fha Bechuanaland e ka tsena ka fha tase ga Union e tla be e se gore e thokile ba buledi me rona mono Bechuanaland re ga kgametsa fela.

## Mofereferere Waga Kgosi Molefi le Rangwanagoe Isang

Erile Bakgatla le marena otlhe le batlatsi ba sena go thagisa mabaka a bone, Motlotlegi (Resident Commissioner) are: "Morena Molefi le Bakgatla, Isang ke eoo lo ka mo athola kaha lo gopotseng kateng.

Motlotlegi a boela a ba botsa gore a ga se one mokgoa oa Sechuana go dira yalo? Bakgatla ka bontsi ba re: "Ke one mokgoa oa Sechuana."

Dikgosi tsa Tshireletso tse di neng di biditsoe tsa latola ha e se mokgoa oa Sechuana. Dikgosi tsa bolela gore Molefi ke ena eo sekang me ga se ena eo ka bang a ikatthola.

Bakgatla le Barolong ba re: Ke tshuanelo gore Molefi a athole Isang me ba Mmuso ba dumela gore Molefi a athole Isang Isang a atholola £350 le gore a tsoe mo motseng oa Mochudi kgoedi dile thataro.

### Polelo ngoe e Gakgamatsang

Motlotlegi a boela a re: "Isang fha u boela u tla go aga mo motseng oa Mochudi itse gore ga u na go bona bogosi gope. ga u na go nna le thata ea bo monna-kgosi u tla tsoa motho fhela-fhela!"

Uena Molefi re ntse re go ditse mo kgoeding tse tharo tse di shetleng, me ga re ise re bone tshoanologo epe mo mekgong ea gago yana go setse kgoedi ea December fhela gore re go bone, me fha go sena tshoanologo epe go mo uena, re tla bo re go ntsha re baea o sele mo setulong sa borena."

Lentsoe le 'e latu'e'ang Isang maem otlhe a gagoe a borena leha a ka boela Mochudi. le gagkamaditse batho botlha ba ba lebelang pele, gore fha motho e kare a diriloe ke Modimo go nna le thata mo bathong a tlosos mo go eons, le gone go sena molato o lebanyang; ha e le gore ke kgopolo ea Bakgatla ke kgopolo e senyang borena ya thoholego, Ba Mmuso e ne e le tshoanelo ea bona go athola Isang, me go bonala gore ba ile ba thoka bopaki yo botletseng, me ba tshoanelo ke go etsa Pilato.

### Go wa ga Bakgatla

Bakgatla ba mo tseitseng e kgolo, dikatholo tseo ba atlhotseng Morena Isang ka tsona ga se tse di tla ba busetsang sepe, ba tla boeloa ke tse nyego le phaladi le go boela morago. Ha motho e le eo lebelang pele o tla fithela gore ba Mmuso leha ba ile ba emela Morena Molefi, sengoe ba se 'ntse ka marago, lo tla lemoga ka ma'ntsoe ao Motlotlegi (Resident Commissioner) a buileng a araea Morena Molefi

Dikatholo tsa Tshireletso di pelotlhatla di utlusa bothoko dia thontlolla ga se tse di agisang motse, maikaelelo a tsona ke go timetsa losika lotlhe loa bogosi, go baea ba ba la ikgethelong ke Puso.

Isang o tsoetsoe e le Morena a tsaloe ke Kgosi, leha gongoe molato o ile o fitheloa mo go ena oa go nyatsa dikatholo tsa ngoana oa ga mogolooe katlholo tseo atlhotseng ka tsona ke tse di senyang sechaba sa Bakgatla. (Kgaoganang re tsene re buse) 'u tla tshosna le motho mongoe le mongoe fhela,' go tsoa Morena eo thoholegeng a busa batho!

Morena Molefi, 'go setse kgoedi e le ngofela ea December, ha u sa ka ke oa ipopa gape selsha u tla tlogeloa ke borena yo gagu.' A polelo tse pedi tse di rancang Isang le Molefi ke tsona tseo lo di itumeleng? Nna ke le tsala ea lona Sahiba kare ke bokhutlo ya lona Bakgatla; ga loa ka loa itse seo lo se dirileng; lo tla thoka Isang lo ba lo thoka Molefi lo tla boeloa dikgosi tsa msitirelo. Seo ba Mmuso ba se ikaeletseeng bone ba se itse, ga lo se itse, shebang mo Kgoeletsoeng (Proclamation) 4th Janu. 1935. Lo athote ka (Bohohu) Leha go nse yalo, ga se molato oa Puso, setlhogo se se kana kana se, se bontshitsoe Puso ke dikgosi tse di re busang, me dikgosi tsa se ka tsa lemoga ha le tsone di ikopela seru seo gompyino se ba emiseng ka dinao.

## Banna-bagolo Mono Gaudeng Ba Keneletsoe ke Dirukhuhli

Banna le basadi ba metse ea bona ba kopisa gore ba thokomele. Go teng bashimane ba "marabi" bso ba lalang ba kena ka matlong a batho bosigo go robotsoe.

Kgoeding eona ena ea April ele 17, baile ba kanella banna ba babedi ka tlung. Bashimane bana ba "marabi"

ke moo baileng ba iketsetsa seo ba se yatang ka banna bana. Eitse ha ba sena ko etsa tseo kaofela. eaba ba nka diaparo kaofela tsa banna-bagolo bana moo go bileng ga batlega gore hoseng banna-bagolo ba be ba thusoe ka dikatana tsa ho apara ele hona ba ka kgonang go tsoa ka matlong. Eitse ha ba sena go tsoa ba nops gempe elengoe mo monyakong oa ntl o empa ele gore phatlho e ngata e ile.

LAWRENCE MAKHAFOLA. W.N. Township.

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KE KA BAKA LANG HA U REA NGUANA LEBITSO LA "REBECCA FELUNA"?

HOBANE RE LEBONA LI FELUNA PILLS BAKENG SA NGUANA ENO?

KE NE KE HOPOLA HORE NKE KE KA HLOLA KE FUMANA NGUANA E MONG?

## Ba Reile Nguana Lebitso La "REBECCA FELUNA".

Bala lengolo le hatsitsong mona 'me u tla tseba lebaka.

Eena ke e ngue ea lillo moo batsuali ba neng ba se ba tsetse hore ba keke ba hlola ba fumana nguana. Li Feluna Pills tsa Basali Feela, joaleka tloaelo ea tsona, tsa ba thusa, 'me ka ho li leboha eaba ba rea nguana lebitso la "Feluna."

Hona le bana ba bangata ba lilemo tse fetafetanang mona South Africa ba reilong lebitso la Feluna. Batsuali ba bona ba tla, u bolella hore Feluna e ile ea tisa bophelo bo botle ho bo 'ma banana bana.

Kantle ho pelaelo li Feluna Pills ke moriana o ka pele ho cohle bakeng sa basali. Ke hobane

1. Li sisinya bokahare.
2. Li fepa mali.
3. Li hloekisa tsilo ea lijo.
4. Li tsamaisa litsuanelo tsa bosali.

Li ntho "eohle nqa ele ngue" e kopantseng phekolo ea mahloko a basali. Ke ka baka leo li phekolang moo meriana e meng e seng e hlotsoe teng.

