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THE BANTU WORLD



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Prison System Needs Overhauling

Mr. Justice Krause On Treatment Of African Prisoners

Mr Justice Krause, Judge - President of the Orange Free State, who on several occasions has condemned the Pass Laws and the prison system of South Africa, has again raised his voice against the sending of Africans to prison for minor offences.

Mass Of Energy

"The Native," says Mr Justice Krause, "is looked upon as a mass of physical energy to be used by the prison authorities until the time for him to be released."

Multiplicity Of Laws

"There are two important contributory causes of the increase in the Native prison population," says The Star in a leading article. "The first is the multiplicity of laws, which correspondingly increase the violations committed by Natives, often in ignorance."

Regarded As Mass Of Energy

That Africans were "looked upon as a mass of energy to be used by the prison authorities" was the opinion expressed by Mr. Justice Krause, Judge-President of the Orange Free State, at a meeting of the Left Book Discussion Club over which he presided at the Public Library, Johannesburg, on Monday night.

Mr Justice Krause recalled his previous declaration that the State's whole system of punishment was antiquated.

"But punishment which is based on that barbaric feeling of ours is not scientific, and what is more, it is not for the benefit of society. Therefore your system, in my opinion, has to be overhauled, and a system has to be introduced whereby the judge, or the magistrate, or the legislature which passes the laws, will not look so much at the wrong which has been done, the crime which has been committed, but will consider the personality of the criminal."

"I think I will have your approval in saying that our system for the treatment of our Native prisoners in South Africa is a scandal (Applause). The Native is sent to prison for a minor conviction, not having a pass, or being out after 9 p.m., and when once he is in prison no reformatory or educative system is applied to him. He is looked upon as a mass of energy to be used by the prison authorities until the time for him to be released."

Laws Violated In Ignorance

TRIVIAL OFFENCES VISITED BY HEAVY FINES

Commenting on the remarks made by Mr. Justice Krause on the treatment of African prisoners The Star inter alia says:

There are, however, two important contributory causes of the increase in the Native prison population. The first is the multiplicity of laws, which correspondingly increases the violations committed by Natives, often in ignorance; and the second, the increasing disposition of magistrates to impose fines which are utterly disproportionate to Native's means. Trivial offences which should be visited by a fine of 2/6 or 5/-, or be dismissed with a warning are constantly punished nowadays by fines of £2 or £3, and impost of such severity in relation to their wages, that were a comparable fine imposed upon a European, there would be public outcry. The overwhelming majority cannot pay, of course, are imprisoned, experiencing a keen sense of injustice, which communicates itself to the Native population as a whole with consequences which may eventually be untoward; while, apart from that, prison life and associations positively encourage habitual criminality.

Released Areas Being Excised

EUROPEAN OPPOSITION TO OPERATION OF LAND ACT

European opposition to the released areas under the Natives Trust and Land act is becoming too strong for the Government. Although, it is understood that the purchase of land is proceeding, the extent to which ground has been excised from the schedule is giving rise to some misgiving in Parliamentary circles, and it is probable that the matter will shortly be raised in the House of Assembly.

When the schedule to the Land Act was debated last session, the Minister of Native Affairs considered it desirable. It is understood that in the Northern Transvaal a large block of land has already been excised, and the fear is expressed that if similar excisions are made elsewhere, the 7,000,000 morgen may be considerably reduced.

So far the Government has found no occasion to resort to the expropriation of scheduled areas, and purchases are being made by negotiation through the Central Board.

Europeans Only To Interpret

The African interpreter in the Pietersburg Magistrate's Court, who has held the office for several years, has been replaced by a European, and similar changes are contemplated in various magistrate's Courts in the Union.

A notice outside one of the Government offices invites applications by European interpreters for a number of centres. The salary is £132 per annum, rising to £216 in yearly increments of £12. In some instances a knowledge of five languages is required.

The applicant for the position of interpreter in the Bloemfontein Magistrate's Court must know Afrikaans, English, Free State Sesutu, Xosa and Zulu. At Lichtenburg a knowledge of Afrikaans, English, Transvaal Sesutu, Sechuana and Xosa is required.

(All headlines and subediting on political news by R. V. Selope Thema of 3 Polly Street, Johannesburg.)

Race Purity In Abyssinia

NO INTER-MARRIAGE BETWEEN ITALIANS AND ABYSSINIANS

A message from Rome states that: In order to safeguard the purity of the Italian race, the Cabinet have decided to introduce penalties for Italians entering into relations of conjugal nature with the Abyssinians.

The decree states that penalties will be imposed as a warning rather than as a punitive measure because the Fascist Government places full reliance upon the consciousness of the civic dignity and political maturity of Italians living in territories of the Empire.

German Troops In Morocco?

There has been a great deal of anxiety in Europe created by Germany's action in Spanish Morocco, North Africa, where it was reported that German troops and war materials had been landed.

As the result British and French warships were ordered to watch the Moroccan Coast and ports and it looked as if a clash was imminent.

The situation, however, is said to have improved as the result of Herr Hitler's assurance that Germany's activities in Morocco would not jeopardise British and French interests.

"We Must Not Forget Natives"

SIR ABE BAILEY SURPRISES AFRICAN COMMUNITY

"We must not forget the Natives," said Sir Abe Bailey in an interview at Capetown last Saturday. "Don't forget that out of the hundred millions of Natives in Africa, over half depend on British democracy."

A steady policy should be pursued of lifting the poor whites out of the inferior position of hewers of wood and drawers of water for the wealthy, whether Boer or Briton.

"Rightly, unstinted generosity has been shown by the Government to our farmers. We must not forget the Natives, as there are many progressive farmers among them and many who have it in them to become progressive. We must think of the Native question and our responsibilities in Africa. Don't forget that out of the hundred millions of Natives in Africa over half depend on British democracy."

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Ufumana Ngoku Faneleka

The Bantu World

SATURDAY, JANUARY 16, 1937

Uya Ngaphina?

Kwiphepha leveki epheli leyo, kuvele kwimihlathi yamanekazi int'ho yonene kazi elivele ngegama lokuba ngu "M. P." phantsi kwegama okanye intloko ethi: "Uya Ngaphina m' Afrika?" Eli nenekazi liziphe ithuba lokubalula nokubala amanyinginying elithe siyawenza thina ba Ntsundu, angenziwayo ngabelungu—ngokutolikeka komphunga wentetho leyo. Ibalule lentokazi ukugwazana, ubunxila ukungabi nyulu, yabe ibuza okokuba singathinina ukuthi sifuna amalungelo, xa kaanti thina ngokwethu asenzi mamo wokokuba sithi ngokuziphatha kwethu sicace okokuba siwafanele, sifanelwe, ngaloo malungelo siwacelayo.

Ngesibindi esimnyama idlu le apho imazi eakulu yahlasele inkokeli zethu. Ngamagama acacileyo ithe inkokeli ezo azibonakalisi ntlungu namzamo wokufundisa abantu ukuzoyisa nokuziphatha. Nto ziyibelelayo kukucela amalungelo, azenzi mzamo wokuba abo bacelelwayo bafanelwe kukufumana abakucelayo. Inkokeli zanele kukuthi ngu kwiindawo eziphambili, kanti azenzi mzamo wokuqonda okokuba baphina abo zibakhokelayo.

Lentetho yelinenekazi limhlophe asitsho ukuthi ayina madlala, asitsho ukuthi besingenako ukubonisa ukungafaneleki kwayo kumlomo womntu wohlanga olubangele okokuba siphalale sibe yinto esiyivo namhla. Besinokuyenza yonke lonto; kanti ibingasayi kunceda nto. Iinyaniso azibekayo u M. P. ziyavakala nakuba omnye angaphantse athi lomntu uyasihleka anyanise mhlaumbhi. Ibalulekile lentetho yelinenekazi kuba iacacia ingqondo yaabo belungu bathi asifanelwe ngama lungele obantu nobunumzana.

Amazwi angqalene neenkokheli, okokuba ukuzakela "izulwana" leengqondi akuncedi nto, ayavakala inkokheli ikhokela abantu ayikhokeli igcudwana leezityudaka ezikhanyiselweyo. Ekuymfuneko nemfanelo okokuba isilungise esosipani isikhokelayo. Singatsho ukuthi sibeka bani ityala: ntonje siyathetha.

Ezindawo kafaneke siziqwalasele mawethu. Abelungu abenjenje bayabuleleka naku. Bani ibuhlungu into yokuhle kwa kwangulo mntu ukuphose eludakani. Madoda nani mankazana e Afrika kuxho mameke kuni okokuba nizicime izizathu ezibangela okokuba kuthethwe ngoluhlobo ngani. Kuxomekeke kuni okokuba ningaciki kroba lokokuba niphethwe ngoluhlobo nje kungokuba niqafanelwe yimpatho ebhetele kune nifumanayo ngoku. Izizathu ezibangela ukuba u Ntu abe Iphelela kumhlathi wesibini

Isimemo Sika Dud'emsini

Mhleli obekelileyo,

Ukuthi cwaka komzi malunga nesimemo sika "Dud'emsini", mhlaumbhi kubangelwa yinto yokuba engasivelisanga phantsi kwelona gama lakhe, ukubaluleka kwaso kona akunakuphikwa bani siyoyiswa kukumxhasa ngenxa yokuzifihla kwakhe, kungenakuba sifuna ukusekela esibaziyo bodwa kwezokwakha umzi, koko kungenxa yokubaluleka komeimbhi lo awuhlokomisayo nothandisa ukuba simazi umnini kuwubhengeza.

Sikho "Dud'emsini" ungabi nangebe, nangakumbhi kuba wamisa kwi Banda Lesizwe i All African Convention esuka ngoku yavelelwa zintshaba eziyeminye imibutho kuba izama ukwenza okungazanga kwenziwaye mibutho ilwayo—ukubuthela phantsi kwephiko layo (i Convention) zonke intlanganiselo zika Ntu ezizikelelyo, inyathelo lokuqala nelokugqibela lokuqinisa i 'Afrik' emnyama.

Uxolo Mhleli ngokwalula. Ndicela u "Dud'emsini" makhe a "dud'elubala" ngokuhlaziya isimemo zeh sakhe phantsi kwelona gama lakhe

Ed N. N. MSUTHWANA
Middelburg, Transvaal.

yinto ayiyo, siya zibona Kodwa ke anizikuvuma kudotyelwa. Anizikutyhafa. Anizikuzincama. Nizakulwa Nizakuphumelela, kuba ikamva lelu lisezandleni zenu.

Umlungu angayenza yonke intando yakhe ekhohlakeleyo; angawenza onke amalinge oku nigcina eludakani; anga wukhupha umlomo wokuba anabantu ngako oko anifanelwe yimpatho eyiyo. Anisayi kukholwa bobobuxoki, anisayi kubuginya obo bubhelengu; anisayi kuthyafa ngokuthyafiswa; anisayi koyika ngokoyikiswa. Ningamathole ama dodda awalwa kwade kwase kugqibeleni; ningamathole emazi ezikwaziyo ukululeka iintsapho. Ezozint' azinga. phaya kwenu. Susani izizathu ekuthiwa ni "hlanjwa" ngazo.

Yimani ngenyawo madoda, nivuthulule amabibi abangela okokuba nibe zizinto zoku gculelwa nokuhlunguzelelwa intloko. Zonke izizwe zinezinto ezimbhi ezizenzayo. Kanti ke zingoomdanjelwa nje kungokuba ezozinto azizenzi izidanga. Into engentle rani musani ukuba ngaba hombha ngayo. Niyaku wabona amathamsanga o Qamata nakuhlon phana nerjenjalo. Kakade ninga bantu bentloni. La lani iintlondi ntlondi, zee ntlanga eziqumbhis' u Qamata: lintlondi esole niklekwa ngazo ngaba nini zo.

Ikamva lenu madoda nani mankazana ndini e Afrika "Mahl' eemazi ezimabele made," lise zandleni zenu akukho mntu unokan'icina phantsi xa ninoku thi "Ma siya kwi Afrika Entsha."

Gxhada Kwa Qoboqobo

(Ngu M.W. SOMTUNZI)

Ndiyinye, ingwiqi i Kilistimesi yam e kaya kwa Tula-Ndivile, intliziyo ingxhamele ekaya e Rabhula Kwintlanjana e phuma kanye entloko ye Ntaba ka Ndoda. Intlambho leyo ukubizwa ngu Zanyokwe; ingene e Rabhula, lona lingene e Xesi Ndime apho.

Ingwiqi le sisithonga sokuginya okubangwa kuku rala okanye ukubawela into ube usity aenyemna ke bendi ralela ukunga ndingade ndihambe. Pambi kokulu sungula uhambo lwam ndibe netuba lokutsiba apha-naphaya, nda fumana amacuba nemi phako kwizi' hlobo zam ezingaba bantu:- Mrs Elda Jack Festile 2s 6d, Mrs Gertrude Nyati 2s Miss Dolly Letch Field 2s Miss Gerty Mahunga 2s 6d Mr J.H. Dario 6d u Mamjwara. Inkosikazi vakuti ixomolozwe ingapilanga mpela ukwenza umphako we nyama ezi qotsiweyo, nama Sandwishi, nama Kronjisi isenzela ukuze ndizokuwa ekaya nazo ezonto.

Ndikatshe ngum Yirha u Mnu Ben Ngqaza ukuya e station. Induluke ngo 3 malanga inqwetoyom lungu, yapamba amahlale omhlo yaza kuqala ukuma e Orlando Towaship, ndatsho ukuthi Hi! Or'ando uyaziwa xa unje, yaye imvulane ndundumo isitsho ngamandla.

Apho kuloliwe bendikwele ne Nchungela yemfuudi u Mnu Isiah Old John B.A. (FortHare) Ndbone sesise Ligwa ndinga qondanga ngenxa yendaba eziphilayo zaloncutshe. Liqale ukuthi rubaxa sakufika o Kroonstad ngo kusuke lengwelo yetu ikutshelwa kwesimnyama isipolo yatyalwa apho, nkosi, i yure ezimbini ezine siqizatha. Salala savuka, salala savuka isemi apho. Kanti kuphume i Goods esipolweni ngapambili, izoku neothulwa apho seyine zithe kum.

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Umdlalo we cricket paya egazini uyatokoza kancinane.

Umcimbi we Secondary School uyancambaza nzima

U Mr. T. H. Kwaza no Miss Mavavaa basathe gxada e Bhai ngemicimbi.

Wonke umntu ofunda ipepa Bantu World uyakulifumana ku Mr. J. L. Ngangca 5 New Town. Tumelani abantwana.

U Mr. Stephen Moyake we postal staff iholide yake uyoku yicilela e Gawa.

Ubuyile u Mrs. Maude Madingozi kunye nentombi yake ukavela e Kapu.

Kubube umntwana wentombi ka Mr. no Mrs. Botha. Ububie umntwana omncinane ka Mr no Mrs. Kobese.

U Mr. George Sihole we Native Affairs Department kwelipezulu ulaph.

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Kwengachaya umzi ugatyungele lififu lokusweleka ko Mnu. William Galada olipolisa apha e Monti, ngcwatywe nge nkonzo yama Order of Ethiopingu Katikezi Nolu-shungu encediswa ngu Mnu M. Kika kukho nabafundisi bamanye amahlelo oo Ravy:— J. Dlokweni no J.S.C. Makayi.

Amapolisa nabacuphi bebe khona, iingqonyela ezinjengo Mr Marais kwicala le Uniform no Mr Harvey kwicala la C.I.D. Kumapholisa nabacuphi kwabantundu siphauke aba:— Sajini Dweba, Banuz Bhalubhe, Timakwe, J. Ngcaba, J.B. Stinga, J. Qwela, Gxoyiya, L. Lujiza, Ngcukana no Mbatyoti.

Kwicala le C.I.D.:— Banuz M. Loni, G. Vuthula, M. Morena, B. Tshomfa, N. Totó no X. Maneli.

Kubantu siphauke abanuz:— W.M. Rubusana no V. Tonjeni. Makube bebemalungana nama 300 abantu abebheleke ifihlo elo —Umfi lo uhlatywe ngemela kwi dabikazi ebelpakathi kwama polisa nabantu kwi Lokishiyakwa Isolo kweziholide ze Kresimesi.

Kwakuleyo kulo Nkosk. Evelyn Gotwa kubekho imbutho engaywayo yokubulisa i Boarder eyakudlala e Kapa e Tumenteni. Intetho ezikuthazayo ziwiswe ngalamaanene, banuz W. M. Rubusana, J. Meki, P. M. Mango, G. W. Jamela nonyana we Mbhongi u Mnu Mqhayi otsho ngesi qhazolo sentetho, wosula umfana ngezibongo "Umvund" Uzekindlelela kwedini. IManager yale Team ngu Mnu W. M. Kotbabe. Abatunywa abayakumela i Border ezintlanganisweni ngaba Numz E.R. Mkhuthaka no A. J. D. Gitywa. Nclelantle Border.

Umhla we 20 ku December 1936, ibe ngumhla ongasoze ulibaleke kwabe Ntenetya; kwakuhlangele kwi Holo yakwa Makambi emvakwe mini kubuliswa u Mr James Gabevu olungu le Tenise eyi Juvenile L.T.C.; esihlalweni ekwayeyo mbuto i President u Mr A. Tyali epahlwe ngo Mr J. Mothusi no Mr. J. A. Ngoqo.

Isitethi sokuqala Mr J. Meki, i President ye Gomo Cricket Union wenze amabala engwe ngokumazi kwake u Mr Gubevu njengesitunywa se Gomo Cricket Union kwi Border Cricket Union.

Kusuke u Mr W. M. Rubusana ate wabonakalisa ukulahlekela kwe Un on ye Cricket ngumatu ololuhlobo, wagqiba ngelithi uzeke mfo wakwa Zulu usenzele indawo siyeza nati apo e T-kwini.

Kusuke u Mr H. B. Mazwi ote yena wamcaza u Mnu lo ukuba ebesibane esikanyisela bonke nge similo nen-eto nokugcina indlu yake, watsho esithi naye siyalila siyavuya ngokumka kwako.

Kusuke u Mr Dibela ote yena umnqwenelela ihambo entle ne mpilo ende.

Kwesituba kusuke u (Sofasi) u G.R. Mtati ote kwa oko warazula ukuteta wati uyavuya kakulu ukubona umfana omncinane kangaka egoduka, esithi uyalila ngelinye icala—ngelinye uyavuya kuba lo mfana ubeseqala ukuyisebenzisa i talente yake kuba kulonyaka ebe ngomnye we Delegates kwi Border Cricket Union; ubelilungu le Willows C. Club, ubelilungu le le Temba R.F.C., ubelilungu le Juvenile L. T. Club, ubede wa kuba ngunobhala we Gomo Tennis Union ne member ye Recreation Board of Control from the Tennis Union, ebede wakubase magqabini okuba aye ngunobhala pantsi ko Mr W. M. Rubusana kwi Association yezi Union, Rugby and Tennis, wagqiba nge liti hambo ntle.

Kusuke u Mr Mango, ote yena uyavuya kakulu ukuba kubulisa u Mr Gubevu, aze azokwazi ukanti u Mr Gubevu lo umkulu kangakana, watsho ngentetho ebazileyo naye.

Kusuke u Mr Gubevu ngokwake ebulela intetho ezilwileyo pezu kwake, watsho esithi ebengazi ukuba uxatyiswe kangaka, apa, esithi akasoze ayilibale lemini.

Kusuke u Mr Mothusi ebulela umbuto we Juvenile L.T.C. ukuba wenze lembuto ukuze namhlanje sizakufunda isimilo esitha nge ntetho ezilwileyo apa—esekwa ngu Mr J.A. Ngoqo.

Kwababeko sipaula aba:—Mr. G. R. Mtati no Mrs V. Bonkolo, Misses Makolwana, L. Jiya, Jacobs, Maculley, Messrs M. Mbolekwa, Mahanjana, M. Loni.

Esingalibali ukubulela nama nenekazi e Juvenile L.T.C. ngezimpungo ate azenza.

Abantu Neento Zabo Apha Kwa Gomo:

Kwindwendwe eziphakathi konzi ngezi holidi sipaula ezi:—Mnu W.B. Ngini wodumo kweze nkqubela, nokwayitshala e Tinarara. Ulundwendwe kwa mku luwawace u Mnu A. M. Ngini.

Abanuz B. Sihleli we N.A.D. e Peddie no Mnu Rulashwe we N.R.C. e Qonce, bachite iintsuku ezintathu kwa Mnu H. W. S. Ben Mazwi.

UMnu T. Mgudlwa uke wanentsuku kwa Nkosk. Nophondo; selephindele e Rautini apho asebenza khona.

UMnu S. M. Ngcebetsha wase Gcuwa ubelundwendwe lotitshala A.J. Ngcebetsha.

UMnu T. Maphikela wase Bloemfontein uke wanentsuku kwa Nurse Maphikela evela kwi ntlanganiso ebise Komani, ubuye wedlulele e Mthatha apho woba lundwendwe lo Mnu no Nkosk. Makhiwane, Injongo zamanuz Ngcebetsha no Maphikela ibezazo kuzakubeka ilitye kwi ngowava lika Dr Rubusana.

Kwabasinge emakhaya ngezi holidi sipaula aba Baamuz: J. Mfazi, W. Mseki, R. Chungwa, G. Chungwa, H. Madolwana, W.M. Ntobe no P.C. Fetsha. Lo wokugqibela uyakuke abanentsuku ngenjongo zokuyakubeka ilitye kumninawa ongawaba lise, Knapp's Hope.

Ngomhla we 24 Disemba kutshe indle nomntu obephakathi apho. Loondlu veka Mr Lupuwana, umfana lowo ungunyana ka Mnu no Nkosk Shad Kaba.

Isibhedlela sizele zinxwalar ezihlatyiweyo kule Kresimesi. Abantu bayaliwa kuthiwa akukho ndawo yokulala esibhedlela.

Ngomfi Ben Nzima Jorha

S. E. K. M.

UMfundisi no Mfundisikazi u Rev. Jno. no Mrs Nobantu Jorha, basenzi umbulelo omkhulu kwababantu bavelana kangaka nabo, ngoku shiywa kwabo ngunyana wabo ogama linga-sentla, obese Rautini. Bayaqkwa bonke abapo ngeenewadi zembhalo lwanu kwa nabo bathethe ngeziqu. Kulowo mzi wonke abazali bathi: "Nangomso Nanomnye".

Lomfana ushiya umtshakazi, intombi ka Mr M. J. no Mrs Lande, umYirakazi Uvelwano ke naba khozi abo alunganganto,—sililisa nakhulu nawe Myira nawe Mntakwendakazi Ngokukwanjalo ngabanye abakhozi u Mrs Fanny Maki no Mrs Grace Nkwana. U Nzima lo ububa eminyaka ima 31, kuba uzelwe ngo Nov. 1904.

Li Bhai Ingengubo, Nezinto Zalo

(Ngu NTABAZIYADUMA)

Nge Dingaan's Day yonyaka opelileyo ibayenye yemini eziga sokuze zilibaleko kwimbali zase "Bhai."

I Union Rugby Football Club ibenesihikabika se "Birth Day Tea Party e Village Board Hall e Korsten. Usihlalo iyinto ka Ntshinga u A.B.S. Lembutho yavulwa ngomtandazo yinto ka Maqetuka, —vice President— nento ka Ngeangca. Intetho yokuqala yenziwa yinto ka Mati, owatsho ngengasokuze ilibaleke, evuyi: ana nalombuto ngokugqiba unyaka we 46 usamile azamandla.

Le team ingunczala kuzo zonke i Clubs ezikoyo apa kumzantsi Afrika. Kwalandela into ka J. Bhekani owatsho ngentetho ebalulekileyo kakulu etetela nombuto we Ntenetya i "Algoa T.C." Eyo-nanto ibentle kule Social Gather-

Inxalenye yalamagama ngawo la, osixolela angavelanga, asi washiyanga ngabom nangandelo: Mrs Dlokweni, Rev. G. G. Nzo-tyana, Makwili, Mrs Day Siyo, Mr Dick Mtyongwe, Mrs W. B. Rubusana, Mrs Flora Bhele, East London; Rev. H. Marwa, Engwali; Mrs Gertie Jabavu, Mrs Julia Khumalo, Mrs Winnie Barnabas, Miss Reinie Mbe-yyiya, Rev J.S.C. Makhayi, East London; Mr Feltman Jansen, Pretoria; Mrs R.A. Ntsetana, Cape Town; Mrs T. & S. Ndlankomo, Queenstown; Miss Amy Khoboka, P.E., Rev J. A. S. Rune, K.W.T., Rev Chas Ngunza, Cra-dock; Mr G. H. Nduna, Rhini; Mrs H. Sodlala, Driefontein; Mesdames S. Tyulu and Janet Khuze, Rhini Yonke i Rante-ntse Dipende; Mrs Follie, Grah-ams town; Mrs Thos. Thwaku, De Aar; Mrs G. Dubu, New Brighton; Mrs Klaas Tshikweni and family, Hardens, Sandflats; Mrs Thwaku, Grahamstown; Rev. Rev Wm. Tshume, Rhini; Mr. Jas Ngojo and family, Paarl; Mr. A. Mazingi, Durban; Mrs Nano, Alice; Mr and Mrs J. D. Gulwa, Qanda; Mr & Mrs W. Ndodana, C. Town; Mr G. Bokwe, Jo'burg; Mr & Mrs April, Mt Coke; Mr & Mrs H. Mthoba, Mt Coke; Mrs Mkwana, Benoni; Mr M. M. Balfour, Centane; Mrs Fanny Tsotsobe, Louisa Myabo; Nko-sazana u NoNtando.

Ababerole imali kubantakwabo babese bebonakele emaphepheni; iyonke imali eyenzelwe lomsebenzi ibe zi £9:0:9; kanti imikhonto eyahikwa uyise ngesiqu, oko waye kubeka ilitye, zi £4:15:6. Ndiyagokela ka Mrs Fanny Maki no Mrs Grace Nkwana ngezipo zabo zobubele.

ing'ngumoya omhle wemvisiswano obonise ngamalungu ezinye i Clubs. UMnu A. B. S. Ntshinga oyi President yalombuto waqokeza ukuteka ngaleyomini wayese fomini engatetekiyo ebulelela i Team yake nangokutata indebe emabaleni ngokubonisa umdlalo opucukileyo kakulu.

I "Dendza Jazz Band" inike ingoma yodidi olupambili. Aba beko:— Banuz Liza, (Plain Member) Mkumatela, Maguga. Amanenekazi alombuto: Miss L.M. Madumbu, (Lady President) Mrs W. Qogo, (Lady Chairman) and Miss M. Faku (Lady Secretary) nenye inkita esingenako ukuyi faka yonke epepeni. Nati sithi pambili U.R.F.C.

I Korsten Bantu Musical Association

IKorsten Bantu Musical Association yezele u Nkosk Dorothy Bota, enve yetitshalakazi zodumo lalapa e Bhai ingxikela yombaliso. Lom Afrikakazi ebeselele tuba leminyaka emibini enesiqingata efundisa kwisikolo sase "Rabe." Sitanda ukubulela kakulu into ka D.L. Ngcebetsha oyi Managing Director ye K.B.M.A.

I Farewell Function ka Miss Bota ibinge Dingaan's Day ngokuhlwa. i Chairman iyinto ka Kuzwayo wodumo olukulu lalapa ozibambe ngobucule obukulu intambo. Le Nkosazana yakwa Bota yenye yamanenekazi odumo lalombuto eyapuma nentshinga kulomsuto ngo 1934. Ingoma ebo niswe ngulombuto iwumangali sile kakulu umzi wase "Bhai," masiyitete ngo "buso obungena zi ployi" into yokuba into ka Ngcebetsha, enve yetitshala ezindala zalapa e "Bhai" iyibona no mtungo ingoma. Inyaniso mayitete ma Afrika ununtu xa enesipo esithile makakutazwe kulonto ayiyo azokukwazi ukuhambela pambili.

Ukuzalisa kwabantunje kule Function kubonakalise ukuba lom Afrikakazi wodumo lwase Bofolo ubenesimilo esihle kakulu kubantu base HBAl" uyise u Mlu Bota. umdengentonga naye wenza intetho enkulu kakulu eyatsho umzi wadluka luvuyo ebulela nenxaso yomoya omhle e boniswe ngabantu base Bhai. Iqwelile into ka Ngcebetsha iwu bulela kakulu umzi wase Bhai. Sikungqenelela impumelelo Nko-sazana, siti ndlelantle.

FUNDA I BANTU WORLD KUQALA

TENDER PERSPIRING FEET

The fact often give a lot of trouble. Excessive perspiration, tenderness and a bad smell often develop in persons who are scrupulously clean. This may lead to itching of the toes, cracks in the soles of the feet and chronic eczema which is a condition skin specialists hate to meet. The FELAFORM SERIES has been designed to treat every form of skin disease. For foot troubles there is nothing so good as Felaform Skin Powder rubbed in when dressing. Felaform Ointment is used for all manner of skin eruptions as it stills itch and promotes the absorption of scales and crusts. All persons with eczema should wash with the strongly medicinal Felaform Soap. Felaform Blood Tonic is designed to get at the root of deep-seated skin diseases. Mrs. L. J. Barnard, Uppar, Balfour, suffered from terrible eczema of the head, ears and body for 11 years. She was treated by several doctors and a specialist. In her own words "it cost my husband a fortune." Her condition improved from the first touch of Felaform Ointment. She also used 3 cakes of Felaform Soap and is now quite cured. (Case 853.) The following speaks

for its self: "I am a barber aged 45. Many years of standing has given me bad feet which sweat for 9 months of the year. I have used Felaform Skin Powder, rubbing it between my toes and putting some loose in my socks and the result has been magnificent. The lasting perfume is very useful. I can recommend it to all persons troubled with their feet."

PRICES: Felaform Soap, 1s. 6d.; Felaform Ointment, 2s.; Felaform Skin Powder, 2s.; Felaform Blood Tonic, 4s.; from all chemists or post free from the distributors, Norwood Coaker, Medical Manufacturers, P.O. Box 89 Ladybrand, who will gladly send a pamphlet and advice to all sufferers from skin diseases.



Advertisement for Partons Purifying Pills with illustrations of people and text in Xhosa and English.

Ginya i Partons Kusihlwa Nje—Ngomso Uyokwazi!

Abantu abasongelelileyo abanako ukusebenza. Kungenxa yokuba igazi labo linetshetu. Lonto yanxa bazive bediniwe besindwa. Baziva bequmbelene, okakulu emva kokutya. Intloko ezibuhlungu zenza bahle besostizini.

Kodwa ginya i Partons Purifying Pills kusihlwa nje. Ngexesha le blakfesi ngomso uyakugonda ukuti ukukhineka sekuqalile. Isisu sosebenza ngokufezekileyo. Uyakuziva ubhetele kakulu ngako.

Uyakunqwaneli ukusebenza. Ubucopo bako buya kuvuleka. Intloko ebuhlungu iyakupela. Amahlaba nokugqamisa kwesitho namalungu kopeliswa kunye nokutya okubalileyo okukade kwenza impilo yako ibeluzisi.

Kodwa i Partons Purifying Pills zisebenza ngapezu koko, NGELEXESHA ZIKLINA ZINIKA FUTU NAMANDLA. Ziphitkezwe ngezintlanganisela ezinika amandla ezitweni, ezivuselela umbilini nenyongo ukuba iconse njengoko kufuneka ukuze kubekona impilo entle.

Advertisement for Partons Purifying Pills with logo and contact information.

NEWS FROM DIFFERENT CENTRES

THE Bantu World
 Head Office:
 No. 3 POLLY STREET,
 Telephone: 22-2439.
 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, Warnings, For Sales, etc. are charged as following rates:— 1d. per word.
Minimum 2s. 6d.

