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THE BANTU WORLD



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Italian Advance On Addis Ababa

Princess Tsahai's Pathetic Appeal To The Nations

The Italian march from Dessie to Addis Ababa is proceeding rapidly according to the correspondent of The Times in Rome. Troops from Warahalu travelling by lorry are reported to have reached the river Washit 30 miles nearer Addis Ababa. Others, also in lorries, covered 88 miles from Dessie along the Ankober road without encountering resistance. These troops are said to be threatening the rear of the Abyssinian armies resisting the Italians in the southern front.

10,000 Abyssinians Surrender

According to Marshal Badoglio 10,000 Abyssinians of the Wallo Galla tribe have surrendered near Dessie. It is claimed that this submission removes the last Abyssinian bulwark likely to have hindered the Italian advance on Addis Ababa. It is also reported that owing to torrential rains General Graziani has ordered a "brief pause" in the military operations on the southern front.

Princess Tsahai's Appeal

"For God's sake help us," declared Princess Tsahai, the 17-year old daughter of the Emperor of Abyssinia, in an impassioned appeal to the representatives of the foreign Press at Addis Ababa. "Get something done that will really harm the Italian armies and not merely the Italian people. Use your numbers and your power to force the Parliaments of the world to take action. We are only a small race, but if mankind lets armies and gas destroy my country and people, civilisation will be destroyed, too. Why, therefore, don't you drive off this common danger to humanity, this agony, this death by bomb, shell and gas before it establishes itself and spreads death to your homes and menfolk too."

Get Rid Of This Common Danger

"Italian aggression and gas have set humanity a test. If you fail to help us now we shall die. If, instead of reading the papers and saying how terrible it all is, you band together and give your Governments no peace until they take effective action, you will indeed get something done to save us all. Keep on until they act. They can, through their ambassadors, concentrate on Rome the horror of world contempt. If you do not help us quickly with all your strength, gas and aggression will be found to pay and will take such root in 'civilised' human conduct that you, too, will be overshadowed with us by death. We thank most of you for sanctions. They may help, but plainly they are not enough. For God's sake join together and get something done that will really help us before it is too late."

Italian aeroplanes dropped leaflets on Addis Ababa signed by Marshal Badoglio saying: "People of Shoa, listen. I am the head of a victorious Italian army and will enter Addis Ababa with the help of God. I do not want the Christian Abyssinian people destroyed. We bring peace and civilisation. You who were at the front, go back to your

farming as before. If you attempt to destroy the roads or try to prevent the advance of our army, then we will destroy without pity, and our aeroplanes will massacre from the air and destroy everything that exists."

10,000 Ethiopians Submit To Italian High Command

Ten thousand Abyssinians of the Wallo Galla tribe have submitted to the Italians near Dessie according to messages from Italian headquarters, states a British United Press message from Rome.

It is stated that this submission removes the last Abyssinian bulwark likely to have hindered the Italian advance on Addis Ababa.

It is also reported that owing to torrential rains General Graziani has ordered a "brief pause" in the military operations on the southern front.

Turned Into A Bog

The Italian forces, after 14 days' (Continued at foot of Column 3)

Death Of King Fuad Of Egypt

BURIAL AT ELRIFAI MOSQUE AT FOOT OF MOKATTEN HILL

The death of King Fuad of Egypt occurred on Tuesday afternoon. The news of his death was communicated to the Premier, who was attending a Cabinet meeting, by telephone.

The funeral took place on Thursday, and King Fuad was buried in the Elrifai Mosque, built by himself at the foot of the



Bishop D. Sims and Dr. Y. Tantsi who are attending A.M.E. Church Conference in America.

Mokattam Hill, facing the Nile Valley and the Sahara.

The Premier immediately he heard of the King's death, proceeded to the Koubbeh Palace to express the nation's sympathy with the Queen.

A bullet fired by his cousin, Prince Seifeldin, 30 years ago, was finally one of the chief contributory causes of King Fuad's death. Crouching behind a sofa in the Khedivial Club, Cairo, from Prince Seifeldin's mad onslaught, Prince Ahmed Fuad, as he then was, received a revolver bullet in the throat, which led to permanent weakness and an almost constant cough. The fatal disease attacked this week spot in the throat, and the strain of the cough produced haemorrhage, which in the last stages weakened the King, whose health was undermined for over 19 months by heart and kidney trouble.

fierce fighting for Sassa Baneh, will now consolidate the conquered positions and allow them selves a "a well-deserved rest" before pushing across the Ogaden Desert, which has been turned into a bog by the rain.

It is also stated that the Abyssinians, who are armed with modern weapons and are drilled and capably led, are offering a fierce resistance under Ras Nasibu.

Basuto Fears About Union's Offer Of £35,000

The amount of £35,000 put aside by the Union Government as a contribution towards anti-soil erosion and water conservation works in the High Commission Territories has caused some disquiet among the people of Basutoland, who look upon the gift with suspicion. It appears to them that the Union is "buying" their country.

In order to allay these fears the Basutoland Government has issued a memorandum explaining the position and showing that the action of the Union Government in voting money for the territories was the outcome of talks between Mr. J. H. Thomas and the Secretary of States for the Dominions, and General Hertzog, who agreed that endeavours should be made to establish closer co-operation between the Union and the Protectorates.

The memorandum emphasises that the money spent on anti-soil erosion works will come half from the Union Government and half from the British Colonial Development Fund.



The new King of Egypt, who is arriving in Cairo on May 5, from England.

General Hertzog On Land Bill

The debate on the Natives Trust and Land Bill is now in full swing. On Thursday the Minister of Native Affairs, Mr. P. G. W. Grobler, moved the second reading of the Bill; and during the debate the Prime Minister, General Hertzog, gave Parliament a formal guarantee of the Government's bona fides under the Bill.

In a statement of policy on behalf of the Government, he told the country that all the land set aside for Native occupation under the Bill would be acquired within the next five years.

The Government would vote the whole of the £10,000,000 necessary for this purpose during that period, and would undertake to provide any additional sums that might be found essential for the great object in view.

(Continued foot of column 5)

Strong Protest By Bamangwato

NO DESIRE TO COME UNDER UNION CONTROL

The resolution passed by the Bamangwato tribe protesting against the Union's financial assistance to the Protectorates had a sequel in the House of Commons when members of the British Labour Party raised the question. The resolution states:

"The natural desire of any nation should be to live in peace and good will with its neighbours. Our hope is that the relationship between the Union Government and ourselves will be a cordial and amicable one and for our mutual benefit. We assist the Union with our large numbers of our people going to work on the gold mines, and, in consideration of such assistance, we never cease to hope that the Union Government will open its markets, particularly the Johannesburg meat market to our chief industry—the cattle industry.

Incorporation Opposed

"But we have consistently and strenuously opposed any suggestion that we should become either a portion or a protectorate of the Union of South Africa, whenever and on every occasion that has been suggested. We desire to remain under the direct protection of Great Britain, which we hope and pray may long continue.

The Bamangwato people accordingly view with great alarm and suspicion the suggestion that the Imperial authorities in the Protectorate contemplate accepting pecuniary and other assistance from the Union Government. They are strongly of opinion that the acceptance of such an offer will place the Protectorate under a debt of obligation to the Union Government.

"We should have moved sooner in this matter had we understood that the conversation between Mr. J. H. Thomas, then Secretary of the Dominions, and General Hertzog meant that the suggested co-operation was to take this form.

The Native Bills

"In the light of the recent proposed legislation of the Union, the free and willing consent of Natives of Bechuanaland to become part and parcel of the Union, however, appears more remote than ever before. We, therefore, hereby register a solemn protest against the present proposal as being detrimental to our very existence as a free people."

General Hertzog's assurance made it very clear that the land scheduled under the Bill cannot be whittled down, and fusion members, whose protests to-day against the Bill were grounded on purely local and not general principles, and who will certainly not vote against the measure, accepted his statement with unprotesting resignation.

Xhosa. Uburhalarhume Bama Polisa

The Bantu World

SATURDAY, MAY 2, 1936.

Ikati Iphumile Engxoweni

Kutsha nje kusandul' ukubanjwa ipolisa ekutiwa ngu Opperman obepete amapolisa alwa utywala apha e Rhautini. Lithe ityala lalomfo lavezwa izinto ezininzi ezibe zingaziwa ziphatha mandla. Elityala lithathe ixesha elide kakhulu laza laphelela ekubeni u Opperman lowo agwetyelwo iminyaka elishumi elinambini ayakuthi ngayo abelundwendwe luka Rulumente. Ayiphelelanga apho lonto, kuba kucace into ebisiyazi thina Bantu ntonje si-ngayithethi ngenxa yokuba si-ngenazwi embusweni into yokokuba amapolisa asiphethe kakubi. Kuthe kuleveki iphelileyo kwabanjwa ezinye ingqonyela eziphambhili kwicala lamapolisa ngobu ngqina obuvele kwityala lika Opperman. Bonke ke abo babanjweyo abanikwanga bheyile.

Lento ngokufutshane singathi kukusebenza ko Phezulu. Kudala abantu bakala ngenxa yempatho embhi abayifumana ezandleni zamapolisa—ingakumbhi kweli liphezulu. Athi noke wazama ukuyithetha lonto athathwe ngokuba uyaxoka, kuba ubungqina bomntu omnyama bungento emthethweni. Izinto ezingezizo ezenziwa ngamapolisa ebantwini asingezibali kuba wonke umntu Ontundu uyazazi. Kucace into yo kuba wonke umntu Omnyama ujongelwe into yokuba ngumophuli mthetho. Izinto ezifana no "Pick-up" ekuthatha ngapandle kwetyala ikuse esitokisini, ukubethwa kwabantu, (omnye abulawe) ukuvuswa ebusuku kusithiwa kufunwa utywala; ukudliwa (fine) esitrateni; ukugwetywa ungakange-unikwe thaba lakuzithethelela, zizinto esizaziyo sonke.

Ke mzi Ontundu ezizinto azikho emthethweni. Umntu enobungqina obufanelekileyo, angayisa ezinkundleni impatho eloluhlobo. Ke abaninzi bayayoyika lento kuba besoyika ukutshona. Esiphindela kwakweliya lokuthi ncedanani kwiinto eziloluhlobo. Ithi nokuba ingakananina imali efunekayo ukuqhuba ityala, umzi uyizame ngee nkongozelo, nee konsati njalo njalo. Kwenjiwa njalo 'ze kuphuyelelwe.

Ukunicacisela eligama lokuba ubunye okanye umanyano ngamandla, make sinixelele ngento ebukekayo nenomekayo eyenziwe ngumzi wase Pimville apha e Rhautini. Kweziveki zidlulileyo, kubafwe inani lamadodana, malunga nempahla elahleke egutsini. Amadodana lawo asiwe emapoliseni. Lithe lingekathethwa ityala kwaphuma isidumbu kulo madodana ebengeka thethi tyala. Kwangoko, ngenxa yamarhe avakeleyo, umzi uqokelele ozimali waza waqesha oqira abathathu abathe bavumelana kwelokuba lomfana "wenzake into enzeke yona waza waqekeka ukhakhayi."

Sibhalanje elinye lamapholisa alo Police Station (elimhlophe) livalelwe ngenxa yokuba kucace okokuba lomfana ubulewe zintonga okanye kukubethwa nokuba kungantonina. Lento abantu yenjenjalo. Ababantu base Pimville asitiko ukuba bonke bayazalana. Nakancinane! Kodwa bayayiqonda into yokokuba bangathi bekebaziyeka izinto eziloluhlobo' zaqhela ukwenzeka, 'banga zinyamakazi ezifela emathafeni. Siyawuncoma umzi wase Pimville (Nancefield) ngesisenzo. Siya zidla ngawo kuba basinike umzekelo ocacisa inyaniso yokokuba, "Umanyano ngamandla" Siyaku-be sinivise ukuba elityala liphelele phina, njanina.

Siyayivuyela into yokuphuma 'kwale kati engxoweni'. Kodwa (Iphelela kumhlathi wesibini)

Ukugoduka Kwe Gorha UGqirha B. W. Rubusana Ph.D.

(EZASE MONTI.)

Emveni kwetuba elide egula selevela nose Frere Hospital u Nkosk. Hilda Lupuwana omnye wabaxasi belipepa nokwayinkosikazi epambili kwezenqubela nokwalijoni lolwesine usishiyile. "Kufa wena ulutshaba." Ungcawtwe ngecawe yovuko ngu Mnu. J. Jojo kwabase Wesile, inkonzo ye dlaka iqale etyalikeni ukumka komhla, abantu abapeleke idlaka babemalunga nama 400 kudokele abafundisi nabashumayeli.

Sivuyisana no Mnu. A. J. Ngeebetsha omnye wetitshala zalapa ngobubetele bempilo yeknosikazi yake eke yambi ngokuxomise amehlo ete yapakanyiswa ngogqira base Frere Hospital. Ngamana.

Ngobusuku bolwesihlanu nomgqibelo weveki edlule iqela laba vumi ababizwa ngokuti yi "Mte-twa Lucky Stars" lase Tekwini liwosule ukubila umzi ngengoma nemidlalo yamabeshu nemiboloro ete ukuba mmandi oku kwanga akungelalwa. Ababavumi sebenetuba elide benzena umjikelelo wengoma kwindawo ngendawo, abade bafikelela etubeni lokuba balungiselele ukuya 'Pesheya kuwo lonyaka, "Mayibuye i Africa." U Sihlalo ingu Mnu. H. W. Ben. Mazwi encediswa ngabaququzeli abanumz. Xabanisa no Zubane.

Umzi ubonise inxaso enkulu ku lomsebeezi esingabalula ababeko kwindendebe ezipambili zalomzi wakwa Gampo: Rev. J. S. C. Makayi, Banumz. J. S. Mandleni, S. S. Sofute D. M. T. T. Dyani, B. Nyoka, E. H. Mxakato, M. M. Kotobe, W. C. Ntombe, J. Busakwe, W. M. Bashe, Mak. H. R. Godlo.

Abake Babonakala Phakathi Komzi Wakwa Hintsa

Ezase Gcuwa (yi "NTAMBANANI")

Ngomhla we April 7, 1936 umzi wase Gcuwa ubone kusithi gaza into ka Ngcayiya u Wilkin omnye wabaseki bepepa lodumo i "Bantu World" yase Johannesburg. Uke u Mnumzana lo wazinika ithuba lokubonana naba Numz. A. Kentane (Isibonda), D. Yotwana (Itoliki) no W. Monakali (Ititshala), no Miss D. Langeni, Mrs. A. Maqidlana Mr. A. Ganda (Post Master) Mrs. A. Dyafuta.

U Mnu. Ngcayiya uwuncome kakulu umsebenzi we Bhunga woku fundisa abantu bapesheya kwe Neiba ulimo, into leyo etsho akwacaca ezivunweni zanonyaka nje ukuba belibalele kangaka. Ube lusizi kakhulu ngenxa yoku ngabi nathuba lokuya kubona isikolo solimo sase Teko, ngenxa yobufutshane be holidi yakhe. Wakha-

ke singaba siyazimfamekisa ukuba asiyikangeli into ebanga umoya ololuhlobo phakathi komntu ontundu nomhlophe. Ewe imithetho iyasicinezela. Kodwa ke masingazincami. Amasikizi enziwa ngabantu aba Mnyama atsho abelungu bacinge ukuba wonke umntu Ontundu ngu "Doti." Kanti ke akunjalo. Kodwa ke uhlanga lufa ngamntu mnye kakade. Ngako oko umntu ngamnye bekuyimfuneko ukuba awakbangele amanyathelo akhe; akhumbhule ukuba xa esenza into embhi wonela wonke uwonke. Mayiphele into yokuhombha ngenito elihlazo. Mayiphele into yokubukwakwento emdaka ngabantu abayibona isenzeka. Intw'em-daka makucace ukuba siyayinyanya. Athi nomntu oyenzayo aqonde ukuba akukho mntu uyibukayo. Abantu abangazibekanga bona ngokwabo abanakubekwa mntu. Uhlanga ngabantu. Ekwakuthi bakuzizama bona ngabantu ngabantu kubonwe ngohla nga lusithifunqu lonke. Zithi nezi nye iintlanga zingakunyanyi ukhalelana nalo. Ewe, into ixome keke kuni nani ngokwenu.

C. Gush, Maksz W. Barnabas, N. Simana V. Fetsha, N. Bambani, W. Sitempa nabanye abaninzi.

Mn. Signana Gxagxisa no Nkosz. Dorris Tandeka Ntshanga base Qokolweni e Mtata balundwendwe lo Mnu. Z. Mtendeni. Sibona no Mnu. Z. Jeff. Bele Mbe-tshe ulapa pakati komzi ongowase Zimbabwe ulundwendwe luka Mn. P. Ngqula. Ngu Nkosz, R. Nkonyeni ompilo i ete ete.

Izimanga zininzi nditsho kuba kwenye yezityalike zinxibayo kanye ngetuba lenkonzo zango kuhlwa, kute ukungena kwecawa kanve xa abashumayeli beyi shiya i Vestry beyakungena e Tyalikeni. Kanti kudala begadiwe zinkabi. Zite zakuqonda ukuba bagene bapelela e Vestry zonda ezibhatyini zasetsha i Wallet ne ngawa namacuba zemka. Kute kusuku olulandelayo kwabonakala ukuba abazalwana abaqondani, omnye uranela omnye. Longxushungxushu ipeliswa mntu uthile ukuze ipele. O. Siya kutinina ukumtandaza lo Tixo kwelishesha lilusizi kangaka noko tina sisiti lelgesi.

U Swelekile u

Dr. Rev. W. B. Rubusana Ph.D.

Umzi wotuswe kukuya intsimbi yetyalike yase Rabe ekuseni nge Cawa ngomhla we April 19th kanti kukugoduka kuka Dr. Rubusana lo sakesambika ukungapili, usishiyile ungcawtwe ngo Mvulo womhla wama April 20, Indlela yokunqutywa kwefihlo lake sobe sizipapashe kwipepa elilandelayo.

tazeka kakhulu kukuphosana no Mr. L. Dambhuza i Principal owaye kwintlanganiso ye Tempile e Bhai.

Ngomhla we Good Friday u Mr. Ngcayiya no Mrs. Rose Gacula no Mrs. Ivy Ngcayiya baya emangwabeni, besiya kubeka ilitye lo Mfi A. Gacula bekatshe ngu Aunt Margaret Gacula u dade boyise womfi.

Abantu besithili sase Gcuwa abafuna iphepha i "Bantu World" banga yifumana ku Mnu. W. Monakali, Butterworth. Abase Idutywa abakwa nalo mnqwenomhle baya kulifumana elipepa le sizwe ku Mnu. C. K. Sakwe, zonke iveki.

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Nikhumbhuzo Sika Ntsikana Ingcwele

AMAZW' OBULUMKO OKUVUSELELA UBUNTU ELUNTWINI

(NGU W. M. MNYUMANA)

Le nkondo yayi se Ballenden's Hall e Pimville Nancefield ngomhla we April 13 (Easter Monday) lukumbula ngale ngcwele engu Ntsikane i qutywa ngu Mlu V. C. Mayaba encediswa ngu Mlu. Z. B. Soqwa no Mnum. B. Qodashe. Xa bhe shumayela u Mlu. Mayaba ubhe indumiso 137. Wati umfundi kule ndumiso si xelelwa ngokuwa kwe Yerusalemi nge ngesha lobukosi buka Nabukana-sare. Kwafika indoda etile yatele ekheleni engu Jeremiah "yati lomzi uyi Yerusalemi uyawa" wati kuba lomzi ujikelezwe lu kwaxatyiswe kangako abavukolwa abantu. Kwe suka kwazi bamtuka u Jeremiah waza lomzi wapanziswa kuba abantu bawo bengazikatalelanga into ezi malunga nawo.

Masibulele ke ku Tixo ngolubhe kuba lusi kumbuzo ngento esiyayo nemvela pi yetu. U Tixo ubhe ncedi mntu ngezi kalo nezi mntu anazo. U nceda umntu ngezi anayo. Masibutande ubuntu abamnyama singabi nazi ntoni ngobuzwe betu. Kunanina lento kumbuzayo u Ntsikane okokuba uyi ngcwele, kanti abantu bona bane ngcwele ezi ngo M. Andrew, St. George njalo njalo kuzi ke sitandabuze xa kufikele ekubungwela buka Ntsikane? Kasi kolwe sazi kanye okokuba Ntsikane uyi ngcwele. Enye into imbandezelo zi lungile kuba ngaba umntu entweni nto engabuzayo kuku ngenzi nto ekufuneni siyenzile.

Uthambise wati umfundisi umntu xa emka'nawe ukhupha into ngendi akwenzele nembheko ngomjongo zake kukumka nawe. Kasi azwe zakuba ziwa timbile ama Juda zaku qonda okokuba umntu nawo zafuna indumiso ezwe lawo. Yayi nkohla leyo ama Juda kuba ezi ndumiso azi ze nzi we ziyungiselelewa endaweni yokuzi ruma. Ama Juda indumiso asile abhala pantsi azi xoma i hadi zazo emincunubeni alila kwa ngazi yonke into eyayi lapo iyancedisa ekulileni kuba be kumbula okokuba kuhlekiswa ngabo. Namhlanje abantu abamnyama batane benze. Ungeva bebulisa inkwenkweni ye Bhulu ngesi buliso se nkosi besiti "Bayete" kunge njalo Mhlekezi isisi buliso se nkosi zetu eso.

"U Edom yena ongu mzalwana ruma Sirayeli wahleka xa waye ngiwa umntakwabo. Maku ngabi njalo kuti masinga ntamani si alekane. Masivelane. Abelungu bona badibene bateta into enye. Katenina tina lento sahlukaneyo amana sisiti ngum Xosa lo ngum Sutu lo yi Nzule leya, sintamana? Zazini inkokeli zenu musanukuba ni inkokeli nonke. Ukuze kupele inkantamano noku hlekana nceda ngi landele inkokeli zenu ni zolele kunjalo kwizi poso zazo imeko akuyo umntu omnyama namhla iti makabe mnye azitobele inkokeli zake. Ezinye izwe zilandela inkokeli zazo nani yezani njalo. Maupela lo msa-nisa. Upakati kom Xosa nom Sutu ne Nzule. Xa ke nenjenjalo noba nisifuzile esi si Kumbhuzo."

Kwizi Hlobo Zethu

Zinkosi nani makosikazi nama Xhosa xa ukwenjenge oku kuku nceda ukuba nibe nomonde novelwano, ningaqunbhi, ningakhalali xa zithe ngelishwa indaba ethunyelwa zii Arente ngamakhaya enu, aza bonakala ephapheni. Iphapha eli kaloku lelohlanga lonke luphela. Into ke leyo ebanza ukuba sifumane iincwadi ezi nini kakhulu. Lonto ke ibange ukuba ngaxa limbhi ku ngabikho thaba lanele zonke, zeke zishiyane ngomongo, nangoku fiikisana apha ephapheni.

Ngaxa limbhi zifika sekumva. Ngoko oko mzi ka Phalo, maku zane, kuqondwane, kuvisiswane ze kulungelelane.

Umfi u Dr. Walter Benson Rubusana

(YI MBONGI YE SIZWE JIKELELE)

Kwinyanga ka Tshazimpuzi (April), ngosukulwe 19 kuyo, ngo Mhla ongewe Nkosi evekini, ndifikelwe sisingishimi esikhawulezileyo esiyi nkwenkwezi emini. Ndandingendedwa, ndandimi ndithetha phakathi kwesihlewe seendidi zabantu, e Ndikindeni e Qagqiwa (Uitenhage) phantsi kwezo Ntaba zika Vuba.

Kungawo lowo Mhla ke ethe i Nyashaz'enkulu umzukulwana ka Mbonjana into ka Ngxakiya, um Fundisi omdala wase Rabe e Monti, yalishiya eliphakaede kunye neento zazo, yasinga kwelo phakade liyakuza, xa iminyaka ima 78.



Lo ngumtanekiso kamfi u Qirha W. B. Rubusana.

Ukwenjenge ndifun' ukuthi mavek' ovayo angadli nobubi, -uwile umthi omihunzi mkulu, osikhondo sise Monti, omasebe anabe ade aya e Mpelazwe. Ngegama elinye elivakalayo makowetu ndithi: u Walter Benson Rubusana ufle.

Banenkwenzeki abanye, Abanankwenkwezi abanye; Umahluko bubukulu Ngokomlibo wakomkhulu.

Isifikele emini, Iphuma kany' emafini, Eka Gqira inkwenkwezi, Yatsho ngamakwezikwezi!

Izizwe zibikeleni, Zonk' iintlanga zaziseni. Xelelani ama Bandla, Ama Zik' akwa Somandla.

"Kufi inkos' ema Xhoseni." Bikani nitsh' ezizweni; Ezimhlophe maziviswe, Oludaba lusasazwe.

Makuhambe iinjolana, Ziyiwelel' imilanjana; Zonk' iilwandle maziwelwe; Bonk' abantu baxelelwe.

Umkil' oka Nophanyaza, Ingxwengangxwe yenyashaza, Inzwan' enkulu yesizwe, Neratshi letu lezizwe.

Umk' esenzele lukhulu, Kwezomhlaba nezezulu. Waligora lomzi ka Ntu, Wabufundisa nobuntu.

Umk' u Tix' emshumayele Lonk' u Dab' eluhlwayele; Umk' etwele izithungu Azizuze ngobuhlungu.

Taru mabandla ka Palo! Kamb' ezizinto zinjalo. Taruni mzi ka RaRabe! Taru Bandla lase Rabe!

Umzi wethu uphalele Ufikelwe yintlekele; Ufanelwe kukuthungwa Ngenkungele yo Mathunga.

Umzi wethu uphalele Ufikelwe yintlekele; Kok' ichiza lixeliwe Kutw' i Mvana ixheliwe.

Ixheliwe e Ndulini E Golgot' em Ngamlezweni Kutw' igazi lalo Mvana Lipilisa izizwana.

Hamba bawo Rubusana Uye kwenziwa usana Wenzwiwe nom Londekaya, Olondoloz' amakhaya.

(Iphelela kumhlathi wesithathu)

Indebe Ye Tumente Ithathwe Li Rhini

EZASE RHINI (NGU TI WHIT TO WHO)

Iholide ze Easter zibe zezibaluleke kakhulu kwezakhe zokho e Rhini. Kuthe ngolwesine nge 9 April umthinjana waxwaya iirugs ukuya kukwela usinga etumente ni e Bhai baye oo M'a no Bawo beme ngezwi elinye "Ni-hambhe kahle lusapo, maqobokazana angalala emzini alahlekile, niyitate indebe nize nayo. Esitshini ibeyinkita abantu abeze kukhwelisa aye amanenekazi ase Rhini enxibe ezodidi izivato ezokukhwelisa abalingani aba, into embi kukuzala kwe compartments kwabonakala ukuba abantu mabeme ngenwawo kwalapa.

