

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



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MOTOR DRIVERS URGED TO BECOME EFFICIENT

SAFE DRIVING WILL ENSURE PUBLIC PRAISE

Diploma of Efficiency and Safe-driving Bearing Signature Of Official Of "Safety First" Association Will Be Awarded To Winners

Join The Safe-driving Competition

"Good progress has been made with The "Safety First" Association's non-European "safe driving" scheme for 1935, says a statement issued to the Press by the "Safety First" Association.

"In the last 10 days over 60 Coloured and Native drivers in the Reef area have come forward and joined the competition. These motorists have expressed a wish to show their driving efficiency in 1935 and the Association earnestly hopes that they will be successful.

"To keep entirely free from accident over a period of 12 months in the busiest traffic area in the Union is certainly no mean task and to those who accomplish this, an award in the form of a Diploma bearing the signature of the President, the Chairman and the Secretary will be made.

"This award will not only be a testimony to safe and efficient driving but it will constitute a testimonial of considerable value to the driver who obtains it. To obtain three of these certificates covering successive years, together with a medal; will be a prize worthy of much praise and will certainly assist in placing and keeping the driver in a position of trust and security.

"Every employer of labour must welcome an effort of this kind. Not only does the driver's freedom from accident and serious driving irregularity mean efficiency and economy to his master, but it frequently brings increased business and certainly establishes a high standard of service which must attract public attention.

"It is earnestly hoped that as the "Safe-Driving" scheme becomes better known a large number of drivers will take advantage of the opportunity of earning for themselves a reputation worthy of increasing praise and public recognition.

"When it is considered that 307 Europeans and 429 Non-Europeans, 736 people in all, lost their lives on the public highways of the Union during 1934 as the result of accidents, it will be realised that

there is something far wrong with the methods employed in the use of the public roads whether as motorists, cyclists, or pedestrians and that something must be done to lessen that appalling death rate.

"The "Safe-Driving" contest which has just been introduced for Non-Europeans should prove to be a big step in the right direction and should go a long way to counteract the evil influence of carelessness and chance-taking. These two factors are mainly responsible for the majority of accidents taking place on the roads to-day, and so the "Safety First" Association makes this further special appeal to all Non-European drivers to join the "Safe-Driving" Competition for 1935 and help to reduce the death and accident rates on the public streets and roads.

"All Non-European drivers can join the contest now at a fee of 1/-. Safety badges to wear on the coat will be supplied later on at an additional fee of 6d. No further charges will be made in 1935.

"Further particulars can be obtained from the Secretary of The "Safety First" Association, Room 512 Shell House, Rissik Street, Johannesburg. Telephone 33-6867.



Delegates to the recent conference of the Catholic African Union which was held in Johannesburg.

Conference of Council of Institute Of Race Relations Held at Capetown

The third annual general meeting of the Council of the South African Institute of Race Relations met during the week in the Hiddingh Hall, University of Capetown, and continued in session for three days. The chairman of the Council, Professor R. F. A. Hoernle, presided over an attendance of about 40 members.

After the formal opening, the Council was divided into committees to consider the voluminous report of the Executive Committee, describing the activities of the Institute during the year which ended September 30, 1934. The reports of the committees were later considered in full Council.

Among the more important matters dealt with were the following:—

Administration of Justice: In view of the investigations which are being carried on by the Institute into the numerous complaints received regarding the unhappy relations said to exist between the non-Europeans and the police, and also in regard to the treatment of Natives in the lower courts, it was decided to invite the co-operation of Joint Councils, Rotary Clubs and other bodies in the matter.

Joint Council Movement: A report indicating the growth of the Joint Council movement was submitted to the Council for consideration. After considerable discussion the Council defined its relation to the Joint Council movement as being purely advisory and consultative; while encouraging the establishment of Joint Councils, the Institute in no way attempts to direct their actions or policy.

Nursing Training and Employment: It was decided that the Institute shall

continue to urge the establishment of further facilities and the development of existing facilities for the training of non-European women and girls in the nursing profession.

It was decided further that municipalities, village management boards and local councils be urged to employ trained non-European nurses and midwives in their locations and villages and that the Department of Public Health be informed of the immediate need for rural nursing services for non-Europeans.

White Labour Policy.—The Council gave careful consideration to an important memorandum prepared by the Adviser on Race Relations and entitled "Economic Maladjustments and the Civilised Labour Problem," in which several suggestions were made to deal with the position of the low-waged unskilled workers of all races under the civilised labour policy. The memorandum was unanimously adopted for submission to the Minister of Labour.

Elections.—The Council learnt with regret that Sir James Rose Innes found it impossible to continue as a member of the Council, and it was unanimously decided to ask him to become an honorary vice president.

Professor R. F. A. Hoernle was re-elected chairman, with Rev. Professor T. du Plessis and Professor D. D. T. Jabavu vice-chairman. Additional members of the executive are as follows: Mr. J. D. Rheinalit Jones (adviser on Race Relations), Mr. J. L. Hardy (treasurer) Dr. E. H. Prookes, Mr. L. Marquard, Mr. J. R. Rathbe, Professor H. A. E. Reyburn, Professor F. Postma Rev. H. P. Junod, Dr. C. M. Do'tes.

Man Ordered To Reform

KRUGERSDORP LEKGOTLA
SETTLES FAMILY
DISPUTES AMICABLY

"Lekgotla" is a Native Arbitration Court established two years ago at Krugersdorp, to deal particularly with social and domestic troubles. Up to now this court has done splendid work. Family disputes, which otherwise would have ended in the breaking up of many homes, have been amicably settled. For instance a man complained to Lekgotla that his wife had deserted him. After hearing the evidence of the parties concerned, Lekgotla "ordered the defendant to return to her husband and that they should live in peace."

In another case "the plaintiff stated that he paid seven head of cattle as dowry. Now the father of the girl refuses to give plaintiff his wife. He is keeping both his daughter and the cattle of the plaintiff. The Lekgotla rapped the defendant over the knuckles for deliberately changing the original decision of this court, to wit, that he should give plaintiff his wife. He was fined £1 for changing the decision of the court."

Here are some of the judgments of the court: A woman was "ordered to stay at home and not go about late at night."

The Lekgotla warned a defaulting husband "to cease assaulting his wife and not to sleep out without cause." Another man was advised to "support his wife and not keep the gramophone and clothes somewhere else." A third was "ordered to return to his wife and amend his ways."

Plague In Free State

The western Free State is perturbed over recent deaths from plague.

On a farm between Petrusburg and Jacobsdal, 11 have died in the last fortnight. At Petrusburg all places of business are being fumigated.

Four cases of bubonic plague have occurred north of Dealesville, and other cases are suspected.

At Pearsdeberg the deaths of four people are believed to have been due to bubonic plague.

Thousands of mice infest the Modder River near Peplar Grove but there have been no reports of plague.

East African Governors Confer

The most important conference in recent years of the Governors of East African Colonies opened at Estebbe on Wednesday.

In addition to the Governors of Uganda, Kenya and Tanganyika, the conference is attended by the Governors of Northern Rhodesia and Nyassaland and the British Resident at Zanzibar.

Medical Examination Of Native Servants

Bhunga System In Pietersburg

ELECTION OF FOUNDATION MEMBERS GOES ON SMOOTHLY

The Pietersburg District's Native "Parliamentary election" took place on December 10.

The electors consisted of 116 representatives of Africans in the districts who came to Pietersburg specially for the purpose of voting for their respective candidates and they elected the following:

Ward 1. Nelson Moloto; Ward 2. Daniel Matlaia; Ward 3. Samuel Ntagoge; Ward 4. Dwashu Mamabolo; Ward 5. Petrus Letoba; Ward 6. Theodore Ramakgopo.

Three other Africans will be appointed by the Governor-General.

The election went off most harmoniously and eulogistic speeches were made by the successful candidates. Chief Mphahlele paid high tribute to their "prime minister," Mr. H. Sinclair Fynn, the Native Commissioner, who will preside over this Native Parliament.

He stated that he was convinced the step the Government had taken in giving the Native population of the Pietersburg district their own Parliament would result in great benefit to the Natives.

Mr. Fynn replied thanking them for the amicable way they had worked with him in conducting the election.

After the huge gathering had been fed at Government expense they departed for their homes in a very happy spirit.

The first sitting of the "Parliament" will take place on January 30 and the first work will be to frame the estimates for the year.

Control of Native Locations

Some time ago, on the motion of Mr. W. J. McCann, an ex-Mayor of Springs, the Springs Town Council decided to convene a conference to consider ways and means of improving conditions at municipal Native locations on the Reef and to devise a better system of control.

All the 10 municipalities on the Reef have accepted invitations and each Town Council will be represented by two delegates and two officials. The conference will be opened in the Springs Town Hall Supper Room by the Mayor, Mr. George Soutter, M.P.C. on the morning of Tuesday, January 22.

The visitors are to be entertained at a luncheon to be given by the Mayor and Councilors of Springs.

TRANSFER OF THE PROTECTORATES

At a meeting of the committee of the League of Coloured Peoples in London on January 10, it was unanimously decided to send a delegation to interview the Prime Minister with a view to requesting him to take immediate steps to call a meeting of the Cabinet to decide against the transfer of the administration of South African protectorates to the Union Government.

A CHANGE IN THE TITLE OF THE HIGH COMMISSIONER

By Orders in Council of the Basutoland, Swaziland and Bechuanaland Protectorate Administrations, the title of the High Commissioner of South Africa has been changed to that of the High Commissioner for Basutoland, the Bechuanaland Protectorate and Swaziland.

Sir William Henry Clark is the first High Commissioner to hold the new title. The change is recorded in an official Gazette extraordinary of the High Commissioner.

European Union Makes Serious Allegations Against Native Drivers

Serious allegations concerning the conditions of employment of motor transport workers on the Rand are contained in a memorandum to be presented to members of Parliament and the Cabinet by Mr. R. H. Kneivtt, general secretary of the South African Motor Transport Workers' Union, who left for Capetown on Saturday.

"The exploitation of the transport worker by unscrupulous employers is causing grave concern as to the future status of the European in motor transport," says the memorandum.

"The Native is gradually encroaching on this class of work, so that to-day approximately 40 per cent. of the employes are Natives, who are prepared to work under the worst conditions imaginable for the mere pittance of £1 10s. a week, and, consequently, the European has to accept these same conditions to obtain employment.

"Instances have been reported of Natives, who having obtained their motor vehicles drivers' licences, have canvassed transport employers for positions as drivers, offering their services on the lowest possible scale of wages and conditions, and in many instances Europeans have been replaced by such Natives."

It is urged that Natives should be prohibited from operating mechanically propelled vehicles owned by Europeans. European drivers in Johannesburg employed by private firms work from 10 to 12 hours a day without a break for £2 10 a week, and are paid one shilling an hour overtime after a 12 hour day. Bus drivers, it is alleged, work in 12 to 20-hour spread-over shifts.

The remedy suggested is a standard scale of wages and eight hour shifts enforced by legislation. The wages suggested are a minimum of £1 2s 6d a shift for bus drivers, from £4 16s to £6 8s. a week for lorry drivers, according to the tonnage of the vehicle driven, £3 10s. a week for chauffeurs employed on an "all found" basis £5 10s. a week for chauffeurs living out, and from 2s, 10d. to 3s. 1d. an hour for steam wagon drivers.

Gen. Hertzog and The Native Bills

DOES NOT KNOW WHEN PARLIAMENT MAY DISCUSS THEM!

On January 14, the Prime Minister, General J. B. M. Hertzog, formally moved that the Joint Committee on the Native Bills be reappointed to continue the inquiry.

Dr. D. F. Malan, leader of the official Opposition, complained that this motion had become a hardy annual, and that no progress ever seemed to be made. He asked General Hertzog for an assurance that the committee's deliberations would reach finality during the present session, and that it would present its report before the prorogation of Parliament.

He also wanted the assurance that the Government would introduce legislation dealing with the Native question if the committee's report was accepted.

Dr. van der Merwe, asked the Prime Minister to reconsider the com-

(Continued at foot, next column)

Doctor's View on Native Health

THERE ARE FEW CASES OF CONTAMINATION BY NATIVES

Is medical examination of all domestic servants necessary, feasible or practicable?

This was a question put to medical men and officials concerned with Native affairs by a "Sunday Times" representative on January 12 following the invitation of Mr. Colin Bain Marais, M.P., to members of Parliament to join him in a campaign for such medical examinations.

The general opinion seemed to be that it was not a practicable suggestion.

"The question has been raised many times before," said a prominent Johannesburg doctor. "First of all, the position is that the Native men can be sent to the Pass Office for medical examination if it is suspected that they have some disease. Native women, however, do not come under the pass laws. Presumably Mr. Bain Marais is chiefly concerned about venereal diseases."

"It is obvious that a servant might be examined and found free of disease before entering employment and that a day or two afterwards he or she might have become infected. Regular examinations would be necessary if they are to be of any use."

"Then the question arises as to whether the enormous expense of these examinations would be justified. A large staff of doctors would be necessary and it must not be forgotten that women would probably have the right to insist upon examination by women doctors."

"It is true that the venereal diseases are rife among the Native population, but they are not always infectious. And I don't know that there are many cases of child infection. It is doubtful if they are sufficiently numerous to justify such expense."

"As regards other diseases, such as scarlet fever and diphtheria, Natives hardly ever suffer from these, although it is possible that they may be carriers."

"The remedy lies in the hands of the employer. The careful householder takes his own steps. He insists on a medical examination of Native women servants when he engages them—men are examined at the Pass Office—and he will always insist on an examination when he has suspicions that his servants are not in proper health."

"Personally I think that there are extraordinarily few cases of contamination by Natives, and I do not think that the expense of enforcing such examinations would be justified. What is needed is a campaign to induce householders to take precautions on their own account."

position of the committee in the light of the altered circumstances in the House.

General Hertzog, in reply to Dr. van der Merwe, said the representation of all parties in the House on the committee was adequate. As regards the points raised by Dr. Malan, he said he was not prepared to give the assurance that the committee would arrive at finality this session. The matter was one of the greatest importance, and could not be dealt with in a hurry.

The motion was agreed to.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT. INTSHUMAYELO ZIKA RULUMENTE

No. 244, 1934 URHWEBO LWABANTSUNDU KWIMIMANDLA YAPHESHEYA KWE NCIBA

Njengoko kuyimfuneko ukulungisa indlela zokunikela amalungelo kubantu abantsundu okokuba barwebe ezilini kwimimandla yaphesheya kwe Nciba; Ngoko ke phantsi nangamandla amagunya endinikelwe wona ngumthetho, apha ndiyabhengeza, ndix-la, ndisazisa oku kulandelayo:—

- 1. (1) Ngaphandle kwayo nayiphina into ekomye umthetho, nawuphina umntu omnyama obhalelwe ukuba ungumhafi phantsi ko Mthetho wo Rhafiso lwaba Ntsundu noku Bhakielela phambili Inqubela yabo, ka 1925 (Umthetho No. 41 ka 1925), nakwesiphina isithili kwimimandla ya Phehuya kwe Nciba angathi, ekubeni athe wa nitwengndlela ilayisensi ngokwemigaqo yalentshumayelo aqhuba ishishini okanye inlawo yentengiso yomntu o Ntsundu orhweba nge Venkile, nge Silarha nange Bhaka nkwiyiphina i lah nakwisiphina isiza esisesakhe okanye esigcine ngokusemthethweni, esgcine njengendawo yokuhlala okanye njengendawo yokwakha izindlu, okanye ngevume ye Mantyi yesosithili salapho lolali ikuso, nakwesiphina i siza esihlaliwe ngolohlobo okanye esigcinwe njalo nanguwuphina omnye umntu omnyama.
- (2) Umntu omnyama onqwenela ukuqhuba ishishini ngezo ndlela zixelwe kwisiqandwana (1) nakwisiphina isiza elalini esingahlwa kanye esingagcinwe nguye ngokomthetho uyakwenza isicelo e Mantyini ye- sithili ekuso ilali leyo anqwelwa ukurhweba kuyo, ecela igunya lokuba abengumcini wesosiza ukwenzela ukurhweba kuso, iyakuthi ke lo Mantyi, ukuba ithe yakholwa ziyanyiso zalomceli yeqonda ukuba umceli lowo unayo imvume yomnini okanye yomcini wesosiza ukuba anqurhweba kuso, imgunyazise umceli lowo ukuba atihlale esosiza arhwebe ku o.
- (3) Amaqondo esiqandwana (2) ayakuthi, yo kuthe kwenziwa inguqulo ezimele ukwenziwa, asbenze, nakwiiphina indibano ngeso shini yababini okanye yabangaphezulu abamnyama ababhalwe njengabarhafi njengoko kwalathweyo kwisiqandwana (1) abanqwenela ukuqhuba ishishini nokuba yintengiso yaburhweba nge Venkile nge Silarha okanye nge Bhaka nkwiyiphina ilali kube ke ukwenziwa kwalandibano kuyakuthi kuqala ku yunywe yi Mantyi enkulu.
- (4) Isiza eso umrhwebi ontsundu arhwebele kuso asisakuthathelwa ukuba isiza sokurhweba malunga namaqondo entshumayelo No. 11 ka 1922 okanye nsiyiphina ehlonyelwe kuyo.
- 2. (1) Ukusukela nangombila wokuqala ku January, 1935 kuyakutsalwa imali ye layisenisi kwancyezohlwayo ezixeliweyo kulentshumayelo malungana nenqubo yomntu ontsundu orhweba nge Venkile, nge Silarha okanye nge Bhaka okanye ngokwenza mhlaur-bhi ngokungaphumeleli ukwenza imithetho nezinto ezichazweyo apho.
- (2) (a) Malunga nayo yonke ilayisenisi yomrhwebi ontsundu ekhutshwe ngokwalentshumayelo kuyakutsalwa kufuneka irholwe irholwe engancipontu ezintlanu, kodwa ke ukuba iyala elo lalaysisenisi liqala ngo suku lokuqala okanye emva kosuku lokuqala ku July imali leyo iya kuba siqingatha semali efunekayo.
- (2) Ilayisenisi yomrhwebi ontsundu, ngaphandle kwayo nsiyiphina into engaba komnye umthetho, iyakuba yanele kwangafuneki yimbhi eku thengiseni izinto, ebezingathi ngomnye umthetho, kufuneki zithenziswe ngelaysisenisi eme okanye ezingaphezulu, ezizezi:—
- (1) Umrwebi ngezi Selo ezinobutyala (2) Umbhaki (3) Umkhali (4) Othenzisa nge Mifino (5) One Venkile; kube ke ishishini okanye urhwebo olo olughutywayo alunayimbhi ilayisenisi ekhawisha ngamaqondo entshumayelo.

IZIMEMEZELO ZIKA HULUMENI

No. 252, 1934 UKUVINJEZELWA KOKUNGENA ENDAWENI EVINJELWEYO KWABESIFAZANA E MGUNGUNDHLOVANA, NATAL

Ngapantsi nangamandla engetweswe wona yisi Gaba twelve so Mteto Natives (Urban Areas) Act, 1923, No. 21 of 1923 owaguqulwa yisisebenzisi somteto Na. 25 ka 1930. Nziyagunyazisa, ngim emezela ukuti nginika amandla i Town Council yase Mgungundhlovana, Natal, okobuba iwasebenzise ezindaweni ezivinjelweyo zase Mgungundhlovana, Natal, njengezimemezelo (d) ezingapansi kwesigaba esingapansi kweisigaba (1) sesigaba lesi twelve owaguqulwa, ukuba ke iwimbele, kusalindelwe ukumenyezwa kwamteto wonke owesifazana omnyama ukuba sngene endaweni leyo evinjelweyo emva kwosuku lokuqala ku January 1935.

NKULUNKULU M SA U KING
Kukitshwe panshi kwe Sandhla sami ngesi Ngcifo so Psu olukulu lwe Union yase South Africa e Pitoli mhla ziyi 13 ku December, 1934, CLARENDON.

Ulusibalukulu
Ngomyalezo ku Lusibalukulu no Mgwamandhla wake
J. C. SMUTS

No. 9 1935
Kwaziwa wonke uwo-ke ukuti panshi kwesigaba 9 sesigaba esingapansi (4) somteto we Zifo ze Mfuyo 1911 (No. 14 ka 1911) owaguqulwa yisigaba one somteto No 5 ka 1930 Opete ezoku Lima na Mahlati umemezele ukuti lezizigodi ezingezansi zihlaliswe ukuba kwezi nkomo okwamanyezele e-shlukwaneni l sesi Memezelo esise Ncwadini yakwa Hulumeni No. 750, October 23, 1923, awaguqulwa ya Saziso sakwa Hulumeni No. 856, May 21 1924 nesika No 1562 ku 1925, zizoba umteto kusukela nambhale njengoba zimenezelwa nje.

Izigodi:

Ilokishi lase Hlomendleni	No. 5
Ilokishi lase Mgubo	6
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Esigodini sase Matatiele na Phehuya kwe Nciba.

Zulu : EzoMhleli Neze Mibuso

The Bantu World

ARTUDAY, JANUARY 19, 1935.

Kuyantwela E Zantsi!

Kulabo abayizagqapeli kusobala ukuti noma itshe limi ngothi nje mayelana neohlolo yomuntu omyama kuleli kuzunge kwantwela ezantsi. Ukanyenzi yetemba lokuti koze kube ngcuba-ngcono impela empilweni yetu, ike ilokoze noma ibuya isitshizwe amafu azunge eyela. Kuyiqaliso ukuti zikona izimpawu ezisobala ezikomba ukuti kususwelekile ilahle itemba ngokukandhla kwe hlabo yetu.

Namhla sizobeka obala isenzo esibuka sigwayisa amate esisunguwe ngu Ndaba za Bantu e Krugersdorp. Okwathi lapho ebona ubungane abantu namawala abo ekugijimelweni ezinkantolo bemangalelana nezinzo ezilyze, babe yisizulu saba hleli abangamashayakote, waweza u lokuba amise amadoda ayi 12 yi Bandhla okuyiwoona azohlala amacalana emibango pakati kwabantu leli Bandhla libabiyele ezinkantolo lezo.