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

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

1st. Assistant Teacher P. T. III must possess sound knowledge of Pathfinding, Physical Exercise, Gymnastic, Sports and Games. Must be Christian and ready to participate in religious activities connected with the school. Swazi-Zulu youth preferable. Afrikaanse knowledge a recommendation. Ready to commence duties 15th January 1937. Apply enclosing testimonials to: The Principal, Lilydale High Primary School, Box 180, Ermelo, Eastern Transvaal.

BA BATLANG MOSEBETSI
 Ho batleha ba rekisi ba meriana ho Khemise e tsebehang habalo. Moputso o lokile ho ba dipolanseng le tulo tse ding. Ngola u hlalose tsebo ea hao ho P.O. Box 1375, Johannesburg.

ISAZISO ESIBUKHALI:
 Ndazisa indoda yam engu Bertie Sakwe okaya lise Colosa Idutywa endahlukana nayo ngapandle kwesi zatu nge 7th February, 1929 ukupuma kwake e Tlongweni e Idutywa ukuba akafiki kum nge 7th February, 1937, ndzakutshata neny e indoda. Mna Gertrude Sakwe, The Mission, Butterworth.

NATIVE FRIENDLY SOCIETY:
 The above-mentioned society is unique, and with it, membership divided into two styles, namely— permanent and terminating membership to suit the wishes of all; but it does not matter what style of membership gained, the advantages granted are the same. The only difference is in enrolment-fees, and this is to meet the wishes of applicants according to minority and sex. The principal advantage in this society is the advancing of loans of loans of money to its members and that repayments of the loans are made on very easy and available terms. Apply for full particulars to: The Secretary, NATIVE FRIENDLY SOCIETY, P. O. Stand 190, Nigel Location, Transvaal.

Travellers wanted.
£2 to £5
OR MORE, WEEKLY
 Big money easily earned by our travellers selling famous, proprietary preparations. Spare or full time job. No capital required. Men with previous selling experience preferred, but smart men will be given a trial. Call personally or phone at once for an appointment. Address:— 70 Hill-brow Street, Berea, Johannesburg, Box 7766, Phone 44-3904.

Maritzburg - Durban Appreciation

It would be ungrateful not to say a word of thanks to the hospitable people of Natal who made our stay in Maritzburg and Durban very enjoyable.
 During our stay in Maritzburg whilst we were executing our duties in participating in film production of "King Solomon's Mines, Mr. Reggie Caluza did his best to keep us busy taking us around Maritzburg to places of interest and introducing us to some of his fine friends.

Amongst the friends we met in Maritzburg may I mention Mr. W. W. Mini, who at present is employed as chief salesman at Ross' Store and who is an ex-popular promoter of the Mendi Memorial Club in Durban, who also figured as a most popular person in all social activities in Durban during those good old days.

Mr. Mini on meeting an old acquaintance took the trouble of passing a night with us at the Hostel and entertained us to many other things. The following are the friends I wish to mention and thank of Maritzburg:— Mr. Isaac Caluza of Messrs Caluza Bros. Mr. W. Manyoni, Mr. R. Kuzwayo, Miss L. Ford (Edendale), Mr. A. Mtemba (Edendale), Miss Msimang (Edendale), Miss A. Ndimande (Edendale), Miss Tembie Gumedede (Edendale), Miss B. Sinaye Kuzwayo (Edendale), Mr. Q. Molefe, Miss M. Kuzwayo, Mrs. S. Dambuza and many others.

In Durban our stay without the following would have been unpleasant:—Mr. A. A. Kumalo of the Bantu Social Centre, Mr. and Mrs T. D. Ngcobo who run a Restuarant in the Men's Hostel, Durban, Mr. L. Jali, Mr. and Mrs N. Lutuli of Lutuli's Tea Room, Prince Edward Street, Mr. E. P. Gili whose Tea Room is now in Victoria Street, Mr. Minot Mdima, Mr. Joseph Shange, Miss Leah Nyokana of Addington Hospital, Mr. H. G. Ngwenya, of Alice Street Tea Room, Mr. Geo. Champion, Mr. M. Kuzwayo who owns a fine Music Saloon in Queen Street, Miss Evelyn Radebe, Miss Winnie Nxaba, Miss O. Gumedede, Mr. M. Mshali, Mr. Pasha, Mrs Pauline Makanya, Miss Perry Shabane, and others.

On Monday, December 28, 1936 at the I. C. U. Club in Durban a fine concert arranged by the energetic J. Masoleng of the famous Dark Town Strutters and Mr. L. Bopela, the following combined to form a Male Voice Party under the able leadership of Mr. Masoleng and performed as The Rand African Male Voice Party:— Mr. J. Matsa, W. Maputle, G. Twala, P. Nhlaak, S. Sibisi J. Masoleng, and N. Makanya. Mr. A. W. G. Champion and Mrs. Nxaba were amongst those who attended.

NIMROD H. MAKANYA

Sophiatown Brevities

(By ESAU MAZIBUKO)

In "The Bantu World" of January 2 under the caption "Africans Kill One Another," a special correspondent rightly called upon our leaders to at once device means whereby "the hooligan element and the Skokiaan Queens in the Locations" must be effectively combated; their amihilation was never so imperative as now!

The genesis of this epidemic—especially the Skokiaan Queens—has been attributed to the financial straits prostrating on the way of Africans. However an impartial scrutiny of this scandal goes to expose that in a majority of cases, our people are actuated by greed or cupidity to reach the acme of hoarding millions whilst the sun shines.

Is it not heart-rending and disillusioning to discover that in some houses, in these locations, occupied by men admittedly earning enough money to make ends meet men who pose and are regarded or hailed as our Messiahs, that they are the formidable and incorrigible sellers, stockists and suppliers of all kinds of liquor? Like the shameless, undignified Skokiaan Amazons, these very or supposedly stars or Messiahs of our race have found this degrading scandal lucrative and have their prospective weekly clients of all classes, who soak themselves in drinks from Monday to Monday.

Naturally or in consequence the lesser fortunate "shebeenists" come to the conclusion that as their better and brighter contemporaries swell their "treasury" in this form or manner, they must also follow suit.

Confronting a relative of mine with the article, which is the cause of these brevities, in piqued pride and self consolation he said, "we shall be losers with many rich and the poor, preachers, ministers and our leaders as well!" That's the rub. Before our leaders, in public platforms and pulpits can denounce the "hooligan element and Skokiaan Queens" they must set their ways right first or end their days without condemning what they secretly do." Gewalt!

The "hooligan element" in 99 cases out of a hundred are after maths or effects of the "illicit liquor traffickers and promiscuous profiteers."

"The fruits of sin are sweet"—not only in places where our Municipal civic fathers have diametric control but also everywhere. The illicit liquor scandal, the nauseating hooligan element, the other hundred and one epidemics holding the hands of the clock of our progress back can only be annihilated or alleviated and ameliorated and only when those of our enlightened population cease to be smug parties!

With the advent of 1937 let us see our leaders also concentrating towards the curtailment of the illicit liquor sellers and the hooligan catastrophe. Whither?

[Where are Sophiatown Brevities?]

Uppington's News

(BY OUR CORRESPONDENT)

After their fine victory over the Coloured Lilly Whites Tennis Club on Boxing Day, the Bantus failed badly in the return match which was played off on Saturday 2nd January. The result was due to the fact Bantus were not strongly represented.

Lilly White Tennis Club gained 155 games: Bantu Tennis Club 102 games.

Recent departures include:— Mr. A. G. Mralasi for Stutterheim where he will take residence as Evangelist of the A. M. E. Church, Mr. Mjezu and Mdyeshane the two famous Footballers of Naauwpoort after spending a fortnight's holiday with relatives returned on Friday to their homes.

The members of the Methodist Church bade farewell to their minister the Rev. Jno. and Mrs. Pieterse in December when a concert was given in honour of their departure. The attendance was fair. Speeches were made by the Rev. Damon Independent Church, Evangelist Peter Mretshane, Cape Church. Other churches were not represented. The talk made by Rev. Damon was most inspiring, after which the Rev. Pieterse suitably replied.

The Rev. Pieterse with family left the next day in the their new Terraplane sedan car on an extensive holiday to the Cape, whence they proceed to the Free State, and then return to Colesburg in the middle of February. The best wishes of all old and young throughout the district accompanies them — they wish them the very best in their new sphere of residence at Colesburg. Sportsmen throughout Gordonia extend their best wishes to him, as he was a keen follower of sports; although his duties never permitted him to play, but whenever at home he regularly attended all matches, and so did Mrs. Pieterse.

(Continued foot column 3)

ORDER VIR HERSTEL VAN HUWELIKSREGTE.

IN DIE NATURELLE-EGSKEIDINGSHOF.
 Case No. 46-13-36.
 (NATAL AND TRANSVAAL PROVINCES)
 (Voor A. G. McLoughlin Esq., Pretoria)
 Tussen
 LUCAS THAMANE Elser,
 en
 (LEAH THAMANE (Geborenen Louw)
 Verweerder

SY DIT KENNELIK dat bogenoemde Verweerder gedagvaar is om hom teenoor bogenoemde Elser te verantwoord in 'n aksie vir herstel van huweliksregte of by gebreke daarvan vir die ontbinding van die huwelik wat tussen hulle bestaan;

EN SY DIT VERDER KENNELIK dat op Maandag die 14 de dag van Desember, 1936, voor gesegde Hof die geegde Elser, verskyn het; en dat gesegde Verweerder, ofskoon behoorlik gedagvaar en gewaarsku, nie gegom het nie maar in gebreke gebly het om te verskyn;

Waarop, nadat getuënis vir Elser gehoor is.
 Die Hof vonnis verleen vir Elser tot herstel van huweliksregte en Verweerder gelas terug te keer of die Elser te ontvang op of voor die 18 de dag van Februarie 1937, of in gebreke daarvan aan hierdie Hof by sy sitting op Pretoria die redes, indien enige, aan te toon op die 16 de dag van Maart 1937, waarom die egerbintenis wat nou tussen Verweerder en die Elser bestaan nie ontbind sal word nie. Gedateer te Pretoria die 14 de dag van Desember 1936.

Op las van die Hof.
 T. W. YOUNG,
 Griffier.

WAKE UP YOUR LIVER BILE— WITHOUT CALOMEL

And You'll Jump Out of Bed Feeling You Could Push a Bus Over
 The liver should pour out two pints of liquid bile into your bowels daily. If this bile is not flowing freely your food doesn't digest. It just decays in the bowels. Gas bloats up your stomach. You get constipated. Your whole system is poisoned and you feel sour, sunk and the world looks punk.
 Salts, fizzy drinks, palatable laxatives and harsh purgatives are makeshifts. A mere bowel movement doesn't get at the cause. It takes the famous, sure acting Carter's Little Liver Pills to get those two pints of bile flowing freely and make you feel "up and up". Harmless, gentle, yet amazing in making bile flow freely. Ask for Carter's Little Liver Pills. Look for the name Carter's on the red package. Price 1/3.

SHE WAS AFRAID TO SHAKE HANDS

Rheumatism in Joints Caused Her Intense Pain

Restored to Normal by Kruschen Salts

Rheumatism affects its victims in many curious and inconvenient ways. In the case of this woman, she dared not shake hands with people because of the pain it caused her as a result of rheumatism in the joints. This condition lasted for several years, until she hit on the right remedy—Kruschen Salts. Read her letter:—

"For several years, I suffered with rheumatism of the joints, especially in my hands, and this caused intense pain. I was even afraid to shake hands with anyone, for it made me suffer terribly. I began taking Kruschen Salts regularly, and after a little while my pains disappeared completely. I am naturally delighted with Kruschen.—(Miss) K.

The pains and stiffness of rheumatism are caused by deposits of uric acid crystals in the muscles and joints. The six salts in Kruschen stimulate your liver and kidneys to healthy, regular action, and assist them to get rid of this excess uric acid which is the cause of all your suffering. When poisonous uric acid goes—with its deposits of needle-pointed crystals—there's no doubt about those aches and pains going too! Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS.

IN THE NATIVE DIVORCE COURT.
 Case No. 46-13-36.
 (NATAL AND TRANSVAAL PROVINCES)
 (Before A. G. McLoughlin, Esq., Pretoria)
 Between
 LUCAS THAMANE . . . Plaintiff,
 and
 LEAH THAMANE (Born Louw) defendant.

BE IT REMEMBERED that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, falling which for dissolution of the marriage subsisting between them;
 AND BE IT FURTHER REMEMBERED that on Monday, the 14th day of Dember, 1936, before the said Court came the said Plaintiff and the said Defendant, although duly summoned and forwarned, comes not but makes default;
 And thereupon, having heard the evidence adduced for the Plaintiff,
 The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 18th day of February, 1937, falling which to show cause, if any, to this Court on 16th day of March, 1937, sitting at Pretoria, why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved.
 Dated at Pretoria this 14th day of December, 1936.

By order of the Court.
 T. D. YOUNG,
 Registrar.



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

Agents WANTED IN EVERY DISTRICT

for the "DIANA" Society of Medical Herbalists.
 If you are ambitious and trustworthy here is your chance to make, in your spare time,
EXTRA MONEY, EASY MONEY, BIG MONEY.
 No outlay of capital required, but honest and good work.
 Apply: **Box 33, Benoni.**

Natal Bantu Teachers' Union

Zulu Cultural Society Conference

A conference of the Zulu Cultural Society, which is an offshoot of the above Union, will be held in Durban at the Grey Street Methodist Church, commencing on Friday at 7 p.m., and ending on Saturday night, January 29 and 30 respectively.

- AGENDA**
1. Minutes of last Conference and matter arising therefrom.
 2. Report of work done since last Conference.
 3. Plans for future organisation.
 4. Venue and agenda of next conference.

Some of the speakers will be Professor D. D. T. Jabavu of Fort Hare, Mr Lugg, Chief Native Commissioner, Natal; Mr Malcolm, Chief Inspector of Native Education, Natal — most important lectures indeed on Bantu culture. Teachers and

the general public are invited. A reception in honour of the Professor, the Executive, and the delegates will be held on Saturday evening, January 30 at the Bantu Social Centre. Here is an opportunity to see and hear Professor Jabavu.

A. W. DHLAMINI (President)
 C. J. MPANZA (General Secretary)

Uppington's loss is Colesburg's gain
 The Location Superintendent finds it difficult to get people to sign on a contract to the Orange Free State. The real cause being the low wage offered of (2/4 per day) 200 workers are needed but it is doubtful if the youngsters will contract with the exception of some older fellows'

More News From Different Centres

Vereeniging News

(Brick & Tile)

MEMORIAL SERVICE

The Memorial Service of the late Mandu Dabula Qongwana was held at the Native cemetery Vereeniging recently by the Rev. Selepe (A.M.E. Church). The service opened with prayer by the Rev. Selepe, after which he sang hymn 108 (Sesuto) and 60 (Sixosa A.M.E.).

He read Genesis 31 verse 40 and spiritually impressed the worshippers that the laying of the tombstone was a remembrance to the Qongwana family and friends for their beloved son who passed away on August 5, 1935. In the Church Mr. J. Mayekiso introduced to the congregation the different ministers and local preachers of churches who had to participate in the Service. Amongst those present were:— Messrs. B. Hlatshwayo, E. Hlope (State Mines), J. C. Molemohi, D. Ntsholo, S. Mofokeng, A. Khasale, Malefane and Qongwana (the father of the deceased).

Mesdames:—Mohlomi, Molefe, Ncekani, Zikalala, Hlatshwayo (State Mines), Noboza. The A.M.E. Church was packed to its capacity.

The sermon speakers were: S. Schula, Mokoena, J. Mtshontji and D. Ntsholo who dwelt on the verse "Rest thou in peace." The end of the service was led in prayer by M. S. Mofokeng (Presbyterian Church) who reminded us of an old Bible man Simon on account of his age; after which the congregation went to the residence of the old grey-headed man Qongwana for tea and dinner. Thus this successful service ended by singing hymn No. 111 (Sesuto) by Mr. P. J. Mayekiso. The Misses V. Qongwana and Mcelu acted as waitresses and some friends from the different Churches. Presents amounted to £1. 1. 5.

Bantule News

By An "UNKNOWN CHRISTIAN"

New Year Day was spent very happily out here. Early in the morning all the Picnic Clubs were well-dressed in their gaudy clothes ready to be taken by lorries or some mode of conveyance to their different picnic resort.

After their departure the location was full of the sound of tom-toms from different directions and many other musical instruments. Boys were in dresses and girls in either long or short trousers. Music and intoxicating drinks were exchanged and every body appeared to be very happy.

Then in the afternoon when the different clubs returned, the streets were full of people going up and down with shouts of "Happy New Year" and so forth. You would be greeted by people who were indifferent to you all through the year. When the sun went to bed there started again this redundant Thobejane music. Thank God! The day had been done without any fighting round the Bantule vicinity.

"All is well that ends well."

Comet Location News

Mrs. M. J. Ngqambela, Miss Olga N. Dlangamandla and Mr. R. E. S. Ngqambela (Junior) were the guests during Xmas week of G. G. Maysela. Miss Olga N. Dlangamandla and Mr. R. E. S. Ngqambela are leaving for Mafeking.

E.R.P.M.N.C.C are preparing for the semi final against Modder Bee after the Tournament.

Mrs. A. M. Sityana from E. N. Township spend her week end at Comet Location.

Mrs. M. Malema is spending his Summer holidays at Mr. M. Lesane at Comet Location.

Vendaland News

(By P. R. NGWANA)

The Vendaland Teachers' Association which is composed of Bantu and European ministers of religion, evangelists, chiefs, teachers and all interested in the welfare of this country was held at Luvhambi on November, 1936 under the aegis of the Rev. G. Westphal, chairman of the Association.

The most striking and interesting feature in the meeting, were lectures delivered by Mr. V. Walsh, Government Health Inspector. These lectures were on Malaria and Bilharzia. Films were shown in the evening when a bioscope was held. The impression of this bioscope was a panorama of splendour. There were 40 teachers present. Mr. Walsh returned again and showed Malaria and Bilharzia at Tshakhuma, Vendaland Lital Capital.

The Tshakhuma staff as well as the scholars of the aforesaid school and Lwamondo school were present. The neighbouring people also showed their interest by coming to see this after sunset. About 200 people were accommodated in the spacious church hall in spite of the rain which was falling.

The bioscope was not only appreciated by the people and scholars who were present; but doubly so by the teachers who found that the films gave clearer explanations of what they teach in school about malaria and bilharzia. This was more explanatory than informations which one picks from books. The circulation of the blood was impressive as well as the mosquito which carry and which do not carry malarial fever; the doctor injecting a person; boys swimming in a pool which had stagnant water etc. etc.

Prior to the above dates, Mr. Walsh was busy examining the children, to find out whether there were some suffering from bilharzia. This work he did successfully. Most of his time in this part of the work was spent at Tshakhuma where he examined over 300 children. In this work he was assisted by Nurse P. Ramokgopa with the Tshakhuma staff.

Mr. Walsh is a man who gives time to his work. He goes from place to place willing to give explanation as regards Malaria and Bilharzia. His work is not yet ended. He is still going on examining children in order to give a detailed report to the Government about the district.

Mr. E. F. N. Mndau, chairman of the Sibisa Branch Association of the T.A.T.A., ex-student of the Bothsabelo Training College was married to Miss E. T. Mukhodobwane only daughter of Mr. and Mrs. Mukhodotwane. She is an ex-student of Kilnerton Training Institution. The marriage took place on December 18 at Tshakhuma.

Iscor News

(By A. M. Percy Mahlatjie)

Messrs. Job McK. Kgaphola and Jno. M. Sebapu, of the Iscor Time Keeping Dept. paid a day's visit on New Year's Day to Mr. S. M. Kgaphola at Loreto Convent School, Kock St. Pretoria. Mr. A. Makhafola teacher at Dikgoroaneng Lutheran School paid us a visit on Monday January 4 and, was heartily welcomed by the Native clerical staff and its Chief clerk (Mr. J. M. Kgaphola).

Mr. Joseph Maseko of the Compound clerical staff is leaving us shortly to take up a teaching appointment in the Free State. We shall greatly miss him.

It is interesting to note that many Europeans all over the Union are taking great interest in visiting this South African Iron and Steel Industry, which is well worth a visit. We wish and hope our African teachers too will make a point paying of this famous Industry a visit with their scholars. Visits to the works are allowed only by application to the proper officials.

Kroonstad News

Mr. R. Cingo, B.A., Principal, United Bantu School, left for Johannesburg on an extended holiday.

Mr. and Mrs. Don I. M. Matsipe after their marriage are spending their honeymoon at Vrededorf O.F.S.

Miss Annie G. Shago of Durban is on a visit to Mr. and Mrs. Keable Mote at their residence.

Mr. A. Lecage of Location Administration office returned from a holiday spent at Cape Town.

Mesdames Debora A. Bouwer, and E. A. D. Tiholoe left for Johannesburg to spend their holidays.

The All-African Convention Provincial leaders Messrs R. A. Sello; T. W. Keable Mote will address meetings at Kopjes on January 24, Lindley January 31; Botheville February 7, Steynsrust February 21.

Flinksdrift School News

(By Miss R. THIBEDI)

When the schools closed we had a closing concert under Messrs. S. Pitje, Moeng and Miss L. Molele. The celebration being a new thing in the place the community was not very large as it ought to have been. The children especially and the people were very much interested. "Nightingales" are worth mentioning for they were the Stars of the night. Not long after the concert had begun, the Tladistad staff Mr. M. Motsepe (Principal) H. Mothiba, J. Mosoeu, and Miss R. Thibedi arrived accompanied by five girls and a boy. They also formed themselves into a choir under the control of Miss R. Thibedi. Mr. M. Motsepe was the pianist for the night.

On the following day Mr. S. Pitje and Miss L. Mokhele joined by Miss Dibelte visited Tladistad for another concert. Children being very much interested, mostly the "Nightingales" went to ask for permission from M. W. Moeng (Principal) to accompany them. Permission was granted. Miss Thibedi with Mr. Mosoeu rushed forward to make preparations for the staff did not know the children were all coming. On our arrival at Tladistad we were warmly and comfortably received. The concert started very well. The same company that came from Flinksdrift under Miss R. Thibedi was still in existence. It now played and sang to the applause of the community as did the Flinksdrift under the management of Mr. S. Pitje which also showed some marvellous hits for which they were cheered very highly when they sang "Ra-ta-ta" and the stage sang "Its me, Oh Lord." Makapanstad under Miss B. Tladi assisted by Mr. I. Mbuci was seen entering the hall. This now made it into five choirs for the night. The night became very grand. Again Mr. M. Motsepe was pianist. Makapanstad also gave some hot new hits.

The Flinksdrift and Makapanstad choirs left very early to attend the services. Among those present were Mr. G. Motsepe, Mr. Maimane, Mr. B. Motsepe, Miss Tladi, M. Mahlore, Mrs. K. Motsepe. These schools are really showing great improvement. If possible they will visit some important places of interest out in Pretoria next year during the ten days holiday.

Native Show Rustenburg 1935 he conducted a choir and got special first prize and in 1936 show he entered competition with fourteen school choirs. He also took first prize. Apart from these he and his wife, have been taking first prizes in these two shows with the things they made: his wife in sewing, cooking and baking, and Mr. Motaung in horn work. No doubt a departure of such talents from a school as this is a great loss also to the community and to the church. At present it is uncertain as to what Mr. Motaung intends doing here—after.

Fort Beaufort News

The Native staff, men and woman of the Mental Hospital, Fort Beaufort, wish to give thanks to their (Matron) at a grand dance given in The Home Nursing Hall on December 29. Music was rendered by the "Jazz Band" of Fort Beaufort, under the Management of Mr. Mich. Mr. D. E. Chochoe acting as Chairman, gave a very fine and interesting speech whilst the dance was on the move. Refreshment were served. Those present along the Fort Beaufort vicinity the Misses:— Manyushe, S. Nogwaza, Ngodwana, Peteni, Ngulwane, Ndodana, Mtshemla, Mashicola, Ngode; Messrs. Abrahams Bros. Mphati, G. Mama, Fanny Bros. and many others. The Hall was packed.

We wish to extend our heartiest thanks to all friends. Five minutes before closing the Matron gave a short talk of thanks interpreted by Mr. A. E. Chochoe after which, "God Save The King" was sung.

We regret to say that after the dance people were arrested; on their way home.

We shall be very very thankful if in future the dance is reported at the charge office. Will those whose names are not mentioned kindly overlook the lapse.

Phokeng News

Mr. B. M. Motaung the principal of Phokeng School Rustenburg, will be leaving his place in a near future. Mr. Motaung came to this place in 1926. During the time of his stay here, he not only proved himself a man for this age amongst the community here; but he worked the school high with wonderful success and achievements. As a preacher his sermons were always admired and felt by the congregation. At the

(Continued column 3)

TSHEBELETSO E NTLE

Re rekisetsa ba rekang ho rona phahlo tseo ba di batlang. Re rekisa phahlo tse tsebitsitsoeng ka bochaba tseo ho ticia ha tsoana ho tsebehang. Tsulopele ea rona ea lilemo tse mashome a mararo e entsoe ke hlokomelo ea rona ho ba rekang ho rona. Re rekisa mapolanka a mefuta-futa, samente le kalaka; le maleke a ho thibela metsi le ho a theosa matlong, litanka tsa metsi le l'ooone, matamo jualojualo. Ngola 'me u tla sebeletsoa hantle.

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Zulu: Izindatshana Nezemibuso

THE BANTU WORLD

MQQIBELO, JAN., 16, 1937

Kubaholi

Sekufike ebangeni lapo imihlangano emikulu emenywa yilabo abati bangabaholi besizwe ike iyake ukukuluma ngemiteto yase Palamende, iyeke ukukuluma ngobubi bomlungu, iyeke ukusola imiteto yamapasi, iyeke ukukalela ukuba kugay we ntshwala ezindhlini—kodwa igxile pezu kodaba olukulu kakulu—lokuzipata kwabantu bakiti, bayeke ukuba yizilwanyazane.

Loko kungasho ukuti u Hulumeni kanazo iziposiso nokuti izikalo eziqondene naye kaziseyupinda ziletwe emihlanganweni leyo. Qa, kusho kupela ukuti into eswelekile kakulu ukuba ikalele ngumuntu omnyama namhlanje ngapezu kwazo zonke eyokuba yena luqobo lwake abesebangeni elingcono kunaleli akulo namhlanje. Apeze ukuba yisigebengu; apeze ukuba yinswelaboya; apeze ukuba isigangi nesiklini.

Imihlangano kusweleke ipate loludaba-nje lodwana iluhlafune lube lube umcaba. Ilufunele amasu ukuluqeda—udaba lobulwane nobubi obusezinhliziyweni zabantu bakiti. Kasizange sikubone ukubulalana okangaka pakati kwa bantu bakiti njengaloku esikubona lapa ngemi Gqibelo nangama Sonto; Izidumbu zemimese, za matshe, zezinduku zedhlula izidumbu zezimoto imbala.

Namhla-nje kukona izinda wo lapa edolobheni lapo ungeke ulokote upumele ngapandhle endhlini yako, wesaba iziklini eziqape nje ukuba kuvele umuntu zingwaze noma zimshaye. Ezindaweni ezifana nakwo Sofaya, kwo Alexandra Towship lapo kwabe kutiwa kutengwe izitende zokwaka izindhlu ezingcono bunezamalokishi, nalapo abatengile babeti bazopila impilo epolile, kakuko loko ngezinye izinsuku.

Izigebe ngu, amasela, izidakwa zigowele kona. Zihlupa, zibulala, zishaya abazipete kahle. Bheka ngoba kukona nabati ilokishi lase Western Native Township lingocono kune Sofaya ngobugowelegcwele. Ububi obukubantu buyesabeka, Mpand! Konje yini into eyo kwenza abelungu bayeke ukuti singo 'bhoyi' nama 'kafula' uma izenzo zetu zifana nezezilwane? Qa, bakiti, zibhekani izingongolo ezisemehlweni enu kuqala and' ukuba niso ezinye izizwe.

Kwezinye izigodi kukalwa ngesi fazana okutiwa sidhlala izizwe. Zizoyekelani uma isilisa saso siyi zilwane sona ngobo? Ukona nje ongacwensela isifazane esimhlope, sama Ndiya? Abesilisa baso ba ngakufaka endhleleni. Tinake esetu sizovikelwa ng'obani uma tina uqobo lwetu sidhlala ngaso, nati uqobo sifana nezimfene? Siyapinda siti, make kubuyelwe ekaya, kuyekwe abelungu, kulwe nezinhliziyi ezilukuni zabantu.

Abelungu basipete njengoba sifuna ukupatwa. Kasikulumi ngedhlanzana lalabo asebingcono, abangangenso yenyoni emehlweni abelungu—sikuluma ngeningi okuphona kwakelwa pezu kwalo imiteto esindayo. Ingingi eli-unaza imizamo emihle yengcozana ya kubo. NanSo into engabe iliwa abaholi bakiti. Keb'ehle emafwini, basondele kubantu. Nabafundisi naotsha, Musani ukukohlisana niti nonwa imiteto emibi, ngoba kasiniboni nibulala labo eniti banicindezele; nibulalana nodwa.

Mhlazana sakwazi ukuzaka tina luqobo lwetu, ngeke-nje nempela asahlile amlungu, adhla le ngati njengoba enza-nje namhlanje. Kodwa loko singeke nempela sikwenzwe uma sikulesi simo sobulwane esikuso. Iqiniso malikulunywe, bakiti. Abaholi mabahole ngokuzehlisa pansu kubantu, bayeke ukushumayela ngemiteto yakwa Hulumeni ibemiteto yempilo n-buntu bengayazi abantu.

Kunganike, baholi!

Izindatshana Nezemibuso

Izindatshana

Ziyatkozisa ezivela pesheya zibika ukuti u dotela ohlakanipile wase Viena usewutolile umuti okutiwa ulwelapa uluqede nya ucoko. Kutiwa noselungene lwa nezimpande kumuntu lomuti uyaluqeda.

Ezweni lase Shayina kubikwa indaba ye Tshayina eliti wati u Satane kulo, "Gawula nanko umuti, ndoda!" Nebala lawu sukela. Lite seliwupete ngesicelemba lezwa sekubaba emlenzeni. Lite lapo libheka, kanti liti ligawula-nje lizigawula amlenze walo lawuqeda nys.

Uteleke lapa ngolwesi Hlanu ntambama u Dr J.L. Dube (uMafukuzela) nenkosikazi nabantwana ngemoto yake. Usa'zopola nabantwana nezihlobo zake. Qa, ibukeka kuse iyona nje insizwendala pezu kwemisebenzi emikulu aye twele. Nowakwaka uma-Kumalo ubukeka kahle kakulu.

Sizwa kutiwa u Mnu Jameson Coka wab'ebekwe icala lokwe ngaba netikiti pakati kwa Orlando nedolobha, nokukuluma kabi kubaqopi bamatikiti, nokuzabalaza ukuboshwa. Kutiwa u Mnu Ballinger weza no mMeli u Mnu Leo. Kuper ezosiza u Coka; nempela lamteta uMqulusi. Manje sizwa kutiwa oka Coka usebamangalele abelungu besitimela labo ufuna ukugezwa ngekulu lawompondwe, nangamashumi amahlanu. Ume lwe nguye futi u mMeli Kuper.

Olayita base Mgu'ndhlova esibeza ngo Mnu Manyoni kwezase Mgu'ndhlova kutiwa balwa enkulu impi ku Roberts Road ngolwe Sine kusihlwa, bepahlizana ngamatshe, ngezinduku be bengana ngemimese. Ate lapo efika amayoya bahlakizeka kodwa omunye wabo obizwa kutiwe ngu Lefunenti wacoshwa esefile, amaxeba emimese egcwele wonke umzimba.