Imkile ke yona inqwelo yomlilo yashiya kusiwiliwili kunjalo. Lugodukile ke usapo ukuza kulala. Ngolwesihlanu ke ibe zinkonzo ezizukileyo. Kube kubana noko kwimpi ka Dyan Wesile kuba u Mlu. Tshume ubengeko esaye kwintlanganisio yabavangeli ebikwesinye sezizalukana zase Bho folo. Ubuye encoma imbheko abathe bayenzelwa e Bhofolo ngok ingakumbhi ngu Mlu. Wellington wodumo lwase Nxukwebe othe wabajikelezisa umzi wesi-

Maz' usikhangele Bawo, Kuwo loomjikel' unawo. Uhlal' uk' ema Xhoseni. Noko use Nyangwaneni.

nala obese kulituba wawugqibelayo. Ugaleleke ke ekhaya ngo Mvulo lo we Easter.

Into ka Zondi yenze izabhengu ukuvumisa oku apa kwi Shauw Memorial Hall kwi Children's Anniversary ebhenge Cawe ye Easter yaye into ka May utitshala wase Ngqume naye elinga endaweni yakhe. Izifundo zabantwana zibe zihle kakulu nezicingiweyo kanye esingati apa sibalule u Florance Nduna owufundele kakuhle kakulu umzi.

Ibuyile impi ukuvela e tumenteni e Bhai iyipete kwakusasa ngolwe Sihlanu. Ulandele ngasemva u Mlu. G. H. Nduna ngeti bhe imoto yomhlobo wake u Mnu. Tubali wase Bhai ebekuko kuyo u Nkos. R. B. Solani naba Numz. Tshomela no Djantjes amanene abekileyo ase Bhai. Ayihlanga phofu ipetuke kwangelolanga.

Ititshala zomzi zivene ekuligululeni ixesha lesikolo ukuba siqale ngo 9 entloko njengoko kusebusika ngoku. Isituba sika Nkos. Nyati obetitsha e Wisili osaye kubamba e Qhora siyavakala, kodwa ke u Nkos. Tshume usabambhe kakuhle kulendawo. Izi Tyudaka zase Nxukwebe zimke ziwatyile amasalela abengayanga e Tumenteni e Rhini.

Surprised to Find She Was Slimmer.

18 lbs. LESS IN SIX MONTHS.

Due to Taking Kruschen for Backache.

She wouldn't believe it—but the scales insisted! You see she did not take Kruschen Salts with the idea of ridding herself of that superfluous fat. She had backache—and that was what she was treating. So she killed two birds with one stone.

This is what she wrote about it:—"Allow me to send you a few words to tell you that Kruschen Salts has done wonders for me. My backache has gone, and what is more, Kruschen is slimming me down in a way that I would never believe if it wasn't for the fact that the scales show 18 pounds less in six months. This is entirely due to Kruschen Salts, and I shall never be without them."—J.F.

The condition which caused this woman to put on weight was also the cause of her backache. The whole trouble was due to the internal organs failing to expel from the body, regularly and completely, the waste products of digestion. The combination of natural salts in Kruschen assists the internal organs to perform their functions properly—to throw off each day the wastage and poisons that encumber the system. Then, little by little, that ugly fat goes—slowly, yes—but surely.

Kruschen Salts is obtainable of all Chemists and Stores at 2s. 6d. per bottle.

FUNDA I
"Bantu World"
KUQALA

Woods' Great Peppermint Cure ELIKHULU ELIKA WOODS IYEZA LEPAPULUMENT.



"ELIYEZA LILUNGILE."

IYEZA LEPAPULUMENTE LIKA WOODS LILUNGELE AMADODA, ABAFAZI NABANTWANA.

Lidambisa ezi zigulo: Umkuhlane, Umqala obuhlungu no kulunywa esiswini nazo zonke inkathazo zengqele. Zizigidi abantu abaphilisiweyo lilo.

WOODS' GREAT PEPPERMINT CURE FOR COUGHS, COLDS

Bronchitis, Affections of Chest and Throat, and Internal Troubles.

This wonderful compound is the most effective cure and preventive ever produced.

W.E. WOODS LTD Manufacturing Chemists.

Xa uziva uesifuba ungaphili kakuhle liza kukwenza uzive umgumnye umntu. Abantwana abaninzi baphilisiwe leliyeza. Ixabiso lalo liphantsi kakhulu. Thabatha ibhotile ngoku uhlale unayo.

Biza Ngeligama.

I-PAPULUMENTE ka WOODS, Uyakwenela.

Social And Personal News

THE
Bantu World

Head Office:
No. 3 POLLY STREET,
Telephone: Central, 3493.
P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

Minimum 2s. 6d.

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

UMPHANGA:

Ndzazisa izihlobo ngokwesweleka ku ka Tatomkulu wetu uSobutongo Dromo. Usishiye ngel'oth kaApril eminyaka e ngu 95. Umngcwabo ozukisekileyo u qutywe ngumfundisi wake uRev. C. M. Mnyengeza. Bznetamsanqa abafileyo befela eNkosini ngokuba beyakupumla kuyo imizamo yabo. —Umzukulwana.

OKUTENGISWAYO:

Amagama okuhlabelela ase Merika. Church nawase Lutela (Lutheria) 3s. 0d. ngepost
Zulu-English Dictionary 5s. 0d. "
Ukuzipata kahle (Good Manners) 2s 9d. "
Noma Nini (By B. W. Vilakazi, B. A.) 3s 0d
Abantu base-Afrika 2s 0d ngepost.
Tumela Kwa: BHA-STORE, P.O. Appelbos, Natal.

BONISANI.

U Walter Nabe, wase Healdtown (Nyu-kwebe) kwa Radebe tshongo. Ndamqibela ngo 1921 eCambridge Location, East London, wa ye qelene noMbehele Mketile, wakwase Nxukwebe. Lo Walter, akava ngendlebe engakwazi nokuteta. Ueta ngezandla. O-ya ziyo i Address ka Mketile ma ka ndipe yona. Olandisayo ma ka bhalele ku "Bantu World" waye yakuzuzwa.
A. B. C. NABE, Box 1411, Johannesburg.

PHIHI.

MALOKO:—Ka 24th April ho hlokahtete n'a rona Elizabeth Maloko, Brooksnek, Kokstad. A phomole ka khotso. Lipelong tsa rona ha rona ho lebaka. J. K. MALOKO, 1116, Sixth Avenue, Location, Springs.

"The Bantu World" HALL

3 Polly Street, Johannesburg.

Most modern hall in the city, is now available for:

DANCES,
WEDDING,
RECEPTIONS

&
ENTERTAINMENTS.

Apply to the Secretary,
THE BANTU PRESS,
P. O. Box 6663,
Johannesburg.

— THE —
LINDEN MEAT MARKET.

OUTSTANDING VALUES!
Live-sheep 10s. 0d. each.

SLAUGHTERED:
Half-sheep 5s. 0d. Quarter-sheep 2s. 6d.

D. J. SWANEPOEL,
LINDEN, JOHANNESBURG.

GENERAL DEALER'S
BUSINESS

carried on by
FANNY MGULI
on Stand 3087, Pimville Location
has been transferred to
MOSES WESSIE

at same address as from
1st. April, 1936.

Who's Who In The News This Week



Mr. A. George Corner, of Eastern Township, is one of the well-known and most respected members of the Nyasaland community. He is a cousin of Mr. Clements Kadatle and related to the Rev. J. R. A. Ankhoma. Mr. Corner is secretary of the Nyasaland National Congress.

The Editress' article on Miss Ida Mntwana last week created a mild sensation among her friends and among those who visited her to congratulate her were Chief David ka Mdingi, of Orlando, Mr. A. Mangalie, Sophiatown, Nurses O. P. Mokgatle and Ellen Moshoele, Mrs. Selby Msweli, Miss Maud Marks, Mr. Habane and Mrs. M. Mkwanzazi.

Miss Mabel Yose, who contributes weekly articles on our Women's Pages on "Take care of your children," has not been well lately but will soon be herself again and send us her weekly notes.

Mr. Theophilus Twala, Supervisor of African Schools, and one of the prominent residents of Sophiatown, left on Monday for Barberton.

Mrs. F. F. Sepamla, of Swaziland, who left Swaziland early in September for Lydenburg, Northern Transvaal, and thence to the Rand where she left at the beginning of November last, for Cape Town, on an extended health trip, left last Wednesday on her return to the Rand, which day will long be remembered by those who participated in the rousing send-off given her by her host of friends amongst whom were Mrs. Ndolo, Misses S. and M. Grootboom, Mrs. Bhola, Mrs. Gabothuloe, Mr. and Mrs. Kotoane, Mr. and Mrs. G. Coleman, Messrs. Ikaneng and Zozo and many others who came to say "farewell" to her the day before, each and all bringing something along for provision for which she thanks them all.

She has had to break her journey at Bloemfontein and Kroonstad at the invitation of Mr. and Mrs. Mapikele (Bloemfontein) and Mr. and Mrs. Mareka (Kroonstad) She is due on the Rand this week-end.

The agent of "The Bantu World" at Burgersdorp is Mr. David Dexter Hertig Koloba, 135, Sandbult Location.

Mr. P. P. Nhlanzana, of Eerste Rust, was visited by the following on Sunday, April 26. Misses Allen Kamalatsi, Elizabeth Kgoti, Lobisa Ngubeni and Messrs. Lot Chaka, Michael Monare and P. Shaku. Later they proceeded to Premier Mine.

Mrs. (Rev.) Matiwane, of Molteno, spent her Easter holidays at Burgersdorp also the Rev. W. Mahlamazana, of Steynsburg.

A grand concert was held on April 24 at the Springs Location Hall in aid of the Wayfarers funds. The Wayfarers present were from the following schools: Benoni, Nigel, Largo and Springs.

The Misses Annie Mahlangu and Maria Moledi both well-known Mistresses of Benoni teaching at St. John's School, Springs Location, spent a day with "The Bantu World" reporter of Springs Mr. J. Oliphants.

Mr. and Mrs. J. F. Selokane, of 1518, Orlando, are mourning the untimely death of their little son Martins who died on April 22. The funeral service took place in Mr. P. E. Lemeke's residence at Sophiatown on April 23.

Misses M. Mbatsha and F. Jantjes, teachers at Barkly East, were the guests of Mrs. D. D. H. Koloba, during the Easter holidays.

Mrs. A. S. Mashinga, of Burgersdorp, has returned from a visit to Thaba Nchu.

Mr. D. D. H. Koloba, who has been in the Frontier Hospital, Queenstown, to be operated on, is now convalescing.

Mrs. Wilkin Ngcayiya has returned to the city after a recuperative holiday spent at Butterworth, Cape.

Miss Rabotile R. Magolego, of Parkwood, who has been visiting Mr. and Mrs. D. M. Mahlase, of the staff of Maria Trost School, Lydenburg, returned to the city on Thursday morning.

A grand non-stop dance will be held in the Ballenden Hall, Pimville on May 8 at 8 p.m. The Rhythm Kings Band in attendance. Admission 1/- all round. Promoters Mr. John L. Mofokeng and Mrs. B. Kholebeng.

Mr. John J. Masoleng, of the Darktown Strutters, spent the week-end with his brother-in-law and sister the Rev. and Mrs. I. Molohe, of the Methodist Church, Klerksdorp, after returning from Rhodesia and Bechuanaland.

Mr. John Chidi was the guest of Mr. and Mrs. Thebe last Sunday. Mr. P. P. Nhlanzana and Mr. Simon Thebe visited Silvertown on business.

Mr. A. J. Chuaky teacher at the D.R.C. School at Scheertpoort, Mr. St. Neuwenhuis, of Eerste Rust, Mr. J. Mantontsi, Miss Emily Ntuli, and Miss Mary Mokoena were the guests of Mrs. Jacobs last Sunday.

Condolences are extended to the family of Gexa on the death on April 9 of Mrs. Martha S. Gexa (nee Xaba) at Meyerton.

Messrs. J. Dakile and J. E. Maseko paid a visit to the non-European Hospital, Heidelberg, to greet Nurse Paulyn Mvabaza on her return to Pimville after her stay with Nurse Doris Mvabaza.

A grand concert and dance was given by the M.P.C.'s of Germiston at Nigel Jubille Hall. Chairman Mr. P. P. Nkabinde, Doorkeeper Mr. E. Morare. Music was rendered by the Wonderers Three of Natal.



DIKHOELETSO TSA MMUSO

(Khoeletso ea 64 1936)

HITELo EA JUALA-BA SESOTHO

Jualekaha ho batleha hore khoeletso ea 1 ea 1930, e okeditsoeng ka hkoelletso ea 185 ea 1935, e sebedisoa mafatshe ng a ba batsho ba lefathe la British Bechuanaland.

Kabaka leo he, katlase ha matla ao ke nang le oona katlase ha temana mashome a mabedile ameto ke mehlango Molao oa Puso ea ba batsho (ea 38 oa 1927) ke ea hoeletsa bile ke tsebisa hore tshimolohong ea khuedi ea April, 1936, khoeletso e boletsoeng ea 1 ea 1930, e tla fetolola ka ho phumolola ha mantsoi ana "le seterek baMafeking, Vryburg, Taung, Kuruman le Gordonia eleng lefathe le itsoa ng British Bechuanaland"

MODIMO BOLOKA MORENA

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano South Africa, mona Cape Town, ka tsatsi lena la botshelela la khuedi ea March selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelentseng.

CLAREDON

Siba - Lehlo

Ka taelo ea Mohlompehi Siba - Lehlo le Lekhotla.

P. GROBLER.

(Khoeletso ea 65 1936.)

**LEKHETHO LA SELETE SA MATLALA
KATLASE HA MORENA MASERUMULE**

Jualekaha ba ha Matlala ka tlase ha morena Maserumule ba ahileng seterekeng sa Lydenburg, sa Middelburg le sa Pretoria, ba kopile hore ba khethisoe le khetho la ho reka le ho tselelsa pele dinaha tsa selete.

Jualekaha Tona-khoho ea taba tsa ba batsho ele khotso hore bongata ba bafela ba lekhetho ba selete sena ba batla hore ho ntshe lekhetho lena me ba dumellana le morero oa lona:

Kabaka lena he, katlase ha matla ao ke nang le oona katlase ha temana (1) ea Tema ea leshome le metso e mehlango oa Molao oa Lekhetho la ba batsho (Molao oa 41 oa 1925) o fetotsoeng ke Tema ea boroba mono ole mong ea molao oa 37 oa 1931, ke ea hoeletsa ebile ke tsebisa hore ho tla ntshe lekhetho la £1 ke monna e mong le e mong oa selete sena.

Lekhetho lena le tla lefisoa selemong sena sa 1936 ho fihlela ho sa 1939, me le tla simolla ka tsatsi la pele ho khuedi ea April selemong sa 1936, ere ka dilemo tse latelang le lefisoa ka tsatsi la pele la khuedi ea January ho fihlela selemo sa 1939.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano ea South Africa, mona Cape Town, ka tsatsi lena la bone la khuedi ea March selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelentseng.

CLAREDON

Siba - Lehlo

Ke taelo ea Mohlompehi Siba - Lehlo le Lekhotla.

P. GROBLER.

Khoeletso ea 22. 1936.

**LEHETHO LA SECHABA KATLASE HA KHOELETSO
EA 283 EA 1929.**

Jualekaha ho batleha hore ho fokotsoe lekhetho le ntshuang ke Barolong ba ka tlase ha Morena Lotlamoeng Montsoia katlase ha khoeletso ea 283 ea 1929.

Jualekaha katlase ha matla ao ke nang le oona katlase ha Temana ea leshome le metso e mehlango (1) ea molao oa 41 oa 1925 ke ea hoeletsa ebile ke tsebisa ka mokha ona:—

1. He tloha letsatsing la pele la khuedi ea March, 1936, lekhetho le ntshuang katlase ha khoeletso ea 283 ea 1929 le tla emisoa, me ho ntshue lekhetho la 5/- (mashe'eng a mahlango ka selemo le ntshua ke monna e mong le e mong oa ba Ratshidi karolo ea Barolong ba ahileng Molopo le Sethlagoli seterekeng sa Mafeking, bao eleng, ba lefi ba lekhetho. Lekhetho lena le tla ntshua ho fihlela chelete e lekana ho aha sekolo sa morafe Mafeking Stad le ho phetha mesebetsi e meng ea mofate e ka dumelloang ke Tona-Khoho ea Taba Tsa ba batsho.

2. Chelete e kolotoang ea lekhetho le ntshuang katlase ha khoeletso ea 283 ea 1929 e tshuanetse ea lifisoa leha khoeletso ena e fedisitsoe, ho sena jualo e tla fumanoa ka matla ao a hlalositsoeng khoeletsoeng ena.

MODIMO BOLOKA MORENA.

E tsua ka seatla sa ka le Tisetso e kholo ea Kopano ea South Africa, mona Cape Town, ka tsatsi lena la Mashome a mabedi a metsoe sapileng ea khuedi ea January selemong sa Leoaka le makholo a robileng mono ole mong le mashome a mararo a metso e tshelentseng.

J. W. WESSELS.

Tona-e-Tshiereng Mmuso.

Ka Taelo ea Mohlompehi Tona e tshuereng Mmuso le Lekhotla.

P. GROBLER.

Tsebiso ea 360

Ho tsebisoa mang le hore Mohlompehi Siba-Lehlo le Lekhotla • dumelletse hore ba boletsoeng katlase mona ba neoe ditulo tse na.

Jualeka batlase ha tema ea bobedi (2) ea molao oa 38 oa 1827.

TRANSMAAL:

T. E. H. Muller, stsrekeng sa Marico. M. Israel seterekeng sa Zoutpansberg, kantle le tiko'loho ea Sibasa.

News Items From Different Centres

Spookmill News

(N.B.T.U.)

Reported by Miss V. E. Mthembu (Assistant Secretary). The third quarterly meeting of the above association was held at Spookmill Government School on Saturday, March 28 commencing at 11 a.m. Present were: Messrs. R. P. Ngubane (Chairman) E. S. Sibankulu, T. M. A. Msimang, L. S. Mhlanga, P. P. Mabaso, S. P. Khumalo, M. Kubeka, A. Y. Shange, R. G. Nye-mbe, H. Duma, A. J. Funeka, P. Ngobese, S. Ntshingila, E. E. Mthethwa, B. Hadebe, R. R. Ngobese, O. B. Qhwana, P. B. Mhlungu, E. J. Mabuya, E. A. Gwabaza, M. P. Madela, Rev. B. Seb. Msimang, C. Barlen Dlamini, Ed. Msimang; The Misses H. A. Hadebe, C. B. Gule, V. E. Mthembu, R. Gabuza, A. W. Dlamini, P. Hadebe, N. Zikode, E. Mokoena, M. Kubeka, M. Mbense, G. G. Kubeka, M. S. Khumalo, A. D. Ngobese, R. Dlamini, J. Kubeka.

Devotion:—Mr. A. Hlubi chairman of the local school committee, conducted the opening devotional service.

Minutes:—The minutes of the previous meeting were read and adopted.

Aims, objects and personnel of N.B.T.U.:—The president essayed to define the aims and objects of the Union. It came as a surprise to many to understand that the duty of every member of the Union is, inter-alia, to do his or her honest best in the professional work for the honour and good name of the Union.

Report of delegate to special conference in Durban, January 1936:—Mr. E. E. Mthethwa, head teacher of Spookmill Government School, gave a report of the proceedings of this conference which had been convened for the purpose of discussing the intrinsic merits and possibilities of the formation of Zulu Language Cultural societies. The aim of the societies would be, among other things, to preserve the Zulu language and Zulu moral etiquette in their undiluted purity. Instances were quoted, which, though rather strange won the interest of the members who were certainly persuaded to give the propounded scheme their wholehearted support.

Lecture on the Cape Native Franchise:—Mr. E. S. Sibankulu had been requested to interpret what was meant by the Franchise, and news item which was very prominent in newspaper parliamentary reports of the season. The lecturer, authority on these matters acquitted himself well and without in any sense indulging in political censoriousness.

Lecture on Sunday School Work:—Miss C. B. Gule admonished the teachers to hold themselves responsible for serving as Sunday School teachers. She enumerated valuable suggestions for imparting religious knowledge to children. At question time the ecclesiastical authority who was present came to the aid of the lecturer. He intimated that Sunday School work was of a purely undenominational character, a Bible study divorced from inherent denominational differences and dogmas.

Discussion on Exhibition Preparations:—The recommendations made at last conference were rehearsed and adopted. It was resolved that all members should in the interim between now and next meeting think of songs and drill exercises which they fancy suitable for competition and submit them at next meeting.

The meeting adjourned at 5 p.m. for sports, and a concert in the evening.

Port Elizabeth News

A.M.E. CHURCH

The first watch-night service under the auspices of the Women Home and Foreign Missionary Society of the above denomination, under the pastoral charge of the Rev. J. S. Likhing, was held in the Korsten Church, on Saturday, April 11.

Sister Lillian Mali (Vice-President) presided, and was supported by Mrs. Maggie Oliver and Mas. Lizzie Sidlai. The former is the wife of the Rev. E. Oliver, P.E., of George, she was invited to perform the service of receiving into full membership of the society six adults and four juniors. This was the cream of the service. Mrs. Sidlai clothed the candidates with the blouses, with white collars. Mrs. Oliver finishing off, with the tiger caps.

The service was well attended by both men and women, with a good sprinkling of youth. The Pastor wishes me to thank Mrs. Oliver also Mrs. Sidlai who ably assisted the former. Mrs. L. J. Mali, and her assistants, Mrs. S. I. Makhele in particular the hard working Marshall are to be congratulated for their loyal services, which give hope for a brighter future.

The Easter-day message was delivered by the Rev. Z. C. Mtshwelo, P.E., of the Queens-town District, who also helped the Pastor with the Easter-day Holy Communion, and preached again in the evening. His sermons was historical, educative and everything that can be desired. For which the Pastor, congregation and friends, are grateful. This member of the cloth, was one of the many members of the Order of True Templars, which attended the right worthy-session from April 9-12, and was, with two others, the guest of the Rev. P. S. Likhing. He left on Thursday-evening. Our other guests were Mrs. S. Ngondo (Queenstown) Bro. Z. Malebo (Kimberley)

S. GUNGULUZA (Secretary)
W.H. and F.M. Society.

LADYSMITH NEWS

A farewell reception was given in honour of the Rev. W. Turnbull, M.A., of the Presbyterian Church, Ladysmith, on his retirement from active service from the Church, by the Bantu Iling Memorial Church at the Church Hall, Iling Road, Ladysmith at 3.30 p.m. on April 5. The Church was filled to capacity. The Rev. W. Turnbull and his Elder Mr. J. Heatson being present. The Rev. E. Ntuli, Pastor of the Section of the Bantu Presbyterian Church read an able address which brought forth all Mr. Turnbull's sympathy with the Africans and his tirelessness on their behalf.

The address was received with acclamation. Chief T. Ntombela the senior preacher of the Church, associated himself with its sentiments. He regretted his retirement but hoped that the worthy Pastor would still have his congregation at heart whilst away. Mr. R. Singh on behalf of the Indian community paid high tribute to the services rendered by the retiring minister and thanked him for all the valuable services rendered by him to all nationalities.

The Ernest Ntuli on behalf of his Congregation presented the Rev. W. Turnbull with a case containing a pair of beautiful pipes and a fine walking stick in high appreciation for all that Mr. Turnbull had done for his people. Mr. Turnbull in accepting the gifts was moved at the sincere ovation accorded him by the Bantu section of his Church. He expressed his heartfelt thanks and appreciated the gifts given. The walking stick, the Rev. Turnbull said, would be of service to him in his faltering age and

Aliwal North News

(By G. S. MBETE & I. B. MDUDU)

Aliwal North lies, like a pearl on a string, on the upper reaches of South Africa's greatest river, the Orange. It is a place of trees and running water where quietness has made a happy union with holiday gaiety.

The hot springs of Aliwal North have become justly famed throughout South Africa.

To-day the virtue of these waters is thoroughly recognised. It has brought health to hundreds of people who came to them in the spirit of those who lay at Bethesda. They had no need for the stirring of the waters, for these springs are alive with ceaseless energy.

The Aliwal North hospital is also one of the best equipped country hospitals in the province. Aliwal North is easy to reach, many people have found it not so easy to leave.

Easter Activities

Three cars and two lorries left early on Sunday morning for Mohale's Hoek. These people entered into the holiday spirit wholeheartedly. In the afternoon they arrived at Mohale's Hoek. In the evening they had music. Monday morning was fine. They voted for a walk before breakfast. Matches started at 10 a.m. Everything was worked according to plan for the day. The visitors defeated Mohale's Hoek. They scored 154 runs against their opponents' 87. At tennis, the visitors again defeated Mohale's Hoek by 9 games, and what a glorious victory it was. Mr. Motetsane was responsible for the enjoyment of the evening with his dance hits. The company left Mohale's Hoek at 11 p.m. for Aliwal North.

Personalia

Mr. Ben Liphuko, principal of the United Higher Mission and family have arrived from Thaba Nchu. The Rev. and Mrs. P. Mbete are back from Port Elizabeth. Evangelist Tladi, of Rouxville, delivered striking sermons on Good Friday in the Methodist Church here during the Rev. Mbete's absence.

Mr. Wilfred Mdudu, of Shiloh, paid a flying visit to his sister Irene B. Mdudu, of the Higher Mission School. Old Mrs. Sontashe is back from Rouxville where she attended the funeral of her grand-daughter. Mrs. Ralehoko, Mrs. Ramorara and Mrs. Jaja have left for Basutoland and Kimberley respectively.

Eerste Rust News

Miss Daisy Kumalo is now working in town and it is a great pity for she was a great benefactress of the local troop in raising funds.

Because of the Government regulation of schools of 1936 the Erste Rust School is nearly empty, but we hope that the attendance will grow very soon.

also birch the naughty boys when occasion arose (Laughter).

Though he was leaving them, he would visit them occasionally, but there are others who were remaining with them who would help them. Our Lord Jesus Christ said "Lo I am with you always" so you need not despair. He would always remember the loyalty shown to him by the Rev. Ernest Ntuli and his congregation and he would always have a warm corner for the humble Iling Memorial Church.