Leli Bandhla lityaquba impela, wazise ngonyaka ka 1933 lahloba ngama amacalana emibango ngama 96. Ngolandelayo lanquma ayi 126. Abantu bababa pantel ukuti bayovumelana nezinqubo ze Bandhla lelo besete bekiba hlalac sosehlent, esiti eyezindhlele ze Bandhla. Ababangayo beze babili e Bandhla, omangalayo lapho akusolayo, omangalawe azi-kele naye.

Bese amadoda e Bandhla ebabuzabuzo ezwe okunguye opapalazabo alashiwe yicals. Leli Bandhla nganyelwe ngu Ndaba za Bantu lapho opetyo ongakipi sinqumo odwa obhekele u Hulumeni nje ukuti kuqubeka kahle na. Sizwa kutiwa leli Bandhla libahlaba umxwele abantu ngangoba nabase-uzane nalapa sebecel kwababo o Ndaba za Bantu ukuba baliqale leli-uzo ezizindini zakubo.

Sibonga ngoba lesisenzo sizincipile ngempela izaba kulabo bantu okugijimela emkantolo, kuyolahlwa emali ngeze. Namhla nje banetuba okupfumula, bahlabe nekufu beqal-ityiwe yimtitto nenkambo yoku-ahlalwa kwamacala ezinkantolo.

Okuye kuthi nalapo umuntu esebona isipontiso samawala ake, angabe salitola ituba lokuhleleli, kuyabongeka isenzo sika Ndaba za Bantu wase Krugersdorp onkeze abantu ituba lotuzipata kanjalo.

Sengathi nabanye bangabonela baliqale leli Bandhla ezizindini abazipetyo. Sifisele nebantub abatole lelituba ukuba baqinise, kuti utupata kwabo nokudosisana kukuteze abelungu ezizindini ezint-ongi ukuba babape amatuba okuzi-pata. Naku nase Pietersburg kusanda kwakwa u Zibuso kubantu ofana nowase Transkei. Koze loko izimpawu ezikomba ukuti kuyantwela ezantsi. Noma loku kukuncane kokwandiswa yikuba sikusebenzise opobudca sibekak-ise ukuti nob ukulu sizokepe.

Izindaba Zemibuso

SOUTH AFRICA: I Palamende ingene ngolwesihlanu oludhule. Kuzwakala ukuti udaba lwamaBill abantu luzohleliswa futhi lunikezwe ikomiti ezaluhlafuna igibe izinqumo mayelana nalo. Olunye udaba eluyinkinga olwo- kubulawa kwesikonyana okuzwakala ukuti seluqede imali engayiwayo. Bayakusola loko kakulu abanye kutiwa bati loludaba kalupetwe kahle.

U Hulumeni ukipe imali engama £50,000 yokuba kongiwe umhlaba opantsi kwoKhabhlamba kutshalwe imiti ezobamba imvula.

Usefikile uSir William Clark ozotata isikundhla sika Sir Herbert Stanley sokupatela u King George smazwe anga pandhle kwele Union ase Swaziland, Bechuanaland ne Basutoland. Okade epete useyopata else Rhodesia.

I Nkosi u Tshekedi utumele incwadi engandile kuHulumeni wapesheya ebe-ka umqondo wake mayelana nokutatwa kwamazwe lawa angeniswe kwele Union. Eti abantu balamazwe bazi uKing kupela absizikonzela kuve. Wati futhi lelizwe kalisadhlala kaseko nala pesheya ngenxa yomteto oranda kwe-ku. Wati futhi ucela ukuba kuziwe imiqondo yabantu kuqala ukuti batini wakomba nemteto yomqoco webala ebhangile kulelizwe. Ibaishazwa ubu-banzi bomqondo wayo lencwadi.

ABYSSINIA: Kuzwakala ukuti seluyapela ututua kuleli laseAfrika. Abapete elase Italy rebekipe izwi lokuti qa, nabo besifa ukube lusheshe lunqun-nywe loludaba ngemoya omuhle ozodala ukuzwana pakati kwalemibuso.

INDIA: Sizwa ukuti kusute isidumo kwelinye idolopa lalapa okwafa abakwa Mahomede abayisi 7 kwalimala aban- ngama 20. Kutiwa babelwa namapoyisa, kodwa isisusa kasitshiwu.

ENGLAND: Ipalamende yaseNgi-landi ibihlola udaba lwezizinkantolo futhi. Kuzwakala ukuti itikubona kufanele impela ukuba udaba lokulinganiswa kwezizinkantolo luxoxwe futhi. Kuqodwe ukuba iNgilencini neltaly neFrance be- zwane ngodaba lolu ukuze iJamoni ibuyele kwi League of Nations iyume- lane nomqondo wokuncipisa izizinkantolo.

Ezase Ndoleni

(Ngu MADEMAZELE)

Nonyaka nje tina base Ndoleni siya yibonga inkosi ngoba izulu labalela nase bukweni bezinja ngo Kisimusi nango New Year. Pela lapa kiti sengati kwa- lotshwa ebhukwini elitize ukuti libo kuneta njalo nxa kuleyimizidi

Ngo Kisimusi njengoba sasinesizungu abafundi betu bobabili besate shelele, setuke sekwehla iinhlambane nje. Mefu l- nangu uMfundisi wakithi wozalo ezengo- kuzobona ezibutata kusengena e- Sontweni u Mfundisi A. Mtinkulu selepona amazwana ompako ka Kisi- musu. Kanti ufika nje usezopekezelela u Mnumzane wakithi ohlonipetileyo u Mufu u Barnabas Mlipe owashihiya ngakusasa 26 December. Yiyona ndaba eyababuhlungu ngoKisimusi.

Ngenxa vasoke isifo iBola alibange lisadhlalwa ngoba kwakuzobangwa indebe ngama teams omkaya. Pela lapa e Ndoleni ku sekabo bola, emto- njeni. Ngoba noma uyakufi idolo.

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bha elikulu uyofica ukuti ama teams avutayo kukona owakithi kona. Aye- ngapi ama Jack Hammers ka S. S. Hlongwane e Goli. Naye njalo sesi- mkumbule kade samgcina. Nanka nama Golden Highlanders kwezase Mdubane. Nampa no "Nozandla" wodumo lwe Five-a-side e Mgungu- ndhlovu nase Ndoleni no "Dum Curry" (George Sindane) eze Pick Team kanye no "G. T. Babute" (Allison Shezi) e P.M.B. sikumbule ezino "Rule Bull" (Neil Mtinkulu) owayemele i- Teku kwi Inter-Town. Baniqinga qeda ipepa Mhleli ngoba nalapa ekaya o "Scott & Mitchell" bayavuta.

Kwati ngomdhlandhla ongaka ne Bola kwa fumaniseka ukuti impi lena encane ekulayo kayi nakulinda ukungena i Home-Team yama Golden Stars, ngoba pela lapa abafana yizibi Yase isukela pezulu into ka Majosi u Vivian Fric yerza i team yaba sakula "Spring- bots." Nayo le team beyivuta ekaleni kepa namhla sebe kuli e nabo. Ngom- gqibelo ka Kisimusi yadhlalwa ke i- nkomitshi yatatwa ama Golden Stars.

U New Year waba mubhe impela. Pela lapa ku umteto wasendulo ukuti u New Year ilanga labasha bayaye baqoqe izizimale benze elikulu idili. Kusukela kwa bakasayo abantwana kuya kwabadala. Sadumala kodwa ngoba abafana base Mdu ababuyanga bonke. Sezwa ngo John Mkiye owa- yeze ngemoto etl babeti umdhlo awuko ekaya. Kwafika ama Golden Highlanders leli team elaba fana base Ndoleni abasebenza e Tekwini sebe buya bazohlalwa ekaya bedhlala ne Pick team yalapa. Umkaya watata kanye abaze bapumelela abase Tekwini, Ngapheya kwenkundhla ye Bola kwakujaha amabashi kupikisweni. Uku- ba akuelupi isimoliya ngabe nalomdhlo uzocuma impela

Kusihlwa kwaba umculo, kepa saka lela ama "Hiver Hivers" odumo lwase Tekwini labobafana nxa bebuyile baba yinyama ngenxa yengoma yabo. Selepelile amadili nemidhlo, nantoko nokula seluthe bhe emasimini nesko- nyane asizibekile pansu. Pela sajabula sakohlwa nesikonyane mhlazana sesi tola ama present e Hlambeni (Christmas Trees.) Nodadekazana oyimina usefu- ye izinkuku pela engazitola kona e- Hlambeni. Yinhle lento yasamakolwe- ni.

Ezase Waterval Boven (U JOE NEZAKE)

Dolo qina sidhla unyaka omtsha. U Kisimusi no Nyu-yezi bedhlala ngokutula okubabazekayo lapa e Bhova. Nalabo ababezidhlele amabele bawadhlale ezizwini. Nampo- ke ubudoda bafana i Ngite ngifika lapa ogvela ekuhamba-hambeni kokudhla ilivi yami bangibingelela ngendaba eneshlangu pakati bati umfundisi wetu ohlonipeke kakulu u Rev. E. Ntswana ongamele i A. M. E. Church e Waterval Boven ijikelele use tshtothawe upeswe e Stanela (Standerton). Bala ke kwathi ngo Mgqibelo ka January 5. 1935 kwaba nenkunzi ye okonzo yokavalelisa umfundisi lo kona eadhlalwa yesonto yase A. M. E. Church, indhlu yayigcwele ngokwa- sabisayo. Esahlalwenti kwaku ququbele

uqwewe lwe tshela u Mr. J. D. Ngos owavula inkonzo ngamazwi akutazayo akulunywa ngu Jesu uqobo atl "Hambant wonke umhla- ba nshumayele ivangeli kuzozonke izizwe." Kwaseke kulandela iningi labantu bopisa amazwi okavalelisa basho bekala ugokushlekelwa ngokuhanjelwa ngumfundisi Nt- wane.

Zase ziyaboboka izipo u Ma- nyano lo mkuleko wamakosikezi (A. M. E.) lwabavalelisi abakwa mfundisi nge £1:10:0, Mr Solomon Mogadi 6/, Mr. Paul Mtati (Induna) 4/6, Mr. no Mrs. P. Ngelela 5/, (Ipelela les ni le 4)

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Imitambo zingcingo ezihambisa umyalelo opuma Ebucotsheni oya ezizindaweni zonke zomzimba. Imitambo emikulu yehla ngemuya kwakanda yehle njalo ngeqolo. Emitanjeni lena emikulu kukona izinkulungwani zemitanjana emincani egijima kuwo wonke umzimba njenge mifuba emincani, asikwazi ukupakamisa umuno noma ukwenza uto ngaphandle kokuba kufike izwi elipuma Ebucotsheni LISIZA NGOMTAMBO elitinta isandhla, unyawo noma yisipi isito ukuba senze umyalelo lowo opuma Ebucotsheni.

Ukuba imitambo ibutataka iyagula umyalelo opuma Ebucotsheni uzwakala kancani njenge sikhalo sengani egulayo. Kodwa xa imitambo iqinile, yondhiwe kahle kukudhla kwenti- tambo kwe Virata, kubako UKUKWAZA okupuma Ebucotsheni okwenza umzimba unyakaze, ubenamandhla inungele noma ulupi uhlobo lomsebenzi noma umdhlo. Ngaphandle kwale nkutalo oza ngemitambo misipa eqinileyo ihlala idangele ingenawo umsebenzi.

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The Bantu World

SATURDAY, JAN. 19, 1935.

U Ntu Ematyaleni

Ama Xhosa akudala ayesithi, "Lent' ityala asingomafutha, mus' ukufane uyivume!" Yayisithi indoda iyithwele igusha, iqhutya lipolisa, yakubuzwa ukuba kutheni. Ithi. "Kuthiwa ndibe lousha!" Kutsho ke, Nkosi. umphakathi ekwathi kwasekuyalweni kwakhe wayalwa ngokuphambene kunene nomthetho. kwathiwa, "Int' yomntu veyakho!"

Nangona kungekho bani unokuncinywa ngobuvela kodwa babephambhili kunothi ababantu ekuqondeni lento ibububi bokubekwa ityala, ekufuneka ke ngamandla amikhulu ukuba nawuphina umntu alixuse ngamandla isulelebe elinjalo. Ziyiqonde kakhulu zonke izizwe ezinhuukileyo lento. umntu enze kangazange anako ukuzihlamba xa athe wafane wazibona selebekwa ityala. Zifanele izizwe ukuba njalo kuba yimvela lento ematwini. Umntu osenengqondo nokuba selefile kunxila akungeze wambeka elotyala esenokuzithethelela ngokuthi, "Andnixlangal!" Kungangina ke ukuba thina njengesizwe masibethwe zimeko ngokokude sityhafeko ngokholobo lokuba soyiswe zizo zonke ezindidi siz'balule ngentla ekuziyekeleneni kwizinto zona ezizithyolo ngenene?

I Kongresi ye Bhodi zee lokishi ebise Pretori kutsha nje, ithe vakuyakukhalaza ku Rhu'umente ngokubanjwa kwabantu abangenatyala e Rhautini ngu "Pick-up" ebusuku, wathi u Nobhala we Ndaba za Bantu, "Yizini nabo bantu bakhe babanjwa bengenazanga nto!" engatsho ke kuba esithi bayaxoka, esitsho kuba iyimfanelo ukuba wonke ubani akuthyolwa ngento azihlambhe kuvo. Siyazi ukuba asingabo bonke abantu bakowethu abanazo imali zokugqwetha, kodwa ke bakho bebaninzi abanako.

Njengoko u "Pick-up" adla ngokuthyola nabantu abangazange barela, athi banxili e xa afuna ukubambhala, lawo mabanjwa anjalo makazime ukuya nabo bonke ubuqhina enkundleni bokuba akaseli, ayathiyolwa. Kwapha e Rhautini, kutsha nje, isicaka segqwetha lejaji elingu Ramsbottom saphuma phambhili kwityala lesisithyolo ngokuthi libize umlungu waso eze neqirha nge- lopesha lokubanjwa, Lomaphina omabini abanamandla okokuba esibhenweni iqithulwe iminyi namaphisana ayo ka "Pick up"

Kwakhona e Pritori, ngomhla wesi 3 ku January lo, u Mr. John Silau uphume phambhili ngokugqwetha abhene xa abebanjwa ngokuthengisa utywala. In' abeyibhenele yefanele akuphakanyelwa inyawo. Apha e Rhautini, ng mi Vulo akubuzwa, batliswa bonke emkhombheni, asuke umintyi anqumle ngokugweba, athi oke walngalwa ukubuzwa ibenguyena ubulawo. U Mr. Justice Tindall uyikhambele kakhulu lenqubo, skabisakhangele nokuba unetyala na ubanjwa lowo, wathi uyawukhulula rgenxa yokungathethwa kakuhle kwetyala lakhe.

Niyabona ke ukuba umthetho us'nako ukuncedisa, ma Afrika, ngako oko hambhani ngawo ukuz' zivelelele, nokuba kuk'ncinane kangakanani into ongo ukuz' lala nini, lide liphe'e izama elibi kunene lokuba nini "ezintata" ze nto'ongo kwelilizwe, ku-itshiw' zizizwe eziyerza ngabom lona. ngokuphikela ukunibambhela izinto ezingekh'yo noku- agasayikuze kubanjwe mn' nwezo natweliphina ilizwe elikhululekinyo,

Amabal' Engwe Nge Zinto Zelizwe

UKUTHANDA UBUZWE:

Baninzi abavoti zingamkelwanga phesheya, xa bekvotelwa ukuba umhlaba wase Saarbrucken, owahlutwa kuma Jamani nge Nxola, maahlale ugcinwe ngama Freatshi na nokuba mawabuyele kuma Jamani. Omaye wemigaqo yoku vota ibingowokuba abavoti bangathethi ukuze luviwe uluvo lwabo. Kodwa kuloato yonke enye yemazi ezindala zase Jamani ivakele idaduluka xa ivotayo isithi: "Maa ndsalwa ndilithole le Jamani ndaye ndiyakufa ndililo!" Yasa ivoti yayo, yaba ke ayilacedakali iyoti Jamani.

UMSEBENZI:

U Mr. J. Oberholzer, umthunywane ka Rhu'lamente wesebe le Misesbenzi, ubhekise eHarrismith ukuyakwazisa amalungiselelo okuvula umaebenzi kwabaangasebenziyo kweelo laseFreyistata. Umsebenzi lowo uyakuba ngowokutwala imithi. Akuthethwa nelandisa ngabanyama belo abangabona bawusweleyo umaebenzi.

ITYALA ELIBI

Ngaleveki ephelayo yonke, kuthethwa e Rustenburg, e Tassal, ityala elibi kuene. Umlungu oogu Elloff, ozilwa yintombi yesibini ka Oom Paul Kruger, wama Bhulu, udubule umkhwenyana wakhe u Stroh. Istzekabant kuthiwa kakusuke u Stroh lowo athethise u santombi ngokuvumela tadoda engu Kloppers, ayirhanela sphi kumakhe ukuba ihambhe sphi ebukhwent abe umfazi lowo ekowabo kwa Elloff sphi.

UXOLO

Ama Tshivane abeke anxhamela ukwenzisa isixholo e Abyssinia amxelele ngoku u Rhu'lamente weelo ukuba azakulaga ukuba kuficelelwe esigqibeni malunga komde obekusiliwa ngawo nguxolo. Bathumele nabathunywa ukuya kuzela lento kwi League of Nations, apho i Abyssinia ibimangele khona. Aqondile ukuba ayakwenzekela amagqirh' amakhulu. Kuthiwa beselixhobe lagqiba ilizwe lonayana wokumkankazi wase Sheba.

IPALAMENTE

Ivulwe ngomhla wesi 11 ku January. Amalungu ka Rhu'lamente sili 150, chasayo ngama 29 kuphela. U Dr. Malaa okhokela iqela elishiywa ngu Hertzog ekuhlanganeni kwethi no Simons oama Ngesi, selevekaliswe ukuba uzakwenzisa umpopo ho wokuba u Rhu'lamente okhoyo makhuthwe, akathenjwa ngabantu.

INTETHO KA TSHEKEDI

Abelungu belilizwe banxhamile ukufuna ukufaka amazwe ase Lu-suthu, Swazini, nawaselu Tehwana kwelilizwe. Lento sonke izizwe estinyama astyifuni, kuba bangathina abelungu bekhohlwe kangaka ukuphatha thina bantu belilizwe ukufuna ukuphinda balake abanye kwesosihogo! Lakosi yabe Tehwana ngentetho eyithumele kukumkani e Ngilani, itsho lashukuma lonke elo, lada laphokela elinye lamaphepha amakhulu akhona ngokuthi aba Tehwana banalo ilungelo (kuba abazange boyiswe, babecole nje ukhuselo lwe Ngilani kuphela) bangacela nas'phina izizwe ukuba sibancede sibakhusela ekugnyweni yi Union.

OBULELE ABATHATHU

Ngeveki ephilileyo bekvavanywa ityala lika Johannes Mathiba, e Germiston. Ubulele ngezembhe ngaxeha nye efama yase Rietfontein, Eadevale, u m k a k h e , umkhwekazi nendoda axle ukuthi ufike inomkakhe ekubuyeleni kwakhe ekhaya ezizulwini zobusuku engalindelwe. "Umvuzo wesono kukufa."

Ezase Maclear

(Iqala ku page 6)

U Miss Mehlomakulu olilungu le Joint Council e Kapa uyabulelwa ngokunike incazelo. Ekungakuhle ukuba inlanganiselo ze Titshala, ze Basundisi, ze Farmers ezintsundu zingaph'cots lomcumbi walemali. Ungalibali umzi wakowethu ukuba i President yase Wesile kwi Komfa eyayise Durban yakhuphi i Pamphlets ityala imali elahlekayo kwinqwaba yaba ntsundu kwi £1 tax (direct taxation) Uqgite'apa u Mr. & Mrs. C. Moshesh nentsapho, cvela e Barkly East, esitshi e Midei, selevndlela yokuya kuthitha iskolo e Kohlopog.

Kugaleleke u Mr. Ngubane wase Komani kwa Lolwe b- j keleza beqaba age "psint" "ibuloro." Kulomzi wase Maclear sibone igqita i Xmas ngokuzola, benke kungekho beengena mpumlo. Sfumene tadaba zokuba u Agrippa Gcwabe obe funda apa e Maclear upumelele u V e Mari-zell.

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(NGU S. E. KRUNE MQHAYI)

(Seyiqalwe)

Kwallie ngomhla wama 20 kwiyanga yom Dumbha, kumnyaka we 1917, inqanawa engu Mendi yanduluka e Ngilane ukuba mayi-wele loo Nxingwana kutiwa yi English Channel, iphakathi kwelama Ngesi nelama Frantsi, abantu sebesithi basindile ezingozini zeentshaba, yathi kanti ingozi izakuhla phakathi kwekhaya. Ubusuku obo babumnyama kakhulu yinkungu yolwandle, zingancedi nto izibane; kwathi ekuseni komhla wama 21 savakala leithoqa. "nguhlukuzi" kanti u Mendi ugilwa yenye inqanawa, int'aph' enkulu kunene! Azibonani, watsho u Mendi kuba imvele ecaleni, wabhubhubha elo cala kakubi, akhawuleza ukugena amanzi, laba liyaphela tthemba lokusindiswa kwakhe. Leyo nqanawa ikhe yazama utanceda abashonayo, koko ubuxazisazi bobumnyama nemfazwe akunakuze uzigqibe itinto zabo.

Khangela ke mlesi ukubhudejana kwabantu ukuzisindisa! Ingozi eloluhlobo intsha kubo, bengayazi kakuhle ukupetshwa kwayo! Abanye bavuka ebuthoagweni bebelele, abalazi nelona cala mabasabele ngakulol Amaphenyane okusudisa kuthiwa ayembalwa kakhulu egento kuloomakhulu-khulu ayelapho. Sake kwesosituba zozololo inqanawa! Kawuwakangele mlesi amakwekwe akowenu xa antywilu diyiweleka kulo ntyakantyska yamanzi mogenastqalo angena siphelo! Jonga uwabone xa aphata kubambhane, engayazi kakuhle into eyenzayo! Jonga uwabone xa azelisa elophenyanana belitho, lizele ligqite ebuuzimant' balo lisuke ke ngoko liwaphalazele kwase lwandle onke loomashunzi ebephekathil Yikhumbule mlesi ingqete yeizwe, kunjalo nje emanzini! Cinga ukuba uatuzi lome yilongqele kwa oko, zaphela iingalo zobudoda, yawa intzimba batshona! Khumbula mlesi ukuba abafana bakowenu benze izimanga kuyo kanye loongozi, izimanga zokusudisa iqela lama doda amhlope awaye zikosana phezu kwawo, afa wona zasinda zonai!

