

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

THE BANTU WORLD



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PURPOSE OF NATIVE REPRESENTATION BILL

UNIFORM POLICY FOR AFRICANS IN THE UNION

Abolition Of Cape Native Franchise And Inauguration Of Policy Of Political Segregation Of Africans From Europeans

Disenfranchisement Of Africans

The Government has convened regional conferences of chiefs and African leaders to discuss the proposed Native Bills, and in view of this "The Bantu World" has undertaken to deal with the Bills in order to enable its readers to study them. This week we deal with the Representation Bill, which is the most important of the two measures and the one likely to cause a great deal of controversy.

The purpose of this measure is to establish the principle of the political segregation of Europeans and Africans by (a) excluding Africans completely from voting for members of the House of Assembly and (b) providing alternative machinery by which their views, upon matters affecting themselves, can be brought to the notice of Parliament.

The Bill proposes to prohibit any further registration of Africans as voters on the ordinary Parliamentary voters' roll, though those at present on the rolls will not be removed, unless they lose their qualifications. There will be thus a new and Union-wide system of political representation of Africans in Parliament through four white members of the Senate, elected by purely Native electoral colleges which will be formed as follows:

(1) In the Transkei—the Native members of the United Transkeian General Council. (2) In the three areas of the Transvaal and Orange Free State (both combined) Natal and the Cape Province (excluding the Transkei); chiefs of tribes where there are no local councils; Native members of local councils, reserve boards and urban advisory boards; and (in the Cape) headmen of rural locations, not under a chief or local council.

There will be a Native Representative Council consisting of twenty-two members, sixteen of whom will be Natives, viz. twelve elected by the abovementioned electoral colleges, and four nominated by the Government, viz. six will be Europeans, five Chief Native Commissioners, without voting power, and the Secretary for Native Affairs, with a casting vote only.

Special Representation of Natives in the Cape Provincial Council will be through an additional member of the Council for each of the two electoral areas—Cape Province and Transkei. Both may be Natives (or members of other non-European groups) provided they are parliamentary voters in the Cape. This representation is to cease if the Cape

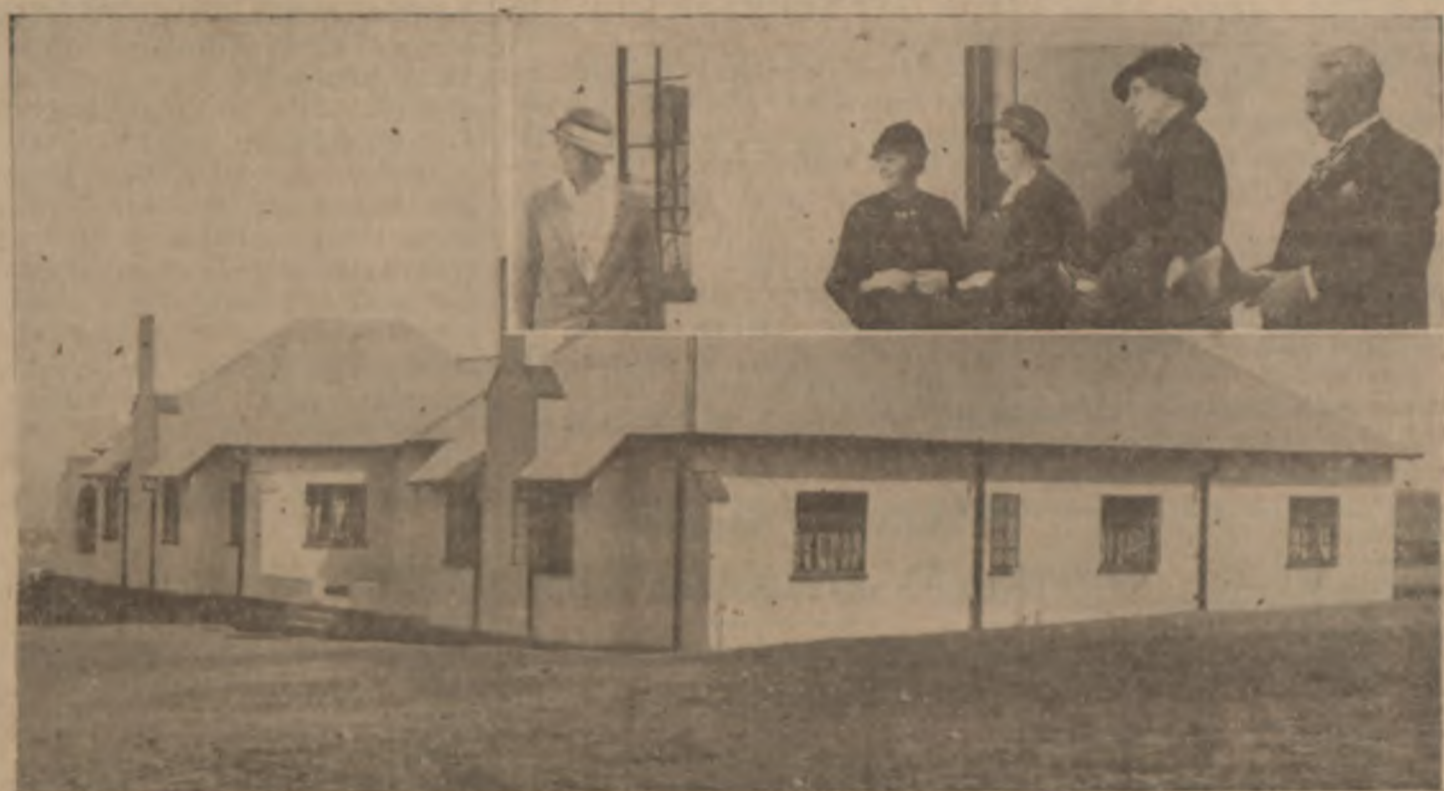
Provincial Council ceases to function in respect of Native education, etc.

Delegates To Pretoria Meeting

The conference of Free State and Transvaal chiefs and leaders convened by the Department of Native Affairs will take place at Pretoria on September 6. The following have been nominated to represent the Reef: Dr. A. B. Xuma, Dr. P. ka I. Seme, Messrs H. B. Piliso, S. G. Senoana, A. S. Vil-Nkomo, R. V. Seloje Thema, & J. Rathebe. The Advisory Boards have elected Messrs P. M. Bell (Pimville), E. E. Tshabalala (Orlando) P. M. Malunga (Western Native Township) P. M. Selokane Eastern N. Township, J. Skosana Randfontein, Stephen Skosana (Krugersdorp), B. G. Phooko (Germiston), N. Ngubene (Boksburg), I. B. S. Masole (Brakpan), R. M. Tladi (Benoni), L. R. Mthabi and Rev. H. D. Hlabangane (Springs) and Rev. G. S. Khosa (Roodeport.)

The petition declares that the question is one of sacred honour and human duty. It claims that, if Christian nations stand by and see Abyssinia attacked by Italy, it will be a "hollow mockery of their professions of Christianity."

While Chief Walter Kumalo of Ladysmith is offering to raise an impi of Zulu warriors for active service in Abyssinia, a small committee of Africans here in Johannesburg, it is understood, has applied to the Minister for Native Affairs on behalf of 6000 Africans, for permission to enlist in the Abyssinian army.



Lady Clarendon opening "Leseling" built by the Church of England at Orlando.

Nation's Soul Cannot Develop Unless Justice Reigns Supreme

"You who are here to-day know what individual suffering, what wholesale injustices, what closing of doors to wise and natural progress and to opportunity there is on all sides with regard to the Native," said Lady Clarendon in opening the new Church of England mission house, Leseling, at Orlando on Wednesday. "Would that all eyes were opened as are yours; it would be well for South Africa were it so."

The soul of a nation cannot be expected to develop where there is no fundamental sense of justice in every-day life. There are many, of course, in this land who devote their lives to the succour and the education—the civilising—of the Natives, but there is yet room for more; and always they need support from those who, occupied in other ways, yet realise their obligations, whether from a sense of duty or as from the stronger, the more privileged, towards the weaker, upon whose labour the success of his particular form of civilisation is built.

Appeal To The Public

"May I here make a general appeal, not to those who have already given, but to a wider public, to support the work at Ekatuleni and Leseling, in any way that suggests itself to them, especially financially. I make a great point of this because it seems to me so cruel so unreasonable, to expect that those who give themselves without reservation spiritually should also have perforce to shoulder the heavy burden of collecting the wherewithal to pay for bread and butter. There is little justice in this—there is also little sharing of burdens."

"There are two special burdens which I would ask your permission to touch upon. In Orlando itself, amongst its greatest needs, is street lighting, which I know from experience is of first importance from a moral and practical standpoint, and, secondly, a central telephone call box, the existing one in police headquarters

being no sort of alternative. The other is the immediate construction of a causeway over the spruit dividing this side from Orlando. There is no doubt that it will have to come, but could not the municipality arrange to have it done immediately?"

Holy Ground

"Here at Leseling, the Place of Light, I feel that I am on holy ground, for only prayer and great love and listening to the guiding of the spirit, could have brought it to birth; and here, I believe that the people of Orlando for whose service it was built, will learn to their comfort and inspiration, all that is good and beautiful and true, and see, in fact, a revelation of the eternal."

12,000 Africans On Voters' Roll

Addressing Europeans at Umtata last Saturday, General Smuts said: There was a movement amongst Europeans which was overwhelmingly against the continuance of the old system of equal franchise rights for Natives.

In theory, Natives in the Cape had an equal right, but there was no real equality in the franchise, because there were only 12,000 Native voters on the register, whereas there was about half a million white voters, and there was not a constituency in the Cape to-day where the Natives by their own vote could return a member for parliament.

He thought the proposed general council for Natives of the Union would be a good substitute for the Native franchise. He was one of those who would go a long way to satisfy Native opinion because no one travelling through the Union could help being impressed by the peaceful and law-abiding attitude of the Natives and by the immense contribution they were making in the development of South Africa.

Mussolini Determined To Grab Abyssinia For Fascist Empire

There is no hope of an amicable settlement of the quarrel between Italy and Abyssinia. Mussolini is determined to grab Abyssinia, and is not prepared to argue with the Emperor of Abyssinia, except by means of machine guns. A message from Rome states that in addressing 12,000 men ready to embark for Africa, Mussolini said: "We shall go forward until we have achieved a Fascist Empire. I know you will do your duty with iron discipline until all our goals have been attained."

Meanwhile the African world has been stirred and its sympathies are with Abyssinia. At a meeting of the newly-formed International African Friends of Abyssinia in London, an impassioned appeal to all Africans all over the world to unite in support of Abyssinia was made by C. L. R. James, a young West-Indian, who urged that the cause of Abyssinia was that of every man and woman of African descent.

"The sympathies," says a message from Cairo, "of the Egyptian public—Coptic and Moslem alike—are very clearly on the side of Abyssinia. Newspapers of all parties condemn what is described as the Italian "aggression." Nationalist newspapers are publishing appeals for volunteers to join the Abyssinian army and many offers have been received from all classes of people."

The Somalis in Italian Somaliland are said to be "pouring out of the Italian territory into Abyssinia" for they are "violently anti-Italian"

A petition urging that "Ethiopia must be safe-guarded has been received by the League of Nations from the International Council of Friends of Ethiopia of Harlem, New York, on behalf of the millions of Negroes in America.

(Continued at foot of column 2)

Xhosa "Ikhaya" Lodumo Ekomani

Idonki Kuvakala Ukuba Iyeza Apha eMonti Inconywa NaseRhini

Nge holidi yomhla wesihlanu ka Arosi kubanjwe amashumi amane abantu abapule umthetho ngokusila umqomboti. Kwaneqela elikulu lamadoda abanjwe nge politekisi nezipilibane zokuhlala elokishini (Lodgers Permit).

Idonki kuvakala ukuba iyeza apha eMonti yaye inconywa amandla ayo eRhini apo kungeke iqela elikulu labantu. Lento ifanele okokuba itandazwe lilizwe lonke kuba icawa ezikoyo zigqitile singayazi neyona iyakuba ihngile.

Iqela leJuvenile Tennis Club beliyokudlala eQumra babuya noloyiso, lincoma nobubele elibuyatele apo.

Sivelana no mzalwana uGeza ongumxasi opambili welipepa ngokusweleka kweNkosikazi yake. Le Nzwakazi ipelekwe ngamanina O. Rooi Batyi base Wesile njengoko ifihlo layo belingolweSine evukini.

Ubutyalike obukonza pantsi kwegama lika "Sixabayi" sakungela limaqela maninzi liti elinye emlanjeni apo iNkosi yabaptizwa kona. Liti elinye indevu mayingacetywa kuba zibubungwalisa bendoda. Liti elinye indevu mazicetywe kulapo ke kuvela ukungevisisani.

Amadodana amabini adibene eTebekana ngobunye ubusuku eNenekazini elinye, ate abuzana umvelapi agqibela ngokulwa, esisipitipiti sinqunyanyiswe ngumlungu walo yadi wawabuza umvelapi, yati enye ndize eladini lam yati enye mna ndiyafilisha, umlungu upendule ngelokuti akabazi mabahambe.

Into ebelusizi inenekazi elo kuse ligxotwa ngokungazipati kakuhle.

Ilwimi Zethu

(Ngu E. N. N. Msuthwana)

Noxa nje indlela yokubhalwa kwee lwimi zethu iguqulwe, bambalwa kakhulu abayilandelayo lenguqulo. Unindzi makube lubangwa bubundzima obaziwayo bokwahlukana nesiko ehkala ebelondede ezinqhondweni.

Xa kuthelekiswa lenguqulo entsha kunye nendlela endala kufika kucaze ukuba abasunguli balomcimbi bazikhathaza ngokucinga. Namhlanje ukungafaneleki kwale yokugqibela kucacisa into yokuba imfundo ayinasiphelo. Amagama angoo: baba, bhamba, caca, chacha, beka, bheka, namanye namhla abhalwa ngokuvisisanayo nendlela aphuma ngayo emlonjeni. Ngoko kufanelekile ukuba imfundi ziziqhelanise nale nguqulo khona ukuze ikhathaze ukufezeka, kuba nangoko njengoko lisitsho icule elaziwayo esiXhoseni ubawo Mqhayi, ayikafezeki ncam.

Iinjongo zezinguqulo kukomeleza ilwimi zethu, kunye nokuzimanya. Akuthandabuzeki ukuba xa sinokwaka ukuvana ngeelwimi lonto ingasebenza lukhulu ekuhambeni kwamaxesha. Kambhe ke into le eza nokusimanya sithandisa ukuyisundzela bucala noxa nje imvisiswano iyeyona ndooqo yempumelelo nakusiphina isizwe.

Akwaba amaphapha-ndaba neenewadi ezintsha bezingakhuthaza nesiko elingade liphume kuthi lokuthanda ukuboleka amagama kwilwimi zabambhlopho. Ngenene ilwimi zethu ziyagqibha ukunandipheka oku zingavangangwa. Natapho kungeko nxamleko yakuzingela guma lesiNtu, kuqhelekile ukubona iintetho ezibhalweyo ezinje ngezi: "Ngomhla wesiThathu kulenyanga bekukho i "function" kwa Zibaningesho. "Itean" yase kuThini idhlale "idraw" neyaseThile.

Mawethu xa sinokuzibuzisa ukuba ngaba yintonina engahlanganisa isizwe singafumana ukuba, phakathi kwezinye izinto, ilwimi ezivanyayo zingathatha iinxaxheba enkulu ekuwqosheliseni lomsebenzi mkulu kangaka. Middelburg (Tvl.)

Amaqela Abadlali Asekhaya Abeyokudlala Kwelase Basutoland

Ezase Lady Grey (NGU MBONELI)

Ngomhla 3rd August kwaphuma i Lorry ezimbini apha eLady Grey. Enye iyeye Grey Shirts Tennis Club enye iyeye Lady Grey Football Team. Lamaqela abeyokudlala eQuthing e Basutoland nge King's Birthday. U Mn. Max. S. Jafta i Captain ye Grey Shirts wonyule u Joe S. M. Fonyana Sec., David Makhobathloane, wabuye wathabatha kwi Old Swallows u S. August President, T. Nxele Capt., D. Mbele Vice, R. C. Dubula Sec., nalamanenkazi, Lucy Mabetha no Lucy Letsika

Iqela le Football beliphantsi kuka Mnu. Isaac Oldjohn. I score sonke se Tennis Club sibenje Grey Shirts 111 Quthing 88. Abe Football Quthing 5, Lady Grey 1. I Grey Shirts isaza kudlala ne Aliwal North, Barkly East, Jamestown ne Burghersdorp ngapambi kokuba bapumze ababanumzana be Swallows Swallows S. August, D. Mbele, no R. L. Dubula, kuba badlala. Kwakhona bazakudlalela i Smits Cup.

"Ikhaya" Lodumo Lisaghuba Apha

UMZI MAWUQONDE OKOKUBA ALIKA THENGISWA

Ezaku Komani

Kungosizi ukuvakalisa ukuba u Mnu. Zumana akaseko. Ublubhe ngo 3rd. August 1935. Lomfo ibingomnye wabemi balapala. Unewatywe ngu Mfundisi wake u Rev. Z. C. Mtshwelo wase A.M. E. Church ngenkonzo ezukileyo. Ubudala bake bebuyi 88 yeminyaka. Abantu edlakeni lake bebeyi 170.

Icesine isasibambile ngamandla, kwaba cacayo sipaula aba Makosk. Mazwi Shr., Gqomo, Makanya, Pelem nentwanazana yake. Makosz, Toise, Sihawu, Banumz, Mnyakama, Gxidi, P. no Z. Mtatsi, Nkwana, Pahlane no Victor Pahlane. Ngu Mrs. Maqutyana osabambekileyo. Simyaleza emitandazweni.

Umbuto wabavumi beqela le "Harmony Kings" zodumo oluhle lalapa utsholozwe ngomhla we 7th Aug. kwi C. M. Mallett Hall I concert yaba yimpumelelo. Eliqela liyazibalula kakulu ngakwicala lengoma.

Lisaqutywa "Ikhaya" lodumo oluhle lika Mnu. G. Pelem. Umzi ontsundu maungatandabuzi kukuba litengisiwe lisephantsi kwempembelezo zika Nkosk. Pelem.

Kuleveki ipelileyo kuhlaselwe omnye umfo apa ngamapolisa efuna i Poll Tax kuye. Esiwe pambi kwe mantyi utike wagweytywa inyanga ezimbini ngokuti wenze "itshiki." Ayiso simanga eso?

(Ipelela kuluhlu lwesithatu.)

Umbulelo Omkulu woMnu. T. B. Soga Kwizihlobo Ezinobubele

Ku Mhleli we "Bantu World".

Kumbulelo omkulu endinawo kwipepa lako elidumileyo, ngokusasaza libhengeze indaba zomphanga yokusweleka kwentombi yam ebiyendele kumzi wakwa Daba wase Manqosini olapo e Johannesburg, e Nancefield ngentsebenzo, kodwa ikaya lona lise Cala e Koloni, ndakuzo ndikubale mhla kubalwa abantu, ngokukodwa ukuba upinde wandifakela esi silhomelo, sifakelwa ngetuba lokuba bendiye kubeka ilitye engwabeni lomntwana. Endibulela inkonzo ezuke kunene esabanayo kumangwaba ase Nancefield, ndiphahlwe lihlokonidiba elimnandi labantu bakowetu eMaxoseni, bepetwe yinzwana yentshebe, ukulwa wam umfundisi uElijah Mdolombaeaphlwe ngu But Solomon Govo no Mr. Ngxwana, R. D. Nqandela (umyeni), Mrs. Mabel Nqandela (intombi), Mrs. Bopie, Mrs. Majombozi, Mrs. Gqosho, Mrs. Radasinyambalala eninzi yamanye amawetu, aze kundikhunga nje "genkosi kaloku, waye wonke lomsebenzi upatelw' apa ngumfundisi u V.C. Mayaba; owandiquba ngemoto yake, egama limnadi, lingu "Daisy" (kuteketiswa kusitiwa "Daisy O. K." futi wandiqqibisa ilizwe ngesisa sake esidala.

Ndinenewadi ezinye ezininzi ezingeneleleyo zabakhuzi bam ebezite zasilelela njengoxwebhu kakade; ndaye zonke ndizibulela ngoku nzulu ngokusiphakamisa kwazo okukhulu, sikunye nale ntsapo ye ntombhika bawo u Ntsuntsu u Mrs. Novili Soga, ndixela ezi zo

Sike sotuswa ngumjikelezo wama Tempile, Abazifi benene. Itemba lase Komani. Sibona ukuba eliqela likatazwa yindlela elusizi ekupetwe ngayo abasili bomqomboti. Abagwetywa sisimanga esi.

Rev. Ngozwana (Kokstad) Rev. Robt Godfray (Blythwood) Rev. no Mrs. Jas. Jolobe (Cala), Mr. no Mrs. Samuel Gwiji (Farm Blydefontein, Kokstad) Pev. B. A. Gasa. (Lovedale), D. M. Ntusi Amanzimntoti Institute, Adam's Mission Station, Rev. no Mrs. Ndzotyana, East London, Rev no Mrs. Y. Mbali, North Cunningham, Ndakana, (Nqamakwe) Anderton Mfaxa, (Box 129, East London), Rev. no Mrs. J. Hongo, (Macfarlen, Cape), Mrs. Chrina Nkente Centani iniombi enkulu yamazibulo, Mrs. Maria Bokwe, (Middle-drift, Cape) Rev. no Mrs. Damane (Burnshill, Cape) Mrs. Bella Ntusi (Libode), nezinye ezininzi endizicelela uxolo kuba kucaicile kum ukuba andiziphaulanga ekufike ni kwazo eposini yam ngenxa yobunzima bexesha esiwezwe kulo ngo Pezikonke.