The happy function closed with the congregation singing the Hymn "God be with you till we meet again."

JERICHO NEWS

(By MAKOPO-MOKGOHLWE)

Mr. J. Maletle resumed duties as Mr. H. Lentsoane's assistant at Makgabetloane School last week. His service at the school has replaced that of Mr. J. A. Ntobong (late) which terminated on November 5, 1935. It is hoped that Mr. Maletle will work in harmony with his principal teacher as did the late Mr. Ntobong in spite of his old age and a 22-year experience in the teaching field.

Mrs. J. C. M. Mokgohlwe, instructress in needle-work, Elandsfontein School, left for Pretoria recently. She hopes to stop at Lady Selborne where she will be a guest of Mr. and Mrs. Madisha. From here she will entrain to Middelfontein.

The Jericho School Board promises success in the near future. Since 1934 the Rev. A.

Siebelts of the Hermannsburg Mission, has been working hand in hand with Chief Chas. More Mamogale, in matters affecting schools and the education of the children in this area. It is through the untiring efforts of these two leaders that the schools have been placed on a better footing, not forgetting those of the teachers employed in the schools. Chief Chas. More Mamogale has been recommended for chairmanship of the Jericho Board.

The Jericho School Board, in which are included the following schools—Jericho Native Public School, Elandsfontein, Makgabelaw of hosts at Lady Selborne, Iloane and Dipompong which has employed Mr. Karl Montoedi of Bethanie to make school furniture. He is now busy doing so.

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COLUMBIA

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- Piano Accompaniment, M. S. Radebe.
- AE 87 NGIKUMBUL' UBABA (Traditional) African Zulu Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- ANGANGINE HASHI ELIMHLOPE (Trad.) " " " " " "
- Piano Accompaniment, M. S. Radebe.
- AE 88 VULI NDELELE IDHLE (Traditional) African Zulu Male Voice Choir
(Arr. by M. S. Radebe) " " " " " "
- SIKETI NEBHULUKWE (Traditional) " " " " " "
- Arr. by M. S. Radebe.
- AE 89 UKUXABANA NGENKOMO (M. S. Radebe) Versatile Trio
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- AE 90 SIYEMUKA WEBAFANA (Traditional) Moonlight Stars
Accompaniment Jazz Revellers' Band.
- SALAKABLE (Traditional) " " " " " "
- Accompaniment, Jazz Revellers' Band.
- AE 93 AYAJABULA (M. S. Radebe) African Minstrels
Accompaniment, Jazz Revellers' Band.
- SALANI KAHLE (M. S. Radebe) " " " " " "
- Accompaniment, Jazz Revellers' Band.
- AE 91 DIRAM, DIRAM (Traditional) Xosa Nomximi Mixed Voice Choir
Piano Accompaniment, M. S. Radebe.
- SITANDA AMAHLUBI (Traditional) " " " " " "
- Piano Accompaniment, M. S. Radebe.
- AE 92 WASE LELE UZAKWA LIWA (Trad.) Xosa Nom. Mxd. Voice Choir
(With Piano Accompaniment) " " " " " "
- E-KIMBERLEY (Traditional) " " " " " "
- (With Piano Accompaniment) " " " " " "
- AE 94 BHALABANI (Traditional) Basuto Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- SENYANO SA LEKGAPHO (Traditional) " " " " " "
- Piano Accompaniment, M. S. Radebe.
- AE 95 THUSANG KA LINA OA (Traditional) Basuto Male Voice Choir
Piano Accompaniment, M. S. Radebe.
- THUMA LEGAGO (Traditional) " " " " " "
- Unaccompanied.
- AE 96 PAWUNDI (Traditional) Shangaan Choir
UTILOTI (Traditional) " " " " " "
- AE 97 IPASI LOMDENDE (Traditional) Shangaan Choir
Unaccompanied.
- TEKANI UKESHE (Traditional) " " " " " "

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Zulu : Ulimi Lwesi Zulu Ezikoleni

The Bantu World

SATURDAY, MAY 2, 1936

Ulimi Ezikoleni

Banngi abakiti esibezwa beqepuza besho nokuti kuhle kakulu ukuba izingane zetu zifundiswe ngolimi lwazo lomdabu zize zikule zifinyelele ezincwadini ezinkulu andukuba zifundiswe ngolwesi Ngisi nkatimbe ngolwesi Bhunu. Lowomqondo kashambi neze nawo. Siti umqondo ofileyo ngempela. Nazi izizatu.

Lingeke liti ilizwe lidonsela pambili tina sibuyele emuva. Ulimi lwesi Ngisi ulimi lwentutuko, lwezwe lonke. Ulimi lwabasipe-teyo, ulimi okusetshenzwa ngalo onke amabhizinisi. Silubhangqa nolwesibhunu njalo noma lona lungelukulu njengesi Ngisi. Ukuzeke abantwana betu bakule bepe-te izikali zokulwa impi yanamuhla kusweleke bakule befunzwa ngalezizilimi kusuka pansinje.

Ulimi lwabo lomdabu bazalelwa kulo, lukulunywa abazali babo emini nasebusuku. Kabalahleke-lwa yiluto nolunci kulolohlangoti. Futi nalapo beqaliswa ngazo izilimi zabamhlope bangasitola isikati sokufunda izilimi zabo. Kodwa ukuba kuvunyelwe umqondo wokuba izingane zincishwe ulimi lwentutuko lwezizwe zonke ezise-mhlabethi, ngebhaxa lokuti zifundis-wa olwazo, wukuhlehlisela umuntu emuva ngezaba ezingeko.

Si'oba-je amabhunu amaningi lawo abenganakile ukufundisa izingane zawo namhlanje asebona zabuleka ukuncintisana nalezo ezafundiswa isi Ngisi zisuka pansinje. Sikufunda emapepeni abamhlope loko. Kantike loko kakusho ukuti makweyiswe ulimi lwetu lomdabu. q! Siti izingane zetu azifundiswe ngolimi oluzoba yifa lazo lapo sezibhekene nezwe, olwazo ulimi lungelimale ngaloko.

Izinwadi zezilimi zabantu zikona, ziyafundwa ezikoleni ngama-hora azo. Izingane zingakutazwa ukuba zizifunde lezonwadi nokuti ezikupete kwemvelo ngesikati esifaneleyo. Hayi, ukuba kulahlwe ulimi lwomnoto ngenxa yolimi okungesilo olwezizwe zonke okungasetshenzelwana ngalo. Yebo, banngi abacabanga ukuti nxa umuntu esho njalo usuk'ezonda ulimi lwake efuna olwezizwe, efuna ukuzenza umlungu.

Ubuwula-nje lobo; kamuko umuntu ongazonda ulimi lwake agijimele olwezizwe. Esipezu kwako yikuti lezi izikati zokuncintisana kwezizwe zonke. Yonke inkambo yamanje ilwa ngezikali zanamuhla. Ulimi olusetshenziswayo yizizwe lezo nokubhekwa ngalo ububanzi bemqondo yabantu ulimi lwesi Ngisi. Kaliko elinye iqiniso. Lezo ngane ezizofundiswa ngolimi olungenamsebenzi ezweni ziyokwahluleka ukuncintisana nezinye.

Kasiyazi ingane engati izalwa yizinzule yahluleke ukukula ilwazi kahle ulimi lwayo, ikakulu nxa abazali bayo bekuqapela loko, futi bezinga beyifundisa kona ekaya ngesu lezinganekwane nangezindatshana ngamasiko nangenkambo yasendulo. Kulula kakulu loko, kanti ukuyifundisa ulimi lwezizwe isikulile isifunda incwadi yesine ukuyicitela isikati nokuyikubaza ekuqubeleni pambili.

Masingapiki ngokuti zonke ziqala ngolimi lwazo lomdabu. Lezizizwe zinamatuba esingena-wo tina. Iningi lazo imfundo yokuqala yezingane zazo kaziyi-kokeli kanti futi zinawo amatuba nalapo zifunda ulimi lwazo lolo okwenabela pambili ezihlangotini zonke zokwazi. Konke loko kasinako tina. Kufanele sibambelele sithi ngqi etubeni lelo elisuke livele obala.

Kufanele nati sibambelele ngqi ezilimni ezizwazo kitina, izilimi esibiswa ngazo, izilimi zezwe lonke, okuyiz na kusetshenzwa ngazo, kupilwa ngazo namhlanje. Loko kungesivimbelele ukuba nolwetu ulimi silwazise, silufunde, silutakazelele. Kodwa kuzosenza siz bekele isinkwa sagomso lapo sekufanele ubudoda betu bugqame.



Itshe elipezu kwetuna lika Shaka

Pezu Kwetuna Lenkosi u Shaka

Kalikembulwa lelitshe, Mzi wakwetu, esingazi ukuba loze lambulwe nini. Lisamileke pezu kwetuna lika Tshaka kwa Dukuza eduze nomgwaqo omkulu wezingqola oqonde kwazulu. Nendawo elipezu kwayo isenile nje-ngoiba ibonakala nasesifanekisweni, kayicentiwe.

Mhlaumbe soze sizwe kahle ukuma kwalendaba yetshe elitinta wonke umuntu wakiti.

Kuyatokozisa futi ukwazi ukuti incwadi enenkambo yonke ye nkosi uShaka eyalotshwa ngu Mr. R. R. R. Dblomo isezandhlani zabacindezeli bakwa Messrs Shuter and Shooter eMgungundhlovu. Esetemba ukuti izocindezelwa masinyane. Usalikipa-ke uMntwana uMshiyeni ka Dinuzulu izwi eliti zonke izindaba

eziqondene neNdhlunkulu ziyo puma ngaye kupela, okusobalake ukuti nodaba lwetshe leli leNkosi uShaka siyoluzwa ngaye oweNkosi ngenkati leyo ayoyibona ifanele yena ngokubona kwake ukuhamba kwezinto eziqondene nalo.

U Shaka odabule kuBhuzane pezulu

Waketelwa udwendwe lwa-maza

Wadabula kumcombo zigoduka.

Ondhlela bazibuzwa kuDunjwa Anti, ngabazibuzwa ku Mbho-zane;

Ondulele ukuya kuNomagaga, Lafik'iqude lamvimbela.

"Isabelo Sika-Zulu"

Leli yigama lencwadi elotshwe ngu Mfu P. Lamula, yacindezela ngabakwa Shuter and Shooter Church Street, Maritzburg. Lencwadi iquketwe umnoto omangalisayo, okusobala ukuti umfundisi Lamula wayihlalela pansi wayicabanga, wayihlelisisa, wase uyayiloba.

Ngingesho luto ngesizulu sayo kwazise uMfu. Lamula ngomunye wabadala kwaZulu "abasahlafuna" esona-sona siZulu sempela esingakaxubi imfungumfengu yezinhlamvu ezibutwa ezilimi zonke kutiwe yisi Zulu.

Lencwadi ipete izindaba zasedulo; izingane kwane, amasiko, imidlalo yabafana namantombazana, iziga, izaga, nezinye izindaba zakwa Zulu enkatini izwe leli lisengelinye ngako konke. Ihlelisiswe kahle ngezigaba zonke ezimumete. Kukona isahluko esiqondene nemidlalo, namasiko, nemibala yezinkomo nezimbuzi nemiti nezinyoni.

Ezinye izahluko zimumete amagama ezigigaba ezenzekayo oku sweleke zaziwe yibo bonke. Ibu-

ye iti fahla ngamakosi oselwa, nangokuyingcozana okuqondene nawo. Ibuye ilande ngeziga eziningi nangeziganekwane. Yincwadi enkulu, epete umnoto wodwa. Ibiza 4/6. Futi ilotshwe ngobungwedi obuzoyenza ifunde-ke kamnandi kakulu. Laboke abashisekela ulimi lwesizulu ezikoleni nansoke incwadi yabo: R.R.R.D.

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Inhlalo yabantu iyapenduka. Izikati zasedulo zokuzingela, nokudhla nendhlel' ezindala azisizi namhlanje.

ENDULO

kwakuphumelela abanamandhla nabakwa i ukuzingela Namhlanje umntu onotile osebenzisa ingqondo, apilise umzi wake, alonde imali.

NAMHLA

izingubo nokudhla sikutenga ezitolo ngemali. Uku-dhla loku kuyedhlulana njenge zinto zonke. Uma sitenga-ke singonga imali ngokutenga ukudhla okwaka impilo nenqondo yona esitola ngayo imali. Ukudhla okuhle-ke kakulu inhlanzi etolwa ezilaheni noma ezitolo zenhlanzi. Kumbula loko. Utenge ramhla kwabe:

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Ukuma Kwempi

Ngalelisonto kasazi ukuti abafundi betu boti belifunda bezimi kanjani ezempi, kwazise amakasi esizulu acindezelwa kusekude kakulu nomgqibelo elipuma ngawo ipepa leli.

Kodwa siloba—nje impi iyalwa. Umuzi waseAddis Ababa obekuse ncatiti ama Ntaliyane arowutata umsobo silobe usamile futi ama Bhisiniya enza zonke izindhlela zokuwuvikela ekutunjweni.

Umgwaqo lona omkulu oqonde eAddis Ababa awenze izindonga amaTopiya, enza izinkasa zamanzi ziteleke kuwo ukwenzela ukuvimbela amaNtaliyane. Amabuto eketelo ase Bhisiniya ase-geweleduzane nomuzi enza izi kanekiso zokuwuvikela.

Empini yase Warrhailu iholwa yinkosana yase Bhisiniya eneminyaka eyi 18 kupela yawenza kabi ama Ntaliyane azacela ezinyaweni ebaleka.

I Jalimani Izile

AmaJalimani nawo avusa umhlwenga manje. Alok uelibekile elawo eliti afuna amazwe awokuleli. Okusobala ukuba ludaba luzoba yilo elawo masinyane. Seluke lwaxoxwa nase Palamende yaseNgilandi loludaba, opete ama Tanga wati kakusilona udaba oluqondene neNgilandi kupela ngoba amazwe afunwa yiJalimane atinta wonke amatanga ngako kusweleke loludaba nawo aluhlafunise uqobo, nabakileyo kulezondawo.

U Nomasikisiki

Sekuhanywe amagama ngu "Pick-up" e Tekwini lapo kuhamba kona i Nzulu yansondo—ihlabelela wona kanye.

Noba sesaduma ngokuti singosimuka nandwendwe-nje, angikazi boni kangako izintombi esezibhuluka; nakusikilithi osubhenywa kangaka omagumbana, ca ezakhi ngapandhle kwalezi esezadhlwa "izindunduma" ezabonwa abasem-Jiza. Sengati kungabanjalo Zulu omhle kakulu!

Ake ngibuze Mhleli we "Bantu World" ingani amaNtaliyane lawa asuka ayokupanga izwe labantu azibabaza ngokuti angama kolwa amakulu lapa emhlabethi? Niti po ubukolwa sifanele ukungenakubo uma amakolwa enezinhlizyo ezimbi ngaloluhlobo?

Umuntu osuke ekwele ibhayisikili uhamba kalukuni uma elandela isixuku sabantu emadolobheni; angabate ushaya natsir bana leyo pinde ngisho nokwazi ukuti konje kwakuyini leyo ekalayo. Waze wati omunye kwelaseMdubane, "Nibokumbula madoda ukuti siyawutelela umgwaqo lo." Po usho kobani. Kodwa pela ngiyadhlala nje ngoba nemoto ikala kaningi bangama banaka noluka nci, pezu kokuba abelungu bebafohloza kangaka abantu ngezimoto zabo.



Ingane Baiyqambe Igama Lika "REBECCA FELUNA".

Fuada lencwadi ecindizelwe lapa uyakusazi isizatu.

Enye lena yezinto lapo abazali base belahle itemba lokuba abangepinde batole ingane. Ama Feluna Pills Abesifazane Kupeja, njengenhlal'iyenza, abaletel'usizo, ke, ngokubonga, baqambe ingane igama le "Feluna."

1. Ahlabulula ngapakati.
2. Awondhla igazi.
3. Ageza itumbu eligay'ukudhla.
4. Alungisa izimfanelo zowesifazane.

U Mrs. Elizabeth Gumede sibhala ez Stamford Hill Road, Durban, uti— Sekuyiminyaka emine ngacina ukutola ingane eyodwana. Ngayo ngicabanga ukuti angisopinde ngiyitole futi enye. Ikhulobani, u Mrs. Sitole wati kha ncabanga ukuti ama Feluna Pills anokungisiza. Woyezazi ngomunye umfazi wayengatoli inzalo, olwazi emveni kokuba esebenzise ama Feluna woyitola ingane. Umyeni wami, owuyenzileyo naye tokuba sibuye sitole enye ingane, woyezingela ama Feluna Pills. Ngabenzisa amagaba amu 12 onke. Ngazizwa ngiba namandhla kwawo okungcineni ngokuyibhala okukulu, ngajumana ngazizana. Ngangitolo ko ngidhla njalo amapili lona ngezikati ngise nima. Kwavela ingane ehle yentombazane. Ukubonakalisa ukubonga kweti ngama pill emu ngamaba ingane igama le "Rebecca Feluna" ngaba abangawanti uenu aitelele lengane tabu nepile kahle. (Sgd.) ELIZABETH GUMEDE.

Ahlanganise "ndawonye" ukwelapa zonke izifo zowesifazane. Yiboko okwenza ukuba avamise ukwelapa lapo sekwehlulekile eminyemiti.

Abesifazane abanegazi elibutataka, abangenazo izingane, abamitiyo, abasongelekileyo, ababutataka nabahluphekayo sibuleka ukuba mabalinge ama Feluna Pills. Kolandela ukusizakala.

Ama Feluna Pills Abesifazane Kupela atengiswa yonke indawo nge 3/3 igamba noma awu 6 nge 18/- Noma utumele ku P.O. Box 731, Cape Town. Tola awona ngocqobo njengalomfanekiso.



Zulu: Wasebenza UMufi Xaba!

Ngempilo Yetu

(NGU BHEKISISA)

Uma ngibuka impilo yomuntu kunye nemfundiso yake uye ufumane kungati kwenye inkati kudlalwa ngayo. Uma ngifunda ipepa lesizwe i "The Bantu World" ngiye ngifumanise abanye abalobeli bepepa behlekisa ngabantu bakudala ababesebenza u Nkulunkulu ngoqobo abalwa izimpi zomhlaba balwela imipefumlo eminingi bezama ukuyidonselela ekupileni okupakade.

Namhla u Joshua no Jeremiah kahlakiswa ngabo kwenziwa izaga ngabo labo bantu ngabo abaleta ukukanya elizweni okwabe kufanele ukuba sibahlonipe ngoba namhla sisalandela imfundiso yabo. Lababantu babizwa ngokuthi bangowele okufanele tina esizibiza ngabo sibahlonipe namhla ngoba basiqabela indlela eya empilweni yokugcina. Uma ngifunda emihlatini yesi Sutu ngiyama ukwelamela igama lika Gogo womhlaba wonke kubantu abagila imikuba emibi esifazaneni nesifazana esizipete kabi kukona igama lika Eva pakati kulababantu.

UMn. J. P. Mcunu Ukalela Izwe Lakubo Alibona Selimuka

Mhleli. Ngikala isililo sesolumane okomfazi owaliwayo. Mhleli wepepanabalasizwe akengivele-nje pambi kwako nabafundi bako ngingebani-nje into ewubani ilo mipefumlo ngapakati kimi oneziwembezi zeminyaka ngesilonda ngapakati kimi.

Inkulumbo yako mhleli ngibasafunde ipepa besesitunukala isilonda mauti wena sibheke impi ese Bhisiniya-nje impi ikona la. Lamazwi ako ngilo ngawezwa uwakumbuzisa ngonyaka odhlule namhlanje abalele ate bha komkulu nomnane.

Jani iwenkosi yamakosi yase Topiya laba ucacambane ezihliziyeziwe zezeze lonke mauti kungcono ukufa kunokuba ilizwe letu litatwe ngobugqili sife sipele kungasali noma munye. Ilovo ke siyatate pezulu kona lendaba. Mina ke ngabafisela abakona e Abyssinia uba basale sebefa basale sebelibusa abangase ukufa. Tina udhlu emnyama sasingakwazi ukalo sihafuza ngomlomo sasazi ukuti into ecasu'ayo iyafelwa.

Impela ke lo Hulumente we Nyonyana uyacasula engati ngabe naye ulihlaba ngesihloko-nje ati siyanidubula manje okungecala sisale sifa sipele basale sobelibusa abangase ukufa kunaloku uma semukwe amalungelo. Impela wonke umuntu omhlope uli Ntaliyane. Nansike indaba esibeke watafuleni manje eyokuti uke amabandhla awahlangane ngabo 1/. Impela ke sokusobalane ngoba nomanyano lwamakosikazi esiyinyakazisile lendaba namike ngajengendodana yomanyano ngizwa ngingenwa umoya oyi ngowele ngizoshumayela into esobala kontanga yetu.

Sivipakamise lento siyise ku Somandhla ukuze kwenzekeloko okuvuywe nguye. Wayifakazisa lento umsindisi wetu u Jesu pambi ko Pilatu beti banamandhla okumkulula nawokumhetela wati makuvuywe pezulu, yebo.

Minake kweyami ingqondo ngiti inganamandhla lento uba kutiwa kahlanganwa-nje kuzoxoxwa kuzoxwe idhluliswe lendaba ngabaketiwe batunywe endhlu-nkulu pesheya bayosibika kona nokwenziwa kona le Nyonyana ukuti abafowetu labo enati asihambisane nabo sebesilahlile ngako ke nati asisagcushwa ukupatwa yibo ngoba basifela umona kunoma situtuke emalungelweni ayagaulwa noma sizwa kutiwa kufiwe endhlu-nkulu siyasikala lesosilo sinika amazembe asigaulela loo esaikuniwe.

J. P. MCUNU

East Pondoland

Lowo muntu sidalwa sika Nkulunkulu nanxa wahlulwa impilo nomteto ka Menzi wake noko loko kwenza ukuba izulu livuleke kwehle u Jesu alande lowo Eva enihlekisa ngay'emapepeni napakati kwezifefe. Ngakoke ngiti zamani ukuhlonipa amagama nabangowele njengesikufunda Embhalweni. Barberton.

[Wo! Bhekisisa, unomqondo omfishane kakulu lapo uti abanuzana Joshua no Jeremiah baka Mnu. Roamer yilabo abase Bhaibheleni. Qa, kakusibona. Amagama-nje lawa etiw abantu abangeko ukuze baveze ngezinkulumbo zabo lezo ukubuka kwabo inkambo yezinto zanamhla. Bangingi abango Jeremiah kodwa abaziyo ukuti kakuqondiswe kubo ngalo Jeremiah osuke exoxa no Joshua.

Nenja yako ungayeta igama lika Jemusi kudhlule kungasho loko ukuti bonke abantu abango Jemusi bayinja yako, kungasho futi ukuti kuhlanjalazwa bona. —Mhleli]

Ngomufi uL. J. Xaba

NGU A. N. XABA

U Xaba ungomunye waba yikonzela kakulu i Edendale ebukosini babamhlope, pansi kuka Somsewu beno E. J. Khambula. Kwabakhona umbango kwaMzilikazi kubanga uKulumane no Bhengula uKulumane wabalekela lapa eNatal. Kwatike ngo 1871 inkosi uSomsewu wacela ku babamkhula abafana bapelekezele u Kulumane aye kubo. Bamnika laba L. Xaba, E. Khambule, L. Dhlamini, H. Khumalo no M. Radebe ozalwa u dadewabo Xaba.

Kwaku ngesiwo umsebenzi omncane ngoba babaya emzini beyobhekana nempu. Oyise basala bebatandazela ngobuhlanu babo babuya bepilile.

Sebebuya ababuya kanye-kanye kuqala kwabuya uKhambula no Khumalo, uKhambula ngulowo owafela oNdini ngempi ka Langalibalele. Wasebenza umsebenzi omkhulu naye uKhambula oyise bemgijimisa bamya ku Nkosi u Langalibalele bencenga ukuba u Nkosi angixabani nabelungu.

Ngalesosikati uXaba wawe sasalele loMzilikazi. Ngokusalela kwake kona wahamba izizwe eziningi zisenhla waziwa amaKosi amaningi akona Babuya ngase Pretoria noRadebe, uDhlamini yona wabuya ngase Kimberley, uDhlamini uyise kaDhlamini ose Driefontein. U Xaba wahlala e Pretoria laze latatwa Amanzisi.

U Somsewu wasebeka indodana yake uXaba wahlala naye no Mnu. Marabi wakona e Pretoria wabuye weza eNatal.

Ngemva kwempi yaka Zulu ngo 1882 wabuya wawela no Nkosi u Cetywayo. Ukwela kwake kwamenzela inhlanhla enkulu. Ukuhlabona u Queen Victoria The Good. Lapa ke Mhleli, ngidabuke kakulu ukulahlekelwa izincwadi ezinomfanekiso wabo be pambi kwa Cetshwayo.

Impela uXaba walinga ukusebenzela izizwe zakubo noSomsewu kungacitekanga gazi, ngapandhle kwe lakwa Zulu angasebenzanga kulo. Ubufakazi bokuhamba kwake kulawo mazwe asenhla wabuya nezinkabi ezima 40 nemali. Loku ngakutola ku Mnu. Marabi ngise Pretoria ngo 1888 ukuti uXaba lo wayehlonepeka kakulu lapo.

Usishiye enobudala beminyaka ema 99 nezinyanga ezinhlanu.

jabuli baze balala ngomhlana ngoba sebezakuzitatela nje.

Indlala iyavuta iti bhe nonyaka sekuze kungene ubusika nje abaningi abakalizwa ifuto ingabe tina n ihlu ka Ntu soba mtshingo ubetwa yini nonyaka.

[Siyifinyezile lendaba.—Mhleli]

Izinsuku Zezibusiso Laba e Mlomo izwi Lenkosi livuta bhe

Bekungenkulu ingqungqutela yomanyano lwama Wesile lapa e Mlomo. Ngolwesine ngomhla ka 9 April kwakungumlindelo kwaze kwaba Ngolwesihlanu Olulungileyo zaqutshwa izinkonzo ezintoti zenganyelwe umfundisi R. P. Mashiyane. Ngomqibelo ngo mhla ka 11 April kwakahleleka amalori amatatu ekele abase Kinross, Bethal, Carolina, Davel, Breyten nabase Union Colliery kwati ngo 4 ntambama kwaba nekonzo yokuzungeza zashumayela izintombi nezinsizwa zomtandazo.