Bakeng sa ho fokolloa ke mali, ho hloka thari; boimana, ho sokela, basali ba fokolang kapa ba tsuonyehang re eletsa hore ba leke li Feluna Pills. Thuso e tla latela.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/-. Kapa u romele ho P.O. Box 731, Cape Town. Reka tsa 'nete tse tsoantsitsoeng mona.

Mrs. Elizabeth Gumede o ngola ale Stamford Hill Road, Durban, ore:—

Ese ele lilemo tse 'me ke qetelitse hoba le nguana ale mong. Ke ne ke hopola hore nke ke ka hlola ke fumana e mong. Empa motsalle oa ka, Mrs. Sotole a npolella hore o khohoa hore li Feluna Pills li ka nthusu. A re o tseha mosali e mong ea meng aia bone bana, eo eitseng hobane a sebelise li Feluna a ileng a mo fumana.

Mona oa ka, le eena ka ho lahatsa hore re fumane nguana e mong, a npatlela li Feluna Pills. Kaofela ke sebelisitse libotlolo tse 12. Ka ikhulua ke fumana matla 'me qetellong ka thabo e kholo, ka stemoha hore ke buese morao.

Ke ile ka 'na ka sebelisa lipitso tse na ka linaho tse iteng ha ke le moimana. Ene ele nguana oa nguanana ea phehehileng ho hlaleng ha hae. Ho bonisa teboho ea rona ea lipitso tsa lona re reile nguana lebitso la "Rebecca Feluna" hobane re leboha moriana oa lona ka nguana eona e moite ea phehehileng hantle.

(Sgd.) ELIZABETH GUMEDE.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/-. Kapa u romele ho P.O. Box 731, Cape Town. Reka tsa 'nete tse tsoantsitsoeng mona.

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**Tiisa gore u bone Venkele la OVALTINE Pontshong**

**OVALTINE**

Ungase upiwe ngesihle idosha le OVALTINE lesampula nxa usivakashela engosini yetu embukisweni lo ozayo we "Bantu Trade Development Exhibition."

U tla rata OVALTINE... Ke seno se monate se etsang banna matla. Basadi e ea ba noatsha, bana e ba phedise monate ba thabile. Ena le monate oa Chocolate 'me e bonolo ho etoa

Ukuba uphekela abelungu funda indlela yokwenza i OVALTINE embukisweni. Abelungu bavayihanda, baye beyazi ukulonga kwayo. Nawe ngewuyisela i OVALTINE kuba iyakomeleza ikunike impilo.

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# News Items From Different Centres

## Fort Hare News

Early in March the Governing Council of the College met. The Chairman, Prof. Dingemans, M.A. of Rhodes, the vice-Chairman, Major M. G. Aphorpe, B.A., the chief Magistrate of the Transkei, and others were present. We were glad to see an old member of Fort Hare Mr. Lockington Bam in this important body.

The College Athletic team won the Governor-General's Cup during the Inter-Collegiate sports; though the weather was unfavourable, the contests were keen; and all enjoyed the day. We hope the members of the Imperial Press have seen the athletic part of non-European population of South Africa.

One of the memorable yearly events of the College—the Freshers social was held on the evening of March 23. There was music, game-playing, edibles and speech making. Mr. Mac Lepoless, President of the S. R. C. welcomed the Freshers and Mr. M. P. Bulube replied on their behalf. Mr. A. Kerr, the Principal also spoke.

Mr. C. R. Moikongo, of Bloemfontein, has been our guest for a few days. He gave us an impressive post-prandial talk in the Dining Hall.

## Stegi News

A local teachers' meeting was held at the Wesleyan Mission School at Stegi on March 26 and 27, Mr. Victor Gule, the head teacher of the Wesleyan school, presided and Miss Cox acted as Secretary. Fifteen teachers of this district attended. Among whom were the following missionaries, the Rev. and Mrs. W. C. Esselsty, Miss Lovelace and Miss Cox, the Rev. Fr. Bonaventure the Rev. and Mrs. Jenkins. Those who spoke in the meeting were:—Mr. J. J. Nkuku the Supervisor of Native schools who represented the Education Department, the Rev. Jenkins who led the devotion on the 27th at 9 a.m., the Rev. Esselsty who lectured on "School Gardening." The Rev. Bonaventure on "Swazi History," Mrs. Stenson of the European school Stegi, on the "Teaching of drawing and writing;" Miss Cox on "Hygiene in school;" Mrs. Jenkins on "My experience in Europe and Portuguese East Africa;" Mr. Gule on the "Teachers' place in Community" and the Rev. Frere on general topics.

On the 27th at 9.30 a.m. the meeting was highly honoured by the

## Maritzburg News

(By R. A. CALUZA)

### "Dr. Annings Plea for Native Health Education"

"It is to the public interest that health Education should be made available for all races irrespective of colour," was the key note in a Public Health debate held by Natal Debating Society recently. Dr. C. C. P. Annings, M.A., M.R.C.S. (City M.O.H.) moved. A few Natives and Indians were invited. In opening his lecture Dr. Annings spoke highly of the city being one of the healthiest places in the country, but was disappointed by the health conditions of its residents. The death rate, he intimated, was increasing and birth rate decreasing, while that of the Native is double of each. Ignorance is the prevailing factor said Dr. Annings. The Native lost his hygienic conscience in the kraal and on reaching town was infected with diversity of diseases such as T.B. etc.

This can be remedied, he said, if the whites would take pain of studying his modes of living and by giving him (1) Education facilities (2) Lectures on public health and (3) Personal health. He quoted instances of the efforts of the P. H. D. encouraging health education for the Natives by providing courses to local Native assistants and the Medical course at Fort Hare. On a question raised about Native herbs Dr. Annings supported the truth of their healing powers.

### King's Jubilee

Seeing that the occasion of the King's Jubilee is one of unique importance, the city Natives contemplate like many Natives in all towns to have a special programme for the day. This was confirmed in a meeting held with the Native Welfare Society by Mr. W. Msimang, A. S. Nkomo, S. T. Khumalo and the writer. The programme includes a series of athletic sports in the forenoon by school children (prizes to be given) in the afternoon bicycle race, athletics and soccer by the elders. A smoking concert at the Bantu Recreation Hall in the evening.

### Social and Personal Paths

An unusual scene last week was seen when a pair after solemnising their matrimonial ceremony, was seen in full wedding attire enjoying a ricksha ride in the Main Street.

Miss D. Khumalo of the Bulwer High School staff, was in town last week end due to her sudden indisposition. We wish her recovery.

The (M.O.B.C.U.) held its annual meeting last Saturday (b) Standards L.T.C. and Early Roses L.T.C. had a friendly match on Saturday. (c) Soccer season began last Saturday in both Associations.

Mr. S. D. B. Mgcobo, B.A. paid a flying visit to the city last week-end from Amanzimtoti.

presence of Mr. B. A. Marwick, the district Commissioner, who spoke at length to the teachers. The Wesleyan mission provided meals for lunch and the Church of the Nazarene, tea, during intervals.