UMfundisi Nawa we Bandhla lama Melika uke wasiletela izihlobo zetu lap'e Hovisi letu abefundisi N.M. Nduli wase Zihlabatini e Tekwini no Thomas Sililo wase Adams M.S. Sizwa kutiwa be beze enkonzweni yokugcotshwa kwoMfundisi e Germiston.

Ngesonto elidhlule sati sesicindezele, sezwa indaba yokubulawa kwepoyisa lomlungu eduze ne Police Steshi e Prospect Township—okutiwa kusolelwa eziNzuleni ezimbili elake lazimisa ipoyisa laze pupa iwisa. Masinyane emya kwaloko latolwa selifile, iwisa lelo lingaseko. Namhlanje sekubikwa ukuti ababili sebebaniwe oku soletwa kubo Owesitatu uzoba ngufakazi ka Hulumeni.

Sizwa kutiwa i Kongress yama Advisory Boards onke imise igama lo Mnu Graham Ballenden owa ziyayo ngokuti ngu Mlamulankunzi lap'e Goli ukuba abamele e Palamende. Yigama lesitatu leli kwazise sawabika ngelidhlule amanye awo Mnu J. D. Rheinalt Jones no W. G. Ballinger.

Engcizini esiyib'ke ngelidhlule sekuzwakala ukuti asebefile kwa bakiti, banfama 20.

Sitokozile ukuzwa ukuti u Mnu no Nkosk M. B. Mvuyana base Mvoti sebeyivulile indhlu yabo enhle kaqulu. Numa ingakapeli nya noko isibonakala bonke ubuhle bayo. Yavulwa ngomkosi owa be unenyelwe izihlobo zizotkcazababo.

UPapa wase Roma ulwa naso uqobo isito esimpete—kwazise sekubikwa ukuti anga'e abengcono impela uma kuqubeka kanjena

—lati liyopela elidhlule itemb labe lingaseko lokuti angase apile. Ikakulu ngoba upetwe yisifo esibuhlungu kakulu.

URas Imru omunye wezinduna zase Abyssinia ozinikele kuma Ntaliniane ngo December kutiwa uqonde e Italy. U Msoleni ugibe izwi lokuti kaletwe e Italy. Ka kwaziwa azofika kona enziwe kona.

UMnu no Nkosk R. T. Caluza babonga zonke izihlobo nababata-kazelela lap'e Goli ngomusa ne mpato enhle ababapata ngako. Bati bakude ukukohlwa umusa wa bantu base Goli nempato yabo enhle.

U Mntwana u Mshiyeni

Uzotkcoza u Zulu ukuzwa ukuti u Mntwana u Mshiyeni ka Dinuzulu ulap' e Goli. Ngesonto zingama 24 kuyo lena woba ebobana no Zulu wonke e Bantu Sports Club (kwa Twala) ngo 2 ntambama. Owe Silo upete ezinkulu zakwa Hulumeni atanda ukuzenekela abantu bake ngalelolanganga. Soyixora yonke ngelzayo Lezindaba ezimnandi sizihletshe-lwe ngu mfundisi A.M. Sikakane wama Latela. Siyabonga.

Ezemibuso

SOUTH AFRICA:

Leli Bhili elihloswe ng' Opete Izindaba za Bantu azolibeka pambikiwebandhla e Palamende kalilide nempela. Liqonde ukuba lisize abalimi abamhlope akade bekala beti izisebenzi kaziseko emapulazini ngoba zibalekela emadolobheni. Kabalivezi iqiniso lapo bekala ukuti into ebalekisa izisebenzi zabo yimpato embi, kwamanye amapulazi namaholo amancane. Edolobheni kungoba ngecono. Nangoke Opete Izindaba za Bantu esaka i Bhili eli zovimbela izisebenzi edolobheni lizi buyisele kulobo bugqila emapulazini, esikundhli sokuba azivikele njengobhekele tina pela e Palamende. Sobuye siyixoxe.

Elinye i Bhili elizobekwa elokuvinjelwa kwabelungu ukuba ba shade naontu nama Ndiya. Lo meto ubungeko e Kipi nase Natal. Ama Bhunu eqembu lika Dr Malan abekala ezegazi ngaleli puta; kodwa u Mnu J. H. Hofmeyr owabecete loludaba engavumi ukwenza umteto wokuvimbela lemishado; eti abantu bangelu ngiswe ngemiteto odabeni olunje. Manje u Mnu Hofmeyr usesiyekile lesi sikundhla, ngako ke i Bhili lizongera kahle ebandhla. Ama Kaladi kupela angatintwa yilometo.

Umoyana ozwakalayo uti u Mnu P.G.W. Grobler Opete Izindaba za Bantu angase asiyeke isikundhla leso atate esinye esi kulu azosipitwa ngu Hulumeni. Uma kwenzeka loku sengati u Mnu H. A. Fagan, K.C. umMli odumileyo wase Kipi angase abe ng'Opete Izindaba za Bantu. Kakuqondakali kahle.

ENGLAND:

Ngapanandhle kodaba oluhlupa i Ngilandi lwase Spain oluyihlalise kabi ne Fulentshi ngoba selungenwa yimibuso, lelizwe lipetwe imfiva yemfiva ukutiwa ibalalise kabi uwaca kona. Edolobheni lase London kubikwa ukuti izibhedhela zigowele abagulayo—kodwa adotela bati kayiko ingozi eti umkohlane ungeqela kuleli.

AMERIKA

Ububi bemp yase Spain buyandi fut. buyengenisa kwazisi ukuti ingenwa yi nibuso eminingi. U Mongameli welas' e Meika usememezele ukuti impi eliwa e Spain igyezizwe zonke ngoba kuzwakala ukuti umkumbi wempi wama Jalimane uvimbezele imikumba yempahla vase Spain. Lapa udaba olubahlalise kabi olwokuquba umsebenzi kwezisebenzi ezimhlope zezimoto. Esezidube umsebenzi ziyizi 75,000.

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V. Xa uzakunquma indlela ekudibaneni kwazo quba kancinane, hamba ngasekholo, ukangele okuzayo kungasekholo nangasekunene, wolule isandla walate pambili xa unquma indlela leyo.

V. Ga u kgabuganya ditarata tse pedi u seke oa phakisa ha u palame paesekela, palama ka tsogong le letshehadi, u shebe dikoloi tse hlagarg ka go le letshehadi me u phagamise seatla sa gago, jualeka mona setshuantshong, ha u kgabuganya ditarata.

SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.

KAMEHLA



'OVALTINE'

Ntho e lokileng ke cona e tshuanetseng nguana oa hao. Ha u batla hore a madafale, a none a phele hangle monee "Ovaltine"—seno se monate oa chokolete... "Ovaltine" e nontsha bana.

E entsoc ka mmela, mac le lebeso 'me e rekisoa ka bolekana—jualeka "khokhou" . . . Ke seno se monate se entsoang ha bonolo. Kopa rralevenkele hore a ho rekisitse "Ovaltine" . . . E loketse batho ba bahole le bana.



N15-30

E NOA "OVALTINE" U PHELE

ZULU - Ezabalobeli Bendawo Ngendawo

Kubukwani?kutiwani?

Ngivumele nkosi, ngitungele injobo ebandhla, kukona udaba lapa, Mhleli, kanye nabafundi bako, okusweleke lubhekwe ngamhelo anamhlanje udaba lokwakelana namakula ezindaweni ezintengisiweyo zabantu, njenge lapa kwelase Clermont. Okusobala ke ukuti bonke abanecala nalomzi omusha wabantu, kusweleke lubahlupe emqondweni wabo, ngoba abanye betu batenge lapa ngoba beqonde ukutola insizakalo ezikatini ezizayo. Abanye batenge ngoba beqonde ukufukula isizwe sakiti ngemisebenzi (Business)

Ayiko indoda yanamhlanje engakubuka kahle ukuti kanti ukuqoqana kwabantu lapa kuvuzela abezizwe ituba elihle kakulu, ngoba naku pela wona ati uma ubona abantu benze imisebenzi yabo, abesehlisa kakulu amanani ezinto. Akuko muntuke ongamelana naloko kwehlisa.

Isaga sabantu abangenakwazi siti kuhle nani nehlixe njengamakula bacabanga ukuti abadayisi abamnyama kabatengisi ngokwazi, nangenqondo evulekileyo. Kanti kuhle lazi kahle izwe ukuti amakula la asemadala emsebenzini, nabelungu kabancibiliki kahle uma bakelene nekula nge Business. Loludaba lukulunywa kancane nie, iyozikotel Akumadoda la afakwa umunwe esweni ngenyindoda kuzalwa abanye abantu namhlanje. Kungebe yimfanelo kwenziwa yini ukuba imihlangano yetu yemfukula sizwe ilubheke naloludaba ahambe eselupete naye lo mkulumeli ozoketwa.

Ngisho ke ukuti kungavunywa ukuba ikula likululeke kahle ukutenga emunceleni wazindawo ezintengisiweyo zabantu ukuba lidayisele bona lababantu, loku kuzokwenza abantu bepuze ukuba nemisebenzi eshisayo, esizayo, nokungasizakalwa ngayo, uma bekuhshazwa kanje kuhle noma singenakwenza luto, kodwa singayeki ukuhebeza kushaywe amagogogo.

J.M. KUZWAYO

Ezase Clermont Township

Indaba ebambana kuleli lase Clermont Township kulo Kisimuzi kube ukuwa kwe Bas elitutela kona e Clermont: liwe nabantu okucatshangwa ukuti bebe u36 linginqike nabo ngokuquma kwesondo. Bhekake pela loku kwenze ke ngomhla ka 24 kade kuyote ngelwa u Kisimuzi eTekwini kanye nezivakasheli zomuzi lo Akubanga sililo, kucatshangwa sengati bangapuzulu kwamashumi abapindela esibhedhela kwa linyalwa impela njengoba nase mpini akufiwa bonke.

Abanti abanye bapume benge namucoto, besiwdhla kanye nabo uKisimuzi, siyaba bongela abafanelwe ukubongelwa, siyabakelela abafanelwe ukukalelwa, ikakulukazi intombi eyepuka umlenze nesandhla yekubuhlu ngu abuzwileyo; Loku kwenzake nge Bus ka 7 p.m. uKisimuzi ke wonke ke udhlwe kahle ngokutula.

Kanti, Mhleli, kubuye kwakanya kahle ngaloludaba ngo Mfu Mabaso, yena oshesha wafika lapa isidumo sikona kwazisuba wayehlangabeze abantu bakwake beze emhlanganweni ka Kisimuzi uti izinkubelo zaba u 14 ezipindela esibhedhela fuu umfundisi wabuye wabambelelwa kona esibhedhela, wabuya nezindaba ezetembisayo kakulu kanti ne nombazana le akuko ukuti yepuka umlenze, nesandhla yab ikhileka nje inyama kwavela itambo. Lunjalo pela udaba luzwakala ngokunye kwabapuma emdini luzwakala ngokunye kwababukelayo.

J.M. KUZWAYO

U Hamu Nesiqalekiso

Mhleli
Ngicela ukuponsa izwana ngeliligamu. U Hamu akazange ake aqalekiswa, uJehova akazange ake alikipe ngomlomo wake ati ngiyakuqalekisa Hamu. Sizwa u Noa eqalekisa u Kenani eti uyoba visisebenzi sabafowabo. Eku ngeneneni kwaba Israeli ezweni lase Kenani asifumani ukuti abase Kenani babemnyama kumbe babe mhlope na.

Sifumana izwelika Hamu esipumelweni (elwandhle) somfula omkulu wase Gipite i Nile. Amadodana ake mane eyokuqala u Kushi, uzele u Nimrode owaba nombuso omkulu pambi kuka Jehova. Waka imizi emikulu i Babiloni ne Ninivah neminye. I Topia lena owanamhlanjena iloku yema ngalezu nsuku. Tina abamnyama saziwa ngokuti si ngabase Kushi, asiko isiqalekiso kitina. Ezintweni zonke za omhlaba, siyalingana nomlungu nekula, ngezibusiso pambi kuka Jehova. Into nje asihlakanipele izinto zetu.

Silalela izinto ezingalungile zabelungu namakula sidele ezika Nkulunkulu ouyena osinika impumelelo Bati abelungu asilahle imponoko silahle imfundo, sifunde ngamasiko akiti nangezi njwayezo zakiti, silahle nenkolo sikonze amadhlozi. Lezi, iziqalekiso zodwa uma sizamkela, ngoba ngazo sipikisa izwi lika Jehova eliti "Koti ezinsukwini zokugcina, abaningi bazule kuti ukwazi kwande" (Daniel 12:4) Lelizwi alisho ukuti ukwazi kwandele abamhlope bodwa nenkolo yandele bona

bodwa. Ukuzala siyakubona akuzulwa pesheya kodwa abantu bezizwe zonke bazula besuka empumalange, enshonalanga ini ngizimu nasenyakato. Asicingisi izinto zika Nkulunkulu, ezweni lakiti amadoda akakolwa, ayizidakwa, ayesaba ukumela izinto ezi lungileyo zemizi yawo. Isifazane nezingane zakiti sipenduke abagelokazi nezintandane kodwa si fanile amadoda epila, yiziqalekiso lezo. Lama'zi azama ukupendula "Isicelo" A. S. Radebe.

Isililo

Isililo senkosikazi sinie siyabulisa ngemisebenzi emihle notando kwabakubo nasemsebenzini weNkosi. Kumlobi waso ngokukolwaa e Nkosini nanti izwi magondana nokuti ugodukile, sebu ye ekaya eZulwini." I Baibele, liyakupika ukuti umuntu ufa gede enyukele eZulwini emva kokufa. Liti abafuleyo balele otulini lomhlaba kuze usuku lokuvuka kwabafuleyo. Nazi izahluko ezimbalwa. Dan 12:2, Eccl. 9:5,7, 1 Thess. 4:16

Ulimi Lokubhala

Asisho kutisha ukuti "mnumzana" ngoba umnumzana ngumuntu opete indawo. Ngoba lisho izindhlu. Ngakoke indhlu nganye akasiye umnumzana kuwukudelela abanumzana ukuti kubafana abanumzana. Inkosazana umuntu ozalwa yinkosi yokudabuka yesizwe, abanye ngamantombzana

T. A. NKOSI

Leiribe, Basutoland

African Congregational Church

Mhleli,
Ngicela isikala kwelako lodumo ke nginomele izwe lonke ngomsebenzi waleli bandhla wesi tebe seNkosi ngomhla ka December 6. Inkonzo yangena ngo 11 a.m. ipetwe umfundisi u Kunene wase Mnambiti. Wavula incwadi ka Sodosi 2:9, wayicacisa indaba yomntwana u Mosi. Igcelele indlu kwamkelwa amakosikazi amabili kwaola ikwaya yase "Africa" igama 143. Latsho kwawuka unwele yahlobelela kahle kakulu kwasitokozisa ukubona umsebenzi wama Afrika uhambela pambili.

Yapinda yesitebe yangena ngo 3 eyamakolwa odwa nakuyona kwaqubeka kahle yaze yavalwa. Eyakusihlwa yangena ngo 7 nge ncwadi ka Mapostoli Paulos abase Kolos 1:13 watsho kwatshisa indimbi abantu bonke ababelale ngokwazi umoya oyingcwele ngokwazi abantu ababili abadala. Kwasiyabulisa ukubona abantu abadala nabo bekuluma ngokwabo beti bazihlanganisi namakolwa ase "Afrika."

Yaqubeka intshumayelo kwazinikela amakosikazi smatatu enganela umanyano ezibopela pansi kwalendwangu yam' Afrika. Amakosikazi omtandazo em ngezinyawo yapakama yonke indlu kwangena izintombi nezinsizwa zijoyinela umanyano lwamavolontiya. Inani lamavolontiya bonke ishumi nantatu benomholi wabo Abel Kubheka. Ngakoke amakosikazi omtandazo nawo amavolontiya siwafisela impumelelo kulomsebenzi omhle kangaka.

Siyabulise futi inani lamalungu nabalingwa ukuqubekela pambili uNkulunkulu unamandhla ngalomsebenzi.

E. Z. TSHABALALA

Warden, O.F.S.

Ezase Mangweni

(Ngu MAQHUZU)

Umhloli weta wezikole uMnu O. Emmanuelson usebuyile pesheya kade ehambele izikole zetu ezihlola. Wasiza u Mazibuko sekulula ukuhamba manje ngoba wafuna imotor ayenze itaxi. Nendhlela esasiyihamba siya Emmaus yabalula kabi. Laba ababeti babulala i Tenisi bashaye pansi ngoba manje selidhlalwa nayizingane zesikole. Impato ka Mnu M. Nkosi nalabo adlala nabo bayayjabulela impela esasihambe nabo amakosaz M.B. Gorrie no G. Mtshali no S. Kumalo no Mnu C.R. Mbhele no I.D. Hlabangane kanye nabafana babo besikole o Robert Vilakazi no Israel Mbhele.

Nkosazana C. Mini, auditor Kwangati umsebenzi wako Big Boy Jimmy ungaqubeka.

Ngike ngati qu ngase Maambiti ngaze ngayo shaya e College e Moderspruit.

Ngibone zonke izinkomishi zebhola yase Mnambiti zibutene e Hall yakona, kukona ne Shield ye Natal. Kepa akuko nabafana abaningi. Ca l bafana niyalibona rbhola anifani nati esiqala ngokucimeza kuqala, bese sibona amabhola amabili.

Kade kukona umdhlo omukutu wokulwala kwesikole sakiti kuvalelisa amatisha ahambayo u Nkosazana M. B. Gorrie no G. P. Mtshali no C. R. Mbhele kwabakuhle impela sabafisela inkonzo ehle nemtoti. Abanumzana ababekona o Jani Mbete bakala kakulu bati kuswe'ekile nxa kuhamba utisha baziswe kusekude ukuti uhamba kanjani bangezw nje esevalisa ukuze nabo bamxawule.

Kuyasidabukisa ukugula koMn. E.T.H. Ndhlovu ngoba tina esise duze no Mtshezi siyayazi imisebenzi yalomnumzana ekukutazeni imidhlalo. Izifundiswa zalapa kiti ziti ukudhlala isipoyili into yababedeni. Esengati inkosi ingamsiza alulame lapo esibhedhlela sase Pitoli.

Umhlangano owapenjwa uMnu. J. E. Lembete waba yimpumelelo. Amatisha ayekona akombisa ngezinkuluma zawo ukuti lento iyadingeke. Into eyadabukisa yiko nje loku okwavela ngoba abanye otisha abazango ngoba uhlanganele e Weseli bona bengesiwo ama Weseli. Abanye abaluboni usizo lowo Kwaketwa izihlalo banje: J. E. Lembete, President; Mrs. Operman, (Ntabamhlope)

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Thusanang Bana Ba Kuena

Basotho ba Thusana Monti

BA RERA HO LOKISETSA
TSA TSI LA MORENA
MOSHOSHOE

(TSA MONTI)

Nkenyetse mantsoenyana ana pampiring eo ea moifo oa sechaba ke lebohela ntata Edwin Mochaba ho thaka ea Basutho e koano Koloni mosenyana oa Monti (East London) ka ho thusa mohlankana eo le mofumahlali oa hae ho moromela hae, ka ho sephele ha mohlankana eo, eo bileng a re sia ha a dila ho batsoali ba hae re leboga Molimo o ileng oa thusa thaka ena ea Basotho hore takatso ea bona tsa phetheba hore batsoali ba hae ba pate masapo a hae eka le ka etsa joalo ho utloelana bohloko ho tsoarana ka matsobo litsietsing ke taba ea pele eo ke ebonang etsoa ke Bastoho mosenyana entle joale ka ena e sale ke le mona keo qala ho e bona ke ka hona ha ke e ngola. Ke lilemo ke le mosenyana tsoelang pele thaka ea hese re leboga Monghali Tsepo ea ileng antsa motokara oa hae ho isa batho bao hae le ka moso o se tenoe ke rona. Ha ke shebile eka Basotho ba koano ba leka ho hlaba hore ba bonoe hore ka sechaba.

Ka li 16 banna ba kile ba kopana e le thaka ea Basotho feela ba bontsana ka ho etsa Khophotso ea Morena oa bona Moshoshoe ba ile ba lethabela baholo letsatsi leo le hoja ho eso qetoe letho la tukisetso ea lona pele thaka ea hese leha eka re sa fokola ha re ka ikemisetsa re tla tie. Niho ha e loke ka tsatsi le leng re tla boela re li bona ha re boela re nka leoto le leng. Re bile le matsatsi a mabe pele ho Xmas kamoo thipa ikileng sa se beliso ka hona che li se li le teng ho pampiri ea Moifo oa Sechaba ha ele ho thoba ka Xmas ho tla ho New Year e ne e le matsatsi a matle baholo ho se lintoa le mofereferere ra thabela ho bona le Monghali headman Maphikela oa Bloemfontein ea neng a le hara motse ona le Miss Phahlane le Company ea hae le eena o na a le mona mosenyana re nea lipina tse monate baholo ntho eo rona Basuto ba mona re ethabetseng baholo le e re tla lieha ho e febala. Ke thabele le ho tseba Monghali.

Ramorara ea mona ka chako oa Aliwal North ea kileng a re bontsa hore mona oa Tenese le lithere tse linz le li Mistress tsa baeti ea eba ntho e monate ho thake ea Tenese mona ke engoe ea lipapal tse mosenyana oa rona lehoja eka e ntsa e leka ho nyoloha kajeno. Li sa lekane ke leka hore thaka ea hese e reke pampiri ka ho etsa je ba tsebe ho utloa lintho.

K. RATELE.

Mo-Afrika Tlohela Ho kotula mo o Sa Lemang Teng

(TSA LEFISO)

Matsating a fetileng ho ile ha utloahela molomo o moholo koano mosenyana bitsoang Lefiso Location. Ene ile molomo oa meropa ea thaka e tsesane eo mephato ea bana ho nong ho thoe ke li trupa tsa Lefiso. E ne ele trupa tse tharo: Empa le ha ke sa tsebe mabitsa tsona kaofela, ke tla leka hore ke a hlalise, trupa ea pele ke:—Warterkloof of Lefiso trupa ea bobedi ke:—Humming Bees of 1936, trupa ea boraro ke:—Lefiso troop.

Eitse bobane li kene Letseng leo ho thoenng ke Lefiso, ra bona mehlolo, moshimane a betsa noropa eka o se a tla fofa. Hamba John Lesola, Hamba Jshannes Kekana, trupa, e re e boneng e apere ke Waterkloof. Empa ka li ketso le metsameko li phaliloe ke The Humming Bees of 1936 ke ka baka la eng ha trupa ena ea

(Di fella serapeng sa bobedi)

Ga Go Letlapa Le Gatiloeng

GA GO MOTHO EA
DULENG MO LEGAGENG
LE LOOE

Legaga la Looe

Ke kopa go tsenya magang ka ga leina le le fa godimo, batho baetsho ba bantsi ba ba utluile ge go le legaga lengoe le lebidioang Looe. Nna ga ntliha ge ke utloa leina le, ke pele ga dinyaga di le 50 Mmemogolo ga a bolela legaga la Looe, o na a re batho ba batsho ba tsoa mo go lona, gape a re, Modimo o o boqileng rona ba batsho o mo teng, leina la ona ke "Thobegaphatshoa" thebe e e setsiba mogatsa Senosi oa Manane. Morago ra utloa ge mo legageng leo, go bona la methale ea batho mo letlapeng le methala ea dlogolo, ga toe di gatiloe letlapa le sale metsi. Re ne re bolelloa jalo ka ga legaga la Looe.

Mme jaanong nna ke rata go lo bolella se ke se itseng le se ke se bonyeng ka matlho kara legaga la Looe. Erile ka 25 Phatsoe 1936 ra ea ga Mochudi koa Batsoana-land, re le legotlana la Baruti le fetolang Beibele ea Setsoana. Ge re moga Mochudi ka utloa go bolelloa kaga legaga la Looe, mme ge ke utloa gore le gafe ka kopa gore Baruti ba ke nang nabo ba ntumelle go ea go bona legaga leo la Looe, mme le bona ba eletsa go ea go bona dikgakgamatso tseo go toeng letlapa le gatiloe ke batho le sale metsi, mme ra ipela letsatsi la go etela legaga leo.

Erile ka la 1 Loetse 1936, ra tsaea mebotorokara e meraro e le morago ga djo tsa motshagare, moruti oa Motshodi a tsaea ea mongoe oa banna ba legae, e le bona ba ba re supeetsang tselo eo go ea koa Looe ra thuntshamarole mo nageng ea methaba ra tloa modhala oa tereue e e eang Rhodesia fa Pilane Station erile re fitlha pele ra tlogela dikariki, ra hudua motlhaba ka dinao ra ea ra fitlha, ra fitlhelatse letlapa le ikadile mo lehudiring, mme mo go lona go le mosima o o boteng, o o ea feja koa tlaase. Mme sese golo ra be re sianetse go bona methala mo letlapeng, rabona seramatla sa lenao la motho le go seng motho ope eo lennao la gaege le leng kalo, mme ra okomela gore re bone ge efela letlapa le gatiloe le sale metsi.

Ba gaetsho! Kare itseng gore ga go letlapa le gatiloeng, methala ea batho le ea dipholo e e bonoang mo letlapeng, e diriloe ke batho ka diatla go bonala pila ge e le tiro ea diatla. Ge go le mongoe eo o itseng ka ga legaga leo go feta se nna ke se bonyeng ka matlho, ke tlhomamisa ka re, ga go motho eo o duleng mo legageng la Looe. Kea leboga morulaganyi go fona sebaka sa go bua mo legotleng la banna.

J. SEGALE.

Makaloka.

Humming Bees e phalile tse ling, ke ka baka la bashimane ba sekolo hobane oane ba ikopantse le bana ba sekolo. Ke ka baka leo ke reng Mo-Afrika o ithorisa ka mesebetsi ea sa e sebettsang.

Tlisang bana likolong, teng re tla ruta li thuto hamoho le li papali. Le ntsa le ithorisa hore le phalile, athe ha hoa phala lona ho phalile bana ba sekolo. Mo-Afrika tlohelang ho kotula mo o le sa lemanng teng. Re bona bo Mr. John Ndala le Mr. Saul Mello ba eme ka maoto bare ba rata hore bana ba bona ba tsebe pele; Sea sola sekolo o haketse Morena J. N. Rammusi oa se qoba. Hape pula e nele ebile ra ja li pere-kisi ba Mr. Ndala.

J. N. RAMMUSI.

Ga u Batla go Utloa
Tsa Lefatshe Bala
THE
Bantu World

Dinaga Tsa Ba-Afrika Gothoe Di Ageletsoe Ke Mmuso Oa Kopano

Tsa Phokeng

Ahee—dumelang Ma-Afrika a etsha, kea kgoaloa gore le ntsa le maketse gore sebui sele sa Mo-Afrika se kae?

Maloba ka sebakana sa marigana go ne go le legotla le le golo la dikgosi le dikgosana di buisana le Morena Hamet ka kageletsoe ea dinaga. Legotla leo le re le tshoaretsoe mo kerekeng ea Phaphathise, Morena Wulson oa Pilansberg le ene o ne a le teng a be a bolela gore koa Phalane go setse go ageleditsoe di-jarata di le 5000. Motlhalosi ebong Morena Sejoma oa Rustenburg Location o ne a tsaea dikgang a di bolella batho ka puo ea Setsoana.

Morena Hamet o ile a laela batho gore Mmuso o ikemiseditse go ntsa chelete e tla' lelang go ageletsa naga tsohle tsa Setsoana. O ile a laela batho gore biaka Mmuso o ikemiseditse go le thusa, le direleng ka pele gore le kopeng chelete e le bonang gore e ka ageletsa naga tsa lona. A be a bolela gore Morena Mmemogolo o kopile dirolo tsa terata le dieke go ageletse le go tsoala naga tsa gagae, mme o tlaa di neeloa.

KEGAKILOE MOKGATLE.

pekoe, kapa Nong, ka gore Nong ea ubelela gae boe e le feela, ka gore ga se ka mehla Nong e ka kgora e ka boang e le feela, e soanetse go boea le sekete le ga isitlloe diphofo tsona e soanetse go di ga rola ga bo hloko. Byalo ba geso 'na kere ke nako, ke kgale fala re tsaba, tiang re di reng khutso le baekemedi (Magosi) ba rena re seke ra phigisana le bona kgang ka go robala di tabeng.

Ruri kantie le maaka re tennoe ke thaba, ke bile ke bona gore mafelelong re tla ba ra khutla ke megohla ea thaba bosedja dipelo. Ma'ane etse ga kea segoleng saka ka huetsa mogogo o mogolo oa noga, bjoalo ke bona gore ruri ke kgale fala ke tennoe ke go fata di gola gaese gore moana a folohe thabeng, isita le tsona di pela di tennoe ke rena ka gore ga di safula ditegela ka baka la rena re hloang re thatha le marako.

Theogang Dithabeng Le Shitisha Dipela Go Robala

(Ke S. K. MAKUNJANA)

Ruri ke taba e makatsang ka-dudu ga batho ba tsaba mo'hula oa bona eo o tlang go 'hula bona go tee leditlogoloana tsa bona. Ka baka la mobula eo oa bona nkare oa rena kamoka, ga ke sa saetsi ba mono Bopedi le baka Mathoko go lona. Byoale ge bolela ke itsano bantsi joa rena re robala marakong, le mietsaneng gare sa robala ka malapeng a rena go soana le ga rese fagae. Ka gore ga re kgone go re ra melato ea rena ea magae a rena ka baka la go robala melapong le marakong. Ka gore bjoalo banna ba gabo rena ba re hloang le bona ka matsatsi le matsatsi ke dipela,

dihlojo, dinonyana, le bo motsoe-tsoenyane bjoalo, bjoalo.

Lentsu la Sesotho le re mokgagkati oa ekgela.

Ka gore le'huno re kgele kgati re busitsi re'ea itsaba, re khukhuna le maotsoana ibele ga re dye di teogela, re tsoere dipelo ka diatla. Seema sa Sesotho re re "Legoka magotlo le re go bona mesela le ts'abe." Ke oo ge magotlo!! Gomme tseba gore sekuaune se bona ke sebatladi. Kakudu masogana ga gabo bona gae sa le fa, ga gabo bona ke Makgoeng, goba motho o tseba le huno a be a tsoe a goma le tsela a tsaba

(Di fella serapeng sa boraro.)

OTUKULULAYO

(MATUKULULAI)

O feta meriana

kaofela.

1/6



O feta meriana

kaofela.

1/6

MATSETSELE.

Moriana o etselitsoeng ho thusa batho.

SEHLARE SE TSOELLISANG--SE HLATPOLLANG.

Mahloko ohle a 'meleng ea batho.

SE HLATSOA 'MELE KAOFELA

Se etselitoe hore se thusa batho. Se rekoe ka marena le ma'one le batho ba se sebelisiteng ka lilemo tse ngata.

Le batho ba hlalefeng ba tseba hore sehla rena se bitsoang Otukululayo (MATSETSELE) ke sona sehla rena se bitsoang 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 sebetse mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisahalo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebe ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi!" Moetsi oa moriana ona o le tsebiss hore le ka o fumana bo eena ka poso.