Ingqungqutela yavulwa kusihlwa ngumongameli u Mf. A. Solomon ngembali eti "Kuphelile" encwadini ka Johane 19. Umongameli wakuluma amazwi amakulu. Emva kwale ntshumayelo kwembeswe amakosikazi omtandazo ayishumi nanye nezintombi zomtandazo eziyi sonto (7) kanye namadodana ayi shumi nantatu. Kwaseke kuvulelwa omanyanweni asina azibetela amadodana nezintokazi zomtandazo kwazekwasa abanye be vuma izono zabo; abazinikela, omanyanweni lapo baba ngapezu kwamashumi amabili.

Ekuseni kusempondo zamtini udwendwe luholwa ngu Mfu. R. Mashiyane ku Marako 19:3 amazwana ati "Bakuluma bati ngubani oyakusiqingela itsho emnyango wetuna na?"

Kwati ngo 11 yangena inkonzo emnandi esontweni ipetwe nguye umfundisi Mashiyane wawashumayela ku Johane 25:17 eti: Ungangi namati abantu abakulomsebenzi babe ngamakulu amane namashumi ayisipholongo ananhlano. Imbiza yayizwiwa ngoti ngifunga amantombazane ongazi wayengamangala mayezwa ukuti bakona abake baqekeka e Wesel, manje sebebuye ngoti lwabo Enkonzweni yesidhlo kwakukona amalunga angamakulu amabili namashumi amatatu nanhlano, imingi laselicitakale ngexnr ye myula Siyawutusa impela lomsebenzi owawumuhle, nobuya nangomuso.

Into embi nje siyabonga siyakalanjengoba amabayisikili engasezukulutelelwa. Ophulukasi abal (Ipelela ohleni lwesibili)

Ezase Mangweni

(NGU MAQHUZU.)

Umfundisi G. Karallus ute shelele ngase Tekwini ukolanda umakoti wake ovela eJalimane.

Site sihamba notisha uLembete ngekalishi lake sacitshe sakupukela esitezi. Ihashi labaleka nati kwawa ikalishi amasondo abheka pezulu salala ubutongwana obuncane. Sezwanje ngabakulu sebeti, "Wasimata bhoyi? Yinindaba wena ayibukile lo road mubi? Wena hamba shela?" Kwafumaniseka ukuti yonke leyonkatazo asiyizwa kuduma amakanda. Ukuba sasicezile sasobamba amaqanda bese beti kwenziwa ukucimeza.

Otisha abasha bakiti nonyaka yilaba uMnu. C.R. Mbhele owatata indawo ka mntaka muna u Nkosana Mazibuko namakosazana o Jessie Mlambo, Bettinah Vilakazi no Sarah Kumalo.

O Mr. no Mrs. J. L. E. Lembete no Mr. no Mrs. I. D. Hlabangana, bebehambele Emaus Mission Stn., ngomkosi wokubeka upawu lwendodana.

I Tennis yetu iyaquba kodwa salinyazwa abantu base Dundee eseloku batula abasho nokuti i affiliation yetu bayitola na? Setembe nina mlamlankunzi ukuba ubatshele babuyise leyo mali uma isicelo setu bengasamukeli.

Bate shelele ngasemakaya amakosazana akiti o Gremah Mtshali no Bettinah Vilakazi. U Miss Martha Gorrie yena ubengenakundhla ngoba ubefikelwe uSomebody. Sesilola amazinyo.

Utini mfo wase Longlands? Kanti izinja zisatela yini loku tina lapa satshelwa osiyazi ukuti azisateli bati nokutsho umlungu owayefuna imali kaseko usahamba.

Igunyile indhlala lapa ikati selilala eziko nomnanayi usebiza umpondo ngesaka. Indhlala inati.

Kade sinenkulu indali lapa satengatengisa ngezinkabi zetu noma pela bezingenamali.

Kwelase Turkey

Izwe limi ngoti, Nkombose. Nase Turkey kakuhleziwe neze kahle, kwazise ama Turkey ahla-lele ovalweni ngoba ati uma ama Ntaliyane eselinqobile elase Bhisiniya angase ahlaselwe elase Asia Minor lama Turkey.

Nawoke asehlezi pezu kodaba lokuzivikela ngezikalini nengezinye izindhlela.

Wayeqediwe Yisifo Semizwa.

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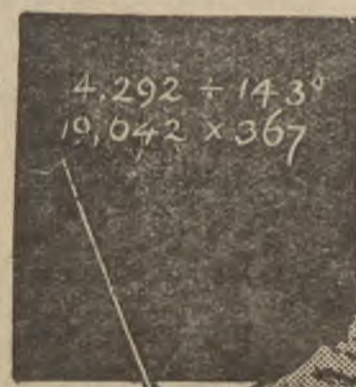
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What We Think And Say

'Bantu World'

SATURDAY, MAY 2, 1936.

Trust and Land Bill

The Trust and Land Bill is now before Parliament and already there are protests from Europeans particularly those of Griqualand East, who maintain that their district will virtually become a black area. There can be no doubt that very soon others will follow the example of Griqualand East, for although the majority of Europeans support the policy of territorial segregation they are opposed to land being set aside for Africans in their locality. "Segregate the Natives, they say," but do not give them land in the vicinity of our farms and our towns; their presence will depreciate the value of our properties". That in a nutshell is the attitude of the majority of those Europeans who support wholeheartedly the policy of territorial segregation—an attitude which made it impossible for the Government in 1913 to demarcate South Africa into white and black areas as provided for in the Natives Land Act.

In view of what happened in 1913, it is doubtful if the Land Bill will have any easy passage. It is a well-known fact that most of Europeans particularly farmers are opposed to large tracts of land being granted to Africans, because they know that that would make them economically independent and thus deprive the farmers of cheap labour. It is our firm conviction that the proposed released areas are inadequate and will not, therefore, solve the land problem. Besides most of the land is already occupied by Africans. Seeing that it is the intention of the Government to clear the towns of those Africans who are not employed by Europeans, one would have thought adequate land would have been provided.

The migration of Africans from the rural areas to the towns was caused largely by the operation of the Natives Land Act which brought about the wholesale evictions of hundreds of Bantu families from European farms. The reserves being crowded could not absorb these landless people, and the result was that most of them found refuge in urban locations. In the Free State where there are hardly any reserves, the exodus to the towns was undertaken on a large scale. The big locations of Bloemfontein and Kroonstad are a proof, if proof be wanted, that the operation of the Natives Land Act drove hundreds of African families from the farms to the towns. Parliament will, therefore, be well advised to see that sufficient land is provided before disturbing the existing condition of things. Unfortunately the Bill is not only confined to the question of land, it proposes to deal with Africans who live on European-owned farms. This naturally will cause the eviction of hundreds of families who will be rendered homeless and landless. It seems to us that the Government will be well advised to drop Chapter four of the Bill, and deal only with the adjustment of the land question so as to ensure that no hardship will be inflicted. It is land which must be found first before people are evicted from the farms and the towns.

We understand that the Government intends to set aside a sum of £10,000,000 for the purpose of enabling Africans to purchase land and for the development of the reserves. This sum in our opinion is not sufficient for the purpose. It is a well known fact that Mr. Heaton Nicholls, one of the staunch supporters of the policy embodied in the Native Bills, once told some African leaders that if they accepted the disenfranchisement of the Cape Natives the Government would

urge Parliament to vote £20,000,000 for the development of the reserves and for the acquisition of more land for Native occupation. It is to be hoped that Parliament will be asked to provide this sum so as to enable the Government to carry out its development schemes in the reserves; for without the development of the reserves the economic position of the Africans would grow from bad to worse and thus constitute a serious menace to the peaceful development of this country. There can be no doubt that an impoverished African community will respond to the appeal of demagogues and propagandists.

Weekly Message To Africans

What is the educated African doing for his race? This is a question which is on the lips of many people. Rightly or wrongly there is a feeling abroad that educated Africans are not performing their duty towards their fellow country men. We know there are many men and women who are carrying on the great work of uplifting the masses of our people. But there can be no doubt that there are those who are indifferent and who are only interested in feathering their own nest. So long as they live comfortably, they do not worry about those who live in poverty and under trying conditions. It is the bounden duty of every educated African to play his part in the struggle for freedom and in promoting the advancement of the African race. Man was created in the image of God not to live for himself, but for others. He was created to carry on the work of God's scheme of creation; because God works through the instrumentality of man. God can only free and uplift our race through the agency of men and women who are ready to sacrifice their personal ambitions for the greater ambitions and aspirations of the race.

We must love our race and work ceaselessly for its emancipation and advancement. Our race is one and indivisible. So let all its educated sons and daughters pool their intellectual resources and work hard to secure a place in the sun for it.

Let every educated African think and act in terms of race and not of self or tribe. Selfishness may benefit the individual but it cannot exalt a race; it cannot enable us to realise our racial ambitions and aspirations. Co-operative action is the only way of salvation. It is the duty of the educated to help the masses, rouse them from the sleep of ignorance and enthuse them with the spirit of self-help and patriotism. The masses of our people need guidance and help and it is the duty of the enlightened to extend a hand of friendship. Let every man and woman of education be the apostle of race pride, race unity and solidarity.

always accurate, and even with a just and patient magistrate and a scrupulous prosecutor, the Native is often incapable of correctly representing his case. It is notorious that in consequence many Natives are convicted that any plea other than guilty is not only vain, but impotent, and the quality of the administration of justice is bound to depreciate accordingly.

The relations of police and public can be tested from another angle. In Great Britain the policeman is almost always regarded as a friend and helper. Persons in distress will go to a station sergeant for advice—the more readily because in most countries the police are drawn from the community in which they serve. In a police force something more is needed than physical fitness and the externals of discipline—namely, the strictest individual corroboration, thus winning the confidence of the civil population. It would be affectation to pretend that anything resembling so happy a state of affairs exists at the present time in South Africa.

Constructive Criticisms Of Trust And Land Bill

In view of the fact that the Natives Trust and Land Bill has been introduced in the House of Assembly by the Minister of Native Affairs, a series of articles giving constructive criticisms of the Bill will be published in this journal week after week.

The Bill now before Parliament is of vital importance to the African people and should be carefully studied and scrutinized. It is a measure that affects the economic and social life of the race. By Divine decree every race of mankind is entitled to land sufficient for its needs, development and expansion. It is, therefore, essential that the land which the Government under this Bill intends to set aside for the occupation of our race should be adequate for our present and future needs. In the following article the inadequacy of the released areas is emphasised.

Section One provides that the Bill shall be read as one with the Natives Land Act of 1913.

In this connection it is important to remember that the Natives Land Act of 1913 was passed somewhat hurriedly, and that certain of the provisions of the Act have borne heavily upon Natives outside the Cape Province. The schedule of the Native areas in the Act does not include certain large areas, more especially Crownlands, which were in Native occupation (in many cases they were ancestral lands) and should have been recognised as Native areas in the Act. Unfortunately for the Natives, many of these areas have now become European areas, and are presumably lost for ever to Native ownership. This fact should not be overlooked in considering the provision which is now to be made for Native purchase.

Under Section Two, the term "released" is applied to land detailed in a schedule to the Bill (and also other adjacent land, which may be added as provided for later in the Bill). In Chapter III it will become evident that this term "released" signifies released from effects of Section One of the Natives Land Act of 1913,

which prohibits Natives acquiring land or interest in land from non-Natives, except with the approval of the Governor-General.

There is such a widespread impression in the public mind, that this Bill proposes to hand these released areas as a gift to the Natives, that it may not be out of place here to emphasise that this would only become possible, if Parliament made a large money grant to cover the cost of purchasing the released areas. The Natives have some ground for thinking that Parliament has some such intention, because, in 1930, certain members of Parliament, when seeking the support of several Native leaders for the proposed abolition of the Cape Native franchise, told them that Parliament would then probably vote £30,000,000 to buy and develop land for Natives. This should not be overlooked when Chapter II is discussed.

It should be realised that a great deal, if not most, of the released areas is already occupied by Natives and that, consequently the released areas do not necessarily mean that a new population can be put into them. This aspect must also be kept in mind when Chapter III and IV are discussed.

The Police And Africans

In commenting on General Smuts statement with regard to the proposed enquiry into Police methods, "The Star" inter alia says:

There can be few persons who have not heard, at some time or other, allegations that policemen have assaulted or taken bribes from or have actually robbed Natives. Natives frequently allege that, when accosted by night in connection with their passes, they are manhandled, that they are taken into the "pick-up vans" without any serious attempt to investigate their bona fides, that they are subjected to injustices at the charge offices, where, again, they are liable to improper treatment and even to assault. Some of them allege that when accosted in the streets, the police receive, sometime at their own suggestion, money in order not to effect an arrest, and the assertion that during the course of arrest, transit to the charge office, interrogation and search, money is stolen from them, is equally frequent.

Similar circumstances are said to obtain during the course of raids for the discovery of illicit liquor. It is alleged that the raids are often carried out without full legal warrant, that there is manhandling and sometimes damage to furniture and the disappearance of money, while respectable Native women have complained against offences perpetrated during the course of such raids. For Natives to collect evidence weighty enough to compel the police authorities to an investigation, or to cause a public prosecutor to institute proceedings or, if instituted, to persuade a magistrate to convict, is obviously no easy matter. It is widely said that objectionable

practices go on within and without the charge offices but Natives are notoriously difficult, and not infrequently untrustworthy, witnesses, and the sheer inability of the two sides to understand each other properly in most cases—since the charge offices are without interpreters and the police seldom speak the Native language—adds to the difficulties. Moreover, there is a natural disposition for police officer to support their subordinates, and for magistrates to accept police evidence, while the constant contact of the police with Native prisoners, many of whom are undoubtedly miscreants, equally naturally breeds impatience and a disposition to regard every arrested Native as a criminal—if not actual, then potential.

But if there is substance in only a portion of these allegations, there exists a situation serious enough to warrant investigation—either within the compass of the "wide mandate" promised by General Smuts or a supplementary inquiry. It must not be regarded as a racial—and still less a political—issue. A sense of justice and humanity is not the monopoly of one race. Much of the trouble can, of course, be traced to vexatious laws which seem almost designed to make criminals, and to a disposition, particularly among the less educated Europeans, to think of and treat Natives as sub-human. In the magistrates' court in an atmosphere which is not, at the best of times, all that can be desired, Native prisoners often receive something less than the consideration to which an accused man is entitled. They seldom enjoy legal representation. Interpretation is hasty and not

(Continued at foot of column 2)

R. Roamer Talks About . . .

NURSE JANE'S DIVORCE

It will come as a shock to her many friends to hear that Nurse Jane Maplank, of the Imaginary Hospital, has divorced her hubby Mr. Jeremiah, the Orderly. Before we tell you why she has divorced the man she said she would love until death parted them, let us say this:

We do not know what will come as a great shock. We do not know why it will come at all, instead of staying where it is. But we know it will come as a shock. That's all. Perhaps it is Pick-up. It always comes with great shocks to Africans. Anyway, those who are worried about this need not blame us. We are also worried. Thank you very much indeed.

Now Nurse Jane divorced her hubby because she says he talked in his sleep. The real trouble, however, was that she did not hear what he said. This set her a-flame. She was burnt up almost to the bones by the fires of jealousy. One night this fire so burnt her that it nearly burnt her soul to soullessness.

Fortunately, her tears put out the fire. What actually led to the divorce was that one night she heard her hubby talking and laughing in his dreams. But not a word passed clearly through his lips, though she heard him laugh and smack his lips. Nurse Jane felt sure he was talking to Miss Jemima, of Parkview, and was kissing her.

The next morning she wanted to know with whom he had been talking and laughing in his dreams, hey? Mr Jeremiah said as it had been only a dream he had forgotten all about it. This set the Nurse burning with jealousy. Oh, so he thinks she is a fool, hey? Before he forgot all about it, what was it, hey? Does he think she did not hear him laugh and talk with the Parkview girl, hey?

Didn't he swear before the minister that he would love his wife only and talk and laugh with her alone and forget other women, hey? And now what woman was this he had been talking to so nicely last night when he had not spoken so nicely to his dear wife for five weeks, hey? So all her faithfulness was nothing to him, for he only dreamt of other women, hey?

Didn't he know that people only dream of the things they had been thinking of during the day, hey? Did he ever hear her dream of men and talking to them as he did of other women, hey? So all these months she has been living with a polygamist, hey? She, a good little girl who only dreamt of flowers and birds! So that is why he always wanted to go to bed early, hey? So that he could have plenty of time to dream, hey?

The poor Orderly tried to convince his Better-Half that he had been dreaming of a big man sitting on his stomach because he could not digest the cakes she had baked that day. But she nearly bit his head off. What! Does he think she is as foolish as all that not to know the difference between a man who is laughing and one who has a nightmare, hey?

All right, he can go to Hong Kong with his evil ways, does he hear? She would rather die single and unloved than be deceived by a bigamist, does he hear? He can go to blazes, does he hear, and leave her alone as he found her, does he hear? Ugh! men are animals, true. She is fed up of them, does he hear? Out of twenty men she has loved in one year, not one was honest, does he hear?

MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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NURSEMAIDS

By THE EDITRESS

Now, you nursemaids, let's come together and talk seriously about this nursing business. If you read the European papers you will have read of the complaints of some readers about the disgraceful conduct of some nursemaids to their charges.

Most of the complaints come from readers who actually say they even went as far as to speak to these nursemaids who were ill-treating little children in their care. But in most cases they were met with abuses from these young African women. Now, sisters, it is admitted by all that there are very good nursemaids among you who simply adore little children.

While this is quite true, remember that all the best efforts of these kind-hearted girls are brought to shame by the conduct of the girls who ill-treat young European children. I deeply deplore this very much indeed. I know that I cannot expect every nursemaid to be an angel, but the mere fact that the distressing conduct of some nursegirls is a reality shames all seriously minded women.

We must learn, dear sisters, to take ourselves seriously if we would be respected and honoured by others. Therefore, I see no reason whatever why a hard-hearted girl should want to be a nursemaid when she has no love whatever for little children. Remember, that most of the time the little ones are in your care and their mothers have great confidence in you.

That you will love their children, take care of them and see that they are protected during the day and given your closest attention. For this you are paid well. Even if you are not paid well, that is no reason why you should neglect the children under your care. If you are badly treated, give notice and leave that mistress, but do not visit your anger on her innocent little children, dear girls.

Let's be serious about this. Let us kill this very humiliating habit of some nursemaids; for it puts to shame and humiliation all the good efforts of those women who wish to get the confidence of European ladies. Oh, dears, please talk about this matter among yourselves and stop it before it drives away from us the sympathy and love of some kindly disposed European ladies.

Each reader of the women's pages should talk to these girls and, if necessary, draw our attention to them so that we may try our best to talk to them and bring them to their senses before they shame us all!

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JUST A SMILE, PLEASE!

"What if I loved another, dear? Don't you know it has only prepared me for the greater, higher love I have for now?"

"That's all right; but how do I know that the love you now have for me isn't preparing you for a greater, higher love for someone else?"

On a pleasant Sunday afternoon an old German and his youngest son were in the village inn. The father had partaken liberally of the home-brewed beer, and was warning his son against the evils of intemperance. "Never drink too much, my son. A gentleman stops when he has enough. To get drunk is a disgrace."

"Yes, but how can I tell when I have enough or am drunk?" The old man pointed with his finger. "Do you see those two men sitting in the corner? If you should see four men there, you would be drunk."

The boy looked long and earnestly. "Yes, but—but there is only one man in the corner."

Husband: "Shut the door! There's a terrible draught."
Wife: "Why, the door is shut."
Then lock it!"

"When you married me you knew you were marrying a bank clerk, didn't you?"
"Yes, Why?"
"Oh, nothing. Only I thought perhaps you imagined you were marrying a bank."

Boss: "I'm surprised at you! Do you know what they do with boys who tell lies?"

Office boy: "Yes sir. When they get old enough the firm sends them out as salesmen."

DO YOU KNOW--

How Months Were Named?

Now comes the month of JUNE. We read that there is no certainty as from which of these two names it got its name. Juno, the goddess who was the wife of Jupiter and Junius. I think we can safely say June takes its name from this beautiful goddess whose only fault was that of Jealousy.

JULY takes its name from Julius Caesar who is known to most of the readers of these pages. He was one of the greatest men who ever lived and was a soldier and an emperor. He was born in this month, so he said it should be named after him.

Now Julius Caesar had a grand-nephew whose name was Augustus. The name Augustus means noble. So the month August takes its name after Augustus.

SEPTEMBER somehow seems to have been wrongly named, for the word Septem means seven. September is the ninth month, but it was the seventh months before the months were re-arranged.

We read that SEPTEMBER was the seventh month, before the months were re-arranged, well, the month that comes after it was called October which means the eighth. But October is now the tenth month.

NOVEMBER is the eleventh month. It is the month of Guy Fawkes, the man who wanted to blow up Parliament in England with gunpowder.

Now there's December the happiest month of the year. To the Romans it was the tenth month as the name "December" shows, but to us it is the twelfth month, the month of Christmas.

Women's Home Page

Scones For Tea

Measure two cups of flour and put into a mixing bowl; add four level teaspoons of baking powder, level the spoon with a knife, and one flat teaspoon of salt. Mix together well. Then add two tablespoons of shortening, either butter, pastrine, or lard. Use a fork and mix the shortening with the flour thoroughly. Add three-quarter cup milk slowly. Mix very lightly with a fork.

Now this is when scones should be handled with a fairy-like touch, for as soon as the milk is added the baking powder starts to "rise" and if the dough is not handled lightly the scones will be heavy. Turn the dough onto the pastry board. Pat it out lightly (oh, so lightly!) with the hands and cut into rounds with a biscuit cutter, or shape into rounds with the hands and with as little handling as possible. Grease a baking pan and place scones in rows; bake in a hot oven for ten minutes.

Remember for scones, there are two golden rules—the dough must be handled as little and as lightly as possible and the oven must be really hot so that they do not take more than ten minutes to bake.

Furniture Cleaning

Take some warm water to which a little vinegar has been added, dip a rag in it and ring out till nearly dry, then rub the furniture well. This will remove all dirt and finger marks off dark stained wood. Afterwards polish with furniture polish.

Household Hints

By BEATRICE NUTS

Old Brass:

Old brass can be made to look like new by pouring strong ammonia over it, scrubbing hard with a brush and rinsing. The job should be done out of doors so that one is not affected by the ammonia fumes.

Lamps Chimneys:

Lamp glasses often get discoloured. Rub on dry "Vim" with a soft cloth and then polish it off.

To Clean Carpets:

Sprinkle the carpet with salt and sweep; then half fill a bucket with warm water and add three table spoons of vinegar, wipe the carpet over with a rag dipped in this water.

To clean a Straw Hat:

Take a clean clothes brush and brush all the dust out first, then dip a rag in methylated spirits and rub all over the hat. This treatment will improve the appearance of straw of any colour.

A New Knob for a Kettle Lid:

Insert an ordinary screw in the hole, head downwards and twist a small cork onto the end to prevent it from slipping out.

Damp Shoes:

Just stuff your damp shoes with old newspaper instead of putting them in front of the fire. The paper will absorb the moisture and keep the shoes in good shape.

Splendid Offer To Our Readers

Transfer Of This Lovely Pillow Sham.

What lady, young or old, married or single, does not like to have a dainty pillow sham on her bed? Here is a lovely design which is surprisingly easy to work. The veriest beginner knows how to work the simple chain stitch and practically the whole design is embroidered in this simple stitch—the result is very effective.

The original pillow sham of this design was worked in three shades of orange and a pale cream with Clarks Anchor Filosheen. The flowers are a deep orange, the first row of scallops in the same deep orange, the second row, a paler shade, and so on until the last row which is a very pale cream. The design would also look very pretty worked in different shades of pink, blue or green, or the whole thing could be worked in one shade.

The "sham" is bordered with broad thick lace although of course a narrow lace could be used if preferred. We are glad to tell our readers that we have very attractive transfer Patterns for a pillow sham very much after this style and we can also supply full directions. The price of a pillow sham transfer is threepence.

So all our readers have to do is to write to "The Editress, 'The Bantu World' Box 6663, Johannesburg, and enclose three penny stamps inside the letter. Do not forget to write your own address plainly. On receiving the letters the Editress will send transfer and instructions without delay. Unfortunately we only have a limited number so we advise readers who are anxious to start on the pillow sham to write without delay.



The Pillow Sham

To Cake-Makers

Something of Interest

One does not associate grape juice with the baking of a cake, and yet, without the grape juice there would be no baking powder—and without baking powder—well, the cake would not be much of a success, would it! But times change; hundreds and hundreds of years ago cakes were made by mixing crushed grain with water and leaving them in the sun to dry!

We do not know exactly when yeast was first used and how it was discovered. Probably some housewife did not wash the bowl in which she mixed the grain and water and the stale "dough" turned sour and formed yeast cells; then when she mixed fresh grain with the remains of the old, she found that it "grew bigger," so she made a habit of leaving the mixing basin dirty.

Then later, when yeast was recognised as a necessity people tried different things to see which would give the best results. Afterwards, the popular yeast was a mixture of sour milk and bi-carbonate of soda, but it was not the perfect yeast for if a bit too much soda was used, the food was yellowish and had a very unpleasant taste.

Then, a new mixture was tried, soda and cream of tartar, and after some years of experimenting a Baking Powder was formed by carefully blending soda, cream of tartar and cornstarch, this mixture is used by the most well known baking powder manufacturers. "But where are the grapes?" You ask. Well, the cream of tartar is made from grape juice.

The grapes are picked when perfectly ripe and are pressed into juice. This juice is set aside to stand for some time to allow the crystals to form, just as they form in sugar syrup; these crystals are cream of tartar but the actual crystals are called "ayols." They are then washed and boiled to remove all impurities and ground into powder. This powder is then mixed with bicarbonate of soda, certain quantities are used of course. To keep the mixture dry cornstarch is added. All these ingredients are thoroughly mixed together in a dust proof machine and sieved through fine milk, packed into tins—and there you are!

All you have to do is to follow the recipe in your cookery book and use the required number of teaspoonfuls. And there you have a lovely-fairy-light cake, without any trouble of leaving your mixing bowl dirty for next week's bread or cake!

Milk Soups

Many delicious soups can be made with vegetables and milk, and they are particularly suited to children. A milk soup can be as tasty as one made from the richest stock, and is especially good in summer when one feels inclined for lighter meals.

The chief point to remember is that the milk is heated separately and added just before serving. Otherwise you can give your imagination full rein and concoct your own recipes, according to what ingredients you have in the house.

The vegetables are washed, cut up, and covered with water to which salt has been added. They are simmered gently for an hour or two then the liquid is strained off. The vegetable pulp is forced through a sieve and added to the liquid with the milk. A pat of butter may be included as well, and seasoning such as celery salt or nutmeg.