Kulomngxilo, senditabata nelinye ituba lokubulela Umkuluwawam, uMr. Piliiso waseCrown

Mines, owahamba nam endibonisa abantu bake beCompounds zake naxa bengenakugqitywa mntu ukubonwa okukodwa (kungacelwa nto kubu pofu) kodwa ububele babo kona kubantu bakuloPiliiso (Inkosi yabo, emoto itiya sisizwe ipetro; xa sukuba ityelele, ijikeleza ngoBundedebe) buqelezela ngoku uke ubone intyatyambo egadini yako. Ababantu bandibulisa ngemali yanceceza ngokwamanzi omlambo; abate bakudibaniselana neRemente eyandzela idina kwaMfundisi uMayaba noMr. C. Ngaba noW. Daba (Umyeni) necuba laseModder Bee le £1, nelika Mr. S. Lahlwe waseGeduld, ne10/kaMr. Kaula nelika Mr. R. NkohlwaseGermiston kwale £1, ne5/kaMr. Gwiji waseCrown Mines, necuba lenkosi zakowetu kulo Gwelane kwaAnta, nezakwa Maduna kwaNtsikana eziseCrown Mines, kunye £1 kaHiba uMr. D. Kona, enye yenduna zaseCrown Mines ne10s kabawo uDuna u Mr. S. Mseleku waseCrown Mines, iyonke lomali yomtabata, yi £9 16 6 kwakudibana neModder Bees £1.

T. B. Soga

9

EVER SINCE I TRIED PARTHENON MY FLOORS HAVE LOOKED LOVELY

I'M SO GLAD I GOT YOU TO TRY IT

What are the wise wives saying?

TRY IT

MUCH WAX AND MUCH WISDOM MAKE

PARTHENON

FLOOR POLISH

BY TEST THE BEST ASK YOUR GROCER FOR IT

Umsebenzi Onzima Uphelisa AMANDLA.



Uphelisa AMANDLA.

Wabuyisele ngeliyeza lingu mangaliso liyi

PHOSFERINE

ELONA LIKHULU KUWO ONKE

Indoda ebalulekileyo e Ntsundu iyiqondile i Phosferine. U Mnu. Segale wase Johannesburg uthi lamnceda ekuguleni awayesiya kuko. Usalisebenzisa nanamhlanje nangona selephilile. Lonto inokuyenza nakuwe i Phosferine. Yonke imihla le ukusebenza nzi-ma kumka nenxeny yamandla akho. I Phosferine iyawabuyisa. Yenzelwe ukunceda umzimba odiniweyo uphinde ufune amandla awo. Yithabathele ukunceda amazinyo nezinye intlungu ezimbi. Eliyeza lingu mangaliso likwenza uxhamle impilo entle.

INDLELA EYENZIWA NGAYO. Ingamanzi okanye ingamacwe-cwe (ixabiso linye).

KWENGAMANZI, amathontsi abe mahlanu kuye eshumini ecepheni elikhulu lizel' amanzi, kane nge mini de ubebhetele. Emazinyweni, ntloko yoshiyi nezinye intlungu amathontsi alishumi esiqingathe-ni samazi ekomityini ngeeyure ezintathu 'de zink' intlungu.

XA INGAMACWECWE. Linye nokuba mabini kathathu, kane nge mini uwaginye ngamanzi.

ABANTWANA abangaphantsi kwe iminyaka, bothatha iziqingatha zalamathama. Abangaphantsi kwesi xhenxe, isiqingatha sesine (quarter) salamathamo.

ITHENGISWA ZI KHEMISTI ZONKE NEEVENKILE. Abantwano: PHOSFERINE (ASHTON & PARSONS), Ltd, London, England.

IZINSUKU ZONKE.

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

ENDULO

kwakupumelela abanamandhla nabakwazi ukuzingela. Namhlanje umntu onotile osebenzisa ingqondo, apilise umuzi wake, alonde imali.

NAMHLA

izigubo nokudhla sikutenga ezitolo ngemali. Uku-dhla leku kuyedhlulana njenge zinto zonke. Uma sitenga-ke singonga imali ngokutenga ukudhla okwaka impilo nengqondo yona esitola ngayo imali. Ukudhla okuhle-ke kakulu inhlanzi etolwa ezilaheni noma ezitolo zenhlanzi. Kumbula loko.

Tenga isigaxa senhlanzi namhla!

Xhosa: Amanenekazi Enqubela

Amanenekazi Athe Ngokuthanda Kwawo Inqubela Enza Imizamo

Mhleli obekekileyo, Sendin-xesha ndifumana elipepa laba-Ntsundu ngomhlobo u Mnuzana B. JNS. Qawu enditi lonke ixesha ndifunda ndingayilileli imali yam endiyikupela lona. Oko ndalifunda akuko nto ndiyivayo ngesikolo sodumo sase Cuthberts endite makenditsibe ndisibone. Ndifike apa kumiwe ngenyawo ngamane-nenekazi akona a Ntsundu elungiselela i "Bazaar" ayenzela i "St. Lucy's Hospital" isibhedlela salapa kule Mission. Nanga amagama alomanenekazi:— Mrs. R. E. B. Madala, N. Somhlahlo, F. Masangwana, E. Mngceke, A. S. Xaba, N. Dazana, W. Mngxali, M. S. Mvambo, no Misses. H. N. Somhlahlo, T. S. Lujabe, M. Pette, G. Ngweniso, J. M. Mhlambiso, M. N. Ta'la, R. N. Chubeka, J. Jwara, S. Somhlahlo, H. Ngoma, M. Matshanda no E. Doti.

Kwabakuhle ukubona bemibume belungiselela le "Bazaar" yabo kwada kwangalomhla mkulu ekwazala wonke umntu wale Mission omnci nomdala kwatengiswa kwada kwakala intsimbi zecawa yase malanga ababantu bewutwele lomsebenzi wabo ngokuzola okukulu kungeko "nxa" mntwini nangona babebaninzi abantu ababenyemba ezompahla zabo zintle kunene kuba umntu akaxakwa yinto amakayitete. Impumo yalomsebenzi mhle kangako wezo nzwakazi ungayibona kolocango lwalocawakazi oti wakungena kuyo ubone ukuba ngenene ufikile kwingcango ze Zulu. Yinto ebete yangapuzulu kwe £22 Pambili zinzwakazi zama Mpondomise bolandela abaninzi ukuxasa le Afrika. Ngoku isizwe sase ma Mpondomiseni nisifaka emqu-lwini wezinye izizwe.

Ngangendlela endite ndatabatka ngayoyilento ndibone ukuba masendicela inxuba apa nam ukuze u-Papa no Mama babakulisele abantwana babo kwezimpembelezo zale Mission yase Ngcolosi enayo yonke into. Ukuba afuna ilokwe nengubo woyison-telwa apa ukuba afuna eyona lokwe isikwe kakuhle woyenze-lwa apa. Nditeta ntonina i-cakes zohlobo, izitulo ne tafle wozifumana pi ungazifumani apa. Ububele pakati komhlope no Ntsundu kungeko mkete wobufumana apa. Aba Ntsundu bazibope ngeqina lobuhlwempu apa kwanje ngaba mhlope. Kuko i Sisters ezi Ntsundu kwane "Brothers" ezi Ntsundu kwanjengaba Mhlope. Ndada ndafunga ndati mna noba u Papa akavumi ndose nditshipa ndisahlukana nabo, intsapo yam ikulele apa kulomzi.

Enkosi, Mhleli, ezase Ngcolosi zingalibazisa umfazi ezimela. Nangomso Bawo kwelopepa lako lodumo.

(Xa ufaka intetho ephapheni nceda ulibhali igama lakho nokuba akufuni livele na-Umhleli.)

Advisory Board Apha Ingxamele Ukushukuma Isemicimbini Emikhulu

E Burghersdorp (NGU ZANAZO)

Sesi bona ngo zandla zimhlope okokuba u Ah ebe nei uqalile kwakona eskolweni. Kwi meyile epuma e Bhayi, kufike u Mr. MAC. J. Ntombela inkunzi yase Wesile kunye no Mr. A. M. Masoka inkunzi ehlaba ngazo zombini etshetshi.

Kugaleleke kwano Mr. H. D. Koloba wase Wesile no Mr. W. S. Kulati wase Ttshetshi bona bepuma e Monti.

Onke lamadoda abuya ezizi tutsu ekubonakala okokuba atandiwe lulwandle.

Bafikle no tshalakazi u Miss. B. B. Mvabaza obese Dayimani kwano Miss. N. Mzimba obese Goli. Pofu asika qondi okokuba basipatele i Damani ne Goli. Sisa-

U Nkosaz. M. Ntloko Wase Tsomo Owaphuma Ne Matric Ngo 1933

Ezase Kapa (NGU MAFRIKA)

Nurse Kopo wase Langa Hospital uye wabe wabuya ekaya. Mnu. A. Tshangela ufike ngo 23 ukwela ezintabeni kwe le mpilo ekangeleka pilileyo elincoma elo ngenkatelelo yomntu. Kulindelwe u Rev. Mazwi kwa Mr. Boqwana wase Toleni e Gcuwa pofu uza ngemicimbi kwisebe le mfundo. Ngo July 14 kufike u Miss M. Ntloko wase Tsomo kambe ke lelinye lamanenekazi ake ayivelela i matric pezulu kuba ngo 1933 wapumelela i matric pezulu ufikele kwa uncles wake u Mr. A. Tshangela ubonakala ekwentle ngati uyatandwa lolunxweme.

Sivuyisana no Mr. C. Mc. Mayiji ngokuvula isikolo e West London kule kwata kambe ke yi Tishala enolwazi nange Afrika-ans into engavamanga ke leyo kowabo e Transkei simqwenelela impumelelo nosomebenzi omhle. Sike setshe u Mnu. H. Ngaleka kwa Langa. Kwepelele ngaminye kupume ibokisi ezimbini kwiminyango emeleneyo kwa Langa zabantu bandawonye kwa Baca kutiwa ngulomkonyovu. No Rev. S. J. Mvambo kungcono kwinto abeyiyo sithi kunganganjalo kuko isandi esivakalayo kulomzi sokuba masipume kwi Tyalike zabelungu size ndzele ezethu isibangelo nje ngesizwe, sithi sakukangela sithi noko umzi otsundu uyazusa asazi ke ukuba yoba tolelinina mawele sinina nokuba lozalwa lifile na, kodwa into eqinisekileyo umthi. I Rugby iza ngamandla kanye ngoku tshotsho uke ufike Rauti, kubabukeli bayo abasisigxina sipaula Messrs C. J. Nabe; J. J. Vili, D. Shosha, H. Geilitshe, H. Gaika, Mpondo.

Sivuyiswa kukubona Rev. S. J. Mvambo epakamile ehamba hamba, ngomhla ka August 3, ibiyingxikela yomshato pakati ko Mr. Bikitha (Simonstown) no Eunice Mabuza kwa Langa i Wayfarers ne Sunbeams zamzima kakuhle u Miss Mabuya, kuba kambe naye ngowa lamaqela inkonzo iqutywe ngu Father Taylor, kwababeko sipaula Mr. and Mrs. Boqwana, Mesdames

jongile. No Miss S. Slinger wase Tshetshi ubuya epila e Bedford.

U Mr. J. Koloba ofunda eNxukwebe ngati sele khumbula kwa-sezi fundweni zakhe, kwakunye no Miss M. Singwayo, Miss M. Mbelle abafunda e Dikeni. U Miss Mbelle yena selebuyela ngokuyaku songa incwadi zakhe ku 3rd year. Ndlela ntle Mabelle.

U Mr. D. Yawa usate cu ngokwakhahla indlu yakhe. Abasandula uku ngewatywa ngu Mrs. J. S. Festile no Mr. N. Mnyombolo. Ngu Mr. James Mxakato osalele nzima ngumkuhlane.

I Advisory Board yalapa ingxamele ukushukuma kanye. Isingate imicimbi ebalulekileyo. Aba Ntsundu bangxamele ukuvula amashishini ezilokishini, kodwa i Kansile iyatatsalaza mpela. U Gqira we mpilo, u Dr. Joubert, okwalilungu le Bodi, ubonakalisa amava, nobucule bake, nokwavelana nomzi walapa kangokuba sesijonge kwi nkalo yokokuba sibe no Mongi. Ngempilo ukalazela ukungcola kwe lokishi nendlela inxenyane yezindlu eyakhiwe ngayo waye esithi inkoliso yabantwana iyalamba. Imimoya yale ndoda mihle waye no ntsumpa u Mr. Greyvenstein ebonisa ukuyixasa kakulu. Le Bodi iyilwe yapumelela into yokokuba i Kansile ibifuna ukuyenza, ngoku buyisela ixabiso lokutengisa kuma Joyini izankwana ilisuse kwi 3/6 libeyi 5/-. Oko kukuti ipasi elo (enclosure permit) liseyi 3/6.

Le Bodi isalwa into yokokuba kufakwe izibane (electric lights) elokishini. Kaloku singabe le triki.

A. M. MASOKA

Matole, Mbizela noninzi. Ngo August 1 u Mr. and Mrs. Nathaniel Mtonintshe bapive inkwenkwe kwangalomhla no Mr. and Mrs. Msaseni bapive intombi bonke basempilweni. Ngomhla ka 7 kwemiyo kugaleleke u Rev. Mazwi, Toleni, Butterworth eze ngemicimbi yezikolo ku Education Department ulundwendwe lo Mr. and Mrs. G. Boqwana, Langa.

Sivuyisana kukufika kuka Miss Mvambo nge 13th ukwela kwele Ntaba [Nelspoort] ebonakala engumqetengu kambe yi Tishala kwezemfundo, ngumdlali wetenetya kwezemidlalo, yi Torchbearer kwezinqubela - nkanyiso. Mr. D. Madalane utshata ngokuzolileyo no Miss Magubuyane. Inqubela kwa Langa kuba u Mr. Mack owaqala ishishini ngokutengisa intlazi eqotsiweyo wanyameka enyamezele wada wavula ne Fruit Shop ekudidi elipezulu ekungeze kubeko mxeke noba inokubekwa e Adderly St., C.T. namhla une wireless sekulapo kumanyelwa kona indaba zase Geneva zale ngxushungxushu ne score se Springbok; bambi bati lomfo u no Nomatotolo kuba ku teta into engabonwayo.

Kuhleliwe ngumzi pantsi kwe ndzima ngati ngobuninzi babantu e Lokishini lifikile ixesha lokuba i Vigilance Committee ibenamasolotyana (okanye ibe departments ibeyileyo inkundlana iqwalasele otile umcimbi nabantu izikalazo zabo bazise kwezinkundlana zazo zibe no chairman zazo, abapantsi ko Chairman lo umkulu, oku kwe Mayor, kuba indzima lento yokuba imicimbi ye rente ukugxotwa kwabantu, yamapasi ne permit, umqomboti, iziza ze Cawe ze Skolo, impilo, amanzi kapandle koko imicimbi yetu iyakusoloko ilala endleleni; kwaye asishumayeli nqekeko nakwendza mida elokishini saye singadeli committee ukuti ayenze nto, koko itwaliswa gqita ngemicimbi kukuyoke ukutata elinyatelo.

Sitemba ukuba namalungu e Bodi oza nengxelo ngenicito ne ngeniso ye Lokishi cacileyo, (detailed) oyicela ingeniso yenkuni permits, passes, rents, nencito ye lights, water, wages and salaries etc. Sidiniwe ukumana sixelelwa incito seyisisambuku Siva ukuba oka Makalima ubhile nile kwisigwebo semantyi ete ya gwebela i Rulumente. Lomfo ngu Matrika aketuki akoyiki oku kwa Mabisiniya.

Kubafundi Bethu

Kwakhona siyaphinda siyacela mawethu, ukuba ababaleli bayeke ukwenza iintsonyama ezinde zamanqaku. Kwakhona sithi mabangagqithisi kumaphepha amabini epedi. Ukwenza lonto kubonisa umoya wobu Kristu kuba upha ithuba nabanye ababali ngokungathathi lonke iphepha, kwaye awona manqaku mafushane ngawona alizuza msinyane ithuba lokupapasewa. Umhleli)

Funda i

"The Bantu World"

Kuqala

Incwadi Ze Sixhosa

Ezifanele ukubakho kuyo yonke Indlu ye Newadi (Library) naye wonke umlesi we Sixhosa afanele ukuzileshisa.

U-BOMI BO MFUNDISI U CHARLES PAMLA. Igorha lo mfundisi wobu Wesile ku Mzantsi we Afrika 2/6.

"IMFAZWE ENGCWELE." Incwadi ebhalwe ngu John Bunyan. PART I 2/6 PART II 2/6.

Incwadi ezincedayo ezifanele ukuleshwa, zifundwe ngabo bonke ngakumbi Abashumayeli, Ititshala naba Khokheli abathetha i Sixhosa. Thumela ngoku kwi:

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Apho ezi nezinye incwadi ezifanayo zinokuziswa.

IZITOVU ze PRIMUS

zaqala ukwenziwa kwisithuba esingaphezu kweminyaka engama 45. Ngoku seyizigidi zeminyaka zikhohisa abaninzi. Kodwa ke njengoko setukho ezenziwe zayeeliswa kuzo, umsh' ekho ke lowo kuyo yonke into entle, qononondisa ukuba mawubone u Phawu lwethu Lweshishini.



esitovini apho yiyo into eyakukukhusela.

Are you clean inside?

Intestone clears away all body poisons



The Big Bowel is where Constipation arises. In this large gut masses accumulate which should be passed out each day.

In every factory, every workshop and every kitchen there is some rubbish left over. Just so with the HUMAN BODY. The Stomach and the Liver turn the food into Blood, flesh and energy, but they leave much waste over. If this waste is not cleared away the body is poisoned. INTESTONE is a medicine which clears away the Slime in the Stomach, the excess of Bile and the masses of poisonous rubbish which lie in the Bowels. INTESTONE contains herbs and fruits for this purpose but it also contains chemicals for cleansing the Blood Stream. This is why it clears the coated tongue, removes pimples from the face and rash from the skin.

FOR MEN Use Intestone for all diseases of the Stomach and Impure Blood.

FOR WOMEN Intestone is splendid for women who are pregnant and those who are constipated.

FOR CHILDREN If your child complains of headache, just give a small dose of Intestone.

FOR BABIES If a baby does not have a daily motion of the Bowels give it a little Intestone—the result is wonderful.

INTESTONE

is just like jam being taken out of a spoon. The price is 1/9 per pot from all chemists in the Union.

Use INTESTONE for Constipation and all the symptoms mentioned above

WOODS' GREAT PEPPERMINT CURE FOR COUGHS, COLDS

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

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

W.E. WOODS LTD Manufacturing Chemists

Social And Personal News

THE
Bantu World

Head Office:

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(Off Cornelius Street),

Telephone: Central, 3493.
P.O. Box 6663, JOHANNESBURG.

Domestic Announcements.

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

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

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

IN MEMORIAM:

In loving memory of my son and only child—Rodwell Templeton (Koko) who died on August 21st, 1931. "Peace! Perfect Peace!" by Mamma E. J. Gabagas.

IMIPHANGA:

NTINGANA.—Ngomhla wama 25 ka July, 1935, e Kimberly, kusweleke emva kokugula okufutshane, udade wehu othandekayo u Jane Dube Ntingana, umhlokokazi womfi u James P. Ntingana. Uncwatywe nge nkonzo yase Tshetshi, (Holy Cross Mission). Izihlobo ezikude nezi kufupi mazaneliswe ngulo mbiko Esi saziso sifakwe sithi:—Francina E. M'belle, Mafeking, Martha H. Nishoko, Burgheersdorp, I. Bud-M'belle, Pretoria, no Elizabeth S. Plaatzje, Kimberley.

DUMSE.—Kongene ekuphumleni kwapikade u Joshua Gabriel Victor unyana ka Lumsden no Lillian Deme base Tomo xana eminyaka 23 years. Ebesakuba ngu Mabhahana e Rautai e State Mine Ellinx-ba lelizulu kakulu kowabo kwa Mlanja nkulonisa kwa Kumalo. Yilahleko emhlabeni yindzozo e kaya e Zulwazi:—"Nkosi uthlute into esibe ayitanda siyi buka kodwa, wena uyitabille, Sipe intliziyo ezinoxolo."

WANTED TO BUY:

Second-hand Bioscope Machine (Kelly) Apply to Mr J. Nobadula, 36 Ninth Street, Benoni Location or to "The Bantu World" Office, 3 Polly Street, Johannesburg.

NOTICE:

THE DURBAN FILLING STATION & CYCLE WORKS—Cycle and Motor Repairs A Speciality at cheapest rates. Spairs and accessories for all makes. New second bicycles. Beds, mattresses, gramophones and all kinds of records in stock. Phone 3725 cent, or write:— Cor. Ead & Durban Streets, City Surban, Johannesburg.

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

THE EQUITABLE MORTGAGE COMPANY
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P.O. Box 135 phone 33-4064

STANDS for Sale in Alexandra, New Clare and Sophiatown Townships going very cheap. LOANS granted on Mortgage Central and Suburban Properties at Current Rates of interest. We also build houses to your own plan by paying small deposit. Balance repayable on easy instalments, or if you own a stand—we will build without deposit—

Apply Manager:

A. INGLESTONE.

Is there anything
you want to buy?
Is there anything
you want to sell?
Then use . . .
"The Bantu World"
Smalls Column

Who's Who In The News This Week

The Rev. L. Dube, President of the African Free Congregational Church. It is an encouraging sign when a young man—the Rev. Dube, is only 34 yrs. old—can rise to such a responsible position in his church. More encouraging because the church, more than other callings, need the able services of young Africans of both sexes. We congratulate the Rev. L. Dube on his promotion to this responsible position.

The African Motor Drivers' Union will promote its annual dance at the B.M.S.C. on Friday, September 6. All are invited to this unique event of the year.

Miss Millicent Nosipo Gqomo, a daughter of Mr. E. N. Gqomo, of Orlando, is reported to be seriously ill.

The following were among the many visitors to Mrs. Janet Modiselle's place at Lady Selborne recently in connection with the recent death of Mr. J. Mareme Modiselle: Messrs. J. R. Magatze of Pietersburg, J. S. David of Bloemfontein, S. G. Gumede of Newclare and C. J. Malibela of Berea, Johannesburg.

The Rev. Keith Nkabinde, mission superintendent at Sibasa, arrived in the city this week on missionary affairs. From Pietersburg to Johannesburg he did the journey in Miss C. S. Skinner's car. Miss Skinner will take up nursing duties at Umlazi Mission Hospital, Natal. The Rev. Nkabinde will return to Sibasa next week on Wednesday.