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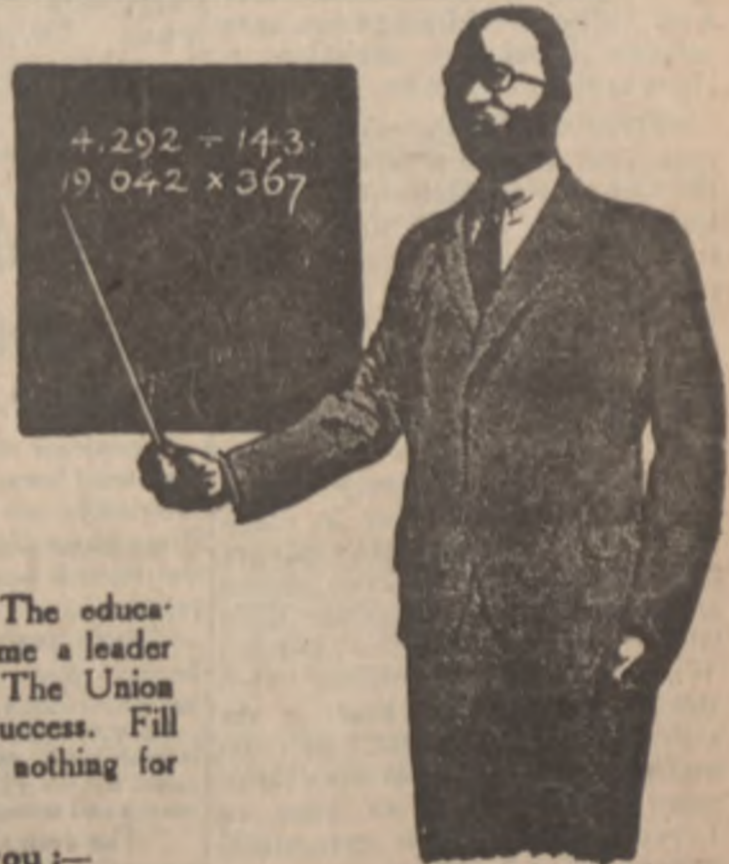
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SATURDAY, JANUARY 16, 1937

The Real Object Of The New Urban Areas Bill

Recently there has been an outcry of the shortage of Native labour among European farmers, particularly in the Transvaal and Natal and Cabinet Ministers have promised them that they would drive Natives out of the towns into their hands. That is the reason why the Ministers of Native Affairs is determined to introduce this new Bill even before the released areas are definitely demarcated as the result of European opposition. It has been said that the shortage of labour on the farms is due to the migration of Africans to the towns but no one seems inclined to enquire into the causes of this migration. All what people are concerned with is to endeavour to stop it by means of legislation which unnecessarily interferes with the liberty of the subject.

It cannot be denied that the chief causes of African migration to towns are (a) congestion in the reserves and the unsuitability of land occupied by them for cultivation purposes, (b) the treatment meted out to farm labourers in the matter of wages, working and housing conditions and (c) lack of educational facilities for children on the farms and contracted labour for children of such tender years that they cannot have any clear understanding of what is meant by the labour contract under which they are bound. These are the chief causes of African migration to the towns, and in our opinion the solution to the problem does not lie in legislative measures but in relieving congestion in the reserves and in improving the land occupied by Africans.

With regard to the shortage of labour on the farms, the fault is not that of the Africans themselves. It is a tragic fact that the farmers of South Africa like to be spoonfed. They seem to be unable to do anything without being subsidised or helped by the Government. If they want labour they run to the Government and ask for the aid of the law instead of doing what other employers of labour are doing—pay sufficient wages and offer better working conditions.

There are people, no doubt, who will take exception to our suggestion that the labour conditions on the farms border upon crude slave-owning and yet the system by which farmers secure African labour cannot be described by any sane man as anything but forced labour, which involves forms of oppression and cruelty hardly less terrible than those of actual slave-owning and slave hunting. Indeed the real slaves of ancient times were often well looked after

by their owners because, like oxen or horses, they could only give satisfactory labour when they were well-fed and well housed. But in modern times men, women and children, forced by legislation and economic forces, enslave themselves with the result that their masters are freed from the responsibilities of feeding, clothing and housing them.

The new Bill seeks to restrict the number of Africans in urban areas to that which is required to administer to the needs of the European population and does not consider the fact that there is an urbanised African population which has out-grown tribal environment and developed a new life that has become an asset to the commercial life of the country. It is needless to point out that such a measure is unfair and unjust. To destroy by legislation the progress which the Africans have made in spite of difficulties, the homes they have built and the business enterprises they have organised is a gross injustice and is unworthy of a Christian nation.

ADVISORY BOARDS CONGRESS

Addressing the Advisory Boards Congress recently held at Queenstown, Mr. F. Rodseth, Government Inspector of urban locations, said he had no doubt that the matter which was uppermost in their minds was the further amendment to the Native Urban Areas Act. It had been the intention of the Government to have published the Bill long ago, but he went on to point out various reasons why this has been delayed. The draft had been translated, however, and was at present being checked finally by the Government law advisers.

He himself had to get back to Pretoria as soon as possible to see that the Bill was gazetted by the end of this month or early next month at least. It was the intention of the Government to refer the Bill to a Select Committee, and there seems little chance of it being passed at the next Parliamentary session. Should this occur, it would give the representatives a chance to make a study of it.

If the position was that by the next Congress the Bill was still a Bill, he would be very pleased to discuss it with them and clear up any points on which they might be obscure.

Acts of Parliament were inclined to be very involved and the Native Urban Areas Act was very much so, which was a pity, as the people directly interested in it would have some difficulty in understanding it. Personally he suggested that congress select sub-committee to deal with it, so that next time they met all the spade work will be cleared up.

Pass Laws Exemptions

The speaker went on to deal with the Pass Law exemptions, which concerned he said, the Reef and Orange Free State. He had collected some figures from Head Office which might be of interest to them.

Up till November 19, the Department had received 6,500 applications for exemption. Of these 3,426 had been approved and issued and 2,500 had been refused. Thus out of the 5,926, 3,426 had been granted, and out of those refused a considerable number had been sent back because the applicants were automatically exempted as they occupy post as teachers, etc. Also with those refused there were a number that were not refused for good. Young people who had passed Standard 6 had thought they should be exempted, but naturally could not, but they could apply later on.

The Duties Of The Government To The Bantu

(FRANCIS LE MAS)

Because the Government is the trustee of the people, it bears an enormous responsibility upon its shoulders and it has many and great obligations to discharge to the people it rules. So long as it shows through word and deed that it has the welfare of the Bantu people at heart, it will be forgiven of any errors it make in the administration of Natives. Through the work of the Native Affairs Department it has undoubtedly discharged its obligations to a praise-worthy degree and it has bestowed many advantages and benefits upon the Africans.

Let us consider what are the duties of the Government to the Bantu.

Basic Policy

First and foremost it must be the friend of the Natives. Their aspirations and needs must receive its sympathetic consideration. Its constant attitude to them must be one of benevolence. To do good to and for the Bantu must be one of its basic policies.

Because education is of vital importance in the struggle for existence and to be able to earn an adequate income it is the duty of the Government to promote education amongst the Natives as much as possible. Every child must be given an elementary education in reading, writing and arithmetic. Facilities must be provided for the children who wish to continue their education. They must be able to obtain instructions not only in academic subjects, but in scientific agriculture, commerce, mechanics and domestic science.

As land is limited, the Bantu must be taught to exploit it along efficient and scientific lines. Primitive and backward methods of farming are proving an evil. The keeping of large numbers of cattle and sheep and goats of inferior breeds is ruining the grazing

lands and causing soil erosion. The crops grown are barely sufficient to provide the Native farmer with food for himself and his family.

Agricultural Schools

By means of agricultural schools and demonstration farms and plots of ground, the Bantu on the land must be taught and shown what are the most profitable crops to grow and how to grow them. They must be taught the methods of the rotation of crops so that they will always have their fields under cultivation. From the agricultural farms they must be able to obtain seeds of the most profitable crops. At these farms they must be provided with the means of improving the breed of their cattle and small stock. By being taught scientific and intensive methods of agriculture, the Natives on the land must be helped to become more prosperous.

Self-Government

Finally in the reserves and the locations, the Bantu people must be allowed and encouraged to conduct and to regulate their own affairs as much as possible. They, above all, know what are their needs and desires and they will best be able to satisfy them. The advice of the more experienced and learned Europeans, however, should always be at their service. Through local governing bodies, the Natives will learn and enjoy the art of administration. The duties they will have to perform and the obligations they will have to discharge undoubtedly have a healthful effect upon them.

For the benefit of the whole of South Africa the Government must promote the material and moral welfare of the Bantu people. Their prosperity will be the country's wealth, their contentment its security, their goodwill and co-operation its strength, and their patriotism, its power.

Life At Diamond Diggings

(BY H. L. P.)

I have endeavoured here to present to readers of "The Bantu World" a concise but comprehensive description of Native life on the Diamond Diggings.

It is a feeble attempt, rendered imperfect by our own inability to grasp wholly that which is essential, in preference to what is merely transitory and detail, yet still I hope that some straggling glimmer of knowledge might penetrate through the weakness of this little article—and if that happens—this letter would not have been written in vain.

Hundreds of our people have migrated from their various homes to settle on the uncertain and forlorn show ground of the Diggings the majority pushed on by the ever increasing economic problem have ventured hither, seeking vainly to outstrip the merciless demands of starvation, poverty and lonely death.

Long rows of pathetic shanties, constructed from ancient pieces of corrugated iron, red mortar, with sack roofing, comprise their only housing. Thus the unforlorn ravages of rain, biting cold, withering heat, can be imagined rather than described.

To live on the Diggings is to recall to life once again these enthralling moments treasured in "Uncle Tom's Cabin." Hardship, injustice between employer and employee, callous police raids—all these are intermingled with that

overpowering cheerfulness which God, in His infinite compassion, has always bestowed on the "underdog."

Singing in the rain, throughout depression, in trouble dancing through life, gossip and story telling, are features which nothing can separate from the Native life on the Diggings this is more emphasised than in our more progressive towns and country kraals—on some undated future posterity will remember this with tender admiration and thankfulness.

Working hours are from 6 a.m. to 7 p.m. broken only for half an hour for lunch time and 15 minutes for breakfast—and if you could imagine a thousand mining claims animated with grim silent workers, some carrying water, some digging, some burdened with diamondiferous gravel, some swinging the machine under the sweltering sun—you will have formed a genuine picture of the daily routine (excepting Sundays) of life out yonder.

To these optimistic labourers life consists only of ubiquitous toil notwithstanding—there is always eagerness for news from home, longing for those for whom they are forever separated; but above all I think they are looking forward with confidence to your example and agitation to restore a little happiness to their lone and arduous existence. How far can you help them?

R. Roamer Talks About . . .

HIS BIRTHDAY

January 9 was our birthday. It was on January 9, A.D. when we came into this world to add to it our own special brand of cleverness (applause) At that time there were very few clever people among Africans. The clever ones were just clever fools, that's all. So when we were born our mission was to improve the intellectual capacities of our people. Our nurse—dear her!—says the first thing we did on arrival was to open our mouth and cry like babies.

She says that in spite of the fact that we were howling at the top of our voice, not a drop of tear fell from our eyes. Funny isn't it? That characteristic is still with us even to-day. We remember at Siyamu, a village on the South of Timbuctoo, that we were once called upon to shed tears of sorrow in sympathy with a friend whose wife had run away with another man (shame! oh, shame!) We tried all tricks we knew to bring tears to our eyes, but not a drop came. We only managed to look hurt, of course; but as Siyamu people believed in seeing tears, we had to have them to convince our friend we were really sorry.

At last, we thought of snuff. So we went outside and put a few grains of snuff in our eyes. It was strong Siyamu tobacco and before we knew where we were, tears came pouring down our face like rivers. We basted inside with tears blinding us. People who had come to sympathise with our friend were greatly affected by our tears and they all began to cry.

"How he loves his friend," said one. "Just look at his tears. They are like those of a woman. Hawu, he weeps water."

Unfortunately, a little snuff had got into our nose and we now felt like sneezing. "A—a—a—tishoo! A—a—a—tishoo!" We sneezed. People began to look at us suspiciously. They were beginning to see that our tears were caused by snuff. So we excused ourselves again and went out to blow our nose. All was well after that. Since that successful tear-bringing plan, we have never been short of tears when we needed them. Our father was pleased when the nurse told him, "It's a boy, sir!"

He said we would follow on his footsteps, when we heard his voice we said, "Blah! Blah! Blah!" This so pleased him that he nearly fainted. "Do you hear him?" He cried, excitedly. "He calls at his father." Just then we opened our mouth again and said, "Moo! Moo! Moo!" At this our mother became wild with joy. "No," she shouted, "he calls for me, his mother." At this time we were 10 months old and it gives us pride to think we began talking seriously as early as that.

When we were about to be Christianised our mother said we should be called "Popular Pop" Roamer, but our father put his foot down hard. "His name will be R. Roamer after me because I roam a lot myself. I want him to walk on my footsteps." "But your footsteps lead nowhere," cried our mother. But our father silenced her on the spot with his evil look. So we were named R. Roamer. We got the Degree years later when we distinguished ourselves at the university of Timbuctoo.

We didn't want to write about our birthday until after it had passed; because many people write about such before they come, so as to be given presents and wished "many happy returns of the day" by untruthful people. We know, too, that if we had invited friends to our party they would have spoken so many untruthful things about us, that we would have believed we were somebody else. Of all the sins of society there are none to beat those of speaking lies in broad daylight.

People In The News This Week

Who's Who In The News This Week



Dr. J. L. DUBE, Ph. D.

Dr. J. L. Dube, Ph. D. with his wife and family arrived in the city by car last week on a short holiday. On Monday they were seen at the Empire Exhibition where some Ohlange Institute exhibits received good attention.

The Regent Mshiyeni ka Dinuzulu is in the city. A meeting is being arranged at the Bantu Sports Club on Sunday, January 24 in which the Regent of the Zulus will speak to his people on important matters.

Miss B. Sinaye Kuzwayo, a well-known singer whose delightful voice can be heard in many R. T. Calza records who is a teacher in Maritzburg, was shown places of interest in the city last week by her hostess Mrs. Kumalo, of Orlando.

On their return from the C.A.U. conference held at Kimberley Miss Lillian P. Vilakazi, one of Natal's brilliant Bantu women teachers and Miss A. Mngobhozi, a well-known teacher, are staying with Miss Vilakazi's brother and sister-in-law Mr. and Mrs. B. W. Vilakazi, of Sophiatown.

Mrs. Ruth Mbatela and her three children arrived by mail last Monday from Zomba, Nyasaland. Though she was sick up there she looks well.

Mr. E. C. Maxeke, B. Com., who has been in the United States for seven years studying Commerce at Wilberforce University returned to South Africa recently. Mr. Maxeke is the only son of the late Rev. M. Maxeke and Mrs. C. M. Maxeke, B. Sc.

Mr. F. F. Sepamla who spent a fortnight's holiday in Cape Town arrived on the Rand on Tuesday and visited Pretoria and other places of interest. He left yesterday evening on his return to Swaziland. His health at

Cape Town was not good.

Miss May Msimang and her brother Mr. Walter F. Msimang, of Edendale, arrived last week. They are spending their summer vacation with their brother-in-law and sister Mr. and Mrs. E. E. Tshabalala of Orlando.

Miss Eliza Malotana who has been home on a holiday, arrived on Thursday from Queenstown.

Mr. and Mrs. E.L. Klaas who were married last week at Queenstown arrived on Thursday accompanied by Mrs. E. Bekwa (the bride's aunt) and Mrs. Rali (the bridegroom's sister.)

We congratulate Mr. Frank A. Mazibuko, clerk at the N.A.D. Pietermaritzburg, for securing a pass in the Lower Taalbond Examination.

Mr. I. Eddie Bloom, of Wolmanstad, arrived in the city and he is staying with his brother and sister-in-law Mr. and Mrs. Dan Bloom, of Sophiatown.

The Misses Janet Bhulose and Maria Ndhlovu visited Germiston last Saturday to attend a friend's wedding.

Dr. A. B. Xuma was a host at his home "Empilweni," Sophiatown, to the following groups of distinguished visitors, Miss P. Ngcwana B.A., Miss Mama, Mrs. Morake, M.A., Messrs P. Mosaka B.A., and Mr. Ben Mashologu B.A. on the January 8 and on January 10 to Messrs. C. R. Moikangoa; R. Cingo, B.A., and M. Kabane, B.A. The latter is spending his holidays as a guest of Dr. Xuma.

Recently the Pimville Bantu Philharmonic Society held a tea-meeting at the residence of Mr. and Mrs. S. Sefothelo to celebrate its victory in the Louis Freed Trophy Competition for the fourth year in succession. Messrs A. Maqubela, S. Sefothelo and J. Goodman said some encouraging words in connection with this glorious victory. Among those present were Mr. and Mrs. S. Sefothelo, Mr. and Mrs. J. Goodman, Mr. and Mrs. A. Kgoro, Mrs. F. Moubuli, Miss E. Mokhele, Mr. L. Motokeng, Mrs. C. Slinger, Mrs. S. Mthibi, and Mr. A. Maqubela.

Miss Mabel Kgaphola, of Bantu Girls' Hostel, Pretoria, was in Johannesburg recently where she visited many places of interest including the Empire Exhibition.

Mr. and Mrs. D. M. Jolobe left for Pretoria yesterday after spending holidays with their parents the Rev. and Mrs. Jas. Jolobe.

An enjoyable evening was spent at Mrs. Malindi, Rugby Terrace, Doornfontein, on Tuesday, by Mr. and Mrs. Aronson, Misses Kirk, S. Ngesi, S. Moagi, G. Mama, Mabe and M. Pilliso and Messrs J. Motsieloa, J. J. Masolene, P. Ramasibe, Brown, R. V. Selope-Thema and B. J. Mnyanda who is the secretary of the Native Welfare Society in Bulawayo.

Mr. M. Sebani of Molepolole, Bechuanaland, visited Johannesburg this week on business.

Miss S. Ngesi, of Adelaide, is on a visit to Johannesburg and is the guest of Mrs. Malindi.

Mr. P. J. Moguerane, Associate Managing-Director, of Co-operative Stores W.N.T. attended the Bantu Methodist Conference held at Grahamstown.

Mr. V. A. Kubheka, ex teacher of Richenan Boarding-Intermediate School is in Johannesburg for health reasons.

Miss Poho, of Modderpoort College, is spending her holidays at home.

On New Year's Day between 500 and 600 W.N.T. children were conveyed by 18 Double Decker Buses of the J.M.T. to the famous picnic resort "Jackson's Drift." This picnic movement was founded by the late Mr. Letanka. The secretary is J. S. Mosolodi Esq.

Mr. B. T. Mngemane, of the American Board School W.N.T. has returned from the Sunday School Conference recently held at Port Elizabeth.

The Rev. S. D. Mayekiso, A.M.E. Pastor, Brakpan, paid a visit to his brother at Vereeniging to tender his respects to the family subsequent to his transfer to Witbank. A send-off service was arranged on his behalf by the Brakpan community on January 10 at 11 a.m.

Mr. M.M. Padi, of Randfontein, accompanied his friend Mr. J. Mpotokwane, secretary, Tiger Kloof, to Johannesburg and paid a visit to the Empire Exhibition and to the offices of "The Bantu World." He is the guest of Mr. and Mrs. Macheng of Randfontein.

A special Presiding Elders Council of the A.M.E. Church met at 111, Victoria Rd. Sophiatown, Johannesburg on January 5, with the General Supt. Dr. J. Y. Tantsi to discuss certain important Church matters and also arranged for the Rt. Rev. R. R. Wright, M.A. D.D. Ph.D. Bishop of above church to tour the various places.

On January 19 at Wilberforce Institute; February 23 Germiston; February 22 or 24 Springs; February 25-28 Swaziland; March 3 Potchefstroom, March 5 Johannesburg for the Transvaal conference reception; March 7 Alexandra Township (Dedication) March 10 Kroonstad for the O.F.S. conference reception; March 11 Basutoland; March 17 De Aar, The P.E.'s, Ministers and Congregations are asked to observe above dates of the Bishop's Appointments, friends are cordially invited to attend.

By order of the A.M.E. Church.

Mr. Daniel L. Ngatane of Maseru, the famous centre-half of the Basutoland team which played in Johannesburg last season, arrived in the city last Saturday and may stay in the city permanently. "Lefu," as he is called by footer fans, will be a valuable recruit to our sporting ranks.

Adams College Std. VIII.

Results in order of merit

Hooper Nodada, Robert Kotelo, Kitchner Momosa, Boyce Maku, Isaiah Phala, Ashton Baleni, Fairbridge Mciteka, Cra Yeni, Tsela Mhloai, Ezekiel Ngcobo, Enoch Nobengula, Mthai Koti, Ereshela Molepo, David Nangb, Benjamin Tusi, General Mdoda, Stanford Rozani, Dennis Ndhlovu, Douglas Rapiya, Job Ntoso, Ben Shembe, White Mehloakulu, Alger Mdayi, David Mgqweto, Garnet Magwaza, Patrick Ribatika, Cannon Ngwenya, Edward Mtinkulu, Mollie Mngadi, Elliot Mbonwa.

These students will now proceed to final J.C.

Matriculation I. Results in order of merit

Jordan Ngubane, Mphiwa Mhata, Oscar Mthembu, Edna Khomo, Letlafa Moshoeshoe, David Nkosi, Milton Ntinkwa, Governor Mjali, Euclid Khomo, Elias Lebenya.

These students will now proceed to final matric.



PUBLIC NOTICE.

Accession of King George VI.

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

E. W. WILKINS,
Native Commissioner.

Office of Native Commissioner
Johannesburg.

15th. December, 1936.

IZAZISO ZIKA RULUMENTE.

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

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

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

Kuyaziwa ukuze bonke beve okokuba u Mphathiswa Micimbi ya Bantu wenze umthetho olandelayo phantsi kwemi ngqiso yesi qendu samashumi mabini anantathu (2) so Mithetho wa Bantu Beedolophu, 1923 (No. 21 ka 1923) ewenzela isithili sedolophu yase Glencoe, e Natal:— "Naliphina ilungu le South African Police nawuphina umntu ogunyaziswe zizi phathamandla zedolophu leyo, akuba uqinisekile okokuba kukho isizathu soku krola ubukho botywala obenziweyo, obuginiweyo, ekuphisa okanye kuthengiswa ngabo ngokwaphula u Mithetho wa Bantu Beedolophu, 1923, okanye imithetho e hambha nso, nakuwuphina umzi kummandla we dolophu yase Glencoe, e Natal, angangena asetha, ngapandle kwesipetshena, loomzi ngazo zonke iiyure ezi fanelekileyo zemini nobusuku. Bonke utywala obufunyanwa nakuwuphina umzi obenziweyo, bagcinwa okanye bafunwa kwenye indawo ngoko phula umthetho osele uxeliwe, bunga thinjwa kunve nezoo zitya bufunyenwe kuzo.

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

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

No. 1940

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

NKOSI SINDISA U KUMKANI

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

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i Ruluneli-Jikelele-Egumrini.
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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

Advertisers in this Supplement:

SINGER SEWING MACHINES	page 10
ROBINSON'S GROATS	" 10
FAIRY DYES	" 10
ECONOMIC DRAPERY STORE	Page 11
COATS' COTTONS	" 11
MAIZENA	Page 12
INCUMBE	" 12

OUR SHAME

By THE EDITRESS

Never in the life of a people has their shame and humiliation before the eyes of the world been brought to their senses than it is the case with us today. Our people are passing through a very, very shameful experience and those of us who still struggle to be worthy of respect of other races near us, hang our heads in shame and humiliation over it all.

What is it all about? If you turn to page 11 of this issue you will read a remarkable, inspired article by "M.P." a European lady, under the heading "Whither Goest Thou?" Read that article patiently and with all seriousness, for it touches us on our raw spot. It touches us where we are shamefully weak and groping. After reading it, please take your time thinking over it and then write me a candid letter on how you would like this problem to be tackled.

Do not be afraid to come out with your mind, for this is a national question that should and must be tackled if we would save our people from utter degradation—if we would save those of us who are honestly trying to live worthy lives, from being their faces in shame whenever we meet European friends and sympathisers. For if they see these things daily and seeing them look up to see what we think about them, see us mute and indifferent what will they think of us?

Can we expect them to respect us and fight our battles when we ourselves fail to combat the evils that eat our lives daily? Women can do a lot if they wish to. The saying that no nation can rise above its womenfolk is quite true. It proves the power women possess, for no people who trample underfoot the aspirations and feelings of their womenfolk can be a great people. History has also proved that when women rise up against evil, that evil soon ceases to exist.

I now call upon women readers of "The Bantu World" to rise up against the knife users, against evil women against lawlessness that shames us all. If women would only make up their minds to fight against these evils, I am sure that before the end of the year a marked difference would be seen. For the strange fact is that most assaults and murders are caused indirectly by evil women. Women who live unfaithful lives, who brew dangerous drinks causing men to murder and assault one another.

Immoral women send hundreds of men to their graves. Pleasure loving women have destroyed the lives of many of their people. What shall be done now? Shall we sit down with folded arms and watch our people behave like animals and brutes every day? Cannot we do something? Cannot we agitate that our powerful organisations would sit up and initiate practical plans of stopping these evils? Come out with your protest! Let the world see that at last there are women who are alive to this evil and condemn it in the strongest manner.

Contents:

OUR SHAME?—EDITRESS	Page 9
DO YOU KNOW?	" 9
ARABELLE AND ISABEL	" 9
OUR CHILDREN	" 9
HOLIDAY CLOTHES	Page 10
FIRST AID IN THE HOME	" 10
LAMPWICKS HINT	" 10
WHAT PUDDING?	" 10
WHITHER GOEST THOU?	Page 11
TALKS ON FOLLY	" 11
WHAT IS JEALOUSY?	Page 12
MUST NOT MARRY ANYBODY	" 12
WHICH YOUNG MAN?	" 12



OUR CHILDREN

THE NEW CHILD

Many a time it has happened that a mother has weaned her baby because "the milk didn't agree," when all the time it was only the quantity that was at fault. The quality of a mother's milk is seldom or never wrong for her baby; but lots of mothers give their babies too much.

If your baby is a little below normal standard, your doctor will probably advise you to feed him at three-hourly intervals, at any rate to begin with. Later on, using your discretion, you will get him on to the hourly feeds.

Most authorities lay it down as an absolute rule that babies should never be fed after 10 p.m. My own experience is that each baby is an individual, and must be treated as such. For the mother who is able to afford a night nurse who will attend to the baby at night, this rule may be adhered to quite well; but most mothers have their babies in their own care, and for a nursing mother to have to be wakened several times in a night, every night until the baby is trained to sleep right through, is altogether too much.

With my first baby I tried at first to adhere to these rules, with the result was that I nearly had a breakdown. He would wake a little before 10 for his night feed, then again about midnight, and then every two hours or so until his early morning feed.

JUST A SMILE, PLEASE!

They were seated comfortably before the fire. "I say, John," she said, "is it true that money talks?"

John laughed. "A figure of speech, my dear," he replied.

"Why do you ask?"

"Well," she went on hopefully. "I wish you'd leave a little for me to talk to during the day. I get so lonely."

"That letter I gave you this morning—did you post it?" asked the wife.

"Well, no dear," said her husband.

"Of course you didn't. And I told you it was important that it should go to-day."

"Yes, dear."

"And you forgot to post it. If that's not just like a man!"

"But dear—"

"Don't 'but' me. I'm angry."

"But, dear, look at the letter. You forgot to address it!"

This Week's Thought

Remember, O Lord, what is come upon us: consider, and behold our reproach—
LAMENTATIONS

A Bricklayer was working on a scaffold when suddenly a brick slipped from his hand and dropped on to the head of a workmate who was mixing mortar below.

The unfortunate man started dancing about and groaning. The bricklayer stared down, contempt in his eyes.

"Come, come!" he yelled at last. "It can't have hurt as much as that, man. Why, it wasn't on your head half a second!"

DO YOU KNOW-- Who Was Jezebel?

By R. R. R. D.

Jezebel, a daughter of Ethbaal, King of Tyre, was the wife of Ahab, King of Israel. From what we read of her in 1 Kings Chapters 19, 20 and 21 we hardly come across any worthy act or word done or spoken by this woman. All she cared for was her own will. She hated the God of Israel and launched on a vindictive persecution of the prophets of Jehova.

When Elijah, the prophet, killed the prophets of Baal, Jezebel sent a messenger into Elijah, saying, "so let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time". This threat sent Elijah packing into the wilderness in fear for his life. From the accounts of the domestic life of King Ahab and Jezebel, it appears that King Ahab was completely under the power of his wife.

Ahab asked Naboth for his vineyard, but Naboth refused and when Ahab came home with a worried look in his face Jezebel spoke these remarkable words: "Dost thou now govern the Kingdom of Israel? Arise, and eat bread, and let thine heart be merry I will give thee the vineyard of Naboth the Jezreelite". And she did, simply by having Naboth murdered by being stoned to death.

The manner of her death was told to the prophet Elijah by the Lord. "And Jezebel also spoke the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." The Lord's vengeance came to her through Jehu, the son of Jehoshaphat. Jehu came and stood his horses under her window, and bade her servants throw her down. They did and she was trampled to death by his horses. Later on when Jehu had entered the house he bade his servants go and bury the remains of Jezebel. But they only found her skull, feet and palms of her hands. She had been eaten by the dogs.



Arabelle and Isabel

Isabel: Oh, my dear! I'm so thrilled!

Arabelle: Listen to the dear child! And what, may I ask, has thrilled you so?

Isabel: A man!

Arabelle: Not a mere man—surely?

Isabel: Yes! Merely a mere man—but what a man! His eyes are—well! How can I describe them?

Arabelle: Hm! It seems he is a bit more than a mere man.

Where did you meet him?

Isabel: At the dance last night.

Oh, he is quite the most wonderful person I have ever met and by 12 o'clock he had told me that he was wildly in love with me.

Arabelle: Ha! He sounds like someone I have met before.

Isabel: Impossible, my dear. He says I am the only woman he has ever spoken to of love. Oh, Arabelle, I am so thrilled! If you could have heard the wonderful things he said—"girl of my dreams; flower of my heart; angel of my life"—and lots more!

Arabelle: Angel of my life—that sounds familiar!—did he have a deep scar on his left temple?

Isabel: Yes, he said he got it defending his—

Arabelle: I know—defending his father.

Isabel: Oh, Arabelle! How did you know?

Arabelle: I met him three weeks ago.

Case For Living Education

Educatoion Now Highly Enlightening

Students Learning to Follow Events of the Outside World

From what we have seen of certain Institutions and Colleges and of their Students, it would seem that there is a spirit moving amongst the African Students of the present generation. This not only moves amongst them, but is also moving them. Whither we shall try to find out.

Previously we had a meek, swallow-everything brand of students who did not take much interest in things outside the syllabus. Their world was within the narrow boundaries of the school. What took place beyond their sequestered sanctuary did not concern them. They had come to school to pass examinations. They had come to master the syllabus—to recite it backward if possible! They would have enough of outside worries when they left school. So why go out to meet the cares of the world?

In so far as this attitude of mind made the students concentrate on their studies, it was admirable. But it had its disadvantages for it turned out "trade marked" or stereotyped students who were inclined to think along set lines—if they thought at all. Thus education instead of turning out individuals turned out a number of machines who would hardly ever dare to think differently from the "fashionable" vogue.

But any system of instruction which produces machines instead of individuals can still be improved. Fortunately for themselves and for every one else, these students soon learnt to think things out for themselves. They ceased to think that anything in print was

gospel truth. In short they became individuals. These students were but the product of an age when the slogan of the lower man was—

"Mine's not to reason why Mine's but to do and die" (with apologies to the author of the mutilated lines!)

Hence the regrettable one-track mindedness.