## Afraid To Go To Bed

WOMAN'S DREAD OF RHEUMATIC PAINS

Thanks Kruschen for Relief

The effect of rheumatism upon this woman was a peculiar one. She so dreaded the numbness that used to overcome her at night that she was afraid to go to bed. She tells her experiences in the letter published below:—

"I have been suffering from rheumatism for years. At one time I could scarcely walk with pains in my feet. The thumb of my left hand was so stiff I could only bend it with the aid of the right hand. I was afraid to go to bed, as my right hand and arm up to the elbow used to go numb, and the pain was just terrible until I got the circulation going again. I started to take a half-teaspoonful of Kruschen in a glass of hot water before breakfast, and believe me I feel a different woman. I tell everyone what I take, and the good it has done me."—(Mrs.) W.A.B.

The pains of rheumatism are caused by deposits of needle-pointed uric acid crystals in the muscles and joints. The most effective solvents of these crystal deposits are sodium and potassium. Glauber Salts contains sodium only. Epsom Salts has no solvent action at all, as it is not absorbed by the blood. Now Kruschen Salts contain both sodium and potassium. They are the only salts which bring a double action to bear in dissolving the uric acid crystals.

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

## Randfontein News

Miss H.L. Mohohlo, who was a teacher in the Kilmerton Institution for many years, has joined the staff of the Methodist School at Randfontein.

Mr S. S. Spanya, of the Methodist school, has been transferred to the Krugersdorp Methodist School as principal.

A successful meeting of the West Rand Municipal Bantu Football Association was held on April 7 in the Superintendent's office Randfontein location.

Mr. A. C. Marks, of Randfontein, is congratulated on his pending engagement to Miss Hetty Dewrance, of Pretoria. A celebration party will be held at the Dewrance residence 69, Cape location, Pretoria, on April 22.

Mrs. Moshela and Mrs. Phathuli both of Mafeking spent their week-end at Randfontein. They attended the memorial service in honour of the late Rev. Raborife.

Mr. A. A. Thapane, of Kroonstad, paid a flying visit to Randfontein to attend the funeral of Miss Malepa his niece.

Mrs. Mōroke, of Potchestroom, spent a week-end at Randfontein to attend the memorial service of the Rev. Raborife.

The Revs. T. D. Mokuena, of Ventersdorp, A. H. Msaga, of Germiston, E. E. Mshabane and A. R. N. Bolani both of Kilmerton Pretoria, and S. M. Mokapela were at Randfontein to attend the memorial service.

Mr. S. B. Macheng, spent a week-end in Johannesburg to attend the Congress meeting. Mr. Macheng has opened a grocery shop in the location. It is hoped that Africans will patronize it.

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

### IZIMEMEZELO ZIKA HULUMEINI

No. 318

INKANTOLO YAMACALA EZAHLUKANISO IZOHLALA E MGUNGUNDHLOVU, E TEKWINI NASE SHOWE.

Kwaziswa wonke ukuti pansi kwezinyalezo zesigaba thirteen (9) somteto No. 38 ka 1927 (Native Administration Act, 1927) nesigaba ten (4) somteto 9 ka 1929 (Native Administration Act, 1927, Amendment Act, 1929) Opete Umnyango we Zindaba za Bantu umise lezindawo nezikati lapho iyohlala kona ngazo inkantolo ya Bantu yama-ala ezahlukaniso zemishado (Natal and Transvaal Provinces) ingene ngo 10 ekuseni: E Tekwini, ngomsombuluko April 1, 1935.

Eshowe: Ngolwesine April 11, 1935

E Mgungundhlovu: Ngolwesitatu May 1, 1935

No. 319

INKANTOLO YAMACALA ADHLULISIWE ABANTU IZOHLALA E MGUNGUNDHLOVU, E TEKWINI NASE SHOWE

Kwaziswa wonke umuntu ukuti pansi kwezinyalezo zesigaba thirteen (6) somteto No. 38 ka 1927 (Native Administration Act, 1927) Opete Umnyango wezi Nadaba za Bantu umise lezindawo nezikati eyohlala kona itete ngazo amacala adhlulisiwe (Natal and Transvaal) ingene ngo 10 ekuseni: Eshowe: Ngolwesihlanu April 12, 1935

E Tekwini: Ngolwesine April 18, 1935

E Mgungundhlovu: Ngolwesihlanu April 26, 1935

No. 287

INDAWO ENOKUFA KWEZINKOMO

Ngamandla nangegunya engetweswe wona isigaba nine (4) somteto Diseases of Stock, 1911 (Act No. 14 of 1911) wasugulwa isigaba one somteto No. 5 of 1930 Opete Umnyango wezo Kulima ne Miti umemezela ukuti lezizigodi zinokufa kwezinkomo:—

Izindawo: Amaplazi ase Labuschagneskraal, Colenso Town Lands, Meadowyondale, Kia Ora Quietways, Harward, Moordkruis ne Rietbult (yonke) isigodi sase Mtshezi namapulas Longverwacht ne Tugeladrift, nase Klip River, Natal.

## INTSHUMAYELO ZIKA RULUMENTE

No. 244, 1935

URHWEBO LWABANTSUNDU KWIMIMANDLA YAPESHEYA KWE NCIBA

Seyiqalwe

(8) Nayiph na imali yemfanelo, okanye nayiphina eyenye, ngaphandle kwefayini yesiqalwe esiw phantsi kwalentshumayelo iyakuba lityala elibanjwa u Rulumente wo Mnyano laye ke lingabizwa yo ng-kumanga'a kwe Commissioner ye Inland Revenue nakweyiphina inkundla yesiko enamandla okuthetha amatyala.

(9) Zonke imali ezirholwe malunga nelayisensi nefayini eziqokelelwe ukwaphulwa kwalomthetho nazo zonke iibheyile ezishiywe ngabantu ziyakuhlulwa kwi Revenue Fund yephondo lase Kapa.

(10) Ngaphandle kokuba sekumiswe ngenye indlela i Commissioner ye Inland Revenue iyakuba yiyo umkhangel wokuba smaqondo slentshumayelo make nziwe ukuzi naninina ibenguye omana ekhupha namaphepha azakumane ezaliswa (forms) afunekayo ekwenziweni kwezinto zalomthetho.

(11) Kusongezelelwa nakukuphina ukudlwa nokuthi umntu adlwe kona ngokomthetho imantyi eakulu ingasuke iphelise nayiphina ilayisensi yomrhwebi ontsundu oevenkile, onesilaha okanye onebhaka xa ilhe yanesiqinisekiso esiyanelisayo sokokuba ingxelo efungelweyo ekuthwe ngokwe siqendu sesithathu okanye sesihlanu inezinto eziphathekayo ezingeyiyo inyaniso.

(12) lincwadi neengxelo zemali ezigcinwe nanguwuphina umrhwebi ontsundu oevenkile, onesilaha okanye onebhaka onelayisensi ekuthwe ngo kwamaqondo alentshumayelo ziyakuba soloko zinokuhlolwa nangaliphina ixesha ngu Mantyi wesithili eso okanye naliphina igosa lika Rulumente eligunyaziswe ngenwadi nguye ukuba lwenze olcholo lunjalo.