Miss M. Mabope, staff Nurse, Bridgman Memorial Hospital, has returned from her holiday spent at the Cape. On Wednesday Miss M. Soga and Miss Mabope visited "The Bantu World" offices.

Mr. Robinson Mazibuko, of Charlestown, arrived in the city recently on a month's visit.

The Rev. D. H. Sims, M.A., Ph.D., L.L.D., Mrs. E. B. Morake, B.Sc., M.A. and Dr. and Mrs. Tantsi, of the A.M.E. left the city on Friday last week for Swaziland, from where they passed on to Lourenco Marques last Tuesday.

Mrs. P. W. E. Moahlohi of Pimville is back again home after spending a fortnight's holiday with friends at Mangaung. She looks fit and well.

Mr. and Mrs. J. M. Segale of Wolhuterskop (Bapong) are being congratulated on the birth of a baby-boy on Thursday August 1, Both mother and child are well.

The current issue of the Witwatersrand University Journal contains a magnificent English translation by Dr. J. Dexter Taylor, of Mr. B. W. Vilakazi's great poem on the "Victoria Falls."

Mrs. B. Kunene, of Dundee, left last week on Wednesday on her return to Dundee.

Her many friends will be glad to learn that Mrs. N. M. Mahuma, of Victoria West presently staying with her daughter Mrs. E. B. Morake, B.Sc., of Evaton, is out of danger from her recent serious illness.

Mr. Henry R. A. Segale is one of the victims of the "flu" which has been raging the city. His condition is reported to be very serious and his people have lost all hope in his recovery.

Mr. J. K. Mrupe, a prominent resident of Alexandra Township, had his car badly smashed by hooligans during his recent visit to Springs in connection with the



The Rev. L. Dube.

work of the National Building Society, but fortunately Mr. Mrupe was not hurt.

Mr. S. P. Matseke, President of the Transvaal African Congress, who is on the Reef in connection with his official duties was among the visitors to our offices this week. Mr. Matseke was accompanied by Mr. J. K. Mrupe. The President is anxious to know where the local promoters of the Congress Junior League here on the Reef are.

A Farewell tea-party in honour of Mr. George A. Corner will be held on Sunday afternoon September, 15, at No. 609, Eastern Native Township. Mr. Corner is living shortly for Nyasaland. The Rev. Ankhoma and Mr. S. Highboy will receive the guests. Mr. R. R. R. Dhlomo has been invited to speak.

The Rev. A. J. Ankhoma, Overseer of the Apostolic Faith Church is organising the Union churches to be known in future as the United Apostolic Faith Church.

Miss Johanna Olkers, of Frankfurt O.F.S. now of Eastern Native Township, is ill in her mother's residence.

Miss Elizabeth Mathang, of Eastern Township, is lying ill at her mother's house. Her brother Peit Mathang has arrived from Vereeniging.

Evangelist Samuel Charles Ngcobo, of Alberton Location has returned from his visit to Newcastle, Alcockspruit and Memel. Mrs. Ngcobo is returning with the children by train as Mr. Ngcobo was cycling.

The Rev. M. Koza, of Germiston Location, paid a flying visit to Eastern Native Township on business.

On behalf of Miss Dollie Ntsiko, the Ilinge Labantsundu gave a tea party last Sunday at the Ethiopian Church, Western Native Township. Several speakers spoke highly of the New Society. The coming events of this Society is a tea-party to-morrow afternoon on behalf of Mr. A. J. Msimang, Secretary of the Society, to which a cordial invitation is extended to all.

Messrs J. Sikenjana and N. Malunga are promoters of a dance to be held at the Communal Hall, Western Native Township on Saturday, August 31. The Merry Black Birds in attendance.

Under the auspices of the Bantu Women's Benevolent Society a dance party on behalf of Miss D. Mponza, will be held at the Incheape Hall on Saturday night, September 7 Admission 1s. 6d.

Miss Deborah Somtunzi, who promoted a successful dance in the Communal Hall, Western Native Township last week, wishes to express her sincere thanks through the column of "The Bantu World" for the great support she received from friends and relatives who patronised her function.

Mrs. T. Mavumengwana, of Western Native Township, will be leaving for Umtata in the course of a few days.

Mr. C. Bam, of Umtata, who has been spending his holidays in Swaziland is in the city and is staying with Mr. S. Mzayiya, of Crown Mines, Mr. Bam is an ex-student of Clarkebury.

We extend our sympathy to Mr. and Mrs. Mqedazwe, of Crown Mines, on the death of their eldest daughter.

Mrs. Gqamana, of the Life Benefit Society will be the promoter of a tea party under the auspices of the Society to-morrow afternoon at No. 4 Error Street, Doornfontein.

Mrs. Elda Festile with her sister and friends of Benoni spent last week-end in the city.

F. Khunon. Messrs Seth More, J. M. Hlabangwane, S. Makotipe, Thomas Mantsoe, O. Moletse and D. Bafelwa-Mahalabe and Miss J. Khunon.

Mr. B. Phiri arrived during the week from Johannesburg, on a visit to his family at Bleskop Village.

Birthday Party

A Birthday-Party of James Sothoane, eldest son of Mr. and Mrs. G. Sothoane, was held on August 11. Present were Messrs. A. R. Mapela, A. R. Lerutle, (Springs) H. R. H. Mamokele, Sam Monyatsi, Misses Tau, Soth Sereme, Soth (Benoni) Mr. and Mrs. Peega and family; Mr. and Mrs. Rampete and family, Sam Rampete, (N.S.A.) Mr. and Miss Nhlapo (Brakpan) L. Sothoane, J. Sothoane, (Apex) Mrs. E. E. Habedi (Springs) Miss R. M. Soth (Springs).

After tea was served, Mr. L. Sothoane (conductor of the dance, started the Radio Gramophone with a Fox Trot tune which set the audience dancing merrily. A splendid show was given by Mr. H. Mamokele and Miss Tau, Sam Monyatsi and Miss Sothoane.

I wish to extend my hearty thanks to all friends who responded to my invitation.

J. L. G. SOTHOANE.

Brakpan.

Bleskop News

"BY BAFELWA"

Mrs. E. Phethele gave a party at her house "Bleskop Village, on August 11. Among the prominent guests were, Mr. and Mrs. C. Khunon, Mrs. F. Khunon, Mrs. S. Molotsane Mrs. B. Molotsane Mrs. M. Masongo, Mrs. M. Mosongo, Mrs. E. Moloteane Mrs. T. Morapedi, Mrs. S. Makgatla, Miss



FOUR QUESTIONS

to ask yourself before you treat a child's cold . . .

It is dangerous to experiment with children's colds. A cold, improperly treated, may lead to mastoid trouble, flu, pneumonia. Take no chances, Mother. Before you use any cold-remedy, ask yourself these questions:

1. Is it safe? Vicks VapoRub is simply rubbed on the child's throat and chest at bedtime. There is nothing to swallow—no risk of upsetting the most delicate digestion.
2. Is it quick? Vicks VapoRub starts to work the instant it is rubbed on. There's a warm tingle in the chest as this powerful ointment begins to "draw out" tightness and pain. At the same time, VapoRub's medicated vapours are breathed in direct to inflamed air-passages of the nose, throat, and lungs. They clear the head, ease the breathing.
3. Is it effective? Vicks VapoRub continues its powerful two-way attack all night long, while the patient sleeps in comfort. By

morning, almost always, the worst of the cold is over.

4. Is it dependable? Vicks VapoRub has been proved dependable by the best test of all . . . actual use by millions of mothers . . . for over 30 years . . . in 70 countries.

VapoRub is also the foundation of the new Vicks Plan for better Control of Colds—which has been amply proved in thousands of clinical tests under medical supervision. The Plan can help you to have fewer colds and shorter colds in your family than ever before. You will find complete information about the Vicks Plan in each package of Vicks VapoRub and of Vicks Va-tro-nol, the unique aid in preventing colds.



Just rub it on throat and chest at bedtime

OVER 26 MILLION JARS USED YEARLY

News Items From Different Centres

Inkunzi- Wesselsnek News

(By SCRIBBER)

Miss E. Ray Ximba, an ex-teacher of the school, is a great help to some of the local marriages where she exhibits her knowledge of needlework to the entire satisfaction of her clients.

Mr. J. D. Khazie is now enjoying a rest at home from the Transvaal.

Constable E. T. H. Ndhlovu has been transferred from Dundee to Elandsplaag at his own request on account of health reasons.

The new teachers appointed as from August at the local Government Native Primary School are Miss Dhludhla, of Melmoth, and Miss Ntanda, of Matiwaneskop. The old staff is Head Teacher Mr. Buthelezi and Miss Kubheka of Dundee.

Among those who specially came to attend the Ndhlovu-Madonsela wedding were Mr. A. Ndhlovu, of Inkunzi, brother of the bridegroom from Johannesburg. Mr. Johannes Mnguni, of Vryheid, Mr. Caiphas Zulu, Vryheid, Mr. S. Mbata, Nyathi Colliery, and Mrs. C. Molefe Kerkintulock, Miss Mary Ximba, Miss Basson and Mr. P. Basson (both of Ladysmith) and Mr. Stephen Ngwenya (P.M.B.), Messrs. Josh. Kung'u, (Ladysmith) Johannes Sithole (Ladysmith) Michael Dubazana, (Colenso) Albert Kunene, (Spionkop), Mesdames J. Dubazana, (Watermeet) Lucy Sithole (Ladysmith) the Misses Sithole, (Ladysmith), Temba Kunene (Ladysmith), Mr. Moses Madonsela, (Johannesburg), Mr. Philip Ximba (Kirkintulock).

Another visitor to her parents Mr. and Mrs. Phoofofo, local Catechist, is Miss E. Phoofofo, from St. Augustine's Hospital.

Rumours say Mr. P. L. Kanyile, Headmaster, Intermediate Department of Inkunzi Government Native School, married Miss L. Grace Zuma, eldest daughter of Mr. and Mrs. P. Zuma of Impolweni. Mrs. Khanyile remained behind when Mr. Khanyile came up for school in August. She, however, will soon follow.

On August 7 there passed to life eternal beyond the grave Miss Beatrice Khazi, who up to the end of June last was one of the lady teachers of the local Government Primary School. Her remains were laid to rest in the family cemetery the burial service being conducted by Mr. Mabaso of Hlatikulu, and Mr. Khazi. A large gathering representing the high esteem which the late Miss Khazi enjoyed in the community followed the hearse from home to the grave yard.

Ventersdorp News

(By Z. J. SEKGAPANE)

The Rev. A. Mataboge is taking charge of St. Francis' Mission here within a couple of weeks. We are proud to have this man as he is young and well educated.

Mr. Kgarebe who is the predecessor of the above man proceeds to Coligny to take charge of the Church work there.

Mr. B. Sihlahla who is our new teacher here has recovered from an attack of "Flu."

"Flu" has set foot now in Ventersdorp in so much so that the High School has closed and also Klipplaats drift.

Ermelo Jottings

The Rev. Isaac Mbalo who had given himself to the A.M.E. Church has now rejoined the Bantu Methodist Church, under the superintendency of the Rev. Ramushu.

The Negroes F.C. of Ermelo are showing wonderful progress under the presidency of Mr. N. Malaza of the N.A.D. This is a newly formed club of small boys. It seems that they will soon excel over Highlanders F.C., Stone-Breakers F.C. and the Trying Boys F.C.

On Monday, August 5, a very hot match was played by the Negroes F.C. versus the Home Sweepers F.C. of Bethal although at the commencement the match appeared to be very dull and the wind favoured the Negroes who succeeded in scoring their first goal which roused the Home Sweepers who within five minutes scored their first goal. Soon after the Negroes scored their second goal which was soon followed by a third. The match ended thus Negroes 4 Home Sweepers 2. Mr. Nkabinde ably referred the match.

Social and Personal

Miss M. G. Mokone, of Bethal, and an ex-student of Bothsabelo Institution, has joined the Berlin Mission School staff; and Miss D. Ngqiniso has joined the Lilydale Public School Staff.

The Rev. H. Serote, well-known ex-principal of the Ermelo Amalgamated School, was seen here last week on his way to Sophiatown where he does his ministerial duties.

The Rev. P. Mashiyane, of the Methodist Church, left last Monday to attend the District Synod at Pretoria; and Mr. G. Howe his Circuit Steward left on Wednesday to attend the same Synod.

Mr. G. Howe is the principal of the New Ermelo Berlin Mission School, and he intends visiting the Wemmer Sports Ground and the B.M.S.C.

E. RAY MKHWANAZI.

Vredefort News

(By GEX)

The Rev. D. J. Pululu and Mr. Dire who attended the Wesleyan Synod in Kimberley have returned to Vredefort.

The Rev. L. N. Lethoba (A.M.E.) who had paid a visit to Kopjes has returned.

Mr. and Mrs. Montoeli, Miss P. Radebe, Mr. A. Radebe and Mrs. E. Abrahams were recent arrivals from Johannesburg to attend the funeral of Mrs. S. W. Radebe who passed away on August 12.

The National United School, owing to the epidemic which is rife in the location, suffered as well as the teachers. Our local train had its guard and driver attacked and as a result helpers came as far afield as Kroonstad to give it a move to join other trains on the main line. The epidemic has now abated.

The Young Tigers F.C. and School teams have long ceased playing.

West Rand News

The Rev. Mayaba officiated at the funeral of the late Emma Poswayo here, who died recently at the age of 54. In performance of their last homage many followed the hearse to the cemetery. The chief mourners were: Richard Poswayo (husband), Willie Mehlo-makulu, (Bros.), Douglas, Edgar, Solomon Phillip Poswayo, and Mrs. Lucy Sepamla (Daughter).

Among those present were the Revs. Sikiti, and Mabuto, Messrs. Nkomane, Voyi, Nzondo, Sepamla, Bartman, L. Msikinya and D. Msikinya, Mr. and Mrs. Mabandla, Mr. and Mrs. Mbono, Mesdames (Continued at foot of next column)

Lost The Dread Of Getting Fat

REDUCED 6 lbs IN 6 WEEKS

And Still Enjoys All Her Favourite Dishes

She dared not eat the food she fancied; and she was afraid to satisfy her appetite to the full. She had a constant dread of becoming too fat! All that is changed now. She tells you how she did it in this letter:—

"I have been taking Kruschen Salts for the past six weeks for reducing weight, and I am quite satisfied with the result. I have lost 6 lbs. I have not reduced my food in any way - except that I eat brown bread now, instead of white. I feel so happy to think I can still enjoy all my favourite dishes - thanks to Kruschen - without the dread of getting fat that I used to have." - (Mrs.) C.D.

Some folks are naturally fat, but there's a lot of people who put on pounds of unhealthy fat because they haven't got enough energy to move about to keep it off.

The "little daily dose" of Kruschen Salts keeps the organs functioning properly every day, and fills you with such a feeling of radiant vitality and vigour that before you know it you are fairly "jumping out of your skin" with energy instead of moping around - and reduction follows as a matter of course.

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

Randfontein News

A grand interesting tea party was held in House No. 276, Mphahlela St. Randfontein Location by Mr. and Mrs. Esau Hercules Makgele on August 11. Many prominent people attended among them were Mr. and Mrs. M. Bokala, Mr. and Mrs. P. J. Losper, Mr. and Mrs. H. Dekok, Messrs. J. Makgele I. Mokae M. Mokala, L. Losper, H. Adams, J. Lebona, F. Losper, while Mr. J. G. Direko was in the chair. We congratulate Mr. M. Bokala who spoke chiefly on "How young men and women should behave especially the young married men and women".

Mr. Mokale, one of the Methodist Church preachers spoke on Christianity. Mr. and Mrs. E. H. Makgele were highly thanked by Mrs. Bokala for having given them such a pleasant time. And he wished them a most prosperous and happy long life.

A party of this kind was never given in Randfontein, said Mr. D. C. Copiso, who wished it a blessing.

The party was then closed at 7.30 p.m. with Hymn and a short prayer by the chairman Mr. J. G. Direko.

vereeniging News

The Rev. Mochubi of the E. Church, Vereeniging, extends a cordial invitation to all to the Dedication of the new Church of the A. M. E. by Bishop Sims at Vereeniging on Sunday, August 25. This will be followed by a grand Dedication reception on Monday, August 26.

Bishop Sims was the guest of the Rev. Mochubi recently.

On Wednesday, August 7 a grand wedding took place at the D. R. Church, at 11 o'clock the Rev. J. Windisch officiating when Maria Makobe, daughter of Mr. and Mrs. Makobe, of the Lutheran Church, Vereeniging, and William Mthokoa also of Vereeniging were married.

Chaka, Mehlo-makulu, S. D. Msikinya, Xhali, Mr. and Mrs. Mzimba, Mr. and Mrs. Ngqondwana, Mr. and Mrs. Sopanisa, Miss M. Conjwa, Mr. and Mrs. Chirwa and many others. The number of mourners was 370 and Mehlo-makulu family was present.

ISRAEL B. A. C. MBONO.

GOVERNMENT PROCLAMATIONS

AND NOTICES OF THE

NATIVE AFFAIRS DEPARTMENT.

IZIMEMEZELO ZIKA HULUMENI

No. 1086

IKOMISHANI EZOHLALA

IMINYANGO YE MP LO YA BANTU NOWAKWA NDABA

ZA BA VTU YE KANSELE YASE GOLI

Kuyaziwa ukuthi u Lusibalukulu kumtokozile penti kwezimemezelo zazi gaba five sou-teto on-ke ze am-komishani mandhla 1902 (No. 30 ka 1902) ukuba emise ikomishani enamandla namalunge o m-mteto alo Mteto ukuba ihlole ibeke ukuma nokupathwa nenqubo yonke i-je yo Mnango we Mpilo nowakwa Ndaba za Bantu we Kansele yase Goli igcizelele.

- (1) Ifunisise ukuba ingabe amandha anikezwe; Kansele pantu kw-simeme-zelo sika Hulumeni opeteyo lapa, no Mteto eqondene nem-ilo yabantu, no Mteto wama Vungu njengoba ipeteyo ekuqhuben kwen-ny-ego ye Mpilo nowakwa Ndaba za Bantu be Kansele ukuthi ingabe lawomandla asetshenziswe ngendhla eqondileyo negculisyo na;
- (2) Ifunisise ukuthi abapete le Minyango noma izandha zabo bebequba kahle na nangokugculisayo mayelana nalawomandla;
- (3) Ifunisise ukuthi ingabe bekukona yini ukuzipata kabi, nokungakeli umsebenzi nokungakwazi ukupata kahle umsebenzi nona okwamupi osethenzi kule Minyango, uma kunjalo, basitho isim saloko kuzipata kabi nokungakwazi ukupata kahle umsebenzi nokungakwazi kwabawenziyo pa-oi kwezimemezelo ezaziwayo batho nekuti iz zezizo zin elwe yini ukuba zizeziwe yi Kansele ngezinyatelo ezingapansi kwesigaba sixty one so Mteto ka Hulumeni opeteyo lapa;
- (4) Ifunisise ukuthi ingabe abapeteyo kule Minyango bebenkimezwe yini n-izandha zabo ekwenzeni imisebenzi yabo ifunisise ukuthi ubani ebeba-tikimeza;
- (5) Ifunisise ukuthi abamkomiti ale Minyango ye Kansele bebeni yini e ndhilelo yokuqhuba kahle kwemisebenzi eqondene naleninyengo, uma kunjalo basitho ngamagama kuthiwo nokuti bebehupata ngendhla enjani;
- (6) Ihlole ukuthi ukubheca kwabo kwale Minyango ngokuthi "igcotshwa izandhla" ngab-ile nekuti kayiculisi ne-eguqo yayo, uma kuyiqiniso loko bathiwo nam-gama labo "absbig-obayo" se Kansele kuvunayo loko kugcoba;
- (7) Iy ze izandhla le Minyango okusweleke ihambe ngazo ukuze ihazekke iqube kahle.

U L -ihlabukhu u tokozile futi ukuba anise le Komishani ngezinyatelo ka Ji-ha Murry Murry, Esque, K.C., u Sihlo no Mnumzane Edward Newbury Thornton abe ilungo le Komishani ezihlole ibeke ig loludaba.

INTSHUMAYELO ZIKA RULUMENTE

No. 147, 1935

UKURIZWA KWEMALI EYABE IKHUTSHE NGU RHULU-MENTE MALUNGA NOCINGO LOKWAHLULA I FAMA EYI NORTHBROOK KWISITHILI SASE MACL AR, NEI ALI ENGU No. 34 B GQAGQALA, KWISITHILI SAKU TSOLO.

Ngaphantsi n-ngam ndla am-gunya endisilelwe wo a sinqandwana (2) sesi q-edu sesithathu So-nibethu Wokubuya, ongu No. 17 ka 1912 apha ndiya lela ukuba, uswenzile ukubuyiswa kwalo mali (nokwezala yayo) eb khutshwe ngu Rulumente ukulungisa ucingo elwah-isa fama eyi Northbrook, kwisithili sase Mac l ar, n-ali-engu No. 34 B enziwa ngokuba yi Gqagqa a, kwisithili ka Tso-lo, imali engange 2s. (Isheni ezimbini) iyakuthi ibizwe iqke-ile-ku-ya yonke ind-da ngammi wawo lali ngexesha elisuka k-uh-isa woku l ku August, 1935, kuye kowama 31 ku July ka 1936. Nd-ungezela ve ne kumisa umbha wokuqala ku August, 1935, ukuba ute ngaphantsi esakuthi l-ye-mali ibizwe iq-ke-ile-ku-ya yayo.

Ngaphantsi n-ngam ndla am-gunya endisilelwe wo a sinqandwana (2) sesi q-edu sesithathu So-nibethu Wokubuya, ongu No. 17 ka 1912 apha ndiya lela ukuba, uswenzile ukubuyiswa kwalo mali (nokwezala yayo) eb khutshwe ngu Rulumente ukulungisa ucingo elwah-isa fama eyi Northbrook, kwisithili ka Tso-lo, imali engange 2s. (Isheni ezimbini) iyakuthi ibizwe iqke-ile-ku-ya yonke ind-da ngammi wawo lali ngexesha elisuka k-uh-isa woku l ku August, 1935, kuye kowama 31 ku July ka 1936. Nd-ungezela ve ne kumisa umbha wokuqala ku August, 1935, ukuba ute ngaphantsi esakuthi l-ye-mali ibizwe iq-ke-ile-ku-ya yayo.