But rapid studies have been made since those days. Because of the various inventions, knowledge or information of outside things has been brought to the students. Papers packed with items of great interest reach them, and naturally set them thinking on world events and matters which in the long run, turn out to be more vital than syllabuses. Any statement you make to the present day students is turned over and over in the mental-jaws before it is either accepted as holy truth or rejected. Thus we have a set of students who reason, who think things out for themselves. Our education now turns out individuals—and highly critical individuals at that. And that is as it should be, for anyone would rather have a thinking, even if at times difficult, being instead of an docile ass—with the further detriment, that it had only two feet and one could not very well saddle it or ride it into Jerusalem!

There are some who do not relish this thinking amongst the students. They would have a regimented mind than one which though in a group refused to be cast into type. The questions of the student are at times awkward to answer. These apprehensives would rather have the "Mine's to die" type than the "why-should-it-be" brand. Fortunately psychology has made rapid strides and most of the men and women who are "ministering angels" to the students are correspondingly broad-minded. They

realise that voluntary obedience is better than enforced obedience which holds only as long as fear of punishment is present while the former type goes into building true character.

So although the questioning type of student may be "contrary", yet it is the better brand for what it accepts, it accepts with conviction. To our seeing the ultimate aim of true education; is that men should learn to think for themselves. Any system of education which falls short of that is not good enough—at least, it is not good enough for Africa. For although your African Society was communal, yet every man was expected to think for himself—"Echoes" were distinctly unwelcome. So it would seem that at long last we are coming to the kind of education which is not foreign to African mentality—the education that though you may be instructed along the same lines, you need not think along the same lines.

We do not for a moment suggest that the education dished out to African students is the soul of perfection. Far be from staining our innocent souls thus! We hold that these healthy signs in our education could we made healthier by more instructions in things that matter in life; by instruction in things that count. For instance, in cultural education, next to nothing is taught the African students besides the fact that when he meets the principal he should remove his hat as if it were the very centre of The Everlasting Fire—so beloved of certain sections of our "Shepherds!"

A lot of criticism has been levelled at our students because, some hold, they do not show any eagerness to stick to the straight and the narrow. The fault may lie with the students; certainly it DOES LIE with a system which fails to show the students the "straight" or why they should follow it; a system which only concerns itself with drawing lurid pictures of the consequences of straying.

By their schooling our student are plucked away from their tribal customs and taboos which they are encouraged to abhor. They are introduced to another life but the customs and the taboos and the standards of that life are not inculcated into them. That kind of transplantation (even if into the soil of heaven blessed(?) Civilisation) is illogical and unnatural; fraught with disastrous results. So despite the strides which education has taken, we feel—and rightly—that it could still move further. It could make the students' lives fuller and richer by opening EVERY channel of learning to them. Perhaps the time is not yet ripe that these things should be discussed with students. But if libraries with Living Books, books which show how a man should live once he has left the Old for the New; books which teach him the standards of the new life he is entering upon (he has forgotten the laws of the old, perhaps) should be close at hand.

Then some of the ills the misinformed ascribe to education will drop from the "accused" like the scales from Saul's eyes. Our Students will see more clearly. Shall we try to give them that, educationists and missionaries? Shall we try to give them an full education, that they may taste life more abundantly? If we do that, the energy expended on their instruction shall not have been spent in vain. If they seem difficult and unmanageable, it is because they find themselves in a strange port. You may pilot them to safety by teaching them of life as distinct from figures and formulae. You have, thanks to God, transplanted them. Give them all the benefits of the new soil. Do.



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Cricket - Board And Selectors
A great deal is being said about the Transvaal cricket team and the manner in which it was chosen. Apparently, many hold that there is a thing or two to be put right about this team. We have not been able this week to publish another "missile" from "Enthusiast" who has repeatedly written interesting articles on cricket. So watch next week's paper and prepare your "say."

WOMEN'S HOME PAGE

Holiday Clothes

(By MADELINE MAY)

I have just had a letter from a friend of mine asking for advice about holiday clothes. Perhaps there may be other readers of The Bantu World's Women's Supplement who are contemplating a holiday. The moment a holiday is mentioned to a woman her first thought is—clothes! Here are a few suggestions.

Take a couple of little cotton house-dresses for "stay at home" days, to save your best dresses. Something pretty and "dressy" for tea parties or "at homes" in the evening—a light floral silk or georgette would do. Then dark plainish dress for bad weather. A costume for street wear, and an evening dress—if you can manage it have two evening dresses, one dark and simple for informal occasions and something more elaborate for very smart affairs.

Please don't wear a large wide straw hat with a street costume—it shows very bad taste. Something small and 'chic' is much more in keeping. If you go in for gloves, don't carry them—wear them.

Little pleated georgette capes are popular with evening dresses. If you cannot afford two evening dresses, why not have two capes for one evening dress! Choose colours which harmonise with the dress and you will be able to make a pleasing change to your "turn out" by wearing a different cape.

White, pale pink or pale blue satin shoes can be dyed a beautiful glossy black by using black Indian ink. Apply the ink with a piece of cotton wool. Allow the first coat to dry and then go over the whole shoe again. I should think that red Indian ink could be used with equal success. Shop-soled satin shoes can often be bought for a few shillings and a bottle of Indian ink will not cost you more than two or three shillings.

If your holiday clothes are not what you would like them to be do not let that spoil your holiday. Remember, fine feathers may make fine birds, but it is a happy face which attracts a man's eyes!

What Pudding Shall I Make?

Peachella:

Stew peaches in plenty of water. When done, strain the juice through a sieve and as much of the pulp as will rub through the sieve. Now measure off this juice and mashed pulp into a saucepan and thicken with maizena by using a table spoon of maizena to every cup of juice. When sufficiently cooked, remove and allow to cool slightly then add the stiffly beaten whites of two eggs (or one) and pour into a mould to set.

Karoo Pudding:

Mix two table spoons of butter, two well beaten eggs, and one cup of sugar together. Add one cup of flour, half a cup of thick or sour milk, a pinch of salt and a small dessert spoon of baking powder. Mix well and boil for an hour in this way:—pour the mixture into a round pudding basin which has been greased with butter or lard, then tie a clean white cloth or piece of greased paper over the top. Fill a saucepan half full of boiling water and carefully place the pudding basin inside and cover saucepan with lid. Serve with golden syrup or custard.

Household Hints

Scissors which have become blunt can be sharpened by cutting up sandpaper into narrow strips. This method gives them a good "edge."

o o o

Prevent fish from breaking, when boiling, by putting a little lemon juice in the water. This will also bring out the flavour.

o o o

When ironing tucks in lingerie, pull them out straight and hold firmly, ironing lengthways until they are quite dry.

o o o

Knotting in cotton is often caused by the wrong end being threaded in the needle. The knot should be made at the end broken from the reel. The easiest way of remembering this is to develop the habit of threading the needle before you break off the cotton.

o o o

Locks on attache cases are apt to get out of order, and it is generally found that rain and damp have got into them, thus causing rust. Probably a drop of oil will be all that is needed to put them in working order again. This treatment should be repeated frequently.

o o o

A good linen cloth will polish up glasses much better than cotton ones, as they do not leave fluff behind.

Be sure to damp the edge of fruit pies with a little milk before putting on top crust, so as to prevent the juice from boiling over.

Clean white kid gloves by putting them on and then dipping them into a little cream of tartar and rubbing well together.

Dip your stainless cutlery into cold water immediately after washing it and then dry and give it that extra gloss.

Fowls which are not so young are better if they are soaked in water overnight, and then they will be quite tender boiled.

Hands clean before Food

Even a very young child can be taught personal cleanliness. Children should never be allowed to come to the table or touch food or dishes until their faces, hands and nails have been thoroughly cleansed with soap and water. Youngsters should have frequent hot baths. See that they do not go out into chilly air too soon after bathing. It is best to sponge the body with cool water after a warm bath, before going out into the cold.

Health Digest.

First Aid in the Home

Burns: Cold damp tea leaves tied onto a burn will draw out the heat. The white of an egg poured over the burn is very soothing, as it excludes the air, which is one of the main things to remember when treating burns, as the air will cause a burn to be very painful. Castor oil poured over a burn is also excellent.

Scalds: For scalds caused by steam or hot liquids use bi-carbonate of soda. Take a packet, pour a small cupful of warm water over it, soak clean rag in the water and cover the scald with it. When removing the rag, pour castor oil over the parts.

Ear-ache: Cotton-wool soaked in warm olive oil or glycerine and put into the ear gently will relieve it.

Eyes: A drop or two of castor oil is excellent for removing grit or any other small object from the eyes.

A Hint for Lampwick

Lampwicks soaked in vinegar for a day and then allowed to dry out thoroughly will give a clearer flame and a steadier light than those not treated in this way. It is worth trying!

"Elastic" Knitting

Quaker collar of silver lame will add a party touch to a dark velvet frock. Have a silver buckle on your belt to match.

The experienced knitter realises the importance of an "elastic" edge to a finished garment if it is to wear well, and—in the case of a close-fitting jumper—not be forcibly stretched or torn.

A good tip is to cast on stitches with needles one size larger than those stated in the instructions, reverting to the proper needles in the next row.

A jumper with only a narrow neck opening that is supposed to be drawn over the head, should also be cast off with the larger needles.

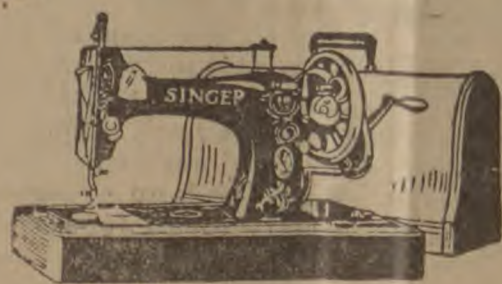
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All About Tea

There is a world of scientific fact behind (and sometimes contradicting) the popular tastes in hot weather drinks.

Tea, which is so famously cooling, cools you because it has the peculiar property of withdrawing blood from the surface of your skin. What makes you feel hot is, not the interior of your body, but the surface skin. This is because you eliminate heat and waste matter through your skin, through radiation or, as we popularly call it, perspiration.

Tea Should Be Properly Stored
Tea contains an essential oil called thein which gives a delicate flavour and aroma when brewed. Just so long as tea retains this oil so will it retain its flavour and aroma. Exposure to air dries the oil, therefore to keep tea fresh it is essential to store it in an air tight container.

Another fact to remember

about tea is that it very readily absorbs strong odours, therefore it should always be stored on shelves away from strong smelling substances such as soaps, coffee, fruit, vegetables, etc.

American Tea Taster's Record

An American tea taster recently claimed to have sipped one million cups of tea during the last year. The regulation weight of tea to a taster's cup in the United States is 22 grains or about one-twentieth of an ounce, and for his million cups he would therefore have used 3145 pounds of sample tea. Calculating on the basis of eight hours or 480 minutes a working day for 300 days in the year, he must have sipped seven cups per minute, or one every 8 and half seconds. An expert tea taster sips each cup at least once

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"Whither Goest Thou, O African?"

Talks To Our Womenfolk (By A Voice)

[I dedicate the following series of talks to the Womenfolk of the Race, markedly those who yearly step into our midst in full regalia — armed to the teeth for the battle of life. It is to these and their fellows, these — the wielders of the invisible arms of Wisdom, — that I send my midnight whispers. Having chosen to give these talks in letter form, I have, in like manner, preferred to call the addressee or recipient: Miss Everybody.] Dear Friends,

I send my greetings to you! As an actual man, I am not justified in addressing you thus familiarly; but, this is only a kind of wave-motion from soul to soul. The reason for this letter is that you are often among the maidenly persons I am fond of visualising as the coming light bearers of the race. Many a maiden — on the wake of womanhood — has often asked a question similar to this: "Will Destiny pay the note which Youth, Beauty and Energy have drawn on Her?" Who can tell? Yes, who can tell, seeing that the majority is lead to admit that it is only a matter of accident or fate, while the minority acclaim that the hand that casts the die determines its (own) future destiny?

Well, since the state of affairs is thus, I venture to approach you as a bodiless "admonisher" — a formless brother. Or rather — do not call it presumptuous! — I come to you as a priest... Now for my sermon: — it is very likely that your labours, for all these long years, will be rewarded. And do you realise what this means? It only means this: that your college or Institute proclaims its duty by you fulfilled to the letter, and is with pride ready to transplant you into sterile soil the World Institution.

Now that you are about to embark on this enterprise, an enterprise for which you have been specially trained, I most earnestly wish you to bear in mind this one great fact: You are on the threshold of varied emergencies. It goes without saying that, who you are, what you are, and what footprints you shall leave in the corridors of time, shall be put to the severest test.

Hence, like a voice in the wilderness, I do cry and entreat you to: — Beware of folly; beware of the company of pleasure — seekers; beware of the companionship of ill-reputed persons; Beware of giving encouragement to a suitor who belongs to a standard or class which you despise; beware of self delusion. These five have I choosing to strengthen you: guard against, and am willing, more than willing, to elaborate on each of these separately, should you so permit me.

Folly is displayed in many ways. In our thoughts, words, and actions can one trace the symptoms of folly, be it in a greater or lesser scale. I shall not enter into detailed discussions about folly's ways, but shall leave that duty to an abler man, say a poet. Let's take a few of Cowper's lines on "The Progress of Error": —

"Pleasure admitted in undue degree,
Enslaves the will, nor leaves the judgment free

The heart surrendered to the ruling power
Of some ungoverned passion every hour,
Finds, by degrees, the truths that lore sway,
And all their impressions wear away.....
The breach, though small at first, soon opening wide,
In rushes Folly with a full moon tide,
Then welcome errors of whatever size
To justify it with a thousand lies."

These lines serve to show us how Folly works to undermine and eventually destroy the best in us. With a little carefulness on our part, we can learn from these lines that folly can make an entrance by means of her agents even into the noblest of characters. (What young normal thing does not love pleasure? What young normal thing is minus passion?.....)

When the film of folly is over the eyes one fails to see things in their true colours. When the mind is under the spell of folly, it ceases to function naturally; in that its reasoning is all in the wrong, as it then fumbles for evidence and proofs in realm of air-bubbles, and strives to wear away and ignore some truths that once bore sway. — truths that make up one's very life. So is the heart when folly has dropped some of

its noxious fluid into its hallowed recesses. It (the heart) straightaway finds fault with and regards with contempt and ridicule, things that were once most dear to it. It feels it to be most becoming to mistrust and slight at true friends and well wishers.

We need not seek far for practical examples, for we too often meet with ex-scholars of various Institutes, students of distinction in their day, who are all for having a nice time regardless of what it costs them. Thus commending ourselves to the monopoly of undue pleasure, ungoverned passions, and ill-fitted companies, we discover, when we come to ourselves, that a few days rejoicing in these has caused us to inflict irreparable wounds on souls that have suffered much for our advancement.

The longer you live you will observe for yourselves that the retention of the confidence and well-being entrusted to you by your fellow being is the chief ingredient of the talisman of true happiness in this life. And you will, in the same way, find that connections of a long standing, connections which have withstood the test of time, can easily be wrecked once folly has entered into one's reckoning.

She who allows herself to be fooled is as lost unto herself. What fool can justly avert that she is master of herself? What dupe, so free from the throes of folly, can assert to have a thorough knowledge of herself?

"Resolve to find thyself;
And know that he who finds himself
Loses his misery."

Friend Everybody, how often have we read of people who, having allowed folly an entrance into their hearts and minds, began to adopt a role in life that excludes the things in this world? How often have we heard of people who — when at the verge of success, happiness, realisation of dreams — fail the very last moment of, their lucky stars, thus landing in the midst of the doomed-for-life?

The agents of folly are numerous, all bent on the destruction of the sons and daughters of men. Once mistress folly gets one into her arms, she never rests until her ends are attained. All those who have gone through her hands are so stripped of blessings and comely virtue that what remains of them is a mere squalid nudity.

The obscure corners of the world, the back lanes and dreaded byways of cities; the shady and plague-stricken shanties of tiny dorps; and the abhorred slums of great cities are the last resources of these once upright, tear-no harm and well-to do sons and daughters of men.

(To be continued)

army is in disorder! Are you men and women such poor 'generals' that you wait for your enemy to train you army?

Are there none among you who will realize that the hardest and greatest duty for the leader is to teach his people law and order? Your "battle" is the fight for freedom and justice from the European, but how can you ever hope to win when it does not even exist among yourselves? Your own people are afraid to go abroad with money in their pockets, for they will be robbed — afraid to be in the streets after dark, for they will be stabbed.

An angry word and a knife is drawn or a 'kerrie' swung — and this is your army! It is with this that you are fighting for freedom!

Can it be that you honestly think it possible for a mere handful to win freedom while the rest squabble among themselves? True, it is not nearly so thrilling to settle a squabble among your men as to mount your steed and cry — "Forward!" — but it has to be done. It must be done.

African leaders are busy in the front ranks of the people, talking, urging, sweating for justice, and the rear ranks are left to fight and pillage among themselves. Can such an army win? If they did win, would they benefit?

Leaders. If you are the leaders, the people are yours — to train and make. You must do it, distasteful though it may sometimes be.

If you lead, it is the people you must lead, not a handful of 'men with vision.'

"Whither Goest Thou?" (By M. P.)

[Once again I call upon the readers to tackle this great question. Every letter sent to us giving us advice on how we can tackle this terrible blot on our life will be published. We invite even our men readers to come to our help with their views. Stabbing, lawlessness and immoralities among our people must be stopped. How? — Editress.]

The African of today — what are his aims and ambitions; what is the fulfilment of his dreams? To those leaders who are striving for liberty and freedom — what do they hope to gain? For whom are they fighting? For men and women? For animals of the lowest form who slaughter their own kind; for women who have become prostitutes of the worst kind and skokiaan queens. These! Free citizens with equal rights!

Men drunk, with the filthy skokiaan, who commit horrible murders; men, mad with the lust of money and blood, who will rip open the stomach of a fellow being and fill the dead man's mouth with his own entrails and then leave him so, to fill all who look upon him with disgust and horror — and fear.

A murder like this committed among Europeans would shock the whole world; newspapers

would splash glaring headlines on the terrible maniac murderer who was wandering unknown through town and country. People would think and talk of nothing but his capture.

But among the Africans there are many such murderers in the locations and townships. An unfortunate man or woman is brutally stabbed — and what do the African people do about it? They talk. They speak of it with horror — and fear!

They are afraid to help capture these madmen who are slaughtering their own people! They are afraid to 'meddle in other peoples affairs!' Where are these leaders

of men? Where are Africans of note?

Safely tucked away at Congress meetings. They are above the common herd; they are men and women of education and vision; they do not wish to soil their hands or waste their time with murderers and prostitutes; they are fighting for freedom and the right to vote!

Oh Africans! Leaders of your people! Your gaze is ever upward and your cry "Excelsior" Look down! — before it is too late. See what is going on at your very feet. Slaughter, robbery and prostitution increase every year. You are leading the way — but who is following you?

Of what use for a brave general to ride proudly to battle if he has left his men behind?

The greatest victories in history have been won — not by the leaders alone, but by the leaders and men.

You are fighting — fighting hard — but what an army! Can you not see? You are fighting a losing battle because you

(Continued at foot of column 3)

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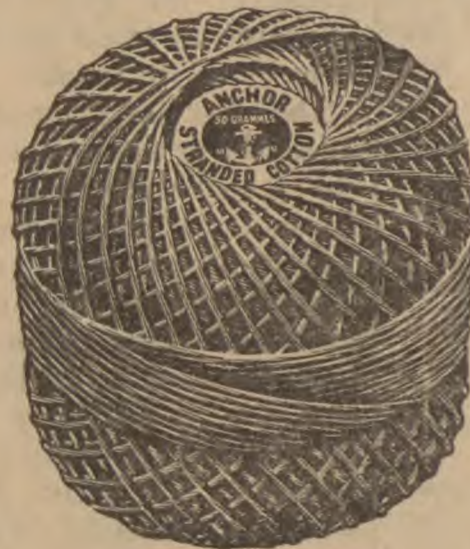
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Ufumana Ngoku Faneleka

The Bantu World

SATURDAY, JANUARY 16, 1937

Uya Ngaphina ?

Kwiphapha levekile epheli leyo, kuvele kwimihlathi yamanekazi intetho yenene kazi elivele ngegama lokuba ngu "M. P." phantsi kwegama okanye intloko ethi: "Uya Ngaphina m' Afrika?" Eli nenekazi liziphe ithuba lokubalula nokubala amayinginyingi elithe siyawenza thina ba Ntundu, angeziwayo ngabelangu—ngokutolika komphunga weatho leyo. Ibalule lentokazi ukugwazana, ubuxila ukungabi nyulu, yabe ibusa okokuba singathinina ukuthi sifuna amalungelo, xa kaati thina ngokwethu asenzi mamo wokokuba sithi ngokuziphatha kwethu sicace okokuba siwafanele, sifanelwe, ngaloo malungelo siwacelayo.

Ngesibindi esimnyama idlu le apho imazi eakulu yahlasele inkokeli zethu. Ngamagama acacileyo ithe inkokeli ezo azibonakalisi utlungu namzamo wokufundisa abantu ukuzoyisa nokuziphatha. Nto ziyibelela kukucela amalungelo, azenzi mamo wokuba abo bacelelwayo bafanelwe kukufumana abakucelayo. Inkokeli zanele kukuthi ngu kwintandawo eziphambili, kanti azenzi mamo wokufunda okokuba baphina abo zibakhekelayo.

Lentetho yelinenekazi liphophe asitsho ukuthi ayina madlala, asitsho ukuthi besingenako ukubonisa ukungafaneleki kwayo kombomo womtu wohlanga obangele okokuba siphalele sibe yinto esiyiyo namhla. Besinokuyenza yonke lonto; kanti ibingayisi kunceda nto. Inyaniso azibekayo u M. P. ziyavakala nakuba omnye angaphantse athi lomntu uyasihleka anyanise mhlambhi. Ibalulekile lentetho yelinenekazi kuba icacisa ingqondo yabo balungu bathi asifanelwe ngama lungelo obantu nobanumzana.

Amazwi angqalene neenkokheli, okokuba ukuzakasa "izulwana" leengqondi akuncedi nto, ayavakala inkokheli ikhokela abantu ayikhokeli igcudwana lezi tyadaka ezikhanyiselweyo. Ekuyimfuneko nemfanelo okokuba isilungise esosipani isikhokelayo. Singatsho ukuthi sibeka baal ityala: ntonje siyathetha.

Ezindawo kufanelekele siziqwalasele mawethu. Abelungu abenjenje bayabuleleka naku. beabuhlungu into yokuhle, kwa kwangulo mntu ukuphose eludakani. Madoda nani mankaza e Afrika kuxhomekeke kuni okokuba nizicime izizathu ezibangele okokuba kuthethwe ngoluhlobo ngani. Kuxhomekeke kuni okokuba ningasiki kroba lokokuba niphethwe ngo'uhlobo nje kungokuba nigafanelwe yi mpatho ebhetele kune nifumanayo ngoku. Izizathu ezibangele ukuba u Ntu abe iphelele kumhlathi wesibini

Isimemo Sika

Dud'emsini

Mhleli obekelileyo.

Ukuthi cwaka komzi malunga nesimemo sika "Dud'emsini" mhlambhi kubangelwa yinto yokuba engasivelisanga phantsi kwelona gama lakhe, ukubaluleka kwaso kuba akunakuphikwa bani siyoyiswa kukumxhasa ngenxa yokuzifihla kwakhe, kungenakubasifuna ukusekela eubaziyo bodwa kwesokwakha umzi, koko kungenxa yokubaluleka komcimbi lo awuhlokomisayo sothandisa ukuba simazi umnini kuwubhengeza.

Sikho "Dud'emsini" ungabi nangebe, nangakumbi kuba wayamisa kwi Bandla Lesizwe i All African Convention esuka ngoku yavelwa zizhaba eziyemare imibutho kuba izama ukwenza okungazanga kwenziwayo mibutho ilwayo—ukubuthela phantsi kwephiko layo (i Convention) zoake intlanganiselo zita Ntu ezizinkolelo, inyathelo lokuqala nelokugqibela lokuqinisa i Afrik' emnyama.

Uxolo Mhleli ngokwalula. Ndicela u "Dud'emsini" makhe a "dud'elubala" ngokuhlaziya isimemelo sakhe phantsi kwelona gama lakhe

Ed N. N. MSUTHWANA
Middelburg, Transvaal.

yinto ayiyo, siya zibona. Kodwa ke anizikuvuma kudotyelwa. Anizikutyhafa. Anizikuzicama. Nizakulwa Nizakuphumelela, kuba ikamva leau lisezandleni zenu.

Umlungu angayenza yonke intando yakhe ekholakeleyo; angawenza onke amalungele oku ngezina eludakani; anga wukhupha umlomo wokuba anabantu ngako oko anifanelwe yimpatho eyiyo. Anisayi kukholwa bobobuxoki, anisayi kubuginya obo bubhelungu; anisayi kuthyafa ngokuthyafiswa; anisayi koyika ngokoyikiswa. Ningamathole ama dodada awalwa kwade kwase kugqibeleni; ningamathole emazi ezikwaziyo ukululeka iintsapho. Ezozizathu azingaphaya kwenu. Susa izizathu ekuthiwa ni "hlanjwa" ngazo.

Yimasi ngenyawo madoda, niva thulule amabibi abangela okokuba nibe zizinto zoku gculwa nokuhlunguzelwa intloko. Zoake izizwe zinezinto ezimbhi ezizezayo. Kanti ke zingoomdanje'wa nje kungokuba ezozinto azizenzi izidanga. Into engentle razi musani ukuba ngaba hombha ngayo. Niyaku wabona amathamsanqa o Qamata nakuhlon phina nerjenjiso. Kakade nina bantu bentloni. La'lan' iintloni ntlondi, zeeintlanga-ntlanga eziqumbhis' u Qamata: lintloni esole nihlekwa ngazo ngaba nini zo.

Ikamva leau madoda nani mankaza ndini e Afrika "Mahl' eemazi eqimabele made," lise zandleni zenu akukho mntu unok'ingcin' phantsi xa ninoku thi "Ma siya kwi Afrika Entsha."

Gxhada Kwa

Qoboqobo

(Ngu M.W. SOMTUNZI)

Ndiyiginye, ingwiqi i Kilimisi yam e kaya kwa Tula-Ndivile, intliziyo ingxhamele ekaya e Rabbula Kwintlanga e phuma kanye entloko ye Ntaba ka Ndoda. Intlambho leyo ukubizwa ngu Zanyokwe; ingene e Rabbula, lona lingene e Xesi Ndime apho.

Ingwiqi le sisithonga sokuginya okubangwa kuku rala okanye ukubawela into ube usity aenyema ke bendi ralela ukunga ndigade ndihambe. Pambi kokulu sungula uhambo lwam adibe notuba lokutsiba apha - naphaya, nda fumana amacuba nemi phako kwizi hlobo zam ezingaba bantu:- Mrs Elda Jack Festile 2s 6d, Mrs Gertrude Nyati 2s Miss Dolly Letch Field 2s Miss Gerty Mahunga 2s 6d Mr J.H. Daniso 6d u Mamjwara. Inkosikazi vakuti izomolozo ingapilanga mpela ukwenza umphako wee nyama ezi qotsiweyo, nama Sandwishi, nama Kronjisi isenzela ukuze ndizokuwa ekaya nazo ezonto.

Ndikatshe ngum Yirha u Mnu Ben Ngqaza ukuya e station. Induluke ngo 3 malanga inqwetoyom lungu, yapamba ama lahle onililo yaza tuqala ukuma e Orlando Towaship, ndatsho ukuthi Hi! Orlando uyaziwa xa unje, yaye imvula ene ndundumo isitho ngamandla.

Apho kulolwe bendikwele ne Ngchugela yemfuudi u Mnu Isiah Old John B.A. (Fort-Hare) Ndibone sesise Ligwa nding' qondanga ngenxa yendaba eziphilayo zaloncatho. Lqale ukuthi rubaxa sakufika o Kroonstad ngokusuke lenqwelo yetu ikuthelwe kwesimnyama isipolo yatyalwa aho, akosi, i yure ezimbini ezine siqizatha. Salala savuka, salala savuka isemi apho. Kanti kuphume i Goods esipolweni ngapambili, izoku ncothulwa apho seyine zotho kum.

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U Mr. T. H. Kwaza no Miss Mavavava basathe gxada e Bhai ngemicimbi.

Wonke umntu ofunda ipepa Bantu World uyakulifumana ku Mr. J. L. Ngangca 5 New Town. Tumelani abantwana.

U Mr. Stephen Moyake we postal staff iholide yake uyoku yicitela e Cawa.

Ubuyile u Mrs. Masde Madlingozi kunye nentombi yake ukavela e Kaps.

Kubube umntwana wentombi ka Mr. no Mrs. Botha. Ububie umntwana omncinane ka Mr no Mrs. Kobese.

U Mr. George Sihole we Native Affairs Department kwelipezulu ulapho.

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PAGE OF INTEREST TO WOMEN OF THE RACE

Do You Inspire?

Dear Editress,
We have heard a lot about women being the backbone of their race. "No nation can rise above its womfolk" goes a popular saying. Sometimes when we speak about the failure of womenfolk to rise to heights of greatness we excuse ourselves by saying our menfolk lead us astray. Yet it would equally be true to say some of us lead our menfolk astray.

There is a saying he that while a man believes that is "chasing" a woman he loves, she is, in fact, actually encouraging him to "chase" her by subtle methods known only to ourselves. There are many men who propose marriage to women because these young women artfully lead them to do so. There are moments in the life of a man and a woman when each can help the other to greatness or to selflessness. In these moments women have a great chance to play their part.

For instance, there are instances where a well balanced, responsible woman can save a man from plunging both of them into tragedy. It is given to women to be braver than men at times also to see further than a man can. Thus a woman who would uplift and ennoble her man "refuses" to allow herself to be ensnared in such away that she finds no escape. She can see a man's object before a man has voiced it, and thus arm herself beforehand to outwit him.

Many opportunities are given to women daily to rise above themselves and inspire their menfolk to greater things. But how many women grasp these opportunities? To most of us our idea of perfect love either as sweethearts or married couples is to gaze into each other's eyes and talk sentimental nonsense whenever we meet. After this a "go" at the "talkies" or dance halls is the next best thing that matters. We never pull each other up and talk about things that are worth while.

Do not think you will wait until you are married in order to talk seriously with your man. There wont be any use then. Your time is now to instil into your lover greatness and a sense of responsibility. Do

(Continued foot of column 2)

ETSETSA

Baeti

Ba

hao

MAIZENA

PHUTHENG

BA TLA

E Rata



What Is Jealousy?

Madame,
According to The Bantu World of December 26, 1936, the exposures of jealousy which Mrs. Melato made are in conformity with the general train of thoughts as far as sexual liberty is concerned. Jealousy can be divided into two logical parts: (1) If a husband is jealous of his wife his jealousy is morally justifiable; because it shows that he is not one who, when meeting ladies, will hide his marriage identity, so that he can unconsciously weaken the love of his wife.

Unfortunately, that is not often the case with most husbands who are jealous of their wives. They do so only to give themselves a chance to enjoy romance while their wives are tightening the ties of fidelity; (2) When it takes the form of envy, it is morally bad to be jealous of other people's fortunes, successes etc., because such an emotion engenders kleptomaniac, malice and kindred anti-social feelings. Instead of being jealous of other people's fortunes and the like, we should put ourselves in the way of earning them or go without them.

There are times when jealous people ask for what they envy, but if they see that they cannot have their wish they begin hating those who have the thing or things they wish for. They even go as far as stealing them if they get a chance of doing so. We, therefore, should shun those who do not rejoice at our good possessions for, implicitly, such people are not only selfish, but also denying our right to own property, or in other words, to live! They are a good-for-nothing lot who, psychologically speaking, did not have the privilege of a sound education, when they were children, and whose parents failed to adapt themselves to the new conditions of civilised life.