(13) Akukho matu ubanjwa ityala (kuthethwa nangobanjwa ekuthshoneni) ngumrhwebi ontsundu orhweba rgevenkile, ngesilaha okanye ngebhaka ovakuba nebango okanye abenokumangala ngegqwetha okanye amangalale njengotshonleyo umrhwebi ontsundu oevenkile, onesilaha okanye onebhaka malungana nelungelo lakhe ngesiza okanye ngezakhiwo ezo ezilapho.

(14) Akukho bunkomponi bungenwe ngabantsundu ababini okanye abangaphezulu ngokwalentshumayelo buyakunika amandla nakweliphina ilungo lentomponi leyo okanye nasenkomponini leyo injalo naliphina ilungo malungana nokumangala ngegqwetha okanye ukumangala ekuthshoneni malungana nesakhiwo okanye nendawo yokuhlala eyeyalo naliphina okanye ehlalwa naliphina elinye ilungo sphi kulonkomponi.

(15) (1) Ngaphandle kwako okumiswe ngenye indlela kwizahlukwana (2) amaqondo e Licences Consolidation Act, 1925 (Act No. 32 of 1925) okanye nasiphina isihlomelo, kwakunye namaqondo e Licences Consolidation Ordinance, 1930 e Pondo lase Kapa (Ordinance No. 19 of 1930) okanye nasiphina isihlomelo sakasayikusebenza malungana neelayisensi ezi kutshiweyo okanye ezishintshwe pantsi kwamaqondo slentshumayelo.

(2) Amaqondo esahluko sesithandathu, sesihlanu elinantathu neseshumi elinesixhenxe omthetho ovi Licences Consolidation Ordinance, 1930, we Pondo lase Kapa (Ordinance No. 19 of 1930) yakusebenza malunga ne layisensi yabarhwebi abantsundu abarhweba ngevenkile, rgezilarha nangeebhaka ezikhutshwe phantsi kwamaqondo.

(16) Kulentshumayelo— "Imantyi enkulu" ithetha imantyi enkulu ye sithili sa Phešheya kwe Nciba.

"Ilali" ithetha nayiphina Indawo eyenzelwe ukuhlalwa ngabantsundu ne fakiweyo kwisihlomelo somthetho we Land Act No. 27 ka.1913, okanye okanye nakwesiphina isihlomelo sawo.

"Umntu Ontsundu" ithetha nawuphina owenzela wo Mnyano lwase South Africa, kodwa alifaki umntu onegazi lase Europe (nokuuba selechazwa ngokuthi uli Lawo, i Rhilikwa, i Koranna okanye u Mntu ngaphandle kokuba ube uhlahla elalini yabantsundu phantsi kwempembelelo zobuntu obuntsundu.



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# SOCIAL AND PERSONAL NEWS

THE  
**Bantu World**

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Telephone: Central, 3493.  
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**Domestic Announcements.**

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

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

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

**TO LET:**

Cottage of three rooms, kitchen, pantry and bathroom. Also garage and servants' room, 76 Edward Road, Sophiatown. Apply B. J. Motsuaneng, 76 Edward Road, Sophiatown.

**FOR SALE:**

CHANDLER Sedan 7 seater engine and body good in very good condition. Suitable for taxi £40 cash (or £50 terms.) 65 Saunderson St., Yeoville.

**ISAZISO:**

POKWANA—Mhleli kaundincede ngethutyana kwela Bantu ndzise u George Pokwana ukuba ngaba usekho ebomini into yokuba ndiya tshata ngoku ke, makafike ukuba ukho. Nancy Pokwana, P.O. 25, Knights Wit Deep Delmore.

**NASO ISISULU:**

Ndzisa umzi kantu ngomsebenzi endi-wuqubayo wobu arente bentengiso yempahla yendlu (House Furnitures) ngamanani a'ula nanokuhlauleka lula ngeza venge ze veku nenyanga nge mvisiswano (easy terms) kunye ne mpahla yokunxiba eyama Afrikakazi, imicako impahla yangapantsi; dyasi; lokwe iminqwazi; coats zentuku nezamabala onke ndizakuzelela ne mpahla yamadoda yonke jikelele nge migaqo elula ozimisele ukutenga makabale kum acele nesampulu okanye adibane nam Abhale ngoluhlobo William Tube; P.O. New Brighton Port Elizabeth.

**TSEBISO:**

Ke kopa sebaka mona koranteng ho tsebisa metsoalle ea rona kaha lefu la Steven Ramokhali, mora oa bobeli oa Daniel Ramokhali oa Rankiesfontein O patiloe Evaton ka di 14 April 1935, ka sontaha; ke Rev. Setlatlole le Rev. Motlaping. J. Maleka.

THE BANTU HOUSE: High class Restaurant and eating house for Africans; Good meals served at any time. Visitors and parties catered for. Satisfaction assured. 10 van Welligh Street, (near Bantu Sports Ground) Johannesburg.

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## Who's Who In The News This Week

**Mr. Elisha Lebuso.**

Mr. Elisha Lebuso, of the firm of Geen & Richards, who is in charge of the three roomed model Bantu house at the The Bantu World Trade Exhibition.



Paramount Chief Tshekedi Kgama, Regent of the Bamaqwato in Bechuansland is in Cape Town in connection with the affairs of Bechuansland.

Mr. S. B. Xaba assistant General Secretary of the African Motor Drivers' Union left on Sunday for Bulawayo.

Mr. and Mrs. J. Motshumi, of Cape Town, are spending their Easter holidays in the city, as the guests of Mr. J. R. Rathebe in Sophiatown. During the week they were shown places of interest including "The Bantu World" offices by Mr. J. R. Rathebe, secretary of the Bantu Men's Social Centre.

Mr. E. R. Motlodi, the President of the African Motor Drivers' Union will leave this week-end for Bleemfontein to attend drivers meeting.

The Rev. T. M. Mwelase, a well-known Sophiatown property owner, accompanied by Mrs. Mwelase and members of his Church left on Thursday night for Elmtree on a revival visit to the Church members there.

Mrs. Janet Modiselle, wife of the late Mr. J. M. Modiselle, of Lady Selborne, was in the city during the week and returned home on Wednesday. She paid a short visit to "The Bantu World" offices on Tuesday accompanied by her cousin Mr. Shad. Modiselle, of Sjabok who is visiting Alexandra Township together with his wife for the Easter holidays.

A grand dinner party was held at 420, Molikoane St. Eastern Township by Mr. and Mrs. Dan Mgcini in celebration of their child's birthday, more than 100 guests were present.

Miss May Marawu, who has recently arrived from Alice and is staying with her cousin at Kensington, paid a flying visit to Mr. W. Maselwa, of 169, Eastern Township.

Mr. and Mrs. P. Mfene of Western Native Township spent their week-end at Eastern Township with relatives.