Idini elinjalo lakhe lakho na? Ungazivongi mlesi indlebe kwisi khalo sabantwana bakowenu! Lokhe alakhala idini ngenxa yentlungu? Lingaba lidini elingamkelekileyo efo! Kuba isikhalo ngamqondiso wokuba idini lamkelekile. Andibina i Nkosi yethu yatsho ngesitshobozo sesikhalo e Golgota? Namhle elo litye lilo elivelele lonke ihlabathi! Kha ume! Khawenze kuhle mhlobo wam, mfundi, Uph' ke ngoku unyana ka Cithashe kwesi sithaba? Uhi! owayelapho kuxa ngoku igorha lakwa Ngqite elizalwa nge-

manyane, lithe qabavu phaya logama itshonayo inqanawa! Line thuba njengomthandazeli lokuba ligene ephenyaneni listide, kodwa aliyi! Liyawuthethela loomkosi ungenabani nokuwuthethela ukuba uzole, use ngokwamagora abephume umkosi! Kuthiwa uhi!:-

Zolani kaloku ma Laundry! Kwamkeleni ngoguzol'ukufa kwe nu! Nantso lonto benize kuyo! Nawashiyela lont' amekhay' enu, Taruni makhaliiph' akowethu! Taruni methol' amagora, Namha atkwimtoi yokuphela, Lungisanti izibuko lokugqibela! Uthe esitsho wabe ewutsho riphe um Hobe wakowabo! Ingoma yeato ka Soga, eseyivun'ya zizo zonke izizwe ze Afrika ese Zantsi, ethi:

"Lizalis' idinga lakho
Thixo Nkosi yenyantsu;
Zonk' iintlanga zalo mhlaba
Mazizuze usindiso.
Bona izwe lakowethu,
Uxolel' izono zalo;
Ungathob' ingqumbo yakho,
Luze lutlul' usapho lwalo."
(Isaqhutywa)

Eliilandelayo nelokugqibela itqatu ngale ndendebe yezwe lethu liya kuvula ngeveki ezayo. Ubunzazi balo lona zizibongo zayo ethe imbhongi le yabushwankatela ngokungumangalisso ubomi bakhe, ingamcong'i, ingamnyusi, ingambhisi, imbeka njengoko anjalo. Le yeminye yamazca akwesiciterge:
"Dyobha wodoka! Dyobha wodoka!
"Ndlej'ibet' egantol' ukuy'etyalikenil"
o o o o

"Basi no Gilesi edyanxelela,
Lent' umfudisi' yazon' dw' ezweni."
Maze ke ungasoswa leleveki ezayo iphepha. Umlheli)

Izandi zeveki E Khobongaba

(Ngu Phakami's Isizwe)

Kubelusizi kakhulu ukungafiki komlungiseleli Miza we Bantu Presbitari. Nakuba izulu lalibi abantu babeliqela ababeze kwi Nachtmaal (Umntendeleko.) Kutho abaqalayo ukuza apha. Umtshato ekwakufuneka emanye u James Soysya no Emily Ngu-ncwama use wasewuqhutywa ngu Rev. J. Black we Presbyterian yabamhlope. Yabangumtshato omkulu owaqala kulontombhi e Grenobler farm (kwa Nelana) waza kugqityelwa kulosoka ngosuku olu-landelayo. Izikolo zemini zivalwe nge 12 ku Disemba, kwangalemini kudlele itreni yabafundi abavela kwezi Simons Healdtown (Nkukwebe,) Lovedale (Dike) Fort Hare (Dike,) St. Mathews (Mtshakwini), Fort Cox (Qanda). Pakathi kwalo nqaphane

yetshala nabafundi singababalula abo Mrs J. S. Kuze, Mr Mdala, Mr. J. Siwisa Zwida, Sipo, Mahabane, Francis Nkosi, Mfazo Landella, Richard Makapela, Bam Brothers, Richard Makapela, Miss Maana, Miss Ncwana.

Kwititshala ezivela kwezinye indawo singabalula ezi: Banumz, J. Ntsiko, Rulashe namakosaz. Esther Mhlshlo, Mgunt. Ezalapha itshala amakosazana R. Lobishe usingote e Mdizeni, N. Mtoba e Daimani. U Nkosaz. S. Ngent ubhekise e Tinarha. Ingqonyela yetitshala yase khay' apha u Mn. E. N. C. Duna nenkosikazi nentombi u "Nzwakle" basingise e Cradock apho umnumzana engumthunwa kwi Conference ye Cape African Congress nge 18, 19, 20, kDisemba Ukusuka apho abhekise e Bhayt ukuya ku Tumente ye Chamber of Mines Trophy, ukusuka apho ayokuchithela e Rial i holidi.

Ukusukela nge 12 ne 14 ku Disemba kuthethwa ububhedebede be tyala lokubethwa komnye we Bandla lama Krestu ngalimbhi Sigxabayl libuye labuyiswa umva ngomhla we 18, asazi ukuba isipumo sityakuba yintonina kuba ummangalelwa uhi uthukiwe.

Ezase Maclear

Sike sabona phakathi komzi u Rev. W. Mgabadeli we A. M. E. estinga kwi Conference yabo e Bloemfontein; ebelundwendwe luka Mrs. Ngqase. Kugaleleke iqela elivela e Mariazell ebelljonge ukwenza i concert ligqithe lasinga emakakhaya e Koloni; eloqela alivumanga ukucula, kuba listhi asityayo imigaqo ekwakunyelwene kuyo. U Mr. Maqanda, waku Coimvaba no Mr. Majola wase Cala no Miss Mdelei namanye amanekazi, bafune ukuguma i Mariazell, balungisa i choir noxa babe ngezani. I concert yenza £4:4:5, liyabulelwa iqela lase Mariazell elipetwe ngu Mr. Maqanda ede kwavela no Mr. A. Mayema we N. R. C. wabanceda.

Kwasa nge 12 Dec. kufika u Miss M. Makaluza evela e Blythwood esukela i concert wafika egiqita ngephezolo. Imvula zisina zingayekanga, kwafika o Misses Luswana no Shtata besinga e Mampondweni, kube luvuyo ukubabona. Kwafika u Mrs. Abdul Mahomed, udade bo Joel Mnyimba wase Siqungqweri esinga e Rautini, kaya e Sophiatown.

Ukuphela kwe cawa yokuvalwa kwezikolo sibone kugaleleke u Mr. Cecil Makiwane esinga kwintlangantsi yolimo e Cacadu ate xa akwelayo ngo Mvulo sadibana no Mr. Siwana wase Upper Tsitsona. Ama Sina saqaleleka o Miss Bangwa u Nontsom epuma e Mariazell epumelele u Form A. Std. VII no Miss du Plooy okwi Primary Higher e Healdtown ostiqamo soviwo sil'ndelege ngo Jan 1936.

Kwabapuma e Fort Hare kufike u Miss Kwali wase Qoboshaeng ekwi 1st year B.A. no Mr. V. Mbobo okwi 2nd year B.A. abanye basahladeleleke. No Mistress M. Gwabe usasinge ekayenti lake e Katkop. U Miss Mehlomakulu wak u Langa School, Capetown, ehamba no Mrs. Maliwa bagqite apa besinga e Katkop noxa u Miss Mehlomakulu ezakujikela koma Libode, Ngqeleni, Lusikisiki nase Umtata, abuyeke e Kapa Ufunde kwisikolo se colored Capa apo umatwana afunyaniswa, ngu Rulumente, i £15 ebotekwa ngonyaka ibeyi £45 nge 3 years, kanti ukuyibuyisa kweke ukupa 5/ ngenyanga de agqibe; lonto iteta

ukuti uyakutiata i 180 yenyange pambi kokuba agqibe ingenanzala. Kanti noko sabantu abarasi, bayilata kwimali kabanantaa? (Iqhutywa ku page 5)

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Biza ese PRIMUS uqiniseke ukuba ufumana sona. Akukho simbi stfana naso esisi SITOVU se PRIMUS ukuba asinalo uphau oluqeleke kakhulu lweshishini. Sithengiswa zivenkile zonke.



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Njengokuba kaqubeke oko intlanganisela ezomelezayo ze Partons zobe ziquba umsebenzi wazo. ZOMELEZA isibindi nesisu, zishukumisa isisu nanyongo nayo yonke imitambo elaula umetyiso nokukutshwa kokutya esiswini. Nanko ke umsebenzi wesibini omkulu owenziwa zi Partons.

I Partons Purifying Pills zidume kulo lonke lomzantsi we Afrika ngoba zibonakalise into yokuba ZINI KEZA AMANDLA ZAYE ZIRUDISA. Azirudisi nje kube kupela. ZINI KEZA AMANDLA KUWO WONKE UMBILINI WOMNTU.

Impau zesisu esiqhinelayo yilezi Ukusongeleleka. Amaqakuva ebusweni. Ukudangala. Umoya onukayo. Igqilo elibuhlungu. Ukuqaquamba kwizito. Intloko ebuhlungu. Ukuziya kweze esiswini emva kokutya. Ukungetyisi kakhule. Igazi elonakelayo. Amehlo abutuntu. Ubuvila njalo njalo. Ngokunika amandla nokukhina itumbu elikulu lezipau zonyamalala ati umlwelele azive ebhetele cwayitile.

Tenga ibhotile namhla uzingqipele kulenteto yetu. I Partons Purifying Pills zitengiswa kuyo yonke indawo nge 1/6 ibhotile ene 50 pills. Mhlambi ngoko kwi P.O. Box 1032, CAPE TOWN.



Xhosa : Ezababhaleli Bethu

Izono zoo Yise

(A Novel)
(NGU GUYBON B. SINXO)
Isahluko 8.
Okusekubalisiwe

U Mangaliso Sonti, ixhego eligqobhoke kunene lomfundisi, lazeka intwamazana encinane. Loomfazana wegca nanye indoda; naleyo wavishiya, wahlala e Rhautini nentombhi yakhe Lontombhi yathi yakwenda nayo yayishiya indoda, kodwa yabe yaguquka, yayakucela uxolo ku Mavela, indoda yayo, vaza indoda leyo ayalamkela.

Funda ke :
Wahlala elelolo lilodwa ke u Mavela apho kwelo-Rhauti. Wa bangumntu oogenamhlobo, o soloko wazivalela ngendlu, ehleli yedwa. Inxeba lokwaliwa kwakhe lalinzulu ngokugqithileyo, yada lonto yabuthyu thya bonke ubantu bakhe. Emva koko wabaangumntu oyidileleyo lento ingumfazi, engavazi ukuba ingaze ibenayo inyaniso. Wayephosisa kakhulu kwezongcinga kuba, unanamhlanje limile nje iblabathi eli, limiswe zimpebhelelo zaba fazi abalungileyo. Nangona bebaninzi abafazi abakhohla-keleyo, basengaphezulu kunabo kodwa bona abalungileyo.

Enye inguquko awabanayo kukuyeka ukungasinyamekeli kakhulu isipho sakhe sokuvuma. Ka loku ngeliyaxesha wayenomfazi, ingqondo yakhe yayitsilwa zizinto ngezinto, ngakumbhi lutha ndo lwakhe olo lwalunzulu kunene ethanda lowo mfazi wayehlukene naye Ngoku ke wayelilo'elilodwa apho e Rhautini; yathi kanti lonto izakuba yingenelo enkulu kuye, imenze isitvibi, aphile ssoosipho sodwa, ibelith msanga elikhulu nasesizweni, kuba ke ngoku waqala wawuthatha ngemandla umsebenzi wakhe wokudela, ahlabele amaculo esiXhosa. Ngaphambhi kwexesha lakhe lento iyisololo vesi Xhosa yayiyinto ephoxekileyo; nguye owenza ukuba liqondwe ixabiso layo, kwazento yokuba ayibethwa ngento zezisilungu. Kwathi ke, kungekudala, lazala i Rha-

uti, kwanelizwe lonke elisivayo isi Xhosa, zingoma zakhe; lonto yalenza laduma kakhulu igama lakhe.

Xana wawusiva ilizwe liduma, liphakamisela phezulu igama lika Mavela, wawungafungayo uthi makube lombhongi apho ikhona ingumntu ozele yimincili nemihlali. Kanti hayi, yeyona nto yayikude naye leyo, —umphefumlo wakhe wawuhleli unxaniwe, unxanelwe uthuthuzelo, Njengoko lento iyingoma ikhuphela ngaphandle ingcinga zomntu, zazeke; zazivakala nezo zika Mavela ke ukuba ziyilwe ngumntu oseleke wabonans neakathazo nentsizi. zziingavumi. nokuba seelinga ngayiphina indlela, ukude ziqhawule, zimke mpela endaweni yokuba lusizi, enye into aphikela ukuyenza amazwi azo kukuthoba ixabiso lomfazi. Ingade lento ibe ayizange iqondwe ngabantu abanzi, kodwa ukho yena owavehleli eyigonda, imhlaba kalusizi, elusizi kakhulu nayinto yokuba kuthi ngokuwa kwakhe yedwa lonto yenze ukuba isipho esingako somyeni wakhe siphikelsne nokuthoba abafazi bonke belzwe. Lomntu kwakungekho nanye ingoma ka Mavela engazange ayibone ekuveleni; lomntu ngu Luleka owayemthanda kunene. Wahlala ke ekhohliwe, engazi ukuba umonakalo awawudalayo ungaze ube ulungiswe njenina, uthando lwakhe alwaze luvume ukuba makamncame kuphele.

Waqala ke wafuna icebo angamsusa ngalo umyeni wakhe kulonto, lanqaba ke kuba wayekude kuye, engenako ukumbonisa lomposiso yakhe ngentetho. Wazama ke kodwa, kuba wayengafuni ukuba banchole bonke abafazi ezweni nangenxa yeyono sakhe, —yena Luleka, Wacinga ke, wacinga, wada walitumana icebo.

(Isaqhutywa)

U Professor Jabavu, B.A., xa ebhala ngenye yeencwadi zalombhali walemhlaningenda, uthi: "Lencwadi icong'enzulu, ifundisa ukubu'ubhalwe nge iXhosa senene ligcisa lokubalisa; ekufuneka likhuthazwe ngawo onke ama Afrika, saye lonto sithembhe ukuba ivakwezaka oko ama Afrika ekhile ngoku kwimpucuko yokuzidla ngezinto ezibhalwe ngama Afrika." Phangisa ke nawe uzithenge, ungabali nokuthenga i pleyiti ze gramafoni ezientetho kwazalombhali.

Ezase Tyolorha

(Ngu Johnson Rana)

Iphepha lakho sike salibona apha e George, salitakazelela kakhulu kuba siqala ukubona iphepha elinendaba kangakanana zomntu ontsandu ngokubanzi, sekulithutyana singasaliboni singazi thina balesi ukuba kubekwathakanina, kuba thina balesi besihhlala. U Sombawo usengakuthi kuba thina apha e George asizange siyiswele imvula ilizwe lihle kodwa umsebenzi wona mawethu awukho.

Ngomhla we 25th November 1934 ibiyiminye yezi Cengelezo zabantwana kwaphumelela i 15; abantwana be United Mission Native School oBarriesdale, George. Bangenela kwindlu ye Cawa ye Order of Ethiopia Church of S.A. bephethe ngu Mnu. P. J. Nqikela (teacher). U Mr. Daniel Skefile (Catechist) Order of Ethiopia, uvule umsebenzi ngamazwi ati: esi sisigalo sesiqamo esibonisa ingqondo yoku pembelela izinto zokwaziwa konqulo luka Tixo ebantwaneni betu besebancinane, sisigalo semphebelelo ebomini be Tyolorha esi. Amalungu e School Committee abekhona ngo Messrs D. Skefile (Hon Secretary) J. Skweyiya (Chairman), W. Mgwatyu (Treasurer), H. Nyama no J. Rana U Mr. J. Skweyiya, ekwangu Mvangel; we Wesleyan Methodist Church, uqo shelise ngamazwi aphakamileyo nomtha ndazo obuhlungu ukuthandazela uha mbho lwabantwana njengoko izitolo zizakuvalwa, abazali bazakuxhala kuba abaloliwe nezi moto ziyanzakala kufe abantu abaninzi.

Eukosi Mhleli, ngesithuba, uze ungalingi, thumela twelve copies ku Principal. United Mission Native School, Barriesdale, George, C.P. Imali izakuthu nyelwa monihly kuwe nja'o. Siruqikile ngamaphepha akhushayayo siwana nawe i Xhosa. Ndiyasithela.

Ezase Burghersdorp

Ngowakhona

Kwi ziyunguma ebezilapa ezize kwi holide ze Kresimesi sibone aba: Amakosazana M. B. Williams (Johannesburg) elundwendwe luka Mnu Sikosana, L. M. Botha (Bethulie), A. T. M. Lekoma (Bethulie) no Mfundisi Ben Mothibeli (Johannesburg) no Mnu Silas M. Skunyana (Aliwal North).

Amakosikazi Dora M. L. Duzey, no M. Toto no Booison, babuyile e Rini bencoma umsebenzi wamanina ase Tshetshi ababe vekuwo ngobutonywa okokuba wawu mhle kakhulu. Sivayisana nokubona uMnu Samuel C. Mfoto, i Agent yawo onke amaphepha abantsundu apha, okokuba abuye esaphilile apho ebehambhele khona e Aliwal North, uncoma izibele ebekuzo khona ebeldwendwe luka Nkosazana N. A. Halla no Nkos. N. C. Armoed.

U Nkosazana Maria N. Adams wadumo lwalapa usunge e Bethulie kowabo no tishala Moses Motsoeng wase Aliwal North uchite iholide yakhe apha kowabo. Sivuyisana nokubona uMnu N. J. Duzey wadumo lwase Ohlange Inst. Natal ebuye ne Ndebe ayoyise kwi ntenetya. ebeldumo lwe B.L.T. Club yalapha ngaphambhili.

Iholide

Umhla we si 6 ku May uyakuba ngoweholide apha e Mzantsi Afrika kwanakulo lonke eliphethwe nku Kumkani u George V kuba ngawo lomhla yi Jubili yakhe ngawo kuvakukhunjulwa ukufikelela kwakhe kwiminyaka eli 25 elaula. Siyakuzixhama ke iholide kuba nge 31st ka May yileyo ekhumbhuza ngokusekwa komanyano lwelilizwe.

Ezase Ngcobo

Ngu B.T. Ins. T. Qawu

Iingxwela zombane owadlala e Quluqu ngo November, ekubeni bezingcinwe esi Bedlela e All Saints koluvuyo ukuthi zigoduke ziphile.

Enye indodana yathi ibilande umfazi wayo yalahlekelwa lhashe eyayi kwele kulo. Yakuba iye kooSiyazi bathe libiwe ngama rexe omfazi lowo. Emva kwenyanga ezi 3 yalibona kwakufupi ebukweni. Ayilibali ukuxoka koo Siyazi.

Iinkumbhi zifikile kweli lekuthi, lintombhi zamaqaba zihamba ze, zisenza ingoloqo. Wo! Azibabethi nje abantu. Gka Sibonda umfana zike zamwela evela emasimini, wanyanisa kon'oku ukuzi beiba ngesabokwe.

I Kresimesi apha idlule nendaba ezimbi zokulwa nokubulalana kwa makwenkwe.

Omye umfazana wase Tora uthengokulila kwabantwana ngexesha langokuhlwa, suka warola nto ithile etyesini wayigalela eziko (ngelokuqumisa) suka umilo wenyuka naye wabuxaka ubuso bonke; yatsha indlu basinda abantwana. Ndibala nje ulapha esi, Bedlela. Noko likho ithemba lokuba uyakuphila.

Sike sabona apha u Mnu. E. Mbongo wase Matatiele elundwendwe kwa Mrs. A. C. Hlati.

Sive ezokuba u Mnu. I. Xundu itolika ye Gantolo (Court) yalapha e Ngcobo wakha indlu entle kakhulu i Meslana (Mason) yake u Mnu. Ernes. Wade (Webala) kuthiwa uyakhe ngobuchule obukhulu. U Mnu. Albert Xesi selenaso isakiwo esi luhlobo Pambili ma-Afrika akowetu.

Ulapha u Mrs. Irene Xundu, utishalakezi wase Swazini, ukangeleka ephile kakuhle umi Skosana lo.



THE BOYS GIVE COMMANDER CUTTLEFISH A SURPRISE



1. "I've just had a letter from my old friend, Commander Cuttlefish," said Captain Bowsprit. "He is coming to tea to-day, boys, so you had better smarten yourselves up!" "Very good, sir," said Jolly Jack, saluting.



2. The boys went below to their cabin. "We ought to find something much smarter than our everyday clothes," pondered Timothy. "What shall we wear?" Jack had an idea. "Let's find the fancy dresses!" he cried.



3. "Do I look like Father Neptune?" asked Jack when he was ready. "This beard tickles rather; but I'm sure the Commander will like it!" "Old Tim is Boudicca," chuckled Pimple. "But I'm going to be a mermaid!"



4. "Spars and spaghetti!" gasped Captain Bowsprit. "What's this? What-ever have you been doing?" "These are the smartest clothes we have, sir," Jack explained. "You look fine, boys!" laughed Commander Cuttlefish.

Our Opinion And Readers' Views

THE "Bantu World"

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

SATURDAY, JANUARY 19, 1935.

Chief Tshekedi's Appeal to Britain

Paramount Chief Tshekedi's memorandum to the British Parliament and the people of Great Britain against the transfer of the Native territories to the Union Government is a masterly document which cannot fail to impress those who are interested in the welfare of the Africans, both in this country and in Great Britain. The transfer of the Native territories will be, as Chief Tshekedi points out, a breach of an agreement hallowed by antiquity between the Natives of the protectorates and the British people. It must be remembered that it was chiefly against the land grabbing white men of South Africa that Moshoeshe, Khama, Sebele Bathoen and Mbandeni sought the protection of their countries by Great Britain. And it is still against the same white men that Chief Tshekedi and others are urging for the maintenance of this protection. Rightly they point out that under the Union Government their people would be subjected to discriminating laws, and be denied the right to develop their life to the full. The Union's policy is to make South Africa a "white man's land" in which the black man can only live as a hewer of wood and a drawer of water. Consequently the people of the protectorates feel that they cannot come into a state in which the black man has no status.