Jealous people being those who lack self-help and who do not take interest in practising justice when dealing with others, it is important that we, when being generous, give our valuables not to those who come to us masquerading as honest, poor when, inwardly, they are loafers, thieves and robbers, but to those who deserve them. As in the economy of life every person is judged by the way he or she lives and the things she or he uses, our relationship should be based on mutual co-operation.

JAMES R. KOROMBI
Johannesburg.

not flatter yourself into thinking that true, lasting love is made up of rounds of social entertainments. While these do fill their particular space in your lives, they are not essentials. The essentials must come from within you.

Do not wait until "something is wrong" so as to begin blaming your love. You should have realised this before it went wrong if your love also was selfless. Remember, that the greatest danger lurks where you least expect it. So be alert always. By every word or action show your lover how you would like him to behave to you. You cannot expect a man to respect you when by every word or deed you show yourself up to be a girl who loves excitement and very nice time. Be what you want your man to be to you.

JANE PAUL
Capetown.

Must Not Marry Anybody

Editress,
The heading of this article, reminds me of a great conflict between a son and a mother less than a fortnight ago. Whether or not the concerned mother will be worried and troubled by what I am going to say or not I care very little. It came about that this prominent young man of our Township became deeply in love with a certain Miss Amiable whom he appreciated exceedingly for a wife. He thought deeply of his great future with his better half beyond adequate expression.

As young men do, he whispered to his mother of the precious "gem" he had picked up. Before the sentence was fully expounded, the mother became seriously angry with her one and only son. They quarrelled, fought, spread the news like wild-fire within a very short time. Whether this is a save judgment to a young man 34 years old cannot be fully validated.

This young man has a stand, shop and all that for his future wife. But what grudge does his mother owe? Greedy of wealth? What sound advice can be given to our marooned young man is left in the hands of our readers. For personal advice write to the concerned young man thus: Young Man, Box 48 Bergvlei, JHB
E. P. MAROLEN

Love Is Ruining Many A Girl's Career

Editress,
How many times have we all seen girls, inherently honourable, passionately justifying crooked conduct in the boy they love and care about? The girl's boy friend comes first before such abstractions as right and wrong, before law and order. So whether he is a murderer or thief, an uneducated fellow, you will likely find some woman passionately proclaiming to the pitying world her faith and affection in him and his essential rightness.

A girl friend of mine the other day spoke most pitiously in this manner: "Oh wonder if you can possibly realise—you—how entirely and completely unimportant I feel to myself and to everybody else now that—has rejected me". No sort of brilliant personal success can bring to a girl the radiant self-confidence, the feeling of being highly successful, as the knowledge that she is ardently loved and cherished by a man she fancies.

The other day I listened to a sad and bitter talk from a mistress. She is well educated, a real influence to her pupils. She knew that the parents of these pupils appreciated her. But she was now 27, never having known love. Here was a super-intelligent woman—not beautiful—a woman with friends, savings, books, a successful scholastic career, woman completely frustrated, bitter and wretched, only because she had missed love.

No wonder girls pay high for love as it is the most vital and important thing life has to offer. As I sit and write memories flash before me, pictures of girls who have been "ruled by love, fooled by love, and lastly to pay a regrettable price."

Love has induced a girl to leave her home for its sake, and everything else she cares about, only to be left mid-air with a ruined life.

WALTER M. B. NHLAPO
Eastern N. Township

"Which Young Man?"

Dear Editress,
Will you please allow me a space in your widely read paper "The Bantu World" to say something on the above subject.

To begin with, allow me to thank Miss G. L. Njombolwana for her frankness on this subject. I wish to bring this to the Editress's knowledge that such a heading should not be thought of by you. You may say why. In reply I may say because so far as African ladies' love is concerned, it is extinct. I say so because no

lady of our race will dare say to a young man, "I love you." Though she has all personal love for a young man she dare not propose love first. And so under such conditions why speak of "Which young man?" I, as a young man have

all the possibility of saying which young woman.

May I ask you, dear Editress, if ever you once said to a young man "I love you" because he had a good character? You may have all love for a young man of such described qualities, but I assure you that you will only thank goodness when such a man has fallen in love with you.

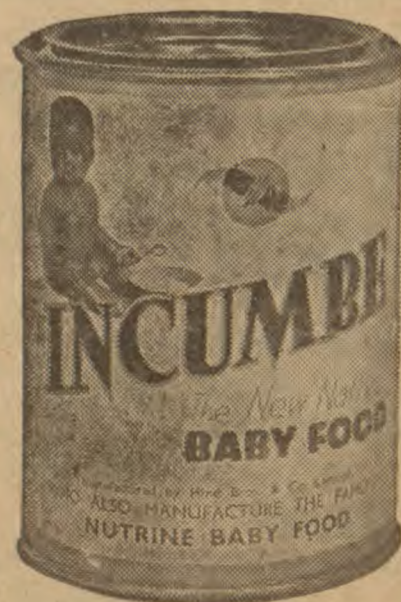
I would agree with you if you could choose a man of your own, rather than he to choose you as his good woman of tomorrow. I think that you should withdraw such heading as that. "Hezwi ndi zwi buku; zwi hulu zwi tshee murahu."

U. R. J.
(Unmarried)
Tshifu di

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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.

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

1st. Assistant Teacher P.T. III must possess sound knowledge of Pathfinding, Physical Exercise, Gymnastic, Sports and Games. Must be Christian and ready to participate in religious activities connected with the school. Swazi-Zulu youth preferable. Afrikaanse knowledge a recommendation. Ready to commence duties 18th January 1937. Apply enclosing testimonials to: The Principal, Lilydale High Primary School, Box 180, Ermelo, Eastern Transvaal.

BA BATLANG MOSEBETSI

Ho batleba ba rekisi ba meriana ho Khemise e tsebehang habolo. Moputso o lokile ho ba dipaleng le tulo tse ding. Ngola u hlalose taabo ea hao ho P.O. Box 1375, Johannesburg.

ISAZISO ESIBUKHALI:

Ndazisa indoda yam engu Bertie sakwe okaya lise Colosa Idutywa endahlukana nayo ngapandle kwesi satu nge 7th February, 1929 okupuma kwake e Tlongweni e Idutywa ukuba akafiki kum nge 7th February, 1937, ndizakutshata nenge indoda. Mna Gertrude Sakwe, The Mission, Butterworth.

NATIVE FRIENDLY SOCIETY:

The above-mentioned society is unique, and with its membership divided into two styles, namely— permanent and terminating membership to suit the wishes of all; but it does not matter what style of membership gained, the advantages granted are the same. The only difference is in enrolment fees, and this is to meet the wishes of applicants according to minority and sex. The principal advantage in this society is the advancing of loans of money to its members and that repayments of the loans are made on very easy and available terms. Apply for full particulars to: The Secretary, NATIVE FRIENDLY SOCIETY, P. O. Stand 190, Nigel Location, Transvaal.

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Big money easily earned by our travellers selling famous, proprietary preparations. Spare or full time job. No capital required. Men with previous selling experience preferred, but smart men will be given a trial. Call personally or phone at once for an appointment. Address:— 70 Hillbrow Street, Berea, Johannesburg, Box 7769, Phone 44-3304.

Maritzburg - Durban Appreciation

It would be ungrateful not to say a word of thanks to the hospitable people of Natal who made our stay in Maritzburg and Durban very enjoyable.

During our stay in Maritzburg whilst we were executing our duties in participating in film production of "King Solomon's Mines," Mr. Reggie Calusa did his best to keep us busy taking us around Maritzburg to places of interest and introducing us to some of his fine friends.

Amongst the friends we met in Maritzburg may I mention Mr. W. W. Mini, who at present is employed as chief salesman at Ross' Store and who is an ex-popular promoter of the Mendi Memorial Club in Durban, who also figured as a most popular person in all social activities in Durban during those good old days.

Mr. Mini on meeting an old acquaintance took the trouble of passing a night with us at the Hostel and entertained us to many other things. The following are the friends I wish to mention and thank of Maritzburg:—

Mr. Isaac Calusa of Messrs Calusa Bros. Mr. W. Manyoni, Mr. R. Kuzwayo, Miss L. Ford (Edendale), Mr. A. Mtembu (Edendale), Miss Msimang (Edendale), Miss A. Ndumande (Edendale), Miss Tembie Gumede (Edendale), Miss B. Sinaze Kuzwayo (Edendale), Mr. Q. Molefe, Miss M. Kuzwayo, Mrs. S. Dambuzza and many others.

In Durban our stay without the following would have been unpleasant:—Mr. A. A. Kumalo of the Bantu Social Centre, Mr. and Mrs. F. D. Ngeobo who run a Restaurant in the Men's Hostel, Durban, Mr. L. Jali, Mr. and Mrs. N. Lutuli of Lutuli's Tea Room, Prince Edward Street, Mr. E. P. Cili whose Tea Room is now in Victoria Street, Mr. Minot Mdima, Mr. Joseph Shanga, Miss Leah Nyokana of Addington Hospital, Mr. H. G. Ngwenya, of Alice Street Tea Room, Mr. Geo. Champion, Mr. M. Kuzwayo who owns a fine Music Saloon in Queen Street, Miss Evelyn Radebe, Miss Winnie Nxaba, Miss O. Gumede, Mr. M. Mtshali, Mr. Pasha, Mrs. Pauline Makanya, Miss Perry Shabane, and others.

On Monday, December 28, 1936 at the I. C. U. Club in Durban a fine concert arranged by the energetic J. Masoleng of the famous Dark Town Strutters and Mr. L. Bopela, the following combined to form a Male Voice Party under the able leadership of Mr. Masoleng and performed as the Rand African Male Voice Party:—Mr. J. Matsa, W. Maputle, G. Twala, P. Nhlak, S. Sibisi J. Masoleng, and N. Makanya. Mr. A. W. G. Champion and Mrs. Nxaba were amongst those who attended.

NIMROD H. MAKANYA

Sophiatown Brevities

(By ESAU MAZIBUKO)

In "The Bantu World" of January 2 under the caption "Africans Kill One Another," a special correspondent rightly called upon our leaders to at once device means whereby "the hooligan element and the Skotkian Queens in the Locations" must be effectively combated; their annihilation was never so imperative as now!

The genesis of this epidemic—especially the Skotkian Queens—has been attributed to the financial straits prostrating on the way of Africans. However an impartial scrutiny of this scandal goes to expose that in a majority of cases, our people are actuated by greed or cupidity to reach the acme of hoarding millions whilst the sun shines.

Is it not heart-rending and disillusioning to discover that in some houses, in these locations, occupied by men admittedly earning enough money to make ends meet men who pose and are regarded or hailed as our Messiahs, that they are the formidable and incorrigible sellers, stockists and suppliers of all kinds of liquor? Like the shameless, undignified Skotkian Amazons, these very or supposedly stars or Messiahs of our race have found this degrading scandal lucrative and have their prospective weekly clients of all classes, who soak themselves in drinks from Monday to Monday.

Naturally or in consequence the lesser fortunate "shebeenists" come to the conclusion that as their better and brighter contemporaries swell their "treasury" in this form or manner, they must also follow suit.

Confronting a relative of mine with the article, which is the cause of these brevities, in piqued pride and self consolation he said, "we shall be losers with many rich and the poor, preachers, ministers and our leaders as well!" That's the rub. Before our leaders, in public platforms and pulpits can denounce the "hooligan element and Skotkian Queens" they must set their ways right first or end their days without condemning what they secretly do. "Gewalt!"

The "hooligan element" in 99 cases out of a hundred are after maths or effects of the "illicit liquor traffickers and promiscuous profiteers."

"The fruits of sin are sweet"—not only in places where our Municipal civic fathers have diametric control but also everywhere. The illicit liquor scandal, the nauseating hooligan element, the other hundred and one epidemics holding the hands of the clock of our progress back can only be annihilated or alleviated and ameliorated and only when those of our enlightened population cease to be smug parties!

With the advent of 1937 let us see our leaders also concentrating towards the curtailment of the illicit liquor sellers and the hooligan catastrophe. Whither?

[Where are Sophiatown Brevities?]

Uppington's News

(BY OUR CORRESPONDENT)

After their fine victory over the Coloured Lilly Whites Tennis Club on Boxing Day, the Bantus failed badly in the return match which was played off on Saturday 2nd January. The result was due to the fact Bantus were not strongly represented.

Lilly White Tennis Club gained 155 games: Bantu Tennis Club 102 games.

Recent departures include:— Mr. A. G. Mralasi for Stutterheim where he will take residence as Evangelist of the A. M. E. Church, Mr. Mjesu and Mjyeshane the two famous Footballers of Naauwpoort after spending a fortnight's holiday with relatives returned on Friday to their homes.

The members of the Methodist Church bade farewell to their minister the Rev. Jno. and Mrs. Pieterse in December when a concert was given in honour of their departure. The attendance was fair. Speeches were made by the Rev. Damon Independent Church, Evangelist Peter Mretshane, Cape Church. Other churches were not represented. The talk made by Rev. Damon was most inspiring, after which the Rev. Pieterse suitably replied.

The Rev. Pieterse with family left the next day in the their new Terraplane sedan car on an extensive holiday to the Cape, whence they proceed to the Free State, and then return to Colesburg in the middle of February. The best wishes of all old and young throughout the district accompanies them—they wish them the very best in their new sphere of residence at Colesburg. Sportsmen throughout Gordonias extend their best wishes to him, as he was a keen follower of sports; although his duties never permitted him to play, but whenever at home he regularly attended all matches, and so did Mrs. Pieterse. (Continued foot column 3)

ORDER VIR HERSTEL VAN HUWELIKSREGTE.

IN DIE NATURELLE-EGSKEIDINGSHOF.

Case No. 46-13-36.

(NATAL AND TRANSVAAL PROVINCES)

(Voor A. G. McLOUGHLIN Esq., Pretoria.)

Tussen

LUCAS THAMANE Eiser,

en

(LEAH THAMANE (Geborene Louw) Verweerder

SY DIT KENNELIK dat bogenoemde Verweerder gedagvaar is om hom teenoor bogenoemde Eiser te verantwoord in 'n aksie vir herstel van huweliksregte of by gebreke daarvan vir die ontbinding van die huwelik wat tussen hulle bestaan;

ENSY DIT VERDER KENNELIK dat op Maandag die 14 de dag van Desember, 1936, voor gesegde Hof die gesegde Eiser, verskyn het; en dat gesegde Verweerder, afskoon behoorlik gedagvaar en gewaarsku, nie gegom het nie maar in gebreke gebly het om te verskyn;

Waarop, nadat getuënis vir Eiser geboor is.

Die Hof vonnis verleen vir Eiser tot herstel van huweliksregte en Verweerder gelas terug te keer of die Eiser te ontvang op of voor die 15 de dag van Februarie 1937, of in gebreke daarvan aan hierdie Hof by sy sitting op Pretoria die redes indien enige, aan te toon op die 16 de dag van Maart 1937, waarom die egverbintenis wat nou tussen Verweerder en die Eiser bestaan nie ontbind sal wêrd nie. Gedateer te Pretoria die 14 de dag van Desember 1936.

Op jas van die Hof.
T. W. YOUNG,
Griffier.

WAKE UP YOUR LIVER BILE— WITHOUT CALOMEL

And You'll Jump Out of Bed Feeling You Could Push a Bus Over
The liver should pour out two pints of liquid bile into your bowels daily. If this bile is not flowing freely your food doesn't digest. It just decays in the bowels. Gas bloats up your stomach. You get constipated. Your whole system is poisoned and you feel sour, sunk and the world looks punk.
Salty, fatty drinks, palatable laxatives and harsh purgatives are makeshifts. A mere bowel movement doesn't get at the cause. It takes the famous, sure acting Carter's Little Liver Pills to get those two pints of bile flowing freely and make you feel "up and up". Harmless, gentle, yet amazing in making bile flow freely. Ask for Carter's Little Liver Pills. Look for the name Carter's on the red package. Price 1/3.

SHE WAS AFRAID TO SHAKE HANDS

Rheumatism in Joints Caused Her Intense Pain

Restored to Normal by Kruschen Salts

Rheumatism affects its victims in many curious and inconvenient ways. In the case of this woman, she dared not shake hands with people because of the pain it caused her as a result of rheumatism in the joints. This condition lasted for several years, until she hit on the right remedy—Kruschen Salts. Read her letter:—
"For several years, I suffered with rheumatism of the joints, especially in my hands, and this caused intense pain. I was even afraid to shake hands with anyone, for it made me suffer terribly. I began taking Kruschen Salts regularly, and after a little while my pains disappeared completely. I am naturally delighted with Kruschen.—(Miss) K.

The pains and stiffness of rheumatism are caused by deposits of uric acid crystals in the muscles and joints. The six salts in Kruschen stimulate your liver and kidneys to healthy, regular action, and assist them to get rid of this excess uric acid which is the cause of all your suffering. When poisonous uric acid goes—with its deposits of needle-pointed crystals—there's no doubt about those aches and pains going too! Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS.

IN THE NATIVE DIVORCE COURT.

Case No. 46-13-36.

(NATAL AND TRANSVAAL PROVINCES)

(Before A. G. McLaughlin, Esq., Pretoria)

Tussen

LUCAS THAMANE Plaintiff,

and

LEAH THAMANE (Born Louw) defendant.

BE IT REMEMBERED that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, failing which for dissolution of the marriage subsisting between them;

AND BE IT FURTHER REMEMBERED that on Monday, the 14th day of Dember, 1936, before the said Court came the said Plaintiff and the said Defendant, although duly summoned and forwarned, comes not but makes default;

And thereupon, having heard the evidence adduced for the Plaintiff,

The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 18th day of February, 1937, failing which to show cause, if any, to this Court on 16th. day of March, 1937, sitting at Pretoria, why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved.
Dated at Pretoria this 14th. day of December, 1936.

By order of the Court.
T. D. YOUNG,
Registrar.



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

Agents WANTED IN EVERY DISTRICT for the "DIANA" Society of Medical Herbalists.

If you are ambitious and trustworthy here is your chance to make, in your spare time,
EXTRA MONEY, EASY MONEY, BIG MONEY.
No outlay of capital required, but honest and good work.
Apply: Box 33, Benoni.

Natal Bantu Teachers' Union

Zulu Cultural Society Conference

A conference of the Zulu Cultural Society, which is an offshoot of the above Union, will be held in Durban at the Grey Street Methodist Church, commencing on Friday at 7 p.m., and ending on Saturday night, January 29 and 30 respectively.

- AGENDA
1. Minutes of last Conference and matter arising therefrom.
 2. Report of work done since last Conference.
 3. Plans for future organisation.
 4. Venue and agenda of next conference.

Some of the speakers will be Professor D.D.T. Jabavu of Fort Hare, Mr Lugg, Chief Native Commissioner, Natal; Mr Malcolm, Chief Inspector of Native Education, Natal — most important lectures indeed on Bantu culture. Teachers and

the general public are invited. A reception in honor of the Professor, the Executive, and the delegates will be held on Saturday evening, January 30 at the Bantu Social Centre. Here is an opportunity to see and hear Professor Jabavu.

A. W. DHLAMINI (President)
C. J. MPANZA (General Secretary)

Uppington's loss is Colesburg's gain
The Location Superintendent finds it difficult to get people to sign on a contract to the Orange Free State. The real cause being the low wage offered of (2/4 per day) 200 workers are needed but it is doubtful if the youngsters will contract with the exception of some older fellows.

Madireng A Ditulo Ka Ditulo

Pulo ea Kereke ea Pentecostal Holliness Motseng oa Rabokala

Tsa Magaliesburg
(Ke LENONG)

Letsatsi la Labohlano, Pherekgong 1, 1937 le tla lebaloa makgaba a kgahletse motseng oa Rabokala le tikologong. Ho ne ho le batho ba fetang 500 ha kereke ea Pentecostal Holliness e buloa ke Mookamedi Rev. K.E. Spooner oa Phokeng, Dist. Rustenburg. Ntle e ne e tletse hoo le motinyane a neag a hloka sebaka, kamoo bongata bo ileng ba tlameha ka masoabi ho lula kante.

Ka mora potologo ea kereke joaloka mehla, Rev. Dibetso a bala Pesalame ea 127 a nto neela Rev. K.E. Spooner linotlolo tsa mamami mme kereke ea buloa. Rev. Spooner a bala Genese 22: 10-22 eaba moo leqosa lena la Modimo le boleladg History ea kereke ena motseng ona go tloga 1928 ho fihlela letsatsi la pulo ea ntle e ntlehadi ena. Ka mora moo a hloma thero ea hae godima ditemana tsena 20-22, mme a hlaba ka maro a fetang a nkoe, a hlaba bantloeli ba gagae ka thuto e matla-matla, godima lentsoe lena "SEFIKA." Heel heel a psha dipsha mathe mathanka e mosotho lenaka u bolella. A opa kgomo lenaka, ruri ts'eba ha di nkelane, u ne u ka gama u se Mophepu ka ntlate ka Lenonyane. Ba mo utluleng ba tla lebalala thero eo makgaba a kgahletse, nka-mpa ka re kheleke ena ha ea ka ea tlogela le sa ribol oang.

Mangolo a masoabi ho hloka hlabala pulong ena ea kereke a ile a baloa a tsoa go Rev. Rose, Mookamedi le Rev. Manyoko, Mr B. Motaung mosuo e moholo, P.H. Sch., Phokeng le Mrs K.E. Spooner.

Go bile diphutho tsa Pentecostal Holliness Church tse tsoang Phokeng, Wolhuterskop, Mabalastad le Lutere motseng ona. Hara bongata bo bileng teng re ka bolela basadi ka kopano ba diphutho tsena tse ka godimo, Revs. K. E. Spooner, Dibetso, Rangaka, Mookamedi, Mr le Mrs Mokoene le Mrs Pelle, Mr le Mrs Th. Mokoene, Mr le Mrs John Rampa, Mr le Mrs J. Mogotsi, Mr le Mrs A. Komane, Mr le Mrs Sol. Speng, Messrs J. Legane, M. Rampa, Z. Lisehi, J. Mozotsi, Mesdames P. Rampa, T. Makgopela, M. Mokoene, A. Molefe, Christina Poole le M. Molepe.

Koleke ea eba £1:47

Ka Sondaga 3 January ha eba dikolobetso, Tlhamiso le Selallo sa Mor-na kerekeng e ncha ea P.H. Church, mme Rev. Spooner a thutisoa ke baruti Rangaka, Dibetso, Evangelist E. Mokoene le bagolo ba kereke. Tsamaiso e ntle eo re e boneng eleng kutlano lerato le ts'ebelisano ke mohlala o motle mesebetsing eohle ea bophelo.

Tichere Ezra Poole, oa Bethanie ka mosebetsi o jese Ngoaga o mocha Rabokala, kgope ena e bophelong bo botle, mme e boetse Bethanie ka Sondaga ka leotoana (ntanye).

Mr B. D. Khotle, mosuo oa kgale oa Makau School o kile a re kgale hammoho le Mrs Khotle ho ea Monalinyane, Basutoland, feela ntho e mpenyana ho rona mabeoana ke gore monale enoa o tla a sa khoelela lihoapa tsa pere. Khele! ka tla ka soaba ha ke bona a nts'a nama ea kgogo empa a tsoa Lesotho. Ka be ke re ho eena "hoe" re bada lihoapa tsa pere monna!" Mr Khotle o ts'epitsitse hore o tla tla le tsona mabla a ilo lata mofumahadi. Che, ekaba hantle ngoanese.

Mr D. Motsepe, mangangole oa tichere mane Mathibestad o theohile. O kile a eteloa ke Mr Z. F. Litelu, mme o buoa hantle ka tsa thuto le tsoelopele ea Bahoaduba. Mr D. Motsepe ke morutana oa Pietersburg le Fort Hare.

Re lebohela Mr Josefe Molepe ha a ile a phela kotsing e shabehang ha lebone la mafura a sebedisoang Lontiring Johannesburg moo a sebedsang teng a qhoma. Komora ho robala matsatsi a 11 hospatala, o boledisa tlhokomelo ea banana ba Ma-Afrika ba baoki (nurses).

Re utloa gore Mmampodi J. Masoabi, Hebron School o ea Botshabelo Institution ho ea hodisa tsebo ea gagae. Tsela tsho-uo moshanyana. Mr P. Gololo o tla tshoara marapo Hebron le Mr A. Masike a tshoare Kgabalatsane go fihlela mosuo Masoabi boea.

Mr A. Masike o kile a etela Warmbaths ka ho ea hlajoa ke moea le ho hlapa ka metsi a belang a didiba tseo. E ne e le moteti oa Mr le Mrs T. Tlhaku, o tla a sa kopetse molomo ka kamogelo e ntle ea ba ha Morena Tlhaku.

Go boloetse ba lebetse (koatsi) Mamogalieslaagte le Hartebeeste Poort. Le hoja ba Mmuso ba phalletse empa magaetsho a hlabeoa mokgosi gore ba tlhokomele tibe. Boloetse ba lebeta ho na le kotsi e tshabang, tlogelang go ja go buoa diphoofole tse bolailoeng ke boloetse bona.

Metsosalla le bang ka eens ba tla soaba go utloa gore Mr Amose Molefe (Rasetempe) o sule. O kutse matsatsi a 8 feela. Mosebetsi oa phupu o ne o tshoerole komoreri Ernest Mokoene. Mofu Rasetempe e ne e le Foromane ea legotla la mabitla, ebile e le tho sa legotla la sekolo, o sho a reketsa pana polasi eo a ba tlogelang ho eona. Re lla le bana le mofumahadi oa mofu, mme re re tahleho eo ke ea sechaba ham moho le lona. Ba rata ke Modimo ba sho ba sale bacha.

Miss Martha Poole, morutana oa Bethel o tlele diphomolong mme o lula le batsoadi ba gagae Rabokala.

Misses Pelle le Mr J. Mokoene, barutoana ba P. H. Sch., Phokeng ba phomotse le basoadi Oskraal le Mamogalieslaagte.

Mats'eliso A Moruti Moshugi

(KA MONGOLLI)

Ka la 20 Tsitoe, 1936 ho bile le mokote o moholo oa mats'eliso a moruti Moshugi. Moruti S. K. Ramailane a simolla mosebetsi oa mokete ka sefela sa 287 (Sesotho), sa lateloa ke thapelo ka Mongh. Thekiso (Kroonstad) ka mor'a eona ha binoa fela sa 280 (Xosa), moruti Ramailane a ntoo bala ho Johanne 14 : 1-14.

Moruti Ramailane a tsebisa seboka hore mosebetsi oa mokete o tla ba matsohong a moruti Litheko (Kroonstad), 'me a bala fela sa 91 (Sesotho), ha binoa sa 356 (Sesotho) moruti Litheko a qala mosebetsi. A bua mantsoe a hlalosing ka cheseho e khoho ho ts'elisa sekete ea Parys mabapi le tahlehelo ea eona. A hlalosa ka bophara mosebetsi o motle oo mofu a o sebelitseng lphu thehong sa ba-Wesele seketing ea Parys. Ha a nts'e o khothatsa ha bonahala mofu o ne a tletse rato la sebele. A thusa e monyane le e moho lo ka ho lekana khathatsong tsa bona tsa mofuta futa kante ho leeme. A emetse chaba sa habo ka 'nete. Keletso tsa hae e le tse nang le thuso e khoho. Moruti Litheko a tsepama, a bontsa seboka hore ea joalo ke mohale oa sebele ea kang David a mor'a Jesse, ea neng a ikabetsi ho fumanela chaba sa habo tokoloho 'me a behile ts'epo ea hse ho Molimo hore O mo thuso O mo nehe m-tla, 'me O mo etelle pele.

Mong. Ed. Mogotsi (Motlameli oa sekete ea Parys) a hlalosa mantsoe a moruti Litheko. A re bongata bo ne bo haelloe ho ba teng phupung ea mofu, empa bao ba bile teng hore ba ts'elisehe. A bolela hore mofu e ne e le nta'a bona, a sa ba khetholle. Rato la hae ho bona e le la bohlokoa. A leboha moruti Litheko kamoo a ileng a khothatsa phutho ea sekete ea Parys ka teng.

Moruti Ramailane a leboha moruti Litheko baholo ha a ile a leka ho ba teng, 'me a sa phele hantle. A mo lakaletsa leeto le letle le ts'eliso 'meleang. Ba Vilijoen's Drift ba ileng ba ea ka terene Wolwehok ke Beng: Ed. Mogotsi (Circuit Stewart); N. Morontse, M. Mokoteli (Mosue); Teacher S. Setubate, P. Setubate, T. Maloisane J. Morake, M. Matsoso, J. Pela, J. Sefali (morekisi oa Bantu World), E. Mogotsi. Mafumabali Silas, S. Morontse, M. Maloisane, M. Tladi, M. Matsoso, J. M. Sefali, E. Mogotsi, (Mistress), M. Thapeli, Letima, M. Khobane, M. Olipone, Zwane, Nkumanda, Peterson, Koto, Peterson, S. Williams, A. Quba le Thapeli.

Keresemese E Bile Monate Haholo Motseng Oa Springfontein

(Ka A. E. MAPELA)

Re bone mekete 'meli eo e ka holimo motseng oa rona oa Spfn., oa nyakallo le thabo, oa masoabi le lillo le liblong. Le ha hole joalo Molimo o sa re fetisitse rona ba saleng teng ba sa hlalohang ke likotsi. Christmas e bile mokete o monate nate oo le kereke ea rona e ileng ea etsa mosebetsi o motle-motle o ileng oa otlala pelo tse ngata. Ho no hole Trompsburg, Bethule, Phillipolis le Donkerpoort ba tlile Misseng le moketeng ona. Mantsi oea ka Labone re baptisitse bana ba 18 le batho ba baholo ba 4. Re ile ra nka (procession) mokoleko ra ea khahlanyetsa Moprists A. S. Rogers hanteng ea motse ka licandle tse bonetsitsoeng le lirumula tseo li neng li entseng leseli le lehlo le ileng la ts'osa batho ba sa e tsebang kereke ena.

Ra fihlela e mosehla a se a theohile kolokoeng ea hae ea Ford-car a se a ena le moshanyana oa choir ea hae ba se ba apere ba qetile. Oho ruri pelo tsa Makreste tsa hopola hae Moreneng ka pina tse hlomolang pelo. Ra koloka ra ea kerekeng, ha qaleha mosebetsi oa Tsoalo ea Morena, ho ile ha amohela batho ba 102 ba esa ruri e le Evangelii feela. Bo 'me ba sa bu

e le tlong le mamele, se bonoang se bona ke bohle. Motse oa be o luma le ona ke lerata.

Hosasa ra utloa hothoe helang Mats'eliso Pafoolo o blabile mosali oa Phillipolis ka thipa mosali moholo o sale mapoleseng, hathe che 'nete. Mats'eliso eo o ile a ahlooa 20s. kapa matsatsi a 14 tronkong, che o ile a e patala o tsoile. Che ea fela joalo Xmas.