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THIXO, SINDISA UKUMKANI

Iniveleni p-ntu kwe S-ndia sam ne Tywina Eliku'u lom Dibaniso wom Zantsi Afrika e Durban ngalorhla we Shumi ku July, ngonnyaka we W. ka e-namakhulu asithoba anamashumi smathathu szechilelwe.

CLARENDON
I Ruluneli Jikelele.

Ngomnye-elo Wemntan' Omhle i Ruluneli Jikelele-Ise-Bhungeni
R. STUTTFORD

No. 148, 1935

UKURIZWA KWERHAFU EYODWA KUBANTU ABA NTSUNDU ABAHLALA KWILALI EBIZWA NOCUBA NGU BENGU, KWISITHILI SASE GLEN GREY

Njengoko kuyim-inko utubhan-isa Intshumayelo engu No. 409 ka 1931 em-ilela ukubizwa kwerhafu ey-dwa kubantu aba Ntsundu ubahlala kw-ali ebizwa ngokuba ngu Bengu, kwisithili sase Glen Grey, nokubizwa ama-qand-ayo no-tyw zihomelo nez-uniso ezibekwe apha:

Ngoku ke ngayo n-apt-anti nangam nd-la smagunya endisilelwe wo a sinqandwana (1) sesize-du seshumi elinamntu som Thetho Wokubizwa Nokuha jiselwa phambili kwabantu ban-ny-ava engu No. 41 ka 1925, o-ye wahonyelwa ngesiqendu sethoba som Thetho No. 37 ka 1931, apha ndiyabheng-za ndizela, nd-ize zisa ngol-ih-cho lu-nd-izelayo:—

(i) Intshu-ny-ovo em-u No. 409 ka 1931 apha iyebhan-iswa ukusukela kumbha w-ku-xelwa kwa-onto.

(ii) Irhafu eyodwa ye-£3 apha iyaniselwa kuye w-ake obhul- i kwit-ente nerhafu elalini ekuthiwa ngu Bengu, kwisithili sase Glen Grey, ukw-er-zela ukuba kubekho inxhawa yen-ali ekuya kubizwa ngayo (masini i-nd-izelayo).

(iii) Irhafu eyodwa emiselwa apha iyakubizwa izizavonse ez-izathu yi £1 ezinye, ezizakuthi ezokqala sif-ek-er-zi-m-izwe kukuthi sibizwa ngokuba woku l ku August 1935, ezizakuthi ngawoku l ku August, 1936, resesithathu ngawoku l ku August, 1937.

THIXO SINDISA UKUMKANI

I-tik-ile-ve phantsi kw- S-ndia sam ne Tywina Eliku'u lom Dibaniso wom Zantsi Afrika e Durban ngalorhla we Shumi ku July, ngonnyaka ka we waka elinamakhulu asithoba anamashumi smathathu szechilelwe.

CLARENDON.
I Ruluneli Jikelele Ngomnye-elo Wemntan' Omhle i Ruluneli-Jikelele-Ise-Bhungeni.
R. STUTTFORD.

Zulu. Ezabalobeli Bezigodi - Godi

Abakalela umuzi Olahlekelweyo

UKUGODUKA KUKA MNU. C. S. MABASO KUYINXEBA

Incwadi yesililo somuzi wase Orlando ukalela umuzi wakwa Mabaso nonina wabo osele elusizini.

Uti yebo ulahlekelwe umuzi wase Pimville ngale nkanyezi nensika yase Afrika. Silila sonke nabakwa Mabaso. Ngiti uti umuzi wama Orlando ulahlekelwe nawo njengabakwa Mabaso yilo yise wabo owayengomnye nomqambi we Congress. Uti ukubalisa lelo bala iZulu lizuzile kanti bona nefizwe lase Rautini balahlekelwe ngoba sibe sibolekiwe okwesikashana. Zixolise nawe mame nabantwana wazi ukuti izinye mbenzi azinakugqeda luto ngokuwa kwensika yama Afrika. I flag eyavula izindhlehla ngezinkati eziningi zezitrahiki zo 1919 nezama Pasi obugqila belizwe lase Rautini nesikasheleni. Uti umuzi wase Orlando lalani ngenxeba bakwa Mabaso kanye nabe bonke abase Pimville akubhanga lungehliyo.

B. B. NGCULU
Chairman
M. Z. W. VILAKAZI
Asst. Secretary

Izindatshani Zomhlaba

Tekwini: U Mnu. Otto Siedle ukulume kakulu ngabantu emhlanganweni wabamabizini e Tekwini eti sibi kakulu isenzo sokukupi abantu emisebenzini kwe nzelwa abelungu izintuba. Wati futi kusweleke udaba lwamaholo atutukileyo abantu luhloliswe kakulu. Ngoba nxashana abantu betola amaholo apakeme loko kuzotutukisa amabizini abelungu uqobo, lelizwe linote.

New Marsfield: Izidumbu esizitoliwe zalabo bakiti abafa enkompuni yamalalele yase New Marsfield zingama 21. Pela kwafa abantu abangama 74 ubuningi ubuningi engozini eyesabekayo. kusenziwa eminye imizamo yokutola ezinye izidumbu.

China: Sesizwa ezinye futi kulelizwe elinesisila zokuti umfula omkulu wakona otiwa yi Yellow River jugwele wakukula imizi engamakulu-kulu. Siloba nje kuti wama amanzi asakupuka okusobala ukuti kusazoba yiso leso sika zamcoolo futi.

Polela: Umbukiso wokuqala wenziwa ngabantu basesigodini sase Polela ekuqaleni kwayo lenyanga, wabamuhle kakulu pezu kokubanda. Izikole ezazincintisana ezase iStoffelton Reichenau, Centocow, Kevalaer, Hlabeni nezinye. U Mnu. W. Boast wavula umbukiso ngamazwi okubonga abantu ngemizamo yabo emihle wabeluleka futi. U Mnu. H. A. B. Varty opete amalokishi abantu e Bulwer nguye owayepete umsebenzi

Kuwe Z.P. Shabangu: Izaziso zako lezo zibiza osheleni abane zifakwa kanye epeni. Uma uzipinda ikule njalo imali.

Kuwe B. K. Ndawidwe: Ishaya likote lelo elakwenza kabi sisatungata umkondo walo akusekude siyise enkantolo uma lingaveli.

UMn. J. F. Monareng Ubonga Impato Enhle Yabasekweni Lake

Mhleli, Ngomhla kaAugust 4 ngati gqi eKliptown ukuyobona abasekweni lami ngiyofaka indandato kuNkosazana Dretta Mtemu. Hawu, bangipata kahle kakulu abasekweni. Umsebenzi wami bawemukela kahle kakulu.

Ngiyababonga abasemzini abangomukela kahle ngengane yabo eNgizimisele ukuyita a.

Ngocela umusa kuSomandhla ukuba ngipumelele kahle kulowumsebenzi wami ngizimisele kuwo.

J. F. MONARENG,
77. Mabusa Street,
Eastern Township.

Swazi National Royal Club Yamukelwe Ama Swazi Onke

Mhleli we "The Bantu World" Abake babonana bapinde babonane, ngitsho, baba, kade sagqina ukuvela ezinhleni zepepa lako lodumo lwetu ma-Afrika. Ngisafuna ukubabaza ukwamukeleka kwe S.N.R.C. ku ma-Swazi onke e Natal, O.F.S. Transvaal. Ikakulu ngitsho ngoba le club imelwe zinyawo ngama chiefs etu, abafana noChief Robert Kunene amaSwazi aseNatal.

U ma sibhekisa amabombo nganeno eTransvaal, sifike eStandardon sifumanise izinto zawo Rev. A. Kubheka noJ. J. Kumalo, siqonde eEastern Transvaal lapa sifumane ukuti impela bayizalelwe lento ngeyabo. Ngikuluma nje uChief Skonyane Nkosi umi ngezinyawo kwelaseBhova, yaze icouncil yamnika amandhla kona. Qhuba wena wokuzalwa kuNgwane uhole abantu bakwenu. Lapa pakati komuzi kukona uqweqwe pakati kwaleliBandhla olwaziwa kakulu ezinhlanganisweni umfo kaNgadala uSelby H. Msimang esinaye onezwi nje ngelungu layo. nenkunzi esiyipatise imisebenzi yetu ukuya pesheya eEngland eseyibhekise amaBombo nganeno, ezofika lapa ngo 21 kuyo epezulu umfo kaElijah inzalelwane yoMnelli kuMahamba, uMr. E. Nxumalo.

Sibusisiwe tina maSwazi ngoba uzosipatela okukulu kwapesheya. Ukwamukelwa kwake kufanelwe ukwaziwa yini nonke maSwazi nizokuzwa iqhawe lenu elike la bhudhla ulwandhle bekani indhlebe, ngosuku lokwamukelwa kwake nizokuzwa ezinkulu. Okwalezi nsuku sidabukile ukuba uRev. T. Z. Kunene umbhali walenhlangano obehambela kuDist. yase Rustenburg ngezeSonto nenhlangano uhlaselwe ngumkohlane owacitshukumlimaza kodwa noko ipepile Inkunzi-malanga, isibuyele kumsebenzi wayo.

NoMholi uChief M. B. Dhlamin uke wati gqi ukuya ebukhosini bakwaNgwane lapa efike wenza umsebenzi omkulu wokushumayela ngeza leliziko lamaSwazi. Asazike ngoba usengobuyelayo ngokubizwa bukhosi besizwe samaSwazi. Amindlele amaSwazi eBrakpan, Breyten. Simfisa okuhle ohambeni lwake, sozwa uma ebuya ipimbo leNgwenyama uSobhuza II.

Ngiyabonga Mhleli, Owako,
FREDERICK F. NKOSI.

Uhambo lweVangeli Luka Mfu. Ankhoma

Mhleli, Ngicela ukupakela umuzi wakiti ngohambo lwami ngase Marapyane e Pienaars River mhla ziyi 28 kwedhlu. Safika ngoMgqibelo kushlwa kwati ekuseni sayiswa eplazini lapa kwakiwe kona indhlu yesonto. Kwati ngo 11 yangena yagwala saza sayosontela pansi komuti. Ngavula Isambulo 21:4. U Nkulunkulu uyakwasula inyembezi emehlweni abo, kakusayi kubakona ukufa, nokukala nokudabuka.

Lamazwi akulunywa ngo Johane eSambulweni ebona lapa uku-kolwa kuzohamba kona kakulu kwabakulekela abagulayo umuntu avuke, nofayo angafi. Amandhla ka Nkulunkulu ubuNgeweke bake uzosibekela umhlaba njengamanzi olwandhle. Lapa amadoda nama kosikazi eyofuna ukolo lungaseko. Abangwabi bapellelwe umsebenzi nabenza amabhokisi abaflelo. Kubuse ukutula nobungowele. Kukulekwe kuhlatshelelwe kube kupela.

Ngaqubekela pambili ku Isaiah 65 verse 24. Kuyoti bengekangibizi ngipendule, nalapo besakulu ma ngizwe imikuleko yabo. Idhle ndawonye impisi nemvu ibhubesi lidhle utshani njengenkabi, notuli lube ukudhla kwenyoka. Aziyikulala zilimaze entabeni yami eNgeweke, utsho u Jehova. Ngati lamazwi nalawamandhla akuluma kini ma-Afrika. Ngoba uNkulunkulu kafuni nkuku, qanda, nkomo, mubza,ufuna kupela ihliziyozenu. Lamazwi aqonde kini nabantwana benu.

Akayikubakona uSatane nesilwane esiyohamba ngayo londhlela, kepa abahlengiweyo bayakuhamba kona—Isaiah 35:9. Abanamagama abo alotshwe encwadini yokupila eyabekwa ezandhleni zabapostoli mhla u Jesu enyukela eZulwini. Ngingakaqedi ukushumayela kwazinikela abayi 17. Ngati anitandanga ukushiywa njengabezwayo bengenzi. Bakiti, ningashiywa, izinsuku zimbi.

(Pastor) J. R. A. ANKHOMA
Eastern Township.

sagumza namakeke, sabona-nje ukuti nanko pela amazilankata, amalandela-linga. Loku pela omkulu ufundisa eSprings omneane u isitshudheni eSt. Chad's College, Ladysmith. Fundisani abantwana benu.
A. J. N. MBUYISA

Sibonga Uhambo Oluhle, Mncube

IZINTOMBI ZIKA MNU. S. B. MNCUBE KWAMBUYISA

Baba,—Ngicela isikadlana kwe-lako lodumo. U July upele singakatandi ngenxa yokujabula esasinako kulenyanga. Sasivakashele amakosazana omfundisi uAdjutant S. Barnard Mncube wempi yosindiso. Loku pela ayevakashele uninakazi uMrs Major P. Mbuyisa walapa eRandini. Hawu, webandla aqamuka amagidiponi kaMncube sati loku sizindwamba wezwa umuntu sekukala amadolo sesisukuma ukwelula izandla. Sati singakayibuzi nempilo ngezwa sekukala izinto zabeyungu ezikhala kamnandi (Bheka ohleni lwesi 3)

BUY "INKOSI BRAND" MEALIE MEAL

BECAUBEE - - - It is the very best that the finest Maize and very latest machinery can produce.

It is more easily digested and contains much more nutriment than the ordinary Mealie Meal you buy.

It is packed in bags of 180 lb., 100 lb., 50 lb., 25 lb., 10 lb., and 5 lb.

If your trader does not stock it, ask him to write to :-

Union Flour Mills, Ltd. P. O. Box 393, JOHANNESBURG.

Funda I "Bantu World" Kuqala

Ezona Nzala Ziphambili
Ibesithandathu Ekhulwini ngonyaka ngenali ezifakelwe iinyanga ezili shumi namhlanini. Ibesisine Ekhulwini ngonyaka ngenemali ezingabekelwe xesha.
Ezinzala zingaphezulu apha ziblawulwa yi: SAVINGS BANK DEPARTMENT of the SOUTH AFRICAN COMMERCIAL BANK LTD. I Ofisi Enkulu: 100 Market Street, Johannesburg. Imali zothi zamkelwe nakwezindawo zilandelayo: MARAIS BUILDINGS, Cor. Bureau & St. Andries Sts., Pretoria. D. J. WILSON, Esq., Union Chambers, Union Street, Witbank, Tvl.

REKA PHOFO FNANG LE LETS' 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 likhethoneng tse boima bo 180 lbs., 100 lbs., 50 lbs., 25 lbs. 10 lbs., le 5 lbs.

Ha ra-levenkele oa heno a sena le cona phofo ena, mokoqe a ngolle ho

Union Flour Mills, Ltd. P. O. Box 393, JOHANNESBURG.

Isitovu ESINGENANGOZI

RADIUS

- INDAWO YOMOYA
Isenza isitovu siyi Radius No. 22 singabingangozi ekusisebenziseni. Sitebenza ngokungenamposiso nangokufezekileyo.
- INALITI EHLELI IKUSO
Isindisa ixesha kwanokudubeka kwakho.
- ISIQHUBA-LANGATYE
sigcina iparafini. Kaloku uyalibeka apho uthanda khona ilangatyane.
- ISIDAMBISA-NGXOLO
senza kungabikho ngxolo namifutho.



I-RADIUS No. 22

PHIKELELA—



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Zulu: Ezebhola Lena E Swazini

Ukuhlupeka Kwabantu Ngodaba Lwamasonto Le Province Ne England

Ngiyabingelela ku Mhleli. Ngiyaqala ukukuluma ku "The Bantu World," ngicela isikalana kengixoxele abafundi belako lodumo ngokujabula okukulu enginako ekuhlupeni kwetu okukulu Church of England ne Church of the Province of South Africa kubangwa amafa kunjalo kwabamnyama nakwabamhlope e Cape.

Kuqale ngendawo yabamnyama abayi Church of England in Natal (Low Church) nabe C.P.S.A. (High Church). Icala langena ngendawo eyaziwa ngokuti Reit Kuil e Ladysmith (e Mnambiti) labalahlala abajoyine i C.P.S.A. Balidululisa. Langena e Estcourt, Natal, labalahlala abe C.P.S.A.. Balidululisa emajajini e P.M. Burg, Natal, labalahlala abe C.P.S.A. Bayitata i Trust Deed abe (Low Church) Church of England. Kuhlaluke ingozi ebebengayiboni abajoinile beloku beti u Sobanibani wati esiqinisa asingene ku C.P.S.A. Sise abaka Sobantu; kodwa umteto wahlaluka ukuti ukuba pansu ko Mbi-shop we C.P.S.A. kuya mesula e mafeni e Church of England ngoba lama Sonto ehlukene, kusho amajaji ne Mantshi ngomteto. Sikulekela i Bishop Court case ngo November 5-1935 e England. Vuma ngime Baba.

J. LANGENI,

Maritzburg.

Ezika E. Mcunu Wase Tunffortein

Ngivumele kengifake lamazwi kwelako lodumo. Ngitole isimangaliso e Jeppe Station lokupela bengiyoposela abantwana impahlana. Zase ziqamukile izintokazi ezimbili angazi noma zazizotata amatikiti yini. Zanele zalunguzanje e mbhotsheni yamatikiti yasho enye yati, Ayi, awuboni yini ukuti kubhalwe 3s. isho u 3rd. Class. Zafika zaya ngaku 2nd. Class zafika kukona 2nd. zati ayi lapa u 2s. Awu. lwesuka utuli zanjikela ngapambili. Manje ke okungimangalisayo, Mhleli, isimanga ingabe kanti ezweni lakubo o Sutu azikoyini izikole na? Abahlekanga abantu—Suka!

Bakiti, nina enihlala kosisi emakwishini anobhasobha ipomete ibhokile kuhle niyolala e Wemmer. Ihlazo indoda isiqutshwa ngomvulo kade iswenkile ngesonto iye le e Orlando ubone ukololo usuze wabheka eceleni. Ihlazo lelo; bafana bakiti.

Kunjani mtoka Manyoni ake usizekele ngezembenzi lapo e Matsheni ko Nduku zibomvu. Uboke usizekele pela tina lapa e Mjiva Mfana abafuni senze otshisa nyama.

Hawu, he! waputelwa owaye ngeko ngomhla ka August 5 e "Bantu World." Hawu Nkosi yami, yanhle indawo! niboqina nina base Natal i Goli iza kabi ekoneni muva njena. Hayi, zinsizwa za kiti, anibotenga usayiziwenu we zicatulo ezitolo kubukeka kabi insizwa isihambisa okwenkuku inetile kanti ishiswa isicatulo.

Silindele njalo mtoka Matibela ukuzwa usixoxela ngeze bhola e Tekwini ukuti unompempe wazi qata kwabanjani. Pela uma indaba icazwa nguwe ngiyengine anywe mina angazi abanye.

Onke amagwala esaba amakaza kuhle abuye manje amakaza apelile e Goli. Sasala tina asishiye esibhekile tina, bo Nofu-latela zimbuke ugogo e Turffontein.

Hayi bafana abada'a. [Kasiyazi into oyitukutelelayo ufana wase Mjiva sengati ufanzizi onisikwele. Uyazi ke wena!]

Ezebhola E Swazini I Mbabane Ipatene Ne Barberton Konale

(NGU MBONELI WE MBABANE-SWAZILAND)

Mhleli we Bantu World, Ngifuna ukwazisa abafundi belipepa lako indaba eyenzeke emdhlalweni we bhola owadhlalwa ngomhla ka 14 kwepezulu pakati kwe Teams ezimbili, ze Barberton ne Mbabane. Kuqala kwahlangana abo B's we Barberton ne Mbabane. Yadhliwa i Mbabane one nil.

Kwesuka isidumo pakati kwezao A's we Barberton ne Mbabane abati yi Home Sweepers. Kwati lapa usuka umdhlalo umuntu wabona-nje ukuti kuhlalwane izinkunzi kwatula kwati du, ziliponsa nxazombili kona ezintini bevika abafana abasemasangweni. Kwati sekusele imizuzwana kushaye ihalf-time waseliponsile umfana we Home Sweepers one-nil. Zabuyelana futi zateleka ngamandhla ebaleni zadubula nganhlangoti zozimbini emva kwesikati ayifaka ama Home Sweepers e Mbabane abuye apinda, abuye apinda kwaze kwaba ngu five goals to nil, yabe iyadhliwa i Barberton A.

Kepa, Mhleli; iyadhliwa ibhola e Barberton. Ngiyabona ukuti namanje kwenza le Home Sweepers ye Mbabane ibisefomini seloku kwesuka unyaka pansu. Ngani? Ngoba yehlula onke ama Teams ewadhlalile lonyaka ipete amankomishi amabili abedhlalile lonyaka kuleli I-Msunduze Cup. (late R. C's) ne Nkomishi yamaquluqulu-Bachelor's Cup. Sicela noma yilipi elizishoyo lize lapa sisho kini be Jozibhele-Johannesburg noma Dalagubhe-Delagoa Bay, niyakutola umdhlalo oqinile akuqondakali nokuti ningapumelela pezu kwabafana bakiti Onezidhlumba-J. Mlotywa H. Abner-Omkovu Ohipopo Ombelesi.

Impela ngiyaqinisa labafana be Home Sweepers bayalibona. Laba abashiwoyo nakubo Hlati asibaboni ukuti bangalunga.

Into enkulu Mhleli ngifuna ukubonga kakulu abafana be Barberton ukusivakashela ngomdhlalo. Ngetemba ukuti ngabokuqala ukusuka le beze lapa eSwazini. Ningadinwa bafana nangomuso nizosikombisa nisipe ukudhla kwamehlo. Siyakala impela ngokuhlupeka kwabadhlali be Barberton yi Lorry yabo. Bafana bakiti ningadinwa nangomuso ukuzosihlola ngalapa. Siyetemba ukuti nati siyonivakashela masinyane. Kuyakanya nangempela ukuti bafana ba Barberton niwufundile lomsebenzi webhola namane nehluwa umtwalonje, kukubela kwakona bakiti kudhlalwa kona loko ukuba kwehlulwe abanye. Niyezwa kambe ukuti... amankomishi... okukombisa... ukuti nafika ngesikati icijite. Sala kahle Mhleli nabafundi bako, ngi... sika u onjepe sona.