Great Britain in her African Colonies is committed to the policy of trusteeship. In the White Paper of 1923 it was definitely stated in relation to Kenya that—"Primarily Kenya as an African territory, and His Majesty's Government think it necessary definitely to record their considered opinion that the interests of the African Natives must be paramount." To this policy the South African statesmen are strongly opposed and have on more than one occasion vehemently protested against it. It is no exaggeration, therefore, to say the Union is not yet fit to be entrusted with the destinies of backward peoples.

It is not only the people of the territories who are opposed to the transfer. We in the Union feel that we cannot allow our kinsmen to come and suffer with us. As far back as 1919, the leaders of the African National Congress urged the British Government not to hand over the control of these territories to the Union Government. Recently the conference of the Cape Native Voters' Association declared "that the Native policy adopted and pursued by the Union Government for the last period of nearly twenty-five years does not justify the granting to this Government of additional responsibilities for the Native races of the sub-continent."

No one can deny that the incorporation of the protectorates in the Union will remove British influence altogether from this side of the Limpopo River, and thus leave the entire Bantu population

to the tender mercies of the Union Government. We know that Great Britain cannot interfere in the internal affairs of this country but her influence has done a great deal in the direction of improving the relations between white and black. As Chief Tshekedi points out the Africans in the territories "are puzzled at the Union's break with the Privy Council, and for judicial and political reasons they could not be satisfied to lose the privilege of access to this court of appeal." We are firmly convinced that Great Britain will not turn a deaf ear to the appeal that has been made. Treaties, pledges and promises are binding whether they are made with African chiefs or European rulers, and Great Britain must honour the pledges made to the inhabitants of the territories.

Native Medical Aids

Sir,—So much has been said about the new medical aid scheme, soon to be started at Fort Hare, that I need hardly say anything more; nevertheless, the succeeding paragraphs should suffice to illustrate my views on it.

Personally, I am not in favour of the whole scheme; for one thing, it is inexplicably incomplete as a profession, and, as such, it ought not even be mentioned. Why, to be a medical aid is no better than being a male nurse on a somewhat higher scale.

For people to undergo training, a period of five years only to become aids and not medical practitioners, as we know them, is something I fail to conceive. What is more, it strikes me most of our people, at least, those who wish to become medical aids seem to be blind to the fact that the Government does not employ people indefinitely, so that some day there will be a surplus of these medical aids and, as may be expected they will suffer the fate of being unemployed. That, of course, will mean time and money to certain extent, wasted.

J. S. MOTSILOA,
Johannesburg.

AN APPRECIATION OF "THE BANTU WORLD" LEADERSHIP.

Amongst the many tributes of appreciation we receive daily we can, for lack of space, only publish the following letter which will suffice for a representative sample.—Editor.

Dear readers of "The Bantu World" I believe you will all join me in thanking the Editor of this African newspaper in the way the paper gave us a lead in the Christian spirit of Xmas. The Xmas issue of December 22 last had columns together with the leader, which ably pointed out the true spirit of this day.

It is really commendable, I feel, that a Bantu circular paper in these days of laxity in religion should so handle this great Christian festival. It shows that Bantodom has not gone all dark yet, but that the seeming retrogression to heathenism, especially among our leaders, is being counteracted by Christian convictions and the tide of belief in Jesus Christ as God and Saviour.

When our intellectuals have fully accepted Christ and His teaching then Ethiopia will lift its hands to God, and Africa will bring its riches to contribute to this great Religion of Jesus of Nazareth, The World's Saviour.

Yours in Him,
H. M. MAIMANE,
Priest-in-Charge.

East Mission,
Pietersburg.

THE PEOPLE'S FORUM

To Correspondents

Contributors are asked to be brief and up to the point in their letters (articles to be about two pages or less) as through lack of space and the accumulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor.

NATIVE MEDICAL AIDS

Sir,—May you allow me to voice my convictions on this matter of very considerable importance to the Native peoples of South Africa.

The Natives by sending some of their sons overseas to undergo a full medical course have undoubtedly shown that they earnestly want trained, qualified, registrable medical doctors, not medical aids, because that position is satisfactorily provided for in the training of Native nurses in South Africa. What is now wanted in South Africa is giving to the Natives a full course of medical training. Considering the meagre means of the Natives in South Africa they ought to know that they cannot afford the tremendous expense of training their sons overseas without great sacrifice.

These Native pioneers in the medical field will be given an easier course than the one given to European students. Can somebody in the world tell me why it is so. Is the course taken by Europeans and South African Bantus overseas easier than the course taken by Europeans in South Africa? Although it will be as easy as that, it will take them and five years to complete the course even after having secured their diplomas they will remain assistants for ever with no hope of promotion in spite of all their experience under the European District Surgeons. When they want to be qualified doctors, their five-year course medical diploma will not be regarded. They have to start right down like any raw man in the medical field. Such a policy will not be acceptable to any nation with the exception of the voiceless blackman in South Africa.

I am not ignorant of the fact that every undertaking has its humble origin and that half a loaf is better than none, but on the other side it is equally true that little education is dangerous. One of the leading professors in the educational field, said—"Education as given to Natives in South Africa is a sheer humbug." Isn't such a policy going to verify this statement?

I appeal to the responsible bodies representing the Bantus to respectfully and earnestly beg the Native Affairs and Public Health Departments to reconsider the scheme with a view to adjusting it in harmony with fair play and justice to the Bantu races in S. Africa.

T. P. TSHABANGU,
P.O. Warden, O.F.S.

NATIVE MEDICAL AIDS

Sir,—Allow me to reply to Mr. M. W. Sontunzi's letter on the above subject which appeared in your issue of December 22.

The kind of criticism represented by Mr. Sontunzi's letter does more harm than good. I think it is due to people who impose upon themselves the duty of enlightening the public mind on these matters first to study what they want to criticise and thus to acquire a reasonable knowledge of the facts. In his letter Mr. Sontunzi displays colossal ignorance. I wish I had space to analyse the letter point by point.

The Medical Aids Scheme is not a "step of development towards African Education," it is rather an attempt—and we venture to assert a well reasoned attempt—on the part of the Government to provide an efficient and well-organized medical service for the vast number of sufferers in the Territories and Reserves.

I do not know where the idea has originated that the course "will be easier all through than the one which the white student must undergo." As an indication of the real situation, may I point out that the preparatory year which consists of the study of Zoology, Botany, Chemistry and Physics is on a much higher standard than that required in any Medical School in Great Britain. Mr. Sontunzi will get a syllabus of the full course if he sends a post card to the Principal of Fort Hare.

The Medical Aids are to receive free education (through scholarships and bursaries) after which they will be provided with a free house and dispensary and a salary on the scale of £180—£10—£300. The fact that they will not be allowed to practise on their own nor to perform operations does not touch the situation. They will not be doctors. There is a provision whereby proved Medical Aids will be permitted to proceed to the full medical course. They will be assisted financially by a system of loan-bursaries facilitated by the Government. No sensible person should be against this scheme.

I hope Mr. Sontunzi will write another letter in the "Bantu World" after going through the syllabus.

Yours etc.,
J. T. MOHAPELOA,
Fort Hare, C.P.

The Colour Bar

Sir,—I desire to place before your readers the question that we must all ask ourselves: "What effects is this hatred of the average white man for the black man calculated to produce upon the mentality of the rising generation of the Bantu?" In supporting Mr. M. F. Phala on his able article, "The Bantu and Colour" I want to add, that Africa will never attain her noble ideal of peace, happiness, prosperity, greatness and national unity without the full and free co-operation of all classes and conditions of men. As Dr. Aggrey said, "No harmony can be produced unless both the black and white notes of the piano are used."

The colour prejudice is so firmly imbedded in the hearts of the European population, mostly Dutch, that no Bantu child, however clean and fit he may be can be admitted in an educational establishment for European children. Doesn't this verify the statement that in many cases in South Africa a white man's qualification for citizenship is emphatically his white skin plus material possessions and the black man is disqualified because he happens to be of a darker complexion and is moneyless? But we must always remember Mr. M. F. Phala's words: "Bantus can to-day compare favourably with the best of educated Europeans. Psychologists have plainly brought to light, that there is no mental disparity between a black and a white man. We are capable of the same achievements under the same conditions."

Industrially, educationally, and commercially we have been working together for the development of our common country and now let not language, custom, country, religion, education, pride or anything else divide us. Remember, "Divided, we fall, United we stand."

Let us, one and all, not rest until the stigma of the colour bar has been definitely and entirely blotted out from the national life of the land. In this struggle you may be called agitators, but if fighting for one's rights is agitation, never mind, go on fighting and remember that Jesus Himself, the son of God, "was the Greatest Agitator that ever Lived."
LADY PORCUPINE
Bloemfontein.

R. Roamer Talks About.....

Miss Protectorate Question

Just when I was trying to get cool after my terrible outburst against the guns of South Africa, on coming home from work I found the Protectorate Question sitting in my chair waiting for me to speak to it. So as a writing man dedicated to the welfare of my people in darkness and sickness, I asked the question to tell me what I could do for it.

The Protectorate Question, which was a woman, tender and delicate relying on our manly strength, took her handkerchief from her handbag and began to cry. "Do not cry, madame," I said, holding her hand in mine. "Do not cry. I am here to help you; but if you start your talk by weeping you may drown me before I solve your problem." Here my Rib stared vulgarly at my hand and I had to reluctantly take it off from the charming Protectorate's soft one.

Now as soon as she felt my hand leaving hers the dear Protectorate Question looked at me through her tear, dimmed eyes. I wanted to take out my handkerchief from my pocket and wipe her eyes, but my old-fashioned Rib was pretending to be busy in the room, moving that book there and moving this one there, while all the time her eyes were fixed on us. So I just did not take out my handkerchief. That is why we are slowly losing our manners! "What can I do for you, Miss Protectorate?" I asked. "Oh, you can do a lot for me, Mr. Roamer. That column of yours has penetrated my heart several times and—"

Crash!
We both looked startled. What had fallen? We looked at the housewife and saw her picking up the broken pieces of the tea pot she had dropped when she heard Miss Protectorate say my column had penetrated her heart. Women!!!

"Hadn't you better go to the non-European hospital and have my husband's column taken out of your heart, Miss Protectorate?" Asked my Rib, sarcastically.

"Oh, don't you worry, Mrs. Roamer dear. I like it to stay in my heart. It gives me such comfort!"

And she closed her lovely eyes and looked very, very, very comfortable.

"But when we married at eleven o'clock a.m. Roamer promised to have his heart reserved solely for me!"

My Rib was getting hotter and hotter now. I decided to pour oil on the troubled waters.

"Never mind, my dears, we—"

"Oh, what is that plural number for?" barked my Rib. "How many 'dears' have you got in this house now? Since when have you had two 'dears' in this house of mine, eh?"

Miss Protectorate Question began to cry again.

Goodness me! What was I to do now? This Question was yet undiscussed and unsolved and yet it was becoming complicated again!

"But, my dear—" facing the housewife—"please be calm. Miss Protectorate came here to ask me to help her solve her distress and now my space is about to end before we hear what it is about. Please be kind to her."

"But why did she talk of her heart being penetrated by your column then? Is that the question she came here to solve?"

"No, dear, but—"

"No 'but' about it. There's one 'dear' in this house for you, while I am still alive."

See next week's issue!!

The African National Congress Dead?

Younger Generation Clamours For Leadership of National Congress

(BY P. D. SEGALE)

The African National Congress is dead. Whether some people will look upon me as an alarmist or a sort of a pessimist I have no excuse to offer but to state the facts as I, and perhaps many, see them. What is responsible for this state of affairs no one can tell in a word but there are too many things which can be said to have been responsible. First and foremost is the selfish motive on the part of some leaders to refuse being under the leadership of one of them. Various writers have on several occasions pointed out this evil and I do not think it is necessary for me to dwell at length on the subject.

Whether we shall have to wait until we get some one from heaven to resuscitate this once mighty organisation of ours it remains to be seen. Personally I think that if there are people who entertain such a futile belief they might as well be told, or rather, be reminded of what was once said to a certain once rich man who was at the time being tormented through his evil doings that: "They have Moses and the prophets; let them hear them!" By this I hope and trust that I will be understood that there can never be anyone from above to help us in anyway. The same prophets, and perhaps, the same "Moses" are still amongst us even



Mr P. D. SEGALE

to this day and unless we hear them we are doomed. Writing purely on the political aspect of our race, I shall strain every nerve not to bore anyone with much of scriptural genealogy but, in passing, I may state here with all emphasis that if our efforts are not inspired from the holy writ, it will be in vain. "The Fear of the Lord is the beginning of wisdom: but fools despise wisdom and instruction." From these inspiring words I hold that even ourselves have to struggle under their inspiration if at all we are to make any success in our endeavours. But how many of us can lay their right hand on their chests and honestly say that all our past and present political leaders take heed of these words?

Without fear of being contradicted from certain quarters, I state here boldly that hardly 3 per cent of all those who at one time were acclaimed as our leaders had any respect for the Holy Scripture. They trusted in themselves and the result—bitter result, too—is what is happening to day. We hear so much noise about the Congress meetings but nothing doing. When one is expected to take place at a certain day, the meeting is cancelled and boisterously the same title is given to a President

another meeting the same day and at different centre. The result is that the public become confused, and, not knowing which meeting to attend, since each of these various groups claims to be the real Congress, stay where they are and not attend either of these many groups.

are now standing in the way of the race towards achieving great things could relinquish their positions for young men with visions. Young men who will not only dream but who will put their dreams into practice.

There being not much space for me to discuss this matter at length, I wish once again to suggest that if efforts are still being made to collect money from the nation in a form of a National Fund, an object for which these monies are to be collected, should be put forward straightaway otherwise I do



A memorial stone erected by the Ethiopian Church of South Africa in honour of its 2nd President, the late Rev. H. R. Ngcayiya, who also at one time was Senior Chaplain of the African National Congress and a member of the 1919 Deputation to England. The memorial stone cost £70.

Standing by the side of the stone is Mr. Wilkin G. Ngcayiya, Rev. Ngcayiya's fourth son; and a foreman of "The Bantu World printing works."

Chief Tshekedi's Appeal to Britain

FAVOURABLE COMMENTS IN THE BRITISH PRESS

Acting Paramount Chief Tshekedi's appeal to the British Parliament and the people of Great Britain against the incorporation of Bechuanaland has created a profound impression in London. Both *The Times* and *Manchester Guardian* have published long extracts from his memorandum on the proposed transfer of the protectorates to the Union, and the *Guardian* makes it the subject of its principal leader.

The memorandum is a document, says this famous Liberal newspaper, notable alike for its moderation of statement and firm insistence on the responsibility of the British Parliament and people for the welfare of the Protectorate tribes.

"Chief Tshekedi is quick to perceive," the *Guardian* says, "that the Union is now in essentials its own master. It has power to amend its Constitution. He fears that however sincere might be the South African Government to which the transfer was made in its determination to ensure the protectorates the rights they have enjoyed it could not bind its successors. And he feels that the South African Government might be more easily tempted than the British to exploit the labour resources that the protectorates hold."

"These are legitimate fears, and in the face of them no one in this country who cares for Native interests will read unmoved Chief Tshekedi's quotation of the chief's plea to Joseph Chamberlain when the question of the transfer to the Chartered Company was in question—that whatever the safeguards on paper that accompanied the change they would still lack peace in their hearts since they would have no voice that could be heard in England."

The existence of the protectorates in the heart of the Union is an anomaly that in time must cease, but it cannot in justice be ended until the Union's Native policy makes willing participants of the newcomers."

The Charm of Haartbeest Dam

(By H.L.P.)

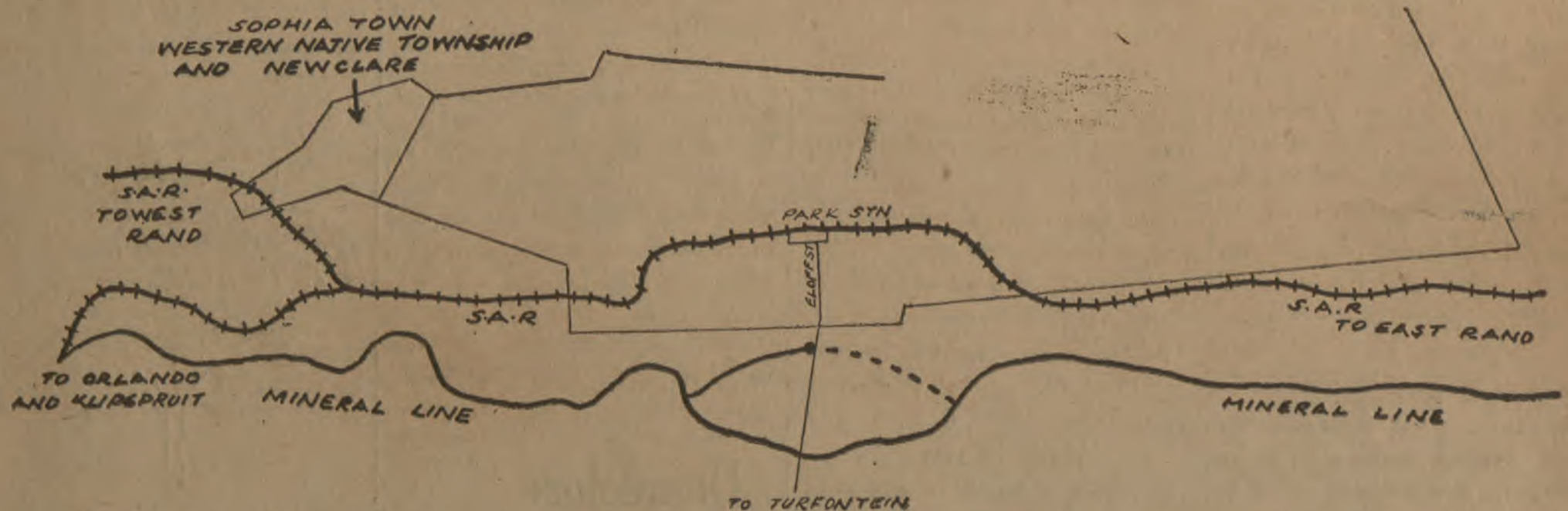
I stood there on that magnificent bridge—completely lost in thought and solemn reverie: Speechless and inwardly moved, I reflected on the gigantic rugged beauty around me, its vast, silent infinitude—the depthless, overwhelming love that must have inspired the Creator gladden His earth with so much glory so much of His own majesty and eternal sweetness.

Life, that intangible something, so terrible yet so peaceful, radiated its rejuvenating essence everywhere; in the angry, foaming waves of the Dam; in the throbbing music of swaying mountain trees and song bird; in the budding forth of verdant luxuriant foliage; in the laughter of the hilarious tourists who arrived in their hundreds and thousands; in the tender mellow, fragrant wafts of fresh air that the wind was softly blowing over from mountain and forested Kloof in the very barking of skulking ape and mocking baboon there was life. Life resplendent and joyous. Life everywhere!

Surely this is a veritable sanatorium for one who was fatigued and weary as I was? But I could find no happiness, no joy, no peace, no contentment; all this unutterable grandness, this comforting tranquility lay about me like a dim lifeless jewel for the mind was laden with heavy meditation. "Why," I mused, "should sorrow prevail amongst mankind when the Almighty has replenished the earth with all this staggering fulness? Why the greed, the envy, the racial hatred, the ominous lurking spectre of war and cruel human butchering?"

"Cannot humanity find joy perpetual, even as these countless birds and beasts have found sanctuary in this wide untamed universe?"

O man!—Divine Breath of Immortality!
O man—Thou wicked instrument of Strife!



This map shows the area which will be served by the proposed railway station for Africans which should be somewhere near the Bantu Sports Grounds.

We of the younger generation are ever assailed as cowards, incompetents and as altogether useless in our national matters. Whether this is true or not I am not going to argue for myself but all I can say is that the older generation should first show us some of our national assets which have been acquired as the results of their noble efforts. We are sick and tired of being told of what Congress once did in fighting the Government and the like. It is time we are told of something concrete not the abstracts. Selfishness has corroded us fatally as a

not see any reason for any sensible man paying out a penny from his pocket for anything he cannot understand. In 1927, I wrote in a certain African journal and suggested that this so-called "National Fund" should be collected for the sole purpose of building schools that would be called African National Schools. My suggestion was turned down by no other man than the President of the Transvaal African Congress at the time. Now that efforts are being made to raise this National Fund, I think that we should be told what is going to be done with this money. It is foolish to ask people to contribute

Salvation Army And Next War

(From our London Correspondent)

General Evangeline Booth, the new head of the Salvation Army, interviewed recently said:—

"My mind is full of ideas and plans. Our main objective is decided. During the coming years the Salvation Army throughout the world will mobilise the whole of its forces actively and with determination to promote reconciliation."

resolutions in favour of peace. I mean a world-wide campaign in which all citizens will be urged to participate for the abatement of hatred, the removal of irritations, oblivion for ancient grudges and the substitution of mutual endeavours everywhere to promote the well-being of mankind.

"The clouds on the horizon would disappear if as many soldiers were enrolled in the armies of peace as are enrolled in the armies of war. The time has come for calling the reservists of religion to the colours. Let that be

Page Of Interest To Women Of The Race

Parktown Of The East-Westdene

Dear Editress—I had a visit from my son who lives in Johannesburg last Sunday and as we were in the Benoni location we took a taxi to the station to see him off. We were fortunate in choosing Mr. Ephraim Moekoa's car, of 65, 8th Street, who not only kept us amused with amusing conversation all the way but also graciously drove us right into the township for the benefit of my son who had never been in these parts before. The conversation drifted as it always does until it came to Westdene which reminded Mr. Moekoa of an amusing incident. A coloured lady once approached him about driving her to "Park Town." "But, madame," he replied, "It will cost you about three pounds." "What!" she exclaimed. "I only pay a shilling to get there." It was to Westdene she wanted to go and well might it be called "Park Town," seeing how it is growing both in beauty and size. Two buildings in King St. have swimming baths one of them having it built on the roof. A friend of mine who has lived in the Benoni location for about eight years once told me that when she first came here, there was no Westdene at all but just a vast plain. It is remarkable how the place has grown within a few years.