!oo! ke boo botahoa le ntoo ka 'New Year's Day.' Ruri bashanyana ba shapa bo ntata bona ka likoepere, Salmon van Wyk oa batho o na ts'oere bothata bo bobo ka bara. Re itse re sa lebelletse eo, khele re utloa motho a se a re Mankomoteri le Matieho ke baoba se ba loana, e mong o sa le mali, ke hore Mankomoteri Ho sa tnihoa bao re utloa hore lepolesa le betana le mohlankana ka mona le se nts'e le lahla bike le katiba ea 'Muso, khele re phalla re e thibe le eona. Monnamoholo a mong anke katiba ena ebe o sa hana ka eona, che ra moeke a be a re che o tla re nena. Lepolesa le se le ile beha ntoo ena t katiba, ha le khutla re le buise hantle le re e moholo o itse a e batle na a e fumane le ha a sa e fumana a tle a tlo bolela 'me ha eba o rata ho qosa a ka qosa ha sa

Morena Mofoka

Morena Paki Mofoka ea mane Maseru, Basutoland, e bile moeti oa Mr B. S. Lebokollane, mane W.N. Township ka li "holiday" tsa selemo se secha. O theohile ka la 4 January 1937, ka phirimana ho boela hae, Maseru.

Ka sebele ra fumana Morena ea rangtang bateo ea moso, ea meqoqo. Morena eo mor'a Moshoeshe re mo lakaletsa leeto le letle, a eo fihla hae hantle, Bakoena. Pual Pual!

TATE GEO. R. RANTSANE

qos- le teng ho lokile, re ile le lona ra le neha katiba. Helang, mobali ea eba taba tse tlohetsoeng re bona ka Mandaga mona ea neng a loana le lepolesa a se a le pele a tsekisoa, ooe ra soaba ho feta. Ereka ha Molimo ha O hloloe ke letho a tsoa "Pambli," ra re oa Hatalela Molimo o Leholimong. O sebetse kamoo ho sa boneng ngoana ea motho, batho ba ka re monna enoa oa batho o na ts'oere "Phonyuka be mphethe" hathe ke Uena Molimo. Se tsekoang ke Pass le Pol. Tax tse batloang le ka matsatsi a sa tsoaneleng.

Ho ne ho chata ausi e mong kerekeng ea D.R.C. hona ka New Year's day, empa mantsiboea oa mosali (mochati) re bona a se a kokometsoe ke oa letelana, a mo khamme, ra soaba hore monyalua o fumana a tle a tlo bolela 'me ha eba o rata ho qosa a ka qosa ha sa

DID YOU KNOW THAT

OVER 2000 MILLION CUPS OF

TEA

ARE DRUNK EVERY YEAR IN SOUTH AFRICA.

IF ALL THE TEA CONSUMED IN SOUTH AFRICA IN A SINGLE YEAR WAS PACKED IN 1LB PACKETS AND PLACED END TO END THEY WOULD REACH FROM CAPETOWN TO JOHANNESBURG AND BEYOND.

TEA IS THE ONE DRINK IN THE WORLD WHICH WILL WARM YOU WHEN YOU ARE COLD AND COOL YOU WHEN YOU ARE HOT.

TEA GIVES YOU ENERGY. IT ALSO HELPS YOU TO GET A GOOD NIGHT'S SLEEP.

IF ALL THE TEA DRUNK IN ONE WEEK IN SOUTH AFRICA WERE Poured OUT OF ONE TEAPOT, IT WOULD HAVE TO HOLD 1/2 MILLION GALLONS AND NEARLY 2,000 PEOPLE COULD SIT DOWN IN COMFORT INSIDE THE GIANT TEAPOT.

Mr. and Mrs. TEA-DRINKER who say:

TEA is good for you

PNB 2737

PREPARED BY THE TEA MARKET EXPANSION BUREAU, P.O. BOX 1565, CAPE TOWN

The People's Point Of View

Africans Cannot Be Deceived

BY COLOSSAL BLUFF AND SELFISH LEADERS

Sir,
There appeared an interesting article in your paper of December 12, viz: "What is the All-African Convention?" The editorial also stressed the point that there are certain people who are harbouring antagonistic feelings towards the above mentioned body. Truly, many view this organisation with distrust and I don't think without good reasons.

If my memory serves me right, the policy of this organisation was outlined in the press as follows:—"Universal brotherhood of mankind; making South Africa safe for Democracy." I doubt if the leaders of the Convention know the real meaning of the word "brotherhood of man" neither does it seem possible that the Convention can be followers of Marx and Engels. As for "democracy"—well, the world knows that the Great War was "fought to make democracy safe", but the outcome was directly the opposite and democracy is not even safe to day despite the great sacrifice of 1914—1918. Why the gentlemen still have the slogan "Democracy" goodness alone knows.

Some time ago the press was howling against a certain organisation in the Cape, trying to upset the law concerning the act which has to do with the Native voters and the press went as far as saying that those gentlemen acted through selfish motives. Be that as it may, one thing is clear that those gentlemen in Cape saw that the Convention could help them in nothing and that it was merely a thing to drag along and waste the nation's valuable time. Another thing that is puzzling a lot of us (we who are antagonistic) is this: Are the leaders of the Convention sincere in what they are saying? Have we, the African people, inquired into the history of these men both past and present, also the history of their antecedents; the present positions of these men? Are we Africans sure that these are fit for the positions they aspire to in African public life? Unless we Africans can answer these questions satisfactorily there is room for doubt.

While not being against an organised African federation, the present crowd, African Convention, does not appear to give the race a square deal neither are the prospects of the future promising. For instance we Africans are 'between the devil and the deep sea' with regard to the activities of these men. I remember, the time when the Conventions committee went and interviewed the Union Prime Minister at Cape Town. The European daily papers reported that the said committee agreed to the compromise Bills where—as the committee denied. Whom are we to believe? One thing is certain and that is the authorities would not tell lies neither do I think that the European press would be as base as to represent that the committee agreed when it did not.

Therefore I think that the Africans who have an antagonism against the Convention are rather clear headed men, men who are honest, who hate hypocrisy and subterfuge, and consequently such men will stand firm against anything which appears to be a colossal piece of hypocrisy. Pooling together the intellectuals, we must remember, does not mean that we are not open to deception. Therefore we African people must walk warily lest we stumble in pitfalls that are camouflaged.

ARTHUR FULA

Johannesburg.

The Tram Trial Case Verdict

Does Not Change Position

Sir,
In the above, misguided rumour is afoot all over the city, that as a result of the acquittal of Mr. Maloko, we can now board the urban tram cars with impunity, by virtue of the Maloko case verdict. The right boot is on the left.

In the course of his judgment, the magistrate found after commenting, among other things, that there were no Native trams available for Maloko at the time, but that the conductor should have used his discretion to allow him to stay on the tram.

Mr D'Arcy, who appeared for the Crown read the section against which Maloko had offended, which in no uncertain and ambiguous terms, reads: "that the council may set apart any car or portion of it for Europeans only, for coloured persons and Asiatics only but that any person holding a special permit signed by the General Manager may travel on any tramcar... that domestic and personal servants in attendance upon their masters and mistresses may occupy any seat allotted to them etc etc."

Now it is clear from the Magistrate's findings and the relevant regulation aforementioned that Mr. Maloko, who was proceeding towards Kensington, according to the evidence led was neither in attendance to his master or mistress, nor had he the specified permission signed by the Manager of the Tram cars. He was discharged on a technicality, because the conductor did not use "the wide discretion" vested in him in such cases.

In the circumstances the position is just as it was. What the All African Convention should have done was to proceed by way of motion or application in the Supreme Court, for an order directing or compelling the council to set aside tram cars for the exclusive use in the urban area by the non-Europeans, or, alternatively, if the Council had no means so to do, to reserve or cause to be reserved in the very European tram cars seats for the use by Non-Europeans. This is done in Durban, Capetown and elsewhere.

The so-called discretion vested in the conductors is insecure and of no conclusive effect in that the conductors cannot be judicially impeached, however grossly unreasonably or flagrantly used his discretion. Any conductor faced with such accusation may plead "privilege in the honest belief that he acted with a bona-fide action."

The regulation in question is apparently bad in law in that it reeks or savours of colour discrimination; it is void of reasonableness by unduly imposing inconveniences on the urban non-Europeans who faced with a sudden errand or matter to execute at once, would have to "first go for permission from the Manager."

On Sundays or public holidays, one wonders if the Manager or his deputy is available. That is how these and other regulations should be fought. As I have said in the foregoing, Mr Maloko was discharged on a technicality. In the daily papers which produced the report upon which I base my article, there is no indication that this case was fought on the lines I have set out above; so that we are no better off than we are. Quo vadis?

ESAU MAZIBUKO
Johannesburg

Compulsory Education For Africans

Sir,
I think it is high time that our people urge the authorities to compel every African family to send their children to school.

It will never help our cause to remain stagnant and illiterate. We as a backward race imitate our superiors. But since there is compulsory education for Europeans then why do we not make use of this wonderful miscellaneous tendency (imitation) and urge for compulsory education. Without education we get corrupt manners pick-pockets, drunkards and amalaitas.

If we do not pay our Tax we are prosecuted. One fifth of this or two fifths is used for Native Education now what is the use of paying tax and not see that the purpose for which it is paid is achieved by seeing that not a single child is out of school?

Again little Education is the cause of our weak Secondary Schools (Some) employment of European Teachers in our Colleges. Teachers are satisfied with a Std. VI certificate & 3 years of school methods what a disgrace. Compulsory Education is our only perpetual Refuge and safety and a means for more and increased facilities for Education—Raising of Standard of Education and better salaries.

FLABBERGASTED
Johannesburg

Poor Health Of The Africans

Sir,
Native health is fast degenerating and it is doubtful whether there is any Native really free from one ailment produced or induced through lack of food. The high elevation of European health is endangered by the presence of malnutrition and disease amongst the African people. After my researches I find that unless the economic outlook accelerates to a better sphere this degeneration must continue.

Formerly Native boys never practised sexual intercourse, and where noticed, it was a tribal disgrace. But detribalisation and economic pressure force the youth to leave for industrial centre and this threatens to ruin the morale of all tribes. Youths meet a worthless class of women only too tempting to them and on their return practice the same habits. The ancient custom was that a Native boy never married until eight years after circumcision.

In former days the Bantu lived in healthy grass hived huts. Where civilisation has not yet penetrated, in some parts of Zululand and Swaziland, the Natives still build such houses; when it rains, the smoke or vapour can be seen rising from the grass of the huts. Both foul and fresh air find their way to and fro and the result is that 'savage' huts are healthy as compared with the semi civilised mud and pole huts of today.

With the everchanging conditions forced by civilisation and its

economic pressure, the thatching grass has since become scarce and corrugated iron is used. In many cases the wooden ceiling is never installed through lack of money. The effect of weather on iron tends to steady growth of physical weakness.

That there are tragic deteriorations in Native health is best illustrated by the huge figure of 152,000 rejected annually by the mines as unfit for hard manual labour; their weakness being due to malnutrition and ignorance of laws of health. Today Natives die before maturity it is regrettable that the Health Department is failing to remedy this injustice of serving two and half millions with thousands of highly qualified men leaving the six and half millions as victims of disease and infection. The preliminary attempts at Fort Hare for medical aids can never successfully cope with these tragic delusions which are today too complicated. Natives should be allowed to qualify as doctors in this country.

Only 27 per cent of the Native population is fit for hard labour, and the State must import nearly 1 per cent from outside the Union. Although no adjacent remedy can be immediately suggested, the European must undertake to lessen economic difficulties. There should be a specially fixed Price to meet the Native purse. Taxation should be based on income and education should be free. The opening of Clinics and training of fully qualified doctors may lead to the improvement of hygienic conditions.

A. D. MDONTSWA
P. O. Deisley

THESE LITTLE YELLOW Pills will keep Your Stomach Well



When your stomach feels sick and you know that it is full of food which must be cleared out—be careful! Big, strong, coloured laxative pills may clean out your stomach quickly but they strain and weaken the muscles which work your digestion. If you take very strong laxative pills too often, your stomach will grow so weak that it can never work without pills. Like white people, progressive Bantu are finding that these little yellow Beecham's Pills clean the stomach in the right way—gently, so you keep well. Beecham's Pills do not act as quickly as big, tickety coloured pills but they do not weaken the stomach muscles. They actually help to strengthen your stomach. Next time your stomach feels sick, buy Beecham's Pills instead of tickety coloured pills. For very little, you buy a whole box, enough to keep you well for a very long time, so Beecham's Pills are much cheaper to use. Follow the directions at the bottom of this advertisement and learn how to make and keep your stomach well!

SOLD BY ALL CHEMISTS AND STORES

"All Bantu should try Beecham's Pills. They keep you well and happy"

Beecham's

The World's Medicine

PILLS

Important: When your stomach feels sick, take three Beecham's Pills at night when you go to bed. If this does not clear your stomach, take four the next night. If four are not enough, take five the next night, and so on. Very stubborn stomachs sometimes need as many as eight pills to move them. It is quite safe to take this quantity. But do not take more pills than are needed to clear out your stomach completely. When your child is sick, give only ONE pill the first night and increase the dose to TWO pills the second night if necessary. Do not give a child more than TWO pills at a time.



Sample will be sent on receipt of three penny stamp. Address: BEECHAM'S PILLS AGENTS P.O. Box 2006, CAPE TOWN

Weak Nervous and Depressed COULD NOT EAT OR SLEEP NOW SPLENDIDLY FIT AND WELL. Thanks to Dr. Williams' Pink Pills

Experience is a great teacher, and was what her own personal experience had taught her that a woman of Aston Birmingham England, described when interviewed recently by a newspaper reporter.

"Eight years ago," she stated, "I became run down and developed nervous debility."

"Every little thing upset me; I was terribly weak, nervous and depressed and could not sleep I had no appetite and my energy and strength deserted me."

"The doctor's medicine seemed of no avail and I began to wonder whether I should ever get back my health."

"Then fortunately I happened to read about Dr. Williams' Pink Pills, and decided to try them. By the time I had taken two boxes of the pills there was a wonderful improvement. My appetite increased and I was able to enjoy restful nights. The feelings of depression vanished and I was soon quite fit and well."

"On a later occasion I again proved the value of Dr. Williams' Pink Pills. I had been nursing my mother through a trying illness and the strain told severely upon me."

"If you suffer from indigestion, rheumatism, neurthenia, or any ailment caused by 'poor blood,' start taking Dr. Williams' Pink Pills now and see what a wonderful difference

I took a short course of the pills and they soon built up my health.

"Then a few months ago I had an attack of influenza which left me with catarrh and nervous depression. My nights were sleepless and I suffered terribly from palpitation of the heart. I was so nervous that I was afraid to go out alone."

"I turned once again to Dr. Williams' Pink Pills, and before long all signs of nervousness left me. I could eat and sleep well and was quite like my old self again."

"After my experience of Dr. Williams' Pink Pills, you may be sure that I shall always keep a box by me in case I need, and I shall never tire of praising them."

The results obtained from Dr. Williams' Pink Pills may seem wonderful in the case described above, but there is a scientific reason behind it. In simple language it is this: Dr. Williams' Pink Pills actually create rich blood and this new blood coarsing through the veins revitalised all tissues of the body.

Of all dealers or direct from Dr. Williams' Medicine Co., P. O. Box 604, Capetown, 3s. 3d. for one bottle, or six for 18s. post free.

People In The News This Week

Who's Who In The News This Week



Dr. J. L. DUBE, Ph. D.

Dr. J. L. Dube, Ph. D. with his wife and family arrived in the city by car last week on a short holiday. On Monday they were seen at the Empire Exhibition where some Ohlange Institute exhibits received good attention.

The Regent Mshiyeni ka Dinuzulu is in the city. A meeting is being arranged at the Bantu Sports Club on Sunday, January 24 in which the Regent of the Zulus will speak to his people on important matters.

Miss B. Sinays Kuzwayo, a well-known singer whose delightful voice can be heard in many R. T. Calza records who is a teacher in Maritzburg, was shown places of interest in the city last week by her aunt-hostess Mrs. Kumalo, of Orlando.

On their return from the C.A.U. conference held at Kimberley Miss Lillian P. Vilakazi, one of Natal's brilliant Bantu women teachers and Miss A. Mqobhozi, a well-known teacher, are staying with Miss Vilakazi's brother and sister-in-law Mr. and Mrs. B. W. Vilakazi, of Sophiatown.

Mrs. Ruth Mbatela and her three children arrived by mail last Monday from Zomba, Nyasaland. Though she was sick up there she looks well.

Mr. E. C. Maxeke, B. Com., who has been in the United States for seven years studying Commerce at Wilberforce University returned to South Africa recently. Mr. Maxeke is the only son of the late Rev. M. Maxeke and Mrs. C. M. Maxeke, B. Sc.

Mr. F. F. Sepamla who spent a fortnight's holiday in Cape Town arrived on the Rand on Tuesday and visited Pretoria and other places of interest. He left yesterday evening on his return to Swaziland. His health at

Cape Town was not good.

Miss May Msimang and her brother Mr. Walter F. Msimang, of Edendale, arrived last week. They are spending their summer vacation with their brother-in-law and sister Mr. and Mrs. E. E. Tshabalala of Orlando.

Miss Eliza Malotana who has been home on a holiday, arrived on Thursday from Queenstown.

Mr. and Mrs. E. L. Klaas who were married last week at Queenstown arrived on Thursday accompanied by Mrs. E. Bekwa (the bride's aunt) and Mrs. Rali (the bridegroom's sister.)

We congratulate Mr. Frank A. Mazibuko, clerk at the N.A.D. Pietermaritzburg, for securing a pass in the Lower Taalbond Examination.

Mr. I. Eddie Bloom, of Wolmanstad, arrived in the city and he is staying with his brother and sister-in-law Mr. and Mrs. Dan Bloom, of Sophiatown.

The Misses Janet Bhulose and Maria Ndhlovu visited Germiston last Saturday to attend a friend's wedding.

Dr. A. B. Xuma was a host at his home "Empilweni," Sophiatown, to the following groups of distinguished visitors, Miss P. Ngozwana B.A., Miss Mama, Mrs. Morake, M.A., Messrs P. Mosaka B.A., and Mr. Ben Mashologu B.A. on the January 3 and on January 10 to Messrs. C. R. Moikango; R. Cingo, B.A., and M. Kabane, B.A. The latter is spending his holidays as a guest of Dr. Xuma.

Recently the Pinville Bantu Phiharmonic Society held a tea-meeting at the residence of Mr. and Mrs. S. Sefothelo to celebrate its victory in the Louis Freed Trophy Competition for the fourth year in succession. Messrs A. Maqubela, S. Sefothelo and J. Goodman said some encouraging words in connection with this glorious victory. Among those present were Mr. and Mrs. S. Sefothelo, Mr. and Mrs. J. Goodman, Mr. and Mrs. A. Kgogo, Mrs. F. Moubuli, Miss E. Mokhahle, Mr. L. Motokeng, Mrs. C. Slinger, Mrs. S. Mthibi, and Mr. A. Maqubela.

Miss Mabel Kgaphola, of Bantu Girls' Hostel, Pretoria, was in Johannesburg recently where she visited many places of interest including the Empire Exhibition.

Mr. and Mrs. D. M. Jobole left for Pretoria yesterday after spending holidays with their parents the Rev. and Mrs. Jas. Jobole.

An enjoyable evening was spent at Mrs. Malindi, Rugby Terrace, Doornfontein, on Tuesday, by Mr. and Mrs. Aronson, Misses Kirk, S. Ngeri, S. Moagi, G. Mama, Mabe and M. Pili-so and Messrs. J. Motsieloa, J. J. Masoleng, P. Ramasibe, Brown, R. V. Selope-Thema and B. J. Mnyanda who is the secretary of the Native Welfare Society in Bulawayo.

Mr. M. Sebani of Molepolole, Bechuanaland, visited Johannesburg this week on business.

Miss S. Ngeni, of Adelaide, is on a visit to Johannesburg and is the guest of Mrs. Malindi.

Mr. P. J. Moguerane, Associate managing-Director, of Co operative Stores W.N.T. attended the Bantu Methodist Conference held at Grahamstown.

Mr. V. A. Kubheka, ex teacher of Richenan Boarding-Intermediate School is in Johannesburg for health reasons.

Miss Poho, of Modderpoort College, is spending her holidays at home.

On New Year's Day between 500 and 600 W.N.T. children were conveyed by 13 Double Decker Buses of the J.M.T. to the famous picnic resort "Jackson's Drift." This picnic movement was founded by the late Mr. Letanka. The secretary is J. S. Mosolodi Esq.

Mr. B. T. Mngemane, of the American Board School W.N.T. has returned from the Sunday School Conference recently held at Port Elizabeth.

The Rev. S. D. Mayekiso, A.M.E. Pastor, Brakpan, paid a visit to his brother at Vereeniging to tender his respects to the family subsequent to his transfer to Witbank. A send-off service was arranged on his behalf by the Brakpan community on January 10 at 11 a.m.

Mr. M.M. Padi, of Randfontein, accompanied his friend Mr. J. Mpotokwane, secretary, Tiger Kloof, to Johannesburg and paid a visit to the Empire Exhibition and to the offices of "The Bantu World." He is the guest of Mr. and Mrs. Macheng of Randfontein.

A special Presiding Elders Council of the A.M.E. Church met at 111, Victoria Rd. Sophiatown, Johannesburg on January 5, with the General Supt. Dr. J. Y. Tantsi to discuss certain important Church matters and also arranged for the Rt. Rev. R. R. Wright, M.A. D.D. Ph.D. Bishop of above church to tour the various places:—

On January 19 at Wilberforce Institute; February 23 Germiston; February 22 or 24 Springs; February 25—28 Swaziland; March 3 Potchefstroom, March 5 Johannesburg for the Transvaal conference reception; March 7 Alexandra Township (Dedication) March 10 Kroonstad for the O.F. S. conference reception; March 11 Basutoland; March 17 De Aar. The P.E.'s, Ministers and Congregations are asked to observe above dates of the Bishop's Appointments, friends are cordially invited to attend.

By order of the A.M.E. Church.

Mr. Daniel L. Ngatane of Maseru, the famous centre-half of the Basutoland team which played in Johannesburg last season, arrived in the city last Saturday and may stay in the city permanently. "Lefu," as he is called by footer fans, will be a valuable recruit to our sporting ranks.

Adams College Std. VIII.

Results in order of merit
Hooper Nodada, Robert Kotelo, Kitchner Momoza, Bryce Maku, Isiah Phala, Ashton Baleni, Fairbridge Mcteka, Cra Yeni, Tsela Mohloai, Ezekiel Ngcobo, Enoch Nobengula, Mathai Koti, Ereshela Molepo, David Nangu, Benjamin Tusi, General Mdoda, Stanford Rozani, Dennis Ndhlovu, Douglas Rapiya, Job Nteso, Ben Shembe, White Mehlomakulu, Alger Mdayi, David Mqgweto, Garnet Magwaza, Patrick Ribatika, Cannon Ngwenya, Edward Mtimkulu, Mollie Mngadi, Elliot Mbonwa.

These students will now proceed to final J.C.

Matriculation I. Results in order of merit
Jordan Ngubane, Mphiwa Mbhata, Oscar Mthembu, Edna Khomo, Letlafuoa Moshoeshoe, David Nkosi, Milton Ntikanca, Governor Mjali, Euclid Khomo, Elias Lebenya.

These students will now proceed to final matric.



PUBLIC NOTICE.

Accession of King George VI.

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

E. W. WILKINS,
Native Commissioner.

Office of Native Commissioner
Johannesburg.

15th. December, 1936.

IZAZISO ZIKA RULUMENTE.

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

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

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

Kuyaziswa ukuze bonke beve okokuba u Mphathiswa Micimbi ya Bantu wenze umthetho olandelayo phantsi kwemi ggaliselo yesiqendu samashumi mabini ananathu (2) so Mithetho wa Bantu Beedolophu, 1923 (No. 21 ka 1923) ewenzela isithili sedolophu yase Glencoe, e Natal:—
"Naliphina ilungu le South African Police nawuphina umntu ogunyaziswe zizi phathamandla zedolophu leyo, akuba uqinisekile okokuba kukho isizathu suku krola ubukho botywala obenziweyo, obugciniweyo, ekuphiswa okanye kuthengiswa ngabo ngokwaphula u Mithetho wa Bantu Beedolophu, 1923, okanye imithetho e hambha nawo, nakuwuphina umzi kummandla we dolophu yase Glencoe, e Natal, angangena asetshe, ngapandle kwesiphetshana, loomzi ngazo zonke iinye ezi fanelekileyo zemini nobusuku. Bonke utywala obufunyanwa nakuwuphina umzi obenziweyo, bagcinwa okanye bafunwa kwenye indawo ngoko phula umthetho osele uxeliwe, bunga thijwa kunye nezoo zitya bufunyenwe kuzo.

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

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

No. 1940
Kuyaziswa khona apha ukuze bonke bazi okokuba u Mphathiswa Micimbi ya Bantu ubone kuyi mfanelo phantsi kwesi qendwana (4) sesiqendu samashumi amabini ana mbhini se Native Land and Trust Act 1936 (Act No. 18 ka 1936) ukuba anikele kwi Chief Native Commissioner ya Pheheya kwe Nciba umhlaba ongqalene naye ngokwamagunya esiqendwana (3) sesiqendu esesi xeliwe ngoku phathelele ekunikeleni nase kuhlaziyeni iimvume zorwebo nskwi Chief Native Commissioners zase Koloni zase Natal. zase Rautini, nemimmandla engentla ngoku jongene neemvume phantsi kweso siqendwana.

NKOSI SINDISA U KUMKANI

Inikelwe phantsi kwe Sandla Sam nesi Shicilelo e Sikhulu so Mdebano so Mzantsi Afrika e Pitoli ngalombhla wesi xenze ku Disembha kumnyaka we Waka limakhulu Asithoba Amashumi Mathathu ana Ntandathu.

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

FURNITURE BARGAINS
of which you will be proud

3 piece Chesterfield Suites	5 0 0
Double Bedroom Suites	17 10 0
Double Beds complete	3 0 0
Single Beds complete	2 0 0
Dining Room Tables from	4 0 0
Sideboards from	4 10 0

LOWEST PRICES IN TOWN.

Sun Furnishers
IPTYI. LTD.
41 KERE STREET
off Rissik Street,
JOHANNESBURG.

Transvaal Boxers Steal Pageant!

Transvaal Boxers Impress With All-Round Ability And Deadly Punching Creditable Performances At The Sports Pageant "Gorilla" Compared to Joe Louis

(By F. B. T.)

Friends and enemies, listen! On December 26, 1936, our boxing team which had selected itself at the Tournament at the B.M.S.C. on December 19, 1936, entrained for Cape Town, to fight at the Pageant on January 1 and 2, 1937. This is by way of refreshing your memory, for we want you to get the gist and gist of the following.

Our boxing team got to Cape Town alright and set about the business of getting into the acme of fitness. When the Pageant started our leather-pushers wasted no time in making their presence felt. Killer Williams,

Louis indulging in the noble art, is reported to have said that the Gorilla is a miniature replica of that Dark Destroyer, the immortal Louis! "Gorilla," hamba ny kind!

Transvaal beat Western Province by four bouts to three, and brought the Albu Trophy back and some other valuable scalps. The Transvaal may with propriety and dignity give itself a pat on the back for it houses three South African champions, to wit: WILLIE THE KILLER, GORILLA THOMPSON and BATTER. But more about this next week.



"The gloves may be somewhat heavy, but we are following in the indelible footsteps of immortals like John L. Sullivan, Corbett, Joe Grans, Jack Dempsey, Jack Johnson and a host of others."

shortened to THE KILLER by adoring souls at Cape Town, went berserk as usual and in the semi-finals thumped his man so hard that Dr. Abduraman, a fully-qualified healer, had to rub and administer and etcetera the poor chap for fifteen minutes before it could be ascertained there was no need to order pine boards!

The man billed to receive from THE KILLER in the finals would have none him and followed that course which is the better part of valour! Cute chap. A prominent sportsman who has seen THE KILLER, has expressed the opinion that Willie would knock the daylight out of Laurie Stevens within two shakes of a duck's tail! And he would.

Willie "Apollo" Mkhathha, was distinctly unpleasant to the other chaps. In his three fights he took the short cut route and sent his men a few miles towards the destination of the builders of the tower of Babel! This chap should go far for he takes this fighting business seriously.

The other chap who collected honours without end Amen, is "Gorilla" Thompson. He also took the k.o. route in disposing of his men. His style was pleasing to the eye and his punching—ask the chaps who sampled it! Thompson Xaba, that is the Gorilla's true "label," was impressive. Let me say it again—Xaba was impressive. Get that? Fine. Dr. Gow who has recently returned from America and has seen Joe

Making Whoopee At Leribe

(By SENGJELEBANA)

The Northern Zone Metropolis was again jubilant when the three Basket Ball Teams were contesting for the Abel Maema's Cup. The sun rose cloudless and the day proved to be suitable for the occasion, for instead of the usual blow of asphyxiating dusts the atmosphere was calm and serene.

Stillness reigned the Metropolis, only to be disturbed by the approach of the Buthe Buthe Mopeli's lorries which entered the Town with joyous shouts and cheers. The Peka Mank's who had arrived early, never put a stir to the Serene Metropolis as they apparently appeared to be calm but determined for the forthcoming victory. Their logubry betrayed one who was impregnated with victorious disposition until his joy faded to come no more.

The Leribe Linare's although determined and objective slipped into the Metropolis noiselessly. From their appearance one would be misled to despise and underrate them, but with a sense of human knowledge you would perceive beneath and beyond their hearts, that magnetic spell and abounding skill with which they afterwards handled the ball. About 10 o'clock a.m. the two teams viz., Likila and Manka were arrayed in the field and waited for the clarion's call of the whistle, onlookers struck with awe and fear kept their silence and order reigned supreme. At the blow of the whistle a thrill of electric current swept through the nerves of everyone and all remained electrified for some moments.

This momentous muscle sensation was broke and routed when the Manka with its Stalwarts tall girl won the match by—never mind the score. Then tumult reigned prominently and incessantly, and was only reduced to order when the referees called upon the then victorious Manka to encounter the fresh Linare. A terrible skilful handling of the ball was displayed by the Linare gained impetus after despair but ultimately gave up hope and Manka won the match. The presentation of cup was honourably entrusted to the District Commissioner by the Organising Committee.

The District Commissioner infused the spectators most impressively and congratulated the Manka Stalwarts in particular. He presented the cup to the Manka's teacher after which that great jubilation abruptly came to an end. Erwin Hoochlo interpreted, whilst Peter Herbert and Sebolai dutifully cleared the moor off the field line and kept the game in good order.

Meeting For The Olympics R.F.C. On January 31

On the last Sunday of the month, January 31, the Olympics Rugby Football Club will hold a meeting at 22, Edward Road, Sophiatown. The meeting commences at 3 p.m. It is desired that all members attend as very important Decisions may be made at that meeting.

That the public must find this annoying for things which are done in secret arouse man's curiosity and when that curiosity is not satisfied the "in secret" may easily turn to "in sin!"

That on account of the want to know bent in human nature, future boards may be wise if they work in the open so that there should no "in secret," to be turned into "in sin" by those on the outside.

That all this is both by the way and in parenthesis!



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Sports Events

(By "SCORPION")

It does seem—
 That the Border Cricket Team deserves all congratulations for the clean walk away at the tournament.

That Chiepe was absolutely dangerous in bowling and that he was well-supported by Kampi, Khothobe, De Wet, Mkhuthuka and Gitywa.

That, as usual, Jonathan Maho was a veritable rock of ages—"Thembha, lam hnye jwi yinkwe nkwe ka Maho—" will be sung more heartily than ever.

That the Border's strength may be due to the fact that in almost every country village, there is a fairly solid team.

That this religious interest in cricket provides the game with a good "foundation" from which future "stars" may rise.

That this is as it should be.

That there seems to be a lot of adverse comment on the manner in which the Transvaal eleven was chosen.

That the greatest complaint seems to be that the board evidently holds that it should "work in secret"—and probably be rewarded "from the house-tops."