Johannesburg Tvl.

(N VULI'MBHOBO)

U maqhuza G. Dhladhla unikele ezandhlani umaghuza wama-poyisa amhlope induku enhle kakulu yesikumhuzo senkongo ende em-Busweni. Induku lena ilotshwe igama lake esihloko sayo esicazimulayo. Naye usehambhile ukuya ekaya.

Inyanga lena ye Thupa? isibibingelele ngamakaza amabi nemikhulane, kepa asikaboni zigigaba zemikhulane le.

Um-Buso wemfundo uwutelile umteto oti umntwana ngamunye kutandeka angene emfundweni eneminyaka e 7. Kayiseko incwadi yabaqalayo—"Beginners." Bonke baqala ku A., indhlela esafunda ngayo nati. Ongakipi imali yenyanga nodinga izincwadi kahlolwa. Ongapumeleli ku IV (incwadi yesine) eneminyaka engu 16 kasafuneki.

Babuye bepila bonke abebeyobona izihlobo nabazali. Utisha (Ipelela ohlweni lwesitatu)

Izindatshana

J. L. Dube: Udaba lwenhlalo yabantu e Tekwini kade lwaluzukuzwa ukopeletsheni nabapete abantu. Ipepa-ndaba labelungu i Natal Mercury ipume namazwi amakulu ka Mafukuzela aqonde-nalo. Uluhlolo lonke udaba ukusukela ezimpandeni zalo ekombisa ukuti abantu abasemadolobheni iningi labo kalisenayo enye indawo ngapandhle kwamadolobha lawo. Esho ukuti ke kuswelekile ukuba abamhlope bababhekele amatuba amahle lababantu, babakele izindhlu ezinhle ezizobakutaza ukuba bapile impilo ehlwabusayo. Akabavuma abesifazana abazihlalele bodwana emadolobheni futi bepila impilo embi, wati labo kuswelekile batunyelwe emakaya. Wati ukubona kungakuhle ukuba u Mlazi Village wandiswe ukuze kuhlale kona abantu abazipete kahle. Wagcizelela kwelokuti ucelela abantu abazipete kahle impilo namatuba amahle.

UMntwana u David: Sidabukile lapa sizwa kutiwa kaseko u Mntwana u David ka Dinuzulu, esizwa kutiwa ufele ngase Dundee eplazini lase Ebenezer. Utatwe umkhulane wemfuluwenza. Sizwa kutiwa kulindwe imvume yo Mntwana uMshiyeni ka Dinuzulu yokuba atshalwe emzini weNkosi u Dinuzulu kwa Nobamba. Iyoti ipuma lendaba bese kudhlalile konke loku ngoba usweleke ngaleliya sono August 8. Undaba zaBantu watumela izwi e Mantshini yase Babanango ukuba iye emngwabeni.

M. Mamojele uvule e Sheshi esikundhlani sika tisha M. Molotho.

Kuselukuni kubabhali ukulandela indhlela entsha yokubhalwa kwezilwimi zetu, kanti izwana nendhlela esikuluma ngayo. Asikulumi (to bite you) siyakhuluma (to speak.)

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Our Opinion And Readers' Views

THE Bantu World"

3, POLLY STREET,
(North of Bantu Sports Ground.)
P.O. Box 5663, JOHANNESBURG

SATURDAY, AUGUST 24, 1935.

Africans In Industry

"Our industrial development so far has been limited to the two million white people in the Union. Now, however, we are getting over that period, and the six million Natives are coming into the industrial picture as far as consumption is concerned. The Natives will be a very vital element in the history of South Africa, and will assist in no small way to make this industry one of this country's great success."

The above statement was made by the Prime Minister, General Hertzog, when he opened a new factory in Durban recently, and it is a statement which has sent a thrill of hope throughout Bantudom. The recognition by General Hertzog of the important part which Africans have played and are destined to play in the industrial development of South Africa is a sign of the change which is gradually taking place among Europeans in regard to the black man's place in South Africa. General Hertzog has thus made a striking contribution not only to a sane economic policy, which will enable this country to hold its own in the fields of industry and commerce, but also to the harmonisation of the relations between the two races.

The implication of General Hertzog's statement is that in the economic sphere South Africa is a country with a population of eight million people whose requirements must be satisfied and which must be enabled to demand what industry can produce. Indeed the Prime Minister has introduced a different conception from that which has dominated South African economic and political policy since 1910. He has, to some extent, recognised the fact that the economic interests of Europeans and Africans in this country are so interwoven that it has become impossible to separate them. This is exactly the view held by those Europeans who have, from time to time, made their voice heard against the disabilities imposed upon Africans. Their point of view is that while socially the two races can and should be kept separate as far as possible, economically and even politically they cannot be separated and be encouraged to develop along their own lines without doing harm to the country's industrial and commercial development. The truth is, two economic systems cannot be maintained in the same country and under the same Government. The African's low standard of living, therefore, must be raised to the level of that of the European, and this, undoubtedly, can only be done by providing him with educational facilities and by giving him equal opportunities in every sphere of employment.

As the Prime Minister seems to be of opinion that hitherto the Africans had played no part at all as consumers of South African industrial products, we wish to point out to him that much of the incentive towards industrial development in this country is due to the considerable number of those Africans who have adopted European mode of living. These Africans, whose numbers are bound to increase as civilisation invades the reserves, supply a ready market for the products of South African industry. It is true, however, that the bulk of the Native people are not consumers. The fault is not theirs. It is that of a policy which refuses to recognise them as an integral part of the national life of South

Africa, whose education and upliftment is one of the functions of the State. Happily our rulers have come to the realisation of the fact that the Native market must be developed, and that to do so the African's standard of living must be raised. "The Government realises," said General Smuts at Luckhoff recently, "that it will be futile to improve and increase the country's agricultural and pastoral productivity, unless there are markets to absorb the products. Attention will be given to the creation of internal markets in respect of both Europeans and Natives. The standard of living of the European and Native races will have to be raised as one of the means for creating markets for South African products."

There can be no doubt that "one of the means for creating internal markets" should be the abandonment by the Government of the policy of throwing Africans out of employment. This policy does not only turn Natives into criminals, but also make it impossible for them to pull their full economic weight in the development of South African industries. To improve and increase the internal markets, the Government will have to reconsider its economic policy. "The time has come," says Mr. T. C. Williams, "when we must look upon employment from the point of view of the citizens of South Africa, whether they are black or white." In other words no useful purpose is served by separating the workers of this country into two groups. The creation of two classes of workers, merely on the grounds of colour, is economically not a sound policy for it creates unfair competition between the workers themselves. The policy of subsidising industries in order to assist the poor whites to maintain a standard of living which is higher than that of their competitors cannot help the Government to solve the "poor white problem;" nor can it help the poor whites to improve their conditions. The only solution to this and other economic problems is to create only one standard of living, and that is the civilised standard.

Humility The Avenue To Glory

Sir,— I have read in "The Bantu World" about some of the Africans that have appeared from time to time. So many names have appeared in your columns that one cannot write them in so small a space suffice it to mention Messrs. W. Vilakazi, Don Mtinkulu, Z. K. Matthews, H. I. E. Dhlomo, and others. I do not think that that these men would be what they are if they did not possess that important quality—"Humility."

Ministers of Religion have so much spoken of humility as an avenue to glory that I need not make lengthy explanations here. I wonder how many Africans ever think of "Humility" to be an avenue to earthly knowledge and wisdom. How many Africans to-day ever think of reading a newspaper nothing to say of a book. It is not uncommon nowadays to meet people who boast of having passed their J.C., Third Year, Teachers Course, P. H., Matric etc. etc. and who are so satisfied with themselves that they do not seek more knowledge. They overlook the principle that once a man thinks much of himself people cease to think much of him. Though these highly educated folks know from science and from daily observations that there is no growth there is death they hardly think of this principle to have any bearing on their lives.

It is not only in the parable that he who takes the highest room is turned with shame to the lowest and he who takes the lowest is bid to go up higher but we find the same in every day life. If the Africans are to hold their own in these highly competitive times,

THE PEOPLE'S FORUM

St. Peters Boys And Non-European Hospitals

Sir— We beg to let the people know that St. Peter's students have inaugurated a movement of visiting the hospitals. On August 4 we visited Crown Mines Hospital, and found that the patients were very interested in us. On the 11th we went to the General Hospital for the same purpose, where we noticed that the patients were also very pleased with us and showed great gratitude.

Our aim is to try and visit more, especially those patients who have no friends near-by to visit them; and also to try and help them with what we can, by giving them such things as fruit, sweets, tobacco, and many others. Among these things we are endeavouring to supply them with prayers and suitable passages from the Bible, as we believe that some of them do not get any chance of reading the Bible or coming in contact with people who can speak to them about the scripture.

So we are really hoping to do some service to our countrymen, which I hope will appeal to every African and well-wisher; for it is not only for the benefit of those people lying in the hospitals, but it is a step towards what is called "Mayibuye i Africa" which means that we have realised that it is better to start and learn to be of use to one's country at an early age, so that, when we leave school we may go out fully armed to face the world.

As we had to visit three hospitals every Sunday, namely Crown Mines, non-European and City Deep, we beg to appeal to you, countrymen, for help. This task needs ample financial means. So we have planned every Saturday to send out a number of boys to go out and ask for some provision from you; and so we hope that every African will be proud of this and will be ready to help.

Allow me please to quote from that good Old Book: "Then shall the King say unto them on His right hand. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in; naked and ye clothed Me. I was sick and ye visited Me. I was in prison and ye came unto Me." I do not preach, but I remind you of these words which were said by our Lord to His disciples.

I hope that everyone will realise that it is as a patriotic duty that we undertake this work.

ZEPHANIA MOTHOPENG

Rosettenville.

where education plays an important part, they should have for their motto "we are the worst fools going on" and consequently they will read more books. Africans like Messrs W. Vilakazi and others have seen the truth that knowledge is nearer when we stoop than when we soar. Actuated by this truth and possessed of "Humility" these noted Africans, instead of soaring on the sky and boasting of having passed their such and such courses, came down and stooped over their books, and what they are to-day needs not to be iterated here. Their trumpets have been blown throughout Bantudom. Lastly but not least Jesus' words must be remembered "Unless ye become as little children ye shall not see the Kingdom of God." Is that not "Humility"?

ERNEST P. MANQANA.

May Esther Bedford Prizes

REMINDER TO ALL
THOSE WHO WISH
TO COMPETE

Our readers are reminded that the last date for submission of work for these valuable prizes (£25 each) is October 1st. This year the Literature Prize is for the best work in Prose, and the Art Prize for the best work of sculpture, carving or moulding. The details were given in our pages some months ago. All entries are to be sent to the Principal of Fort Hare.

The purposes of the competition are to encourage creative effort and to show to other peoples that the Bantu have a contribution to make to the world's culture.

Location Police And The Natives

Sir,— I think there is cause for serious complaint and scope for diligent inquiry into the manner in which Natives are treated by the police in most of our urban locations.

I do not think it is the instruction of the Commissioner of Police or the wish of the Minister of Native Affairs that Natives should be harassed even on the Sabbath Day for the inspections and demands of poll tax receipts and location permits in these locations. I even doubt if it is legal to embark on a poll tax collection expedition on the Sabbath Day.

In the East Bank Location, East London, where I live, the police have made it a practice to conduct raids on the Sabbath Day and on holidays for the purpose of collecting tax receipts and location permits. The location regulations of this place explicitly provides that police officers, the Superintendent of the Location, or any other authorised person may enter any hut between the hours of 5 a.m. and 9 p.m. if they have reasonable doubt that the provisions of the Location regulations are not carried out. But at East London I find that the police enter Native houses at any unseemly hour of the night or small hours of the morning. This kind of conduct cannot be tolerated as it is a breach of the regulations by the police themselves.

In law generally an accused person is invariably confronted with the corpus delicti of his crime. To wit: If you steal an elephant, that mountain of flesh will be brought to court to confront you; If you steal Mt. Kilimanjaro, you will be brought to the mountain to have a look at your wickedness. Similarly if an unauthorised person is found in possession of contraband of any quantity, all such stuff will be brought to court, or in case of inconvenience owing to bulk or immovability, the court and the accused will be brought to such stolen or prohibited article. Can a magistrate convict without having concrete proof of a stolen or prohibited article? I doubt. Yet this is what is daily happening as far as Natives are concerned.

At the East Bank Location, East London, residents are required to spill slop water in cemented gutters only. Yet the police spill kafir beer in gutters that are not cemented thus leaving the liquid to form pools and a breeding ground for disease carrying germs. Are the police exempted from the observance of location regulation?

EAST LONDONER

R. Roamer Talks About . . .

Another Thrashing!

Last week Messrs Jeremiah and Joshua spoke about the kind of treatment our people are getting in various farms in this "well-treating us" country. Now before we could dry our eyes which were wet with weeping over that brutal assault we read that another Native—a girl, this time—was given a "severe thrashing" by Johannes Meyer, of Dundee. Her terrible crime was that of allowing a holy South African porridge to burn while she was busy with other tasks in the kitchen.

For this "insolence" the girl says she was "made to eat the porridge and accused lashed her with a whip, inflicting severe bruises on her body and her right hand." Oh, to be born black in this country and Oh! Oh!! Oh!!! to be born black and then find oneself in some of the white households and farms of this country where the brutal treatment of Natives is just "isolated cases"! Surely, as Messrs Joshua and Jeremiah said, it is about time the Society for the Prevention of Cruelty to Animals made a clause to protect Natives as well.

The Natives sorely need the protection of this Society if it could only regard them as two-footed animals not dumb in the sense that they cannot speak but dumb in the sense that even if they speak their words can be interpreted to mean sedition and hostility or can be interpreted to mean insolence and disrespect for white supremacy. All the more tragically dumb, therefore, because these two footed animals while they can speak dare not for fear of speaking on the wrong sides of their mouths.

Now between the assault on the old man and the woman by Carstens and the assault of this girl by Meyer how many assaults on animals have we read of in the papers? I have not seen one. I do not say there were none; but I saw none and I read papers every day. Why are there not many assaults on animals? Because their protectors are a live body of men and women who breathe righteous anger against all those who brutalise the beasts while the Native people who sorely need this righteous anger, look up and are not protected.

You will realise, therefore, what courage and sense of justice those Europeans must have who boldly protest against these cruel treatment of Natives in this country. To such we would gladly take off our hats if we wore hats. But as we do not wear hats we murmur words of thanksgiving and praise to God for their vital presence in this country. You will remember how some Europeans felt when Mr. George Bernard Shaw said "marry Natives, you Europeans! maan, some of the Europeans who read this in the papers got so sick that they wished they had never been born.

Yet Mr. G. B. S. perhaps was indulging in one of his Shavian jokes. But joke about a Native to a hundred per cent. White South African! Huh! You will get it in the neck even if you are a hundred George Bernard Shaws. I believe that the only way in which Mr. G. B. Shaw can redeem his reputation in this country is to come back and say, "marry the animals!" Perhaps this would cause hundreds of South Africans to heave sighs of relief, for an animal is better than a Native in many ways.

Just look how some silly animals are washed, combed, brushed, fed and "Jim, take lo dog for a walk" and then given a nice sleeping place. Where's your Society for the Prevention of Cruelty to Natives, Bantu or Africans? If you begrudge the dog his good treatment remember he has a society that protects his interests. It pays for its collar and licence to move freely about even at night while you have no society and must get yourself your tax and still not move about as you like.

CHANGING CONDITIONS OF AFRICAN LIFE

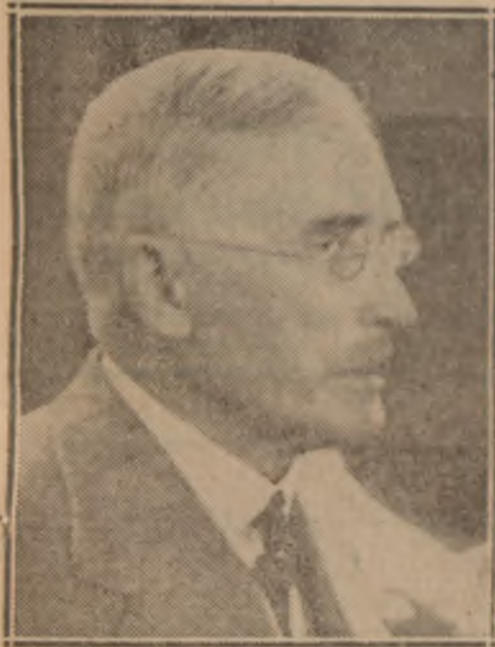
6,000,000 AFRICANS INTEGRAL PART OF ECONOMIC SYSTEM

Government's Economic Policy Is
Real Impediment To Progress And
Will Thus Cripple Development
Of Industry.

Give Every Worker A Chance

"Economic wants have obliged dusky denizens of South Africa to cast off their Native garb and don European clothes and to enter into the white man's service. They are thus perennially drifting away from their tribal moorings and it may be anticipated that within a few decades Bantu culture will completely disappear."

This statement appears in a booklet compiled by the South African Railways and Harbours on Native life in this country. Obviously it is the belief of the



Gen. Hertzog, the Prime Minister.

compliers that great changes are taking place among the Africans, changes that are destined to revolutionise not only African Society but also industrial development of the African continent. Despite the lack of facilities for education, the African is being hurried out of the shell of his savage life by his contact with the overwhelming forces of Western civilisation. The fact is he lives in a strange world, a world entirely different to the one in which his forefathers lived. Africa in which he lives to-day is not the Africa of yesterday; it is a new Africa that has become Europeanised. Where once was a jungle cities have been built. Roads and railways have been constructed across her impassable rivers and deserts. Telegraphic and telephonic communications have connected one end of this vast continent with the other. In this Europeanised Africa naturally, the ancient life of the African is fast disappearing. The one indisputable fact is that this continent cannot be Europeanised without changing the life of millions of her aboriginal inhabitants. The change has come and must continue. Whether we like it or not we shall never again see that Africa which David Livingstone described as "darkest Africa."

But many Europeans are not aware of the change that is taking place among the Africans. Indeed many think that Africans are incapable of progress and of adapting themselves to Western standards of living. It is this belief that is responsible for differential treatment of African workers in matters of wages and employment and for the inauguration of what is wrongly called the Government's "civilised L-

bour Policy," a policy which, by impoverishing six million Africans, will cripple industry and bring ruin to many a European home.

Pay Natives More Wages

CIVILISED LABOUR
POLICY CRIPPLING
INDUSTRY

Already captains of industry and commerce as well as welfare workers are beginning to complain of the workings of this policy. In his presidential address to the Natal Chamber of Industry recently Mr Otto Siede said:—It was unthinkable that still more Natives should be thrown out of employment to find work for civilised labour. Serious consideration must be given to raising the pay of Natives. Higher wages for Natives in industry and commerce would be to the benefit of all sections and would assist in relieving the poverty in the Native territories.

The Native had a right to employment and there was plenty of scope for his labour. There was no poor white class in Natal to the extent that there was in other parts of the country. The standard of Native living had improved beyond question and the Natives to-day desired to have his wife and family living with him in town instead of being kept at the kraal. This arrangement made for a more contented staff and continuity of labour.

Sesutu news this week is on page 14.



Mr. G. Heaton Nicholls, M.P.

Mr. T. C. W. W. member of the West Rand Juvenile Affairs Board, recently referred to the problem of Native unemployment and said:—"The time has come when we must look upon employment from the point of view of the citizens of South Africa, whether they are black or white. At present with the substitution of European labour we are only changing the unemployed, not changing the unemployment. We are apt to lose sight of the other

(Continued next column)

Africans' Part In Industry

6,000,000 NATIVES COMING
INTO INDUSTRIAL
PICTURE

It seems as if the Government is also conscious of the economic disaster which must inevitably overtake this country as the result of pursuing a policy of not recognising the Africans as an integral part of the economic system of South Africa. The failure of the country to support its comparatively small population, owing to lack of consumers of South African industrial products, has certainly opened the eyes of our statesmen.

Mr Oswald Pirow, Minister of Defence, speaking at Piet Retief sometime ago, said that to him the Native was an asset, and had the right to the highest development of which he was capable.

General Smuts, at Luckhoff, said the Government realised that it would be futile to improve and increase the country's agricultural and pastoral productivity unless there were markets to absorb the products. Attention would be given to the creation of internal markets in respect of both Europeans and Natives. This was particularly essential in view of the shrinking of international trade, due to tariff walls and the pre-war policy of each nation striving to meet its own requirements and to exclude imports. The standard of living of the European and Native races would have to be raised as one of the means for creating markets for South African products. Japan was increasing her trade with the Natives enormously every year. She appreciated the value of this market.

General Hertzog, in opening Dunlop's new rubber factory at Durban inter alia said:

"Our industrial development so far has been limited to the 2,000,000 whites in the Union. Now, however, we are getting over that period and the 6,000,000 Natives are coming in the industrial picture as far as consumption is concerned. They will be a very vital element in the history of South Africa and will assist in no small way to make this industry one of the country's great successes."

section who have to live, and are being deprived of the means of living. We must not lay ourselves open to doing an injustice." The chairman, Mr. J. J. Re nick, said that he had been impressed by the large numbers of Native children growing up in the kraals. They did not know kraal life or the life their forefathers lived. They were taught to learn English and Afrikaans and adopt town customs, but there was very little avenue for their future employment.

"We are putting the Native out on the streets with nothing to do, and we are going to make him into a criminal. He must eat, and if necessary he will steal to do so."

Mr F W Lucas, chairman of the Wage Board, in an address to a shoe industry gathering at Port Elizabeth on July 9, said:

"To my mind, the whites of this country must lift up Native wages or they themselves will go down further and further." "It has been said that you cannot put a man down in the ditch and keep him there without staying down with him and that seems to me apply very aptly in this matter."

"The National Council of Women (Cape Town branch) welcome the plea for higher wages for the lowest paid Native made by the chairman of the Wage Board and renew their plea for reduction of the tariffs of the necessities of life, more especially wheat and sugar."