EUPHAMIA.

Benoni.

New Year's Request

To the Editress.

Most humbly I wish to say a few words to the Editress of the "The Bantu World." It is my first instance to trouble you. The very first copy of this paper fell in my hands at Port Elizabeth. I took great interest in it since then until the present moment. What attracted me most in this paper was the "Page of Interest To Women of The Race," in which you gave wise advice of all sorts as regards the Welfare of the Bantu Women. This was the first paper with such good advice for Bantu Women.

We have several times seen the Editor, and we are so used to his countenance that we seem to have spoken to him personally and shook hands with him. We have also seen in the same paper the Leaders of Africa, the Beauties of Africa as well as the whole Staff of "The Bantu World" in this last paper. My request of the New Year is, I earnestly ask you to give me your snap. I whole-heartedly wish to see your snap in this paper, and I believe that all the Bantu Women readers of this paper will join me in this request. Thanking you most heartily for the space.

P.S. I write this piece in bed suffering from the existing fever, so I hope my request will not fail; you will not disappoint your patient,

Important Trifles That Mean A Lot In Modern Married Life

(BY MADEMOISELLE)

There are many things of which we are not aware and yet they seem very important in life. Some of these important factors which make life worth living are considered as trifles by many of us. Often we have met men who are very kind and sociable outside their family circle, in fact some of them seem to represent kindness personified. Follow these men from their offices to their homes you will be surprised to find that the atmosphere around them becomes completely changed, and the same people become living devils as soon as their feet touch the threshold of their homes. They complain that they are good husbands, they give their wives everything money can buy and yet there is no happiness.

Causes of Misery?

The following may be the reasons so many miseries arising in the home. In most cases the trouble lies with the men themselves. They haven't as yet learnt that women are like big babies and unless treated as such neither money nor fame can buy happiness out of them.

These are a few trifles (as they may seem) which will help many a man who thinks that his wife is fretful in spite of luxuries.

Never leave the house without saying Goodbye to your wife. I think it is the highest point of rudeness to just march out of the house and disappear without giving a hint to the inhabitants of the house. You needn't say where you are going if you are ashamed of the truth. Still say Goodbye.

Be Polite

When from work, the first thing is to greet your wife. Tell her how you missed her. If you want a special favour done, be polite about it.

Learn to appreciate a good meal. Tell your wife that her dinner on a particular day was a great success. If you are very fond of tomatoes and your wife takes the trouble to get you lovely tomatoes as a treat, show her how delighted you are. It is no shame whatsoever to appreciate a good meal or dish.

I have known some women who were good cooks and after a year of married life they cook anything and anything. If you ask them the reason they will say, "Oh, Tom doesn't care what you give him, it's all the same, he is not very particular about meals."

Think of Her

If you see a bunch of flowers for sale think of her, and carry a bunch of carnations back home. Many a husband never dreams of even carrying a pin home with him from work. If you know that the butter is finished you can surprise her by bringing a lb with you.

Remember your wife's birthday and make a fuss of it. Also the anniversary of your wedding should be a big affair.

If you are out of tune ask your wife to come and converse, sing or play. Sometimes feel young and naughty.

Should your wife be too busy making you a meal, surprise her once by laying the table. Tell her a fairy did it. Take life easy.

When you feel like talking her to

Bringing-up Baby

Have a share in the bringing-up of the baby, don't stand stiff, arm's akimbo, and look at your own baby as though it would defile you if you touched it. If baby has been asleep and wakes up should you be on the sport, pick him and take him to the mother. Instead, of shouting at the mother: "The baby is crying."

Be polite in all your dealings, even in the middle of a hot scolding don't forget terms of endearment. No women can tolerate rudeness. She may not show it there and then, but you will always be met with a stiff fretful woman if you are rude.

Dedication

Many people desire happiness, but when they do get it they cannot keep it. Never kill the goose that lays the golden egg. Do not kill the sweetness out of your wife, should be the motto of every man who desires happiness.

Unhappy husband, try some of the recipes above, see if you cannot break the ice. If she teases you and says: "You are trying to be good tell her it's all a dedication to the "Shrine of Happiness," so that you two may drink of it.

Young Men Lack Manners

(BY L. T. B.)

Modern young men or Boys as they are generally termed, have a different and more difficult path to tread in regard to the opposite sex from that of their fathers. In the latter's day, the code in respect to women was strictly laid down. Nowadays, men hardly know how, or where they stand with women usurping what were formerly understood to be men's privileges. Modern young women seem to be doing all they can to kill manners.

For instance, a young man rises to offer a girl his seat in a bus or house. But the girl refuses both. With anger he registers an inward vow, never to rise for a girl again. And this is where the trouble comes in; the next girl he sees entering a crowded bus vehicle, happens to be one who expects him to rise. It is inherent in the male to take the lead, and protect the female. Watch children at play. The little

Ulondolozo

Eposini.

Wakufumana imali yigcine uyilondzele imini ezinzima.

Hamba uye e Posi Ofisi, wakufila baya kukuxelela indlela yokuzuzisa imali uqale ufake imali.

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boys always take command of the game, and the little girls fall in with their views quite complacently. This is nature showing the way.

Then take this absurd talk about girls paying their money for entertainments. No man worthy of the name wants to accept money from a woman to help pay for her entertainments. With all her freedom modern women do not behave themselves. They show too much superiority complex which, on the young man taking for granted the girl resents and calls him mannerless and impolite. The fault is with the women. If they would be treated with respect they should be respectable and acknowledge the little courtesies men offer them with grace and dignity. Johannesburg.

Kind Thoughts

Dear Editress,

Will you please accept these kind thoughts from one who admires your work a great deal? I could not make my own thoughts, but borrowed from those more gifted than I am. Please accept them as though they were born in my heart and pass them to my sisters and mothers.

"A good newspaper and Bible in every home, a good school-house in every district, and a church in every neighbourhood, all appreciated as they deserve, are the chief support of virtue, morality, civil liberty, and religion."

"Virtue alone raises us above fear and chances."

J. M. T.

Pretoria.

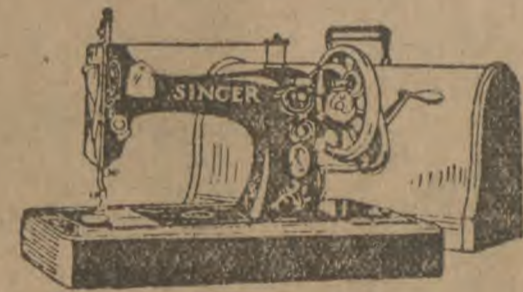
University Junior Certificate Course.

Bantu girls may again take the University J.C. at Inanda Seminary. The first year of the course, Standard VII will be offered in 1935. A number of girls have successfully completed this course at Inanda Seminary in the past and have entered Fort Hare, Teachers' Training Courses or the Nurses' Training Course.

Girls who desire to enter the University J.C. Course in 1935 should apply to—

THE PRINCIPAL,
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Over 150,000 Bantu Use Singer Machines



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BANTU WOMEN IN THE HOME

Small Talks On Big Matters Serving Others

BY ANN BROOKINGS, M.A.
By love serve one another. Galatians 5: 13.

We are beginning this week a series of helpful talks for our Women readers. The writer, Miss Ann Brookings, is a teacher at the Isanda Seminary, Natal. —Editress.

Do you know the cactus, the plant with thorns all over the outside, which grows in dry, rocky places? Some of the people in America tell a story about it and this is the story.

Once, many, many years ago the cactus grew in a beautiful, fertile field. Its branches then were covered with green leaves and attractive fruit and held its head very high.

One day a wild dog came and said, "Let me scratch my back on your bark." "Indeed no," the proud cactus replied, "You shall not scratch yourself on my beautiful bark."

But the dog came up and began to scratch. Then the cactus pushed out thorns through its bark and pricked and cut the dog until blood ran down its sides.

"I'll tell God what you have done," growled the dog as he went away.

Then a bird flew down from the sky and alighted to rest on a branch of the tree, but the cactus pushed out thorns from its branches so that the bird could not stay.

Then a cow came and stood under the tree in the shade, but this made the cactus angry, so it grew up higher and lifted its branches so high that there was no longer any shade for the cow.

A wild horse came to feed on the tree's leaves, but the tree dried its leaves and made them into hard balls so that the horse could not chew them.

An Indian came to pick the ripe fruit, but the tree protected its fruit with a thick skin and thorns so that no one could touch it.

At last no living creature came near the tree because it hurt everyone and helped no one. The cactus rejoiced and said, "At last I can live for myself. No one can harm me. Even God cannot prevent me from doing as I please."

God heard the tree speak and God called to it and reproved it. "Cactus, you are selfish" God said. "You would not let the dog scratch against your bark, nor the bird perch on your limbs, nor the cow stand in your shade, nor the wild horse feed on your leaves, nor the Indian eat of your fruit. Now you say that you will not obey me."

"For that I shall make you the servant of every living creature. Instead of living in this beautiful, fertile field, you shall live among the sands of the dry desert. Instead of living for yourself, you shall live only for others. You shall live close to the ground where the smallest creature can reach you, and in your heart you shall carry water of which any living thing on the desert can drink. And I shall watch you constantly to see that you obey my command."

So to-day the cactus lives in the middle of the desert and it spends its whole life in serving those who are thirsty out in that dry, hot place.

God does not want his people to live only for themselves. We are told in the Bible that even God's Son did not come to the earth to live for Himself but to serve others and to give His life for others. So if we wish to please God we must not be selfish. If we wish to serve God we can do so only by serving others.

Different Fish Dishes For The Dinner Party

Fish may be served in so many ways apart from frying or grilling. When the dinner consists of five courses a light fish would be very acceptable. Sole is quite the most popular fish for these occasions on account of its delicate flavour and the easiness of its preparation. The fillets of sole may be arranged in so many attractive ways. Sauces should be delicately flavoured, not to detract flavour of the fish. Olives or gherkins make delicious garnish. 1 fillet of sole is considered de riger for each guest, served with tomato or sauce and garnished, makes a pleasing course. The hostess with a little imagination can make her fish course a joy to her guests.

STEAMED SOLE
garnished with chopped gherkins. Wash the fillets of sole in salted water, dry and cut each one in half, sprinkle with salt and pepper and lemon juice, fold twice leaving one end free. Place in a greased dish dot with butter, steam about 10 minutes. Remove carefully, place in a silver entree dish, garnish with chopped gherkins and add serve hot. Used this way 1 sole will be sufficient for 8.

SOLE A LA STAR
After washing the sole fillets in salted water, dry and draw the tail through the top part to form a knot, dip into seasoned egg and then flour. Fry in deep fat, drain and serve garnished with a stuffed olive.

Household Hints

WASHING STOCKING
Put a few drops of methylated spirits in the stocking washing water so as to stop them from spotting in the rain.

GRAPE FRUIT
Warm it slightly first before preparing it and it will yield more juice.

SODA WATER
Clean tinware with hot soda-water. Then use sliced onion for polishing.

SOUR MILK
A small quantity of carbonate of magnesia added to slightly soured milk or cream will cure it.

FRAGILE LACE
Try this way with your fragile lace. If too delicate to rub place in a glass jar with warm soapsuds. Tie down in the usual way and shake up and down thoroughly. Rinse in the same manner, using clear tepid water.

Notes About Babies

"To the mother about to get on her feet and take over the new baby I want to say that no matter what the circumstances she and the baby's father can play a great part in making him happy and successful both in childhood and when he is grown-up."

"One must always remember that a young child finds it hard to believe that other people or their things can be hurt and damaged as much as himself or his own property."

Bantu Women On The Move



LADYSMITH WEDDINGS
Never were parents so delightfully merry and proud, as was Mr. and Mrs. Frank Kumalo, of Rosboom, Ladysmith, on the occasion of the marriage of their daughters Gladys and Sophia, on Wednesday, January 2, 1935. Gladys has been a Nurse at Umlazi for some 10 years and as a nurse, she has been a real credit to the Nursing Profession.

Her career has been most exemplary and to crown all she has made an excellent choice in a husband who is no other character than the revered and notable Principal of Taylor St. Durban, Mr. Amos W. Dhlamini. Sophia Kumalo, now Mrs. H. L. Msimang, the second daughter of Mr. and Mrs. Frank Kumalo, who was named after Sophia Kumalo of Evaton—a paragon of indefatigable energy and frugal enterprise, has been a teacher at the Re-Union for some years. Both sisters have been great pals and of exemplary character.

Her marriage to Mr. Herbert L. Msimang, of Springs, a reliable sportsman and the honoured President of the Transvaal Soccer-body, has given great satisfaction to their aged parents. African women may well take a lesson from the example set by these newly-wed young women.

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Union Flour Mills, Ltd.

P. O. Box 393, JOHANNESBURG.

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OAO LA
"NKOSI"

Ka hobane ele phofo e lokileng haholo le hona e sitsoeng ka machine o makhethe o lokileng.

Ke phofo e jehang ha monate e naeang motho matla meleng ho feta phofo tseling kaofela tseo o ka li rekang.

E fumaneha likhetsoeng tse boima bo 180 lbs., 100 lbs., 50 lb., 25 lbs., 10 lbs., le 5 lbs.

Ha ra-levenkele oa heno a sena le cooa phofo ensa, mokoape a ngolle ho

Union Flour Mills, Ltd.

P. O. Box 393, JOHANNESBURG.



Bana ba hola ba nonne ba thabile. Haeba u rata hore ngoana oa hao a hole ale motle, ebe moshemanyana kapa moroetsana ea maatla, mo niele "Ovaltine."

Ke seno se monate se joaleka Chokolete. Se entsoe ka lebeso, mae le 'mela 'me sena le ntho tse etsang matla.

Abantwana bakula benamile bekulupele. Uma ufuna ingane yako ikule iqinile, itokoza yipi i "Ovaltine."

Lawa amanzi amtoti anoshukela. Enziwe ngobisi, maqanda nangamabele, aqinisa umzimba.



OVALTINE

Ke seno seo batho koo England, America le mafats'eng amang a sethabelang. Le oona u tla se rata 'me se tla ho etsa molemo. Bonts'a Rra-levenkele oa heno pampiri 'me u mo kepe "Ovaltine."

Amanzi atakazelwa abantu base Melana Ntlandi nakwamanye amazwe. Nawe futhi 'nezontakazelwa, akusizwe. Kombisa opete tsitolo sakini lilepepa uti kakambisa i "Ovaltine."

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LTD.

Puo e Ke Ke ea Aga Sechaba

The Bantu World Pulo ea Ntlo ea Kokelo Gare
Ga Motse o Mogolo oa Molepolole

Sello Sa Thaka E Ncha

Seema sa Ba-Aferka sere "la hlogo-tshueu le rutoa ke la hlogo-ntsho maano." Naele ea puo ena e bonoa ke mang le mang ea naganang. Empa thaka a ncha ea sechaba sa Ba-Aferka ga e batle go ruta "la hlogo-tshueu maano," e batla go le gatekela fatshe. Kabaka lena re ut'ua mekgosi ea thaka ena e ncha e reng "Banna bagolo a ba tloge tseleng, ba re neee sebaka sa boetapele." Bahlankana ba hlabang mokgosi ona ke thaka e gopolang gore go aga sechaba ke ntho e bonolo, e gopolang gore sechaba se agoa ka puo.

Ga re kgoloe gore go teng "monna-mogolo" ea emeng tseleng ea bahlankana baso ba ikemiseditse go sebeletsa sechaba. Se leng teng bongata ba thaka ena e ncha ga bo ikemisetsa go sebetsa gaese go bua le go lora feela. Bahlankana ba ratang go sebetsa ga ba tshabe go tsena gare ga lerole la diphapang tsa baetapele, gobane ba tseba gore ga go sechaba se ka agoang kantle le phigisano gare ga bao ba se agang. Gare ga baetapele ba sechaba sefe le sefe go teng diphapang le phigisano gobane kago ea sechaba gase ntho e bonolo.

Go teng puo e reng lekgotla la sechaba, eleng Congress, le shuele. Gare dumellane le puo ena, seo re se dumellang ke gore le ea fokola. Go ralo ke gore le ea kule gomme le tla fola ga nako e fihlele. Seo se batlegang ke gore bohle ba chesegelang go sebeletsa sechaba sa rona ba tshuanetse go tsena lekgotleng; go tengphaposa e lekaneng mang le mang—monna-mogolo kapa mohlankana. Mohlankana ea mafolofolo, ea sa tsoafeng go sebetsa o tla fumana tulo ea gagoe moletsetse ka gare go lekgotla la sechaba. Se batlegang gase puo ke mosebetsi, puo ga se eona e ka agang sechaba sena. "Molomo, bagologolo bare "o tshela noka e tsetse."

Mohlankana ea tla sebeletsa sechaba sena o tla bonoa ka mosebetsi ea gagoe eeng go utlwa ka puo ea gagoe. Jualekage re setse re boletse ga go "monna-mogolo" ea emeng tseleng ea bahlankana ba sa tsoafeng go sebetsa Gape ga go "monna-mogolo," lega a ka rata. ea ka gatellang mohlankana ea ikemiseditse go sebetsa. Kabaka lena re gopole gore bahlankana ba hlolang ba re hlodiile ka sello se reng. "Banna-bagolo" ba gana ka boetapele, ke bahlankana ba tsoafang go sebetsa empa ba ratang go tumisoa feela. Sechaba sena se keke sa agoa ke banna ba batlang mabitso; se tla agoa ke dina tla tse senang taba le thorisio.

Gaele setlogoloana sena se keke sa aga sechaba sa rona, gobane ke thaka e ratang go tumisoa le go retos, e ratang go kganya jualeka naledi ea meso. E mong le e mong oa bona ga a rata go phalosa. Gape ga go bahlankana ba ka agang sechaba sena kantle le go thusoa ke "banna-bagolo." Ga o teng motse o agilong ke bahlankana feela; ga se teng sechaba se eteleloeng pele ke bahlankana feela.

(M. K. SEBONI)

Tsa Bechuanaland

Ka la bobedi 1st January 1935 re tla bo re simolola nwaga o moshwa mang le mang o eletsa o ka mo tlela ka mathogonolo ke e letsa o ka re tlela ka mathogonolo a magolo koranta ea mathogonolo ke e letsa o ka re tlela ka keng eseng ga nwe fhela ba badi ba cone ba tla ba kgona go utlwa dikgang le go di tshela kwa ntle ga tiego e tona le gore baetapele ba Lekgotla la Congress ba utlwanne tiro ea bone e tle e cwelele pele. A o re tlele ka mathogonolo nwaga o moshwa.

O fhitile nwaga wa 1934 wa fheta ka boitumelo mo go banwe. Banwe ea nna nwaga wa mahutsana le dilelo ba banwe ba bidiwa gae Legodimong ba tlogedisiwa go yela Xmas mo Lefhatseng leno ka fha ba neng ba ikaeletse ka teng dikgang le medumo wa nwaga o ea nna tse dikgolo.

Mo Afrika ene a tshoka tapologo le go rwabala pelo ea ga gwe ea lala ita-e jaaka clock a a kanya tsa phomo o le bo tshelo ya gagwe mo lefhatšeng yeno le o le fhitleng ke Modimo mothang go O neng O abela bahweu kwa moseya ga Lewatle ea sita kang ga ba ga nna selemo se se tona sa baetedipele ba puso ea Union bare a Mafhatše a Ditshireletso a tene ka fha tase ga rona ke bogologolo bo rantshoananyana bale ba ipusa ruri e ne e le uwaga wa dikganyana tse dintsiyana ga re itse 1935 o tla a tla antse jang ke ra ntse ketla latela dikgang tsena mo Koranteng e e tlang bogolo tsa Muso wa Kopano le Bechuanaland.

Ka di 3rd August 1934 e ne e letsatsi le letona la boitumelo mono Dikwele le Mabentlele di cwecwe gone go bulwa Ntlo ea Kokelo "Hospital" e e bidiwang ka gore The Scottish Livingstone Memorial Hospital e ne e tile go bulwa ke Assistant Resident Commissioner Captain Reiley, Rev. Hail, Principal Tigerkloof le ene o ne a le teng le bantsho ka bontsi.

Goile ga bua Assistant Resident Commissioner, Kgosi Kgari le Bakwena ka bontsi ba leboga Dr. Shepherd le ma Scotch a gagabo ka thuso e tona e ba e dirileng ke Hospital e tona le gone e agilwe ka bontle yo bogolo e ne e agiwa ke makau a Mokwena, Bakgatla, le Bangwaketse ba o kametswe ke Ramoshweu a le monwe fhela le Banwato ba le teng ba agile kago e tona thata e e itumedisang e e kaelang le mang a e bonang gore ntekono Ma-Afrika antse a cwelela pele.

Dr. Livingstone e ne e le tsala e tona ea Kgosi Sechele I, o fhitsetse Bakwena kwa Chwanwane ka nwaga wa 1846 mo gompieno e leng lefatshe la Transvaal ba agile teng a feta a baruta teng. Kgosi Sechele a tlabologa ka pele fha a bona Bakwena ba sa tsene Kereke jaaka arata a kopa Livingstone gore a moletle gore ere ene ka Sontaga a kua mephatso e shapa Bakwena ka dime le dithuoa gore ba e kwa Kerekeng are Bakwena bauthata fha ke ea utwa fha ke ea Kerekeng ba kanama botlhe fhela.

Dr. Livingstone a gana kopo ea Kgosi are ga e tse nwele j. Sechele e ne e le Kgosi ea modumedi ea senatla. Dichaba tse dinwe tsa Bcwana erile Muso wa Maburu o sa shakgetse cherichei ba tshabela kwa go ene baitsi go loela magabone Maburu a sen fokoisa jokwe go legonye. Le jaanong banwe ba bone ba sa agatse Bakwena jaak: B.huruts.e, Bagamaletse, Baga-

sikwa, le Bakgatla ba ga Manaana.