Mr. J. S. Maloka wishes to inform friends of the tragic death of the late Steven Ramokhali who died after a motor-car accident on April 10 and was buried on April 14 at Evaton. The Revs R. V. S. Letlolle and R. V. Motlaping conducted the burial service which was attended by 602 mourners.

Messrs. A. Kula, S. Hlobo, of the N.A. Dept. Johannesburg, entrained for Elliotdale via Bityl last Sunday on official duty.

Mrs. S. Mapantsela, of Idutywa,

who has been on a short holiday in the city left for Engcobo last Sunday and was seen off at the station by Mr. A. Mapantsela who is in the employ of the Crown Mines.

The Rev. S. M. Ntshahintshah of the Bantu Methodist Church, has been transferred to Natal. A fare well in his honour was given by the church members at Doornfontein last Saturday. The minister entrained for Natal last Sunday and a number of his colleagues gave him a hearty send off.

Mrs. K. Bantwal who has been in the city on health reasons entrained for Engcobo last Sunday and was seen off at the station by her husband who is on the Crown Mines police staff.

Pastor and Mrs. J. R. Albert Aakhoma overseer of Apostolic Faith Church Eastern Township accompanied by Pastor Simon Moloto, district Overseer of Waterberg and Rustenburg and the Deaconesses Mr. E. Martin of E.N.T. Sinah Kubu, Newclare, and Anne Nthoroane E.N.T., J. Mhlango, of Stirlingville, the Rev. D. K. Aph'ri, Germiston, the Rev. Aaron Banda, Sophiatown, left on Thursday night to attend the Good Friday Women's Conference at Heidelberg.

Mr. and Mrs. J. Ngoayama, of E. N. Township, has left for East London and Queenstown.

Mr. and Mrs. Phillip Ngosheng of E.N.T. have returned from Petersburg.

Pastor J. R. A. Aakhoma will preach on the "Seven words on the Cross" at Heidelberg on Sunday morning.

Miss Lizzie Debula of Bellevue East, spent her week-end with her parents at Orlando Native Township.

Mr. D. Pavi' of the Central News Agency, is spending a short holiday at King Williamstown.

Mr. J. Pukwana, who has been in the city for a short visit, left for Queenstown last week. Before his departure he paid a short visit to Orlando Native Township.

Mrs. S. F. Pitso and family entrained for Jagersfontein last Sunday and were seen off at the station by Misses E. and S. Pitso Messrs. E. Modise H. Oliphant and E. Modise.

Read

"The Bantu World"

First

## OTUKULULAYO

[MATUKULULA]

O feta meriana  
kaofela.



O feta meriana  
kaofela.

1/6

1/6

**MATSETSELE.**

Moriana o etselitsoeng ho thusa batho.  
SEHLARE SE TSOLLISANG

**Sehlapollang.**

Mahloko ohle a 'meleng ea batho.  
SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata.  
Le batho ba hlaleleng ba tseba hore sehlaire sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlaire seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka ho ntata bona moholo ba neng ba loana lintoa tse khoho ba hlola lira tsa bona  
Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko.  
U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khotale, u be matla, u thabele lijo le bophelo ba hao.  
E mong oa marena a kileng a sebelisa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka nthabisa bahole ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi?"  
Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho cena ka poso.

Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6  
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### Bantu Sports Club Holiday Programme

**EASTER MONDAY,**  
22nd April, 1935

10.00 a.m. Callies (Jns.) vs. Ocean Swallows (Jns.)  
11.30 a.m. Rangers "A" vs. O.F.S. Jumpers  
12.45 p.m. O.F.S. Callies vs. Cream Happy Hearts  
2.15 p.m. E.R.D.N.F.A. vs. W.D.A.F.A.  
3.45 p.m. Bethlehem vs Johannesburg

**J.A.F.A. SELECT TEAM:**  
Bethlehem vs. Johannesburg

United Royals, L. W. (Simon Rabashane), M. Qwabe (Rainbows), Jack Sethole (11 Exp.), Lucas Koza (H.Landers), J. Chiloane (H.Landers), E. R. Mokgoetsi Capt. (P.V.), L. Phera (11 Exp.), Ben Siloto (H.Landers), S. Hlalele (J. Sweepers), Studebaker (Rosh. Rainbows), Mandy (B. Lions).

**Reserves:** Ben Moloi (P.V.), Mike Monyalatsi, (H.Landers "A"), United Royals Centre, James (Lehlo-nyane).

**Manager:** Mr. F. J. Modibedi.

The above players must all report at the B.S. Club on Monday, 22nd inst., at 2.30 p.m. and must provide themselves with White Knickers.

**Bethlehem Team,** arrives on cars on Friday afternoon and will reside at Nourse Mine Location. Reception and Dance at B.M.S.C. on Saturday night 20th April, 1935.

**D. R. TWALA,**  
Hon. Secretary.

**BETHLEHEM TEAM**

Matela J., Mohuli S., Moloi G., Deering S., Miya A., Marotholi J., Maie M., Mlangeni P., Mabaca R., Dhlamini W., Daba E., Moshooliba C.

Bethlehem vs. Johannesburg,

Easter Monday, 22nd April, 1935, although a usual annual holiday, will have its own meaning for the Bantu Section of the Johannesburg Community and their neighbouring Districts. This year's Easter egg will have something extra-ordinarily fruitful for the Africans. First class sporting activities and the usual annual Bantu Exhibition organised by the Proprietors of the Bantu Press Party will be concentrated in one central spot of the City—The Bantu Sports Club. "The Bantu World" Exhibition opens on the 19th instant and continues up to the 24th instant; during these days there will be enough of fun and gaiety for all Africans young and old. But the acme of all delights and revelry will be provided at the Bantu Sports Club on Easter Monday, when a special programme of football between the Johannesburg team and the Bethlehem team will be staged. The Bantu Sports Clubs gates will open as early as 10 a.m. on Monday morning to allow the visitors and spectators to choose their seats early before the afternoon rush. To amuse those early-birds preliminary local matches have been arranged,—matches of no mean type. The afternoon comers will see even greater soccer when the Wits District team meets the Far East Rand team as curtain raisers to the premier match—Bethlehem versus Johannesburg—starting at 3.45 p.m. As this will be Bethlehem's first appearance in Johannesburg there is bound to be an unprecedented attendance of Free State Soccerites especially because the composition of the team is a selection popular and admirable for its personnel. The Admission fee of 1/- does not in any sense portray the excellent bill of fare provided by the organisers.

### South African Bantu Football Association

#### Notice of Annual General Meeting

The first Annual General meeting of the South African Bantu Football Association, will be held at the Secretary's Office, Wemmer Native Men's Hostel, Loveday Street Extension, Johannesburg, on Sunday morning, May 5 at 10 a.m.

**Representative at this Meeting**

1. By the officers of the Association.
2. By two delegates from each affiliated Provincial Association.

- AGENDA:**
1. To receive delegates' credentials.
  2. To read and confirm the minutes of the last General Meeting.
  3. To read and confirm the Annual Report and financial statements.
  4. To deal with correspondence.
  5. To elect officers for the ensuing year.
  6. To elect the Council.
  7. To appoint an Auditor or Auditors and fix remuneration in respect of past services.
  8. Dr. William Godfrey South African Trophy.
  9. South African Bantu Inter Provincial Football Trophy—presented by L. Suzman, Limited, Johannesburg

#### Extract from Rules and Regulation of the Constitution

**Clause 3. Sub section (b)**  
"Entrance or affiliation Fee:"

(Continued at foot of next column.)