Industries To Be Developed In The Native Territories

It seems that it is not only the development of the Native market that the Government is considering to undertake but also the development of industries in the territories.

The Minister of Commerce and Industries has directed the Board of Trade and Industries to inquire into and report upon the possibilities of establishing industries in the Transkeian territories and British Bechuanaland.

The board is required, in particular to report on: (1) The economic possibilities of the following manufacturing industries:—(a) In the Transkeian Territories,—Meat processing, tanning, boot and shoe-making, soap, candle, rubber and paper-making; (b) In British Bechuanaland,—Carpet-making, and the weaving of mats and other articles from sisal and other materials; the making of rugs, motor car mats, and other articles from the skins of wild animals and sheepskins, pottery and carved woodwork. (2) Other



Mr. O. Pirow, Minister of Defence.

potential industrial activities in both territories; (3) The facilities or support which might be given by the Government, by setting aside industrial sites at nominal rentals or by other means, to encourage the establishment of industries; and (4) Such other matters as may come under the attention of the board in the course of the inquiry.

In our next issue we shall deal with the Natives as to enable the delegates attending the forthcoming conferences summoned by the Government to study these important measures

Cotton As Native Industry

Mr. G. Heaton Ncho's, J.P. for Zululand recently said that extensive Native cotton industry should be started in Northern Zululand. Cotton, he said, could be successfully grown under irrigation. If Native labour alone were employed at Native rates of wages in cotton mills in the Native areas, the goods produced could, he said, be sold in every market of Africa in competition with goods from Japan. As there was at present no cotton industry in South Africa, such an industry would not be in competition with any European concern.

At the outset a clear division of the industry could be made and cotton industry could be recognised as essentially a Native product and for a Native market.

Britain And African Market

ATTEMPT TO GET
BRITISH BUSINESS
MEN INTERESTED

British business men are also keenly interested in the development of the African markets.

Mr. A. H. Hall, an official of the Department of Overseas Trade attached to the office of the Senior Trade Commissioner in Capetown, is arranging an interesting and novel exhibition at the London headquarters of his department in Westminster. It will consist of a comprehensive display of goods in demand by Native consumers in the Protectorates and the Transkei, and will give British manufacturers and exporters an opportunity of judging for themselves the class and quality of articles coming within the category of Native trade (writes the London correspondent of the Star.)

In the past there have been complaints that manufacturers in England have not sufficiently studied local African requirements, which differ considerably from other branches of Native trade. Many of the samples to be exhibited will consist of goods which are not at present made to any extent in Britain, but which are nevertheless, in regular demand by Native consumers, and must, therefore, be regarded as stock lines.

The Birmingham, Manchester and Bradford districts should particularly benefit from the exhibition, for the cheap jewellery and textile industries are to be very prominent. If the interest which the exhibition arouses is sufficiently encouraging, an attempt could be made to place this instructive experiment on a permanent basis.

Whole Nation Materially Affected

RISE OF NATIVES IN
SCALE OF CIVILISATION
WILL BENEFIT ALL

"The Friend" commenting on General Hertzog's reference to the part Natives will play in industry inter alia says:—The rise of the Natives in the scale of civilisation and the upliftment of their living standards and earning capacity are questions which directly affect the material welfare of the whole nation. There are many who believe that the expansion of secondary industries will, to some extent at any rate, help to counterbalance the ultimate exhaustion of the gold mines, and that a systematic development on these lines must be pursued while the mines are in the heyday of their prosperity. But the provision of market, and in the first instance a South African market for the industries of tomorrow, is essential to the success of the plan. If South African industries, twenty-five years hence, could look forward to working for an effective body of consumers three or four times the size of the present one, which virtually leaves most of the Natives out of account, their future and the economic future of South Africa, after the gradual disappearance of the gold mines, would be much more hopeful. That, we have no doubt, is what General Hertzog had in mind; and this fact cannot but leave its mark on the economic, as well as on the Native policy of the Government.

Ditaba Di Eme Mosenekeng

The Bantu World

SATURDAY AUG. 24, 1935.

Melao ea Mmuso

Kgueding e tlang banna ba Mmuso ba tla tsamaea le lefatshe la Kopano ba rerisana le Marena le baetapele ba Ba-Afrika mabapi le melao e leng pele ga sechaba kajeno—eleng molao oa mafatshe le oa puella ea ba batsho Phalamenteng. Seo Mmuso o se batlang ke maikutlo a Ba-Afrika melaong ena.

Pitso ea pele e tla ba Maritzburg ka di 2 September, gomme Marena le banna ba tla ea go eona ke ba Natal le Zululand. Ea bobedi e tla tshuaroa Tshuane, ga Mamelodi ka di 6 tsa September. Marena le banna ba tla ea pitsong ena ke ba Transvaal le Free State. Ea boraro e tla tshuaroa Mafeking ka di 13 tsa September. Marena le banna ba tla ea go eona ke ba British Bechuanaland. Ea bone e tla tshuaroa Kingwilliamstown ka di 18 September. Marena le banna ba tla ea go eona ke ba Kolone. Ea bohlan e tla tshuaroa Umtata ka di 23 tsa September. Marena le banna ba tla ea go eona ke ba Transkei.

Ga re tsebe gore Mmuso o gopotseng go re aroganya ka mokgoa ona. Empa seema sa Makgooa sere "Gore u tle u kgone go busa, aroganya." Ga ele ka tshuanelo Mmuso o be o tshuanetse go bitsa Pitso e kgole ea sechaba sa Ba-Arika jualeka mehlang e fetileng. Ga go beaetse gore karoganyo ena e tla etsa gore re fapane ka maikutlo le dikgopolo melaong ena. Gomme ga re ka fapana, Mmuso o tla fumana matla a go fetisa melao ena Phalamenteng. Go batlega gore banna ba tla ea dipitsoeng tsena ba tsebe gore ga ba Kolone ba ka lahlegeloa ke tokelo ea go vouta, e tla ba re lahlegetsoe jualeka morafe. Seo Mmuso o ikemeseditse gose etsa ke gore go phumuloe, voutu ea Kelone, gomme ga re ka dumela gore e o phumuloe, Mmuso o tla etsa jualeka ka pelo e tshueu.

Ga ele bakeng sa molao oa kokeletso ea matatshe re ka bolella Mmuso gore lega re leboga mafatshe ao gothoeng re ka a reka, empa re bona gore mafatshe ana ga a lekana palo ea Ba-Afrika ba kajeno le setlogoloana se tlang. Go teng batho ba bangata ba phelang metseng ea Makgooa le dipolasing tsa oona kabaka la go hloka moo ba ka agang teng mafatshe a batho ba batsho. Gape go teng puo e reng Ba-Afrika ba agileng metseng ea Makgooa ba leleke go sale feela ba sebetlang Makgooa. Mmuso o tshuanetse go botsoa, gore batho bana ba tla lelekeloa kae? Gape o kopioe gore pele o leleka ditropong o tshuanetse go ba neea tulo. moo ba ka agang teng. Go rialo ke gore Mmuso o tshuanetse go thusa Ba-Afrika, ka chelete ea go reka mafatshe.

Bakeng sa lekgotla leo Mmuso o batlang go le etsa Ba-Afrika, re ka dumela gore lebe teng gae-kaba le keke la bolaea voutu ea Kolone. Feela pele re dumela gore lebe teng re tshuanetse go kopa gore maloko a lona a tshuanetse go kgethoa ke sechaba. Keo keletso eo re e neeaug ba tla ea pitsong tsena tsa Mmuso.

tlhogele bao ba "sikelelang" go sikelela—ke ka itumela ha Morulaganyi a ka tlhagisa mantsoe ao a pina ea sechaba mona ele gore Basotho le Bachuana ba sethohle ba tshoenyega ka go gooa mantsoe ao ba saitseng gore a ka gang. Mantsoe ao a pina ea sechaba ke ana, a opeleng a tla dumelana sentle:—

Modimo Tshagofatsa Afrika
O phagamise bana ba eon'
tloa merapelo ea rona
Kgosi tshagofatsa,
Kgosi tshagofatsa : D.C.
Otle Moea, Otle Moea,
Otle Moea, O Boitshapo : D.C.
Kgosi tshagofatsa
Rona Sechaba sa 'go.

Leso La Mr. Paul Molete

MONNA-MOGOLO O TLHOKAFETSE KA DI 4 PHATOE

Morulaganyi oa "The Bantu World," — Ntumelle sebaka mo kuranteng ea gago, ke tle ke itsise bana le ditsala tsotlhe tsa gagoe, loso la monna-mogolo Paul Molete mole Maaupoort, distriking ea Lichtenburg. Monna-mogolo o tlhokafetse kala 4 kgoeding ena ea Phatoe, 'me a fitlho ka la 6. Go ne go le teng batho ba fetang makgolo a mararo phitlhong ea gagoe.

Leso la monna-mogolo le ile la makatsa bontsi, gonne, kontle ga lekoto le le ntseng le mo tshoenya, o na sa itlalee gope, 'me a lebe ga go ba bophelong bo thabisang. Dingoaga tsa gagoe di ne di le masome a ferang bobedi, (80). Tiro ea phitlho e ne e gogoa ke Steward za Kereke, George Tsatsi, me batlatsi ele bo Mr. D. Molamu, Mr. Bogatsu le Mr. Musi.

Baopedi ba A.M.E. ba ne ba eme sentle, me ba etella setopo ka ipina tse monate. Mo puong ea gagoe, Mr. D. Molamu, a bua thata ka mafoko a supileng fa mosui a ne a le kutloelo-botlhoko mo bathong ba bangoe, mmogo le diruioa. Mr. A. A. Molamu a fetolletsa mafoko a, ka puo ea Serantlatlana.

Mr. George Tsatsi a kgoathatsa ka lekoalo la boraro la Tshenolo, mo temaneng ea lesome le motso. (Di fella serapeng sa boraro)

Ga Go Batlege Pina Ea Sechaba Gaese "Nkosi Sikelela"

(Ke "ITLHO-LA-MOTSE")

Kuranteng ea maloba, Morena James Molebalo oa Capetown o arabile sentle ha ane a bolella Moruti Behrens gore ga re tlhohle re rata go kgaoganya. Morena Molebalo a bile a kopa gore se se molemo ekanna go fetolela pina ea sechaba eleng "Inkosi Sikelela" ka puo ea Sechuana. Jaka ke gopola gore gase ene Mr. Molebalo fela bao ba "lebenseng" gore mantsoe ao a Sechuana ke bogologolo ale teng.—Rona re e opela ka Sechuana ka metlha re (Di fella serapeng sa pele)

Ke Tshuanelo Hore Ba-Afrika Ba Rutoe Ka Puo Tsa Bona

Morulaganyi,

U ke u mphe sebaka kuranteng ea hao, ho hlalisa maikutlo aka mabapi le thuto ea ba batso ka puo tsa bona. Puo hae etse molato thuthong, hape hase eona se latitsoeng haholo-holo ke batho ba tsoelopele lithutong tsa bona. Se eleng sona se thuto e senepilleng, ke ko atisa kelello ea motho, ea hloleho. Hore abe lehona ho nahana ka monahano o hloekileng, a ba ne le tsebo le ho iphelisa nthong tsa lefatse 'me a phele bo phelo bo botle le batho ba bang. Ha ho le jualo he, ho fumaneha hore motho aka rutuo ka puo efe le efe, ha ele hore ntho tse aka lifumana.

Seo re tsoanetseng hore re se hlokomela, ke hore thuto eo retla e fumana ka puo tsa rona ese ke ea ba tlase. E lekane le eo re neng re e fumana ka Sekhooa. Hape e tlabele khato e'ngoe e kgolo ho lona Ma-Afrika Batho ba nang le kello, ba tla bona hore, ha ntse hoesa pele re tla lahlehela ke puo tsa rona ha re tla 'ne re rutoe ka Sekhooa.

Puo ea Sengesemane (English) kapa Seburu li tla 'ne li rutoe, ka hobane ele tsona tsa 'Muso. Se se etsang hore batho ba heso ba 'ne le poifo, ke hore kereke tse ling, haholo mona Transvaal, tse ileng tsa ruta batho ba tsona ka Sesotho, li ile tsa ba emisa leffing. Kereke tsena ha li aka tsa nka khathatso ea ho fetolla thuto hantle-ntle, hore batho ba fumane molemo oa eona. Li ile tsa ba koala mahlo ka ho ba ruta ho ngola le ho bala hanyenyane fela. Thuto e joalo, ke eona e re 'tsoantseng ho e loantsa.

Banna tlhelang hoisa bana ba lona kopomasing (confirmation school), le ba romeleng likolong tsa thuto e tla ba phelisa, eleng ea nnete. Kereke tse li batlang hore batho ba tsoele pele, li ruta bana katekeseme ka Sontaha fela, sekolong sa eona Kenna oa lona' M.M.

Ekete mafoko a o, a a reng, "Tshegetsa thata se o nang naso, ope a se go tseele korone," a ka nna kgomotso mo baneng botlhe ba gagoe.

Kea leboga Morena.
Oa lona,
A. MONYATSI.

OTUKULULAYO [MATUKULULA]

O feta meriana

kaofela.

1/6



MATSETSELE.

O feta meriana

kaofela.

1/6

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG—SEHLAPOLLANG. Mahloko ohle a 'meleng ea batho. SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thusa batho. Se rekoe ke marena le matona le batho ba se sebelisiteng ka lilemo tse ngata

Le batho ba hlalefeng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse. ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona

Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi U koenye pilisi ele ngoe ba u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko.

U ke ke oa sebetisa mosebetsi o moholo o qaqileng ha 'mele oa hap o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khathale, u be matla, u thabel- lijo le bophe'o ba hao.

E mona oa marena a kileng a sebe isa moriana ona oa Otukululayo (MATSETSELE) o re "Ho ka ntabisa haholo ho utloa hore batho boh'e baka ba nale oona moriana na. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloa kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso. Kopa mong'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

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Madireng A Ditulo Ka Ditulo

Mokgomana M. L. Maubane

O NTSE ALE DIPHATENG TSA BOLOETSI KOA ORLANDO

Re utlua gore Mr. Joseph M-thekisi Temane, oa Haterley tikologong ea Pretoria, ga a hloea phela. Mr. Temane o ne a sebe-tsa mona Gauteng 'me eare ka Mantaga (engeng ele letsatsi la phomolo) kgoedi ena ele 5 a thuloa ke mmoto rokare tseleng e tsoang Pretoria. Mr. Temane one a nale mositsana ba nametse sethuthu (motor cycle) ba etsoa gona Haterley. Ba bolaetsoe gona moo ba go thuloa teng ka bobedi ba bona. O bulokiloe ka Labone. Mositsana eena ele ka baka la go se tsebalege o bulokiloe ka Freidaga gona Haterley. Go utloala gore mositsana ene ele oa Potchefstroom. Re utloelana le ba bo basui bana.

Gore Mokgomana M. L. Maubane oa Orlando o sa ntse ale diphateng tsa boloetsi. Ke nako e telele Mr. Maubane a phela ka go ngongorega 'me a ntse a sebetsa. Kajeno esetse ele beke ea boraro a ntse a paletsoe ke go ea mosebetsing, ale diphateng. A Modimo O silie moroa Maubane.

Gore gone go le mokete o mogolo koa Alexandra Township ka Sondaga. Ene ele pulo ea kereke e ncha ea Bantu Methodist Church eo e etiloeng pele ke Mofuti Ramushu.

Teboho Ho Baahi Ba Ladybrand

Mrs. le Mr. Monyobo, Vice Principal, St. Patricks School, Bloemfontein, ba leboha metsoalle eohle ea Ladybrand mabapi le limpho (presents), mefahlele ma ntsoe a litakatso tse halalelang. Molimo a le hlhlonolofatse bophelong ba lona, 'me a le thuse litsitsing tsa lona ho fihlela re kopana lefatsheng lena kapa le tlang.

Oa lona Moreneng!
E. MONYOBO.
Vice Principal.

Polao E Sehlogo

Tsa Modderfontein

Mr. Sam M. Mogano o re o utlua gore ka di 25 tsa kgoedi ea July batho ba bolaile mosetsana oa dilemo tse 12, ba molahlala moleting oa Thakadu, gomme a fumanoa a apotje, a shuele.

Tsa Ga Molepo

Gape eena Mr. Sam Mogano o re o utlua gore gagabo Bopedi, ga Matshuane oa Boshoga, bashimane ba ba bedi ba bolaile moshimane e mong ka di 19 tsa July, ba baka juala.

Koa Flinksdrift Batho Ba Tla Bolaoa Ke Lenyora

(Be S. M. PITJE.)

Ngoageng ona Ma-Afrika a mantji karolong ea Flinksdrift, a bo thateng byo bogolo byo bo setlang pelo, maloka le metsi a dikgomo go tee le bona batho. Ditulo tse dintji koano Moretele ga di na metsi le a manyenyane. Go soabisha thata-thata e le ruri goba le sona segoe go ga gona le o tee eo a ka reng o sekoete se lla nokeng. Ruri go ile tu-u, kgoathi. Batho ba bantji ba shietje ba hirishitje dikgomo tsa bona go Borranku-tsakadikae.

Banna ba ja hlanya, ba soere kanye-kanye. Ba bile ba tsoele motseng go eo epa letamo (mogobe) koa tlase ga noka ea Moretele, gore empe ere ge pula ea ntlha e e ka na, metsi a tie a eme ka mo go lona go phedisha sechaba. Bageshung, ruri, nna re soere ka mo go fishago, ga re tsebe gore wano a komello e byalo re ka a bona kae. Nna ka re a rena ba hafsoa re lekeng mano a mang. Gore re seke ra hloe re sokola ka go hloka metsi ngoaga ka ngoaga.

Matsoelopele Le 'Musisi E Mocha

Tsa Lesotho

Re utloa hore Maqosa a Kopano ea Tsoelopele ea Lesotho a ne a kopane le 'Musisi e mocha ka 10 ho August 'me e ka 'Musisi e mocha E. C. Richards Esq. u ile a buisana le oopa ka thabo e kholo, le ha re sa utloa tseo ho nong ho buisanoa ka tsona, re bile re ntse re re na ekaba ha se ka tsa melao haeka Kopano ea Tsoelopele ea Lesotho e ne e hlile e romile tsona li Kokonono. Re se re theile litsebe ha bohloko bakeng sa melao eo eleng khale entse e rereloa Lesotho. Ka ha ruri re se re hlirisitsoe haholo ke melao ea boithatelo e felisang kutloano le tsoelopele ea sechaba.

Taba engoe eo re lakaletsang ba Kopano ea Tsoelopele ea Lesotho ka-tleho ho eona ke ea khethe ea litho tsa Lekhotla la sechaba eleng eo re seng re tseba hore Matsoelo-pele a tiile ho eona ka hore litho tsa Lekhotla li khethe ke sechaba. Hona yoale ha ele mona nako ea ho phutheha ha sekhotla la Sechaba e se ele hau-fi re maketse hore na litaba tsa rona re tla li romela ka mang, li builloe ke bo mang ha litho tse khethiloeng ke Marena re se re ba ba tseba tsa bona.

Banna ba Matsoelopele rea tseba bothata bo le atisang ho thulana le bona empa re re pele ea pele banna khomo li yeoa ka ngoana a le mong etsoe re utloile hore le boletse ho 'Musisi hore le se le na le lilemo tse 28 ka hoo ha le sa le bana le se le le banna, le se le le montag, le se ke la ba la futsa Lekhotla la Lesotho leo ho lona puo ea Marena le matona e leng ho lulela hore re sa le bana re tataisa, empa ha ba tataisetsoa tseleng ea Tsoelopele e fang Morena le mofo litsoanelo tsa bona e ba se ba lula fatse ba iphetola liritsa ele ho haba mejo feela. Che rea le leboha maqosa a Kopano ea Tsoelopele ea Lesotho le ha re so utloa tseo le meng le ile ka tsona ho Mohlomphehi 'Musisi feela re se re ntse re le tseba hore tsa lona ke tse kholisang sechaba 'me le bile le atisa ho napa lipolelo litakatso tsa rona.

Maqosa e ne ele: Messrs Z. D. Mangoela, President P. P. J. Sojane, General Chairman, E. J. Malakane, Corresponding Secretary, B. Mofolo, Local Chairman S. Phinithi ex-General Chairman, A. S. Tlale, ex-Vice President, A. P. Khutlang, District Secretary, O. Thokoa, acting local Chairman, Mr. Motseta, local Secretary, Mr. Tsepe, member, N. M. Tlale, ex-General Secretary, S. S. Mokhauli, member.

Oa tsena
RANTILALI.

molong hae kapa ke eena ea tla nka mosebetsi oa board ha re tsebe, Hela? mofeta ka tsela o re kopo ea hae ha e-ea amoheloa!

Tse ling tsa likerekane tsa bosenkoma mona li re batho ba ntse chelete ba tseke ka liagente 'Musong hore kereke tsa bona 'Muso o li lumele, lentsoe le re lithoto ke lefa laba bohlae.

Re re monang mona ke Sid. Mopeli Morena eo o sa tiile pho-

Bosholu Bo Ata Hara Ba-Afrika

MR. THOMAS MBONGO O UTSOELITSAE MARAPO

Tsa Witsieshoek

(Ka MOOTLA KHOLA).

Ka la 5. August 1935 ho ile ha eba le peiso (race) mane thoteng moo lipere li neng li matha teng pele. E le peiso ea ngoana Morena Paul N. Mopeli le Green Mohale.

Khele! tsa matha li pere! Empa ea Mopeli ea siiea, A! empa a bone hantle isao re mo rekete tsa ha Chanana tsa lebelo. Khele! Ralintja a utloa bohloko haholo ha a bona pere ea hae e le sieo moo. Ka ha e ne e le semathisi mehleng e fitileng.

Re utloa hore Thomase Mbongo, e mong oa ba qhobi ba likoloi mona o utsoelitsoe marapo mane levenkeleng ha Gray. Oho Basotho bosholu bo ea kae, se jeng mofutso oa banna ba bang, itsebeletseng tsa lona le tie le atlehe.

Ka mona ka Hoekung hase mokhohlano o lihile ba bangata che haele kotsi ea 'ona ha re e-so e bone e se e ka ho ka ba joalo. Modimo o re thuse.