Sechele o tlabanye le Maburu kwa Dimao ba tla balatsetse Kgosi Mosielele bare re rumilwe ke Tona Kgolo Paul Kruger kwa Transvaal gore re tle go tsaee motho wa rona kwano go wena o tshabile fhela ra matla. Kgosi Sechele

a tshela ka gore o midicwe ke Kwena o mo mpong ea me nke a cwa gope jaaka "Yehova a tshedile" ba bua nae gole labothano. Erile ka Saturday Maburu a tla go naea Sechele kitsiso ea gore ka a gana ka ene ka mantaga e tla bo e le tratsi la ntwa are fhela jaaka "Johova a tshela." E rile fha letlaba la Mantaga ga be go senyegile. Sethunya sethunya, lerumo le segai lenna pitse le motho godimo. Gatwe ba ba neng ba

choitse ditlholobolo ba ne ba ka nna bararo le Kgosi a dikela maburu chuba Ntlo ea dikwalo ea ga D-Livingstone mo Kolobeng ene a sa il-Capetown Ea re go shulha bagapa dikgomo le basimane kwa merakea ba boela gae Transvaal. Fha mephat ea Maburu e filha kwa Chwane ba bolelela Paul ka fha Sechele o ga nne ka teng ka Mosielele go ba ba tle ba (Di fella karo'ong ea 13.)



Metsa Di Partons Bosigo Yono—Kamosho U Tla Itse!

Batho ba ba mala a sokileng ba ka seka ba bereka. Kagonne madi a bone a na le chefu. E dira gore ba nne ba lapile bale makete. Ba ikutlwa ba tlalalane moteng, bogolo morago ga diyo. Go thuba ga tlhogo go ba tsenya mo ditlalolong.

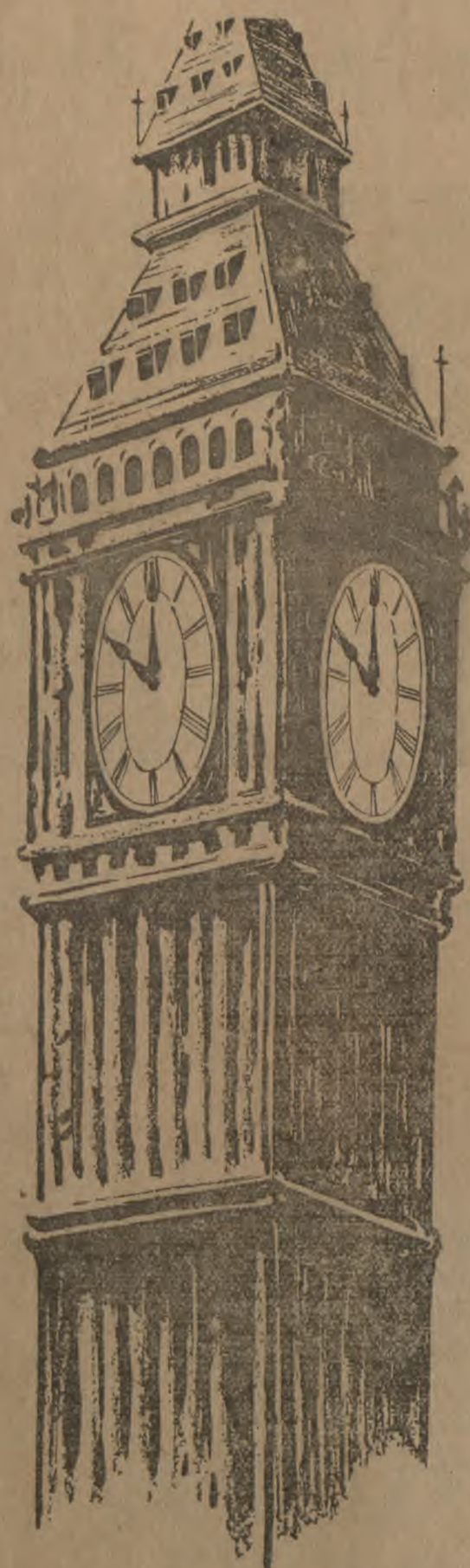
Legale metsa di Partons Purifying Pills bosigong yono! Mo lobakeng loa brakafese kamosho u tla ikutlwa gore go simologile go thacoega moteng. U tla nna le pereko e tlhomameng ea mala. Me u tla ikutlwa u tshedile sentle yalo.

Legale di Partons Purifying Pills di bereka go gaisa moo. YAKA DI TLHACOA DI BILE DIA THATAFATSA. Di pekantsoe ka melemo e siameng thata e naang thata mo ditokolong, e tsitsibosang bomoteng yoa motho le santlholo gore e elete sentle ebong gona mo go batlegang thata gore botshelo bo tle bo siame.

Re dumela gore di Partons di rekoa thata go gaisa dipills tse colthe mo South Africa. Ke kagonne di dira ditlo dile pedi tse ditona, GO NTLHAFATSA LE GO THATAFATSA. Di rekisoa go gotlhe ka 1/6 bottolo e chotseng 50 pills. Gongee u romele mo go P.O. Box 1032, CAPE TOWN. Di leke gompieno. U TLA ITSE KAMAMOSHO GORE DI SIAME YANG.



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Value per ounce. £7 : 0 : 0

Declared value in S.A. Currency. £6,062 259

"MELLOW AS THE CHIMES"

Maikutlo A Bangoledi Ba Rona

Go Batlega Thuto ea Bohlale Koa Mosetlha Eseng Beibele Feela

(Ke S. M. S. RAKUMAKOE.)

Taba ea Morena P. S. B. Mmushi e tsositse namane e toná ea kguduego mo setshabeng sa Bakgatla. Taba e e tseroe ke baruti ba dikereke le batlhatlhoi ba dikolo, mme ga re itse go tla feila kae. Mo setshabeng sa rona go dikereke tse pedi fela tse di nang le dikolo; ke Kereke ea Luthere (Hermanusburg), le Kereke ea Methodist (Wesale). Mme, ge go le thuto le tsuelopele mo Bakgatlang, tl'otlo e tla beioa mo godimo ga e ngue ea dikereke tse, gongoe mo go tsona tse pedi. Ge thuto le tsuellopele di se teng, le gona molato o tla beioa go e ngoe ea tsona gongoe go tsona tse pedi, ka gonne thuto eotlhe ea batho batho e mo diatlang tsa dikereke; mme morafe o mongoe le o mongoe o tsoeletse ngole mo thutong, o tlamegile go leboga kereke kapa dikereke tse di rutang batho ba ona. Molato o mogolo oa dikereke ke go ruta batho kgaogano le nyatsano; mme ke molato o re o itseng botlhe.

Kajeno re utlwa modumo o o reng Bakgatla Educational Association, a e thubioe ka gonne (1) e ruta batho boikarabelo mo thutong ea bana; (2) e rata go thuba dikolo tsa dikereke...ka gonne ea re: "A go agioe dikolo tsa morafe; (3) e rata go tsenya Kereke ea Roma koa Mosetlha. Byanong ke a bota: (1) A kago ea dikolo tsa morafe ke molato? (2) A boikarabelo ba batsoadi mo thutong ea bana ba bona ke molato? Kaga Kereke ea Roma nka seke ka bolela sepe; gonne, go trena le go setse ga eona koa Mosetlha, ke taba ea Lekgotla la Sechaba, eseng ea Bakgatla Educational Association.

Re leboga Morena P. S. B. Mmushi ge a dirile gore re be re itse gore babolai ba rona ke bo mang: mme re bile re itse tse di reoang kaga rona. Bagologolo ba re: "Sekukuni se bonoa ke sebatladi." Mabapi le polelo ea Moruti H. Mashite-Maimane, ke tshesitise babaii gore ke tla e araba morago. Moruti Maimane o bolela ge a kobiloee ke phuthogo ea Luthere koa Mosetlha, eseng ke moruti. Nna ke bona gore Moruti Maimane o fapoga taba, ka gonne Bakgatla ga ba itse sepe ka ga thuto.

Moea oa gore "English" le "Arithmetic" di tlhakanya bana dithogo o tsoa mo mothong o botlhale...mme e ne ele moruti. Ge diputhogo di ne di na le matla a go koba dithitshere, ditaba di kabe di le mpe. Ke na le dinyaga tse di supang (7) mono gae, mme moea oa go thoea English, o santse o le teng. Ke moea o motala thata, me o tla tsaea sebaka ge 'o tla feta kapa o fela. Fela, rona Bafsa, re bina "Krao" fela, mme re batla tsoellopele le thuto, eseng lefifi. Rona Bakgatla ba bafsa re rata gore bana ba rona ba rutoe thuto ea botlhale, eseng Setsoana, kapa Sepedi, bapa Sesotho, le Beibele fela. Re tla dira eng ka tsona? Bana ba rona ba tshoanetse go ruta Setsoana, English, Afrikaans, Xhosa gongoe Zulu, dipuo tse nne, le dithuto tse ding gape. Re bolela byalo rona ba B.E.A.; gape ra re: "Mofsa o a itseng puo ea mmege fela, ke sethutho se se thomolang pelo." Batho ba ba loantshang mogopolo o, ke babolai ba setshaba sa rona. Thuto Bakgatla! moroa 'Musi e boletse.

Mo go "The Bantu World" oa di

15 December, Morena N.W.M. o kgo pela Morena Mmushi gore a tsoe kamo lengopeng. Nna ke kgopela Morena N.W.M. go e a re bolelle ditaba tsa pitso ea B.E.A., e e neng e le koa Tladistad, mme morena N.W.M. a le teng. Ge u utlule tse di bothoko koa teng, re bolelle Mogkaga. Taba e ngoe e ke ratang go e ama ke ea dikolo tsa morafe. Ge dikolo tsa morafe di tshana le tsa dikereke, ga se tsa morafe. Morena P. S. Digame, tlhogo ea Kgomokomo Tribal School, le Mr. S. M. L. Mokhele, tlhogo ea Tladistad Tribal School... ba tla gakologeloa polelo ea me go bona mabapi le "Pego ea Thuto ea Batho ea 1931 kamoo Motlhatlhoi G. H. Franz a bolelang kaga "Tribal Schools." Tlhogo ea morafe ke Kgosi, mme Kgosi ea morafe e e tshoanetse go itse tsamaiso, le thulaganyo ea Sekolo sa morafe. A go byalo kajeno? Dikolo tsa morafe ke tsa "head teachers" le Superintendent. "Thuto ke tiro ea motse (setshaba).

Sepeleng Sa Puo Ea Setsoana

BATHO BA TLHAKANTSUE
TLHOGO METHALETHALE
EA SEPELENG

(Ke MMATLAKITSO.)

II.

Morago baruti ba phuthogo ea London (L.M.S.), ba senka go siamisa sepeleng sa Setsoana ka go tsenya thaka di le pedi, W le D. Ke gore mafako a ke a thophileng ale a ka koalo yana (ka Setlhaping):

(c) Me morena wa motlhanka eno a mo utlwela bothoko. Rre wa legodimo o tla dihela yalo mongoe le mongoe eo o sa ichoareleng ka pelo eotlhe melato ea mokaulenwe wa gagwe. Lehoko yaga Yehova ya dihabalela...Bolelelang bana...Ana dikgomo di hegela...me ba dumela.

Sepeleng se ke se umakang morago ke sone se bogolo ya dikalo tse di baloang ke dichaba tse ke di umakileng, lefa Baga-Maleta ba ka tsena mogo tsona ka loseka, gonne thuto ea bone e le ea Hermanusburg. Me lefagontseyalo ka ntata ea gobo bogolo ya dikalo tsa Setsoana bo gatisio ke Phuthogo ea London, ke sone Sepeleng se go ka thoeng sea itsege mo dichabeng tseo, bogolo thata ka ntla ea gobo Beibele e koadiloe ka sone. Ga sea tsena koa Thabancho le koa Mangaung, gonne mogoloa sone...se bone mo sekaing (b) ...a ne a setse a ikepetse a ba a mela metsoe. Gompiano ke gone re sa itseng se se tla diragalang, gonne ekele thata ngoe e tla gatelela tse dingoe ka maropo a podi e di katele sepeleng sengoe mo ganong se baitsedipuo ba ka se rulaganyetsang puo ea Setsoana. Mme ao one a ka nama a se eme valo re tla nma re a tlhodumela. Legone, go na tlhaka dingoe tse ke tlaaka ke ama sengoe kaga tsona mo mokoalong oa Setsoana. Pele ga ke di ama, ke rata go baa mantsoe mangoe fa pele ga babadi ba koranta ea gagu, gore ba tle ba a akanye; mme lefagontseyalo ereka ke boifa go dira mogolola oa mafoko a a tla ba a tloga tena babadi, one a tla tsena mo kgoe'osneng ea bobedi.

Sechaba sa Bakhokoe Se Lahlehetsoe Ka Lefu La Morena Letsitsa

Monghali "The Bantu World."

Eba mosa ho nkenyetsa litaba tsena mo koranteng ea sechaba sa Ma-Afrika. Ka la 25 December mona Harrismith, re siloe ke Morena Letsitsa eo eleng mora e moholo oa mofu Morena Letlatsa oa sechaba sa Makhokoe; 'me ka morao haho leka hangata ho mo batlela lingaka tse tso'oeu ra hloleha ho mo loela lefung leo le neng le mo t'oele la nyooke. Morena enoa e be e le motlo ea ratang batho ea ba hlompang hoo haeba o no o sa motsebe o no kar Morena ke motlo eo a buang le eena. Ka ketso tshole tsa hae e na tso'ona le ntat'ae Letlatsa. Mofu Letsitsa ke se'lohoho sa Witzie, 'me Witzies Hoek e reiloe ka ntat'ae moholo.

Leha pula e ne e le ngata hona matsatsing so ho fihlela 26 December, ra mo pats ka loa tsatsi la 26 Ts'itoe. Batho ba neng ba le teng ba ne ba feta 3,000, 'me le baholo ba basoeu ba Harrismith ba ne ba le teng 'me ha re lebele ho leboha thuso eo bana ba Mopeli ba re thusitseng ka eona ha'moho le ba Koos 'Mota ka mosebetsi; oo ba o sebelitseng phupuhg ea Morena eo oa rona. Re leboha le baruti ba neng ba le teng phupung, ba sebelitseng ha'moho le rona. Eka Morena oa Ma'rena a ka hlohonotofatsa Afrika ho be teng kutlano ho bana ba eona eleng merahe e mets'o.

Ke 'na,

J. M. MOLOI.

(Di simolla karolong ea 12.)

cholole madi ba be ba chube Ntlo ea ga Muruti Dr. Livingstone. A seka a itumela a a kanya ba tla mokgomela semana sa ma Englishmen emang pele banna re a kanyeng le lona le a bona ka fha Sechele o dirileng ka teng kana le ene ke monna o setse a ipakanya a kua Dichaba tse dinwe tse dincho gore

di tle di mothuse fha e sale jalo Mabur' a tihoa a ea go tihasele Bakwena gape. Dr. Livingstone ke ene Morut, wa ntla wa Bakwena le fha go ka twe wa Bechuanaland Protectorate jaanong ba ga gabo ba dirile sephikancwe sa

se gopotso sa gagwe ka go aga Ntlo ea Kokelo mono le Kereke ea London Missionary e e mono e rutwa ke ene Dr. Shepherd me o e tsamaisa ka tsela ea Free Church of Scotland o ruta Kereke e bile ke ene Ngaka ea Sechaba.



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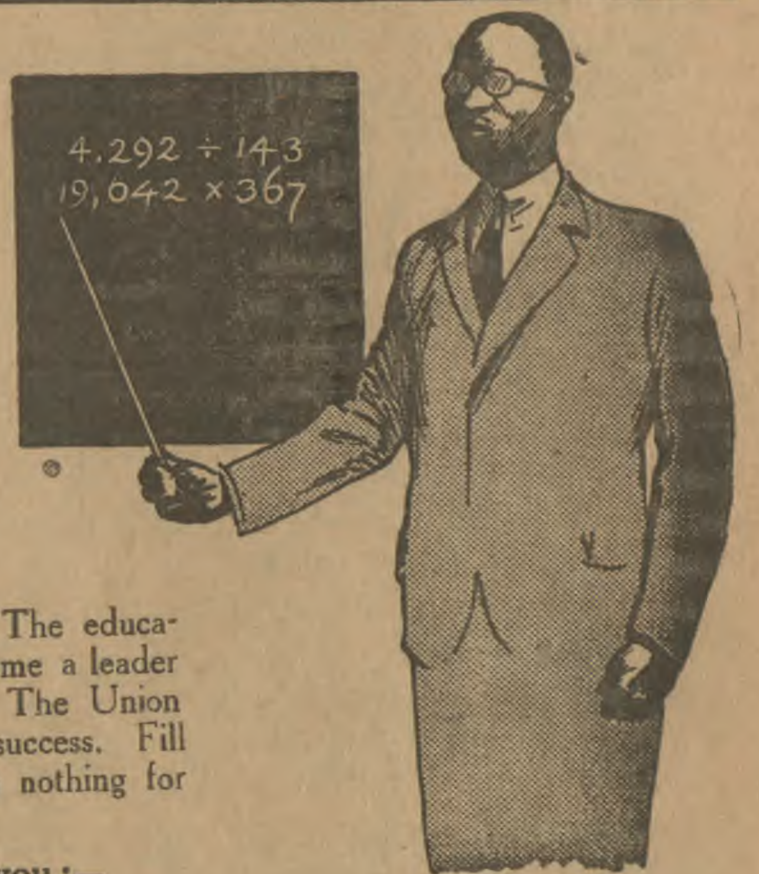
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(Please use pencil and print in block letters)

Tau Tona Lord Clarendon O Etela Marena

Monyanya O Mogolo Oa Dikgoshi Tja Bopedi Koa Pokwani

(Ke A. J. SELOANE.)

Morena morulaganyi oa pampiri ea sechaba "The Bantu World," ntumelele sebakanyana pampiring ea beke le beke, nke ke bontshe sechaba gore mono Pokwani le rena re eme ka maoto bakeng sa tsoelopele godimo ga mantsu a boletsego ke Tau Tona Governor General ma'oba ge ale mono ga geshu Sekhukhuniland, are: "Oena Morena Sekwati Mampuru ke leboga mpho ea gago ea pholo tse tharo, tse p'di ke di neela Jane Furse Memorial Hospital e tee ke e bushetsa go ona gore o e h'abele Marena le sechaba mohlale kgobokane go boledishana mabapi le bophelo bya lena."

Pitso ea dikgoshi ea kgoedi tse tharo ka tiane ga taolo ea molao oa Native Affairs ka pele-pele ea kgethela Marena go kgobokana le sechaba ga 'mogo kua Mamone ga Kgoshi Sekoati Mampuru ge kgoedi ea October e na le matsatsi a Selelago

Marena le matona le sechaba ba fihla e sale borasa, ka ura ea lesome. Kgoshi Sekoati Mampuru le Mothushi oa gagoe Kgoshi Tseke Marishane ba bula pitso, mme ba bea sechaba pele lenaneo le: (a) Tshoanelo ea Lekgotla la Council, (b) Komiti ea go thusa go ahloa melato ka Sesotho koa N.A. Court, e elege ea kgetho ke Komosasa ka noshi, gore sechaba re akanye-

Modula setulo o ile a bolela ka boripa a boncha sechaba le Marena tshoanelo ea sona ea mabapi le chelete ea 10/- elege lekgetho la motho mang le mang a le lefago ka ngoaga le ngoaga eoo a dilago malokateng. gomme ditulong tse nise, chelete e e diatlang tsa batho ka noshi, ka banna ba Lekgotla la Council; gomme mono e diatlang tsa Komosasa a nnoshi; gomme a shupa dichaba tse dingoe tse shetsego di lahlegetsoe ke chelete go lefa ditarata tsa dinaga tsa Maburu tsa bapetsego le oona malokase so rea lefela bakeng sa mediro e byalo Ba Matlala bare re lahlegetsoe ke £30, Mamone £4 10/, Mooifonteia £4 10/-, ga Tisana £4 10/, ga Masemola £8, a boncha ka melato e joalo gore ekabe e pethiloe ke chelete ea 10/-. Dinatla tsa diboleli tsa akgolana ka diputsoho le dipolelo gomme melodi ea maleme kemoka ea fetša ka gore "Marena re kgopelelang ka boikokobetso Lekgotla Local Council." Tikano ea 300 ba eme ka maoto kamoka go boncha tumelo (vote) ea bona Goa kgetho batseta go eo boledishana le ba Musho mabapi le kgopelo eo. Dikgoshi Sekoati Mampuru Tseke Marishane, matona Pokwani, Matlala, Hesechiele Nkoagatse, baruti, Rev. J. H. Mahlamvu le A. J. Selokane (teacher).

Modula-setulo a isha pele a bolelela sechaba taba e mpra e Morena Komosasa a e kgethese go sechaba go e bole dishana, are: "Go na le melato e fi hlago Kantorong ka niko le nako, e meag e tsoa dipoaseng gomme e soanetse go ahlooa ka Sesotho le go lefela koa Sesotho ka diruoa, esego ka gore motho a ee kgolegong, gona go nyakega banna ba batlago go kgetho ke sechaba go sh'ola melato e byalo are taba e e direga kua Krugersdorp gomme e bontsha tselopele. Go ra tega gore mono le gona gobe byalo Bonchi josa batho ebe ele mathomo ge ba ekoa taba ee gomme ba bang ba ekoela shekeleng, bare lere bogoshi a bo fele ba bang bare e bushetsoe morago

re eo e botsa dichaba tse shetsego morago gae, gona ea boela morago go fihla ka kgobokano e tlagogoba gona gape. Pitso ea tsoelalo, gomme Moruti J. H. Mahlamvu a eme go leboga modula-setulo ka mokgoa ea go soara pitso ka oaa le ka mo afago motho mang le mang sebaka sa go bolela maikutlo a gagoe ntle le go fela pelo. Moruti a tlatsoa ke Kgoshi T. Marishane eo agore re leboqe modiro oa modula-setulo le sechaba ka gore Pula. Modula setulo le eena a leboga boitshoaro bya batho ka di ura tse 5. Marena a bego a le gona: Sekwati Mampuru, Tseke Marishane, Petloane Matlala,

Nkgoenyeletse Mashabela, Matsebe Phahlmohlaka, Mankopane Mase-mole, Kgagodi Madiblab, 'Ndadi Mampane, M. Manthlanyane, M. Mangoloane le matona go tloga ko tee go fihla lesome la metso.