Mr. A. P. Khutlang; the famous Bantu boxer, who is fighting Castago Santos on April 22 at Lourenco Marques under the auspices of the Institute Negrofilo; Mr. Khutlang will be accompanied by Tommy Xaba who will fight Eduardo Conceicao and Kid Kaba who will fight Torre de Vale.

On his return from Lourenco Marques Mr. Khutlang will go to Basutoland to take up a post as social worker under the Basutoland Government.

The entrance or affiliation fee payable by each affiliated Association shall be £1. 1. 0. (One pound, one Shilling).

#### Clause 4. Application for Affiliation

"Application for affiliation to this Association from a Provincial Association shall be considered at the annual general meeting of the Association. Applications must be accompanied by the affiliation fee of £1. 1. 0."

#### Clause 5. Annual Subscription

The annual subscription for each affiliated Association shall be £3. 3. (Three pounds, Three shillings)

#### Clause 5. Sub-section (a)

"In making application, the Provincial Secretary of each Association shall also supply the Secretary of the S. A. Bantu Football Association with the number of clubs under his Association's control.

**S. G. SENAOANE,**  
Secretary,

10 p.m. India. Pretoria Dist. Indian F. Association vs. Johannesburg B. F. Association. Admission 6d. Children 3d.

### Johannesburg Bantu Football Association

A whole day Easter Holiday programme. India at the Wemmer Sport Ground (Loveday Street Extension) on Monday, April 22. Includes Inter-District Match of Far East Rand African Football Association. At 10.30 a.m. Hunt Leuchars A. vs. Stone Breakers. 12 p.m. Crocodiles vs. Rebellions. 1.30 p.m. Orlando Bush Rangers vs. Dangerous Darkies. At 2:45 p.m. Inter-District match. Far East Rand Football Association vs. Johannesburg B.F. Association. At (Continued at foot of previous column.)

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

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|--------|--|---------------|
| GU 362 | NKOMOZEMKA (arr. Norah Bambani) with piano and drums | Unaccompanied |
| GU 363 | MAXHEGWAZANA (arr. C. Xabanisa)                      | Unaccompanied |
| GU 363 | I KONSATI (arr. C. Xabanisa) Sketch                  | Unaccompanied |
| GU 364 | YISE KA NOMAWELE (arr. C. Xabanisa)                  | with piano    |
| GU 364 | YININA MISTRESS (M. M. Myataza)                      | with piano    |
| GU 365 | HAYILISHWA (arr. C. Xabanisa)                        | Unaccompanied |
| GU 365 | NKOSI SIKOLELA (arr. W. C. Mityeku)                  | Unaccompanied |
| GU 365 | RHODA (M. M. Myataza)                                | Unaccompanied |

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# Great Soccer At Pretoria

## Tennis Final Thrills Spectators H. Jajbhay New B.M.S.C. Champion

**JAJBHAY WINS TROPHY**  
Just over a year ago the Jajbhay Brother, two keen supporters of the Bantu Men's Social Centre, presented the club with a beautiful Floating Trophy which they stipulated should be played for half-yearly by all sections of the Centre for the Championship of the B.M.S.C. The object according to the donors was primarily to improve the standard of tennis. The first Tournament started off towards the close of last year with some fifty-seven entries the notable feature of the Tournament being the entries of the Brothers themselves. The Tournament was easily the most strenuous tournament ever played at the Centre, and we are glad to say Bantu, Coloured and Indian

set game Mr. H. P. Melato met Mr. J. Dupelaen in the Semi-finals and later Mr. H. Jajbhay in the finals. This match will long be remembered in the finals of tennis at the Centre. After a really hard fight in which there was very little to choose between the players H. Jajbhay defeated H. P. Melato. The score being 3-6; 6-3; 6-3; 6-3. We have therefore good reason to congratulate Mr. H. Jajbhay for the splendid fight, and take off our hats to him as the second champion of the B.M.S.C. We hope he will be successful in defending his title when called upon six months hence.

Among those seen at the Tournament were Messrs. Pro. Hoernal; M. D. Bhuroochi, M. Jajbhay I.



Left to right: H. Jajbhay (winner) and H. P. Melato.

players carried themselves through the tournament in a manner worthy of sportmen. In the end Mr. E.C. R. Mphole of Florida knocked out the fifty-seven players, and was thus declared the first champion of the series in defeating Mr. H. Jajbhay in the finals, in which until the last point was scored, it was difficult to say who would be the winner.

Mr. Mphole held the cup for six months and at the expiring of the six months in February of this year was called upon to defend his title as champion of the B.M.S.C. The second Tournament started off on the 9th of March with fifty entries from different parts of the reef. This in itself as an indication of the splendid way in which the first tournament was managed. The finals of the second tournament were played on April 6th, when in five

Hazaree; Z. M. Ramuala; R. Adams; C. Brockman; C. N. Setlogelo; I. B. S. Masole, and many others

An Indian visiting tennis team from Durban will be playing a match with the B.M.S.C. on Easter on Monday the 22nd April at 10 a.m. and a very interesting and exciting tennis will be played, the public is invited to come.

**Social.**—The Methodist Church of Marabastad was the scene of a well patronised attendance at its Bazaar. We extend our hearty thanks to the mothers who made the movement a success.

Mr. Gab. Molefe of the N.A.D. is on leave. He will spend his time with his parents and family at Phokeng, Rustenburg.

## Great Contest At The Capital

### BENONI BEATS PRETORIA AMIDST EXCITING SCENES IN FOOT BALL

(By Pat).

It was a great day and the first of its kind when the Ocean Swallows Football Club of Benoni met the Black Jacks Football Club of Pretoria on March 30 and 31.

The first day was strongly contested by the second team on either side which resulted in 1-0 in favour of Benoni.

The First Team of Benoni and First Team of Pretoria, both entered the field with pride. The Kick-off was well noticeable from afar by the capital's Home Defenders who were fully kept for 10 minutes at the poles. The "Swallows" passed a wonderful shot which was landed by A. Mokothu with the left gab in favour of Benoni. The "Jacks" got angry and finally resolved to retaliate. A close attack kept the "Swallows" tight for a while when an unexpected shot thrilled the ground which resulted in a goal for the Jacks. The "Swallows" this time had no mercy whereby a record was made of two goals being landed in succession. Benoni 4, Pretoria 1.

Sunday's score was rather unexpected 3-0 by the 2nd team of Benoni. The 1st team of Benoni and 1st of Pretoria both entered the field with hope. The Pretoria Jacks kept the Swallows with most hopeful sign of confidence for 20 minutes. The roar voicing the enthusiasm of spectators received the "Swallows" who in no time recorded a goal.