What Famous Men Have Said About Women

SHAKESPEARE: "Two women placed together make cold weather."

HERBERT: "Words are women, deeds are men."

SOUTHEY: "Three things a wise man will not trust: The wind, the sunshine of an April day, and woman's plighted faith."

GEORGE MEREDITH: "God's rarest blessing is, after all, a good woman!"

BEN JONSON: "If women have a will, They'll do it 'gainst all the watches of the world."

Embroidery Should Be Spotless

Embroidery is inclined to lose its charming freshness. This is especially the case with any kind of white work. For this reason embroidery should be kept in a clean washable cloth. And when at work on it, spread a clean cloth over your lap. Be very particular about washing your hands beforehand; if they are inclined to get moist rub a little white bath powder over them before you settle down to sew.

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LA 54



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Mrs. Theophilus Gule-Dressmaker

Powder And Lipstick For The Africans?

(By M.P.)

The African people to-day are educated. They are learning many things from the Europeans which will help them in their progress in business and in private life. The African lady is learning to run her home on the same lines as the European; she dresses in the modern fashion and her social activities are on the same lines as her European sisters.

There are not many (fortunately), but there are quite a number of 'modern' young African ladies who have adopted the European custom of using face powder and lipstick; and to be quite frank they make sorry sights of themselves!

Black-face Powder

To be fair, I must admit that there are quite a number of European ladies who do not exactly add to their attractions by using powder and lipstick, but this is only because they are ignorant of the correct way of applying it. But with the Africans, no matter how carefully they apply face powder and lipstick, they can never improve their looks. Surely it stands to reason that what is made to suit a fair skin can never add beauty to a dark skin?

Imagine the result if Europeans used a dark brown or black face powder? Also, the use of lipstick does not add beauty to an African lady's lips. It cannot, because Europeans' lips are very pale, and it is made to suit them. An African's lips are a dark red so when a brilliant red lipstick is used the effect is—well, clownish, to say the least!

Modern and up-to-date

The African ladies who use face powder and lipstick, put it on because they want to be modern and up-to-date, but I am quite sure that if they put the "modern and up-to-date" out of minds for a bit and took a really good look at themselves in their mirrors, they would realize that they were not improving their looks. And don't all women like to look beautiful?

The African lady who dresses smartly, carries herself well, speaks correctly and behaves in a lady like way, is as modern and 'interesting' as anyone could wish—so why deliberately spoil the whole effect?

photo, Mrs. Gule is still very young and despite her early success, she is determined to go on from strength to strength. Her husband is Mr. Theophilus Gule, who is an agent of an Insurance Society.

Mrs. Theophilus Gule

(By THE EDITRESS)

Near George Goch railway station on the Eastern Native Township Location side of the station, there are rows of stores on your left when going to the station from the location. One of these little shops No 170, is occupied by a young in-assuming woman who carries on her dress-making business. And this young woman who can be seen from early morning to the late evening on her desk, busy at creating some "latest thing" for some women, is Mrs. Theophilus Gule.

It was in 1924 when she began her Industrial training at Indaleni Girls' High School, now known as Indaleni High School. Before taking her industrial course she had passed her 1st year in the High School after which she took a 2-year industrial course. She passed this and, instead of taking it up immediately as her life work, Mrs. Gule determined to widen her knowledge, education and experience by teaching.

Teaching Carer

The fact that Mrs. Gule taught for four years after completing her industrial course, showed her wisdom in making every effort possible to crowd into her life useful experience while there was still time.

She did not believe in resting on her laurels as most of our young women do. In her parents, both the late Mr. and Mrs. Josiah Africa, of Ladysmith, Natal, Mrs. Gule had very far-seeing parents who encouraged their children to love education so as to better themselves in the world subsequently.

I was much pleased when Mrs. Gule told me that her dressmaking was getting on very well, for it has earned the confidence of her many customers among whom she numbers even non-Africans. A number of daintily made frocks and dresses hanging on the walls of her shop testifies to the amount of work that is done by Mrs. Gule and her pupils.

Successful Calling

It is also gratifying to reveal the interesting fact that several pupils have passed through her hands, many of whom are now conducting their own dressmaking establishments.

"Would you advise young women to take up dressmaking, Mrs. Gule?" I asked her.

"Certainly," she replied. "If a young woman is not lazy to work and is quite willing to learn by experience, she would certainly make good in dressmaking."

Now that's good news for young girls who wish to take up dressmaking. As you see from her (Continued on page 11)

A Visit To An Arctic Village

(By A CORRESPONDENT)

Winter is coming, so let us pay a visit to the far north, to see what winter really can be like! We are not in Johannesburg or Cape Town, or Pretoria, or any other town in Africa, but far away in the land of snow and ice. We are going to pay a visit to an Eskimo village. The Eskimos are the people who live in this cold white land. We ride to the village in a sledge. It is a flat sort of cart without wheels and it is drawn by a team of dogs. We strain our eyes in the dim lights, watching for the roofs of the houses, but they never appear!

Presently we come upon a group of little dome-like mounds made of blocks of snow—this is the village! The Eskimos are standing in a group outside, ready to receive us. We cannot understand their weird language but we laugh together and shake hands. They are dressed in strange clothes made of seal-skin and rein-deer hides. The big bulky jackets have a hood which fits over the back of their heads for out-door wear.

The men and women wear skin trousers but the women wear their tunics over their trousers. By their smiles and gestures they show us that they wish us to enter, the Eskimos little house is called an "igloo." A snow house! Brr!! We drop to our knees and

crawl through the low opening. To our amazement it is warm and cosy inside. Winter is a dark time in the Arctic, so our hostess has lit two or three lamps.

The Eskimo housewife uses seal fat instead of paraffin, her "lamp" is a slightly hollowed stone and the wick is generally moss gathered from the rocks in the summer time. At one end of the "igloo" is a low platform made of blocks of snow; it is covered with soft skins and this is where the family sleep.



Mrs. Theo. Gule.

On the walls, here and there, are handy little snow shelves

IMPORTANT NOTE

(By THE EDITRESS)

It is pleasing to see the Women's Pages of "The Bantu World" becoming the platform upon which not only women readers but men as well ventilate their opinions.

Very soon if we go on in this way, our Pages will be known all over Africa as Pages of women who think and act!

where the housewife keeps her bone sewing needles and thread made of sinew. We have a meal of frozen fish and dried seal meat while our hostess shows us how she makes the quaint little skin shoes for her children. At length it is time for us to smile a good-bye and shake hands all round again. We crawl outside into dim light and clamber onto the sledge.

The driver shouts to the dogs in the Eskimo tongue and we turn to wave a last farewell to the igloo. When the winter is past and sun shines in the heavens again these quaint little snow houses will melt and then the Eskimos will live in shelters made of drift-wood and sods.

A cold wind is howling across the plain and we shiver and draw the skin rug close up to our chins. Brr! The dream is over. Let's wake up and have a nice cup of hot tea in sunny Africa.

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This is a picture of an Anchor — a very strong hook used by boats to hold on to the bottom of the sea. It is put on every Ball of Clark's Anchor Stranded Cotton to remind you that it is a very strong cotton. See the picture of the Anchor on the label.

Use CLARK'S ANCHOR STRANDED COTTON for making hats.

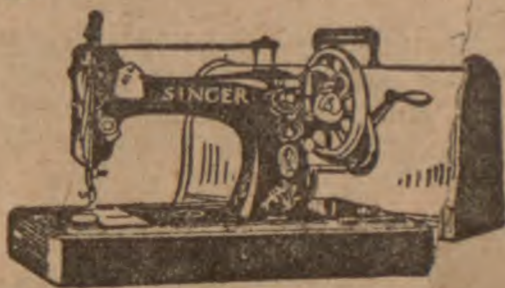
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Page Of Interest To Women Of The Race

Bantu Nurses And The Patients

Editress,
I am expressing my own opinion on behalf of the patients in Hospitals. Nurses should be ashamed of what has been said of their conduct to the patients. They have no sympathy for their sick people. Even if they deny and protest a hundred times this is quite true. I wonder if ever they realise that they were offered these posts because of those patients.

I am not against them but am advising them to be kind to their patients. They must not only give better treatment to Mr. or Mrs. So and So which is absolutely wrong and shows lack of righteousness on their duty; all our people in hospitals should be treated alike.



Mrs. Orpheus Kumalo (nee Johannah S. Koffie) of Johannesburg was a teacher for many years in Natal and a well known member of Ohlange Institute Travelling Choir many years back.

She is a contributor to the women's Pages of "The Bantu World" under a pen name. Her husband, Mr. Orpheus Kumalo is one of the best known young men in the city. His hobbies are football and music.

Bear in mind that a patient is no better than a child. He or she did not like to be in that lonely building between death and life but through suffering he came for medical treatment I do not see the reason why such a person should be expected to do the work they should do. Please do not tell me that they are also troublesome. When they took up nursing they knew they would meet these difficulties. You must show good manners to your patients because some are as old as your fathers and mothers. If you treat your patients according to their positions you will always be criticised for you will not know every person who is educated or civilised. Let us be kind to them and smile with them.

A. M. M. PHASHE
Germiston.

Nurses Are To Blame

Dear Madame,
After carefully weighing the evidence of out-patient "229" I come to the conclusion that it is deplorable, but nevertheless true, that a large percentage of African Nurses ill-treat patients. I do not agree with out-patient "1870" who was once well-treated in one of the hospitals and then took it for granted that all nurses are alike. She even stated that, "It is most disgusting that people who are well-read like "Out-patient 229," sometimes make such sweeping statements about other people."

Why not? Our mistakes must be shown by those who see them. Expect to be found fault with, and to be misunderstood and even misrepresented in the world. Be not much concerned at this, if you have a clean breast and a pure conscience. Insult no human being, but fear no man when you are in the right. Observe well, and meditate well, and draw well your own conclusion on what you see and hear, and you will not fail to be wise and intelligent. Taken on an average the majority of African Nurses have not yet secured a higher moral and spiritual plane towards their fellow-men. Many people discharged from wards complain about themselves especially about bad answers they get from nurses. Therefore what reports do you nurses expect from these patients when they get out? Bad! Do not insult patients please!

They are sick and do not know what they say or do. Love them as your fellow-men and share your sympathy with them. You will not get on among good people if you are proud, vain, conceited. Vanity pride, conceit are very hateful features in a person's character.

J. T. NCHABELENG
Middelburg.

Why Girls Change Lovers Like Their Dresses

Editress,
For every evil and good under the sun there is a reason. It does not matter how small or big a thing is, but there's a reason for it. Generally there are good and bad girls; but let's first deal with good ones, who, I am sure, also change their lovers like dresses. Of course, they should change lovers like their dresses, because very often they mistakenly associate themselves with bad boys, who appear to be good sometimes. I hope you know what I mean by bad boys, but for the sake of those who do not understand—I mean boys who will treat girls as their wives, etc.

Because they come in contact with these unruly boys, they, being good, drop off their lovers at once; as they are not used to such characters. Now they try to associate with good ones; this they'll do till they get the good ones by luck. That is where the change comes in and therefore we cannot blame them.

Dealing with other bad lot—I shall not say much about them—but one thing I want to point out about them is that they are a drawback to Africa. Bad girls, by luck, fall in the hands of good boys, but because these boys are gentlemen and do not treat them as they wish or are used to, they complain that they are not loved by these boys, and they kick them. This they'll do, too, until they come across bad boys, who will treat them as they wish; not understanding that they spoil the boys and their own characters, too. That, as far as I can see is why girls change their lovers as they do their dresses. I wish that good girls would make up their minds to love good boys. It is quite easy to see good bad and boys, for their talks betray them.

We must remember that girls or women are the people who will uplift our nation, if they had good characters. If a good girl unfortunately falls in love with a bad boy, she should not be led into temptation through fear; but should tell him straight that she cannot submit to his evil influence. A good girl is feared by men.

Qokolweni School
WINDY
To Readers

Will all those readers who sent us their articles for the press forgive us for not being able to publish them all this week? Thanks! The response towards these Pages is so great that each week we are forced to hold over many articles from women readers.

Never before has any Bantu paper commanded such interest among its women readers.

Read
The Bantu World
First

An Advice

Madame,
As a one-time dweller of Johannesburg, allow me to extend my sincerest appreciation to those responsible for organisations that cater for the youth seeking recreation with the hope of deriving physical development and moral benefit.

Doctors prescribe cheerfulness as an antidote for perpetual unhappiness, and as there are a number of young womenfolk who have been unfortunate to receive the blessings of fate I would advise them to avail themselves of the opportunities where they may relax their minds. The world is a place where forgiveness, patience and unselfishness do not exist. We tire too soon in moulding the characters of the youth, forgetting that these young members of the Bantu race will one day be the leaders we seek in vain to find to-day.

Remonstrance of a strict nature from our elders cause us to seek refuge in any kind of pastime generally detrimental to our young lives, whereas in my opinion, gentle persuasion and encouragement to participate in healthy recreation bear good results in the end.

The youth will undoubtedly achieve more good in all spheres of life if only the parents would realise that liberty to pursue pastimes of a healthy and developing nature is a way of planting in their hearts the seeds of self-reliance, self-mastery, unselfishness and perseverance, qualities which will manifest themselves in the future.

(Mrs.) IRENE LIND, MAKANYA
Red House, C.P.



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Give him Nutrine... It will make him stronger, healthier and happier. Nutrine is the best food to give when natural feeding fails. If you would like advice on Nutrine Feeding, write now. A reply will be sent on receipt of Mother's letter giving age and weight of baby. Write to:

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NUTRINE

What Is Love? - Reader's View

Editress,
Please allow me space in your world wide known paper to answer "Night Scholar". Occasionally the subject "What love is" has appeared in your columns many readers have asked questions, others again answering them. This is very instructive to us, for-through this we learn how to use love in the proper way. It seems as if Night Scholar is against those who are trying to brighten up their love affairs.

We have not studied enough on the love theory, and yet we know not half the rules of how to use Love in the right manner.

But if Night Scholar knows much and has heard much of this subject, why can't she explain it to others, and by so doing, every writer would stop wondering about 'Love'.

Nurses Again

Madame,
I wish to say a few words concerning Native Nurses. I read about this subject a week ago, and found it necessary to say something as this is an important subject. Recently I visited a friend at a hospital. I found him lying in bed after an operation. I think I had been waiting ten minutes when I heard a patient asking for help as she could not turn by herself due to the operation she had had in the morning. A nurse spoke to her roughly. I was surprised to hear a nurse talking like that to a patient. I also say nurses are to blame. I have heard of these complaints from many people. This incident happened in Matatiele.

"A CORRESPONDENT"

Matatiele.

The Bantu World is for those who want to improve their manners and habits, but useless for those who know all about everything.

Thank you very much
PENNY STAMP
P. K. Mabieskraal



Neeu nguana oa hao lebeso la Nestle. Lebeso la Nestle le loketse nguana. Le etsa nguana hore a hole, a matlafala, a ntletale.

NESTLÉ'S MILK

LE LOKETSE NGUANA.



Lebeso la Nestle le rekisoa ka bole-kana. Le tsoake ka metsi a beditsisoeng, me o le noese nguana ha le fodile.

Bomame Bomdabu!

Izindaba
Ezinhle ziya
Pindana!



IZINGANE
ZILALA
ZICOBEBE

Nxa zidhle umqoto ka

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Omame bomdabu abahlala emalokishini emadilobheni baqala ukuzwa ngokakuliswa kwezingane ngaomame abamhlope, zikule zename. Manje loko sekwaziwa omame lena mapandhleni. Uma ingane ikala isuke ihlushwa okutile. Umqoto ka Ashton and Parsons uyokuqeda ke loko. Ingane yename ilale kahle.

Ungawutenga lomqoto nakusiphina isitolo, kawubizi neze. Wubeke nje olimini lwengane. Nxa ingane ingapantsi kwezinyanga eziyisitupa yinike isigamu, nxa ingapezulu yinike wonke. Umqoto ka Ashton & Parsons wezingane kawunayo ingozi neze.

Abaninziwo:
Phosferine (Ashton and Parsons) Ltd., London, England.

Ba-Abyssinia Ba Kgelosa Linoka

The Bantu World

Sefofu Se Lahliloe Ke

Mosadi Ea Tshabang Le Masogana

Bala

“ THE BANTU WORLD ”

SATURDAY, MAY 2, 1936.

Ntoa Esa Loana

Ntoa ea Abyssinia e sa loana. Ba-Abyssinia, lega ba fisoa ka mollo, ba sa ikemiseditse go loanela tokologo ea bona. Ke gona madira a sa ea ntoeng. Ka Leboea, go utluagala gore ba thubile tsela e tsoang Dessie go ea Addis Ababa; ba kgelositse dinoka le dinokana gore Mantariana a seke a fumana metsi. Gothoe ga pula e ka na, madira a Ba-Abyssinia a tla tshuarisa Mantariana bothata. Ka Boroa go loana ntoa e kgole, esale e simolla vekeng e fetileng. Ba-Abyssinia ba re ba bo'ale magolo-kgolo a Mantariana, ba ba ba thuba difofa tse ngata. Mantariana a santse ale kgole le motse oa Addis Ababa, gomme go utluagala eka a tla nka nako pele a tsena moshate. Gobane Ba-Abyssinia ba ikemiseditse go o tshireletsa.

gago kea le leboga thusho ea lena, are badiri le tieng matla modiro oa lena o bonagetse mo gare ga ditau gase le gome tseleng aoa le dirile theresho gomme a nyatsa mahlabo-pio ba molao leshedi a legare. Goa ema Morena S. Sepole a leboga sechaba modiro o se o dirilego oa lerato o kgahlisago, o mogolo.

Phuthego lerato la lena le bona ke mang le mang rena re thabile go bona modiro o le o dirilego. A leboga kakudu bathushi gomme a bala bukeng ea Genesis 28: 10, erego mosepedi eo a go robala nageng mme a samela iebye. Gomme goa ema Morena Isaac Moikangoa o N.A.D. gomme eena a hlalola lentsu la thabo le lerato gomme are ke leboga bana ba kgoshi modiro o ba o dirilego ba beile lets'oao lebitleng la ngoana oabo bona gomme are lethabo la ka ke le legolo ruri ke bile ke paleloa ke go bolela bothakga byo Batubatse le bo dirilego.

Batubatse kea le leboga gammogo le Maapara Nkoe ao abego le rena ka tsatsi le gomme kere tsebang gore le bonchitse lerato la lena go dichaba le go ditlogoana tse di setlago, gomme are: Morena S. A. Kgabe, Mookamedi oa legotla la Bapedi ke oene eo lehlogonolo ruri gobane o na le bahlanka ba makgonthe ruri ba potego mo sebakeng se, gomme ga o ka ba lahla oe tseoa ke moea o fokago o tlo ba o phoshitse ke lehlogonolo. Molao oa Sesotho o re ba ba nyane go ene seo ba se dirago ba direla oene kgoshi ea bona; ba ka bo nna, mna, le bompholotsana le bo mohlomaledi molomoatau... a tlatsa ditebogo gomme goa ema:

Mrs D.E. Maphaka gomme a hlalola lentsu la tebogo. A lebona badire le ba thuse gomme le hou re bona dihalago tsa ma apara nkoe a geshu fa gare ga rena gomme lehuo ke tlo robala boroko modiro o fedile ka lerato beng ba rena ba tele go fetsa gomme goa ema E.A. Kgabe T.S.N., Mosaari a Sekgoama, are: Ke leboga dinao tsa ba chologe ba mokgoshe le bathushe le phuthego e rate gago di kgoshe tsaka kea leboga ga le koele lentsu laka ga kere sebata kgoma gomme la nchologa ka marumo la nhlakodisha beng baka ba soaedi ke Kgatla le Pretoria D. D. Ntsoka le Kgoro ea ba masemola ba ba lego ditleng tsa morena P. Makgoolo tsebang gore tsohle di romeloa gae go batsoadi mme le tsebe chonyana dile mago nageng a tlo shoka naale gomme K.S. Sepole a re bagolo baka ga kema mantsu a nka a bolelago gaese tebogo, kere malebo a magolo dikgoshi tsaka ga ke tsebe gore nka le thabesha ka eng dikgoshi magageshu leggola laha go tepa tema ea ka molomo pe e se oe, ke leboga ka kudu marena.

E.A. KGABE.

W.N. Township.

Madireng a Waterberg

Ke JOEL B.M. THEMA

“Ka di 31 tsa kgoedi ea March, ke ile ke dishitse dikgomo tsa nntate William Makeke ga Madifoloko Nthapama, ka bona mohlankana e mong a etsoa ka morago ga Sekgoa. Eaba o re go nna “o bona gore ke ke rata go go bona, o ka nchia na.” Ga ke e utloa a rialo ka thoma go shiana gobane ke be ke gopola gore o rata go mpolaea. Mohlankana enoa o ile a shiana ka lebelo, a nts'oara eaba o ea nkata, a ngamola thipa, a re ge o ka dira modumo goba go lla, ke tla go ripa molala ka thipa ena. A nka tholoana ea Eva ka matla go nna, kamorago ga fao a namela thaba. Ka sepela ka ea gae ke lla, ka fihla ka botsa mma Mrs Lydia Makeke, mma a tlalea Maphodiseng.”

Mantsu ana a ka godimo a ne a boleloa ke mosetsana Dorah Makeke, moradi oa Mr le Mrs William Makeke ba ga Madifoloko oa dilemo tse 13, ka di 23 tsa kgoedi ea April mohlang Jan Makgai oa dilemo tse 23, mra oa Alfeus Makgai oa Bobididi a le pele ga Mr L.B. Thorp. Lekhotleng la Magastrata oa Belabela. Jan Mokgai o ile a botsa Magastrata gore Morena ke sentse, feela ke ne ke le bothateng byo bo tona ga ke dira molato o. Jan molato oa gagoe o emetse ba bagolo ditjatji.

Cornelius Motwa le Willie Kswa ba molato oa go hlaba Elias Ngoako le go mo utsuetsa phallo le paesekele le chaletse koa Matsatsaokeng (Zoeldoornlaagte) ka kgoedi ea Octobe 1935 le bona ba emetse ditjatji. Maphodisa a diphegeletsu a Belabela, Piet Tlou le Piet Mohasoa ba ba isitse Neila. Piet Makwarela o ahlotsoe go lefa £15 goba go ea matsatsi a 84 toronkong ka melato e mehlano-1. Go tsamaisa motokare a tagiloe, 2. Go thula moshimane Amos Kobe mots'oari oa koloi ea boshego ea ga Masepala, 3. Go se emisha motokara gore a thula moshimane eoe, 4. Go se tsee le ngolo la motokare le go o ngoadisha (register), 5. Lebone le tee motokareng. Ge Piet Makwarela a fihla toropong ea Belabela a hlaga Gauteng ka nako ea 2 ea masa o ne a jagile motokare ka lebelo le chabegang gomme e le gore di soele go Mo-Afrika, kgamelo e tletse byala ka motokareng e le gore o hlaga nalo Gauteng. Ke ka baka leo a dirileng melato ena ea ka godimo.

Rooiberg

Bare mo bekeng e fetileng motse oa Leeuwpoort o ne o hlasetsoe ke dimpyoa tsa Mmusho gomme e le gore ba secha byalao. Bahumagadi ba Afereka ba motse o ka godimo ba ile ge ba bona Maphodisa a tsena ba ba lechogong le legolo gobane go utluagala gore Kompone Manejara oa teng o ne a laetse gore ba se ke ba dira. “A e tle ka molomo kgabo” sebaka se ka bang beke goba tse pedi kabaka la moferefero o kileng oa ba gona matsatsing a fetileng. Ba ile ge ba thoma gore ba cholla, pere ea ba etsetsa dinko kgauzwi le nkgo ea byalao, paesekele ea ba e thekgoa lemotaneng gomme eaba mose-tso o mogolo. Go ile ga soaroa ba sadi ba ka bang 9 goba 10. Basadi bana ba ahlotse ke Magastrata e mogolo oa Neila mo bekeng e fetileng gomme re koa gore emong le emong o lefille dipondo tse hlano. Constable John Lechaba le Mr John Kgaka ba Rooiberg ba fetile mona Belabela ka di 23 tsa April ba etsoa Neila mo ba neng ba ishitse mapantiti. Ba ne ba le bophelong byo monate.

Koolie — Kampa

Maloba ge ke ne etetse motse oa Koolie-kampa ke humane Mr Jacob J. Tlou. Foromane e tsebe-gang ea Koolie-kampa, mothudi oa dipaisela le morekishi oa dina-ma gena motseng oa Koolie-Kampa le tikulogo a loala kudu ka matla a soerco ke boloetsi ba Amonia. O mpoletse hore ngaka Dr. Kitching o mo etetse ma-

kgathi a 13 gomme le eena o shetse a ena le kholofelo e nyenyane gore o tla tsoga. Kajeno Mr Tlou o kaone kudu ka matla, re mo lakaletsa bophelo le go tsoga bohlokong a leng go bona.

x x x

Maloba ofising ea Komishinare oa Belabela go ne go sekoa molato oa monna e mong oa sefofu oa Lechankane ea dulang ga Shoch. Monna o re o choenyoa ke mosadi kabaka la gore eena ga a sa bona ore ga a sa nthata gomme o tsa-maea le masogana o bile o re ke tsofetse. O re o monyetse ka masome a mahlano a dipondo le kgomo. Mosadi le eena o re o nyaka masogana a mafywa, a re sefofu sena se ka ke se merekele selo, eena o sa ntse e le emofzwa sekgalabyoe se ka iponela ka go fetsa. Komishare o ahlotse molato ka gore monna oa sefofu a boeloe ke tse a nyetseng ka tsona le bana.

Peo Ea Letlapa

La Segopotso Sa Mohu

N. B. Dinkoanyane

Morena amogela mantsu aka ao ke lebogao Bapedi le sechaba sa geshu le ba thushe bao ba gore thusha modirong o mogolo o bo-ima gomme ba ra belega ka thari ba re ts'edisa noka ebego ere tla-letse, gomme ra tshedisheshoa moshola oa mahlatse dikgoshi tsaka. Kea le leboga ka matla ruri beng ba ka gobane ruri lentsu laka la na la fella ditsebang tsa lona Ma-Afrika ga ke hlaba mo-kgoshi ke re leshoka mphe batho leshoka mphe batho gomme la nkoa la nchologa la ntsoha la nkgatolla letlapa le legolo leo le bego le gatile Bapedi gomme ra ba ra kgona go emisha letlapa la segopotso sa ngoana oa Kgoshi M. J. Dinkoanyane eo abego a bitsoa Nkalololeng Benjamin Dinkoanyane Mohu ee ebe ele le- hlo la sechaba sa Bopedi mo di- tla'shegong tsa mono Gauteng. Le ditlalelong tsa di-Pass o be a thusha dichaba tsa gabo tsohle a rata batho bohle a lokishetsa bohle ho tsa Mmusho o re bushago, gomme a boncha gore dichaba tse ke batho babo a boncha gore Morena ga kgethollé sechaba, Morena o rata motho mang le mang mme le eena o be a le byalo go bohle.