Ka la 10 ho August 1935, re utloa hotho ho no ho tisoa lenyalo la Mr. Santho, le C. S. Molefe, khele ba re e se batho e se nama, mathe'a, marole (joala) a le mangata. Re utloa hotho D. Santho, ke mohlankana oa kereke ea D.R.C. athe Mrs. ke oa R. C. hoo re oo bonang ke tsietse ea thapelo tlang ea bona emong o tla re, Morena Jesu u itse re kope ho uena ka thapelo. Emong 'Maria 'M'a Morena re rapelle. Feela re kopa Molimo hore moea o be mong, kutloano e ntle e be teng. Re u lakaletsa katleho mor'a Santho le mofumahali Morena a lefe lehlhlonolo.

Ka la 11 ho August 1935, e bile kolobetso ea setloholo sa Morena R. L. Mopeli hona hae Matsieng. Batho ba phuthehile e le 135, thuto ea ho hosasa ea tsoaroa ke 'moleli Ezr. P. Mopeli a ruta ra bara utloa re tsoha moloto. Thutong ea mantsiboa ha kolobetsoa bana ba 2, thuto ea tsoaroa ke Rev. Marumo a ruta le eena. Mosebetsi oa phethoa hantle le tafoleng bahlomphehi ba neng ba le teng ke Rev. Marumo, Ev. S. Tsebele, moleli oa teng le tichere tsena, M. Mopeli, J. Nts'asa, Sid Ntshla, le nta nguana N. Mopeli, le Marena ana, Mohale, Mohale, Moteka, Mohale le Morena R. L. Mopeli. Khele! ra thaba hamonate. Ha re le tafoleng ho no ho e-na le e mong ea hehlang haholo bare ke eena Sesala-Hae, ka qala ho mo tseba le ho 'mona, ha se fela e leng se sala hae oho hase ho ehla hoane. Se ileng sa 'makatsa ho eena ke moaparo o motle oo a o aparang o feta le eona thaka e ileng Eakhoeng, o re eena o saletse o se a ntumetse hae 'mona. Ke 'mone kajeno Sesala hae.

Re re monang mona ke Sid. Mopeli Morena eo o sa tiile pho-



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

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

Bala lengolo lena, le tsuanang le makhoho-kholo a mang ao re nang le ona.

Mrs. Samuel Ndumande eo monna oa hae a sebetang ho S.A.R., Brumfontein, Transvaal, o ngola ari:-

"Nguana sa ka sa muthemane o na le yehi tse 'me a khahlile. Monna sa ka o hirisit thabo e makatsang. Ke sa ke mo potetso sehlopha sa ka hore be tie ke mo tsoe. Empa o ile a utloa ka matsoalle e mong eaba o tla har ho tla bona hore na efela ele 'nete. Ke thabile haholo ka nguana enona. Re ne re sa hopho ha ke qala ho seletsa li Feluna hore, re thaba le thabo e bona hahle. Ke bile mosimane kamorao ho khueli tse peli ke qatle ho sebelisa lipeli tse. Nguana, re sebetso la hae eleng Peter Laka, o phetse hantle. Ke ile ka lokolaha hahonolo 'me ke phetse hantle le thabang. Litshaba tse khoho bakeng sa moriana oa lona."

Na u na le peliso ka li Feluna Pills? Ke ka baka lang ha u e na li letse?

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SES. F. 6

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Page Of Interest To Women Of The Race

A Friend In Need Is A Friend Indeed

Editor, — In the columns of your "Page of Interest to Women of the Race" I have always read about "Town and Country girls," "Love Affairs," The causes of failure in married lives, etc.

All these topics interest one a great deal, and may help to do some good in the formation of one's characters.

In the issue of "The Bantu World" of July 20 there was an article headed "All men should marry." This statement is wrong, for it is not compulsory that every man should marry, and more so nowadays as one would be bringing himself temptations and worries near him.

I wish to voice my views on "Friendship" which I think is better than Love.

Friendship, like Love, is but a name. How many friends have you? Are they true, loyal sympathetic? Can they die on your behalf? Can you rely on them?

Beware of all those street friends. You think you have got friends, while it is not so. They are just friends of your money, friends of your possessions, friends of your property.

It is a very good thing to make as many friends as you can for yourself everywhere you go, for if these be true friends, you are very fortunate for they are not only your friends, but the friends of your parents, children and your other friends.

A true friend is a friend in trouble, sickness, death and shame. A man who has a friend who would rebuke him for his wrong deeds has a blessing which the king on the throne cannot possibly get.

Such friends are friends indeed. And blessed is he who has got such friends.

E. RAY MKHWANAZ, Ermelo.

Popular Marriages

BY SCRIBBLER

A pretty and popular wedding between Miss Margaret Nomusa Madonsela, eldest daughter of Mr. and Mrs. Cornelius Madonsela, of Steenkoolspruit and Mr. Alpheus Percy Ndhlovu, Clark, Natal Steam Colliery, eldest son of Mrs. and the late Mr. Abraham Ndhlovu, of Inkunzi, took place on July 23 at the Presbyterian Church, Steenkoolspruit, the officiating minister being the Revd. E. Ntuli, of Ladysmith.

The bride looked charming and graceful in her attire of white French crepe de chine with a novel shaped bodice and a roll collar, sweeping down to the all round belt with two diamante buckles and lovely bell shaped sleeves trimmed with flouncing, the skirt showing a lovely scalloped hip yoke with two side panels of flouncing.

The bridesmaid Miss Gladys Luvuno, of Steenkoolspruit, wore a pale pink crinkly crepe ankle-length frock, the bodice neatly sewn with pleated revers and a diamante buckle the semi-flare skirt with tight fitting hip yoke.

The Misses Ellen and Maria Africa, cousins of the bridegroom, were prettily dressed in sky blue crepe de chine frocks with swaggar coats and Miss Mary Ximba, maternal cousin of the bridegroom, wore a blue green floral frock full flared skirt ankle-length and a hat to match.

Khumalo—Bhengu

On July 30 another wedding took place at the Inkunzi Anglican Church—the contracting parties being Mr. Hamilton Bhengu, (Cont. at foot of next column)

Girls Who Frighten Men Away

(By THEO. R. MAZIBUKO)

I have noticed since I became a subscriber to "The Bantu World" that the Women's Pages are ever full of different opinions about women and their affairs. I hope I am free to tell the women readers what I think has contributed more than anything else to women passing from failure to failure in marriage life.

Girls who allow their men friends or so-called sweethearts to forget the respect due to them, do not make themselves attractive as future wives, and men, after flirting with girls of this type will select much reserved women as life partners.

It is indeed a great pity that girls cannot be made to realise that the most alluring and tempting thing about them is the aura of innocence and unsophistication that surrounds them. It is the whiteness, the untrod snowiness of their souls that is their chief charm, and they never make so fatal a mistake as when they throw this away.

If girls were an inch wiser to realise how fascinating aloofness is and what appeal unsullied purity makes to the masculine imagination, they would keep every man at arm's length. They should with their united efforts endeavour to shun cheap familiarities from men who rob them of their virginal freshness and make them little bits of humanity that have been poured over like wood on the bargain table or fish and chips over the counters.

Girls should not forget that it is the shy and shrinking violet that is man's favourite flower not the brazen sun flower.

Those girls who are easy in their manners, who exact no sort of respect from men and permit them to indulge in familiarities

carpenter and painter, Natal Steam Colliery, youngest son of the Rev. and Mrs. Bhengu of Bulwer and Miss Miriam Khumalo, eldest daughter of Mrs. and late Mr. Khumalo, of Inkunzi. The Rev. Bhengu, father of bridegroom, was the officiating minister.

C. ming Marriage

The forthcoming marriage is that of Miss E. Sithebe, daughter of one of the well-known residents of Inkunzi. She is to be married to Mr. G. Ndhlovu, of Waschbank.

and take liberties with them; girls who drink and smoke with men, and listen and tell of coloured stories; girls who are good sports are what we call Misses Popular Important, and are generally surrounded by hordes of men especially while they are budding and good-looking, charming thrillers and full of very high spirit, very seldom marriages. And when they do they invariably marry crooked sticks who were not worth their picking.

The "fast express" girl is unfailingly the kind of a girl the men like to play with. But she isn't the sort of a woman that they want for a wife and for the mother of their children.

Remember this, gentle readers of the Women's Pages it is in all senses of wisdom true that better a devil than a woman's slave and better to be a bachelor like a fly than to re-chew "Ikambi." Once more, readers, with all powers that I am capable of I say it is better to Serve In Heaven Than To Reign Majestically In Hell. Koenigsberg, Newcastle

cup was dashed from his hands and the water spilt.

The King looked up to see who had dared to do this deed, and to his surprise saw his favourite hawk which now perched on the rock by the side of the trickling stream. The King once more filled his cup and was about to drink the water when again the hawk knocked it out of his hands. He filled it again for the third time and for the third time the bird dashed it down. The King got so angry that he drew out his sword and killed his hawk.

He then looked for his cup, and found that it had rolled down a bank out of his reach. The King now climbed the rock in order to find the spring from which the trickling drops fell. When he reached the spring he stood still in horror for in the water was a huge dead snake, which had poisoned the pool in which it lay. Had the King drunk a drop of the water he would have died in great pains.

"My poor hawk has saved my life and I have slain it," he roared. The King's sorrow was indeed great but he learned a lesson which we should all learn and that was never to do anything in anger. Grahamstown

Our Children's Short Story

The Hawk Saves The King's Life

(By AUNTIE PAM)

Once upon a time there was a great Eastern king who was very fond of hunting hawks, which was then the favourite sport of princes. In those days hawks were caught, tamed and trained to hunt. This was done by carrying them on the wrists, and when set free they would fly high up in the air, and circle round and round looking for their prey. As soon as they saw a bird, such as a heron, rook, or a wild-fowl, they swooped down upon it, killed it, and then returned to their masters.

One day the King rode out with his friends for a day's hawking. On his wrist sat his favourite hawk. Many times the King loosened his hawk, and many were the birds it brought back to the King. At last the hawk flew out of sight and did not come back. The King waited for some time, but as the hawk did not appear he turned his horse's head towards his palace. He felt sure the bird would find its way back. He therefore told his friends to ride home while he went by a longer road through a lonely valley.

As he rode along he felt very thirsty and looked eagerly for a stream. At last to his relief he saw some water trickling over the edge of a rock. He at once leaped down from his horse and taking a silver cup from his saddle-bag caught the water as it fell. The water trickled so slowly that he took a long time to fill his cup. He at last filled it and was about to drink when he heard a rushing sound. The

(Continued column 3.)

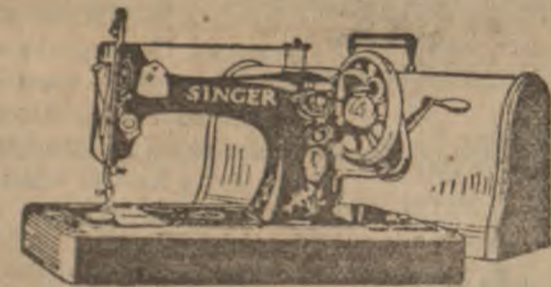
INDIGESTION

Lomuti ukuletela ipango wenze ukudhla kuncibi-like esiswini.

Wenziwe ngomuti omuhle otakwe ngezimpande namagzolo namahlamvu emiti abelungu sebe wusebenzise inkati ende kakulu lonke izwe leli. Usezitolo. Tenga owe



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BANTU WOMEN IN THE HOME

Women's Pages Are a Blessing

(By LADY PORCUPINE)

On behalf of our womenfolk I extend our good wishes to "The Bantu World" with regard to the high standard it has reached, in having its own premises. This widely read paper has improved many in reading and writing.

To-day, we realise that the Editor, Editress and staff wanted men and women who would not only fix their eyes on the stars, but who would not forget that their feet have to walk on the ground. Again on behalf of our women I repeat that we want women who will strive for high ideals, but who will remember that we must achieve the highest ideals by practical methods, especially now as we have our own new Bantu premises.

I feel very proud and happy to mention that this paper has taught us "Self-help" resulting in our learning Plain living and



Lady Porcupine, of Bloemfontein.

lofty thinking. We have acquired these through the excellent help of the Women's Pages.

Time which changes all, does not change the leading characteristics of mankind, which remain the same through ages. Some women are weak and others strong, some dull and some observant; but to-day through these Pages we hope to help each other to the best of our powers. The schemes and aims of this paper have given us exercises for our brains by introducing interesting articles through the Editress and therefore enabled us to acquire more knowledge in writing and reading, observing and arguing.

We wish "The Bantu World" to continue in its activities by teaching us to read and read write re:

- 1 Health, how to get it, how to keep it, and how to use it.
- 2 Principles of prudence, and self-protection
- 3 Marriage: its risks and

(Continued foot of next column)

Household Hints

(By HOUSEWIFE)

Cold potatoes, used instead of soap, cleanse the hands and keep the skin soft. The water in which potatoes have been boiled is excellent for sponging out dirt from silk.

Rain sports on clothes can be removed at once if you place a damp cloth on the material and press it with a moderately hot iron.

After washing and drying woollen blankets, hang them on a line open in the air and beat them a carpet beater. This raises the fluff, and the blankets look almost as good as new.

To clean white bone beads which have discoloured, procure threepennyworth of peroxide of hydrogen. Soak the beads in this for a day or two, then stand them in the sun for a few hours.

To tint lace cream colour, prepare a weak tea or clear coffee, and add gum-water or starch, a tablespoonful to each ½ pint of liquid. Test the shade with a clean rag, and if too dark add more water.

Stuffed Fish

Wash and dry the fish, fillet the fish and cut in two, then fill the one half with the following stuffing: 4 tablespoons breadcrumbs mixed with 1 oz chopped suet, 1 teaspoonful chopped parsley, ¼ teaspoon mixed herbs, bind with a beaten egg, if butter is used instead of the suet, rub the butter into the other ingredients and leave out the egg. Add a little lemon rind. Place the other half of the fish over the filling and place in a baking dish. Cover with a little butter or milk and bake for about ½ an hour to 45 minutes.

Cooking Old Potatoes

Here is a tip worth remembering when cooking old potatoes, which are inclined to go black and look unsightly on the table. Just put a teaspoonful of white sugar in the saucepan about ten minutes before you strain them off. Try it; you will be surprised at the difference. Potatoes which, in spite of every effort and care, have apparently turned black in the boiling will appear now snow-white and deliciously appetising.

responsibilities; family life.

- 4 Reading as a means of education
- 5 The pleasures in life and prosperity.
- 6 The Household hints, etc.

We think more of our Editress in the new premises to-day for she has given us of her best through her Pages. To-day we hold her in the highest esteem for her genius in turning out weekly such bright and helpful Pages. May God Bless you all and your readers.

Your Health, Madam!

(By NURSE JANET)

Bee Sting

Extract a bee sting before applying bruised rhubarb, ammonia, moistened baking, baking powder, blue-bag or moist clay.

Reducing Weight

Use honey for sweetening fruit when you try to reduce your weight.

Mustard Bath

Have a mustard bath if you are feeling stiff from a stiff exercise. Add about three tablespoonfuls of mustard to a hot bath, remain in it for 20 minutes and then go straight to bed.

Your Child

One of the most important of food habits in children is regularity. There should be a regular schedule of hours for meals, exercise and sleep.

Food should come at well-spaced intervals, so as to establish the habit of eating happily and zestfully, mother's responsibility does not end with selecting and serving suitable food. She must also see that what comes to a child's plate is well prepared and attractively served.

(Continued column. 3)

Uses Of Sour Milk

If the milk has "turned," don't throw it away. It will make excellent scones, as follows:

Mix together 6 oz. flour, 1 oz. sugar, two tablespoonfuls sultanas one table spoonful currents, ½ teaspoonful of cream of tartar, and a pinch of salt.

Rub in 2oz. butter, then add the yolk of an egg and sufficient sour milk to form a smooth, stiff paste. Fold in the white of the egg, then fill some small greased patty tins with the mixture.

Brush over with beaten egg and bake in a fairly quick oven (mark 6). Split open and spread with butter.

CREAM CHEESE

Another way to use up sour milk is to turn it into cheese.

Stand it in a warm place to thicken, then stir in a teaspoonful of salt to each pint of milk.

Tie the cream in a muslin bag, and hang it up in the shade to drain. This will take about two days.

When it has quite drained, tighten the bag, and press it between two plates to squeeze out all moisture. The cheese is then ready for use.

Bad food habits are often based on the mere fact that cereals or porridge is served in lumpy form; the soup or vegetables are second, or that the orange juice is sour—Shelagh Hartdegen in "The School Record."

Husbands, Attend!

1. Don't bring home a friend to dinner or tea without beforehand warning me.

2. Remember, when your wishes you express, one pair of hands is all that I possess.

3. Don't, if your love for me be really true, boast of the things your mother used to do.

4. Stay not out late, nor clubwards nightly roam; contented sometimes be to stop at home.

5. Tramp not in muddy boots from room to room, else will our carpets meet an early doom.

6. Tell me my faults that I may them discard, but trifles treat with loving disregard.

Be neat and orderly, for both our sakes; untidiness much needless labour makes.

8. At table, if my pastry lightness lacks; reproach me not by asking for the axe.

9. When household tasks are more than I can stand, be not too proud to lend a helping hand.

10. No secrets keep, no troubles from me hide! come joy come sorrow, all in me confide.

This Week's Thought

The fate of the child is always the work of his mother. --NAPOLEON.

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It helps the seams to lie flat and smooth



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Batho Ba Fela Pimville Dikebeka Di Bolaile Motho

(Ke P. D. S.)

"Di oele makgolela koa ga Zulu!" Moruti emong oa dike-rekana tsena tse batho ba tsona ba gatisoang ke moea o ditabeng. Re utloa gore Moruti oile a kena tulong eitseng a simolla go rera tsa moea. Basadi le baroetsana ba kena ka bongata kerekeng ea gagoe. Ka morago go boleloa gore Moruti oile a tsoa motseng a leba moo go saitseng motho; koa morago ea sala ele sello. Gathoe o tshabile ka basadi le baroetsana ba supileng. Bo rra-bana baile ba tla naga go batla bana ba bona, joale re utloa gore o bonoe tulong engoe empa Moruti o tshabile. Maphodisa, banna ba basadi le bo rra-bana ba phaphere naga go batla Moruti ka molato oo oa go tshaba ka basadi le bana ba batho ba bangoe. Re utloa gore basadi le baroetsana baemere kaofela. Ke tseo tsa methloho e etsoang ka lebitso la Modimo, Baprofiti ba tsetso ba apereng moaparo oa dinku le morero ele diphiri tse gagolang!

Molato oa maphodisa a mararo eleng H. J. Nortje, J. J. Viljoen le S. A. McGregor oa go roba Mr. Dick Plaatje leoto koana Orlando one o tsene vekeng e fetileng. O buseditsoe morago gape, gomme o tla tsena gape vekeng eona ena. Ngaka ere Mr. Plaatje one ankgamothamagana; maphodisa one are Mr. Plaatje ke ene aileng a otlale lengoe la maphodisa pele ka go thuba katiba ea lephodisa leo ka thobane, ebile gothoe molato oa gagoe o sa eme le ene otlale sekisoa ka go itaeta maphodisa—Ga reitse ke tsa molao oa Sekgoba. Monna le ha a robiloe leeto o tshoanetse go sekisoa! Re tla boela re buoa ka tsona ka bo phara motlhong molato o athlogeng.

Bokebeka Pimville

Batho ba fela koana Pimville gomme baagi ba setse ba tshaba le go tsamaea ka ntle matsatsing a bo Saterdag le Sondaga. Bosigo ba Sondaga monna o tlhabeloe ka thipa. Dikebeka tseo di molaleng tsa 'maea tseleng ea setimela. Sitimela sa tla sa mo phutlaganya ka bogare empa motlhala oa bokebeka oa sala gonnethipa e fitlhetsoe entse ele motsetsong (throat) oa motho oo a bolailoeng. Ga reitse gore a setimela sa Pimville sona se gata motho ebe se motlhabe le ka thipa! Mo mosong oa Mandaga go fitlhetsoe moroetsana, eo go bonalang gore esetse ele mosadi; a bolailoe a le seterateng. Sechaba sa rona se tla fela ruri ka bokebeka ba mofuta ona gomme madi a batho bana ba bolailoeng a tla bela joalo ditlhong tsa dirukhuthi tsena. Go madimabe sechaba seo banna le basadi ba sona ba intshitseng dibatana le ba bolail!

Monna oa lephodisa la Leburu ea bitsoang Johannes Smit, sa-chene ea maphodisa koa Springs, o kakabolotsoe ditsebe ke Magistrate oa Gauteng eleng Mr. C.H. Bruce Austin. Smit gothoe one a duela Mr. Lionel Carter, sepeketere sa maphodisa a Masepala oa Gauteng chelete e kana ka £25 ele gore ene Mr. Carter atle a fe bashanyana ba bedi ba bo Smit mosebetsi gona maphodising a Masepala. Katlholo ebile £25 kapa kgoedi tse pedi teronkong; le eona £25 eo gothoeng ene eo reka mosebetsi 'Musu o enkile! Che ke hantle ha le bona bantse ba utluisoa botlhoko maphodisa ana. Ene ere ha ba re roele kabo "Pick-Up" kapa "Hurry-Up" van tseo tsa bona ba itebale gore le bona molao ontso o ba lebile ka leitlho le legolo.

Koa Harrismith, O.F.S. monna ea bitsoang Jim Malodi o tseentse batho letsatsi kabaka la botagoa ba gagoe. Re utloa gore eitse ka tsatsi le lengoe Jim Malodi a fumanoa ale ka lengopeng 'me go bonala gore ga tlhole a phela. Batho baitse ha ba secha dikge-

tseng tsa gagoe ba fumana dipampiri (dipasa) tseo di supileng gore kemang, ebile gole £3. Ba moroalla ntlong; ba tsamaea goe rekase lekase (coffin) a phuthoa sentle joaleka mosui. Gothoe Jim one ale ntlong eo goneng go goditsoe mollo. Ha batho bantse balekante, ba utloa emong eo aneng a kene ntlong a ba bollela gore "mosui" ole o tsogile! Batho ba fumana Jim a dutse ka lekaseng lele go se molato! Joale batho ba tsietsing ea gore ba tla etsa joang ka lekase le gore ba fumane £3 eo ea "mosoa-a-rula" eneng e rekile lekase! Go bonala gore Jim Malodi one a latlhetsoe ke mothamagana lengopeng lee me a kenoa ke serame. Ekaba hantle gore banna le "phoke" ka tshoanelo goseng joalo le tla shoa ke serame. Ha Jim ane a sa tholoe ke batho go lebaleng gore akabe a sule. Ditlhong ruri gore motho a bolaoe ke dijo!