Mantsiboea ra batemela dijong gomme Kgoshi e ngoe le e ngoe ea fisa gabedi go fitisha palo ea batho ba tli'ego le bona monyangeng o re o hloletsego ke Tau Tona Governor General.

Modimo shegofatsa frika

Kereke Ea Pentecostal Holiness E Lahlegetsoe Ka Lehu la Kgoadigoadi

Kereke ea Pentecostal Holiness e Doornkop, 42, e lahlegetsoe kakudu ka lehu la Morena Kgoadigoadi

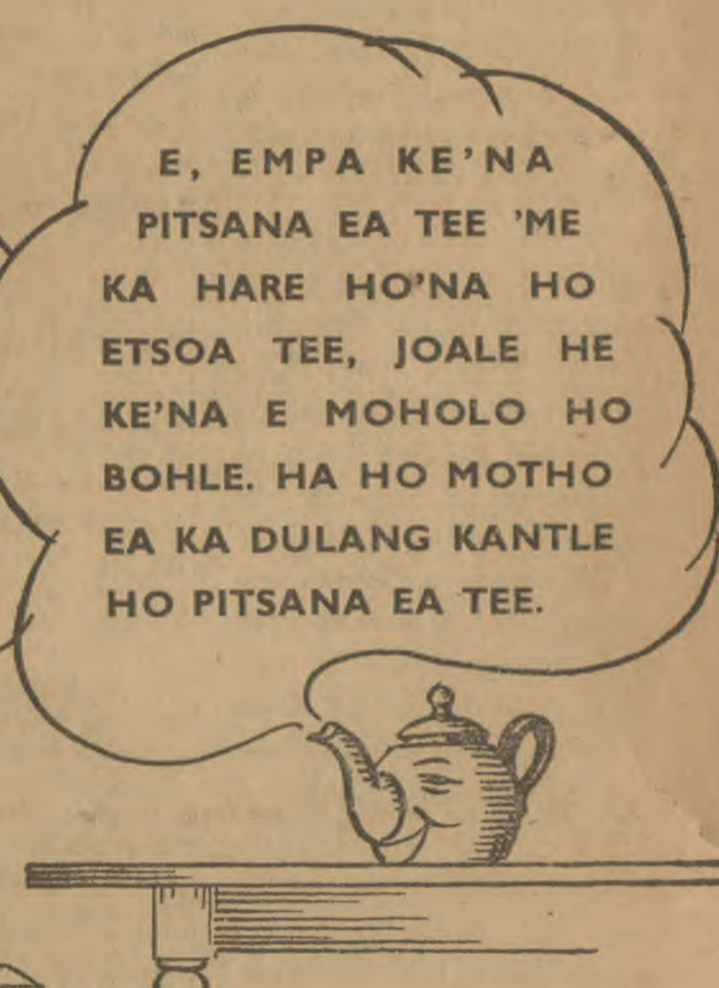
Morena Kgoadigoadi ebe ele o mo'ngoe oa banna ba ba ikemisheditsego go direla le go tsoelisa sethaba eo Afrika pele. O thomile go ba lelolo la Pentecostal Holiness Church ge go fihla Moruti Cooper, Doornkop. Gomme a kolobetsoa ke Moruti Elliott Ge Moruti Elliott a tloga goa tla Moruti Turney.

Mohu ebe ele monna yo a ratago modiro oa Modimo; le gona o be a sa direle Modimo ka Kerekeng fela, euyya le kantle. Le gona o be a kgahlola ke go direla kereke ka dipholo le koloi ea gagoe. Ka tsatsi le lengoe ge a latile dipahlo tsa Moruti Turney ka toropong, o ile a oa ga bohloko e'ekotsho-kareng, le ge gole bya o a fela a tieletse modiro oa Modimo. Ke

monna oa pele oa go romela bana dikolong, lehono ke yena fela motseng oa Doornkop o a nago le bana ba e'ego barutisi. O bolokiloe ke baruti ba bane: bo-Moruti H. Mabogoane, Bapedi Lutheran Church, yena o badile Yeremia 6: 14: P. M. Mashile, Pentecostal Holiness Church, Pretoria, o badile Hezek, 24: 16-27; G. M. Malaka le J. J. Ndaba.

Serapeng go be go le batho ba ka fihlago 800. Bana ba mohu ba opetsa pina tse tharo ba felegeditse tatabo. Basadi ba phuthego ea Merapelo ba dirile modiro o mogolo ka thapelo Modimo a a shegofatse ba lapa la muhu.

A. H. MOTHOA.



KE KETLELE. KE BELISA METSI A ETSANG TEE EO E NEHANG BATHO MATLA LE THABO, KA MORAO HO MOKHATHALA OA MOSEBETSI.

E, EMPA KE'NA PITSANA EA TEE 'ME KA HARE HO'NA HO ETSOA TEE, JOALE HE KE'NA E MOHOLO HO BOHLE. HA HO MOTHO EA KA DULANG KANTLE HO PITSANA EA TEE.

Mang le mang u tshoanetse hore a ithute ho etsa kopi ea tee. Ho bonolo haholo. U ka e etsa ka metsotsoana ntlong ea hao. Bala di taelo ka moo tee e lokileng e etsoang kateng, 'me u di latele ka kelello. Ka mehla reka tee ka pakete tsa boima ba 1/4 lb. kapa tse kholoanyane. Ke tsela e chipileng. Enoa kopi ea tee le ha ibile e kaba hang fela hoseng o boele o phete hape hang feela ka nako tsa meriti.

TEE

e molemo ho oena

Tee e lokileng e etsoa tjena

Qala ka ho futhumetsa pitsana ea tee (tea-pot) ka metsi a chesang, empa eseng a belang.

Tsholla metsi ana a ka pitsaneng. Ebe u nka khaba ea tee u e flatse tee komiking engoe le engoe u batlang ho e etsa.

Ema ho fihlela metsi a ka ketleleng e bela. Ebe u a tshela ka phakiso pitsaneng ea tee.

Ebe u tlhela pitsana e ema metsotsoana e melano. Ka moraho, tshela tee dikomiking u eketse ka lebeso le sukiri.

Tsa Re Di Utluang Ka Pudi-ea-Tsela

Ba Nyala Ka Lehalalelang

TICHERE ALEX RAMAOTO O NYALA MISS ELSIE MKIZA (Ke KGAYE)

Nyalo ea kereke ke uthe e sa tloaloang Bethlehem. Nyalo e tseyoang baholo mona ke ea ho tisa le nyalo, le ea ho shobedisa. Tichere Alex Ramaoto o nyala Mistress Elsie Mkiza. Tichere Alex Ramaoto ke mohlana oa Mstatile ha eso be le nako e telele mona Bethlehem empa o setse a entsa Talenta e sa tseyoeng Bethlehem, o kboedi di le hlano (5) a ruta sekolong sa rona se sehlo sa Roman Catholic Mission.

Mistress E. Mkize ke oa Johannesburg le lena o sa tsoa fihla mona. Bobedi yoa bona bo tla chatisoa ka mokhoa oa se Catholic. Mokete ona o tla sebeletsoa ha Mr. le Mrs. S. Lebenya more tla o qetela Hollong.

Moradi oa Mr. Abram Sewetsong le eena o ea nyala, Le eena o qala selemo ka nyalo e halalelang, lena le tla ba kerekang ea Wesele.

Mr. le Mrs. Dingaan ba fihlile ho tsoa Gaudeng, ba tadimeha ba le bophelong bo botle.

Ea ileng fatseng la bophelo bo sa feleng ke ngoana oa bo rona Andrew Mokuena o shuele a sale mocha 'me o lahlehete beholo mathaka a Rainbow Dance Band.

Kereke ea rona Ma Afrika Bantu Methodist e ke ne mohodi oa eona ke Bro. G. Diphuko.

Barumisa ba tsoang Kimberly ka tsa Grand Session, ba Brothers S. K. Ramailane, G. Diphuko Isaac Oliphant, Sister Ntsoana le Mofokeng, che, ba re tlela letaba tse monate tsa Grand Session (I.O.T.T.). Ba tsoang boikhusong ke bo: Madames Jockert Mokosi' E W. Dingaan le bana.

Tsa Basutoland

Ka 1929 ho ile ha eba le lithlhisio tse ileng tsa hanoa Lekhoteng la Sechaba, ha lumelloa Marena ho inkela tsela ea eona leha ho no ho boletsoe hore ha a hana lithlhisio tseo tsa melao, a hlalise tseling bakeng sa tse haanoeng. Empa 'Musu ha oaks oa tisa hore Marena a hlalise tseling bakeng sa tseo a li haanoeng Marena a ile a rapela hore a lumelloe honna a busa ka melao ea khale eseng e hlotswe ka lilemo tse 20 tse fetileng.

Ha ho sechaba se ka tsoe'ang peli ho sa sireletsoa litokelo tsa sona, Mobali u tla utluisa hore litokelo tsa sechaba li sireletsoa ka melao e tiileng empa mona Lesotho melao ea Marena ke lintho feela tse sa tiang tseo Marena a tihlatseng maala hore li 'ne li lule yoalo li sa tisa, a tla 'ne a tsebe ho meneki, a iketsetsa ka moo arateng ka seng ka sechaba.

Tsa Mafeteng

Re utlua ka moeti ea neng a qhanotse Mafeteng hore ka'la 15 December 1934 phuth'ho ena e ka holimo e ne e kopane ho khetha batsamsisi ba bacha ba tlang ho tsoara mosebetsi ka 1935.

Eka molula setulo u ile a qala ka ho tsebisa makala hore General office e batla koleke ea ho haba office ea K.T. L. mane Maseru. Ha khathoa batsamsisi, Mr. A. A. Mohapi a khetheloa hoba molula setulo, Mr. J. Marite hoba 'moloki oa lichelete, Mr. A. P. Khutlang hoba mongoli.

Ha h'hisioa kapela ho lekhotla hore kayeno ke nako ea hore lekhotla la 'Tsoe'epole le nchafatsoe, 'me sechaba se rutoe litaba tsa lekhotla lena ka ho tla ka ha ho sa nale batho ba bangata ba esong ho tsebe seo le feleng sona. Lekhotla la amohela tlhaliso ena ka hore e hlophisoe hanle, e be e romeloe kopanong e kholo.

Malaitha a Makgooo a gaketse mona Gauteng Hlokomelang Ba-Afereka

RE UTLUA KA PUDI-EA-TSELA GORE—

Malaitha a Makgooo a gaketse gare ga motse oa Johannesburg. Ka Sondag se fetileng a ile a hlasela Morena Obed Mputle, a batla a mogolofatsa Morena Mputle o ile a isoa ntlong ea kokole ke Mr. Paul Morabe ka motorokari. Teng ba fihlile ba mo neea dilhare, me kajeno o ikutlwa ale kaone.

Thaka e ncha ea ga Mamabolo e eme ka maoto mona gare ga motse. Go utluagala e rata go ipopa ngatana ea dikgong e le gore e tle e kgone go thusana ditsietsing le mahlokong. Ebile pitso e tla tshuroa koa Diguers' Hall Sophiatown, ka di 27 tsa kgoedi.

Kgetho ea Phalamente ea dilete tsa setereke sa Pietersburg ebile ka di 10 tsa kguedi ena: Wilson Moloto, Daniel Matlala, Samuel Ntsoboge, Dwashu Mamabolo, Petros Letoaba, Theodore Kamokgopa.

Kov Phalamenteng ea Makgooo, Cape Town, Dr. Malan o hlalitswe tshikinyo ere "Phalameng ng ga e tshpe Mmuso," gomme go tsogile kgaruru. Ga, e eena Dr. Malan o ile g kopa General Hertzog gore a bolelle Phalamente gore melao ea ba batho e tla tsena neng. General Hertzog o arabile ka gore "Taba ea batho ba batho ke nmane e tona ea mosebetsi, gomme ga e ea tshuanela go sebetsoa ka potlako."

Mr. John Mabitsela emong oa matona a m tse oa Orlando, go utluagala gore o itukisetse go etsesa ba mokgethileng mokete oa tebogo.

Koa Tshuane ga Mamelodi, go fereblegile. Mr. S. P. Matseke, Mookamedi oa Congress, o em'itse bana ka maoto. Msloba e ne ele pitso ea go rerisana ka tshenyego ea sechaba.

Koa Krugersdorp go teng Lekgotla la Ba-Afereka le ahlolang ka Se Afereka. Banna le basadi set-rekeng sa Krugersdorp ba setse ba tshaba go tlogelana, gobane lekgotla le ikemiseditse go sga malapa a bao ba palloang ke go sga. Bana ba sa utlueng ba lokisoa.

Mrs. Manye O Leboga Bafokeng

Mogatisi oa pampiri ea sechaba, ak' nkenyetse tabanyana tseo ka boikokou betso. Ke leboga thata metsualle le Bafokeng ba gaecho, bao erileng mo botnateng yoo keneng keie mogo yone baseka ba tshaba. bao ba ntleng ba thusa thata, ha monna oame a ne a'etse mofats'e kago rojosa ke motor car oo o mo thutseng kali 27 November, 1934, me oare go mothula oa thuba lesapo la leoto ka bogare; 'me leha gole yoalo ere kaht Molimo ole mosa kajeno ke bona a tsogile a bile a boetse mosebetsing oa gase leha a ntse a fokola. Le kamoso Bafokeng, eo a robezileng ke Mr. E. Manye 'me ke leboga lona baka Motlatsi ka thuso tsa lona.

Nna nguana oa lona, (Mrs.) M. E. MANYE.

PITSO EA BAKOENA

Pitsoeng ea di 13 January go ile ga kgethoa baromiso go ea pitsoeng ea di 19 January, (Saterdag) kua Bethanie ka pitso eo ke eona ea kahlolo ea lekgotla la bo Rrabani k'ua disko'o. Maina a baromiso: David Masilo, David Tlhaliso, Frederick Tshephe, Edward Makuma, Jobus Thaba; ba nke E.C.

H. T. LEPETHE, Chairman
D. RRAM MODUBU, Secretary

Tshekedi a Khama Kgosi e e Kgolo

EA BAMANGOATO SECHABA SE EA ITUMELA

(Ke SETUMO SA BAKWENA) Re lebogile thata-thata-thata gole go tona go utlwa ha Kgosi e e kgolo ea Bamangwato e kwadile lokwalo lo lo golo, e kwaletse Pusho e Tshireletsa kwa England. Kgosi e gana thata go re lehatshe ya Tshireleco ea Batswana le thakangwe le ya Kopano.

Kgosi Khama, Sebele le Bathoeng ba ile kwa England ka 1895 go kopa go sireletswa ke Pusho ea Mohumagadi Queen Victoria eo molemo—"me ba bona Tshireleco e e ntseng yalo, Gangwe le gape dikgosi Khama. Sebele le Bathoen le batho ba cone, ba nse ba gana go tsengwa mo Kopanong ea South Africa—Le gompiono gontse yalo hela, ga ba rate phetogo epe ea Pusho, ba rata go nna kwa tlase ga Pusho ea Tshireleco Imperial Government Lehatshe yeotlhe lea itumela kaha Tshekedi a Khama a dirileng ka teng.

P. M. T. SIDZUMO
Ex-Secretary to Sebele II
Kgosi e e kgolo ea Bokwena
Molepolole B.P.

Bala "The Bantu World" Pele

Umetyiso Olungileyo Yinisikelelo engenakuxelwa

Umetyiso olungileyo awudli ngakuqondwa de umntu alahlekelwe nguwo! Xa kunjalo ke akunakuba safuni-sela. Amayeza anamandla q'q'ha ayazibulala izisu ezibuthatheka Musa ukukhohliswa ngamantonyelo entengiso okutya ekutiwa kucolwe. Yomeleza isisu sakho sibenako ukusebenza njengoko i Myela yasimiselayo. Ukuze umetyiso ulunge kafuneka igazi elilungileyo, yaye indlela yokuzusa elilungileyo, elitye'fleyo kukusebenzisa i Dr. Williams Pink Pills. Ukuba isisu sakho sibuthathaka ukhathazwa nangumoya okanye intlungu esifubeni nomlambo mus' ukulibazisa, linga kwa oko oyena momelezi uzi Dr. Williams Pink Pills. Uyakwaneliswa kukulungiswa kometyiso ne mpilo yakho yonke iphela.

Omnye kwabaninzi aba liqondileyo i xabiso le Dr. Williams Pink Pills ngu mfazi wase Swindon e Ngilani. Uthi:—"Iminyaka emininzi ndandi phethwe nzima zinkathazo zometyiso, yoke into endiyityayo ingavume'lati nam, ndibe ndiphethwe nangumoya owandenza nda kuncama ukutya okulukhuni mpela—mpela.

"Ndalings intlobo-ntlobo ezininzi ze phawuda namayeza ndicetyiswa zizi hlobo, kodwa andaze ndasizakala.

"Ndadiseadi ncamile ukuba ndoze ndiphile ndada ndafunda nge Dr. Williams Pink Pills ndazimisela ukuzilinga. Kwakamsinyane ndancedakala; ndaqala ndakuthanda ukutya zaya ziyekelela i ntlungu kungabanga. Kudala ndaba sendisitya into yonke. Ngoku sendizisola kuba ndigazatge ndizilinge i Dr. Williams Pink Pills kwang'phambili kuba ngezazindisi: dise kwintungu zeminyaka emininzi."

Bonke abathengisi baya zithengisa ezi pills, okanye ngoo kwabe Dr. Williams Medicine Co., P.O. Box 604, Cape Town, yi 3/3 (bhoti); zintandathu nge 18/- ungarholi ndleko zeposi.

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FRENCH ECRU LACE CURTAINS, two and-a-quarter yards long. Pair from 7/6

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COTTON NET 40in. wide, all-over design 10¹/₂ Per yard

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TEAK OR RUBBED OAK BEDROOM SUITE
Comprising 3ft. Wardrobe with mirror in door and one deep drawer. Dressing Chest with three drawers and large mirror and Tailboy.
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Comprising 4ft. Sideboard, 4ft. 6in. Oval Table and Four padded-back Chairs with loose seats, up-holstered in Rexine. Complete for...
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Stylish design. Beautifully up-holstered in the latest style of Rexine and Moquette or Tapestry.
£17 : 10 : 0

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SOCIAL AND PERSONAL NEWS

Who's Who In The News This Week

Miss Lillian P. Vilakazi has gone on a short visit to Mafeking before returning to Natal. Miss Vilakazi intended visiting Bloemfontein and Kimberley and other important centres for the purpose of studying women social work as she is keenly interested in this branch of women's activities at Mariannhill where is teaching.

Mr. D. M. Moloto well-known business man, of Port Elizabeth, spent a day in the city on his way back from Potchefstroom to Port Elizabeth.

Mr. and Mrs. N. A. Mabumba, of Victoria West, together with their daughter, Peggy, who is a school mistress at De Aar, are among the latest arrivals on the Rand and are staying with their elder daughter, Mrs. E. B. Morake, B.Sc., M.A. Superintendent of Wilberforce Institute Evaton.

Last week on Friday, Misses Stella Kasha, of the Bridgman Memorial Hospital, and Grace Shoarane and Gertrude Oldjohn, of Pimville, visited "The Bantu World" offices.

Mr. C. D. Ntwasa, clerk interpreter at the Resident Magistrate's office, Mount Frere, is visiting Johannesburg and the Reef. Mr. Ntwasa is opening up an agency of "The Bantu World" at Mount Frere.

Mr. A. M. Duma, of Braccroft after attending the C.A.U. Social in city visited Randfontein, Nigel and Krugersdorp before returning to Natal where he is teaching.

Mr. and Mrs. Msozane, are being congratulated by friends on the birth of a girl at Orlando on January 11. Mother and baby doing well.

Mr. Thos Twaku and Mrs. Twaku, sister of "The Bantu World" New Editor, Mr. G. B. Sinxo, are visiting Johannesburg. Mr. Twaku is the Principal Teacher of the English Church Coloured School at Blaauwbank Rail, Cape, and has chiefly come to Johannesburg for treatment for his eye troubles.

The Misses Joyce Zondani and Stella Mpini, left for Pietersburg on Thursday last week to resume their studios.

Port Elizabeth Items

Miss M. T. Sora of the Higher Mission School, Queenstown, is spending a quiet holiday with the Rev. and Mrs. K. Ngxhwana of New Brighton. The seaside climate has done her much good. She will soon be leaving for her home at Bloemfontein.

Mr. and Mrs. Musi and family of Windsorton, near Kimberley, are spending their Summer holidays with their uncle, Mr. T. M. Zini, Court Interpreter at Port Elizabeth. They will be proceeding to Queenstown and Hewu before returning to Windsorton. Mrs. Musi intends visiting her brother, Felix Zini, who is Interpreter on the staff of the Magistrate at T.omo, Transkei, in the near future.

Miss B. I. N. Zidumbu of Boksburg North Methodist School, Benoni, and Miss L. H. Mapimpi also of Benoni, were the guests of Mr. and Mrs. T. M. Zini at New Brighton during the Summer holidays. Miss Mapimpi is a tennis enthusiast. They are resuming their return journey home in time for the ensuing school term. The fine surroundings of the Bay have highly impressed them, and they were more than elated at the success of their home (Transvaal) in the recent cricket tourney.

Cultural Society

The Second General Meeting of the Cultural Society was held at the Communal Hall, E. Native Township on January 9.

The following were elected to hold office for the current year.

President: Mr. W. Xakane, Vic^e President: Mr. Gona, Treasurer: Mrs. W. Xakane, Secretary: Mr. L. Radebe Ass. Secretary: Mrs. J. C. P. Mavimbela.

It will be noticed that Lady-officials have been elected this year whereas last year only men were elected. This indicates the rapid progress the Society is making.

PHILLIP MASHEGO.

Boksburg Notes

A splendid farewell was accorded the Rev. and Mrs. C. K. Mokgothu of the A.M.E. Church Boksburg now to take residence at Christiana.

Mr. and Mrs. Nkoana of Boksburg have just returned from the coast—Durban and East London.

Mr. and Mrs. Busakwe who spent their holiday at Heidelberg have just returned and Mr. Busakwe has left for Pietersburg, where he teaches.

The new arrival in Boksburg is the Rev. Liphoolo and his family to replace Rev. Mokgothu.