Go ea pele mohlang go beoa letlapa la segopotso lebitleng la mohu N. B. M. Dinkoanyane gobe go tile Marena a koa Bopedi (Lydenburg). Gomme maina a bona J. M. Dinkoanane le D. A. Kgabe le Snr. S. Sepole ba be ba tile go 'bula modiro o oa segopotso letsatsing leo go be go tile Maapara-Nkoe gomme Marena kea le kgopela gore le nteboge- leng Rt. Rev. E. Modise eena moruti oa mapodisa eo abele go rena go filoga lihung go fihlela letsatsi la segopotso ka di 15 December, 1935, moruti o direle modiro oa ngoana oa kgoshi ka botlale ruri, ka lerato a ba a o fetsa ka lerato le ka pelo e oele go gomme moruti o ile a boncha se- chaba ka mo lerato le lego ka ona. Are Batubatse le shupeditse lerato la lena gomme la ba la dira bothakga bya lena gomme moruti ana a emisha mafata abego a oele, a bolela ruri mantsu a lerato a tiisha dipelo tse dibego di robegile a reta modiro kakudu gomme a thushana le S. R. Rathebe eo abego a eme sebaka sa Moruti I. Z. Matlale a na le I. Mametse ba Luther ea Bapedi, gomme ga re tsena kooa Communal Hall, West- ern Native Township ke mo moruti a go kgothatsa seboka sa badiri gomme a boncha badiri gore le- rato la lena Batubatse ke le legolo ruri ngoana oa lena are le rutile ba bantsi thuto ea makgonthe le- hoho ka segopotso se gomme a tlatsoa ke Morena T. M. Sekhu- khune. Are: Sechaba se se rate-

(Difella serapeng sa pele.)

OTUKULULAYO

IMATUKULULAI

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOELLISANG-SE HLAPELLANG. Mahloko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

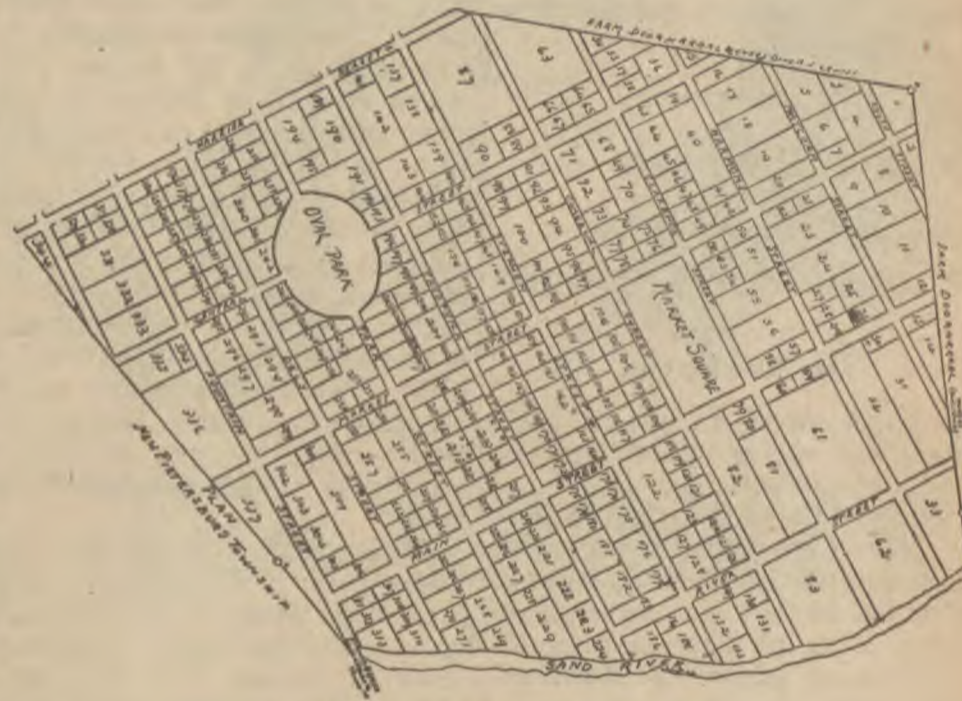
Se etselitoe hore se thusa batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata. Le batho ba hlalefeng ba tseba hore sehla rena se bitsoang Otukululayo (MATSETSELE) ke sona sehla rena seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosana u tsoha u khofe tsohle tse mpeng tse ka melang, 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 kothale, u be matla, u thabele lijo le bophelo ba hao. E mong oa marena a kileng a sebedisa moriana ona oa Otuku- layo (MATSETSELE) ore “Ho ka nthabisa haholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?” Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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Madireng A Ditulo Ka Ditulo

Mokete O Moholo Oa Paseka

LINOSE LE TSONA
LI TSOHILE
MATLA.

Tsa Harrismith

KE MONGOLLI OA RONA

Mokete o moholo oa Good Friday o bile kerekeng ea Baptist Baruti J.W. Joyce le L.L. Monehi ba fihla ka car e ncha e jelle lirethe ka ha pula e ne e nele, che ba amoheloa kerekeng ka thabo e kholo ke Rev. J.J. Lepele. A ruta monna e mosehla Rev. Joyce, thuto ea hae e ke ke ea lebaloa. Ka Sondaha ha kolobetsoa ba 10, bana ha amoheloa ba 6, koleke kaofela ea eba £6:10:4. Superintendent Rev. Joyce ba khutlela hae Gaudeng ka Sontaha, ha re tsebe hore ba tsamaila joang ka ha pula e ne e se ena. Tsela ts'oeu ba heso.

Baeti bao re ba bone ke Rev. Twala o Nancefiel, Rt. Bishop S.W. Maegar oa Johannesburg, Rev. E.P.P. Koti oa Harding, Natal le Rev. J.S. Mahlangu oa Johannesburg.

Ho bile le mokete oa lenyalo la Mr Simon Tsosana le Miss Adeline Lepele, morali oa moruti J.J. Lepele ka la 13 April, monyalisi e le Rev. Moarohanyi oa A.M.E. Kereke ea Baptist e ne e khabisitoe e tletse hoo batho ba neng ba hatane holimo. Linose le tsona li tsohile matla, e mong oa baruti li se li tsamaea le eena, ho vumisoa bosiu le mots'ea. Mootla Khola monna oa litaba tsa Witzieshoek koranteng ea maoba hoja a re "moruti o loisa o utsoisa baruti ba bang Harrismith."

Le sa futhumetse ha mona, e ka khoeli ena eka fela hoo joalo. Tlala eona e kholo, mokotla oa phofo ke 18s. 'me eka hoja e tla nyoloha.

Letamo le leholo le ntseng le hahua ka holimo ho motse le se le tla fela. Le ha komello e ka hlaha, che Masepala o bolokile metsi a mangata a ke keng a fela. Le hahiloa ka makhetho le ka bohale. Monna e mong o se a kile aithela ho lona e nts'oa a sea sheele. Ho thoe ke Mafotonyane ea mo libetseng.

Ebe Ele Phuthego E Kgolo Ea Kereke Ea Bojelano Vlakfontein

Tsa Vlakfontein

A ko ntumelle go tsenya manutsenyana ana mo pampiring ea gago o hlomphegang.

Ka di 10 tja khoedi ea Apoil, go no gole phuthego e kgolo ea kereke ea "Bojelano" Monyamane. Batho ba banchi ba phuthego ea kereke eo ba phuthegela gone go ea Pasekeng, go tee le Mohlomphegi Rev. A. Mangangwana. Fao re utloa goba ba bile thabong e kgolo jo ka ge re ne ba lakalatsa. Go ile ka di 13 tss eona kgoedi ea April, goa hlomamishioa basetsana e leng bo Misses C.S. Masbiana, C.M. Mokwena le M. Thobane, go tee le C.G. Rathagane. Mosebetsi oo ea eba o mo botse kudu, mme ba boea bohle ba thabile, gase motumagadi oa W.S. Monaleedi keena a boileng a le bohlokong.

Mme ba re ba boneng keno gae ba thaga Gauteng ke bo Morena Elias Kganyago le Jerry Sindane. Ba fihlile e le batho ba phedileng gabotse, ebile ba boetje morago. Mr M. Rakgoale, tichere ea Kgaiso School, gona mo motseng oa Vlakfontein o tsoa go boea Springs mo a neng a ile di Holiday teng. O a neng a nketetje ke Morena Samuel D. Nkgoeng, mme ba ba mo thabong e kgolo le eena, mme o boetje morago a thabile. Ba neng ba tile go bona kokosage bona Mrs E. Mhlangu ke bana ba Mr le Mrs Bhoya oa Cape Location, Pretoria le batlogoloana ba gage. Mme ba boetje morago sekolong.

JOHN B. OA MAREMA

Gaesale Go Tloga Mathomong A Nguaga Re Bona Tsuelopele

Tsa Doornkop

(Ke RRA-MOTSE.)

Morulaganyi oa "The Bantu World." A ke o ntsenyetse manntsu a pampiring ea gago e tsebegang ka bophara le bogolo bya eona.

Ga esale go tloga kgoeding ea Pherekgolo go fihla ka e ea Hlakola go bonala mediro le dienyoa tsa thuto le tsuelopele mono Doornkop. Kgoeding ea Pherekgolo re bogetse papadi ea bosole ea bana ba sekolo sa gesu sa se tshaba, batsoadi ba kgobokane ka palo e ntsi go tla boga paradi tsa bana ba bona. Ebe ele mpilobilo mmamati a belege mmamatiana, matithsere a kgapa kudumela, mmago ngoana a ba a theleloa ke mokgolokoane. Boshego bya tsatsi leo ra lala re boga dihlapha tse pedi di opela. Go be go opedisha Morena A. Mashego le S. Makgatho, ra iphsina. Ka Sontaga sa 5 mo kgoeding e go bile kamogelo ea bana ba 50 mo kerekeng ea Lutheran Bapedi Bhurch.

Ka sa 12 April goa amogeloa ba ka bang 49 mo kerekeng ea Lutheran Bapedi Church of South Africa. Mo Disontageng ka go latelana ga tsona ra akola ka go koadithuto tsa bana ba rena tsa Konformasione kamoo ba rutileng ka gona, ra noa meetse ra kgoloa. He! mohla ele oo ra betoa ke digoba le dinkgoa. Re lakaletsa mohlape o e mofsa mo Kerekeng ea Krete katlego le tshogofatso.

Ka la 17 Hlakola, Mrs. A. M. Manchidi o be a na le modiro o mogolo oa mokete o le leholo o sa duma dumang gare ga motse, oa kapesho le papadi ee Ma-Way-farers ao palo ea bona e ka bang 70. Papadi e be ele ka meriti, ka nako ea 4. Batswadi ba phuthego ka palo e kgolo go tlo boga ga baroedi ba bona ba le seaparrong se tee se sa tloaeloang go bonoa mono ga gesu, ka ba kwa mme emong are: "O kare ke masole!" O boletse manntsu a a gopotse ntoa ea Maburu le Maise-manane. Moetapele oa lekgotla leo a re hlathollela ka boripa goba seo ba leug sona ke'ng, le goba lekgotla le ba lenggo lona le kgahlanong le lekgotla la ba basoeu le bitsoang "Guides." Ba ile ba fihla moshate go dumedisha gomme ba ntlo ea borengeng ba hlagaisha manntsu a thabishanga kgothatsogore bana rutang gomme le ikokobetseng tlase ga baruti ba lena. Fao ba fihla mpho ea 3/-. Ka maabane a tsatsi leo ea lala ele khonsate le gona ra lala re hurishitse mahlo le ditsebe tsa rena.

Phakgamang Ma-Afrika mo-soana ore: "Tloga-tloga modisha o tloga tloga kgale, modisha kgomo o tloga naeo shakeng." Gape a tsoela pele ka gore: "Thaledi'a nthago mpya di'a e bona."

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Phutheho E Kholo Ea Native Presbyterian Church, Reitz

Tsa Reitz

Monghali oa "The Bantu World." Ka boikokobetso ke kopa hore o nkenyetse taba tsona. Mosebetsing ona oa Paseka Moruti Leliga a bula mosebetsi ka ha Jesu pel'a Pilato, le melato le karabo ea Jesu. A bonts'a phutheho h'a ile a mo romela ho Heroda le kamoo Heroda a nyelisitseng Jesu 'me a mo khutlisetsa ho Pilato. Moruti Leliga oa Bloemfontein, a lateloa ke Ba-Evangeli bana: Evang. Tsotetsi, Warden; Evang. Qhamakoane, Bethlehem; Evang. Tshongwe, Vrede; Rev. Tshongwe, Reitz; a amohela li-phutheho tsohle ka khotatso tse khuts'oanyane le ho lakaletsa phutheho matsatsi a matle a Paseka. Moruti Leliga a koala mosebetsi, e ne ele ka Labone.

La-Bohlano, ka 11 a.m., Moruti Leliga a bula mosebetsi ka Mar. 15:24-28! Ao a ruta mohlanka oa Molimo kaha lefu le mahlomola a sefapano, a lateloa ke Ba-Evangeli Mr. Tsotetsi, Qhamakoane, Tshongwe le Evang. Tshongwe oa Frankfurt, ba qetela ka ts'inyehoe le mantsoe a builoeng, le ho fihla ha letsatsi, le taboho ea lesira la Tempele. Litaba tsa bohloko ra hlomoha ke lefu la Jesu. Mosebetsi oa koaloa.

Ka phirimana mosebetsi oa buolo ka John 19:38...42. Josefa oa Aramathia a ea kopa setopo sa Jesu, ba se pata lebitling le lecha, a thusoa ke Nekotima ea neng a tle ho Jesu bosiu. Mosebetsi oa neeloa basali ba Mera-pelo. Ra utloa masisa-pelo a neng a buioa ke basali; ra hopola hore mosali o ts'ora thipa ka boha-

Ba Nyalane ka Legalalelang Bana Ba Thari ea Afrika

Tsa Potchefstroom

Ho no hole lenyalo le letle koana Potchefstroom. Ba nyalanang e ne e le Leah, morali oa bobeli oa Mr le Mrs J. Molise le David mora oa boraro oa Mr le Mrs J. D. Kgosi. Monyaluoa o na apere mose o motle o mosoeu o neng o mo ts'oanela joaleka ha eka o tsoaletsoe ho ona. Baetsana ba ne ba apere hantle ka seaparo sa bona se mothobe, botle bo bohlo bo ne bo bonoa ho bats'oa'ra mo-hatla, baetsana ba banvenyane bo Mpolokeng le 'Mapila. Moruti Morake oa Kereke ea Methodist ea Potchefstroom ke eena ea neng a nyalisa.

Ho tloha motseng oa Tlokoe banyali ba ea Welgedund moo e leng habo monyaluoa, e leng hona moo mokete o nong o le teng.

Ba ileng ba khotatsa banyali e ne e le Moruti S. Moroke le Jevrou Mokapela oa Johannesburg le ba bang. Lenyalo le ne le le ka la 4-4-36

J. E. MOGOTSI.

cha. Juale ea e-ba tsietsi batho ba celallana holimo ke moea o ileng oa e-ba teng. Ka meso ha ioa lebitleng Tropa e 'ngoe le e 'ngoe e e-na le Flag e ts'oeu, Reitz, Harrismith, Castel, Warden, Vrede, Villiers, Frankfurt; ha ho khutloa teng mosebetsi oa koaloa. Mots'ea ka 11 a.m. ea e-ba Selallo le likolobetso le likamohelo. Ka phirimana, Sunday, mosebetsi oa koaloa ka 2 Cor. 10:3 ke Moruti Leliga oa Bloemfontein. Ka Mandaga ha qhalanoa ka thabo le matla a macha Jesu O tsohile batung.

J. MOKUENE.

Bala Koranta The Bantu World Pele

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Monna oa Hae o Tla Thaba!

O ne a ile a sebelisa li Feluna Pills ka khueli tse peli pele a tsamaea. Joale, ho khutleng ha hae, o na le litaba tse monate tseo a tla 'molella tsona. Ke ka baka lang ha a ile a sebelisa Feluna? Mohlomong o ne a utluile ka moriana oona o moholo oa basali ho e mong oa makholo-khola a basali bao kajeno eleng bo-nma-bana ka baka la ho fumantsoa bophelo bo botle ke Feluna.

Li Feluna hase ofela ha mosebetsi oa tsona ho lokisa bophelo ba mosali ka ho nontsa mali a hae, ho hlasi-molla litho, ho hloekisa tsilo ea lijo le ho tsamaisa lit-suanelo tsa hae, empa li matlafatsa li bile li hleka tsela ea nguana ea tla tsoaloa hore a qale bophelo ale matla, ale moholo a nonne. Ka mokhoa o joalo nguana o hlaha ale matla.

Bala longolo lena, le tsuanang le makholo-khola a mang ao re nang le ona.

Mrs. Samuel Ndimaane oa meza oa hae a sebetsoang ho S.A.R., Braamfontein, Transvaal, o ngola are:—

"Nguana oa ka oa moshemane o na le veke tse 'ne u hlakile. Monna oa ka o hletze thabo e mahatsoang. Ke se ke mo patetse sebopeho sa ha hore le tle ke mo tsosie. Empa o ile a utloa ka motenalle e mong eaba o tla hoo ho tla bona hore na efla e'le 'nane. Ke thabile haholo ka nguana ena. Re ne re sa hopole ha ke qala ho sebelisa li Feluna hore re tala le thabo e kama kapele. Ke bile mo-nna kamoo ho khueli tse peli ho qale ho sebelisa lipili tsona. Nguana, ee lebitso la hae eleng Peter Lela, a phetse hantle. Ke de ka lokohala habonono 'me le phetse hantle le thabong. Litaba tse kholo bateng sa moriana oa lona!"

Na u na le pelolelo ka li Feluna Pills? Ke ka baka lang ha...

Li Feluna Pills tsa Basali feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 13/-. Kapa u romele ho P.O. Box 731, Cape Town. Reka tsa 'nete, tse liphuthelong tse khubelu, tse kang tsena. U seke oa lumela liketsiso. Hona le Feluna ele ngue feela.



Mr. Motsieloa Le Darktown Strutters

Mr. G. Motsieloa Le Setlhophu Sa Gagoe Sa Darktown Strutters

Kamogelo Ea Bone Bechuanaland Le Rhodesia

Tsa Bechuanaland (KE SAHIBA)

Sebini se se itsegeng se—se ile ea re tlasela mo kgoeding ea February le tshimologong ea April sa ralala mafatshe a Tshireletso le Rhodesia. Ba simolotse metshameko ea bona motseng o mogolo oa Serowe, Kgosi le marena le batho ba ba amogela ka pelo ele ngoe-fela, Makgooa le ona ke sa a tlogele ba tseela godimo.

Moraa Motsieloa a simolala tiro ea gagoe jaaka fela lo moitse. Ba tsoa hasimane ba gagoe ba mafatihana ba apere jaaka magakabe—ba kokobetse fatshe, ba tsoisitse ditlhoko—ba tloaka ka maoto ba etsa ditshophe di gatela pele—di kgakela 'mpodi oa tlhobolo. Mantsoe a bona ele a monate a gopitse tshethana tsa Gauteng di bina mo Community Hall; bangoe ba setse ba paleloa ke go ba sheba—dikeledi di ba rakile, ba gogomosa pelo basimanyana ba ga Mma-Motsieloa. Bridge Makeke a ntse monate a tshamekisa menoara ea gagoe godimo ga piano, diipone di eme sentle mathong a gagoe mosimane oa Xoseng. Ra sala re tshoere melomo ditshogo di setse di refeletse. Ba tsaee tse ba di dirang Gauteng ba di tliisa mathong a rona, ra sala re shebile re gakgametse bana ba Kgalagadi. A ntse jang moraa Motsieloa, a gata jaaka kgarebana e batla nyalo—tseo a di ntshang ka molomo di motshoanela; nete e le Lekgooa go sa sale sepe, ga ganega mmala. Ka utloa mosadi mongoe oa Lekgooa a retologa a tsekiletsa tlhogo a re: "Mo-Afrika eo o bua puo ea rona ka matsoerere go re gaisa, a ruri ga a tsaleloa England?"

GA NYALELENG?

Bechuanaland le Rhodesia ea motseela godimo mosimane oa Joeburg;—Ramallane oa gagoe a eme sentle lillhakoring ja gagoe—Masoleng a ntsha ka molomo, ka ntse je le phepa, are: "Baroetsana ba Francistown ga lo je dijo ha lo 'nkgogopitse nna moraa Masoleng, le koa ke tsoang dikwalo di ntshetse morago tsa re boela koano." A tshaga makgarebe a ja monate, ba mo opela diatla mosimane eo mosesane. Ka utloa kgarebe e sebela e ngoere: "Ijo nna we! ga a nyalelang?"

Makau a, a ile a amogela mo Mimosa Beer Hall ea Morena Simon Ratshosa, eare Makgooa a Francistown a ba amogelela mo Hollong ea Sekolo sa bona, le jaana Makgooa ga aise a ba kgore.

General Manager oa lefatshe ja Tati a ba lefelela Hall, a itumetse a jele monate a kgatlhehile. Rhodesia go ile ga nna fela jalo—motseng o mogolo oa Bulawayo ba simolola kgoedi ea February e le 17th Roman Catholic Hall; 18th St. John's Hall; 19th St. John's Hall; 20th Beer Hall; 21st Beer Hall; 22nd Beer Hall.

Ba ile ba taledioa tlung e kgolo ea Makgooa 'Jews Guild Hall; teng Makgooa a phuthega ka bontsi thata; ba phatlalala ba itumetse. Ba fetela motseng oa Moreneng oa Salisbury, ba amogela mo Methodist Hall, le mo Cathedral Hall, Governor ea Rhodesia le Prime Minister le baruti ba bagolo le Marena a Puso, ba phuthegile ba le mmogo go tla go reetsa tse diroang ke Ma-Afrika. Teseletso ba e neeloa go tsamaea le dikolo tse di kgolo tsa Makgooa le tsa Bantsho. Ba

tsamaea metse le metsana ea Rhodesia go sena kgoreletso epe.

VIOLET LE GIDDY.

Kamogelo eo Mr. Motsieloa a ileng a amogela Rhodesia ka eona, o tla e lebala go fetile lobaka. Mr. Mganda oa N.A. Department o ka lebogoa thata. Ba ile ba ba ba fitlha Victoria Falls le Livingstone Northern Rhodesia.

Re itumetse thata Mr. Motsieloa le setlhophu sa gagoe, tsoela pele u tlhobolele bana ba Afrika le kamoso re ntse re re goroga u fithe.

Re re go oena Miss Johanna E. Phahlane, ka di Merry Makers tsa gagoe, le oena Miss Violet Plaatje ka di Rhyme Girls tsa gagoe—tsamaelang koano lo re tshagise lo re jese monate o re ileng ra o jesioa ke The Darktown Strutters.

Lesedi tlhabela Afrika. Re tla lo amogela batho-betsho.

Pulo Ea Ntlo Ea Mr. D. Madikologa

Tsa Leeuwkraal

Ka li 19th 4 ho bile le mokete o moholo mona motseng oa Matebele a Leeuwkraal oa ho bula ntlo ea Mr. D. Madikologa ka mora Likereke. Eitse ha kereke li etsoa ra ea khobokana ka moreneng re letile hore re e le morena J. C. Kekana le H. N. R. Kekana. Eitse ha re tlhoka ka moreneng re teetse morena J. C. Kekana hare ho utloaha lipina feela. Moruti D. S. Kekana le ena a le teng e le ena motsamaisa e mosebetsi oa Molimo. Morena J. C. Kekana a apere manele a ba a nkhopotsa bana ba lekhohlir la Maghooa ha ba otsoa ka ntlong ea mela o ba kentse morena oa bona hare. Ha re filha ntlong ea Mr. D. Madikologa morena J. C. Kekana a nka sentlolo a bitsa ka lentsoe le le hola le phahameng a re Molimo oa Care Molimo oa Jane le Molimo Lebelo, ngoana oa lona ke eo ke mmulela ntlo hore a luleka khotso ka hara eona. Ea ba o ea e bula mme ra kena ka hore ho eona Matebele ra e neha lehlohonolo.

Joale ho tlhoha moo hoa lla chelete e bileng ea etsa, £2 le tse ling limpho tse kholo. Mokhomana H. N. R. Kekana a bolela ka bokopano are ho molemo ha holo hore taba tse na tse boletsoeng mona li kengoe pampiring. Tsatsing leo ke hona ke boneng hore Matebele a ratana. Bo Mr. P. Khalo, bo le teng le bona le bo Johannes Malete ba ntse ba thabile le Madikologa E se lijo e le e tlang le bone ha e le nama eona re ne re betsana ka eona. Feela rona bo mora Mogotlane ea re ha re se re jele nama ra utloa re nyoretsoe leting ha holo, e ka motha o ka le fumana a le noa ka mohope.

Tichere Mohoroshi a ntse a tloaka le bana ba sekolo, a ba opelisa ho thakha mokete oa Pulo ea ntlo ea Mr. D. P. Madikologa. Matebele ohle le ona ha ka leke hore ba etse mekete e tlang go phahamisa motse oa heso oa Leeuwkraal 396. Batho ba se ba ngola haholo lipampiring ba bolela bobo ka Matebele a Leeuwkraal mona Stationing. Ha re phahamiseng Leeuwkraal Matebele e ts'oane le linaha tse ling. Ke o fela mantsoenyana ana.

M. E. MOGOTLANE.

Mafatshe A Tshireletso Le Madi A Mmuso Oa Kopano Ea S.A.

Tsa Molepolo (M. K. SEBONI)

Mo kgweding ea March 1936 Molaudi "Magistrate" wa Molepolole o ne a biditse phuthego go tla go bolelela Morafe wa Bakwena fha muso wa Kopano o ntshitse madi wa a fha muso wa England go thusa mafatshe a a Ditshereletso e leng Basutoland, Bechuanaland, le Swaziland go tlhobolele mafatshe a one go epa matamo le di diba.