## Johannesburg B.F.A. Week-End Results

### Saturday League

Shooting Stars	3	B.M.S.C. Reds	0
Bush Bucks	0	Blackburn Rovers	0
Olympics	3	Eastern Leopards	3
Hungry Lions	1	Naughty Boys	0
Orlando B. Rangers	W.O.	African M. Stars	0

### Sunday League

Crocodiles	9	Natal Retabows	0
St. Cyprians	1	Bush Bucks	1
Dangerous Darkies	2	Kebellions	2
Hungry Lions	2	Springboks	2
Rebellions A.	4	Crocodiles A.	1
Klip Champions	2	Fire Fighters	0
Blackburn Rovers	4	Young Tigers	1
Rainbows	1	Voilets	1
Zebbras	1	Star of Hope	1
Wemmer B. Birds	2	Bush Bucks A.	1
Waschbank Roses	4	Violets A.	1
Celtics	3	Moonlight Stars	2
Cannons	6	Golden Arrows	2
Premier	W.O.	St. Faith Union Jacks.	0
Hibernians	2	Orientalis	0
Victorians	4	Rho. Mount.	3

### Black Jacks

Pretoria Black Jacks were again in the field last week-end when they met the Kilnerton Students. The "Jacks" were well defended by the cheers of the spectators "Hamba Jacks" resulting in a knock-out of 1 in favour of the students.

The Black Jacks are planning a return match against the Swallows of Benoni which will take place in the near future.

"The Pretorians are looking forward to "The Bantu World Trade Exhibition." by our great business men who are commenting on it with enthusiasm from corner and corner.

**Personal.**—These seen over the week are: Mr. G. Motsepe, Mr. Ntuli, (Kilnerton) Mr. F. Segole, Teacher (Jericho), Mr. B. Motsepe and other visitors who are going to Rand for the Exhibition.

(Continued at foot of column 2.)

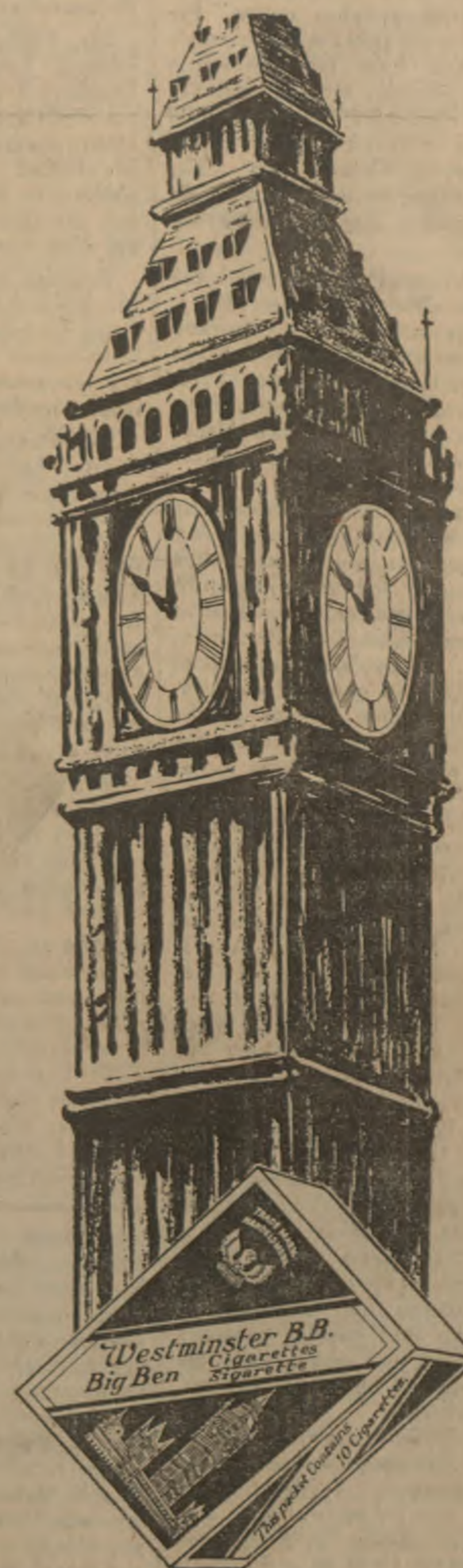
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ENTRUST YOUR CAR UKA O TLOGELA DIA-  
TO THE CARE OF :- TLENG TSA :-

**HAAKS GARAGE,**  
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When calling mention "The Bantu World"  
Bolela gore u e bone go "The Bantu World"

# Missionary Amazed At Remarkable Change



This picture was taken at a Native show held at Umtata in the Transkei

## Dinner To 120 Members Of The Transkeian Bunga

(By a Correspondent)

On Monday the 1st April, the old Bunga Building was transformed into a banquet hall for annual dinner of the Transkeian Territories Native Parliament when 120 Councillors and guests were assembled.

The dinner proceeded amidst the strains of a radio gramophone. Occupying seats of honour were Chiefs David Dalindyebo, Mandlonke Sigcau, Victor Poto, Zwelidumile Sigcau, Isaac Mawane, etc. At the close of the dinner, Cr. Percy Sagoni, who, as Chairman of the Dinner Committee, acted as host, called for toasts. Chief David Dalindyebo proposed the toast of the King and expressed gratitude that the King had been preserved in health and was soon to celebrate the 15th anniversary of his reign. "It is our ambition," said he, "to live to see the King's Jubilee. It would also be fitting to send a message to the King as a token of our allegiance and unyielding loyalty." He mentioned the benefits the Native people had derived from their association with European rule such as education and the confining of the means of developing self government by means of the General Council. The Chief then invited the assembly to drink the King's toast. This was done enthusiastically.

Chief Victor Poto proposed the toast of the Chief Magistrate, Mr. J. M. Young and said that this was a fitting occasion to bid our Chief Magistrate adieu as he was retiring soon. He reviewed the main activities of his career; his service with the Native Labour Contingent during the Great War; his appointment as Assistant Chief Magistrate when he was sent by the Chief Magistrate to conduct certain negotiations with himself (the speaker) which led to his joining the Council as a member of the District and General Councils. Previously, while Mr. Young was Magistrate of Lusikisiki, he had preached and convinced the Eastern Pondos of the usefulness of the Council system. As Chairman of the Bunga Recess Committee on Native Health Matters in 1927, he advocated the establishment of a rural health service which is now being put into effect by means of the Government Medical Aids Scheme. Mr. Young was then promoted and appointed President of the Appeal Court. Later he was appointed Chief Native Commissioner of Natal and Zululand. This was at the time when there was unrest in that country but owing to Mr. Young's tactful handling of the position this trouble was allayed. When Mr. Welsh retired from the Chief Magistracy of the Transkeian Territories no better tribute could be paid Mr. Young than to appoint him Mr. Welsh's successor. The good and lasting service in the highest administrative post of the Transkeian Territories are certainly the results of his long standing sympathy with the hopes and aspirations of the Native people. The toast was responded to heartily.