Mofumagadi, E. P. W. Moahloli oa Pimville o khutse hae ka mora'oa leeto la veke tse pedi ale Mangaung; che o lebeha a le bopheleng bo botle; moea oa Boroa obile o monate go ene. **JOBI**

Re kile ra jbona Mohumagadi E. B. Morake, M.A., oa Evaton mona teropong vekeng ena e fetileng. O ea sebetsa Mohumagadi ona oa Afrika, 'me re utloa gore o tla chakela Swaziland, ka memo ea Kgosi Sobhuza II. hammogo le Bishop Sims, ko tsa mesebetsi oa kereke ea bona ea A.M.E. Ha ba boea teng batla falolela Bechuanaland.

Re kile ra bona Mr. Edwin Mosaka emong oa masogana a tsoelopele ba sekolo sa Rosettenville motseng oa Pimville ka Sondaga ena e fetileng.

Mr. Otto L. Pekane o kile a latlheloe ke mokgotlhoane fatshe vekeng ea maloba, che o rarabologile diphateng. Re utloa gore o gaketse mokgotlhoane koana Alexandra Township.

Re kile ra bona le Mr. S. Molosi gare go baeti ba bantsi kuranteng mona ka veke ena e fetileng. Mr. Molosi ke emong oa barekisi ba kuranta ena ea rona koa Randfontein.

Tshimologong ea veke re bone Mr. S. P. Matseke, Mookamedi oa Congress mona Transvaal le Mr. J. K. Mrupe, e mong oa maloko a Komiti ea motse oa Alexandra, mona ofising ea "The Bantu World."

lokolloang ditoronkong.

Ka Sontaha se fetileng hone ho le pitso motseng oa Alexandra eneng e lokiseditsoe Mookamedi Mr. S. P. Matseke. Le hoja ene eka ene e sa tsebe hantle feela batho bane bale teng. Dibui ebile Mr. C. S. Ramohano, M. L. Molefe, J. S. Maila Lekgetho hammoho le eona Mookamedi. Batho ba le bangatanyana ba nkile ditsekete.

Khuduthamaha ene e kopane ka Satertaha se fetileng mme e ile ea etsa mosebetsi o moholo. Eka phutheho ea nguaha etla dula Germiston ka kgoedi ea October, hare tsebe feela eka makala a ka dula antse a itokisetsa nako eeo.

Hosasane mothusi oa Mookamedi Mr. R. V. Selope Thema, hammoho le mongodi e moholo Mr. Z. P. Ramailane ba tlabe ba tshuere pitso e kgolo lokesheneng la Germiston, mme re kgoloa hore baahi ba motse kaofela ba tla phutheha ka bontsi ho eo ba mamele.

Phutheho ea khuduthamaha etla boela e kopana kala 14 September.

Metseng ea Witbank le Standerton moo ho kileng ha chakela Mr. J. S. M. Lekgetho le Mr. S. P. Matseke ka ho latellana, lekgotla lena la sechaba le batleha ka maatla mme ke kholoa hore hohle Ma-Afrika a tla itokisetsa ho kena Kongreseng.

Congress E Kopa Mmuso Hore Marena A Tshuarelo

(Ke MONGOLLI OA EONA).

Malokeishene

Pitsong eneng e kopane Pimville pheto tse entsoeng ke tsena: Hore Makgotla a se-Afrika kaofela a memuo ho kopana Mangaung ka tsatsi la Dingaan ho eo buisana ka taba tsa melao e mecha le mafatshe a ditshireletso. Hore Pitso Modula-Setulo oa eona a kgetho hona Mangaung le hore phutheho eese ea bitsoa ka tlase a lebitso la phutheho epe empa ebe phutheho ea baetapele ba makgotla kaofela.

Pheto ena e entsoe ka moraho ha puo e matla ea Mr. Mapikela oa Mangaung ea ileng a chakela phutheho ea baetapele haholo ho tlo sisinya eona pheto ena.

Di-Township

Ere kaha mafatshe a beetsoeng thoko a beeloa bodulo ba batho ba batsho a soka a hoeletsoa hore a beetsoe bona feela le hoya ba setse bantse ba rekile ho oona, phutheho ena e tlama kahore ho etsoe lengolo la kopo le saenoe ke Ma-Afrika kaofela le Makgoba a utloelanang bohloko le rona, mme ho kgetho barongoa ho eo bona Mookamedi oa taba tsa ba batsho hore a hoeletse tulo tseo kaofela.

Tsa Marena

Erekaha marena a tlositsoeng boreneng a seke a tsuareloa kotlong ea oona, le ka nako tse kgolo jualekaha ho fihlile bara ba Marena e moholo kapa ha ho fihlile bo Governor-General bao eleng bona Marena a ba okame-tsoeng. Phutheho ena e pheta ka hore:—Ho etsoe lengolo la kopo ho Siba-leholo-Kgotleng le mo kopang ho nahana bohlae ba ho tsuarela marena ka matsatsi a maholo ao ka oona le mapantiti a

(Bona karolong ea 2)

SEFOKOTSANG BASADI

Ke Phokolo Ea Madi

"Ha ke be ke ikutlue ke phetse hantle." Puo ena e utlahala basading ba bangata, hobane ho tloheng bonyane ba bona ho isa ho tsofaleng basadi ba bangata ha ba ikutlue ba phela hantle.

Ke kabaka lang ha basadi ba tshuanetse ho tshuenyeha ha kaa? Maloetsi a baroetsana, basadi ba khoebo, ba nyetsoeng le ba nang le bana a tshuana. Ho feheloa, ho opa ha hloho, pelo le ho ota-kaofela di hlalisoa ke ntho ele ngue feela—phokolo ea madi. Madi a fokolang a hlalisoa bongata ba maloetsi a basadi:

Ho phekola phokolo ea madi u tshuanetse ho nontsha madi a hao, 'me ha ho pheko e fetang Di Pink Pills tsa Dr. Williams ka ho nontsha le ho matlafatsa madi a motho. Madi a matlafaditsoeng ke Pills tsena a phekola maloetsi ohle a phokolo ea madi. Bopaki ba molemo oa Di Pink Pills tsa Dr. Williams ke thorisoe eo e binongang ke basadi ba dikete-kete bao ba fodisitsoeng ke tsona.

Simolla kajeno ho sebedisa Di Pink Pills tsa Dr. Williams, di tla ho nchafatsa, le ho ratise dijo. Di rekoa venkeleng efe le e fe kapa ho Dr. Williams' Medicine Co., P.O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tshelsetheng ka 18/- kante le ho lefa poso.

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Thrilling Matches At The Bantu Sports Ground This Afternoon

Highlanders, by trouncing the Royal Hibernians to the tune of (9-2) last Saturday, and through the T. Jumpers' victory over the Pure Vuur (3-2) made sure of winning the Saturday League Cup of the J.A.F.A.

To-day's game between the Highlanders and the W.N.L.A. is of aesthetic rather than utilitarian value to the Highlanders. The Highlanders are three points ahead of their next best rivals, and although their possibilities of losing to-day's match are extremely remote, a defeat from the W.N.L.A. would mean nothing. The two teams, however, are resolute on proving their worth, and will certainly give the spectators some good display of classical football.

As the two best teams of the Saturday League are to fight for another trophy with the Sunday League Divisional Leaders, to-day's encounter between the Negroes and Pure Vuur at the main ground, at the Bantu Sports Club, is of real importance. The Pure Vuur are now equal with the Transvaal Jumpers in points, and will have to win their match against the Negroes, to keep in line with the Transvaal Jumpers, who will certainly take two easy points from the Royal Hibernians to-day. The Pure Vuur cannot afford another reduction; but the Negroes are a staunch side, and may comfortably snatch the only remaining two points from them. The Alexandra XI meet the Leopards at the second ground; the Wanderers play the Highlanders "C" and thus closes the League Competitions of the J.A.F.A. Saturday League

Sunday Games

Jupiter Sweepers were unfortunate to lose against the Bergville Lions' (2-1) for they played very good football, and did everything possible, but score. Mandy, the Bergville Lions' goalie, was indirectly the cause of the Jupiter Sweepers' failure. He saved well and was cautious and agile, as a cat after a mice. Twice he handled the ball almost from the forwards head or foot. The Eleven Experience were victims of the Natal Rainbows, who surprised them shockingly by the gallant game they put. The match ended in a draw, and this result has further reduced the Eleven Experience's chances of getting nearer the League Leaders.

To-morrow the Eleven Experience meet the Bergville Lions at 3.45 p.m. at the Bantu Sports Club grounds, and here they will make a dare-and-die effort to win the League leaders. The followers of the J.A.F.A. games will remember the great (2-2) draw, which these two teams played in the first round. The rivalry will be more than double this time, as the honours for leadership are at stake, and for the Eleven Experience the horizon for superiority is gloomy.

Equally important is the 2.15 p.m. match between the Home Sweepers and Jupiter Sweepers. These two teams are runners-up for second place and as a second counts as a qualification for a special competition, they cannot afford a disqualification. The stage is set for a galling battle and as both teams have experts in ball-dribbling, the Sunday crowds will be treated to some fine football.

J.B.F.A. Programme Special Competition For Permanent Cup

In order to enjoy the maximum amount of football and also to improve and develop the standard of club play to the highest degree of efficiency, the Johannesburg Bantu Football Association have received further donations of trophies—these, the executive committee has decided will be played for on Saturdays only, the winners to retain the cups permanently.

The response to the official circular letter re these competitions has been most gratifying. The entries will probably result in three or four senior and two or more junior divisions for the same. Several of the strong Sunday League teams, such as the Bush Bucks, Hungry Lions, Crocodiles, Klipspruit Champions etc., have entered for these competitions. Football lovers can look forward to exciting times all over again, now that the regular league and championships are on the eve of their finals. With the fresh enterprise of the special permanent cups competition renewed interest and enthusiasm has been renewed amongst clubs and supporters - this speaks well for this venture. These series will commence to-day and should provide entertainment, on all Saturday afternoons right up to the end of September.

Hungry Lions Licked by Rebellions

The week-end knock-out championships provided thrills and surprises. The biggest thrill was the fine defeat of the Hungry Lions by the Rebellions by two goals to one.

ANOTHER BIG EVENT COMING SHORTLY

Dr Wm Godfrey South African Challenge Cup

It may be of interest to the sporting public to note that news has been received that concrete plans are afoot to launch the Dr. William Godfrey S. A. Inter-Racial Challenge Cup Tournament.

Two years ago, Dr. William Godfrey of Johannesburg donated this handsome cup to be competed for by Indian, Coloured and Bantu Football Associations on a Provincial basis in South Africa.

Last Wednesday the 21st inst. the Transvaal Indian Coloured and Bantu Football Associations held a meeting to discuss the preliminaries with a view to initiating the first tournament. Each of the other Provinces will run on the same lines and the champions in each Province will then fight out the semi-finals and finals before the close of the season.

The contest for the championship in the Transvaal promises to provide a battle royal, for it will be a case of Diamond cutting Diamond. It is further learnt that in all probability, the first fixture in the Transvaal may be staged at the end of the current month. Further news with regard to this big event will appear in next week's issue of this paper.

League Cup Finals

In addition to the special cups competition matches to be played on the Wemmer Sports Ground this afternoon, the Wemmer Blue Birds and the Zebras will settle the issue to decide who is to be champion to win the "Umteteli" Cup. The match will commence at 3.45 p.m. No doubt it will be a great pleasure to watch this match as both teams are evenly matched.

Far East Rand African F.B. Shield Association and Challenge Cups Competitions

FIRST ROUND LOG 1935

"Senior Division"

	P.	W.	L.	D.	F.	A.	Pts
H. Sweepers	5	4	0	1	14	5	9
H. Stars	5	4	1	0	11	6	8
Flying Stars	6	4	2	0	15	15	8
Olympics							
S.A.P Springs	6	3	2	1	12	13	7
H. Lions	6	3	3	0	13	8	6
Aston Villa	6	1	5	0	8	17	2
Rangers	6	0	6	0	5	21	0

Reserve "A" Division

F Fighters	10	8	0	2	38	7	18
B'land Stars	6	6	1	1	14	5	13
Skylarks	10	5	3	2	13	12	12
Rainbows	10	5	3	2	22	15	12
Red Roses	9	5	3	1	18	11	11
H.S. Lions	9	4	4	1	11	15	9
Corinthians							
S.A.P Springs	9	4	6	0	8	18	8
Olympics							
S.A.P Springs	7	3	4	0	4	13	6
H. Sweepers	8	2	6	0	12	23	4
Eleven							
Experience	10	1	7	2	3	12	4
Orientials							
S.A.P Benoni	9	1	7	1	12	26	3

Juniors "A" Divisions

H. Sweepers	8	7	0	1	21	2	15
H. Stars	7	6	0	1	12	2	13
H. Lions	7	4	3	0	15	11	8
Aston Villa	6	4	3	0	13	12	8
Red Roses	9	3	5	1	9	15	7
Rainbows	7	3	4	0	10	13	6
Flying Stars	7	3	4	0	12	16	5
H. S. Lions	6	2	3	1	12	16	5
B'land Stars	3	1	2	0	2	7	2
F. Fighters	9	0	9	0	1	12	0

Read "The Bantu World" First

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Preparing For National Convention

General Smuts Meets Africans

GOVERNMENT'S NATIVE POLICY OUT-LINED AT UMTATA

General Smuts, addressing a large meeting of Africans at Umtata said governments all over Africa were to-day considering the question of Native rule and it was a grave question in the Union. He had always taken up the attitude that it would be a thousand pities to take away the franchise from the Cape Natives which was given them more than 80 years ago.

He was always against taking away people's rights, especially when those rights had never been abused, and he had consistently voted against it, but it was quite possible the two-thirds majority required would be forth-coming, and his profound concern was, what substitute could be given to the Cape Natives.

The select committee recommended the creation of new councils on a larger scale. The Bunga in the Transkei had become a precedent for the whole African Continent and had attracted the attention of every African government, and many looked to the Bunga system as the solution of the Native question.

Native Parliament

General councils would be created for the Natives of South Africa elected by themselves to advise Governments, Parliament, and Provincial Councils about Native affairs. No law would be brought in parliament concerning Native or Native interests, no financial provisions would be made, no educational provisions would be made, before the Native general council had advise the Government or the Provincial Council. The result would be that the Natives would have a say in their own affairs. If that institution proved a success it would mean in the end a Native parliament.

He asked them to consider whether in the long run it would not be more in the interests of all Natives in the Union to have substantial political rights under such a general elective council which might lead to important developments in Native rights. He did not wish them to run away with the idea that the Native Bills were simply an effort to deprive them of the franchise. A very serious and important attempt was being made all over South Africa to find a solution which would be applicable to all Natives in all provinces.

Mutual Understanding

If they were being asked to give up something dear to them a substitute was being given. The Natives would have representatives in the Senate and the general councils would give them a voice in their own affairs. He trusted the goodwill which prevailed between whites and Natives would continue as it was only by both understanding each other that good feeling and co-operation could continue.

Supreme Chief Going Overseas

It is learned in Pretoria that Mr. Justice N. J. de Wet, of the Transvaal Provincial Division, will act as Judge of Appeal while the Chief Justice, Sir John Wessels, acts as Governor General of the Union in place of the Earl of Clarendon.

Lord and Lady Clarendon will sail for England at the end of this month, after which Sir John Wessels will assume his appointment as Acting Governor-General. This will create a vacancy in the Appellate Division, which begins its next term on September 2.

Mr. Justice De Wet will sit in Bloemfontein during September, October and perhaps the early part of November. During his absence Mr. Justice P. U. Fischer, of the Free State Provincial Division, will sit on the Transvaal bench.

Need For Prisoner's Friend At City's Magistrates' Courts

A "Prisoner's friend" should be appointed in Johannesburg, because "touts not infrequently succeed in persuading accused persons or their relatives to entrust their defence to attorneys, who exhaust all their financial resources over the preliminary proceedings, with the result that accused persons are undefended in the later proceedings."

This is what the Native Affairs Committee of the Johannesburg Rotary Club recommended to the South African Institute of Race Relations after an informal conference between a magistrate and representative members of the bar and side-bar.

Ignorant Africans

A retired magistrate, after investigating the position of those Africans who are ignorant of court procedure and unable to pay cost of adequate defence, was convinced of the necessity of establishing some system which would assist such Natives and which would at the time mitigate the "very serious evil of touting by a certain class of attorney or their agents."

He recommended:

The establishment of a "Natives Legal Defence Committee" to be composed either entirely of Europeans, or of Europeans and Natives of standing. The committee would have complete control of the system, and all money received from the Natives for defence purposes would be paid into the funds of the committee.

Question Of Fees

A professional legal man would be appointed to assist Natives brought before the Court. He would attend the Court Sergeant's office every morning and be available to interview any Native requiring his assistance. He would also be available to advise Natives who had sought the assistance of the committee in cases where they had been summoned or released on bail. Finally he would, where desired, appear in Court on behalf of Natives. The question of fees would be one for arrangement between him and the committee.

A responsible person at the Magistrate's Court, say the senior interpreter, would be appointed to inform all Natives in the prisoners' yard that legal assistance was available.

Man Stabbed And Placed On Railway Line At Pimville

Hooliganism is growing to an alarming extent at Pimville writes a special correspondent of The Bantu World. There were two murders perpetrated during last week-end. A man was killed on Sunday evening by stabbing, and then placed on the railway so that his body could be mutilated by the train and thus conceal the murder. Fortunately this diabolical device failed hopelessly, for although the train ran over the body it was found on investigation that the man had been stabbed to death.

Early on Monday morning a woman was found dead in one of Pimville's main Streets. After the helpless woman was killed, it is said, was placed in a sitting posture nicely wrapped by old dilapidated sacks and left in the Street. She was seen by several hundreds of workers on their way to the railway station as the corpse remained there until after 7 in the morning. Whether this devilish business of murdering one another by Africans will ever come to end God alone knows!

Ciskei Chiefs Hold Important Convention At King On Native Bills

The Ciskei Chiefs' Convention was held at Kingwilliamstown last week, the gathering being fully representative of the recognised chiefs and leading Bantu citizens. The primary interest this year lies in newly published Native Bills.

The meeting resolved:

(1) That the Government be requested to translate the Bills into the vernacular languages and distribute them to all headmen, chiefs and leaders of local communities;

(2) That in view of the permanent and far-reaching changes proposed, the Government give ample time to the Native people to study the Bills preparatory to a joint Union conference summoned under the Native Affairs Act towards the end of next year;

(3) Pending the study of details of the Bills, the existing Cape Native franchise rights be preserved undisturbed, while new and long overdue political privileges are instituted for the Bantu in the Union as a whole;

(4) That land areas projected for Bantu occupation be increased to an extent that will enable all aboriginal peoples and their future descendants to make an adequate living on the land;

(5) That the Native Affairs Department be respectfully asked to organise further employment for Natives in soil erosion relief schemes in order to alleviate the serious effects of drought, hunger and poverty.

The convention appointed two delegates of the All-Bantu Conference on the Native Bills on Dingaan's Day at Bloemfontein.

Training Of African Nurses

Dr. MacVicar, medical officer in charge of the Lovedale Hospital, has been asked by the Provincial Executive to represent the Cape Province on the Inter-Provincial Committee of Inquiry into the training and employment of Native nurses. The inquiry was held at Pretoria on August 22 under the chairmanship of Sir Edward Thornton.

The selection of Dr. MacVicar has given much satisfaction, for it was his courage and tenacity in face of much criticism that made possible the full training and employment of Native nurses.

All London Interested

ABOLITION OF PASSES MUST PRECEDE INCORPORATION

Messrs W. G. Ballinger and E. H. N. Nxumalo, who represented African workers at the International Labour Conference in Geneva, returned to South Africa last week-end. In an interview with a representative of "The Argus," Mr. Ballinger said "London is tremendously interested in the question of the incorporation of the Protectorates into the Union, and South Africa can no longer consider herself an isolated country as far as economic and political problems are concerned."

"Sir William Clarke has represented that the Union Government is again to discuss the Protectorate question," he said, "but I do not see that any discussion can be of value until there is a definite undertaking that the Union Native legislation can be much more liberal, and any discussion of the Protectorates should be preceded by the abolition of the pass laws."

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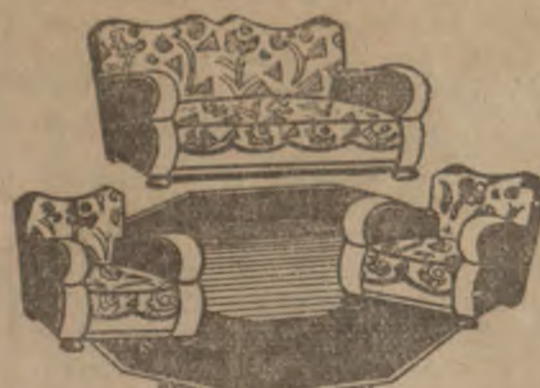


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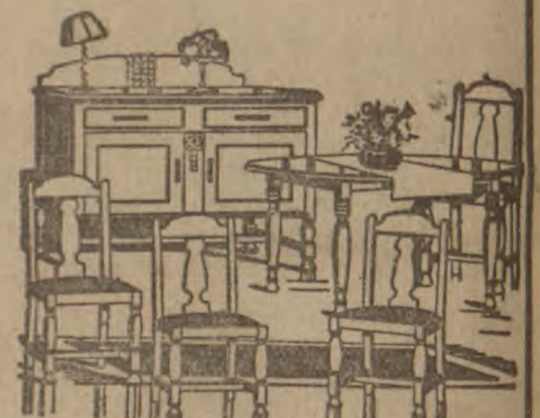
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