Puo e phuthego e ile ea phatlalala fela morafe o ise o be oitluisise le fha molaudi a lekile go tlhaloganyetsa morafe ka fha thuso e e cwang ka teng.

Sebuti sengwe sene sare thuso e re ea e boifha e dule jang ka ba Kopano ba ise ba ke ba re thuso ka sepe a le gone ba utlule re re galala thuso e re e bonang mo musong wa rona a jaana thuso e ga e tla re gogela ka pha tlase ga muso wa kopano; re a o tshaba ga re batle go tseba ka fha tlase ga one.

Me le gale re ikhanya muso wa rona ka o rile re seka ra reetsa medumo ea lefatshe mothang go batlegang gore Ditshireletso di tsene mo kopanong go tla bolelwa go be go utluwe makutlo a baagi ba mafatshe a o.

Molaudi one a bolelele morafe gore ba seka ba boifa sepe ke mpho fela e e cwang mo go ba kopano go thusa muso wa Tshireletso. Phuthego e phatlaletse fhela morafe wa Bakwena o sa kgwedisega me le gale bare reikanya mahoko a gagu molaudi.

Pula e netse morago lefatshe le tletse le kgabile le letala me bontsi ja morafhe ga boalema ba balemileng pele tla bona diywalo.

Le phadiloe ke dikgomo tsa bontate:

Mosadi o ne a nna koa gae Monna ele ene a nnang nageng. Letsiritsiri mofetoganyi, Monna, mosadi le ngoana ba ile.

Gauta le selfera mafenya, Ga di paleloe ke selo fano 'fatsheng;

Di naea motho dilo tse tsothle, Di bula menyako ea lefatshe. Sera sa tsona se sengoe fela. Sera se ke Leso legapa batho.

SON. SOL. MOGOTSI,

Bethanie.

CHELETE!!

Konopi ea Bosetlha moloi, Konopyana ea Makgooa molotsana, E tima banna boroko ba bona, E senyetsa banna di' tsa bona; Ga go' bophelo bakeng la eona, Batho ba siana letsheetshee.

Konopi ea Bosetlha segani—E ganana le dikgetsana tsa banna,

E ganana le mabogo a batho; Ga e na mong chelete moloi, E matlho' mantsi e tlhala fela—

E latlhaganya batho le mabala.

Konopi ea Bosetlha mmampipi Ea rata motho, o lebala Modimo,

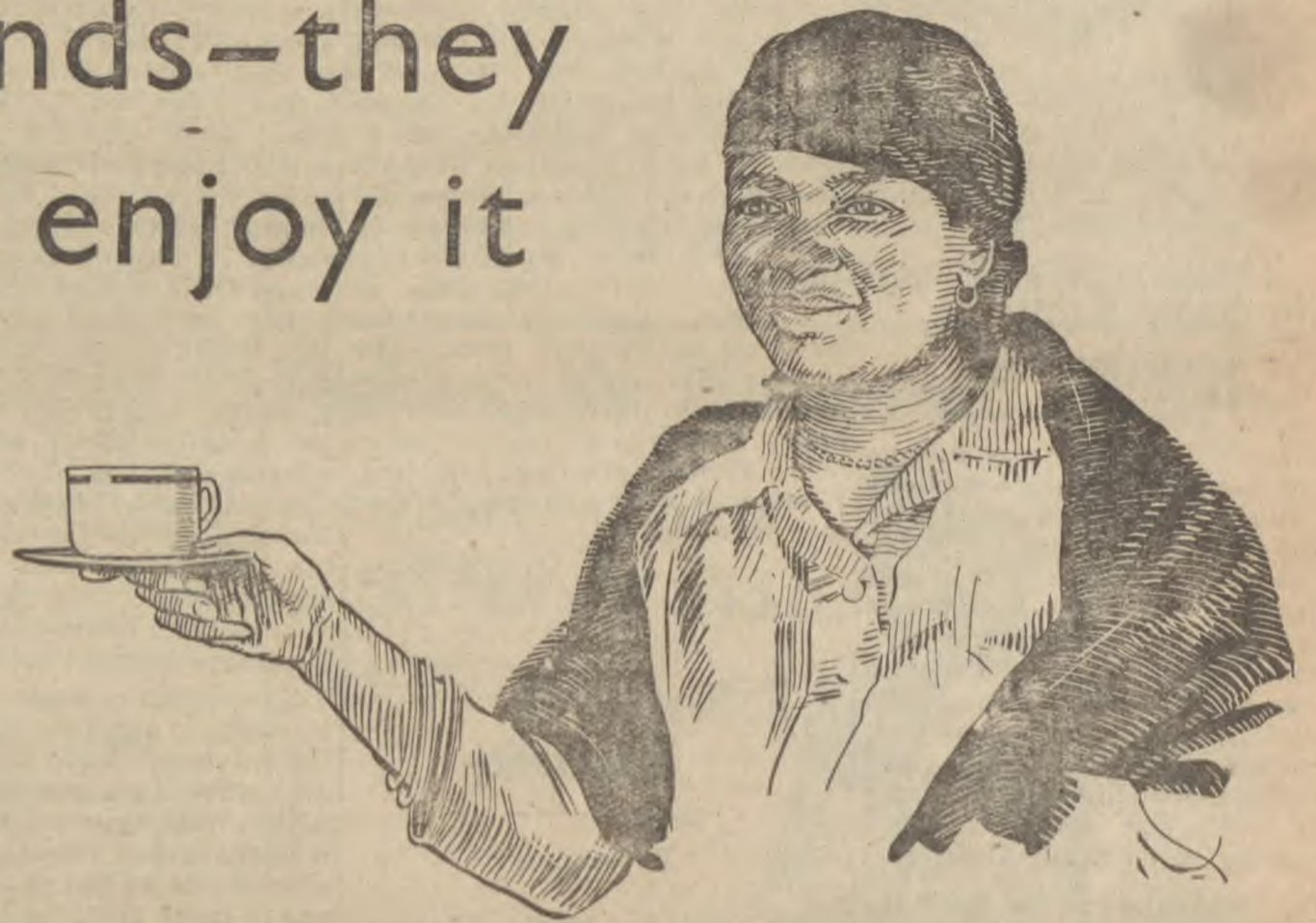
E mo farafare se ditshosoane Gore e mo timeletse tsela, Ere ge a 'soa a tlhoke bonno—Ebong bonno ba bana ba Modimo.

Konopi ea Bosetlha seloesi—E tlhoboganya dibopioa kapele, Ga e adimanoe mothoboganyi, Ga e na motho a le molemo, Batho ba eona ba kgang di thata:

Motho a e tshola, o pelo 'thata. Letsiritsiri leo mmolai,

(Di fella serapeng sa 4.)

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says Mrs. TEA-DRINKER



Mr. TEA-DRINKER who says

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The People's Point Of View

Children Chased From Klerksdorp Day-Schools

Sir,—Allow me a space in your valuable columns to tell the world that the Bantu at Klerksdorp have made a hard struggle to get their children educated. At the beginning of last term, several children were chased away from school, because, (1) they were under age, or (2) they were nearing the age of 16 and (3) because their parents had not given them their school fees on the opening day. Altogether over 200 children were thus affected.

Not being satisfied with this, the people came together and made means whereby their children may be taught. Today we have a private school (Klerksdorp Itirele School) with an enrolment of over 200 children. The interesting part of the whole thing is that the blame has been put on the Education Department but when one comes to look at the matter from the right point of view, it is clear that the people were bluffed locally by the teachers concerned. Klerksdorp is the only place where there has been a general exodus from the school.

In any case those who were responsible for the blunder are beginning to feel the pinch now for their kraal is practically empty. Perhaps some of our enlightened Africans here will find it fit to invite that a commission be appointed to inquire into the whole matter. I write this letter with the hope that some of our local intellectuals will take it up. There has been too much bullying on the part of teachers in this town and it is high time that they were made to understand that they are servants of the people, of whom much good is expected.

Thanking you for kind insertion
Pro Bono Publico

Why Some Bantu Societies Fail

Sir,—Will you allow me some space in your valuable columns to call the attention of the leader of the Bantu Societies to the above subject. All Societies and organisations have leaders whose aim is to uplift and guide such organisations. But it has often happened among some Bantu Societies, that the end of such Societies is unknown. They are dissolved suddenly and can hardly be traced. The following is a summary of the cause of failure:

- (a) The leaders of the Societies do not possess the necessary qualifications—namely Tact, Firmness and Impartiality.
- (b) The leaders are unable to decide promptly and incompetent to pronounce upon questions of order and procedure.
- (c) The leaders tend, unawares, to be lead solely by the members of the Societies.
- (d) There is much undue and tiresome repetition in consequence of which no interest is derived in the Society.
- (e) The leaders do not, as they should demand instant withdrawal of all offensive expressions in their Societies.

The above-mentioned facts are only a few out of hundreds which could be quoted. Moreover it has been realised that some Africans do not want to support any movements that are organised by other Africans but rather prefer movements organised solely by Europeans. Now Africans take your opportunities and do away with these disabilities. Sympathetic Europeans, very sympathetic indeed, have shown and earnestly taught us how to organise our Societies. Soon they will hand the reins to us. We shall experience desolation because we don't recognize our African leaders.

J. R. SAOLI

Stegi

Opperman Revelations Cause Apprehension Among Africans

Sir,
The public is left with a feeling of profound distrust now that the curtain has wrung down on the first act of the Opperman drama, thus the jury rider and the judge's comment both lead to the pending inquiry into the operations of the police force.

For some time the Natives have borne enormous difficulties in connection with the administration of European justice. Laws in this country which govern the investigation of crime make no distinction but in practice show a great difference. When these laws are applied to a European, justice is safeguarded by certain provisions of the law and by the European's ability to make use of those provisions. Hence even in this drama, the judge commented strongly on the underpay of the police. When this will be taken into consideration we hope the inquiry will make an exhaustive report on crime committed by Natives through stringency of poverty. Certainly there must be some miscarriage of justice in Johannesburg alone, where the magistrate sends 30,000 Natives to jail annually and where than 160 cases are dealt with daily.

It often happens that Native homes are searched without warrants and the prosecution always falls in the hands of the same department. Similarly the raw Native is ignorant of his rights under the legal system. Hence they are never given warning that it's not necessary to give a statement before trial, if on chooses as that might be used as evidence against him. There are economic disabilities in the law Courts, such as cross examination and the procedure is often strange and in a foreign language. In the rural districts Natives are never aware of new laws. The inquiry therefore will have to try and bring to light some of the many happenings which often bring about miscarriage of justice. It must be welcomed for it has long been delayed.

A. D. MDONTSWA

Modder East

P. E. Praised For Hospitality

To Visitors

Sir,—Will you kindly allow me space in your popular newspaper to take the liberty of paying tribute to Port Elizabeth Africans for their display of respect and hospitality to strangers.

Port Elizabeth has once more distinguished itself by its consideration for visiting teams and ordinary visitors. I feel that such features should not pass by without a complimentary word to encourage those worthy of it. I have met quite a number of individuals who participated in, or witnessed the recent Easter Inter-town Tournament held at Port Elizabeth. Every one of them expressed their profound admiration for the kindness evinced at the centre at issue.

I do not hold the opinion that the centre ranks "A1" in its treatment of strangers but it is an indisputable fact that its Bantu folk do their best to satisfy visitors. It seemed that those who were vanquished were so overwhelmed by the happy experiences, that discontent was removed to the background. Hospitality is very desirable. Visitors should not be made objects of ridicule and scoffing. Rivalry and competition are natural instincts. But we must remember it is sport rivalry.

GEO. M. PEMBER

King Wm's. Town

Justice Miscarriage In S.A. Due To Class Discrimination

Sir,—One is loath to criticise the Police at any time because their job is not a bed of roses. You are to be congratulated, however, on your leading article, a few weeks back, with reference to the case of Constable Cloete, of Johannesburg, who was severely reprimanded and discharged by Magistrate Mr. Austin, for assaulting Mr. Dubula, a respectable African.

To my mind, however, your criticism is not fully sustained by the circumstances under which policemen are expected to carry out their arduous duties. These duties are complicated, as you rightly say, as far as South Africans concerned, owing to its class discriminatory laws. The incompetence and impudence that most European constables suffer from have their birth at the very fort of police administration. The hoary-headed chick of incompetence is hatched out on the desk of the Minister of Justice, whose duty it is to issue such disciplinary orders right down the line as to obviate different treatment as between white and black. If this were done, we would not have that domineering attitude of entering Native houses, in towns and in locations, at all unseemly hours of the night.

For the last two years the Advisory Board Congress, of which I am a member of the Executive Committee, made strong protests against the methods of the "PICK-UP" vans in Johannesburg. The only reply vouchsafed was that any proved case of misdemeanor by the Police would be inquired into and treated on its merits. This reply, though seemingly sympathetic and constitutional, is grossly irregular. The Advisory Board Congress represents thousands of urban Natives, therefore when an urgent complaint against police administration came from this Board, it was the bounden duty of the Department of Justice to cause an inquiry to be held, and to call evidence under which witnesses will be protected and and privileged against possible coercion or victimisation. It is the neglect of such simple, yet urgent duties, that is gradually diminishing public confidence in the police administration.

Complaints laid against police by a legally constituted body like the Advisory Board Congress—or any other organised body for that matter—should receive the same diligent and prompt inquiry, as a charge laid by the police against one or more numbers of the public. We should be made to feel that the police are also fallible and subject to the laws of the land in execution of their duties, or in general deportment, on and off duty.

One hopes that the terms of reference of the contemplated "Opperman" inquiry will cover the whole field of police activities in the Union—rural and urban—and that members of the public will be invited to give evidence, under protection and privilege.

Finally the police need education. Most of them know next to nothing about the provisions of "Native Laws" that they are called upon to administer to the Native public. Many of them labour under the illusion that directly they have a uniform on their back they are privileged to enter

Native premises, at any hour of the day or night, and demand pass, poll-tax, permit or a "special". This is just where Cloete erred, when he wrongly demanded a "special pass" from Dabula while on board a Public vehicle.

H. D. TYAMZASHE.

East London.

The Power Of Prayer

Sir,
This is an important subject for the Christian people. St. Augustine, speaking on the parable of "the friend at midnight", by which Christ taught His disciples to continue instant in prayer, defines "midnight" as the "midst of a time of sorrow and darkness" and points out how tribulation has the effect of stimulating us to pray.

In times of great danger, at the approach of death at crisis in human life, those who have neglected prayer often turn to it naturally and manifest an earnestness of supplication which is witness, not to a borrowed power, but to an intuitive force, which at last, however it may have been stifled, finds a vent, and will assert itself. That men ought always to pray, is the teaching of nature, and prayer as a matter of natural religion is an express duty.

With God Nothing Is Impossible

Prayer changes things; and it is through the combined prayers and faith of a people that are one in the heart and soul, in faith and

(Continued at foot of column 5)

To Ex-Healdtown Students

Sir,—Having been informed of the intention of getting ready a magazine of the ex-students of Healdtown Institution in the very near future, I ask every ex-Healdtonian to communicate with me at the earliest possible date hence. I shall expect letters within a fortnight—especially from those who are on the Reef or near so as to be able to arrange an immediate meeting through the columns of this paper—"The Bantu World".

J. WALTER MAKGOTHI,
Government School,
P. O. Pimville,
Johannesburg.

confidence, that these miracles are wrought. You can also pray for your freedom in Africa.

J. K. MABENA.

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The Fight Against Native Bills

Joint Council Movement Plays Important Role On Native Bills

The annual report of the Johannesburg Joint Council of Europeans and Africans published recently is a document that should be read by all interested in inter-racial relationship. The report deals with the activities of the Joint Council during the year 1935 and reveals the usefulness of the Joint Council movement. The most important matter dealt with is the Native Bills. On this subject the report, after pointing



Rev. Tilo, A. M. E. Church Potchefstroom.

out that the Council refrained from expressing opinion until the African people had been consulted, goes on to say:

"In September the Government made arrangements for the holding of five Native Conferences, at Pietermaritzburg, Pretoria, Kimberley, Umtata and King Williamstown respectively. "Soon after these conferences the Joint Council published a lengthy memorandum which set out the views of the Council. This memorandum, which took the form of a series of resolutions, was submitted to Government. Copies were sent to Joint Councils and to all the leading newspapers, most of which published the memorandum in full. "Arrangements were made by the Secretary for Professor D. D. T. Jabavu to address four meetings on the Bills. One of the meetings was held under the auspices of the Bantu Studies Society, another under the auspices of the Joint Council and the remaining two under the auspices of the Krugersdorp and Benoni Joint Councils, respectively.

Round Table Conference.

"In November a Round Table Conference between Reef Members of Parliament and Senators and representatives of the Johannesburg and Reef Joint Councils was arranged by the Joint Council. The meeting which was held at the University and which was attended by two Cabinet Ministers was a great success. Unfortunately, since it was stipulated that no account of the proceedings would be published, no account can be given here.

"In January, 1936, a Conference convened by the consultative Committee of Joint Councils was held in Cape Town to consider the Native Bills. An invitation was extended to all bodies known to be actively interested in Native matters. The object of the Conference was mainly to give European organisations an opportunity of expressing their views and was quite independent of the exclusively African convention held in Bloemfontein early in December. The Conference was attended by over 40 organisations from all parts of the country. The Johannesburg Joint Council was represented by Mr. J. R. Rathbe, Mr. W. H. Ramsbottom, Mr. O. D. Schreiner, Mrs. Rheinallt Jones and Mr. A. L. Saffery. The Conference took a very strong line on the Bills. The abolition of the Cape Native

Franchise was condemned and a resolution unanimously passed asking for the extension of the Franchise to the Northern Natives.

Compromise Bill.

"A continuation committee was appointed by the Conference to arrange for the presentation of the Conference's views to Parliament. This committee was composed of Cape Town members, but a committee was formed in Johannesburg to act in conjunction with the Cape Town committee. The activities of these two committees were furthered by a generous donation from an anonymous Johannesburg source. This donation made possible the publication of several propaganda pamphlets and the printing and distribution of over 20,000 letters to be sent by individual voters to their Members of Parliament, protesting against the abolition of the Cape Native Franchise.

"When the 'Compromise Bill' was published and afterwards rejected by the African leaders at Cape Town, the Chairman together with Mr. Schreiner and Professor Hoernle, wrote a lengthy letter to 'The Star' in which they pointed out why the African leaders had acted wisely in rejecting the 'compromise,' and wholeheartedly supporting their action. This letter was subsequently sent to, and published in all the leading newspapers of the country."

Ode To Dr. W.B. Rubusana, Ph. D.

By S.M. STANLEY SILWANA

The Star that shone with glare
Through storms and wintry nights

Shall breathe no more nor share
Our joys and our delights
The hand that wrote with might
Unchecked by earthly fear
Thou, withered, cold and light
Is honoured far and near.

The lips that moved with words
Of wisdom and of love
Thou, shrunk like aged chords
Have said when none dare
move.

The eyes that gleamed with
tears

Of love, for Africa's sake
In bitter days or years
Are dimmed at Life's noon
brake.

O Death thou cruel king
We dare not curse thy name
Despite our hearts that sting
For Life's passing game.
Men of Africa young and old
Be bold and fearless as he
For he is both stiff and cold
He died to make us good and
free.

Sons of Africa here and there
Be honest and truthful as he
Maidens of Africa sweet and fair
Be loving and godly as he.

A.M.E. Church Conference

IMPORTANT MATTERS
DISCUSSED AT
WILBERFORCE.

From Rev. N. B. TANTSI

A Special Conference of the Presiding Elders, Pastors, Officers and Laymen of the A.M.E. Church was held at Wilberforce Institution on Tuesday, March 24, 1936. The Conference was presided over by Dr. Jas. Y. Tantsi, the General Superintendent. Rev. R. J. Mkwazi, the Supt. of Rhodesia was elected the Secretary. The Presiding Elders present were Revs. Theo. Mareka, Johannesburg; Wm. Ndazi, Springs; A. J. Khaile, Pietersburg; J. D. Ndimande, Germiston; M. N. P. Tilo, Potchefstroom; P. N. Selepe, Vereeniging; T. L. Mokau, Bethlehem; P. N. Tekane, Kroonstad. Dr. A. B. Xuma, the Treasurer of the Trustees Board of the Wilberforce Institution together with Mrs. C. M. Maxeke and Mrs. N. J. Tantsi, the President and Treasurer respectively of the W. H. and F. M. Society and Mrs. Morake the Superintendent of Wilberforce Institution were also present, and also a good number of Pastors and Laymen were present.

Improving Wilberforce

In opening the Conference Dr. Tantsi said a matter of great emergency has necessitated the convening of this Conference in this time of the year. The Education Department has called on us to make certain improvement in our Institution immediately; failing which the Department would withdraw the Grand-in-aid. We are given to do that between now and the end of April. The improvements required are, he said: 1. The extension of School rooms in the Primary Dept. 2. Erection of a new building for the High School Dept. which should be separated from the Normal Dept. The cost of these improvements will run into four figures he said, although he had not received the estimates of the contractors. He at this stage he asked the Conference to elect committees to devise ways and means of meeting the situation.

Ralling To Be Staged

The Committees were appointed which after deliberating exhaustively on the situation submitted the following recommendations which were adopted by the Conference 1 That the Board of Trustees be authorised to secure a loan of the necessary fund and go on with the work. 2 That a big Rally be staged in the first week of July to raise the required amount. 3 That Easter and Rally funds be centralized to meet this state of affairs.

No Sports On Dingaan's Day

At a meeting of the Central Dingaan's Day Committee, at Bloemfontein at which Dr. J. D. Kestell presided, strong exception was taken on Wednesday to the action of sporting bodies "which couple the name of such a holy day with ordinary sporting events."

The Dingaan's Day Handicap was mentioned as the most offensive. To put an end to the practice of celebrating Dingaan's Day as an ordinary holiday the committee decided that the question whether Dingaan's Day should be proclaimed a national day of prayer and thanksgiving should be debated at all local meetings on December 16.

If all the meetings are unanimous, the Government will be approached to proclaim Dingaan's Day as a national day of prayer and thanksgiving.

100 Africans In Faction Fight

ONE KILLED AND
TWO INJURED IN
MINE COMPOUND

Last Wednesday night, between nine and ten o'clock, a faction fight broke out at No. 3 compound, Daggafontein Mine, Springs, in which about 100 Natives were involved.

A detachment of about 20 police from Springs, under the District Commandant, Lieutenant J. P. van Wyk, restored order in a very short time. Before their arrival, one Native was killed and two seriously injured in the fight.

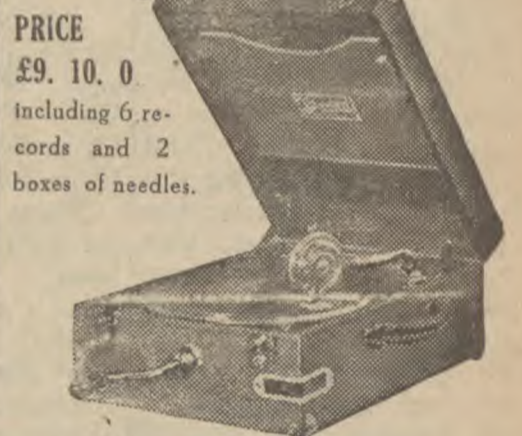
As a precautionary measure the police remained on duty at the location for several hours, but no further fighting took place.



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metse kapa dikholokoe. (Mefuta e mebedi ena e rekoa ka theko e tshunang.)

Phosferine e pheko'a ho epa ha meno le mahloko ohle a methapo. (Mahlakong an' nka marothi ale le: home kapa dikholokhoe tse pedi, kamora hora tse tharo kapa hane ka letsatsi, ho fihle a bohloko bo fela.)

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Week-End Sports News

To-Day's Games At The Bantu Sports Club

This afternoon the attraction will be the Old Natalians match with the J.A.F.A. at 4 p.m. The Old Natalians have a very select side and will certainly prove their worth against our local side. This match will be preceded by the Trans. Jumpers-Pure Vuur match at 2.30 p.m. in the first ground and Highlanders-Roy. Hibernians match in the second ground. The Germiston lads led by Mr. Nelson Ngubeni of Boksburg will meet their equals of Johannesburg in a friendly game at 1.30 p.m. Special admission to-day will be 6d.

To-Morrow's Matches

After the preliminary games starting from 10 a.m. till 12.30 p.m. the spectators will see some exciting football. At 12.45 p.m. the Highlanders "A" will meet the Trans. Defenders of the O.K. Warehouse. The "Defenders" have improved considerably this season and are looking forward to annexing two available points from the Highlander "A," who are at present disorganised. At 2.15 p.m., the Rangers of the proclaimed area of Doornfontein, now resident at Orlando and Alexandra are meeting the Jupiter Sweepers of Cleverland in a match that will be the "star turn of the day, as both teams have rivalry of long standing, which has not yet been exhausted. Then at 3.45 p.m., the Vrededorp Callies will strive once more to make their presence felt against the Natal Champions.

At The Turf Ground Robinson Deep

The S.A. Eagles will fight a great battle against Highlanders "E" at 12 p.m. at the Turf Ground. This will be preceded by a match of some importance to the two contestants, the N. Union Express and the Newcastle Homelads. The following match will be between the O.K.F.C. and the Highlanders "B," another big fight for honours. The last match will be between the Royals United "A" and the Rhod. Morn Stars F.C.

The Opening Day Of Soccer On East Rand

By J. J. MOLEMOLI
The E.R.D.N.F.A. held its Seasonal Opening Day, (first of its kind), on April 5, at Brakpan Mines. All the trophies were exhibited for the public. The scores resulted as follows:--The Western Area 1st Division beat the Eastern Area 1st Division 6-1. The Western Area 2nd Division beat the Eastern Area 2-1. The Western Area 3rd Division beat the Eastern Area 2-1. The weather conditions were all that could be desired and a huge crowd of spectators had attended.

The matches were thrilling and fast. Deafening Cheers could be heard for "Bidla-Bidla" "India-Rubber," "Punyuka-Bampete" and many other nick-names.

Messrs A. B. Gumede and T. S. Cele were both managers of teams irrespective of Areas and Messrs Monamoli and Morobe were the sports-managers with their mine police. The senior matches were conducted by Messrs J. J. Molemoli and Theo November. The E.R.D.N.F.A. has a full hope of snapping the Henoscheberg Cup away from the W.D.A.F.A. who have been closest rivals for some years. The fixtures commenced on the April 19.

Bantu United Rugby F. Ball Club Of Burghersdorp

(By KALKOEN)

The above team is producing able players whose names may appear in the selected team to represent the N.E. Districts in the forthcoming Tournament at Kimberley.