Mr. I. Butuma next proposed the toast of the Zamuxolo Fund; established in commemoration of Mr. W. T. Welsh. He reported that over £1,000 had already been received including £11 19 0 from European friends and mentioned specially Miss Roberts who had contributed £10. He stated that, although the Govern-

ment by the establishment of the Medical Aids Scheme had largely met the objects proposed for the Zamuxolo Fund, yet much remained to be done in many ways, and urged the districts that had not contributed their fair share to do so as soon as possible. The assembly then drank to the success of the Zamuxolo Fund.

## Question Of Protectorates

RHODERIA CLAIMING NORTHERN PORTION OF BECHUANALAND

In the British House of Commons Mr. John Parkinson (Labour, Wigan) asked whether the Government of Southern Rhodesia claimed the incorporation of the northern portion of Bechuanaland.

Mr. Malcolm MacDonald (Parliamentary Under Secretary for the Dominions) said a despatch had been received from Rhodesia which would receive the most careful consideration. He recalled that the Government was pledged to ascertain Native opinion, and the opinion of the House, before anything was done.

Replying further to Mr. Parkinson, Mr. Malcolm MacDonald said an application for assistance from the Colonial Development Fund for carrying out the recommendations of the Pim Report had been recently approved.

Mr. Parkinson also asked whether any steps had been taken to develop co-operative enterprise in Bechuanaland, Swaziland and Basutoland.

Mr. Malcolm MacDonald replied that the question was specifically included in the terms of reference to the commission to inquire into the economic position of Basutoland. The commission's report would shortly be published and its recommendations carefully considered from the viewpoint of the three Protectorates.

Mr. W. Lunn (Labour, Rothwell) asked whether any correspondence had passed with the Union Government regarding the transfer of the Native protectorates since January 1, and whether the Union had given an undertaking that its general Native policy should be announced in detail before such transfer occurs.

Mr. Malcolm MacDonald replied in the negative to both questions.

Mr. Lunn urged that representations should be made to the Government of Southern Rhodesia regarding the Maize Control Act. Mr. Malcolm MacDonald promised to make inquiries.

needs some food for digestion and upkeep! And your paper should have some food for the soul! And if you are one with me in this respect allow me a small corner now and then in your paper, to write and send you small uplifting stories and verses and happenings which show the right way of living and getting through this world of ours. Such food for souls can only do good to many readers of your paper, who are children of God, like I trust you yourself are. I am over 80 years and should like to do good work as long as the lifespan shines there soon will come the night in which no longer any work can be done.

## Bantu World Highly Praised

REV. W. BERHENS AMAZED AT PROGRESS OF AFRICANS

Rev. W. Berhens of Brits and former missionary of Bethanie, writes:—"When lately coming across a copy of your paper I decided to become a subscriber, and the first copy I received was your "Birthday Number" of 20 pages. I scrutinised it from beginning to end, and when I had finished I sat in my chair and mused and mused, and said to myself: What a change during the past 70 years have come about in South Afrika, with regard to the Native Tribes! After darkness and heathenism many many years ago, and now light and christianity in all the provinces as a result of unceasing missionary activities! The paper in my hands, large of 20 pages, and in six languages, and edited by an educated Native and his staff of Natives, is a proof of the progress that has been made!

And now you, Mr. Editor, with your staff, having had education on Mission Stations or in Mission Institutions and Seminaries, and being the sons of men converted from heathenism to christianity, and feeling yourself indebted to Missionary Societies, and having taken up the responsibilities of editing and producing such a large paper, intended to reach six different communities by editing it in four Native languages, and the two official languages, do you fully grasp the great task which you have undertaken and what your different readers will expect and should expect from you, and what a lot of good you can do and should try to do through your paper? I founded two papers, the "Mosupatsela" in 1892 and the "Good Shepherd" in 1910, and know by experience the value of the Press, and what its duties are, and therefore I say, you have undertaken a great work, and hope and wish that you may carry it out to your satisfaction and for the true uplifting to our Natives in the Union.

I have given my whole lifetime for Natives, and love them, and I hope you will conduct the paper in the same spirit, not simply for gains and honour's sake, but out of love for your fellowmen, to help them along on the right way in this life and towards the life to come.

Your paper is many-sided and touches many matters of everyday life, and you have the ambition to grow and grow and be a real representative journal and I wish you every possible success! I'm pleased to see that you have many advertisements as business men begin to see that our Native population is a community well worth catering for. During the years, 1892 to 1909, during which I edited the Mosupatsela and brought it up to having 1,200 paying subscribers all over the Union I could not get more than one advertisement! How times have changed!

I am with you and appreciate your work, and wish you all success! But what I missed in your paper is, that I did not find anything for the soul of your readers! And the soul also

(Continued at foot of previous column)

## ANOTHER S.A.M.O.H. BARGAIN

A wonderful new Gramophone which will give you many happy hours for 35s. Post free

The machine weighs about 15lbs and measures approximately 11inch x 18inch. Cash with order. Send 35s. now to: S.A. Mail Order House (Dpt. B) P.O. Box 2967, Johannesburg.

## Tsebisu Ea 'Ma-Basotho.

Ke tsebisu met oalle kaofela hore ha ke ea shoa. Empa ke chenchile ievenkele laka ele hore ke tle ke khone ho chipisa hantle. Kentse kele Tailor ea Banyali Hloko-melang adereso e ncha:

ECONOMIC DRAPERS, 313, Marshall, St Jeppe.

## SAFETY FIRST!



### The Cause of many accidents.

1. Keep close to the kerb and watch for motor cars coming in either direction.
2. When entering a road from a side street, go slowly and do not swing out into the middle of the road. If you ride out into the middle of the road you may be knocked down by the car approaching on the far side or by one following in the same side. The man in the white shirt has done the wrong thing. The man in the jacket, is careful and is doing the right thing.

1. Ha u palame Paesekela hlokomela hore u haufi le setupu, me u shebe kahohle.
2. Ha u fhla moo ditarata di fapanang teng u seke oa jaga, me u seke oa kena hara' setarata, Ha u palama hara' setarata, u ka hatoa ke motorokari o hlahang ka lehlakoreng le leng, kapa ke o ho latelang. Monna cona oa hempe e tshueu o entse phoso, oa baki e ntsho o entse ntho e lokileng.

SAFETY FIRST ASSOCIATION, 512 Shell House, Johannesburg.

# OVALTINE

Ha ho chesa kapa ho bata u tla fumana 'Ovaltine' ele monate 'me e molemo le ho oena . . . E bonolo ho etsoa hape e theko e tlase.

I 'Ovaltine' tya omeleza amadoda, ibatyebise abafazi, ibenze bonwabe baphile abantwana. Inencasa emnandi ye chocolate, iyawakha umzimba, nemit-hambho nobuchopho.

## 'OVALTINE'

Kawuko ofana ne 'Ovaltine.' Yenziwe ngobisi olutsha, namaqanda amatsha namabele. Abelungu bezwe lonke bayazi ukuti nxa bepuza i 'Ovaltine' ibenzela umhlandhla ipebeze izifo nobutaka.



'Ovaltine' is made in England by A. Wander Limited.

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

***PUBLISHER:***

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

*Location:* **Johannesburg**

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