The following were the guests of Mr. and Mrs. Ndimande, of Springs during Xmas and New Year holidays. The Rev. A. D. Thlolo of D.R.C. Kroonstad, Mr. Jan Erland, Miss E. C. Tshabalala, and Mrs. Eliza Makue and Miss Sarah Thlolo both of Johannesburg.

Mr. F. T. Gxoyiya one of the few Native teachers who hold the teachers Higher Primary Certificate in the Transvaal and has recently been on the teaching staff at Crown Mines will leave Johannesburg early next week for one of the "Training Schools" in Rhodesia where he will carry on his work as teacher together with Father Winter ex-principal of St. Peter's Secondary School, Rosettesville. Mr. F. T. Gxoyiya is the son of the Rev. D. S. Gxoyiya now at Heidelberg previously at Randfontein.

Misses W. M. Molapisi, A. Thuge and J. More visited Riverside, Pretoria, recently where they were the guests of Mr. and Mrs. Mphahlele.

Mr. Lerothodi J. Segale passed through the city early this week on his way back to Bethel Training Institute, Bodenstein.

Mr. and Mrs. T. M. Tlabakoe of "Cyrene," Bodibe are being congratulated on the birth of a baby-boy recently. Both mother and baby well.

Krugersdorp Notes

The Rev. J. Mabuto, Priest in charge of the Anglican Church has been called to take charge of the Ermelo District. It is hoped that Rev. Sikiu of Standerton will succeed him early this year.

Teacher Voyi attended the special reception held in honour of Rev. and Mrs. Mabuto and left again for the Cape. He hopes to get married there, returning on Tuesday last. When the citizens of Krugersdorp held a reception for the happy couple.

Mr. Lawrence Nkomani is spending his holidays in the Capital.

Mr. A. Mathabe-Principal of Pentecostal School is also at the Capital.

Teacher L. H. Philips wishes to thank the many friends and well wishers who have written to congratulate him on his going to the Priory. The latter college opens on January 22.

Mr. D. Sibeko (Duggie) will enter fragrant and pleasant portals of Matrimony on Saturday. All Randfontein is excited: A report of this joyous event appears on page 17 in this issue.

The following were the guests at Mr. Mayekiso's house at Eastern Township last Sunday: Misses J. B. Dineka, B. Fumbeka, Vilakazi, M. Radebe and A. Tshabalala.

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News Items From Different Centres

Great Social Evening At B.M.S.C. Will Be Held On January 30

Leribe Notes And News

January 1, was a Sports Day at Leribe, Basutoland. The Winners C. C. of Maseru, played against Linare C.C. of Leribe. Maseru won an easy victory. Mr. T. Motsamai almost trebled the Leribe score. Winner, score 233, Linare 44 all out. Mr. Motsamai 139 not out.

Leribe district is proud of one Mosuto graduate in the son of Mr. Gideon Lebentlele, Mr. Frank N. G. Lebentlele, B.A. who is now visiting his uncle Mr. Daniel Makeka. Mr. Lebentlele (Jr.) is teaching at Healdtown Institute.

Mr. H. M. Tshiki, ex-Principal of Peka Intermediate School, is now school inspector with Headquarters at Leribe, for North Eastern Basutoland.

Mr. and Mrs. Keable 'Mote, senior Bantu teacher at Roman Catholic School, Kroonstad, and their sons, Edgar Palmer, Neville. Clements Patrick 'Mote are spending their summer holidays with parents here. Mr. 'Mote left on Monday for Kroonstad and Mrs 'Mote and her sons will remain until the end of the month. Old Esdras 'Mote is seriously indisposed.

Mr. Paul Nkanta, agent of "The Bantu World," is doing splendid work and the people and Chiefs crowd his house every Monday to fetch their copies. "The Bantu World" is popular in Basutoland.

Recent arrivals include Misses Alina E. 'Mote, of Cape Town; Nelie Mphoko Maduna, Heilbron; Misses Mokhehele, Maseru and Teja Tejaneng and both school teachers.

Mr. Jas. R. Makepe and the Rev. A. Chabeli have gone to Maseru on a visit.

Messina News

(By S. J. MALUMBETE)

Mr. D. M. Nkoana, one of "The Bantu World" agents, was on 14 days leave to his home at Nkoana. He is now back and has resumed his duties.

The following students from Lemana College were seen in town: Misses Asant Mbokota, Stephina Kamela, and Mr. Ed. Marolen. They also visited the famous Beit Bridge which R. Roamer, Esquire, has not seen.

Lions are still prevalent in the vicinity of Messina. A lion and lioness were killed on January 1.

Mr. J. M. M. Chirwa, of the Tin Office staff is leaving early next month to further his studies at Lovedale. He has served with the Company as a Native Time-keeper for over four years. He is a hard worker and we hope he will do well at school. Mr. Chirwa was a student at Livingstonia (Nyasaland), and he is the first Livingstonian student who intends studying in South Africa.

Vereeniging News

The Vereeniging Brick and Tile Association will hold its annual conference at the M.E. Church on Sunday, January 21. The appointment of their pastor, the Rev. E. J. Khale with great joy.

At the close of conference, he was

pleased to have the privilege of paying flying visits to his relatives and friends in Kimberley, Christians, Vryburg and the Golden City.

He has just arrived at his station physically fit. He is busy planning and devising means with which to grapple the solemn duties entrusted upon him for the current year. We hope his endeavours will not be in vain.

P. J. M

International Club's Social Night

The International Club will hold its African Night at the Bantu Men's Social Centre on Wednesday, January 30, at 8.15 p.m.

An interesting programme will be rendered. The following artists and musical troupes have been invited to take part: Mr. Griffiths Mosisela, Chief David Mdingi (who broadcasted Christmas Greetings to His Majesty, The King), Messrs S. S. Malgas, Mr. Mark S Radebe, Joel S. Mosisela (famous in Lovedale musical circles), Mr. Nimrod Makanya and his Singers (the outstanding Zu'u artists on the Rand and the Reef) The B.M.S.C. Quartette which is famous and well-known on the Rand) The Philharmonic Society and many others.

The Rev Ray E. Phillips will also show interesting films on African life

A cordial invitation is extended to all friends

Randfontein Wedding

Excitement and joyous gaiety permeated throughout Randfontein Location last Saturday, when the Rev. S. Lu hlongwana officiated at the marriage of two popular young people here...Miss Stephina Mogale and Mr. D. Sibeko of the teaching staff.

An exultant army of people crowded the Chapel of St. Paul's before the arrival of the bridal party; and as the latter entered the Church building resounding cheers and ovation greeted them from all directions.

The Bridegroom...renowned in Pathfinder circles—was accoutred in full uniform, whilst the local troop formed a Guard of Honour outside the Church. Attired in a beautiful wedding gown of satin beaut, designed in accordance with the latest instructions from Paris—the bride made a picturesque and striking figure.

Mr. Christian Molefe, head teacher of the Schweizer Reneke Anglican School, acted as best man, and Miss Harriett Mthetho as leading bride's maid. Miss Mthetho who is a cousin of the bride, was dressed in a gorgeous flowing robe of crepe de chene, moderately decorated with silk Lace, (the ladies will understand)

After this pretty ceremony, the happy party left by car for Randgate, the home of the bride. A special reception was held in the Randfontein Location on Sunday and was attended by a large number of prominent citizens and friends of the bride and bridegroom.

L.H.P.

Mafeking News

The historic town of Mafeking was the venue of the 31st. Annual Session of the Northern Grand Temple of the I. O. T. T. which was attended by over 150 delegates who came from far and near. The formal opening was performed by Bro. Rev. D. H. Masisitha, G. T. T. assisted by Bro. J. H. Mahlamvu, G. T. S., in the in the Mafeking S. Methodist Church on Saturday, December 29 at 10.30 a.m. The G. T. T. delivered his welcome address and announced the gift of an ox from the Paramount Chief to the visitors which was received with acclamations of "Pula."

The routine work of the session was then proceeded on with all the Grand Officers being at their places. Bro. Rev. A. M. Tlaketai was appointed acting G. T. Chasp., and Bro. Rev. Mkwazi acting Ass. G. T. Sec.

The afternoon session was graced with the presence of Chief D. Lekoko and two Councillors representing the Paramount Chief L. Montshioa, who was called away on urgent duty, the Deputy Mayor of Mafeking, the Rev. L. T. Sidler, Superintendent of the Methodist circuit Rev. L. N. Holden, representing the European Methodist Circuit. After a formal introduction of the visitors by the Rev. J. J. Mohau, resident minister and G. S. of the local Sub Temple, they all addressed the session on behalf of their respective communities and extended to the delegates a warm welcome to the historic town of Mafeking. The Deputy Mayor apologised for the absence of the Mayor, and in welcoming the delegates said, inter alia, "you represent a progressive element of the Bantu people, and I assure you that we are one with you in combating the forces of strong drink. We have no compromise with intoxicating liquors, because they retard the progress of a people, white or black. Like a snake, strong drink is poisonous even when taken in small doses, it demoralises and destroys life." Bro. J. R. Rathebe, in moving a vote of thanks to the speakers, made a masterly and constructive touching speech.

The annual reports of Subordinate Temples revealed that there was life and progress in the work of the Order, while the exhaustive reports of the G. T. T. and the G. T. S. revealed that the year ended has been one of steady growth, the work is moving apace inspite of difficulties and counter movements. Eight Temples have been instituted during the year, while seven Temples have been revived. The statistical returns showed an increase of ten Temples and 100 members on last year, bringing the total respectively to 69 Temples and a membership of 2083.

(Continued next column)

"Touching Toes" At Age 76

ALTHOUGH SHE HAD STIFF JOINTS WHEN SHE WAS 65

Has Taken Kruschen For 10 Years

Can you touch your toes without bending your knees? Will you be able to do it when you're 76? There is no reason why you should not, if you follow this woman's method of keeping fit. She writes:—

"When I was 65 my wrists and ankles began to swell. I was unable to turn my head round. As I did not care to qualify for the chimney corner, I decided to try Kruschen Salts. I have taken it regularly for ten years, and I have good health. I walk two miles or more each day, and can easily touch my toes without bending my knees—which I think good, considering I shall be 76 in two months' time. Only to-day I was asked how I managed to keep looking so well."—(Mrs) E.M.P.

Most people grow old long before their time because they neglect one vital need of health—the need for internal cleanliness.

There is one sure, safe way to keep yourself regular inside—the "little daily dose" of Kruschen Salts. Kruschen is a scientific combination of six mineral salts which keep your eliminating organs in proper tune, and so clear away the waste matter that clogs your system and poisons the blood.

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

During the year, the Executive found it imperative to appoint a Special Missioner to visit Natal in the interests of Temperance work, and Bro. Rev. J. B. Mabona was appointed the special missioner. He visited Natal and Zululand, and as a result of his tour, three subordinate Temples and one Band of Hope have either been instituted or revived. The total number of Bands is 53 with a total membership of 5620.

Sunday December 30, was Temperance Sunday, and the attendances in the local churches were swelled up by visitors while the local pulpits were occupied by visiting ministers and lay preachers. The official service in the evening was conducted by Bro. Rev. E. E. Mahabane in the Stad Methodist Church, when the spacious church was packed to overflowing. The service was most inspiring and helpful, many lives were re-consecrated, wills revived and pledges renewed. Over 25 new members came forward to join the ranks of the Order.

Ez. Eq. M.

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DOMESTIC ANNOUNCEMENTS.

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

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

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

BIRTHS:

Born to Mr. & Mrs. Joel R. Setlogelo at Orlando Township boy-Twins on the 8th January 1935. Mother and twins doing well.

C. Y. SETLOGELO.

UMPHANGA:

MBI WILLIAM—Sishiywe ngubawo u Mbi William unyana ka Maganda Booje Matimba. Wazalwa ngo 1862. Uhubhele e Vryburg ngomhla wama 30 ku October.

Izihlobo ezisema Mpondomiseni nazo zonke ezimaziyo, mazaneliswe ngulo mbiko.

C. MANGE,
Pimville, Tryl.

IN MEMORIAM:

MQBULI,—In loving memory of our beloved daughter, Nomsa Nomalungelo, who passed away peacefully on the 20th January 1934, at Pimville.

Sweet are the thoughts that savour of content:

The quiet mind is richer than a crown.

Ever remembered by her father and mother

SIMON and FRANCES.

ISAZISO:

Bonke abantu bayamenywa ekuvulweni kwendlu yase Presbyterian Church e Orlando Township mihla zi u 20 ka January 1935 ngo 3 ntimbama.

C. MPULO.

WANTED PRESS BOY:

Wanted smart Press boy for Dry Cleaning work. Also good ironer for ladies frocks. Only thoroughly experienced workers need apply: WHITE STEAM LAUNDRY. 275-285 Luttig St, Pretoria.

WANTED AGENTS:

Smart Native Agents wanted all over the Union to sell gramophones on exceptionally easy terms. This is an excellent side line for canvassers. Write for full particulars to P.O. Box 2934, Cape Town.

WANTED KNOWN:

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

AMAFUTA ATENGISAYO:

Zonke izinhlobo zamafuta ezilwane atengiswa ngu:

J. R. VAN DER MERWE,
Welgekozen.
Private Bag, Estcourt, Natal

FOOTBALL PLAYERS:

A meeting of all Football players from the Orange Free State will be held at the Bantu Sports Club on the 23rd, January 1935 at 7.30 p.m. All interested kindly attend punctually.

C. N. SETLOGLO.

TSEBISO:

Kgosi ka mpho Setaka ke thabefe, Baroa, Tau, mokoosi. Bona Barolong, ngoant, osek - ka 27th Jan 1935 ka nako - 10 mo moshona Gobu mironyosa, F. Lihaba J. Goodman, m s-tulong J. R. Mhushara Leuth, mo Nantafid Pimville.

This Week's Sporting Events

Port Elizabeth Oriental Rugby F.C. CHILDREN AND ADULTS LADIES SECTION COMMITTEE 1934.



From Left Standing : E. Buyambo, M. Msengana, Vice-President, K. G. Siwani, Asst. Secy., G. J. Ngisi.
Sitting : E. Sengo, Vice Captain, N. Maqanda, Honourable Secy., K. Mzuzwana, Lady President, F. Sulau, Lady Captain, G. Hliso, Lady Chairman.

Bantu Sports Club And African Sport

"THE CLUB IS BLACK
SOUTH AFRICA'S
MECCA IN SPORT"

Since the establishment of the Bantu Sports Club in 1931, African Sport has received a real stimulating impetus. Beyond the increase in affiliation and Registration of Clubs in the Johannesburg District, there has been a decided activity in expanding the various Organisations controlling sport and extending sporting facilities to outside Districts where organised sport was a thing unknown before. Gambling in Football has since received a real setback, and has suffered almost to extinction. Above all this there has been a closer connection between the former independent local bodies. Inter-District games have been organised and extensively patronised. Interracial games between Coloureds, Indians, and Portuguese have also helped to cement these various nationalities together for a still healthier and friendlier attitude to sport. The machinery of organisation has since culminated in making it possible to have Inter-Provincial Tournaments in Cricket and Soccer, thus bringing the realisation of an African South Africa side capable of trying conclusions with other International sides. Last year when Motherwell and the All India teams were in South Africa, the local African Soccer bodies made attempts to get programmes with the visiting teams from overseas— attempts which were not prompted by challenge to South African race prejudice—but offered as a gesture of International goodwill and a desire to enter into the fraternity of nations in the realm of Sport.

Unfortunately white South is not yet prepared for such change of attitude towards non-European South Africa, so much so that the idea of an International meeting in S.A., has still to be born anew. Today all these movements are regarded as a matter of course, and a sign of Native development, the inspiration of which has been the Bantu Sports Club. Just as the "Wanderers Club" has been White South Africa's Emporium in Sport, the "Bantu Sports Club" has been Black South Africa's Mecca in sport.

The beginning of last year saw the South African Bantu Cricket Tournament staged for the first time in African Cricket History at the Bantu Sports Club. The winter of last year saw the staging of South Africa African Football Association's third Inter-Provincial Tournament—Sporting programmes which were unknown before 1931, prior to the opening of the Club. Last year Tennis received its first inter-provincial status when the Club's team toured Natal—an event which augurs well for Tennis in future.

The year 1935 should prove another big era in African Sport development as the interest in the various departments of sport has spread even as far as Basutoland, Bechuanaland and Swaziland. With the increase in sporting activities will be a corresponding interest in the arena of all African Sporting activities—"The Bantu Sports Club!" All sportsmen should join us in wishing the Club a very prosperous and happy New Year.

African Motor Drivers' Union Holds Successful Party In "B.W." Hall

Sir,

Kindly allow me a space in your most valuable paper to express my thanks on behalf of the African Motor Drivers' Union as General Secretary. We held a Drivers' Day Party on Boxing Day, December 26, 1934, in the Bantu World Lecture Hall, and I must say it was a very successful function indeed.

Though the movement is a very young one, the manner of attendance proved that Africans are taking interest in their African Affairs,—a very encouraging sign. This was also shown by the fact that many were present, besides the Drivers themselves.

S. E. MOGOYE
Secretary,

Johannesburg.

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No. 1 Hardy Street, (Off Cornelius St.,
Johannesburg.

Children And Adults Have A really Good Time In Sport At Witbank

The Bantu Sports

The Third Annual Bantu Athletic and Cycle Sports Meeting was held on the Wells' Sports Ground, Witbank, on Tuesday, January, 1, 1935, starting at 9.30 p.m.

There was a total of 28 events in all. The most popular of them being the High Jump and Cycle events. Children and adults entered in most of the events and had a really good time. At about 12.30 p.m. a crowd of about 800 people were all given cold drinks and buns which they most thoroughly enjoyed. The Mayor Cr. Mr. E. Burnham presented the prizes to the various winners of the events. The total number of prizes being 96.

The winner of the Broad Jump, Piet Nhlapo did a magnificent jump of 15ft. 3ins. and Frans in the High Jump a jump of 6ft. 3ins. In the under 16 event of the High Jump the height was 4ft. 3ins, the winner being Frans Bonco and in the Broad Jump a distance of 14ft. 3ins. was jumped by Jerry Makoa.

We, on behalf of the Sports Committee, wish to thank the Witbank Municipality for donating a sum of £15 towards the success of the meeting. We also wish to thank the European Storekeepers and others who gave freely towards the success of the meeting; also the Bantu Storekeepers. Further we wish to thank the Europeans who were present and who also helped to the success of the meeting. Among the many present were the Head-Lecturer of the Witwatersrand Technical College, Witbank Branch, Mr. H. Natrass, Mr. & Mrs. A. Pike, Mr. A. E. Woolcock, The Rev. H. D. Leigh and the Rev. W. E. Wilkinson, Mr. H. D. M. Fraser assistant to the Location Superintendent, and not forgetting the Sports Committee:—Mr. H. G. Lynn, Location Superintendent, the Rev. L. F. Ntshanga, the Rev. M. A. D. Mpablele and Messrs J. H. Spondo, E. M. J. Phago, J. Bapela and the Honorary Secretary, E. S. Matyeka, and those Bantu ladies who were so kind as to be of assistance, viz. Mrs. E. M. J. Phago and Miss Edith A. Mphahlele and others.

E. S. MATYEKA,
Hon. Secretary.

Witbank.

Amalgamation Of Schools Marks Real Progress In Benoni

Benoni News
(BY NAT)

The spirit of unity is daily manifesting itself among the people in all spheres of life. This spirit was exemplified the other day when Rev. Taylor Johannesburg and Rev. Mokone of Benoni met with their respective school boards to negotiate about Amalgamation of their two schools here, viz. The American Board Mission School and the A.M.E. School. After discussing the main points for Amalgamation, the final decision was for Amalgamation, to take effect from the opening of schools this term. This noble example of

these two worthy Reverend gentlemen ought to be followed by many.

Rain continues to be scanty around the locality, and the heat is growing from bad to worse. On the Afternoon of January 12, a swarm of locusts invaded the surroundings.

Assault cases are still common among the hooligans of Tswatwa location. On Sunday evening an elderly African man was suddenly attacked at Dunswart station and severely flogged by unknown assailants. It is unsafe to use Dunswart Station when leaving Benoni on Sundays.

The Bantu Methodist Church, otherwise known as "The Donkey Church," had a monster demonstration of processions and revival, around Tswatwa on Sunday last. The procession was, as usual, led by the donkey.

The Benoni branch of the Gama Sigma Club, an affair which had

proved a failure on many occasions in the past, and has been re-organised by Mr. W. Ngqoyi and Rev. J. M. Mokone, is making progressive head way and promises to prove a success in the future.

Schools are reopening this week and many teachers have already returned from their lengthy holidays looking quite fit for the resumption of their duties.

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ASSEGAI WARRIOR. Complete with pump, bell, tools and Lamp. Railage paid. Usually a £5 machine. Help yourself to 20/- by ordering an "Assegai Warrior" at £3 19 6 Cash.

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

Boys and Girls Cycles.

Only a few shillings more buys your child safety on one of our British, All Steel Cycles. Fully guaranteed, 18in. to 24in. wheels. Complete, and railage paid £3 15 0

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MR. P. D. SEGALÉ
ea tshereeng tulo ea boikarabelo Johannesburg, ore

"Ke ikutlwa ke phedile;

MASIKA A KA A SEBETSA HANTEE"

"Mosebetsi oa ka ke o batlang hlokomelo le phakiso o sebetsoang le bosiu, mo kabaka lena ke ne ke letetse hore ke tla kula. Ka keletso ea motsuallie e mong oa ka ka leka phosferine, me ka makatsoa ke tshetsetso ea eona. Laha ke sa ntse ke e sebedisa, kajeno ka ikutlwa ke le bophelong. Masika a ka a sebetse hantle; madi a ka a nonne me ke ikutlwa ke matlafetse. Nka hlokomela mosebetsi oa ka ke sa tshabe hore ke tla kula. Ke ea le leboha bakeng sa moriana oa lona o matla me ke tla eletsa metsuallie ea ka hore e o sebedise hore e tle e phele hantle me e tsebe ho sebetse mesebetsi ea eona hantle!"

16, Market Street, Johannesburg.

PHOSFERINE

Pheko ea lipheko

Makhoaa lefatsheng lohle a tseba Phosferine me a dumela ho eona. Ke pheko e phokolong, e matlafatseng. Phosferine e fodisa ho opa ho hlobo, ha meno le moko kaofela a masika.

E REKISOA DIKHEMENG LE MAVENKELENG

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