On April 1, the young Tigers R.F.C. of Molteno came up for a friendly match. The 2nd Teams played a drawn game (3-3). When the first Teams took the field, Messrs. W. S. Kulati and W. Gubanxa scored a try each, Burghersdorp winning the match (J-3). Again on Easter Monday, the Home Sweepers R.F.C. also of Molteno played a very fast game at Burghersdorp against the Bantu United. Second teams Burghersdorp 6 points, Molteno 5 points.

When the first teams met, S. Mbula and M. Mqolwana scored each a try, a free-kick followed against Molteno. The whistle blew with the scores Burghersdorp 9, Molteno-0.

Rose Buds Beats Bantu United

A tennis match was played at Bantu Sport Club, on Sunday, April 26 between Rose Buds of Van Ryn Estate and Bantu United Services of Bantu Sport Club Johannesburg.

From the start nearly to the end Bantu United was leading. Rose took a lead from semi-final to final. Rose Buds 73, Bantu United 70. The following were Rose Buds players, M. Khumalo, Captain; S. Molaedi, M. D. Manitshane (President), M. Mabusela, Mrs. Manitshane, Miss Cekwe. Bantu United Services: A. B. Mocheche, G. Bopeloa, L. Katarly, T. T. T. Mphahlele (Captain), A. Sebotse, Melato, Miss V. Khumalo, Miss L. Berman, J. L. Mabusa (Vice-Captain).

The very fine dinner was taken at Mr. Maretsela's Hotel.

Three Goals Scored By Union Jacks Against Jumpers

Vereeniging Sport (BY SPECTATOR)

A match between the above mentioned clubs was played on Sunday the April 26, 1936. The first two goals were scored by Sonny nick-named 'Carlton Hotel' the Jacks half-centre. The third goal by Paul Noboza, nick-named 'Dopi Yamanzi.' The Jacks centre forward.

The Jumpers showed a weak improvement in soccer. Spectators were cheering the Jacks mostly for their brilliant play. From the Jacks side were heard the following nick-names. Australia, Pudding Cake, Wonderful Turns, Lewalapakati, Ironbar, South America, Dupi Yamanzi, Carlton Hotel, Aupa Pens, George Lunatic and Dr. of D.

Results Union Jacks 3, Jumpers 0.

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FIXTURES

Saturday, May 2, 1936

Y. Hungry Lions vs. Y. Walk-away Lads, Wemmer 12.15 p.m.
St. Peters A. (Bye).

CONNOKCS:

Saturday, May 2

St. Peters vs. D. Darkies, Wemmer 1.15 p.m. Orlando Bush Rangers vs. Naughty Boys, End 1, Street, 2.45 p.m. Hungry Lions vs. Y. African M. Stars, End St., 1, 1.30 p.m.

SATURDAY:

Saturday, May 2

Blackburn Rovers vs. Shooting Stars, Wemmer 2.45 p.m. Canvas Kudus vs. Free State Callies, End Street, 4.15 p.m. Eastern Leopolds vs. B.M.S.C. Reds, Wemmer 4.15 p.m.

WARD AND SALMONS

Sunday, May 3

Crocodiles vs. Springboks, Wemmer 11.45 p.m. Rebellions vs. St. Cyprians, Wemmer 2.45 p.m. Bush Bucks vs. Free State Callies, Wemmer 2.15 p.m. Hungry Lions vs. D. Darkies, Wemmer 1.15 p.m. Klipspruit Champions (Bye)

MAYORS:

Sunday, 3

Transvaal Rainbows vs. Eastern Leopolds, E.N.T. 2, 2.45 p.m. Winter Swallows vs. Young Tigers, Pimville 4.15 p.m. Rebellions A. vs. Crocodiles A., End Street, 1, 4.15 p.m. Wemmer Blue Birds vs. Winter Roses, Orlando 4.15 p.m.

Fire Fighters (Bye)

UMTETELI:

Sunday, May 3

Rainbows vs. Star of Hope, W.N.T. 2, 2.45 p.m. Transvaal Tigers vs. City Deep, C.D.G.M. 2.45 p.m. Violets vs. Waschbank Roses, W.N.T. 1, 2.45 p.m. Connons vs. Canvas C. Agains, Orlando 2.45 p.m. Zebras vs. Mighty Greens, Wemmer 10.15 a.m.

UNION COLLEGE

Sunday, May 3

C.E.D. Patriots vs. Celtics C.D.M.C. 4.15 p.m. Rebellions B. vs. Golden Arrow, End Street, 1, Pietersburg District vs. Mighty Jacks C.M.R. 3.15 p.m. Hunt Leuchars vs. Moonlight Stars End Street, 1, 2.45 p.m.

Abyssinian Fighters (Bye)

KATZ AND LOURIE:

Sunday, May 3

Middelburg Callies vs. W. Swallows A. Orlando 1:15 p.m. Hadaco vs. St Traishill E.N.T. 1. 4:15 p.m. Young Tigers A. vs. Wemmer B. Birds A. W.N.T. 2 1:15 p.m. Rho. Sweepers vs. John John Laing and Co. E.N.T. 2. 4:15 p.m.

City Deep A. (Bye)

SAUL PINCUS:

Sunday, May 3

St. Faith U. Jacks vs. Stone Breakers, C.D.G.M. 4.15 p.m. Hunt Leuchars A. vs. Tvl. Middelburg, E.N.T. 2, 1.15 p.m. Flying Lions vs. Celtics A. Pimville 2.45 p.m. Arcadia Home Boys vs. Sons O.D.K. Visitors, E.N.T. 1, 2.45 p.m.

United Vultures (Bye)

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How Rugby Should Be Played

Johannesburg African Football Association 1936 Fixtures:

SATURDAY LEAGUE:

Saturday, May 2, 1936-

Vultures vs. W.N.L.A., 4 p.m.
Robinson Deep; Leopards vs. Negroes, 2.30 p.m. Robinson Deep; Pure Vuur vs. Tvl. Jumpers, 2.30 p.m. BSC 1; Highlanders vs. Royal Hibernians, 2.30 p.m. BSC 2; Natal Champions vs. Wanderers, 4 p.m. BSC 2. Old Natalians vs. J.A.F.A., BSC 1, 4 p.m.

JOHANNESBURG. — Titus Malaza (Eastern Township Koodoos), Lighty (Vrededorp Callies), Hamba-my-boy (Vrededorp Callies), Sponono (Dangerous Darkies), Obed Mntungwa (L. Wanderers), Mike Monyalatsi (Highlanders A.), Harp Six (Lergville Lions), Jacob Tobane (11 Experience), Frank (Rosherville Rainbows), Vie (Rangers), Black Cat (Dangerous Darkies) Reserves: 1. Mntambo (Pure Vuur), 2. Msilapenduka (Rosherville Rainbows), 3. Josias Motaung (Highlanders A.), 4. French Rasetabane (Rangers A.). Manager: P. Mcunu. Captain: Harp Six—P. Leboa.

SUNDAY LEAGUE (First Div.)

Sunday, May 3, 1936-

Ladysmith Wanderers vs. Royals United, 3.45, Rosherville; Jupiter Sweepers vs. Rangers, 2.15 p.m., BSC 1; Eastern Township Koodoos vs. 11 Experience, 3.30 p.m. Langlaagte; Crystal H. Fighters vs. C.H. Hearts, 3.45 p.m. Nourse Mines; Natal Rainbows vs. Bergville Lions, 11.30 a.m. BSC 1; Home Sweepers vs. Rosherville Rainbows, 2.15 p.m. Piccanin Kimberley; Dangerous Darkies vs. R.L. Hotspurs, 3.30 p.m. Rand Leases; Natal Champions vs. Vrededorp Callies, 3.45 p.m. BSC 1.

Second Division.

Zulu Darkies vs. Blue Sands, 12.45 p.m. Nourse Mines; Highlanders A. vs. Transvaal Defenders 12.45 p.m. BSC 1; Natal Union Express vs. New H. Lads, 11.30 a.m. Robinson Deep; Winter Flowers vs. Motherwell, 3.45 p.m. 14 Shaft; Callies vs. Homelocks, 12.45 p.m. BSC 2; Rangers A. vs. Union Jacks, 3.45 p.m. Piccanin Kimberley; Royalists vs. Maraisburg W.R. 12.45 p.m. Piccanin Kimberley.

Referees:

Mr. Ross is giving lectures every Tuesday. Referees and captains and any other interested players must attend these lectures as they are valuable and are a liberal education to all players. Every Tuesday at 7 p.m. till 8.30 p.m.

SUNDAY LEAGUE (Third Div.)

Sunday, May 3, 1936

Tvl. Jumpers A. vs. Ocean Swallows, 10 a.m. Robinson Deep; Silver Krans vs. Pimville Ocean Swallows 2 p.m., Langlaagte; S.A. Eagles vs. Highlanders E., 12.45 p.m., Robinson Deep; Royalists A. vs. United Greenlads, 2.15 p.m. Rosherville; N. Mine Independent vs. Bergville Lions A., 2.15 p.m. Nourse Mines; Achas vs. Colonial Motors A. F.C., 2.15 p.m. BSC 2; Jupiter Sweepers A. vs. Colonies, 12.45 p.m. Rosherville.

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Fourth Division.
O.K.F.C. vs. Highlanders B, 2.15 p.m. Robinson Deep; Pietersburg Springboks vs. Sharp Shooters, 2 p.m. Modderfont; N. Mine Independent A. vs. Beira Mar. F.C., 3.45 p.m. BSC 2; Stott Terrors vs. R.L. Hotspurs, 2 p.m. Rand Leases; Ladysmith Wanderers A. vs. Blue Sands A., 11.30 p.m. Rosherville; Winter Flowers A. vs. Rangers B., 11.30 a.m. Pic. Kimberley; Winter Roses vs. Crown Mines Callies 12.45 p.m. 14 Shaft.

Fifth Division.
Tvl. Defenders A. vs. Royalists B., 11.30 a.m. Nourse Mines; Zulu Darkies A. vs. Stonebreakers, 2.15 14 Shaft; Pietersburg Springboks A. vs. Union Jacks A., 3.30 p.m. Modderfont; Colonies A. vs. Highlanders D., 10 a.m. BSC 2; Rosherville Rainbows A. vs. Crown Mines Callies A., 10 a.m. BSC 1; Newcastle Homelads A. vs. Maraisburg W.R. A., 12 noon, Langlaagte; Royals United A. vs. Rhodesian Morning Stars, 3.55 p.m. Robinson Deep.

Notices.

The meeting of the Protest Committee will be held at the Club House, B.S. Club, on Monday, May 4, 1936, at 7 p.m. sharp. Business Important: Agenda will be tabled. All matters of misconduct, defaulters, and assault will be held then. Members of this committee: Messrs P. Kumalo, B. Hlongwana, F. J. Modibedi, E.P. Hlope, and J. J. Majoro.

Grounds.

Teams going out to Modderfont must make an effort to go out by lorry. Failure to attend through distance is no excuse. Also teams going to Rand Leases can take train as far as Florida and get a taxi as far as the grounds. First-class catering has been arranged for visiting teams.

At a meeting of the Executive held yesterday the home teams of the Various Mine grounds are warned to take special care of their visitors. The behaviour of their spectators and fans in these grounds is far from being pleasant and the Association trusts that the Union Jack of Langlaagete, The R. L. Hotspurs of Rand Leases, the Sprinboks of Modderfont, the N. Mines Independent and Highlanders "A" of Nourse Mines will do everything possible to ensure the safety and protection of the visiting teams.

D. R. TWALA

Just A Few Rugby Dont's And Does

How to Make The Game Sparkling, Open And Brilliant

By J.L.B.C. KWAZA

Three-quarter Evolution

In earlier days three quarters were deemed sufficient, and they had plenty of room to manoeuvre. Later four backs were played, and this appears the best formation. With the advent of the five-half, however, it practically means five three quarters, and the line is rather overcrowded so that there is seldom room for a speedy wing to run out all opposition. More than ever, then, is it necessary for backs to run straight, and not crowd the wings on the touch line. Lining out deep, they should come up fast as soon as the ball is out of the scrum so that passes must be in full stride as it is useless taking a pass standing.

Go All Out

On getting the ball go full out and always endeavour to advance the movement as much as you can before letting out to the next man, and try to get him into the best position to carry on. Passes should be crisp and accurate, and given about waist high, and aimed a few feet in front of your man. Never give out lob-passes. Having passed the ball do not wait to see what the next man does. Your job is not finished, it has only begun. You must follow up to be in a position to take a reverse pass. Keep left not right of your man depending on whether he cuts in or out.

Don't You Bunch Up

Do not bunch up to a rough and tumble of things; you can not do much that way, your job is to get the opening to go through. And when you get the ball go all out, and do not be soft about it either. Backs get so few opportunities, that they must make the most of any that come their way. Every passing movement if properly executed should be a danger to the opposition. So do not kick into touch if it can be avoided. A high cross kick to be followed up is useful and if used at intervals, especially early in the game, tends to keep your opponents from coming up quickly. Also short kicks over their heads keep

(Continued at foot of next column.)

Brilliant Display In Competition At Pimville

By W. R. MOABI

Golf is improving in Pimville Township. The competition was between Mr W. R. Moabi and Mr A. M. Sepolokele of Pimville Township Golf Club on April 13, competing for a Cup rache a Trophy. The score was as follows: A.M. Sepolokele 78, W. R. Moabi 81, T. Manyurola 80, Jim Kodopo 81, Sidney Nkosi 84, Joe Nhlapo 82, A. Mqubela 80, A. Shupinyaneng 79 and E. Vanto 80.

The Competition was won by Mr A.M. Sepolokelo. The competition was of a high standard.

W.N.L.A.T. Club, Decides To Form A "B" Team

At the Annual General Meeting of the W.N.L.A. Tennis Club held at the W.N.L.A. Compound on April 14, 1935, the following members of the club were elected officials for the current year:

Messrs P.W. Rezant, Chairman, James A. Mosala, Vice Chairman, Connie N. Setlogelo, Captain, J. A. Mosala, Vice Captain, Frank A. Dhlomo, Secretary.

The meeting decided to form a "B" team which will compete in the 'B' section of the Witwatersrand District Lawn Tennis Association this year.

them quick, but avoid kicking to the full-back. Field and handle cleanly, and use your heads for any opening, and vary your play as the occasion requires.

(Port Elizabeth.)

To be continued

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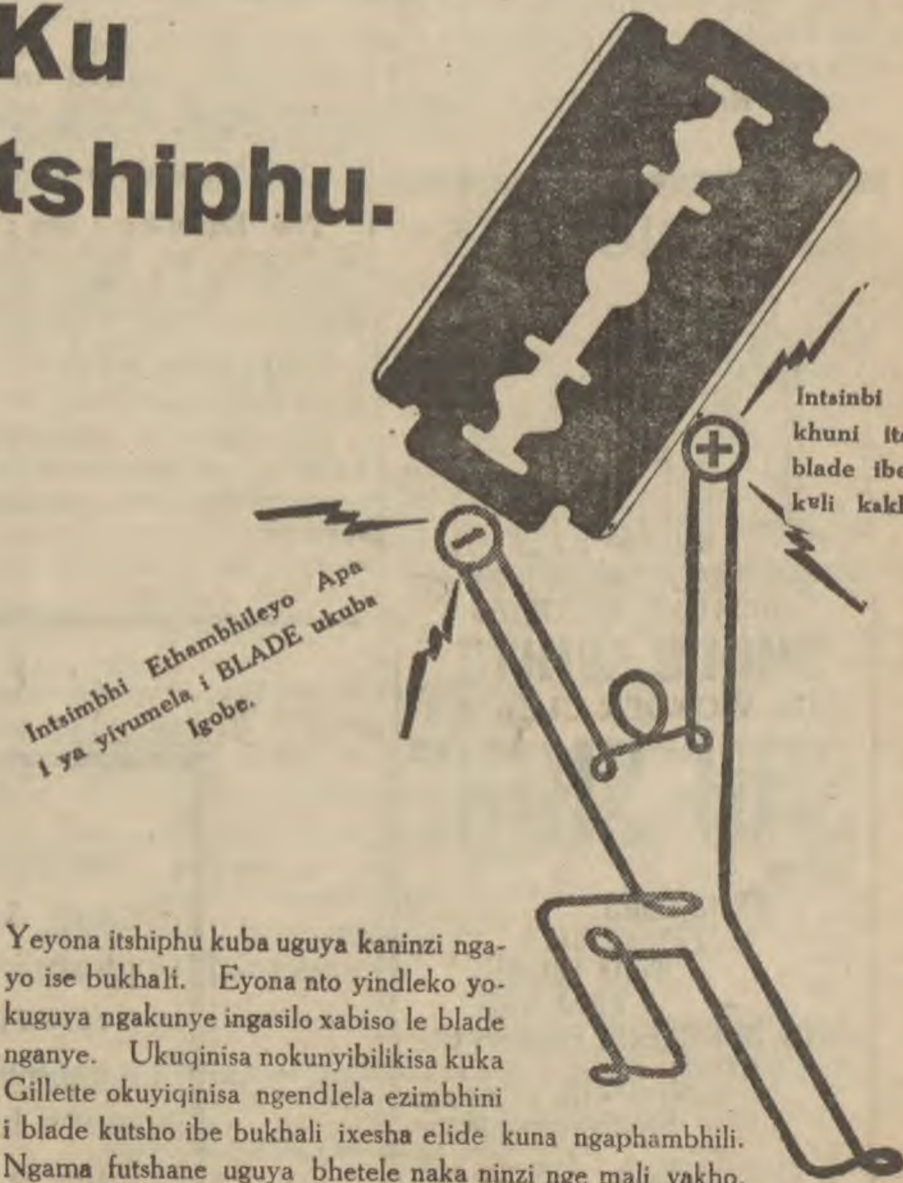
AIRGUNS 'Daisy' model from 7/6 "Favourite" 25/- "Diana" 50/- Pellets 6d. for 200.

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Ukuguya Nge Blue Gillette k o k o n a Ku tshiphu.



Yeyona itshiphu kuba uguya kaninzi ngayo ise bukhali. Eyona nto yindleko yokuguya ngakunye ingasilo xabiso le blade nganye. Ukuqinisa nokunyibilikisa kuka Gillette okuyiqinisa ngendlela ezimbhini i blade kutsho ibe bukhali ixesha elide kuna ngaphambili. Ngama futshane uguya bhetele naka ninzi nge mali yakho.

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It is easy to run into a fence in the dark and hurt yourself. This good EVEREADY LIGHT will show the fence and other dangers in the path. You can buy it at the store and it costs you very little. To make sure that you get a light that does not fail, see the name — "EVEREADY" written on it:

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Killers Will Be Ruthlessly Dealt With

24 Non-European Students On Roll Of Natal University

There are now 24 non-Europeans on the student roll of the Natal University College. They comprise an Indian woman, a coloured man, eight Africans and 14 Indians. Classes for them were started as an experiment at the beginning of this term and already the project has met with a much larger response than was expected.

Five experienced lecturers supervise the classes, which are held at Sastri College, where the students are entirely segregated from the European students. The students show remarkable enthusiasm. A young Indian comes from Maritzburg, a Native schoolmaster comes from Inchanga, 33 miles away, and several pay 15/- taxi fares each week to come from Adams Mission. Most of the students are African teachers and Indian clerks articulated to lawyers.

Increase Of Japanese Nation

CITY OF TOKIO HAS OVER 6,000,000 INHABITANTS

The Japanese Government has announced that the result of the national census taken on October 1, 1935, shows the total population of Japan proper to be 69,254,148, an increase of 4,804,143 compared with 1931. The population of the city of Tokio, the Japanese capital, is 6,369,919.

Bantu Methodist Church Congratulates Mr. J. H. Hofmeyr

At the recent conference of the Bantu Methodist Church a resolution was passed expressing the conference's appreciation of Mr. J. H. Hofmeyr's recent speech on the Representation of Natives Bill, and this was forwarded to Mr. Hofmeyr, who in reply stated that he was glad to know that the action taken by him had the appreciation of the Bantu Methodist Church. The letter which was dated April 15 was addressed to the headquarters of the church at Pimville, and sent to "The Bantu World" for publication by Rev. J. Mdelwa Hlongwane.



NURSES USE IT

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White Girls In Asiatic Stores

MR. J. H. GROBLER ON MENACE OF INTER-MARRIAGE

In the House of Assembly the other day Mr. J. H. Grobler moved that an enquiry be made into the extent of the employment of European girls by Asiatics. He said that steps should immediately be taken to check the growing menace of inter-marriage between Indians and Europeans.

In reply Mr. J. H. Hofmeyr, Minister of the Interior, said the extent of the employment of white girls by Asiatics had been greatly exaggerated. The Minister of Labour had had the position investigated and it had been found that on the whole of the Witwatersrand only 14 European males and 51 European females were employed by Asiatics. Included in that number were the employees in stores owned by Asiatics where the entire personnel was European. The position in small towns outside the Rand had not been gone into but the number of such cases in those towns was negligible.

It had been stated that during five months the number of European girls in the employ of Asiatics at Springs had increased from 14 to 24, but investigation had shown that the number had actually decreased during that period from 16 to 6. The six girls in question had said that they were entirely satisfied with the conditions of their employment. They were well paid. One of them received £3 10s. a week, and they considered themselves better treated than the employees of European firms.

As a result of the investigation the Minister of Labour had come to the conclusion that there was no necessity for legislation.

Mr. F. J. Roberts (Ind., Vrededorp) moved an amendment urging the Government immediately to introduce legislation prohibiting marriages between Europeans and non-Europeans.

Two Europeans And Seventeen Africans Gassed In Gold Mine

Two Europeans and 17 Africans were injured in a gassing accident at No 2 Shaft, East Geduld Mine, Springs, at about 7.30 on Tuesday evening.

The Europeans are: J. H. B. Hattingsh, of Somerset Street, Geduld Extension, and J. J. Bantjies, of Rand Collieries.

They were taken to the Far East Rand Hospital.

All Africans are at the mine hospital under observation, but none of the cases are regarded as serious.

Europeans Must Trust Africans Says Bishop Of Pretoria

The Bishop of Pretoria (the Right Rev. Wilfrid Parker), speaking at the annual meeting of the Society for the Propagation of the Gospel in London said he believed that in the long run the Union's Native legislation would be disastrous as creating a cleavage between black and white interests, which were fundamentally the same.

General Hertzog honestly desired the welfare of the Native but was held back by the weight of opinion of the party, which was alarmist rather than oppressionist. The great need for white South Africa was trust in the Natives; then there would be no cause for fear.

First Peace Air Force Formed

The formation of the "first peace air force" was decided upon on Tuesday at Geneva at a meeting of the International Peace Council, representing nine countries, under the presidency of Viscount Cecil.

The force will be recruited among volunteer plane owners of Europe and the United States and their duties will include dropping pamphlets urging peace and the support of the League of Nations, doing smoke writing with similar slogans and towing banners with messages advocating peace.

Gangsters Will Be Ruthlessly Dealt With Says Judge Maritz.

An emphatic warning to Africans who band themselves into robber gangs was issued by Mr. Justice Maritz at the Rand Criminal Sessions on Wednesday in passing sentence on a man who was found guilty of murder.

The jury found the accused, Mbela Kwatini, guilty of murdering another African in a plantation near Randfontein on the third of January. Because Kwatini was a member of a gang who were connected with the crime, the jury, who had found him guilty by a seven to two majority, added a strong recommendation for mercy.

"For those in court who belong to gangs let this be a warning," said Mr. Justice Maritz. "This court will deal ruthlessly with gangs."

When the sentence of 15 years' hard labour was passed, a gasp went up from the Africans at the back.

Strong Opposition To Restoration Of Colonies To Germany

The parliamentary committee of the Empire Industries Association met in the House of Commons on Tuesday and unanimously passed a resolution calling on the Government to declare that the abandonment of British mandates was not open to consideration.

The resolution declares that the Empire mandated territories offer no solution of the problem of overcrowding in white countries. The scope for white settlement is negligible, and existing reasonable opportunities for settlement there of all nationals have not been taken advantage of. A change of sovereignty will not make the raw materials in these territories more accessible to world buyers, as no export duty is levied on any of their products. It is particularly noted that imports into Tanganyika from Germany far exceed purchases from Tanganyika by Germany.

Man Who Wrote To King George

LATE KING ASKED TO HELP STRANDED WORKLESS MAN

A man in Johannesburg wrote to the late King George V., saying that he was stranded without work and asking if the King would help him to obtain employment.

King George's secretary referred the letter to the private secretary of the Prime Minister of Great Britain, who referred it to General Hertzog's secretary. The letter next passed from the Secretary for External Affairs to the Secretary for Labour, until at last it reached the employment officer in the Department of Labour, Johannesburg—a street or two away from a hotel where the workless man was living.

The employment officer at once sent a postcard by special messenger asking the man to call. He put a red gummed "Urgent" tab at the top of the card.

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Former Fat Girl Thanks Kruschen

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So perhaps there is nothing very remarkable about the experiences of Miss D.D. Nevertheless, they are certainly interesting:

"I am a dancer," she writes, "and I put on weight so much I could not get work. I started to take Kruschen, and found with the first bottle I had reduced about 10 lbs. I continued and persevered, and, in just over 3 months I was down to 8st. 5lbs., after being 10st. 11lb. I have work now and would not be without Kruschen for anything. But best of all, since Kruschen cured my obesity, I have become engaged to be married. I feel quite sure this would never have come to pass had it not been for Kruschen Salts. I am now 7st. 10lbs., and look years younger."—(Miss D.D.)

Kruschen Salts do not reduce you overnight. But taken regularly over a period of time—with a modified diet and gentle exercise, half a teaspoon in a glass of hot water every morning before breakfast will take away unhealthy flesh and restore your your normal weight.

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'Ovaltine' e etsoa ka lebeso le nang le mafura, le mahe le phofu. E rekoa ka boleka, me e etsoa jualeka Khoukhou. Empa u seke oa bedisa lebeso kapa metsi ha u etsa 'Ovaltine' ho-bane e ke ke ea ba monate.

'Ovaltine' e ea nontsha me ha u e noa kamehla e tla ho matlafatsa jualeka tau. Ebile ke seno se monate. Makhooa ona a tsebang molemo oa eona a noa eona ho ena le tee kapa Kofi.

'Ovaltine' e ea ho matlafatsa le ho nontsha maali a hao, me e loketse basadi le bana hamoho le banna. Mang le mang ea noang 'Ovaltine' kamehla u ikutla ale matla. E etsa ka mokhoa o boletsoeng e tla ho thabisa.

OVALTINE

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