(Continued column 3)

The People's Point Of View

Africans Cannot Be Deceived

BY COLOSSAL BLUFF AND SELFISH LEADERS

Sir,
There appeared an interesting article in your paper of December 12, viz: "What is the All-African Convention?" The editorial also stressed the point that there are certain people who are harbouring antagonistic feelings towards the above mentioned body. Truly, many view this organisation with distrust and I don't think without good reasons.

If my memory serves me right, the policy of this organisation was outlined in the press as follows:—"Universal brotherhood of mankind; making South Africa safe for Democracy." I doubt if the leaders of the Convention know the real meaning of the word "brotherhood of man" neither does it seem possible that the Convention can be followers of Marx and Engels. As for "democracy"—well, the world knows that the Great War was "fought to make democracy safe", but the outcome was directly the opposite and democracy is not even safe to day despite the great sacrifice of 1914—1918. Why the gentlemen still have the slogan "Democracy" goodness alone knows.

Some time ago the press was howling against a certain organisation in the Cape for trying to upset the law concerning the act which has to do with the Native voters and the press went as far as saying that those gentlemen acted through selfish motives. Be that as it may, one thing is clear that those gentlemen in Cape saw that the Convention could help them in nothing and that it was merely a thing to drag along and waste the nation's valuable time. Another thing that is puzzling a lot of us (we who are antagonistic) is this: Are the leaders of the Convention sincere in what they are saying? Have we, the African people, inquired into the history of these men both past and present, also the history of their antecedents; the present positions of these men? Are we Africans sure that these are fit for the positions they aspire to in African public life? Unless we Africans can answer these questions satisfactorily there is room for doubt.

While not being against an organised African federation, the present crowd, African Convention, does not appear to give the race a square deal neither are the prospects of the future promising. For instance we Africans are 'between the devil and the deep sea' with regard to the activities of these men. I remember, the time when the Conventions committee went and interviewed the Union Prime Minister at Cape Town. The European daily papers reported that the said committee agreed to the compromise Bills where—as the committee denied. Whom are we to believe? One thing is certain and that is the authorities would not tell lies neither do I think that the European press would be as base as to represent that the committee agreed when it did not.

Therefore I think that the Africans who have an antagonism against the Convention are rather clear headed men, men who are honest, who hate hypocrisy and subterfuge, and consequently such men will stand firm against anything which appears to be a colossal piece of hypocrisy. Pooling together the intellectuals, we must remember, does not mean that we are not open to deception. Therefore we African people must walk warily lest we stumble in pitfalls that are camouflaged.

ARTHUR FULA

Johannesburg.

The Tram Trial Case Verdict

Does Not Change Position

Sir,
In the above, misguided rumour is afoot all over the city, that as a result of the acquittal of Mr. Maloko, we can now board the urban tram cars with impunity, by virtue of the Maloko case verdict. The right boat is on the left.

In the course of his judgment, the magistrate found after commencing, among other things, that there were no Native trams available for Maloko at the time, but that the conductor should have used his discretion to allow him to stay on the tram.

Mr D'Arcy, who appeared for the Crown read the section against which Maloko had offended, which in no uncertain and ambiguous terms, reads: "that the council may set apart any car or portion of it for Europeans only, for coloured persons and Asiatics only but that any person holding a special permit signed by the General Manager may travel on any tramcar... that domestic and personal servants in attendance upon their masters and mistresses may occupy any seat allotted to them etc etc."

Now it is clear from the Magistrate's findings and the relevant regulation aforementioned that Mr. Maloko, who was proceeding towards Kensington, according to the evidence led was neither in attendance to his master or mistress, nor had he the specified permission signed by the Manager of the Tram cars. He was discharged on a technicality, because the conductor did not use "the wide discretion" vested in him in such cases.

In the circumstances the position is just as it was. What the All African Convention should have done was to proceed by way of motion or application, in the Supreme Court, for an order directing or compelling the council to set aside tram cars for the exclusive use in the urban area by the non-Europeans, or, alternatively, if the Council had no means so to do, to reserve or cause to be reserved in the very European tram cars seats for the use by Non-Europeans. This is done in Durban, Capetown and elsewhere.

The so-called discretion vested in the conductors is insecure and of no conclusive effect in that the conductors cannot be judicially impeached, however grossly unreasonably or flagrantly used his discretion. Any conductor faced with such accusation may plead "privilege in the honest belief that he acted with a bona fide action."

The regulation in question is apparently bad in law in that it reeks or savours of colour discrimination; it is void of reasonableness by unduly imposing inconveniences on the urban non-Europeans who faced with a sudden errand or matter to execute at once, would have to "first go for permission from the Manager"

On Sundays or public holidays, one wonders if the Manager or his deputy is available. That is how these and other regulations should be fought. As I have said in the foregoing, Mr. Maloko was discharged on a technicality. In the daily papers which produced the report upon which I base my article, there is no indication that this case was fought on the lines I have set out above; so that we are no better off than we are. Quo vadis?

ESAU MAZIBUKO
Johannesburg

Compulsory Education For Africans

Sir,
I think it is high time that our people urge the authorities to compel every African family to send their children to school.

It will never help our cause to remain stagnant and illiterate. We as a backward race imitate our superiors. But since there is compulsory education for Europeans then why do we not make use of this wonderful miscellaneous tendency (imitation) and urge for compulsory education. Without education we get corrupt manners, pick-pockets, drunkards and amalaikas.

If we do not pay our Tax we are prosecuted. One fifth of this or two fifths is used for Native Education now what is the use of paying tax and not see that the purpose for which it is paid is achieved by seeing that not a single child is out of school?

Again little Education is the cause of our weak Secondary Schools (Some) employment of European Teachers in our Colleges. Teachers are satisfied with a Std. VI certificate & 3 years of school methods what a disgrace. Compulsory Education is our only perpetual Refuge and safety and a means for more and increased facilities for Education—Raising of Standard of Education and better salaries.

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COULD NOT EAT OR SLEEP
NOW SPLENDIDLY FIT AND WELL.
Thanks to Dr. Williams' Pink Pills

Experience is a great teacher, and it was what her own personal experience had taught her that a woman of Aston, Birmingham England, described when interviewed recently by a newspaper reporter.

"Eight years ago," she stated, "I became run down and developed nervous debility.

"Every little thing upset me; I was terribly weak, nervous and depressed and could not sleep I had no appetite and my energy and strength deserted me.

"The doctor's medicine seemed of no avail and I began to wonder whether I should ever get back my health.

"Then fortunately I happened to read about Dr. Williams' Pink Pills, and decided to try them. By the time I had taken two boxes of the pills there was a wonderful improvement. My appetite increased and I was able to enjoy restful nights. The feelings of depression vanished and I was soon quite fit and well.

"On a later occasion I again proved the value of Dr. Williams' Pink Pills. I had been nursing my mother through a trying illness and the strain told severely upon me.

"If you suffer from indigestion, rheumatism, neurasthenia, or any ailment caused by poor blood, start taking Dr. Williams' Pink Pills now, and see what a wonderful difference they will soon make.

"Of all dealers or direct from Dr. Williams' Medicine Co., P. O. Box 604, Capetown, S. A. for one bottle, or six for 18s. post free.

I took a short course of the pills and they soon built up my health.

"Then a few months ago I had an attack of influenza which left me with catarrh and nervous depression. My nights were sleepless and I suffered terribly from palpitation of the heart. I was so nervous that I was afraid to go out alone.

"I turned once again to Dr. Williams' Pink Pills, and before long all signs of nervousness left me. I could eat and sleep well and was quite like my old self again.

"After my experience of Dr. Williams' Pink Pills, you may be sure that I shall always keep a box by me in case of need, and I shall never tire of praising them."

The results obtained from Dr. Williams' Pink Pills may seem wonderful as in the case described above, but there is a scientific reason behind it. In simple language it is this: Dr. Williams' Pink Pills actually create new rich blood and this new blood coursing through the veins revitalised all tissues of the body.

Poor Health Of The Africans

Sir,
Native health is fast degenerating and it is doubtful whether there is any Native really free from one ailment produced or induced through lack of food. The high elevation of European health is endangered by the presence of malnutrition and disease amongst the African people. After my researches I find that unless the economic outlook accelerates to a better sphere this degeneration must continue.

Formerly Native boys never practised sexual intercourse, and where noticed, it was a tribal disgrace. But detribalisation and economic pressure force the youth to leave for industrial centres and this threatens to ruin the morale of all tribes. Youths meet a worthless class of women only too tempting to them and on their return practice the same habits. The ancient custom was that a Native boy never married until eight years after circumcision.

In former days the Bantu lived in healthy grass bived huts. Where civilisation has not yet penetrated, in some parts of Zululand and Swaziland, the Natives still build such houses; when it rains, the smoke or vapour can be seen rising from the grass of the huts. Both foul and fresh air find their way to and fro and the result is that "savage" huts are healthy as compared with the semi-civilised mud and pole huts of today.

With the everchanging conditions forced by civilisation and its

economic pressure, the thatching grass has since become scarce and corrugated iron is used. In many cases the wooden ceiling is never installed through lack of money. The effect of weather on iron tends to steady growth of physical weakness.

That there are tragic deteriorations in Native health is best illustrated by the huge figure of 152,000 rejected annually by the mines as unfit for hard manual labour; their weakness being due to malnutrition and ignorance of laws of health. Today Natives die before maturity it is regrettable that the Health Department is failing to remedy this injustice of serving two and half millions with thousands of highly qualified men leaving the six and half millions as victims of disease and infection. The preliminary attempts at Fort Hare for medical aids can never successfully cope with these tragic delusions which are today too complicated. Natives should be allowed to qualify as doctors in this country.

Only 27 per cent of the Native population is fit for hard labour, and the State must import nearly 1 per cent from outside the Union. Although no adjacent remedy can be immediately suggested, the European must undertake to lessen economic difficulties. There should be a specially fixed Price to meet the Native purse. Taxation should be based on income and education should be free. The opening of Clinics and training of fully qualified doctors may lead to the improvement of hygienic conditions.

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Case For Living Education

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Students Learning to Follow Events of the Outside World

From what we have seen of certain Institutions and Colleges and of their Students, it would seem that there is a spirit moving amongst the African Students of the present generation. This not only moves amongst them, but is also moving them. Whither we shall try to find out.

Previously we had a meek, swallow-every thing brand of students who did not take much interest in things outside the syllabus. Their world was within the narrow boundaries of the school. What took place beyond their sequestered sanctuary did not concern them. They had come to school to pass examinations. They had come to master the syllabus—to recite it backward if possible! They would have enough of outside worries when they left school. So why go out to meet the cares of the world?

In so far as this attitude of mind made the students concentrate on their studies, it was admirable. But it had its disadvantages for it turned out "trade marked" or stereotyped students who were inclined to think along set lines — if they thought at all.

Thus education instead of turning out individuals turned out a number of machines who would hardly ever dare to think differently from the "fashionable" vogue. But any system of instruction which produces machines instead of individuals can still be improved.

Fortunately for themselves and for every one else, these students soon learnt to think things out for themselves. They ceased to think that anything in print was

gospel truth. In short they became individuals. These students were but the product of an age when the slogan of the lower man was —

"Mine's not to reason why Mine's but to do and die" (with apologies to the author of the mutilated lines!)

Hence the regrettable one-track mindedness.

But rapid studies have been made since those days. Because of the various inventions, knowledge or information of outside things has been brought to the students. Papers packed with items of great interest reach them, and naturally set them thinking on world events and matters which in the long run, turn out to be more vital than syllabuses. Any statement you make to the present day students is turned over and over in the mental-jaws before it is either accepted as holy truth or rejected. Thus we have a set of students who reason, who think things out for themselves. Our education now turns out individuals—and highly critical individuals at that. And that is as it should be, for anyone would rather have a thinking, even if at times difficult, being instead of an docile ass—with the further detriment that it had only two feet and one could not very well saddle it or ride it into Jerusalem!

There are some who do not relish this thinking amongst the students. They would have a regimented mind than one which though in a group refused to be cast into type. The questions of the student are at times awkward to answer. These apprehensives would rather have the "Mine's to die" type than the "why-should it be" brand. Fortunately psychology has made rapid strides and most of the men and women who are "ministering angels" to the students are correspondingly broad-minded. They

realise that voluntary obedience is better than enforced obedience which holds only as long as fear of punishment is present while the former type goes into building true character.

So although the questioning type of student may be "contrary", yet it is the better brand for what it accepts, it accepts with conviction. To our seeing the ultimate aim of true education; is that men should learn to think for themselves. Any system of education which falls short of that is not good enough—at least, it is not good enough for Africa. For although your African Society was communal, yet every man was expected to think for himself — "Lchoes" were distinctly unwelcome. So it would seem that at long last we are coming to the kind of education which is not foreign to African mentality — the education that though you may be instructed along the same lines, you need not think along the same lines.

We do not for a moment suggest that the education dished out to African students is the soul of perfection. Far be we from staining our innocent souls thus! We hold that these healthy signs in our education could we made healthier by more instructions in things that matter in life; by instruction in things that count. For instance, in cultural education, next to nothing is taught the African students besides the fact that when he meets the principal he should remove his hat as if it were the very centre of The Everlasting Fire — so beloved of certain sections of our "Shepherds!"

A lot of criticism has been levelled at our students because, some hold, they do not show any eagerness to stick to the straight and the narrow. The fault may lie with the students; certainly it DOES LIE with a system which fails to show the students the "straight" or why they should follow it; a system which only concerns itself with drawing lurid pictures of the consequences of straying.

By their schooling our student are plucked away from their tribal customs and taboos which they are encouraged to abhor. They are introduced to another life but the customs and the taboos and the standards of that life are not inculcated into them. That kind of transplantation (even if into the soil of heaven blessed(?) Civilisation) is illogical and unnatural; fraught with disastrous results. So despite the strides which education has taken, we feel and rightly — that it could still move further. It could make the students' lives fuller and richer by opening EVERY channel of learning to them. Perhaps the time is not yet ripe that these things should be discussed with students. But if libraries with Living Books, books which show how a man should live once he has left the Old for the New; books which teach him the standards of the new life he is entering upon (he has forgotten the laws of the old, perhaps) should be close at hand.

Then some of the ills the misinformed ascribe to education will drop from the "accused" like the scales from Saul's eyes. Our Students will see more clearly. Shall we try to give them that, educationists and missionaries? Shall we try to give them an full education, that they may taste life more abundantly? If we do that, the energy expended on their instruction shall not have been spent in vain. If they seem difficult and unmanageable, it is because they find themselves in a strange port. You may pilot them to safety by teaching them of life as distinct from figures and formulae. You have, thanks to God, transplanted them. Give them all the benefits of the new soil. Do.



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Cricket - Board And Selectors

A great deal is being said about the Transvaal cricket team and the manner in which it was chosen. Apparently, many hold that there is a thing or two to be put right about this team. We have not been able this week to publish another "missile" from "Enthusiast" who has repeatedly written interesting articles on cricket. So watch next week's paper and prepare your "say."

Transvaal Boxers Steal Pageant!

Transvaal Boxers Impress With All-Round Ability And Deadly Punching

Creditable Performances At The Sports Pageant

"Gorilla" Compared to Joe Louis

(By F. B. T.)

Friends and enemies, listen! On December 26, 1936, our boxing team which had selected itself at the Tournament at the B.M.S.C. on December 19, 1936, entrained for Cape Town, to fight at the Pageant on January 1 and 2, 1937. This is by way of refreshing your memory, for we want you to get the gist and gist of the following.

Our boxing team got to Cape Town alright and set about the business of getting into the acme of fitness. When the Pageant started our leather-pushers wasted no time in making their presence felt. Killer Williams,

Louis indulging in the noble art, is reported to have said that the Gorilla is a miniature replica of that Dark Destroyer, the immortal Louis! "Gorilla," hamba my kind!

Transvaal beat Western Province by four bouts to three, and brought the Albu Trophy back and some other valuable scalp. The Transvaal may with propriety and dignity give itself a pat on the back for it houses three South African champions, to wit:—WILLIE THE KILLER, GORILLA THOMPSON and BATTER. But more about this next week.



"The gloves may be somewhat heavy, but we are following in the indelible footsteps of immortals like John L. Sullivan, Corbett, Joe Grans, Jack Dempsey, Jack Johnson and a host of others."

shortened to THE KILLER by adoring souls at Cape Town, went berserk as usual and in the semi-finals thumped his man so hard that Dr. Abduraman, a fully-qualified healer, had to rub and administer and etcetera the poor chap for fifteen minutes before it could be ascertained there was no need to order pine boards!

The man billed to receive from THE KILLER in the finals would have none him and followed that course which is the better part of valour! Cutie chap. A prominent sportsman who has seen THE KILLER, has expressed the opinion that Willie would knock the daylight out of Laurie Stevens within two shakes of a duck's tail! And he would.

Willie "Apollo" Mbbatha, was distinctly unpleasant to the other chaps. In his three fights he took the short cut route and sent his men a few miles towards the destination of the builders of the tower of Babel! This chap should go far for he takes this fighting business seriously.

The other chap who collected honours without end Amen, is "Gorilla" Thompson. He also took the k.o. route in disposing of his men. His style was pleasing to the eye and his punching—ask the chaps who sampled it! Thompson Xaba, that is the Gorilla's true "label," was impressive. Let me say it again—Xaba was impressive. Get that? Fine. Dr. Gow who has recently returned from America and has seen Joe

Making Whoopee At Leribe

(By SENTJELEBANA)

The Northern Zone Metropolis was again jubilant when the three Basket Ball Teams were contesting for the Abiel Maema's Cup. The sun rose cloudless and the day proved to be suitable for the occasion, for instead of the usual blow of asphyxiating dusts the atmosphere was calm and serene.

Stillness reigned the Metropolis, only to be disturbed by the approach of the Buthe Buthe Mopeli's lorries which entered the Town with joyous shouts and cheers. The Peka Mank's who had arrived early, never put a stir to the Serene Metropolis as they apparently appeared to be calm but determined for the forthcoming victory. Their logubriety betrayed one who was impregnated with victorious disposition until his joy faded to come no more.

The Leribe Linare's although determined and objective slipped into the Metropolis noiselessly. From their appearance one would be misled to despise and under-rate them, but with a sense of human knowledge you would perceive beneath and beyond their hearts, that magnetic spell and abounding skill with which they afterwards handled the ball. About 10 o'clock a.m. the two teams viz., Likila and Manka were arrayed in the field and waited for the clarion's call of the whistle, onlookers struck with awe and fear kept their silence and order reigned supreme. At the blow of the whistle a thrill of electric current swept through the nerves of everyone and all remained electrified for some moments.

This momentous muscle sensation was broke and routed when the Manka with its stalwart tall girl won the match by—never mind the score. Then tumult reigned prominently and incessantly, and was only reduced to order when the referees called upon the then victorious Manka to encounter the fresh Linare. A terrible skilful handling of the ball was displayed by the Linare gained impetus after despair but ultimately gave up hope and Manka won the match. The presentation of cup was honourably entrusted to the District Commissioner by the Organising Committee.

The District Commissioner infused the spectators most impressively and congratulated the Manka stalwarts in particular. He presented the cup to the Manka's teacher after which that great jubilation abruptly came to an end. Erwin Hoohe, interpreter, whilst Peter Herbert and Sebolai dutifully cleared the mo' off the field line and kept the game in good order.

Meeting For The Olympics R.F.C. On January 31

On the last Sunday of the month, January 31, the Olympics Rugby Football Club will hold a meeting at 22, Edward Road, Sophiatown. The meeting commences at 3 p.m. It is desired that all members attend as very important Decisions may be made at that meeting.

That the public must find this annoying for things which are done in secret arouse man's curiosity and when that curiosity is not satisfied the "in secret" may easily turn to "in sin!"

That on account of the want to know, bent in human nature, future boards may be wise if they work in the open so that there should no "in secret," to be turned into "in sin" by those on the outside.

That all this is both by the way and in parenthesis!

Sports Events

(By "SCORPION")

It does seem— That the Border Cricket Team deserves all congratulations for the clean walk away at the tournament.

That Chieps was absolutely dangerous in bowling and that he was well-supported by Kampi, Khothobe, De Wet, Mkhuthuka and Gitywa.

That, as usual, Jonathan Maho was a veritable rock of ages— "Themba, lam linye jwi-yinkwe ka Maho—" will be sung more heartily than ever.

That the Border's strength may be due to the fact that in almost every country village, there is a fairly solid team.

That this religious interest in cricket provides the game with a good "foundation" from which future "stars" may rise.

That this is as it should be.

That there seems to be a lot of adverse comment on the manner in which the Transvaal eleven was chosen.

That the greatest complaint seems to be that the board evidently holds that it should "work in secret"—and probably be rewarded "from the house tops."

(Continued column 3)



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The Knife Is Finishing The Race

Knife Buried In His Head

MAN SAVAGELY STABBED AT ALEXANDRA TOWNSHIP BY WOMAN

An African named Andrew was taken by ambulance from Alexandra Township to the non-European hospital last Sunday night with the hilt of a heavy knife protruding from the side of his head. The blade had penetrated for 3in. in front of the left temple, missing a vein and entering the head just below the brain.

The knife was pulled out and the wound bandaged. It is stated that the wound was inflicted by a woman.

Two Africans were fatally stabbed last week-end, another was fatally injured in a street accident, and a coloured man was drowned in a dam in one of the western suburbs.

Man Stabbed To Death

CAR TURNS OVER AND PASSENGERS INJURED

An African, Scotch, was found dead at Alexandra Township about 12.30 a.m. last Sunday as the result of stab wounds.

Moses, another African, was killed when he was knocked down by a motor car at the corner of Goch and Jeppe Street, Newtown, last Saturday night.

A motor car in which African passengers were travelling, turned over on the Pretoria Road about three miles North of Halfway House last Sunday after one of its front wheels had come off. Timothy, who was one of the occupants, was removed to the non-European Hospital in Johannesburg suffering from concussion and lacerated wounds to his face. His brother, who was slightly injured, was also taken to hospital, but was not detained.

Pitched Battle Near Springs

MINE AFRICAN WORKERS ATTACK TOWN LABOURERS

An African was fatally assaulted in a hut in the Springs Location last Sunday.

An African was killed and two others injured, one so seriously that he is not expected to live, when a party of four labourers was attacked by a gang of more than 20 mine workers near the plantation at Witpoort, near Springs, last Sunday.

The fight lasted only a few minutes and was seen by some Europeans. The police were notified, but before they arrived on the scene the mine workers dispersed in the direction of a near-by mine compound.

Heavy Sentence For Stabbing

"These stabbing cases must be rigorously suppressed", said Mr. A. W. Eksteen in the Benoni Court on Monday when he found an African guilty of stabbing a woman.

The prosecutor, Mr. R. W. Rein, in urging a salutary sentence, remarked: "The use of the knife is becoming alarmingly common in this area."

The accused was sent to gaol for three months, two days in each week for the first month to be spent in solitary confinement and on spare diet.

Man Found Dead After Stabbing Wife

After stabbing his wife in the body several times, a Native ran away to the hills last Sunday, writes the Helpmekaar correspondent of The Star. The Native was later found shot dead near Helpmekaar with a home-made revolver which he had made from the breach of an old 22 rook rifle, lying near him.

New Building At Fort Hare College Nearing Completion

The new science and medical aid building at the Fort Hare is nearing completion and will be opened by Mr. J. H. Hofmeyr, Minister of Education, on April 9. The opening ceremony will be combined with the annual graduation celebration.

The funds for the erection of the building have been realised by a grant of £5,000 each from the Chamber of Mines, £1,000 each from the Transvaal General Council, African Explosives, Ltd., and the Taber Memorial Fund, and some smaller sums. The Government made a £ for £ grant on all donations. On the new building there are nine laboratories, a dark room, and three lecture rooms. This accommodation is available for physics, chemistry and medical aid.

The building and equipment will cost £16,000.

Meeting Of Congress Leaders To Be Held At Stirtonville

According to a circular issued under the signatures of Messrs W. Tshoke, Philip Molete, A. S. Maduna, A. P. Kgoathe, P. D. Segale and Sol. M. Moema, a meeting of the leaders and committee members of the Reef branches of the Transvaal African Congress will be held in the Advisory Board Room, Stirtonville, Boksburg, on January 30-31 commencing at 2.30 p.m. on Saturday.

The meeting will discuss the question of reorganising Congress. Delegates are advised to write to Mr. Philip Molete who will make the necessary arrangements for their accommodation.

Boy Scout Who Saved Black man

Patrol Leader Kenneth R. McKenzie, of the Southern Suburbs Boy Scouts who recently received the Scouts Gilt Cross for saving an African from drowning at the Wemmer Pan, received the Royal Humane Society's honorary parchment certificate for gallantry for the same deed. The Mayor of Johannesburg, Mr. D. W. Mackay presented the certificate to Patrol Leader McKenzie on Thursday in the City Hall.

Two Africans Killed On Mines

An African was killed by a runaway truck in Brakpan Mines, No. 3 shaft, last Saturday. A similar accident occurred on the Springs Mines when an African was struck by a runaway truck and died from the injuries he received.

More Prisons For Africans

BUILDING TO HOUSE 650 AFRICANS AT MARITZBURG

Despite doubts to the contrary, the convict station for long-term Native prisoners is to be built at Maritzburg. It will cost more than £30,000.

It was officially stated that work on the modern brick prison to accommodate 650 Natives will probably begin within a month and will be completed within eight months. It is to be built on a site on railway property. The prison buildings are being provided by the Administration, who, in return, will receive the output of stone from a nearby quarry free of charge.

This is in accordance with the Government's policy, which has for its main object the dual purpose of providing for male-factors and at the same time of directing hard labour to a useful end by supplying broken stone for railway requirements.

Single and married quarters are also to be provided.

Similar convict stations have been erected at Belville and East London.

Five Men On The Field

BATTLE FOR SENATORSHIP NOW IN FULL SWING

There are five names proposed for the senatorship in the Transvaal-Orange Free State electoral College. It is understood that the Advisory Boards Congress at Queenstown has recommended Messrs J. D. Rheinalt Jones, G. Ballenden and W. G. Ballinger.

A committee consisting of Messrs T. D. Mveli Skota, L. J. Moorosi, L. T. Mvabaza, J. W. Dunjwa and E. T. Mofotsanyane is canvassing for Mr. H. H. Basner. Dr. P. ka I. Seme is busy organising for Mr. Attorney Ottendal. According to the law only one man is to be elected.

Bridges Over Jubilee Road

ELIMINATION OF DEATHS AND INJURIES TO MINE WORKERS

A practical contribution to safety is being made by the Van Ryn Deep mine, Benoni, which is to construct two more foot bridges over the main Reef and Brakpan roads for the use of Natives employees.

Two such bridges were erected last year and have had the effect of eliminating the deaths and injuries which occurred when mine labourers streamed across the road.

New Tram Service For Africans In Southern Suburbs

The City Transport has started a new tram service for Africans to Rosettenville corner, via Booysens and Turfontein, the terminus being in Sauer Street at a point midway between Commissioner and Market Streets.

The service has been started as an experiment and is run half-hourly, the usual European fares being charged. The department is now endeavouring to provide adequate African transport, where feasible and to do this is experimenting in directions where it is most likely to be a success.

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New Urban Areas Bill

MEETING OF PROTEST TO BE HELD BY BUSSINESS MEN

The new Urban Areas Bill has created a great deal of resentment among Africans, particularly property owners and business men. A meeting of protest organised by those engaged in their own businesses was held in the New Incheape Hall, Johannesburg, on Tuesday afternoon and was addressed by Messrs J. Thoka and E. Moretsele.

It was decided that a further meeting should be held on Sunday January 24 in order that all business men throughout the Reef should be present.

Africans Asked To Reception

IMPORTANT FUNCTION TO BE HELD AT THE B.M.S.C.

The Africans throughout the Reef are requested to attend a reception to be held in the Bantu Men's Social Centre, Johannesburg, on Tuesday evening January 19, in honour of the members of the National Executive of the All African Convention, who are holding an important meeting to consider the Government's new legislation.

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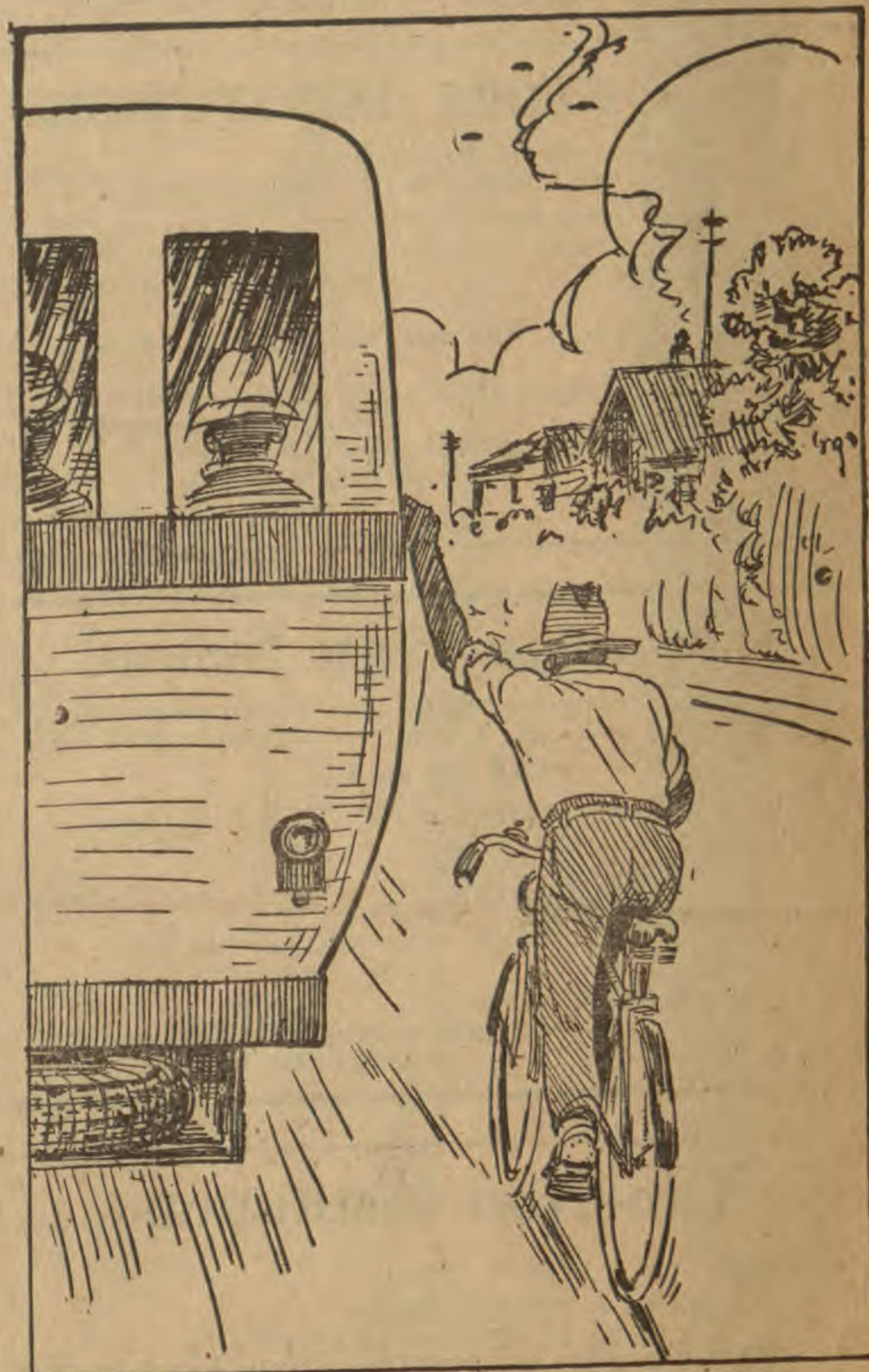
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